

NTS Volume 1: Matthew-2 Corinthians
Singapore Bible College
Rick Griffith, ThM, PhD

New Testament Survey



New Testament Survey 1

Matthew to 2 Corinthians

Singapore Bible College

Rick Griffith, ThM, PhD

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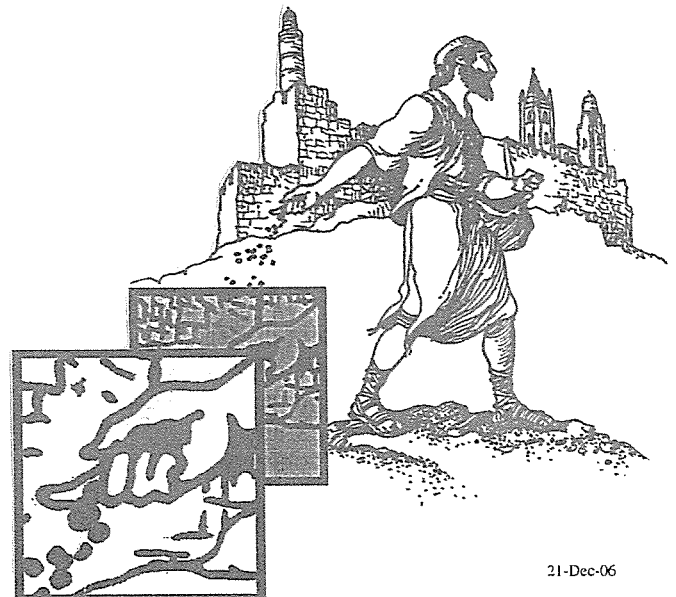


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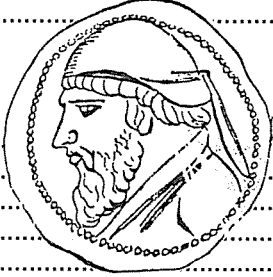


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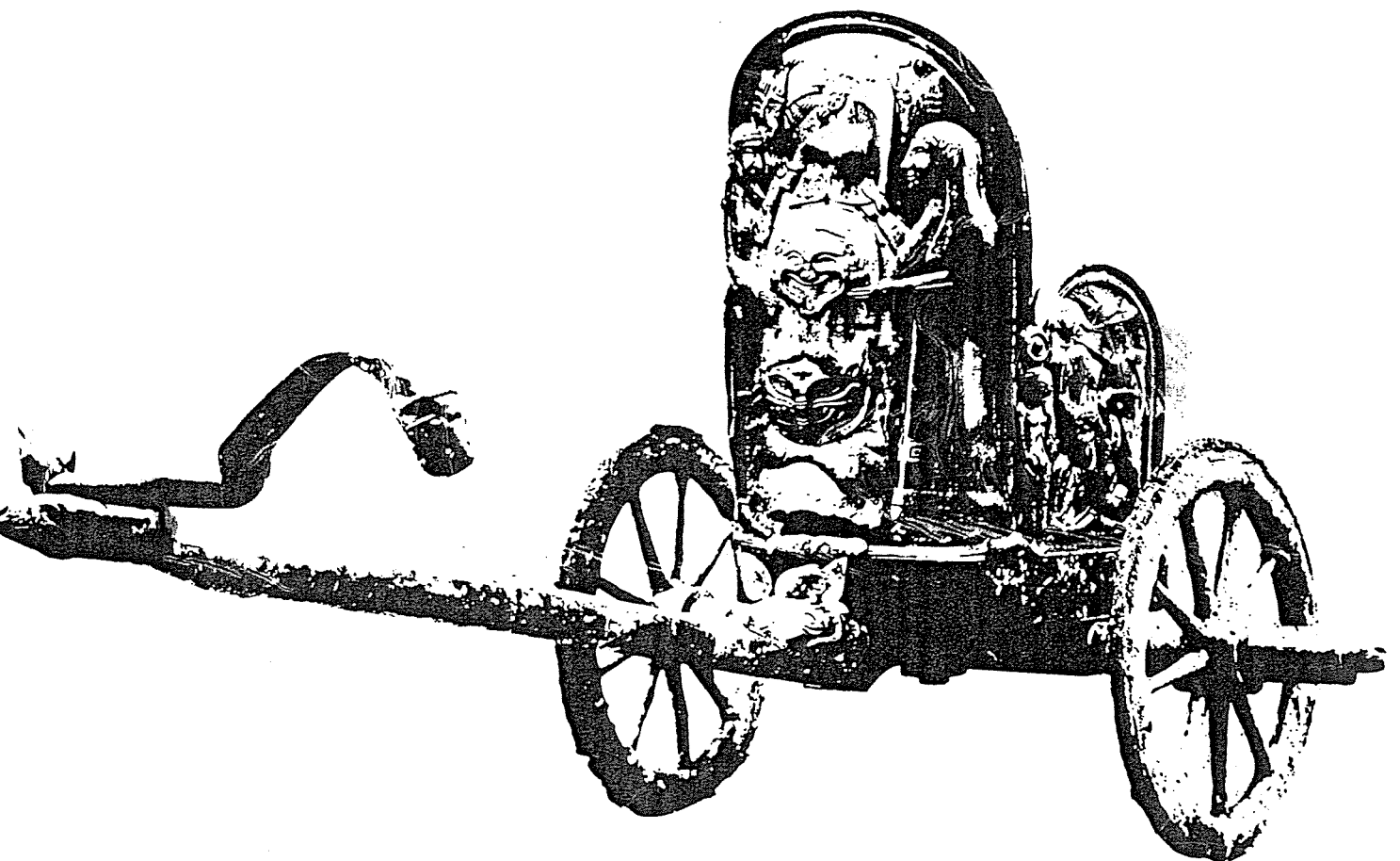
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Abbreviations

BAGD	<i>A Greek-English Lexicon of the New Testament & Other Early Christian Literature</i> (by Bauer, Arndt, Gingrich, and Danker)
BKC	<i>Bible Knowledge Commentary</i> (2 vols., eds. Walvoord and Zuck)
c.	About (Latin <i>circa</i>)
ca.	About (Latin <i>circa</i>)
DTS	Dallas Theological Seminary
EBC	<i>Expositors Bible Commentary</i> (12 vols., ed. Frank Gaebelein)
Guthrie	<i>New Testament Introduction</i> (by Donald Guthrie)
Hiebert	<i>An Introduction to the New Testament</i> (3 vols., by D. Edmond Hiebert)
House	<i>Chronological and Background Charts of the New Testament</i> (by H. Wayne House)
LXX	Septuagint (250 BC translation of OT from Hebrew to Greek)
Kümmel	<i>An Introduction to the New Testament</i> (by Werner Georg Kümmel)
NICNT	New International Commentary on the New Testament
TNTC	Tyndale New Testament Commentaries
TTTB	<i>Talk Thru the Bible</i> (Wilkinson and Boa)



General Information



Syllabus

I. Course Description

A survey of the message of each of the 27 New Testament books, their relationships to each other, introductory issues (author, date, occasion, uniqueness, etc.), and factors in the first century (e.g., chronology and history) that influenced the life and ministry of the early church as well as affect the mission of the church today.

This course will follow a *blended learning* approach. This means that we will survey the NT by two simultaneous means of instruction: (1) *face-to-face classroom learning* via the instructor supplemented by outside reading, as well as (2) *web-based individual learning* via three websites:

- (a) All course PowerPoint and notes can be downloaded at <http://www.biblestudydownloads.com>. This site also has the entire PPT in Chinese and Bahasa Indonesia with portions in other languages.
- (b) The web-based version of the entire course is at Internet Biblical Seminary under "Advanced Studies in the NT" at www.internetseminary.org. Students can pay about US\$20 via credit card for this option instead of paying S\$55.30 at the SBC Book Centre for the course text.
- (c) Online quizzes and the final exam are at <https://www.sbc.edu.sg/moodle/login/index.php>. If this SBC moodle site says cookies are not enabled, then enable your cookies under "Options." If it still does not work, try <https://www.sbc.edu.sg/moodle>. Online discussions are *optional*.

To get to the SBC website, log on with your normal SBC username and password (or the password sent to you by SBC IT), and then click on the NT Survey course. Read announcements that I have posted, and then take your quiz for that week. For tech issues (e.g., getting online), contact Joshua Tew in the IT department at joshua@sbcedu.sg (ext. 1509 or HP 91376504). He notes, "Based on recent experience, turning off Norton anti-virus is not effective. Somehow Norton still has some residual effect after it has been turned off. You will need to turn off 'automatic start up of Norton Antivirus during System Startup' through the Norton Antivirus Options window. After doing that, restart your computer and you should be able to access the Quiz after that. You may want to consider Avast antivirus which is free for home use and we have had much better experience with it than Norton."

II. Course Objectives

By the end of this part of the course the student will be able to...

- A. State the author, date, origin, recipients, occasion, characteristics, argument, and relevance of each NT book.
- B. Place the NT books in chronological order in conjunction with the Book of Acts, Roman history, and Jewish history.
- C. *Teach* the basic content of the course in English and/or prepare for this in one's native language.
- D. Know from experience the value of Internet learning so you will know how to learn via the net.

III. Course Requirements

- A. Readings (25%): Please stay up on your readings. On each online quiz, you will report if you did your reading since the last quiz. This includes the reading for the day of the quiz. Your reading assignment depends on whether you take the course for certificate (CCTE) or degree credit:
 1. **CCTE:** Evening certificate students read the course notes before each session and then take a different online quiz from degree students (denoted by letter, not number).
 2. **Degree** (BCM, MA, MDiv, GDCS): Degree students must choose *one* of two options:
 - a. **IBS Course:** This course at Internet Biblical Seminary (www.internetseminary.org) is called "Advanced Studies in the NT" (NT-302). Sign up under the SBC group. The content is the same as our class, but the IBS course has more detail, interactive questions, and self-check questions. Complete all 16 lessons, including the reading, interactive questions, Life Notebook, and Self Checks (closed book, Bible, & notes but grades not counted). This IBS content covers about half of my 894 pages of class notes, but we can cover only about 25% of the notes in class, so this option can help you go deeper into each book. *Grades for the four online Unit Exams do not count for your course grade, but you may take these unit exams to practice for your Moodle quizzes and/or final exam.* Those taking the IBS option automatically have their Life Notebook as their project. Your *project* grade is based on your Life Notebook but report your *reading* progress on each SBC Moodle site quiz (see below). To enroll at internetseminary.org, sign up as a

user under SBC, then go to Students > Shop > Course Catalog and select "Advanced Studies in the NT" (NT-302). Skip the pdf version and the online facilitated version, and in the "Class ID 302" option click on "add to cart" then "continue to checkout." Once it shows your transaction status as "SUCCESS," you are enrolled. Assure that your browser allows popup windows allowed, then go to Learn > Enter My Classes. Click on the Enter Classroom icon in the right ACTION column. Finally, download the NTS IBS Life Notebook Questions.doc from my website at http://biblestudydownloads.com/NT_Survey/NT_Survey.html. Paste this into your online Life Notebook so you need not type in all the questions.

- b. Textbook: Elwell and Yarbrough's *Encountering the New Testament* (Baker, 1998, 2005, 2013). If you choose this option, you will read the entire book, so please buy your own copy. Advantages of this option are the ability to read without needing Internet access, as well as getting a different opinion than that taught in class. However, the textbook does not offer an interactive approach with practice study questions to prepare for the graded quizzes and final exam. It also covers the same content with less depth than the IBS site. Students reading the text also must complete a more difficult course project (see below).

IBS ADVANTAGES:

- Consistency with Class: Since the IBS author and course professor are the same (=me), they don't contradict each other
- More comprehensive: Greater depth into each NT book as it covers about 500 pages of our 1000 pages of NT course notes
- Supports Views: I support a perspective on controversial matters instead of just listing views like ENT on many subjects
- Interactive: IBS includes online self-check quizzes, flash player clips, audio, etc.
- Variety: You probably only read books and articles in other courses, so this can be a different and refreshing change
- Cheaper: Free now instead of the normal S\$38 while ENT costs about S\$40-50
- No Course Project: The Life Notebook applies the courses as your project

ENT ADVANTAGES:

- Other viewpoints: The authors give different outlines and emphases than the class/IBS
- Convenience: No wireless access is needed as the textbook can be read anywhere
- Readability: IBS doesn't support iPad very well yet (I don't think!)
- More NT backgrounds: ENT chapter 2 on history, sects, etc. will be distributed to ALL students later, as it is on the final exam
- Shorter: Less reading than IBS (except on Acts) to give time for the project (so less pages to review for quizzes)
- Project: This is required for those who want to do translation, teaching, or writing

- B. Quizzes (25%) for degree students are the same whether you do the IBS course or read the *Encountering the NT* textbook (but CCTE students have different quizzes). Quizzes must be taken *before* the class period for which they are assigned. Half of the quiz grade will ask if you completed the readings since the last quiz (50 points per quiz) and half will generally comprise five questions (10 points each or 50 points total). There are no makeup quizzes. *I will put the quizzes on the Moodle site (see page 1) one week before they are due—NOT on the IBS site (do NOT take the IBS exams instead of taking the Moodle quizzes!)*. No quiz will be allowed after the respective class period begins as the website will lock out further access to this quiz. You should take this quiz by yourself (closed book, closed Bible, closed notes, opened mind). Also, do not wait until just before the quiz closes, as the server cannot handle everyone taking it at the same time. Further, when taking the quizzes or the final exam, do *not* let the timer go all the way down to zero. This will delete all of your answers! Instead, click the "submit my answers" button before the time limit so that your answers will be recorded on the database. Finally, do not discuss quizzes with other students as they may not have taken them yet. For IBS students, their Self-Checks will serve as a form of review and self-assessment, so make take them as closed book, closed "notes." This means you shouldn't be peeking at the other parts of the online lesson as you can do on the normal lesson study questions while you read the interactive lesson. However, these grades will not be recorded and will not count as part of your Life Notebook project grade. Grades are based on the following percentages: 0-59 (F), 60-69 (D), 70-79 (C), 80-89 (B), and 90-100 (A).

- C. Project (25%) requirements apply *only for degree students*. Choose *one* of five options:

1. Translate NTS PPT into your native tongue in 50-70 NT slides (BCM) or 70-100 NT slides for grad students (MDiv/MABS/MACE/MAIS/MAC/GDIS/GDCS) of the course PPT (OT allowed too). At http://biblestudydownloads.com/NT_Survey/NT_Survey.html you can download the files in English (50-70 slides for BCM or 70-100 slides for grad

students). After the course I will upload the newly translated presentations for all to use. For more instructions, please download and read the TBB_Translation_Instructions.doc file at the TBB [link](#) below. Your grade sheet is on page 9a.

2. ***Translate TBB*** for 1 (BCM) or 2 (MDiv/MABS/MACE/MAIS/MAC/GDIS/GDCS) “The Bible...Basically” PPT presentations or Word scripts. We need help in Ao, Bisaya, Burmese, Dutch, French, Hindi, Japanese, Khmer, Kiswahili, Lotha, Malayalam, Mao, Mizo, Nepalese, Sinhala, Sumi, Tagalog, Tamil, Tangkhul, Tenyidie, Thai, Vaiphei, and Vietnamese. These should total 50-70 slides (BCM) or 70-100 slides for graduate students. At <http://biblestudydownloads.com/The Bible...Basically/The Bible...Basically.html> will find the English TBB materials. Please download the TBB_Translation_Instructions.doc file at [this link](#) and read it. Other languages can be downloaded at this site too. As in the project above, I will grade you based on page 9a and then upload the newly translated presentations for all to use.
 3. ***Teach*** at least 4 NT books in at least 4 sessions (BCM) or at least 6 NT books in at least 6 sessions (SOC/MDiv/MABS/MACE/GDCS) to a group of 5+ people (preferably to the same adults, teens or children, though the kids should be taught the primary 3 version of the course on the NTS website [link](#)). Sessions should be about an hour and can be combined into three 2-hour segments, a day seminar, etc. You may use or edit the PPT already designed for this course, or you may make your own. You are not required to develop more materials, but obviously those who work hard in this area tend to get better grades on the assignment and I would love to have what you may develop to upload for others to use in the future. Teaching can be via the pulpit, home Bible study, cell group, Sunday school class, etc. Alternatively, grad students may teach TBB sessions 1 (Overview), 2 (Map), 3E (Silence), 3F (Jesus), 6 (Open Bible), and 8 (NT) in “The Bible...Basically” seminar (see #2 above). BCM students may omit sessions 2 (Map) and 3E (Silence). Have your students fill in the page 9.1 (not 9.2!) evaluation on the last class session, but you should also submit to me with these a 2-page report that explains what you did, what you learned, who you taught, etc. You may teach in another language but please translate all student evaluation forms for me before submitting them. I will then grade you with the Teacher Report Grade Sheet (p. 9.2), so make sure you fulfill its requirements. Completing teaching by the due date may be difficult to fit into an existing small group calendar, so there is flexibility here as long as you finish teaching by finals week.
 4. ***The Life Notebook*** is the project for students completing the IBS course (see the page 9b grade sheet). It is an online journal that answers thoughtful, application-oriented questions as opposed to content-based questions that are covered in the interactive IBS format. In total, the student will write over 20 pages. You may want to download and use the NTS IBS Life Notebook Questions.docx file at the top of the NTS [link](#) under “Class Notes.”
 5. ***A Research Paper*** on the student’s chosen NT theme (but approved by the professor) must be 6-8 double-spaced pages and written according to Turabian and SBC Writing Standards. Use footnoting, not endnotes. Plagiarism will not be tolerated and your own written work from previous papers should be cited as such. The page count does not include a title page, table of contents, and bibliography of 6-8 sources. It will be graded based on page 9d and should follow the guidelines of pages 9e-f. The topic must be broad enough to encompass at least eight NT books, such as the glory of God, redemption, the new covenant, salutations in Paul’s epistles, prayer, worship, geography, some aspect of NT backgrounds that helps us understand Scripture, etc. Pick a theme in the first two weeks of the course and write on it in such a way that will show your understanding of the broad scope of NT theology and NT books.
- D. ***Online Final Exam (25%)*** covers *only the course notes*. It has multiple choice, matching, and ordering questions. This is a timed online Moodle exam with up to two hours to complete. It must be finished *before* midnight on the last night of the Final Exam period, so you must start it before 9 PM as the exam ends after 11 PM. Once you start the exam, you cannot view another page on the website or leave the exam or else you will not be able to re-access the exam. You may NOT refer to your Bible or other resources during this exam. Study for it with the study sheets (pp. 382-83).

Course Grading Percentages for Each Level

	Degree	CCTE	Audit
Reading NTS Class Notes (CCTE only)	-	50%	-
Reading <i>ENT</i> or Online IBS Course	25%	-	-
Project (translation/teaching/IBS Life Notebook/paper)	25%	-	-
Online Moodle Quizzes	25%	50%	-
Online Moodle Final Exam	25%	-	-

IV. Course Bibliography

- * Books with an asterisk are on reserve in the library.
- † Books with a cross as well indicate required readings.

Achtemeier, Paul J., with Joel B. Green and Marianne Meye Thompson. *Introducing the New Testament: Its Literature and Theology*. Grand Rapids: Eerdmans, 2001. 544 pp. hb. US\$22.50
CBD.

Emphasizes the literary features of the NT in an easy yet thorough manner.

“A.D.” 12-hour film produced by Vincenzo LaBella. Edited to 6 hours by Gospel Films, Inc. (PO Box 455; Muskegon, Michigan 49443-0455) available from Visionvideo.com and Christian Book Distributors (www.christianbook.com) for US\$20 (9-hour version for US\$70).

Religious life was complex when Paul wrote his epistles. Probably the most extreme differences were between Roman religion and Judaism (and those Jews who had embraced Christ as Messiah). The conflicts are well portrayed in this production that cost US\$30 million to film on location in Tunisia, Pompeii, Herculeneum, and Rome. It was televised in the USA in 1984-85. We normally see the last hour when we study 1 Timothy & 1 Peter.

Bailey, Mark, and Constable, Tom. *Nelson's New Testament Survey: Discovering the Essence, Background & Meaning About Every New Testament Book*. Eds. Charles R. Swindoll and Roy B. Zuck. Nashville: Nelson, 2003. 704 pp. hb. US\$37.80

A readable yet scholarly treatment that exposit every passage in the NT. Sidebars and inserts offer other valuable reference material such as lists of the parables of Jesus, the miracles of Jesus, and key theological principles. Constable is Chairman of the Bible Department and Bailey the President of Dallas Seminary.

BAGD: Bauer, Walter. *Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 5th ed., 1957. Translated by William F. Arndt and F. Wilbur Gingrich. Revised and augmented by F. Wilbur Gingrich and Frederick W. Danker, 2d ed. Chicago: Univ. of Chicago, 1979.

The standard Greek lexicon, also known as “BADG” in the more recent editions; includes the most up-to-date archaeological findings to determine the meanings of Greek words.

*Beitzel, Barry J. *The New Moody Atlas of Bible Lands*. 2nd ed. Chicago: Moody, 2009. xii+304 pp. SBC Book Centre for S\$71.65 (with student discount).

This major revision of *The Moody Atlas of Bible Lands* (1986) retains the strengths of being evangelical, excellent in both physical geography and historical geography with maps superior to *The NIV Atlas* below, and maps nicely tied in with the text. It also improves on it with many color photographs, 23 new maps, 48 pages of added commentary, plus Scripture and General Indexes. These maps appear in the NLT, ESV, and NIV Study Bibles. However, the revised edition still retains two weaknesses of the first edition: no regional maps and few Scripture references on the maps (though cited in supporting material). Beitzel teaches OT at Trinity International Univ. (TEDS) in Deerfield, IL.

*Benware, Paul N. *Survey of the New Testament*. 2nd ed. Everyman’s Bible Commentary. Chicago: Moody, 2001. 352 pp.

A popular, concise, clear, conservative work by a professor of Bible and theology at Moody Bible Institute; helpful historical and religious background to the NT (23 pp.) and brief presentations of NT books around the New Covenant theme. Contains many helpful charts and maps. This book is recommended over the others below, as it is inexpensive and brief, yet accurate and relevant.

Berding, Kenneth, and Williams, Matt, eds. *What the New Testament Authors Really Cared About*. Grand Rapids: Kregel, 2008. 240 pp. US\$20.00 pb.

This short compilation by fifteen evangelical authors organizes the NT by biblical author and reviews each NT book. It has many color pictures and a helpful “Key Words for Review” section concluding every NT book. Each chapter begins with a helpful summary page of the “Who? Why? When? And Where?” of that book, and also explains its theology; however, it has no book charts, few outlines or the argument for any of the books, and only two maps. The editors teach NT at Biola University in La Mirada, CA.

*Carson, D. A.; Moo, Douglas J.; and Morris, Leon. *An Introduction to the New Testament*. Grand Rapids: Apollos (Zondervan), 1992. 537 pp. SBC Call # 225.6 CAR

Much deeper than Benware or Wilkinson and Boa. Investigates each NT book’s authorship, date, sources, purposes, destination, etc.; avoids excessive details about literary forms, rhetorical criticism, and historical parallels; includes chapters on the synoptic problem, the man and letters

of Paul, and NT canon; helpful and extensive name, subject, and Scripture indexes; full bibliography for each biblical book.

Cheney, Johnston M. *The Life of Christ in Stereo: The Four Gospels Combined as One*. Edited by Stanley A. Ellisen. 2d ed. Portland: Western Baptist Seminary, 1971. 275 pp. pb.
A harmony of the gospels (the four accounts in one continuous chronological narrative). Advocates a 4.5 year ministry for Christ and six denials for Peter.

†*Elwell, Walter A., and Yarbrough, Robert W. *Encountering the New Testament: A Historical and Theological Survey*. 3d ed. Grand Rapids: Baker, 1998, 2005, 2013. 430 pp. S\$50.30 hb. with CD at the SBC Book Centre (includes student discount).

The nicest layout of NT surveys in its color and CD with more pictures, quizzes, etc. However, it tries to do too much by covering background and survey in a single volume with neither treated in enough detail, though it is good at a popular level. However, one can still use the companion volume, *Readings from the First-Century World* (see below). The second edition adds more footnotes and a subject index but is mostly the same, and the third edition eliminates 16 pages though it chops half of chapter 1, expands other sections, and deletes still others. The goal is to be broadly evangelical. This book is also translated into Chinese, Spanish, Dutch and German.

*_____, eds. *Readings from the First-Century World: Primary Sources for New Testament Study*. Grand Rapids: Baker, 1998. 223 pp. US\$20.00 pb.

The companion to *Encountering the New Testament*. Ancient writings from AD 30-600 illuminate the NT and are arranged in canonical order. Includes Scripture, subject, and readings indices. This is a required text for my World of the NT course.

*Fee, Gordon D., and Stuart, Douglas. *How to Read the Bible for All Its Worth*. Grand Rapids: Zondervan, 1982; London: Scripture Union, 1983.
Excellent insights on the types of scriptural literature. Not a detailed work on each book.

Geisler, Norman L. *A Popular Survey of the New Testament*. Grand Rapids: Baker, 2007. 352 pp. hb. US\$13 CBD.

Includes many color photos, charts, and maps in discussing each NT book and the NT context such as authorship and audience, Gnosticism, slavery, and historical reliability. Geisler has authored, edited, or co-authored more than sixty books and is an evangelical apologist. In 2009, Geisler co-founded Veritas Evangelical Seminary in Murrieta, California. He now serves as Chancellor, distinguished Professor of Apologetics and Theology and occupant of the Norman L. Geisler Chair of Christian Apologetics.

*Gospel Light Pub. *Reproducible Maps, Charts, Timelines & Illustrations*. Originally *The Bible Visual Resource Book: For Do-It-Yourself Scholars*. Ventura, CA: Gospel Light, 1989. 287 pp. pb.

Great line drawings for classroom use. Written by Keith Kaynor (?—his name is not mentioned).

Griffith, Rick. *Reference Books and Commentaries You Should Buy*. 3rd ed. Singapore: by the author, 2000. 68 pp. S\$5.00 in the SBC Book Centre (what a bargain!).

What I think are the best 5-12 commentaries on each book of the Bible and the best reference books to buy (500+ books surveyed). Helps sift through many study aids to save you money.

Gundry, Robert H. *A Survey of the New Testament*. 4th Edition. Grand Rapids: Zondervan, 2003. 542 pp. hb. US\$31 CBD.

Chapters begin with list, of study goals and end with summary, overview and of people, places, terms to remember, and review questions; illustrative quotes from ancient, nonbiblical literature; this fourth edition has four-color format with more photos and improved maps; Gundry (PhD, Manchester) is a scholar-in-residence and professor emeritus of New Testament and Greek at Westmont College in Santa Barbara, California. His commentary on Matthew caused quite a stir by claiming that Jesus taught much from Jewish Midrash literature.

*Guthrie, Donald. *New Testament Introduction*. 4th ed. Downers Grove: IVP, 1961, 1964, 1970, 1990. 1161 pp.

A British conservative's rebuttal to liberal arguments against inerrancy, NT authorship, etc. Not light reading and a bibliography of over 100 pages!

*Hall, Terry. *Bible Panorama*. Wheaton: SP Pub., Victor, 1983 (unfortunately out of print).
Many excellent diagrams, charts, maps, etc. for the whole Bible; used in these notes.

Harrison, Everett F. *A Short Life of Christ*. Grand Rapids: Eerdmans, 1968. 288 pp.
A brief, conservative commentary on Christ's life.

- _____. *Introduction to the New Testament*. Grand Rapids: Eerdmans, 1964.
A detailed exposition of each NT book and its background.
- *Hiebert, D. Edmond. *An Introduction to the New Testament*. 3 vols. Rev. ed. Chicago: Moody, vol. 1: 1975 (298 pp.), vol. 2: 1954, 1977 (381 pp.), and vol. 3: 1962, 1977 (294 pp.).
Conservative, technical work answering liberal arguments aimed at NT books, but more readable than Guthrie. Hiebert lectures at the Fresno Pacific Biblical Seminary in Fresno, CA.
- Hoehner, Harold W. "A Chronological Table of the Apostolic Age." Th.D. Dissertation, Dallas Theological Seminary, 1964, rev. 1972.
Provides very exact dates for NT events backed by scholarly research. His chronology is followed in this course with minor variations. See pages 39-41 in these notes.
- _____. *Chronological Aspects of the Life of Christ*. Grand Rapids: Zondervan, 1977.
Dates Christ's birth (4 BC), ministry (AD 29-33), and crucifixion (AD 33). His conclusions are summarized in these notes on the handout "Chronology of the Life of Christ" on page 56.
- *House, H. Wayne. *Chronological and Background Charts of the New Testament*. Grand Rapids: Zondervan, 1984.
Provides 19 NT studies overhead transparencies. Many are used in this course.
- *Huddleston, Barry. *The Acrostic Summarized Bible*. Atlanta: Walk Thru The Bible Press, and Nashville: Nelson, 1978; reprint, Grand Rapids: Baker, 1992. \$5 in the SBC Book Centre.
Creative cartoons used in this course and acrostic memory aids for each book of the Bible.
- *Jensen, Irving L. *Jensen's Survey of the New Testament*. Chicago: Moody, 1981. 535 pp.
A beginner's guide in how to study the NT books. Contains many helpful charts.
- *Niswonger, Richard L. *New Testament History*. Grand Rapids: Academie, Zondervan, 1988. 332 pp.
A history of Israel from the Greek era (332 BC) to the end of the first century. Chronologically addresses Roman, Jewish, and pagan issues and their influence upon Jesus and the early church.
- Pentecost, J. Dwight. *A Harmony of the Words and Works of Jesus Christ*. Grand Rapids: Zondervan, 1981. 183 pp. pb.
A companion work to the book below placing the gospel accounts in parallel columns.
- _____. *The Words and Works of Jesus Christ: A Study of the Life of Christ*. Grand Rapids: Zondervan, 1981. 629 pp. hb.
A commentary on the gospel accounts from a dispensational perspective.
- Phillips, John. *Exploring the New Testament Book by Book: An Expository Survey*. Grand Rapids: Kregel Academic & Professional, 2009. 336 pp. hb. US\$17 CBD.
Emphasizes the big picture of the NT in its message and meaning by a respected Bible teacher. Phillips served at Moody Bible Institute for many years and is now retired.
- *Tenney, Merrill C. *New Testament Survey*. 3rd ed. Grand Rapids: Eerdmans, 1985. 473 pp. US\$22.50 CBD.
An easy to read, popular summary of NT history and the writing of the NT books. His social, political, economic, and religious background to the NT is quite valuable.
- Vanhoozer, Kevin J. *Theological Interpretation of the New Testament: A Book-by-Book Survey*. Grand Rapids: Baker Academic, 2008. 256 pp. hb. US\$20 (CBD US\$14)
Includes a history of interpretation and major theological ideas for each NT book with articles by respected NT scholars. Vanhoozer specializes in NT interpretation.
- Walvoord, John F., and Zuck, Roy B., eds. *The Bible Knowledge Commentary*. Vol. 2: *New Testament Edition*. Wheaton: SP Pub., Victor, 1983. Abbreviated "BKC." 991 pp. hb.
The best single volume commentary on the NT (my opinion). Volume 1 is an excellent OT commentary. Authored by present or former faculty at Dallas Theological Seminary. Provides the most help on difficult passages (in contrast to many other commentaries which avoid controversial texts). Is theologically consistent (dispensational) throughout. This 2-volume set is also available in Chinese, French, German, Hungarian, Italian, Korean, Russian, and Spanish with portions in Hindi, Thai, and Sinhalese.
- *Wilkinson, Bruce, and Boa, Kenneth. *Talk Thru the Bible*. Nashville: Nelson, 1983. 522 pp.

Very helpful charts and maps. A very practical guide to the whole Bible by book and from a dispensational perspective. Highly recommended! Note: Although photocopied Walk Thru materials used in this course may say "do not reproduce," approval to duplicate them has been granted as they are not for profit and clearly identified as Walk Thru materials.

Zuck, Roy B.; and Bock, Darrell L., eds. *A Biblical Theology of the New Testament*. Chicago: Moody, 1994. 487 pp. US\$25.00 hb.

An easy-to-read, synthesis of the theology of each NT writer from an evangelical, premillennial perspective. Contributors are all faculty members of Dallas Theological Seminary but interact with many past and present perspectives other than their own.

V. Other Matters

- A. Contacting Me: You can contact me at SBC by box L19 or by phone (6559-1513). Also, my home is at 2-302 on the SBC campus, mobile is 9113-7090, and email griffith@sbc.edu.sg. My office hours when I can talk are from 11:00-1:00 on Tuesday and Friday and afternoons on Tuesday, Thursday, and Friday. Let's have lunch too!
- B. Copying Class Notes: Allowed when you give credit where credit is due (unless it makes you rich). You may also copy all course PPT and translate them into other languages.
- C. Course Design: A survey of the New Testament can be studied at least four different ways:
 1. **Sequence** (Scriptural or Canonical) is used by Jensen, Guthrie, Wilkinson & Boa. This way studies the books in the order they appear in the New Testament. Page 21 illustrates this.
 2. **Author** (Biographical) is used by Hiebert (vols. 1, 3) and Berding/Williams. This method addresses all writings by Paul together, then by Luke, by John, by Peter, and by others with only one book (Matthew, Mark, James, Jude, Hebrews). Page 13 provides this methodology.
 3. **Content** (Theological) is used by Hiebert (vol. 2). Page 23 illustrates how this is done.
 4. **Time** (Chronological) is used by Tenney. We will follow this method after studying the gospels and Acts to see the books in their historical context. Page 38 is our outline for this course.

VI. Course Load

- A. The expected study time for this course is 2 hours for each of 28 sessions = 56 hours
- B. *Encountering the NT* = 300 pages
- C. The study breakdown for the class for graduate students should be approximately:
 - Readings (300 pp. x 3 min./pp. = 15 hours) or IBS course study (15 hours)
 - Quiz study & actual quiz time (5 quizzes x 1 hr./each = 5 hrs.)
 - Project: Translation or teaching (15 hours) or IBS course study (15 hours)
 - Final Exam study (5 hours)

VII. Internet Advantages: Why will we all take online tests—and some of us take the IBS course?

- A. Interest: My prayer is that you will have *more fun* learning through the website than from a book-alone approach.
- B. Better Learning: Interactive website learning should help you retain the information more than simply reading a textbook.
- C. Equipping Others: I'm convinced that most learning will be via the net within 10-20 years, so being early adopters can help us better train others with this medium in the near future. We must not fear this tool that can so greatly enhance our ministries.
- D. Saves Time: Taking our quizzes and exams online will save us class time that otherwise would be devoted to taking, grading, and collecting paper. You also will have immediate feedback to your quiz and then can discuss questions in class.

VIII. Course Schedule for degree students in BCM, MA, GDCS, MDiv & SOC

Note that all readings are due *before* class and that quizzes cover material for the day of class up to the previous quiz.

Session	Date (T/Th)	Class Content	Assignments
1	7 Jan MDiv or 9 Jan GDCS	<u>Unit 1: The Kingdom Is Introduced</u> Syllabus, NT Overview, Synoptic Gospels	Read this syllabus and the online introduction to the course
2	14 Jan MDiv or 16 Jan GDCS	Matthew, Luke	<i>Encountering NT</i> , Chapters 4 & 6 or Online Lessons 1 & 3 Sign up in class on options & project
3	21 Jan MDiv or 23 Jan GDCS	Mark, John Acts (GDCS only as 30 Jan is CNY)	<i>Encountering NT</i> , Chapters 5 & 7 or Online Lessons 2 & 4 Online Quiz 1 by midnight before class
4	28 Jan MDiv	<u>Unit 2: The Kingdom Is Expanded</u> Acts (covered 23 Jan for GDCS)	<i>Encountering NT</i> , Chapters 14-16 or Online Lesson 5
30 Jan		Chinese New Year Break (GDCS)	No class but do session 4 assignments
5	4 Feb MDiv or 6 Feb GDCS	James, Galatians 1 & 2 Thessalonians	<i>Encountering NT</i> ; 19-35, 353-358 <i>Encountering NT</i> , 253-271, 327-334 or Online Lessons 6-7 Bring \$20 for volume 2 notes
6	11 Feb MDiv or 13 Feb GDCS	1 & 2 Corinthians	<i>Encountering NT</i> , Chapter 19 or Online Lesson 8 Online Quiz 2 by midnight before class
7	18 Feb MDiv or 20 Feb GDCS	<u>Unit 3: The Kingdom Is Tested</u> Romans	<i>Encountering NT</i> , Chapter 18 or Online Lesson 9
8	25 Feb MDiv or 27 Feb GDCS	Ephesians, Colossians	<i>Encountering NT</i> , Chapter 20 or Online Lesson 10
9	4 Mar MDiv or 6 Mar GDCS	Philemon, Philippians	<i>Encountering NT</i> , Chapter 2 or Online Lesson 11 Online Quiz 3 by midnight before class
10	11 Mar MDiv or 13 Mar GDCS	"AD" video on setting of AD 60s 1 & 2 Peter	Translation, Teaching & Research Paper Projects Due <i>Encountering NT</i> , 361-366 or Online Lesson 12
18, 20 Mar		Mid-Semester Break	No class or assignments
11	25 Mar MDiv or 27 Mar GDCS	<u>Unit 4: The Kingdom Is Victorious</u> 1 Timothy, Titus, 2 Timothy	<i>Encountering NT</i> , 334-344 or Online Lesson 14 Online Quiz 4 by midnight before class
12	1 Apr MDiv or 3 Apr GDCS	Hebrews, Jude	<i>Encountering NT</i> , 347-353, 370-374 or Online Lesson 13
13	8 Apr MDiv or 10 Apr GDCS	1-3 John	<i>Encountering NT</i> , 366-370 or Online Lesson 15
14	15 Apr MDiv or 17 Apr GDCS	Revelation	IBS Life Notebooks Due <i>Encountering NT</i> , 375-385 or Online Lesson 16 Online Quiz 5 by midnight before class
22, 24 Apr		Study Week	No class or assignments
No class	28-30 Apr	Take the Final Exam online between Monday 28 Apr to Wed 30 Apr (10 PM)	Review both Study Tips for the Paper Final Exam (notes, 508-9) and Study Tips for the Online Final Exam (notes, 510).

CCTE Course Schedule

12 sessions taught for credit in evening school studies

Please use your SBC username and password to take your online quiz before midnight each Wednesday at <https://www.sbc.edu.sg/moodle/login/index.php>. While you should read more than you are quizzed on, quiz questions cover only the underlined pages of the notes on one NT book read for that night (10 questions). Pages 22-25 are optional, but please fill in these charts to review for the quizzes. Note that there are no G & J quizzes. Finally, these quizzes are closed book, closed Bible on the honour system administered by the Holy Spirit. Be honest!

<u>Session</u>	<u>Date (Th)</u>	<u>Topic</u>	<u>Class Notes to Read</u>	<u>Book for Quiz</u>
1	17 July	Syllabus, Overview	4-10, 38, 49, 52	No quiz
2	24 July	Matthew Luke	<u>67-81</u> <i>total pp. tonight:</i> <u>93-106</u> 29	Matthew (Quiz A)
3	31 July	Mark John	<u>82-89f</u> <u>107-116</u> 22	Mark (Quiz B)
4	7 Aug	Acts	<u>120-131</u> <u>134-134c, 137-142</u> 22	Acts (Quiz C)
5	14 Aug	James Galatians	<u>267-273, 273p-274b</u> <u>38, 167-174</u> 23	Galatians (Quiz D)
6	21 Aug	1 Thessalonians 2 Thessalonians 1 Corinthians	139, <u>203-210b</u> 211-216 156-158, skim 159-159z 20	1 Thess. (Quiz E)
24 Aug-13 Sept Mid-Term Break No Class No Assignments				
7	18 Sep	2 Corinthians Romans	140, 162-166c 145-154, 155c-155d 36	No quiz
8	25 Sep	Ephesians Colossians Philemon Philippians	<u>175-180</u> 187-193, 201-2 245-253 181-186a 34	Ephesians (Quiz F) (Skip Quiz G)
9	2 Oct	1 Peter 2 Peter	<u>275-280a</u> <u>284-289</u> 23	1 Peter (Quiz H)
10	9 Oct	1 Timothy Titus 2 Timothy	<u>217-222, 222a-i</u> <u>241-244h</u> <u>237-240</u> 31	1 Timothy (Quiz I) (Skip Quiz J)
11	16 Oct	Hebrews Jude	<u>254-266d</u> <u>310-317b</u> 31	Hebrews (Quiz K)
12	23 Oct	1 John 2 John 3 John Revelation	290-296 297-301 305-309 <u>318-26, 337,</u> <u>340-48, 371-73</u> 39	Revelation (Quiz L) Optional: 397-400, 421-24, 439, 442-45

SINGAPORE BIBLE COLLEGE

“NT SURVEY” OR “THE BIBLE...BASICALLY” COURSE EVALUATION

(for SBC students to have their students complete on the last day of class)

YOUR NAME (OPTIONAL):..... CLASS SIZE:

SBC STUDENT TEACHER:..... DATE:.....

Please summarize how you feel about each question and give this to your teacher.

KEY: SD = Strongly Disagree; D = Disagree; U = Uncertain; A = Agree; SA – Strongly Agree.

	SD	D	U	A	SA
The course objectives were clearly explained.					
The course objectives were achieved.					
The teacher was well prepared for each class.					
The course material was effectively presented.					
The teacher gave me some resources for further learning.					
The teacher responded well to students' questions.					
The teacher encouraged students to think for themselves and to express their ideas.					
The teacher was accessible to students outside classes.					
TOTAL					

COMMENTS:

1. In what ways did you find this course helpful for your personal spiritual growth?

2. In what ways did this course help you better serve Christ?

3. How can this course be improved for future students?

4. **Further comments:**

Teaching Report Grade Sheet

Student _____ Mailbox _____ Date _____
 Presentation Taught _____ Language _____

For students teaching either the NT Survey or "The Bible...Basically" seminar, this page assesses mostly the *content* of your report (70% of the grade). The Format grade (the other 30%) addresses English grammar, clarity of writing and presentation, etc.

	1	2	3	4	5
	Poor	Minimal	Average	Good	Excellent
<u>Introduction</u>					
Class (whom did you teach and in what language?)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Scope (what did you teach in each session?)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Procedure (how did you conduct the sessions?)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Body</u>					
Specifics given rather than general observations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Challenges faced in teaching addressed adequately	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Improvements suggested in content	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Application</u>					
Action Points given to improve next time teaching	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Personal and transparent (self critical is good)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Conclusion</u>					
Main points or lessons reviewed and/or restated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Length (2-4 single-spaced pp., w/o unnecessary info.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Miscellaneous</u>					
Handouts (student's own material included)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Creativity (pictures of class, video clips, quizzes)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Course Evaluations included & responses totaled	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Form</u>					
Format (typed, title page, length, pages numbered)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Submitted in printed form (not emailed to professor)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spelling and typos fixed, punctuation good, 12 pt. font	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Grammar (agreement of subject/verb and tenses)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Footnotes (not endnotes, if used; biblio. of resources)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arranged logically (not a collection of thoughts)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Summary

Number of ticks per column	_____	_____	_____	_____	_____
Multiplied by point values of the column	x 1	x 2	x 3	x 4	x 5
Equals the total point value for each column	_____	_____	_____	_____	_____

Net points _____ minus 3 points per day late (_____ points) for Teaching Report grade: _____ %

Comments:

Revised 3 July 2012

PowerPoint Translation Grade Sheet

Student _____ Mailbox _____ Date _____
 Bible Book or Presentation Translated _____ Language _____

1 2 3 4 5
 Poor Minimal Average Good Excellent

Translation

Overall content translated accurately
No English on any slide (design new memory aids)
 --For example, replace "A Judge Must Judge" or "ARC" with a mnemonic in your language

Fonts

Notes page # in Arial bold 24 point upper right screen
Generic fonts or popular language fonts (e.g, unicode)
Sans-serif fonts used that lack "feet" (e.g., Arial)

Text

Text **does not overlap** other text, image, or page edge
 Text **shadow** not seen prior to animation appears
 Text **did not need to be enlarged** (should fill the slide)
 Text has **good contrast** with background
 Text **fits text boxes** correctly with extra space on sides
 Text box **colors match** surroundings w/o perimeter lines

Images

Images **do not overlap** text or edge of page
 Embedded text in **English covered** with translation

Miscellaneous

Format of fonts & background colors same as English
Animations don't need correction; in PPT, not Keynote
Slide order remains the same as the English version
Done right the first time (no email trail with me!)
File name translated with dash & number of slides at end
Easy transfer by CD or Memory Key or Email
Sent as one PowerPoint file (not separate ones or a pdf)

Summary

Number of ticks per column _____
 Multiplied by point values of the column x 1 x 2 x 3 x 4 x 5
 Equals the total point value for each column _____

Net points _____ minus 3 points per day late (_____ points) equals % grade of _____%

Comments:

Revised 5 May 2014

“The Bible...Basically” Script Translation Grade Sheet

Student _____ Mailbox _____ Date _____
 Presentation Translated _____ Language _____

	1	2	3	4	5
	Poor	Minimal	Average	Good	Excellent

Translation

Overall content translated accurately	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
No English on any slide (design new memory aids)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<small>--For example, replace “A Judge Must Judge” or “ARC” with a mnemonic in your language</small>					

Fonts & Formatting

Slide Advance Hashes retained	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Consistent Fonts (e.g., Unicode or generic/popular)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Format of headings and margins same as English	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Widow headings avoided	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Misc

Done right the first time (no email trail with me!)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
File name <i>translated</i> with dash & number of slides at end	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Easy transfer by CD or Memory Key or Email	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sent as one Word file (not separate ones or a pdf)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Summary

Number of ticks per column					
Multiplied by point values of the column	<u>x 2</u>	<u>x 4</u>	<u>x 6</u>	<u>x 8</u>	<u>x 10</u>
Equals the total point value for each column	_____	_____	_____	_____	_____

Net points _____ minus 3 points per day late (_____ points) equals % grade of _____%

Comments:

Revised 5 May 2014

IBS Life Notebook Grade Sheet

Student _____ Mailbox _____ Project Grade _____

For students taking the online Internet Biblical Seminary Course, the first four sections below cover the Life Notebook *content* (70% of the grade). The Format grade (the other 30%) addresses English grammar, clarity of writing and presentation, etc. In general, students need to write at least 10 pages for a B and 20 pages for an A grade. Students must answer all 66 questions in the Life Notebook.

	1	2	3	4	5
	Poor	Minimal	Average	Good	Excellent
<u>Clarity</u>					
Direct (each answer addresses the proper question)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Specifics given rather than general answers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Color of questions is in red and answers in black	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Quality</u>					
Wide research (interacts with other views & sources)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Individual work (no more than 10% quotations)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Development (proves points, not just lists verses)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Interpretation of passages accurate (exegesis)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Application</u>					
Action Points apply the content to the student's life	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Follow up from previous action points highlighted	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Personal and transparent answers (self critical is good)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Miscellaneous</u>					
Critical Thinking (shows how/why student disagrees)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Depth (answers all 66 questions with sufficient depth)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Length (5-10 lines/question, 20+ single-spaced pages)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Overall content (substance rather than filling space)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Format</u>					
Submitted via email in Word & pages numbered	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Flow and readability of content	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spelling and typos fixed, punctuation good, 12 pt. font	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Grammar shows agreement of subject/verb & tenses	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Citations given in footnotes instead of endnotes	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sections clearly stated without orphan headings	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Summary</u>					
Number of ticks per column	_____	_____	_____	_____	_____
Multiplied by point values of the column	x 1	x 2	x 3	x 4	x 5
Equals the total point value for each column	_____	_____	_____	_____	_____

Net points _____ minus 3 points per day late (_____ points) for Life Notebook grade: _____%

Comments:

Research Paper Grade Sheet

Student _____ Topic _____ Box _____

The first four sections below cover the paper's *content* (70% of the grade). The Form grade (the other 30%) is based on Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 8th ed. (Chicago: Univ. of Chicago Press, 2013). Follow also the *SBC Writing Standards 2014-ed. 12* and the checklist on the next two pages.

	1	2	3	4	5
	Poor	Minimal	Average	Good	Excellent
<u>Introduction</u>					
Purpose (the paper addresses what issue?)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Scope of the issue defined/narrowed down	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Procedure for addressing the issue introduced	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Body</u>					
Wide research (other views, good sources)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Individual work (no more than 20% quotations)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Key passages addressed adequately	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Development (proves points, not just lists verses)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Interpretation of passages accurate (exegesis)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Conclusion</u>					
Solution given to issue raised in introduction	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Main points reviewed and/or restated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Length (1/2 to 1 page, w/o unnecessary info.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Miscellaneous</u>					
(These can be addressed anywhere in the paper)					
Application (shows why the topic is important)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Depth (leaves any questions unanswered?)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Internet not used for more than 20% of sources	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Form</u>					
Format (typed, title page, length, pages numbered)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spelling and typographical errors, punctuation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Grammar (agreement of subject/verb and tenses)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Footnoting (better than endnoting; biblio. incl.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arranged logically (not a collection of thoughts)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sections clearly stated without orphan headings	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Summary</u>					
Number of ticks per column	_____	_____	_____	_____	_____
Multiplied by point values of the column	x 1	x 2	x 3	x 4	x 5
Equals the total point value for each column	_____	_____	_____	_____	_____
Net points _____ minus 3 points per day late (_____ points) equals % grade of _____%					

Comments:

14th edition (10 July 2014)

Research Paper Checklist

* Asterisks show the most common mistakes SBC students make on research papers. Give special attention to these areas!
13th edition (8 July 2014)

1. General Format

- 1.1 The most complete and widely used format guide is Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 8th ed. rev. by John Grossman and Alice Bennett (Chicago & London: Univ. of Chicago Press, 1937, 1955, 1967, 1973, 1987, 1996, 2007, 2013). 466 pp.
- 1.2 Areas not answered by Turabian are addressed in the SBC Writing Standards (2014 edition).
- 1.3 Other issues are found in *The Chicago Manual of Style*, 16th ed. (Chicago: Editorial Benei Noaj, 2010) and *The SBL Handbook of Style: For Ancient Near Eastern, Biblical, and Early Christian Studies*, ed. Patrick H. Alexander *et al.* (Peabody, MA: Hendrickson, 1999).

2. Preliminaries

- 2.1 The title page should follow the typical format in Turabian.
 - 2.1.1 Only the title and the author should be in **bold** with the rest in regular text. Do *not* have all CAPS.
 - 2.1.2 Please include your mail box number after your name.
 - 2.1.3 The same size 12-point Times New Roman font should be used throughout the paper.
- 2.2 The margins should not change (e.g., should not be in outline form) but should be 2.5 cm on all sides.
- 2.3* Include a Table of Contents.
 - 2.3.1 The Contents page should include only the first page number of each section.
 - 2.3.2 Subtitles within the Contents page should be indented.
 - 2.3.3 Note this is called a "Table of Contents" and not a "Table of Content."
 - 2.3.4 "Table of Contents" should not be an entry on the Table of Contents.
- 2.4 Page numbers should be at the top right in the preliminaries (except no number on Title Page and Table of Contents) and at the bottom centre from the first page to the end.

3. Body & Style

- 3.1* Provide an introduction that summarizes the problem(s) your paper aims to answer.
- 3.2* Check your grammar for confusion of tense, plural, verb/noun, etc. (cf. section 9)
- 3.3 Use a spell checker if you have one on your computer to avoid careless spelling mistakes.
- 3.4 Double-space the paper throughout in prose form (not outline form).
- 3.5* Write in the third person rather than the first person ("This author..." and not "I" or "we" or "us").
- 3.6 Follow these guidelines for headings within the text:
 - 3.6.1 Headings should match your Contents page. None of your levels should appear in all capitals.
 - 3.6.2 Headings should not have periods (full stops or colons) after them.
 - 3.6.3* Headings should not be in outline form (no "I," "II," "A," "1," "a," "-", etc.).
 - 3.6.4 Avoid widow headings (at the bottom of a page without the first sentence of a paragraph).
 - 3.6.5 Don't repeat a heading on the next page even if it covers the same section of the paper.
 - 3.6.6 Each research paper should have at least 2-3 headings or divisions.
 - 3.6.7 In short papers (6-8 pages) without chapters, make (1) main headings **bold** centred, (2) subheadings regular text centred, (3) **bold italicised** left column, (4) regular text left column, and (5) **bold** text that begins an indented paragraph. If only two levels are needed then (2) above may be skipped.
- 3.7* Do not clutter your paper with unnecessary details that do not contribute to your purpose.
- 3.8* Make every statement a full sentence within the text (the exception is headings).
- 3.9 Critically evaluate your sources; do not believe a heresy just because it's in print!
- 3.10 Make sure your reasoning is solid and logical.
- 3.11* Provide a conclusion which solves/summarizes the problem addressed in the introduction

4. Abbreviations

- 4.1* Do not use abbreviations or contractions in the text or footnotes (except inside parentheses).
- 4.2 Cite from 1-3 verses inside parentheses in the text but 4 or more verses in the footnotes.
- 4.3* Use proper biblical book abbreviations with a colon between chapter and verse.
- 4.4 Do not start sentences with an Arabic number. Write "First Kings 3:16..." (not "1 Kings 3:16...").
- 4.5 Write out numbers under ten in the text (e.g., "three"); abbreviate those over ten (e.g., "45").
- 4.6 "For example" (e.g.) and "that is to say" (i.e.) are abbreviated only within parentheses and each has two periods.

5. Quotations

- 5.1* When quoting word-for-word, use quotation marks and footnote the source. Do not plagiarize!
- 5.2 Use proper quotation formats with single quotation marks within double ones.
- 5.3 Indent block quotes (no quote marks) with 10-point, single-space text of five or more lines (cf. Turabian, 349).
- 5.4* Avoid citing long texts of Scriptures or other sources so the paper mostly reflects your own thinking.
- 5.5 Provide biblical support for your position rather than simply citing your opinion.
- 5.6 If your source quotes a more original source, then quote the original in this manner: R. N. Soulen, *Handbook*, 18 (cited by Rick Griffith, *New Testament Backgrounds*, 7th ed. [SBC, 1999], 165).

Research Paper Checklist (2 of 2)

6. Punctuation

- 6.1 Periods & commas go *before* quote marks and footnote numbers (e.g., “Marriage,” not “Marriage”).
- 6.2 Periods & commas go *outside* parentheses (unless a complete sentence is within the parentheses). For example: “Jesus wept” (John 11:35). but never “Jesus wept.” (John 11:35)
- 6.3 A space should not precede a period, comma, final parenthesis, semicolon, apostrophe, or colon.
- 6.4 A space should not follow a beginning parenthesis or beginning quotation mark.
- 6.7 A space should always follow a comma and 1-2 spaces always follow a period.

7. Footnotes

- 7.1* The first reference to a book includes (in this order) the author's *given* name first then family name, title (in *italics* but not in quotes), publication data in parentheses (place, colon, publisher, comma, then year), volume (if more than one), and page number (no “p.” or “pp.”). For example: Ralph Gower, *The New Manners and Customs of Bible Times* (Chicago: Moody, 1987), 233. In footnotes, use a period only *once* at the end of the citation. Indent the first line of each footnote entry.
- 7.2* Cite later references to the same book but a different page number with only the author's family name (not given name) and new page number. For example: Gower, 166.
- 7.3 If the next citation has the same book and same page number, then type “Ibid.” (This is the Latin abbreviation for “in the same place.”) However, if a different page number is referred to, then “Ibid.” should be followed by a period and comma. For example: Ibid., 64.
- 7.4 If the next citation is by the same author but a different work, type “Idem” (Latin abbreviation for “by the same author”) and a comma before the new book. For example: Idem, *Marriage and Family*, 221.
- 7.5* Encyclopedia, Bible dictionary, or other book entries with multiple authors under an editor should first cite the article's author, then article title within quotes, book, editor, publication data in parentheses, volume, and page. For example: P. Trutza, “Marriage,” *The Zondervan Pictorial Encyclopedia of the Bible*, 5 vols., ed. Merrill C. Tenney (Grand Rapids: Zondervan, 1975, 1976), 4:92-102. (If needed, look up the author's name after the Contents page by tracing the initials at the end of the article.)
- 7.6 Footnote numbers are raised with no parentheses and go *after* a quotation's punctuation (e.g., period).
- 7.7 Always cite your footnote numbers in sequence rather than using a former number again.
- 7.8 Use only numbers as footnote references (don't use letters or *#@^%, etc.).
- 7.9 Cite translations in parentheses within the text rather than the footnotes—for example, “trust” (NIV).
- 7.10 Cite book, chapter, and paragraphs of primary (ancient) sources with Arabic numerals and full stops (e.g., “Josephus, *Jewish Antiquities* 18.1.3,” not “Josephus, *Jewish Antiquities*, Book XVIII, Chapter 1, Section 3”).
- 7.11 Page numbers may be added to primary sources in parentheses. For example: *War* 2.1 (Whiston, 44).

8. Bibliography

- 8.1 Alphabetize all sources by family name without numbering the sources.
- 8.2 Make entries single-spaced with the second line indented and with a double space between entries.
- 8.3 Do not cite an author's title in a footnote or the bibliography (no “Dr.,” “Rev.” etc.).
- 8.4 Cite book references differently than in the footnotes by including the author's *family* name first (not given name), title (in *italics* but not in quotes), publication data *without* parentheses (place, colon, publisher, comma, then year), and volume (if more than one). For example: Gower, Ralph. *The New Manners and Customs of Bible Times*. Chicago: Moody, 1987. Use full stops (not commas) after each given name, title, and date; don't use parentheses (but do use them in footnotes). Indent each line after the first line in an entry.
- 8.5* Encyclopedia, Bible dictionary, or other book entries with multiple authors under an editor should first cite the article's author, then article title within quotes, book, editor, publication data, volume, and page. For example: Trutza, P., “Marriage,” *The Zondervan Pictorial Encyclopedia of the Bible*. Ed. Merrill C. Tenney. 5 vols. Grand Rapids: Zondervan, 1975, 1976. 4:92-102. (You may need to find the author's name after the Contents page by tracing the initials at the end of the article.)
- 8.6 Put the bibliography on a separate page rather than tagging it on the conclusion.
- 8.7 Consult as many sources as you have pages in your paper (e.g., 8 sources for an 8-page paper).
- 8.8* Include the bibliography even if the professor has assigned the sources.
- 8.9 Primary sources should be listed under the ancient author's name, followed by the translator's name. For example: Josephus. *The Works of Josephus*. Translated by William Whiston...
- 8.10 Primary sources with several or unknown authors should be listed by editor and/or translator's name. For example: Danby, Herbert, trans. *The Mishnah*. Oxford: University, 1933.

9. Common Grammatical and Spelling Mistakes

- 9.1 “Respond” (verb) is used for “response” (noun). “The respond” should be “The response.”
- 9.2* Events in biblical times should be noted in the past tense; keep your tense consistent in the same paragraph.
- 9.3 Write “BC” dates *before* “BC” but “AD” dates *after* “AD” (“AD 70” and “70 BC” but never “70 AD” or “BC 70”).
- 9.4 Always capitalize the words “Christian,” “Bible,” “Christ,” “Word of God,” and “Scripture(s).”
- 9.5 The current trend is to *avoid* capitalization, especially in the adjectives “biblical,” “scriptural,” etc.
- 9.6 Avoid words in all CAPITALS in the text (except acronyms) and *avoid* all CAPS in titles.

My Biographical Sketch



Rick & Susan Griffith
 Stephen (24), Kurt (27) & John (21)

Background

“Never say ‘never.’” Rick and Susan Griffith both learned this age-old tip the hard way.

Rick recalls sitting in his elementary school classes thinking, “If there’s one thing I’ll *never* become it’s a *teacher*. Imagine saying the same stuff over and over, year after year!”

Yet after trusting Christ in junior high and acquiring a taste for teaching the Word of God, Rick’s attitude began to change. After his business degree at California State University, Hayward, and Master of Theology degree (Pastoral Ministries) and the Doctor of Philosophy degree (Bible Exposition) from Dallas Theological Seminary in Texas, Dr. Griffith soon found himself on the other end of the classroom—and loving it!

Susan, from Yucaipa, California, also learned not to say “never.” As she earned her Bachelor of Arts degree in piano at Biola University, several friends married and worked to put their husbands through three more years of seminary training. “I’ll never do that!” she exclaimed. Soon afterwards she invested three years (1981-1983) singing together with her future husband in the Crossroads, Campus Crusade’s traveling music team in Asia. This nine member Philippines-based group shared Christ in the Philippines, China, Hong Kong, Korea, Japan, Macau, Thailand, Malaysia, Indonesia, and Singapore.

In December 1983 Susan’s “never” became a reality. She and Rick were married and like Jacob and Rachel of old, Susan also worked for her mate. During these seven seminary years Rick served as a pastor, corporate chaplain, and International Students church consultant. Susan taught women’s Bible studies and often ministered by singing. Their primary church in Texas is Christ Chapel Bible Church in Fort Worth.

The Griffith family now includes three sons: Kurt (27 yrs.), Stephen (24 yrs.), and John (21 yrs.). During home assignment they minister mainly from the First Baptist Church of Yucaipa, California.

Ministry

However, since 1991 the Griffiths’ home has been Singapore where Rick serves as Doctor of Ministry Director with 30 other full-time faculty at Singapore Bible College. SBC has about 500 full-time students from 23 countries and 25 denominations, as well as many professionals in the certificate-level Centre for Continuing Theological Education (CCTE). During his first term he taught a variety of courses: Old

Testament Survey, New Testament Survey, New Testament Backgrounds, Eschatology (the study of future things), Evangelism, Pastoral Epistles, Psalms, Homiletics (preaching), Hebrew Exegesis, and four Old Testament exposition courses. For many years he also taught Pentateuch, Gospels, Eschatology (theology of the future), Ecclesiology (theology of the church), and Pneumatology (theology of the Holy Spirit). Now he teaches mostly Bible Exposition classes, including Homiletics, World of the OT & NT, and OT & NT Survey. He has also written three Advanced Studies in the Old and New Testament courses at the Internet Biblical Seminary (www.internetseminary.org).

Dr. Griffith loves the variety and strategic nature of his teaching. He invests his life into Anglicans from Sri Lanka, Lutherans from Singapore, Presbyterians from Korea, Conservative Baptists from the Philippines, and missionaries from Campus Crusade, OMF, and Operation Mobilisation—sometimes all in one class! One class had 17 of the 20 students training for ministry outside of Singapore. Nearly all SBC graduates enter pastoral or missionary ministries due to Asia's shortage of trained leaders.

Ministry opportunities abound. Rick and Susan have conducted premarital counseling for students and their home has an open door to students and guests traveling through Singapore. They have sung in evangelistic thrusts and in 1992 also participated in founding International Community School, an expatriate Christian primary and secondary school in Singapore now with 430 students. The Griffiths are missionaries with WorldVenture and Rick serves as the Singapore field leader.

Dr Griffith also enjoys several other partnerships. He also serves as Asia Translation Coordinator for "The Bible... Basically International" seminars; web author & editor, Internet Biblical Seminary; and itinerate professor for 52 trips throughout Asia in places such as Lanka Bible College (Sri Lanka), Myanmar Evangelical Graduate School of Theology, Union Bible Training Center (Mongolia), Jordan Evangelical Theological Seminary, and Biblical Education by Extension training in three restricted access countries.

In 2006 the Griffiths also helped begin Crossroads International Church, Singapore. Here "Dr. Rick" is "Pastor Rick" in his role as pastor-teacher and elder. The church meets at 4 PM on Sundays at the Upper Room of the Metropolitan YMCA at 60 Stevens Road. See cicfamily.com for details.

In 2009 Dr. Griffith began the biblestudydownloads.com website that offers his courses for free download. This includes 5000 pages of course notes in Word and pdf formats, about 400 PowerPoint presentations in English, and hundreds of translations of these by his students into 37 languages. Current languages include Ao, Arabic, Bangla, Bisaya, Burmese, Chin, Chinese, Dutch, English, French, Hindi, Indonesian, Japanese, Kachin, Khmer, Kiswahili, Korean, Lotha, Malay, Malayalam, Mao, Mizo, Mongolian, Nepali, Nias, Paite, Russian, Sinhala, Spanish, Sumi, Tagalog, Tamil, Tangkhul, Tenyidie, Thai, Vaiphei, and Vietnamese.

Field

Singapore Bible College is strategically located at the "ministry hub" of Southeast Asia, the Republic of Singapore. A small island of only 14 by 26 miles, Singapore is a city-nation located on the tip of the Malayan Peninsula in Southeast Asia. The population of this multi-cultural society is 75 percent Chinese, 15 percent Malay and 8 percent Indian. Other groups include Filipinos, Thais, Japanese, Americans, and Europeans. This beautiful island nation, with dynamic growth in churches and missionary force, has been called the "Antioch of Asia." The Singaporean cross-cultural missionary force is increasingly contributing to God's work in overseas ministries.

Passion

Rick's passion is for God's leaders to preach and live the Word of God. The servant of God's role is clearly given in the following verses:

- Teaching obedience to Christ's teaching is key to our commission to make disciples (Matt. 28:20)
- The priority of the apostles was teaching and prayer (Acts 6:1-16)
- Paul's legacy to Timothy focused on exposition: "Preach the Word" (2 Tim. 4:2-3)

However, recent trends include the following:

- Church people are biblically illiterate—Amos lamented that his day of prosperity had a "famine for hearing the words of the Lord" (Amos 8:11)
- Pastors are doing too many things so they have too little time to feed the flock
- Preachers give empty and simplistic sermons
- Attempting to be "relevant," pastors preach what people want to hear—not what they need

Background Information



The Pharisees made a show of wearing phylacteries, the small boxes containing verses of Scripture that were worn during prayer.

Kingdom & Covenants Timeline



Kingdom Teaching...

Adam rules with God (Gen. 1:26, 28; 2:19) | Satan rules as god of this world (Gen. 3:15; 2 Cor. 4:4) | God covenants with Abraham to reestablish man's rule via Israel as a "kingdom of priests" (Gen. 12:1-3; Exod. 19:6) | Israel's failure to witness to nations as a kingdom of priests is judged via exile under foreign rule | Israel rejects Messiah's offer of kingdom (Matt. 12:41-42; 23:37-39) | Jesus extends His kingdom in mystery form to the Church (Matt. 13) | Christ subdues Israel's enemies and nation believes (Rom. 11:26-27) | Christ rules over everything with saints (Eph. 1:9-10; Rev. 20:1-6; 22:5b)

Fall of Man (Gen. 3)

NOAHIC COVENANT

Genesis 9:1-17



LAND COVENANT

Genesis 15:18 (cf. Deut. 30:1-10) promises:
 • Land from Wadi of Egypt to Euphrates River (Isa. 27:12)
 • Eternal possession of land (Gen. 17:8) after exile/restoration
 • Whole world blessed via the land (Isa. 14:1-2)

ISRAEL (National Focus)

CHURCH The "New Man" (Eph. 2:15)

Israel judged for rejecting Messiah by dispersion away from land for 19 centuries (AD 70-AD 1948) but now partially restored (Ezek. 37:1-7)

MESSIANIC KINGDOM Millennial Eternal

Full restoration (Ezek. 37:9-28)
 Jerusalem world capital (Isa. 2:1-5)
 New Jerusalem (Rev. 21)

DAVIDIC COVENANT

2 Samuel 7:12-16 promises perpetual:
 • Sons ("house" never wiped out)
 • Kingdom (political dynasty)
 • Throne (right to rule by descendants)
 • Temple (son to build it)

Christ is Head over His Church, which is a spiritual temple (Eph. 2:19-22; 2 Cor. 6:16)

Christ reigns over the world (Isa. 11) with saints (Rev. 5:10)

Christ hands kingdom over to the Father (1 Cor. 15:24)

NEW COVENANT

Jeremiah 31:31-34 promises:
 • Forgiveness
 • Indwelling Spirit
 • New heart, nature, mind
 • Reunification of Israel and Judah
 • No need for evangelism

Mosaic Law replaced with first three elements of the New Covenant (Lev. 22:20; 2 Cor. 3:6)

All 5 elements fulfilled in national restoration (Zech. 8)

All things made new (Rev. 21:5)

MOSAIC COVENANT

Temporary (Gal. 3:19) and conditional (Deut. 28) to reveal sin (Rom. 7:7) and regulate Israel (Gal. 3:23-25)

Law abolished, fulfilled, and replaced at the cross (Rom. 7:1-6; 1 Cor. 9:19-21; Heb. 8:13)

Fourth Edition
 4 March 2008

ABRAHAMIC COVENANT

Genesis 12:1-3

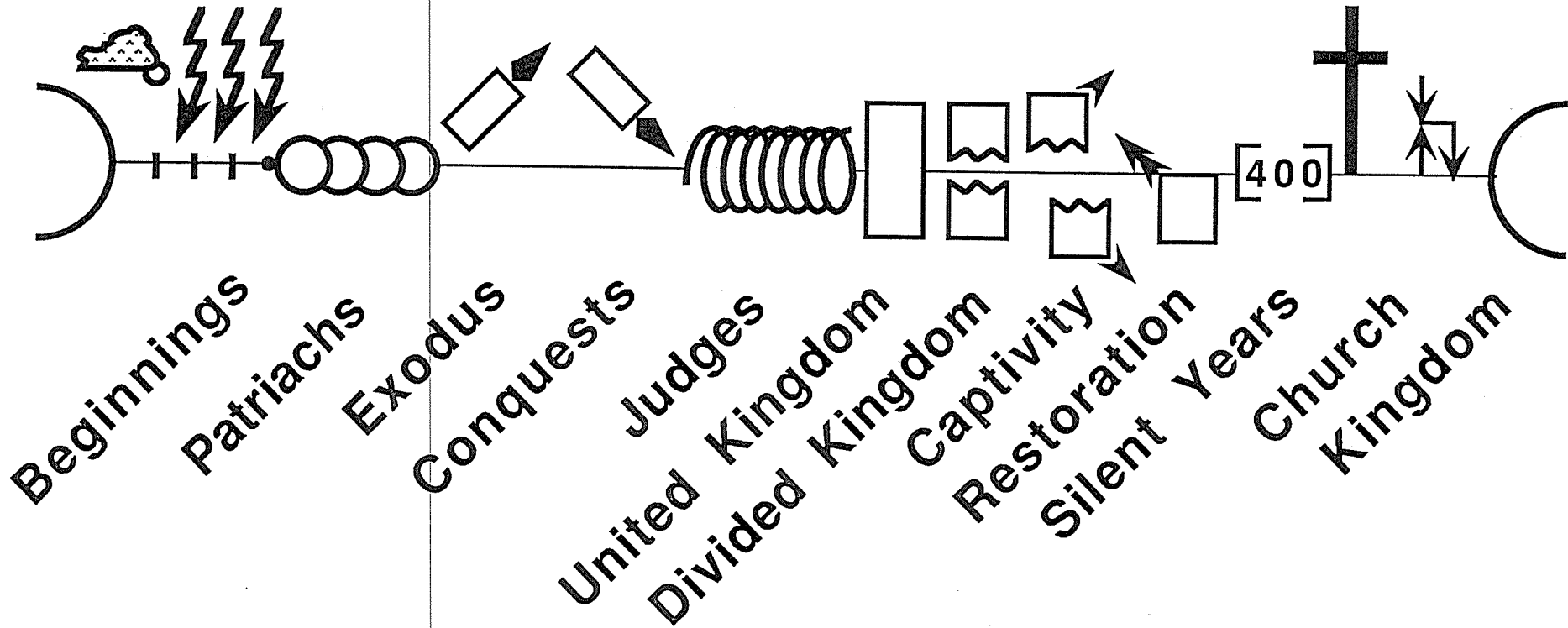
land

seed

promise

Scripture contains a dual kingdom-covenant emphasis. Israel's role from Abraham to Christ is expanded to include the Church (continuity) yet the Church never replaces the nation as the "new Israel" (discontinuity). Israel will again enjoy world prominence after trusting in Christ at His second coming.

Stages of God's Plan in History



Source:
 Dr. Max Anders
 Dallas Theological Seminary
 Course 725, Summer 1984

The Intertestamental Era

(425 BC–5 BC)

Issue/Time Period	Malachi (close of OT)	Intertestamental	Advent of Christ
Rulers Over Israel	Persia (208 yrs.)	Greeks (188 yrs.) Hasmoneans (80 yrs.)	Rome (58 yrs.)
Political Stability	Peace/autonomy	Many wars (Dan. 11:1-35)	Peace (but through Rome's "iron hand"!)
Expectation of Messiah and Restored Kingdom	Moderate	Increasing "Two Messiahs"	High
Language in Palestine	Hebrew/Aramaic	Greek (Septuagint)	Aramaic/Greek/Latin
Ability to Evangelize	Limited	Increased	Extensive
Road System	Very Limited	Expanded	Extensive
Places of Worship	Temple only	Rise of Synagogues	Synagogues/Temple
Religious Leaders	Priests/Levites	Rise of Jewish Sects	Pharisees/Sadducees
-Achieved office by...	Genealogy	Fighting illegitimate high priest	Bribes/Executions
-Extent of Power	Local Jurisdiction	Rise of Sanhedrin	Corrupt Sanhedrin
Authority for Living	OT Law	Rise of Oral Law	Pharisees

The "Kingdom Stage" is Set!

Galatians 4:4-5

"But when the time had fully come, God sent His Son, born of a woman, born under the law, to redeem those under the law, that we might receive the full rights as sons"

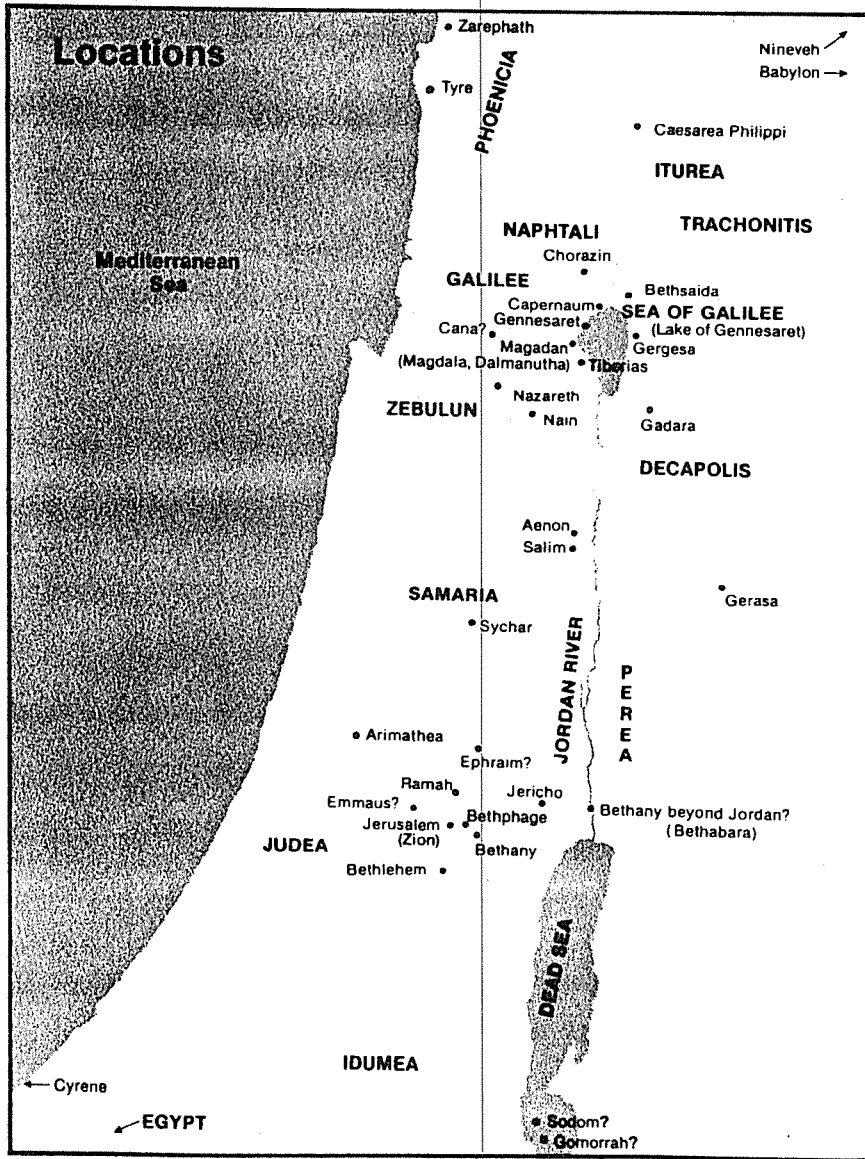
The time was right:

- politically
- linguistically
- religiously
- prophetically (Dan. 9:27)
- emotionally
- transportationally

~~Gospel of Matthew~~ (probably written in the 40s) answers the two questions *all* Jews were asking:

1. Q: Non-Christian Jews asked, "How do we know *Jesus is the Messiah?*" (Matt. 1–10)
 - A: His advent (1–2) and approvals (3:1–4:11) show Jesus fulfilled OT Messianic prophecies
 - His early ministry (4:12-25) and Sermon on Mount (5–7) reveal He has the prophetic office
 - He shows messianic power by healing (8:1–9:34) and authority by delegation (9:35–11:1)
2. Q: Christian Jews asked, "He's Messiah, but *where's the promised kingdom?*" (Matt. 11–28)
 - A: Israel rejected Christ as Messiah so He now has authority over the church (11:2–16:12)
 - Jesus prepared the disciples for church issues since kingdom is postponed (17:14–20:34)
 - Israel rejected Him as Messiah but God sovereignly used this to pay for man's sin (21–27)
 - Christ defeated death to show His messianic authority & ability to bring in the kingdom (28)

Every Geographical Location in the Gospels

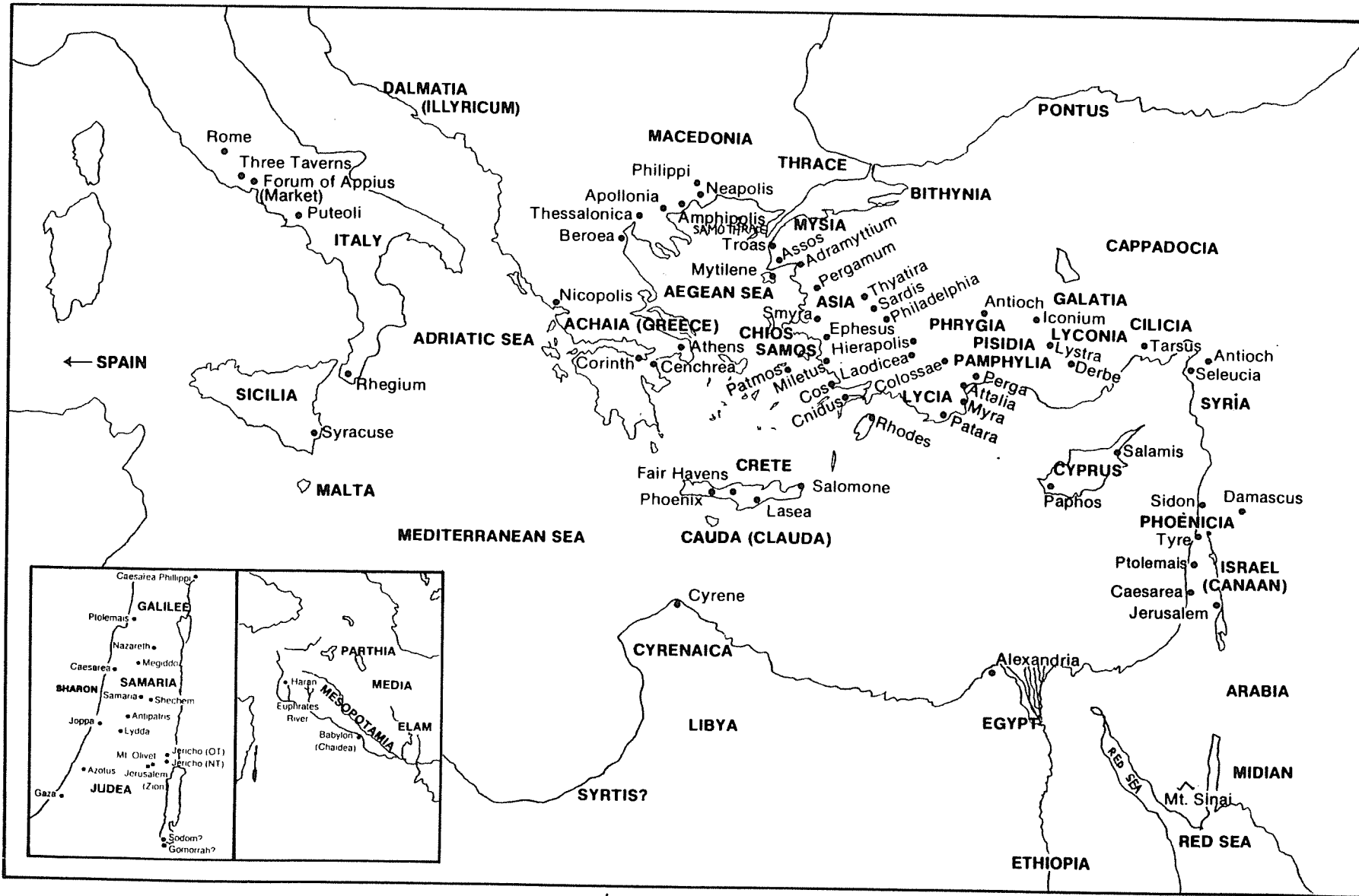


Distances

From Jerusalem:	Miles
Bethany	2
Bethlehem	6
Caesarea Philippi	105
Cana	69
Capernaum	85
Emmaus	7
Jericho	15
Jordan	21
Mediterranean	40
Sidon	130
Sychar	31
Tyre	106
Zarephath	118

From Capernaum:	Miles
Bethsaida	6
Caesarea Philippi	27
Cana	16
Nain	22
Mediterranean	32
Nazareth	23
Zarephath	45
Tyre	37

Every Geographical Location in Acts/Epistles



Authors of the New Testament

Name	Nationality	Home Town	Occupation	Relationships	Chapters Written	Verses Written	Books Written
Matthew	Jew	Capernaum	Tax Collector	Apostle of Jesus Christ	28	1,071	Gospel of Matthew
Mark	Jew/Roman	Jerusalem	Missionary	Disciple of Peter	16	678	Gospel of Mark
Luke	Greek	Antioch	Physician	Disciple of Paul	52	2,158	Gospel of Luke Acts
John	Jew	Bethsaida or Capernaum	Fisherman	Apostle of Jesus Christ	50	1,414	Gospel of John 1 John 2 John 3 John Revelation
Paul	Jew	Tarsus	Tentmaker	Apostle of Jesus Christ	87 (100)*	2,033 (2,336)*	Romans 1 Corinthians 2 Corinthians Galatians Ephesians Philippians Colossians Philemon 1 Thessalonians 2 Thessalonians 1 Timothy 2 Timothy Titus (Hebrews?)
James	Jew	Nazareth	Carpenter?	Brother of Jesus Christ	5	108	James
Peter	Jew	Bethsaida	Fisherman	Apostle of Jesus Christ	8	166	1 Peter 2 Peter
Jude	Jew	Nazareth	Carpenter?	Brother of Jesus Christ	1	25	Jude

*Indicates total if Hebrews is assigned to Paul.

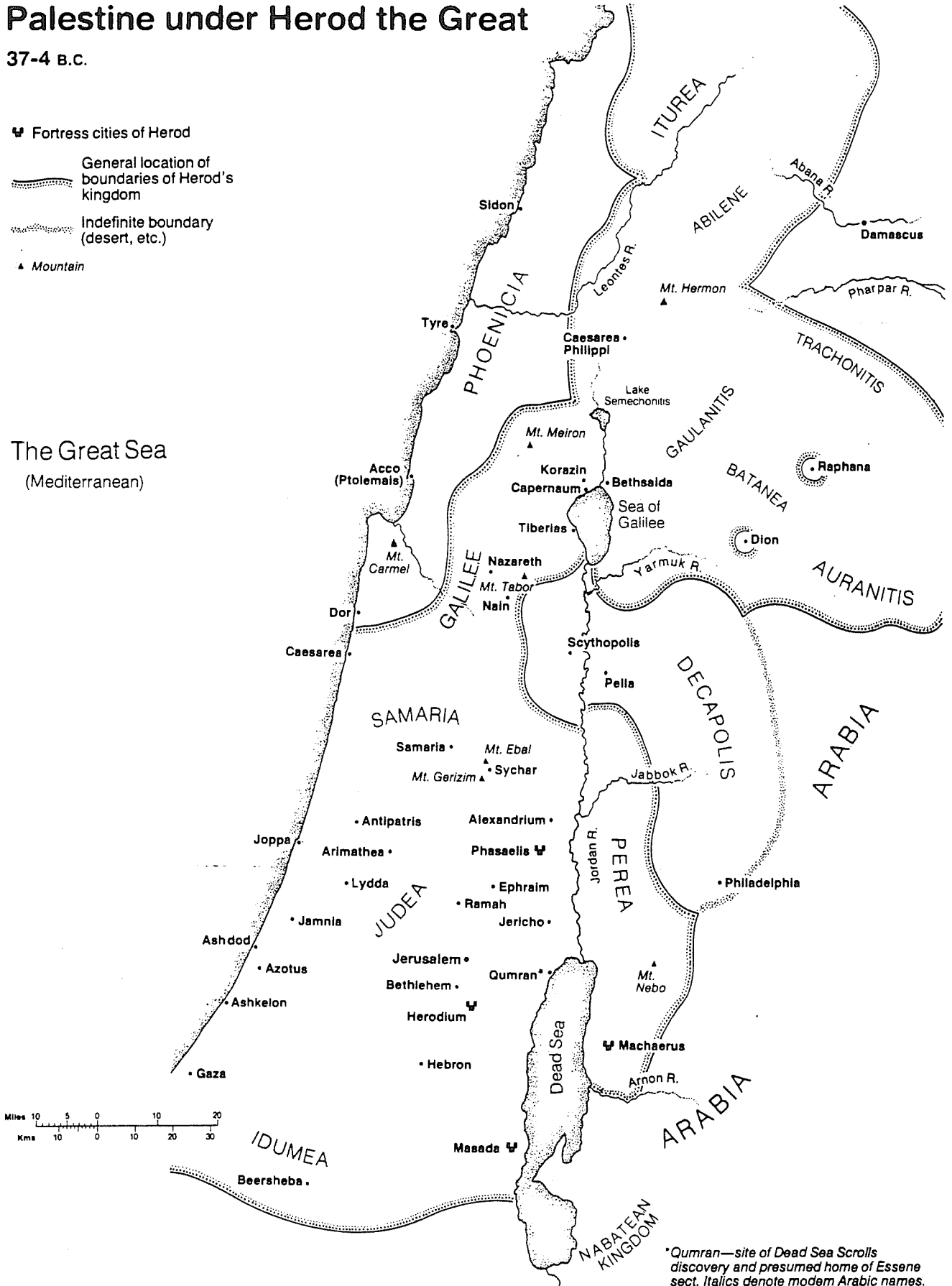
Luke

Palestine under Herod the Great

37-4 B.C.

- ☞ Fortress cities of Herod
- General location of boundaries of Herod's kingdom
- ⋯ Indefinite boundary (desert, etc.)
- ▲ Mountain

The Great Sea
(Mediterranean)



*Qumran—site of Dead Sea Scrolls discovery and presumed home of Essene sect. *Italics denote modern Arabic names.*

Chronology of the Herodian Dynasty (37 B.C.-A.D. 70)

John Grassmick, Dallas Seminary

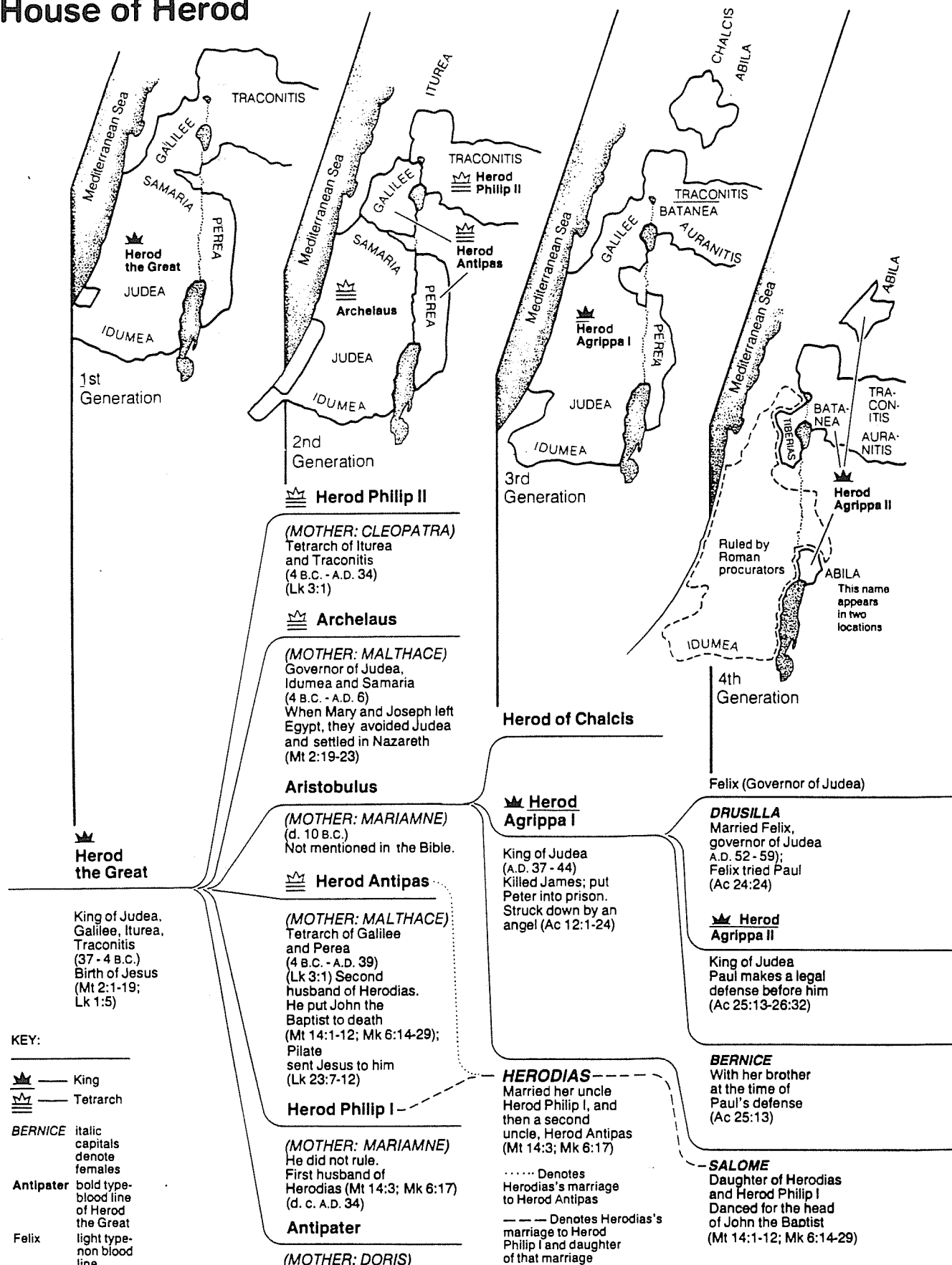
<u>37 B.C.</u>	<u>All Palestine under HEROD THE GREAT as King</u>		<u>37 B.C.</u>
<u>4 B.C.</u>	Judea, Samaria, Idumea under <u>ARCHELAUS</u> as ethnarch	Iturea, Gaulanitis, Trachonitis, Batanea, Auranitis under <u>PHILIP</u> as tetrarch	<u>4 B.C.</u>
<u>A.D. 6</u>	under <u>ROMAN Governors</u> (prefects/ procurators)	<u>A.D. 34</u>	Galilee, Perea under <u>HEROD ANTIPAS</u> as tetrarch
		<u>A.D. 37</u>	
			<u>A.D. 39</u>
<u>A.D. 41</u>	under <u>HEROD AGRIPPA I</u> as King		
<u>A.D. 44</u>	<u>ROMAN Governors</u>		
	<u>A.D. 53</u>		<u>A.D. 56</u>
	under <u>HEROD AGRIPPA II</u> as King		In part under <u>HEROD AGRIPPA II</u>
<u>A.D. 66</u>	<u>Jewish Rebellion Against Rome</u>		
<u>A.D. 70</u>	Conquest of Jerusalem and Destruction of the Temple by <u>Titus</u> , Aug. 5, A.D. 70		

Geography of the House of Herod

Bible Visual Resource Book, 181

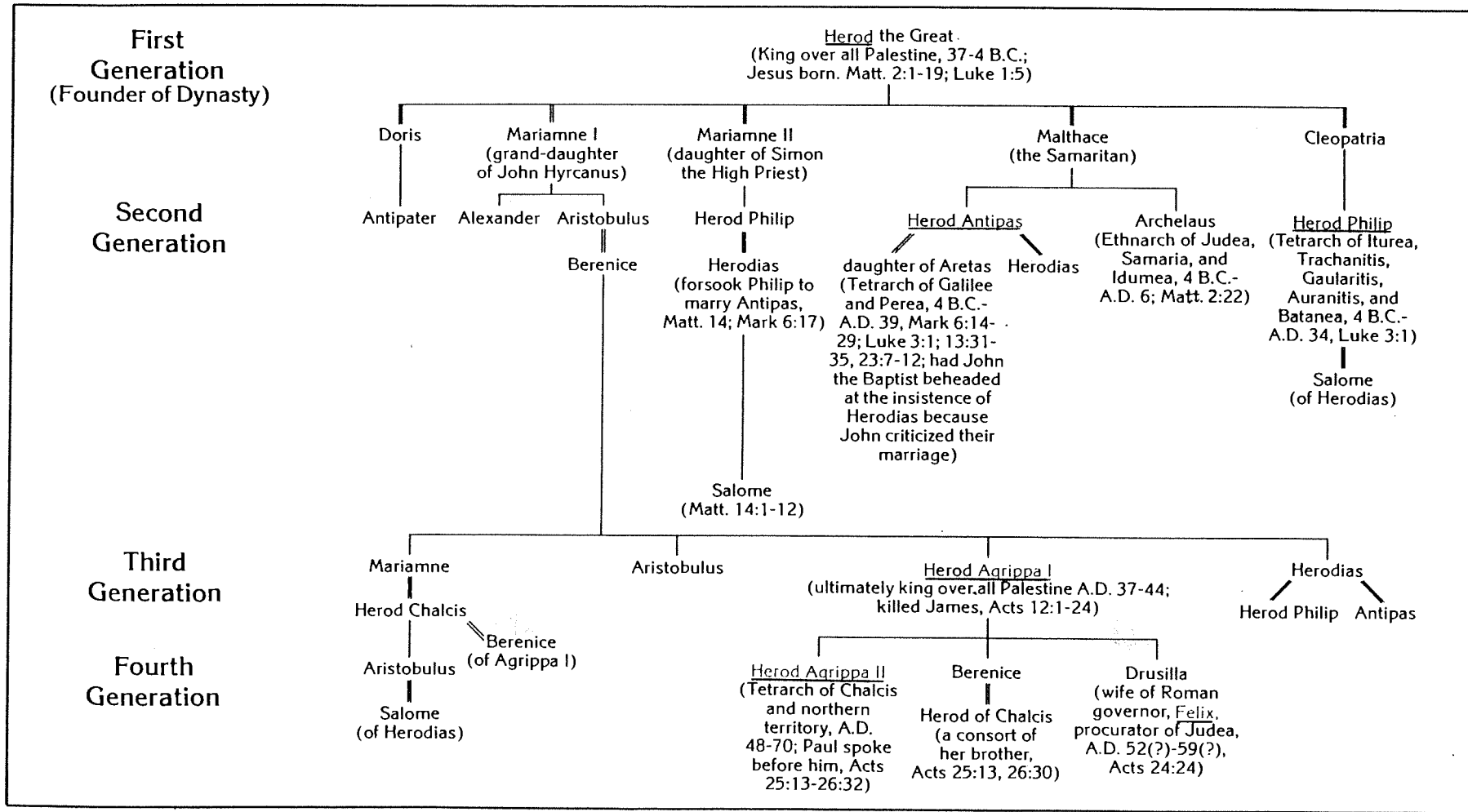
Matthew

House of Herod



Genealogical Chart of the Herodian Dynasty
H. Wayne House

A Genealogical Chart of the Herodian Dynasty



Reigning kings of New Testament times are in red. This is only a partial genealogy.
Source: House, 7

Herod's Temple and Jewish Sects

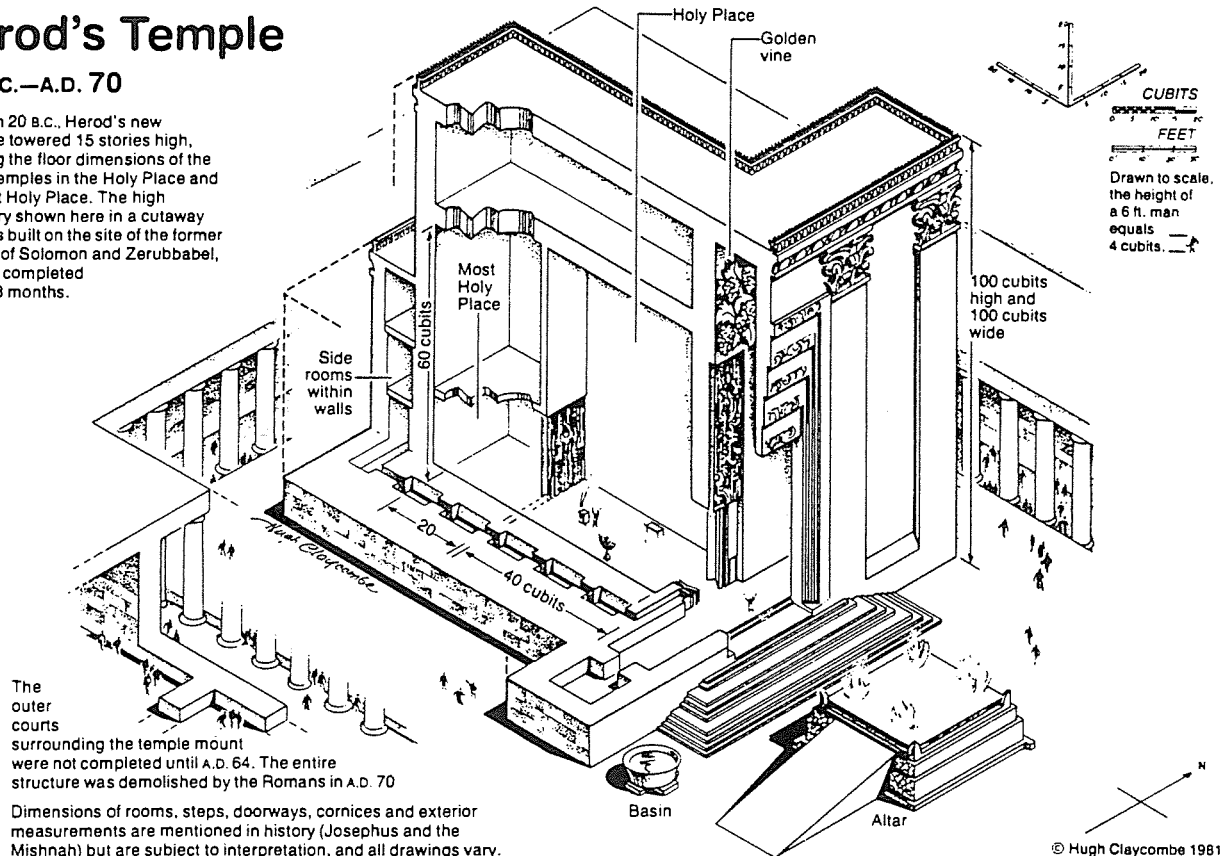
Bible Visual Resource Book, 185

Matthew

Herod's Temple

20 B.C.—A.D. 70

Begun in 20 B.C., Herod's new structure towered 15 stories high, following the floor dimensions of the former temples in the Holy Place and the Most Holy Place. The high sanctuary shown here in a cutaway view was built on the site of the former temples of Solomon and Zerubbabel, and was completed in just 18 months.



The outer courts surrounding the temple mount were not completed until A.D. 64. The entire structure was demolished by the Romans in A.D. 70

Dimensions of rooms, steps, doorways, cornices and exterior measurements are mentioned in history (Josephus and the Mishnah) but are subject to interpretation, and all drawings vary.

© Hugh Claycombe 1981

Jewish Sects

PHARISEES

Their roots can be traced to the second century B.C.—to the Hasidim.

1. Along with the Torah, they accepted as equally inspired and authoritative, all material contained within the oral tradition.
2. On free will and determination, they held to a mediating view that made it impossible for either free will or the sovereignty of God to cancel out the other.
3. They accepted a rather developed hierarchy of angels and demons.
4. They taught that there was a future for the dead.
5. They believed in the immortality of the soul and in reward and retribution after death.
6. They were champions of human equality.
7. The emphasis of their teaching was ethical rather than theological.

SADDUCEES

They probably had their beginning during the Hasmonean period (166-63 B.C.). Their demise occurred c. A.D. 70 with the fall of Jerusalem.

1. They denied that the oral law was authoritative and binding.
2. They interpreted Mosaic law more literally than did the Pharisees.
3. They were very exacting in Levitical purity.
4. They attributed all to free will.
5. They argued there is neither resurrection of the dead nor a future life.
6. They rejected a belief in angels and demons.
7. They rejected the idea of a spiritual world.
8. Only the books of Moses were canonical Scripture.

ESSENES

They probably originated among the Hasidim, along with the Pharisees, from whom they later separated (1 Maccabees 2:42; 7:13). They were a group of very strict and zealous Jews who took part with the Maccabees in a revolt against the Syrians, c. 165-155 B.C.

1. They followed a strict observance of the purity laws of the Torah.
2. They were notable for their communal ownership of property.
3. They had a strong sense of mutual responsibility.
4. Daily worship was an important feature along with a daily study of their sacred scriptures.
5. Solemn oaths of piety and obedience had to be taken.
6. Sacrifices were offered on holy days and during sacred seasons.
7. Marriage was not condemned in principle but was avoided.
8. They attributed all that happened to fate.

ZEALOTS

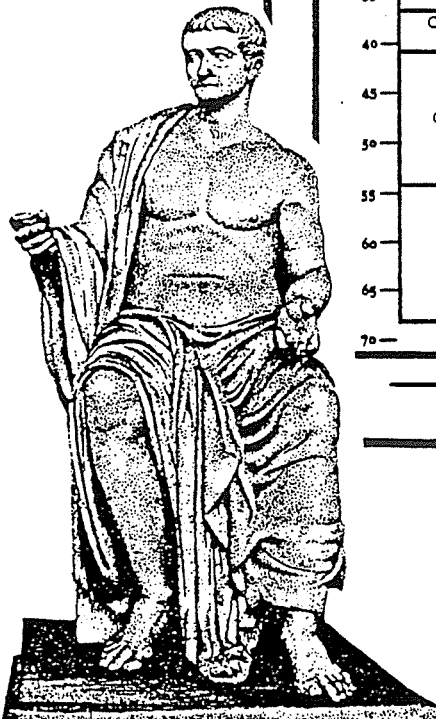
They originated during the reign of Herod the Great c. 6 B.C. and ceased to exist in A.D. 73 at Masada.

1. They opposed payment of tribute for taxes to a pagan emperor, saying that allegiance was due only to God.
2. They held a fierce loyalty to the Jewish traditions.
3. They were opposed to the use of the Greek language in Palestine.
4. They prophesied the coming of the time of salvation.

Roman and Jewish Leaders

THE EMPERORS OF ROME, THE HIGH PRIESTS OF ISRAEL,
THE KINGS AND GOVERNORS OF PALESTINE,
THE LEGATES OF SYRIA

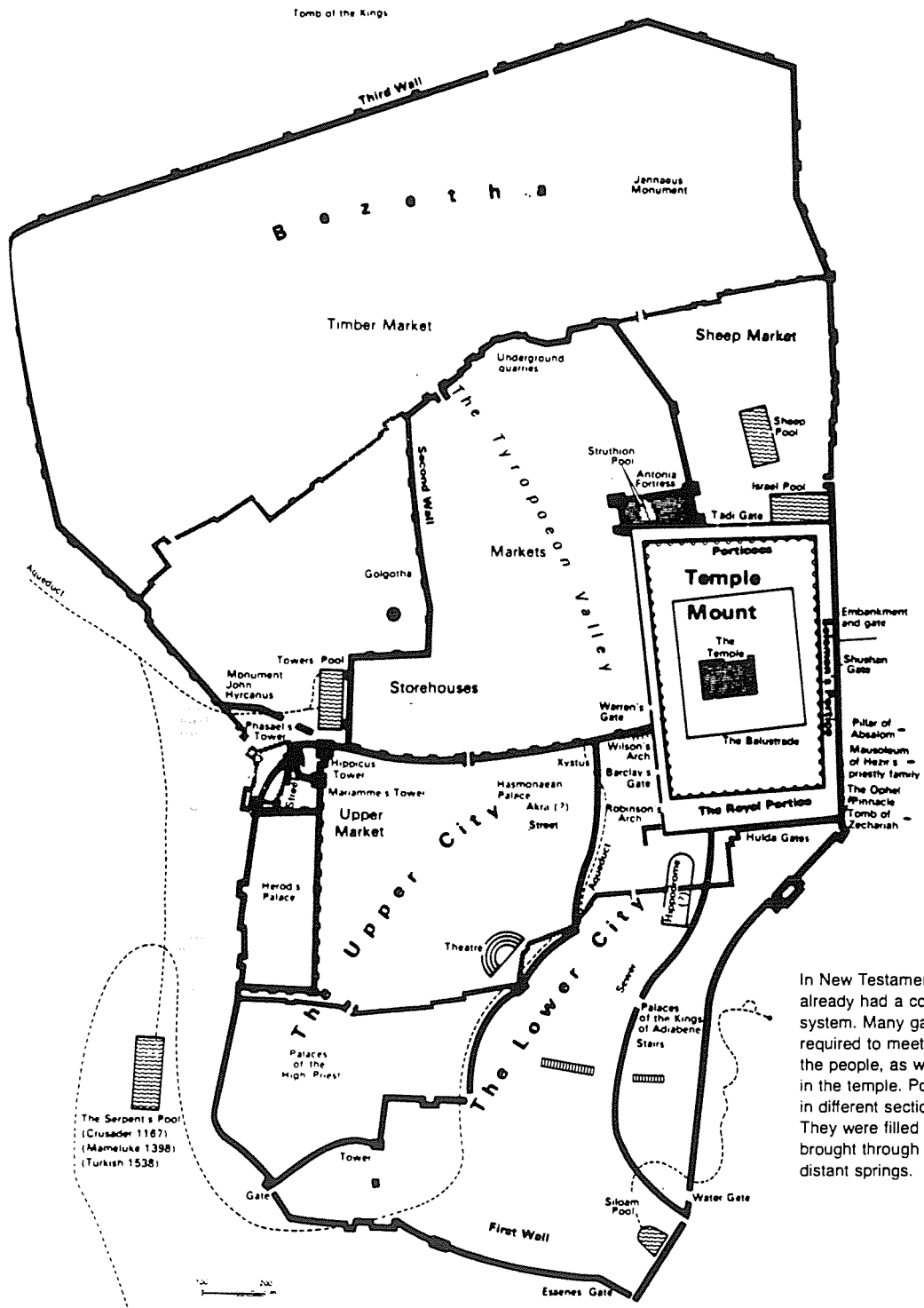
Years	Emperors	Legates of Syria	Kings and Governors of Palestine	High Priests	Historical Occurrences
45—					44 Death of Julius Caesar
40	The Triumvirate 43-36			Hananiel	
35				Aristobulus III	
30				Hananiel	
25				Jesus	
20			HEROD THE GREAT 37-4		
15	OCTAVIAN AUGUSTUS -30 10 +14			Simon	
10					
5 B.C.		Varus 6-3		Joseph Yuazar	
0			ARCHELAUS -4 10 +6		
5 A.D.				Eleazar	4 Revolt
10		Quirinius 6-11	Coponius 6-9	Jesus	6 Census
15			Ambibulus 9-12	Annas 6-15	
20			Rufus 12-15		
25			V. Gratus 15-26		
30	TIBERIUS 14-37		P. Pilate 26-37?	Caiaphas 18-36	33 Crucifixion of Jesus
35					
40	CALIGULA 37-41	Vitellius 35-39	Marcellus 36-37	Jonathan 36-37	
45		Petronius 39-42	Marullus 37-41	Theophilus 37-41	42 Martyrdom of James
50	CLAUDIUS 41-54	Marsus 42-44	AGRIPPA I 41-44	Simeon 41-44	45 Theudas
55		Longinus 44-50	C. Fadus 44-46	Matthias	46 Famine
60		Quadratus 50-60	T. Alexander 46-48	Elionaios	
65	NERO 54-68		V. Cumanus 48-52	Ananias 48-58	
70			A. Felix 52-60		
		Corbulo 60-63	P. Festus 60-62	Ishmael	
		Gallus 63-66	L. Albinus 62-64	Joseph	
			G. Florus 64-66	Annas II	
			Titus	Jesus	66 Jewish Revolt
				Joshua	
				Matthias	
				Pinhas	70 Fall of Jerusalem



—X. Léon-Dufour, *Dictionary of NT*, p. 31


Drawing of a statue of Tiberius Caesar.
Courtesy Carta, Jerusalem.

New Testament Overview



In New Testament times, Jerusalem already had a complicated water system. Many gallons of water were required to meet the needs of all the people, as well as the priests in the temple. Pools were located in different sections of the city. They were filled with water brought through tunnels from distant springs.

Introduction to the New Testament

Pauline Epistles: Pastors															
I Timothy	II Timothy	Titus	Philemon												
II Thessalonians			Revelation												
I Thessalonians			Jude												
Colossians			III John												
Philippians			II John												
Ephesians			I John												
Galatians			II Peter												
II Corinthians			I Peter												
I Corinthians			James												
Romans			Hebrews												
<table border="1"> <thead> <tr> <th colspan="4">Acts</th> </tr> </thead> <tbody> <tr> <td>Acts</td> <td></td> <td></td> <td></td> </tr> <tr> <td>Matthew</td> <td>Mark</td> <td>Luke</td> <td>John</td> </tr> </tbody> </table>				Acts				Acts				Matthew	Mark	Luke	John
Acts															
Acts															
Matthew	Mark	Luke	John												
Historical Books															

Following Christ's ascension, His apostles blanketed the world with the good news that sinners could become saints, that even Gentiles could enter the kingdom of God. Because of that message, churches sprang up from Jerusalem to Antioch, from Galatia to Italy. Acts records the path of this mighty wave. But the good news of Christ brings not only insurance for eternity. It also brings power for today. The New Testament Epistles explain how the power of the risen Christ can transform life's experiences. Repeatedly the authors proclaim that God can live in man! What more could we need? Finally, Revelation holds out hope. Christ is coming again, and when He does the wheels will be set in motion to end time and begin eternity.

The New Testament, penned by at least nine different authors over a period of 50 years, falls naturally into four divisions:

(1) *Five Historical Books.* These books describe the life and ministry of Jesus Christ as well as the spread of Christianity throughout the first-century world.

(2) *Nine Pauline Epistles to Churches.* The apostle Paul, missionary and theologian of the New Testament church, writes to encourage and instruct new congregations of believers which he has helped to plant.

(3) *Four Pauline Epistles to Pastors.* In addition, Paul writes four letters to pastoral leadership, exhorting them to faithfulness and diligence in their pastoral duties.

(4) *Nine General Epistles.* These books contain practical help for Jewish believers who are being persecuted for their faith in Jesus Christ, and need to go on to maturity in their Christian lives.

The New Testament is the completion of the Scriptural masterpiece. The Old Testament without the New Testament is like a story without an ending, like a bud that never flowers. The Old Testament prepares for the New; the New Testament fulfills the Old. In numerous ways, sometimes clearly, sometimes vaguely, the Old Testament points ahead to Jesus Christ. He is the thread of hope that winds its way through the first half of the Bible.

That hope, that expectation, is clothed with flesh and blood in the New Testament. The Messiah appears! Those Old Testament prophets were right! He actually walks on this earth as a man—the God-man. The record of His life is preserved for us in the four Gospels. His miraculous birth, His incomparable words and deeds, and His life-giving death and resurrection distinguish Him as the most unique person of human history.

The New Testament Bookshelf

The term "New Testament" refers first to the covenant God made with all people to save them through His Son, Jesus Christ. It has also come to refer to the *writings about* that promise-law.

Purpose/Theme:

The Scriptures of the New Testament show how God's Old Covenant is fulfilled in Jesus Christ. It describes how the early Christians became the Church, and how to live in the light of the risen presence of Christ.

The Gospels

- Matthew
- Mark
- Luke
- John

History

- Acts

Letters by Paul

- Romans
- First Corinthians
- Second Corinthians
- Galatians
- Ephesians
- Philippians
- Colossians
- First Thessalonians
- Second Thessalonians
- First Timothy
- Second Timothy
- Titus
- Philemon

General Letters

- Hebrews
- James
- First Peter
- Second Peter
- First John
- Second John
- Third John
- Jude

Prophecy

- Revelation

New Testament Books Classified Doctrinally

<i>Book</i>	<i>Doctrinal Classification</i>	<i>Theme</i>
Matthew	Ecclesiology	Messiah with kingdom authority over the Church
Mark	Eschatology	Deity who models suffering as Servant
Luke	Missiology	Universal Savior ministers in sovereign kingdom progress
John	Soteriology	Deity made man for eternal life
Acts	Missiology	Universal Savior proclaimed in sovereign kingdom progress
Romans	Soteriology	God's righteousness/justification by faith in Christ—not the Law
1 Corinthians	Ecclesiology	Proper functioning of the church
2 Corinthians	Ecclesiology	Defense of apostolic authority
Galatians	Soteriology	Justification by faith
Ephesians	Christology	Jew-Gentile unity shown in love
Philippians	Christology	Results of imitating Christ's attitude
Colossians	Christology	Supremacy/deity of Christ vs. syncretistic heresy
1 Thessalonians	Eschatology	Preparation for the Rapture
2 Thessalonians	Eschatology	Day of the Lord corrections
1 Timothy	Ecclesiology	Church order priorities
2 Timothy	Ecclesiology	Sound doctrine against opposition
Titus	Ecclesiology	Sound conduct against opposition
Philemon	Christology	Forgive others and seek forgiveness
Hebrews	Christology	Christ's superiority over Judaism as high priest
James	Soteriology	Faith revealed through works
1 Peter	Eschatology	Endurance in suffering by God's grace
2 Peter	Eschatology	Knowledge to combat false teaching
1 John	Soteriology	Obedience in love combats incipient Gnosticism
2 John	Missiology	Limits to love
3 John	Missiology	Supporting missionaries
Jude	Eschatology	Contending against pretenders
Revelation	Eschatology	Sovereignty of Christ in future victory

NT Book Key Words

Below are the NT books and their appropriate data in chronological order (following Hoehner's chronology). The next to last column has several blank spaces because most NT letters were not written in conjunction with Paul's missionary journeys. Dates and chronological order are only "best guesses" and should not be taken as Gospel truth.

#	Date	Book	Key Word	Paul's Journeys & Imprisonments	Doctrinal Classification
1	40s	Matthew	Kingdom		Ecclesiology
2	44-47	James	Works		Soteriology
3	49	Galatians	Justification	1st journey	Soteriology
4	51	1 Thessalonians	Rapture	2nd journey	Eschatology
5	51	2 Thessalonians	Tribulation	2nd journey	Eschatology
6	56	1 Corinthians	Sanctification	3rd journey	Ecclesiology
7	56	2 Corinthians	Apostleship	3rd journey	Ecclesiology
8	56-57	Romans	Righteousness	3rd journey	Soteriology
9	57-59	Luke	Sovereignty I		Missiology
10	60	Ephesians	Unity	1st imprisonment	Christology (Head)
11	61	Colossians	Deity	1st imprisonment	Christology (God)
12	61	Philemon	Forgiveness	1st imprisonment	Christology (Reconciler)
13	62	Philippians	Attitude	1st imprisonment	Christology (Example)
14	62	Acts	Sovereignty II		Missiology
15	62	1 Timothy	Order	4th journey	Ecclesiology
16	64	1 Peter	Suffering		Eschatology
17	64	2 Peter	Knowledge		Eschatology
18	64-68	Mark	Discipleship		Eschatology
19	66	Titus	Conduct	4th journey	Ecclesiology
20	67	2 Timothy	Doctrine	2nd imprisonment	Ecclesiology
21	67-68	Hebrews	Superiority		Christology
22	c. 69	John	Belief		Soteriology
23	75	Jude	Pretenders		Eschatology
24	85-95	1 John	Love		Soteriology
25	85-95	2 John	Limits		Missiology
26	85-95	3 John	Missionaries		Missiology
27	95-96	Revelation	Triumph		Eschatology

The Theme of the NT

Introduction

Analysis is easy. Synthesis is tough. Most people know how to summarize a paragraph or chapter, but to devise a statement that reflects a whole book takes greater skill.

The same “synthesis challenge” applies to the Bible. Try it. Without looking elsewhere on this study for help, write a *single sentence* that summarizes the message of the whole Bible:

Now write a sentence summing up the Old Testament:

Finally, try to do the same with the New Testament:

Are you satisfied with your work on the three sentences above? What’s missing? A good overall statement that sums up the theme of the NT will have these elements:

1. *Focuses on God* rather than man (Scripture is theocentric, not anthropocentric)
2. *Consistent with the key OT theme* (both OT and NT are parts of the same divine story)
3. *Seen as the key teaching of Jesus and Paul* (the two main teachers in the NT)
4. *Broad enough* to reflect each NT book and to unite other, minor themes
5. *Narrow enough* to be meaningful (too broad for “God” or “Jesus” to be the theme)

Attempts to Sum up the Whole NT

A. Salvation: God redeems repentant sinners and brings them into his eternal family. At times this has been called the “salvation history” approach.

1. Merits: Christ came “to seek and to save the lost” (Luke 19:10; Mark 10:45) as the Savior of the world. This is definitely a key theme as each of the four Gospels record Christ’s death for humanity and the epistles elaborate on this extensively.
2. Problems: Seeing salvation as the key theme seems too centered on man rather than focusing on the God who saves man. Even such a focus on God still does not express *why* God redeems people.

B. Jesus: Christ is the Messiah prophesied in the OT.¹

1. Merits: Christ is clearly the key NT person who fulfilled numerous OT prophecies.
2. Problems: This view also seems too broad as it lacks clarity in regard to what Christ has *come to do* as Messiah.

¹ “The New Testament squarely focuses on Christ. He is the heart of it all. He is the center of the message” (Mark Dever, *The Message of the New Testament: Promises Kept* [Wheaton: Crossway, 2005], 23).

- C. Church: The salvation given to those who believe in Christ make them his body, the Church. A similar idea is to see the new covenant as the primary theme.
1. Merits: God's new covenant community, the Church, is not seen in the OT (Eph. 3:3), so this view also has merit as a key theme. The church is clearly God's new covenant (= "new testament") people in contrast to Israel, with whom God made the old (Mosaic) covenant in the OT.
 2. Problems: Like the salvation view, this one also is too man-centered.
- D. Glory of God: God's key purpose in all ages is for all creation to honor him as God.
1. Merits: Beginning in Genesis 1, God created the world for his own glory and rightfully deserves praise, which he will receive in Revelation 22.
 2. Problems: While also an accurate theme, this view does not show *how* God chooses to glorify himself.
- E. Kingdom: God restores man to his original purpose to rule over creation through Jesus Christ, who is first and foremost King.
1. Merits: This is likely the best overall NT theme for the following reasons:
 - a) Kingdom is clearly an overarching theme in both testaments, for God created man to rule over creation (Gen. 1:26-27) and will restore man to that original design in the eternal state as man reigns in the New Jerusalem (Rev. 22:5).
 - b) The rest of Scripture between this first and last chapter focuses on God extending his rule through Israel in the OT and through Christ and the Church in the NT.
 - c) The kingdom of God is the key message of John the Baptist (Matt. 3:1), Jesus (Matt. 4:17; Acts 1:11) and Paul (Acts 28:30-31).
 2. Problems: This view shows *how* God seeks to glorify himself (i.e., by extending his rule to man), but kingdom proponents must be careful not to see kingdom only from a human standpoint or it can become too man-centered like some of the views above.

Conclusion

Hopefully this brief study has helped you begin to synthesize the NT rather than only look at the various parts. All of the views surveyed are genuine NT themes,² but the kingdom best answers the various criteria that we noted on the previous page.

In fact, kingdom also provides a chronological structure for the NT as the kingdom *announced* (Gospels), the kingdom *extended* (missionary journey letters), the kingdom *tested* (letters in AD 60s), and the kingdom *triumphant* (letters of AD 70s to the AD 95 book of Revelation).

² H. H. Drake Williams, III, *Making Sense of the Bible: A Study of Ten Key Themes Traced Through the Scriptures* (Wheaton: Crossway, 2005; Grand Rapids: Kregel, 2006).

Message Statements for the New Testament Books

The following is a summary of the message of each New Testament book in canonical order (not chronological order, which is the order followed in the rest of this course). Many commentaries on the Bible provide only the themes of the biblical books. That is, they provide only the *subject* of that book, or *what* the book says. This list seeks to go a step further in stating the *purpose*, or *why* the subject is addressed to the readers in the first place. For example, it is incomplete to simply say that Mark wrote to show that Jesus is the Suffering Servant (the subject). The purpose answers *why* he wanted to prove this: because believers in Rome were undergoing severe persecution and needed to see Christ's example in selfless suffering. Thus each of the following subject/purpose statements show the fuller message of each book in this twofold way:

Subject	+	Purpose	=	Message
<i>What the book says</i> (Theme)		<i>Why it says it</i> (Reason)		<i>Main (Big) Idea</i> (Summary Statement)

By adding the subject and purpose together in a summary statement for each book it is hoped that the reader will gain a deeper grasp on the book by learning not simply its content but the reason it *was* relevant to its first century audience and *is* relevant for us as believers today.

Matthew

Matthew: (1) proves Jesus as *Messiah* for *unbelieving* Jews to trust Him, and (2) explains that the kingdom is *postponed* due to Israel's rejection of Christ as King for *believing* Jews to see His present kingdom authority as residing in the Church.

Mark

Mark presents in a pastoral concern selected events about Christ, the Son of God (deity) who serves as the model *Suffering Servant*, to exhort persecuted Roman believers to true *discipleship* for Christ.

Luke

Luke presents the *sovereignly directed progress of the kingdom message* from the Jewish rejection of Christ as Messiah to Gentile acceptance to confirm the faith of Gentile believers by affirming Him as *Savior of believing Gentiles* as well as Jews.

John

John proves Jesus to be the *Son of God* (deity) made man through selected signs and discourses of Christ to convince unbelieving Gentiles to *believe* in Him and receive eternal life.

Acts

Luke presents God's *sovereignly directed progress of the kingdom message* from Jerusalem Jews to Roman Gentiles in early church history in order to prove *God as responsible* for His Church and to exhort believers to *witness everywhere*.

Romans

Paul expounds the *righteousness of God* which requires that justification be only by faith in Christ and not by works of the Law in order to solve *conflicts between Jewish and Gentile* believers at Rome before his soon arrival.

1 Corinthians

Paul explains the *proper functioning of the church* in response to reports about the Corinthians' divisions, disorders, and doctrinal difficulties to assure that the church makes its *positional sanctification practical*.

2 Corinthians

Paul *defends his apostleship* against attacking false teachers to assure both the Corinthians' *doctrinal foundation* and their promise to give to Jerusalem saints, thus providing an example of respect for and giving to church leaders today.

Galatians

Paul defends his apostleship and *justification by faith* so that the Galatians would not seek salvation through adherence to the law.

Ephesians

Paul explains God's mystery—the *unity of Jews and Gentiles* in the Church who are equal positionally—to exhort these two groups at Ephesus to live worthy of this calling through a *unified love* for one another as a testimony to the world.

Philippians

Paul exhorts the believers at Philippi to *imitate Christ's attitude* that they might stand firm in a joyful, humble, and peaceful dependence upon Christ's adequacy to combat problems with *disunity and false teaching* in the church.

Colossians

Paul instructs the Colossian church in the supremacy and *deity of Christ* and exhorts practical outworking of this doctrine in order to fight a *syncretistic heresy* threatening the life and ministry of the church.

1 Thessalonians

Paul prepares the Thessalonians for the rapture by defending his motives for starting the church (to silence accusations of greed) and instructing the believers (to strengthen the church's doctrinal and relational foundation so it can continue to grow).

2 Thessalonians

Paul corrects the persecuted Thessalonians' misconception that the *day of the Lord* (Tribulation) had already begun to exhort perseverance among the disheartened and industry among the idle to help them stand firm in correct doctrine despite *false teachers*.

1 Timothy

Paul exhorts Timothy to courageously guard his personal *life, doctrine, and local church order* in order to preserve the ministry of the Ephesian church against ascetic and speculative *false teachers*.

2 Timothy

Paul exhorts Timothy to faithfully practice and *preach the Word* despite hardship in order to encourage him to persevere against *false teaching* and apostasy.

Titus

Paul exhorts Titus to *organize the Cretan churches* by appointing qualified elders and teaching respectable behavior as the natural result of salvation by grace in order to *defeat opposers by word and deed (conduct)*.

Philemon

Paul requests the Christian slave owner, Philemon, for *forgiveness* for his runaway but repentant slave, Onesimus, whom Paul led to Christ and sent back to Philemon for restatement as Christian brother to teach *how to forgive and be forgiven*.

Hebrews

An unknown author shows Jewish believers *Christ's superiority as High Priest* and the superiority of Christianity over Judaism to help them suffer rather than *return to their former life* under Judaism.

James

James exhorts early Jewish believers throughout the Roman Empire that Christian *faith is shown through works* that they might replace their *hypocrisy* with good deeds in maturity and holiness.

1 Peter

Peter encourages north Asia Minor believers to *suffer properly for Christ* as holy, submissive, and selfless witnesses motivated by Christ's example and the hope of future glory to help them be people who *attract others* to hear their message.

1 Peter

Peter encourages north Asia Minor believers to *suffer properly for Christ* as holy, submissive, and selfless witnesses motivated by Christ's example and the hope of future glory to help them be people who *attract others* to hear their message.

2 Peter

Peter reminds north Asian believers of their *knowledge* of the characteristics and future destruction of false teachers and of the grace of Jesus Christ in order to combat *false teaching* and stimulate *growth in godliness*.

1 John

John writes a general letter encouraging his readers to *obey God's commands by loving others* in order to protect them from *early Gnosticism* which denied either Christ's deity or humanity.

2 John

John exhorts *limitations to love* for a Christian woman and her children who show hospitality to missionaries but need warning not to extend the same to false teachers to warn against *aiding the spread of destructive heresies*.

3 John

John encourages Gaius to continue *supporting missionaries* such as Demetrius despite opposition from Diotrephes (a godless leader who opposes supporting them) to help the church to see its *responsibility to finance God's work*.

Jude

Jude warns Christians at large of *pretenders*—unbelievers who have infiltrated their churches masking themselves as Christians but perverting the truth by their lifestyles of license—in order to defend the *holiness* of the church.

Revelation

God discloses through John the *sovereignty of Jesus Christ* in His ultimate future triumph to encourage believers to *persevere despite internal compromise and external opposition*.



Eschatology and Persecution in the New Testament

This chart shows that many New Testament writings responded to false teaching or persecution. Notice also how often persecuted recipients were encouraged with the eschatological hope of Christ's return:

	False Teaching	Persecution	Eschatological Hope
Matthew		by Jews (AD 40s)	13:1-52; 24:1—25:46
Mark		by Romans (AD 60s)	13:1-37
Luke			21:5-38
John	AD 60s	by Romans (AD 60s or 90s)	
Acts		by Romans (AD 60s)	2:16-20, 25, 34-35, 40
Romans	2:1		11:25-27; 13:11-14
1 Corinthians	15:12		15:12-58
2 Corinthians	3:1; 10:10; 11:3-4		
Galatians	1:6-9; 3:1		
Ephesians			
Philippians	3:2-4, 9, 18-19	1:13, 28-30	1:6, 10; 2:10, 16; 3:20-21
Colossians	2:8, 16-23		
1 Thessalonians	4:8	1:6; 3:6	1:10; 2:19; 3:13; 4:13-5:11, 23
2 Thessalonians	1:8-9; 2:1-3; 3:2, 6	1:4-7; 3:2	1:9-10; 2:1-12
1 Timothy	1:3-11; 4:1-3, 7; 6:3-5	1:18-19; 6:12	4:8; 6:14, 19
2 Timothy	3:6-9; 4:3-4	1:8	3:1-9
Titus	1:10-16		
Philemon			
Hebrews	2:1	10:30-32	1:11-13; 4:1-11
James		1:2-4	5:7-9
1 Peter		1:6-7; 3:8-17	1:5, 20; 4:7; 5:4
2 Peter	2:1-22	3:3-13	1:16; 3:3-15
1 John	1:18-19; 4:1-3		
2 John	vv. 7, 9		
3 John	vv. 9-11		
Jude	v. 4	v. 19	vv. 14-18, 24-25
Revelation	2:14-15, 20	2:13	1:1, 5-8; 2:27; 3:5, 12, 21; chs. 4-22
	19	15	17

The texts of books which emphasize eschatology appear in **bold** print (cf. p. 24)

Prophecy Percentages of Each Biblical Book

Tim LaHaye, ed., *Prophecy Study Bible* (www.prophecybible.com: AMG Pub., 2000)

How many verses of each book in the Bible are actually predictive? As one might expect, this varies markedly book by book. On the low end are Song of Songs, Philemon and 3 John (all 0%) as well as Proverbs (1%) as it only refers infrequently to the sacrifices typical of Jesus. On the other end of the scale is the Book of Revelation, which is 95% prophetic. (If Song of Songs is typical of Christ and the Church then it is 100% prophetic.)

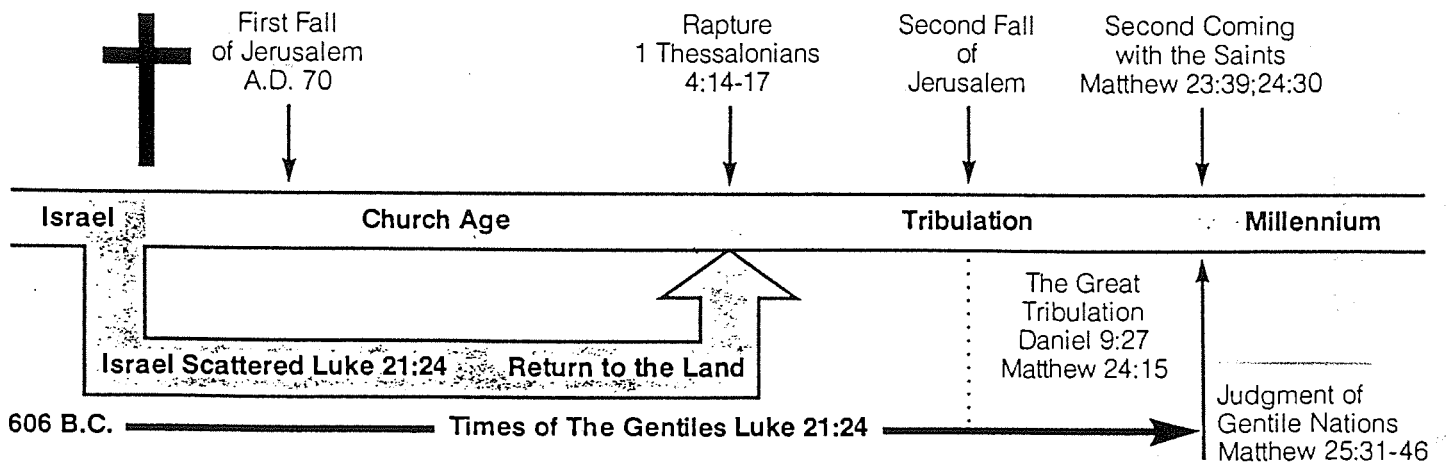
OT Book	Prophecy Percent	Number of Prophecies	Prophetic Verses	Total Verses
Genesis	14	77	212	1533
Exodus	40	69	487	1213
Leviticus	59	37	506	839
Numbers	36	50	458	1288
Deuteronomy	36	58	344	959
Joshua	12	27	89	658
Judges	7	?	41	618
Ruth	18	?	15	85
1 Samuel	15	31	124	810
2 Samuel	10	22	68	695
1 Kings	23	44	189	816
2 Kings	20	50	144	719
1 Chronicles	14	?	132	942
2 Chronicles	31	37	268	882
Ezra	23	10	63	280
Nehemiah	11	14	45	406
Esther (6:13)	1	1	1	167
Job	2	?	22	1070
Psalms	10	59	242	2526
Proverbs	1	?	7	915
Ecclesiastes	3	?	7	222
Song of Songs	0	0	0	117
Isaiah	59	111	754	1292
Jeremiah	60	?	812	1364
Lamentations	5	4	8	154
Ezekiel	65	?	821	1273
Daniel	45	58	162	357
Hosea	56	28	111	197
Joel	68	25	50	73
Amos	58	25	85	146
Obadiah	81	?	17	21
Jonah	10	4	5	48
Micah	70	40	73	105
Nahum	74	35	35	74
Habakkuk	41	?	23	56
Zephaniah	89	?	47	53
Haggai	39	?	15	38
Zechariah	69	?	144	211
Malachi	56	19	31	55

Prophecy Percentages of Each Biblical Book (2 of 2)

Tim LaHaye, ed., *Prophecy Study Bible* (www.prophecybible.com: AMG Pub., 2000)

NT Book	Prophecy Percent	Number of Prophecies	Prophetic Verses	Total Verses
Matthew	26	81 (47 OT)	278	1067
Mark	19	? (22 OT)	125	662
Luke	22	75 (24 OT)	250	1146
John	20	45 (25 OT)	180	866
Acts	13	63 (31 OT)	125	1003
Romans	21	29 (58 OT)	91	433
1 Corinthians	19	? (17 OT)	85	437
2 Corinthians	5	7 (9 OT)	12	257
Galatians	11	7 (10 OT)	16	149
Ephesians	5	? (4 OT)	8	155
Philippians	10	? (1 OT)	10	104
Colossians	9	? (0 OT)	9	95
1 Thessalonians	18	? (0 OT)	16	89
2 Thessalonians	40	12 (0 OT)	19	47
1 Timothy	4	2 (2 OT)	5	115
2 Timothy	20	? (0 OT)	17	83
Titus	2	? (0 OT)	1	46
Philemon	0	? (0 OT)	0	25
Hebrews	45	52 (39 OT)	52	137
James	6	? (5 OT)	7	108
1 Peter	20	? (11 OT)	21	105
2 Peter	41	11 (1 OT)	25	61
1 John	6	4 (0 OT)	6	105
2 John	15	2 (2 OT)	2	13
3 John	0	? (0 OT)	0	14
Jude	40	8 (0 OT)	10	25
Revelation	95	?	383	404
Averages & Totals	28%/book 27%/verses	—	8410	31028

Olivet Discourse... An Overview



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Charts on Revelation, p. 48

New Testament Summary Chart

Book	Author	Date	Origin	Destination	Major Characteristics	Theme (Subject)	Purpose (Complement)
Matthew							
James							
Galatians							
1 Thess.							
2 Thess.							
1 Cor.							
2 Cor.							

New Testament Summary Chart

Book	Author	Date	Origin	Destination	Major Characteristics	Theme (Subject)	Purpose (Complement)
Romans							
Luke							
Ephesians							
Colossians							
Philemon							
Philippians							
Acts							

New Testament Summary Chart

Book	Author	Date	Origin	Destination	Major Characteristics	Theme (Subject)	Purpose (Complement)
1 Timothy							
1 Peter							
2 Peter							
Mark							
Titus							
2 Timothy							
Hebrews							

New Testament Summary Chart

Book	Author	Date	Origin	Destination	Major Characteristics	Theme (Subject)	Purpose (Complement)
John							
Jude							
1 John							
2 John							
3 John							
Revelation							
27 Books	8-9 Authors	A.D. 40s- 96					

EACH N.T. BOOK IN THREE WORDS

HISTORY of Christ

Matthew—Messiah for Jews
Mark—Messiah Is Servant
Luke—Likeness of Man
John—Jesus Is God

of Church

Acts—Apostles of Church

EXPERIENCE

Rom.—Righteousness of God
1 Cor.—Church Problems Solved
2 Cor.—Clearing Paul's Reputation
Gal.—Gospel of Liberty
Eph.—Exaltation in Christ
Phil.—Priority of Unity
Col.—Church's Ascended Head
1 Thes.—Triumph before Return
2 Thes.—Tribulation before Return
1 Tim.—Trust in Timothy
2 Tim.—Teach the Church
Titus—Truthless Teachers Denounced
Phile.—Pardon of Onesimus

Heb.—Hasten to Maturity
James—Jews' Belief Behaves
1 Peter—Patience in Trials
2 Peter—Purge False Teachers
1 John—Joy in Fellowship
2 John—Judge False Teachers
3 John—Joy of Hospitality
Jude—Judgment on Apostates

PROPHECY

Revelation—Revelation of Future

Each N.T. Book in Three Words
Terry Hall, *Bible Panorama*, 158

The Topical New Testament
Terry Hall, *Bible Panorama*, 178

The Topical New Testament

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THEMES OF NEW TESTAMENT BOOKS

Matthew tells of Christ the King;
But Mark shows Jesus serving.
In Luke He's the Son of man;
But in John He's God plus man.

Acts records the church witness;
Romans tells God's righteousness.
Corinth church needs correction;
Paul defends his position.

Free from Law, says Galatians;
Saved by grace, says Ephesians.
Rejoice, says Philippians;
Christ is Head in Colossians.

Thessalonians both say,
Christ is coming any day.
Two times Paul wrote Timothy,
Be faithful in ministry.

Teach the truth, Paul told Titus;
Philemon: treat slave like us.
In Hebrews Christ is better,
James a practical letter.

Peter says to be patient;
Of falsehood not tolerant.
John first writes of fellowship;
But to falsehood do not slip.

Third John says help true preachers;
But Jude warns of false teachers.
John saw Christ in a vision,
Which gave him Revelation.

CHORUS:
Yes, read your Bible.
Yes, read your Bible.
Yes, read your Bible.
It's all about Jesus!

(This may be sung to the tune of "Jesus Loves Me.")

The New Testament Canon During the First Four Centuries

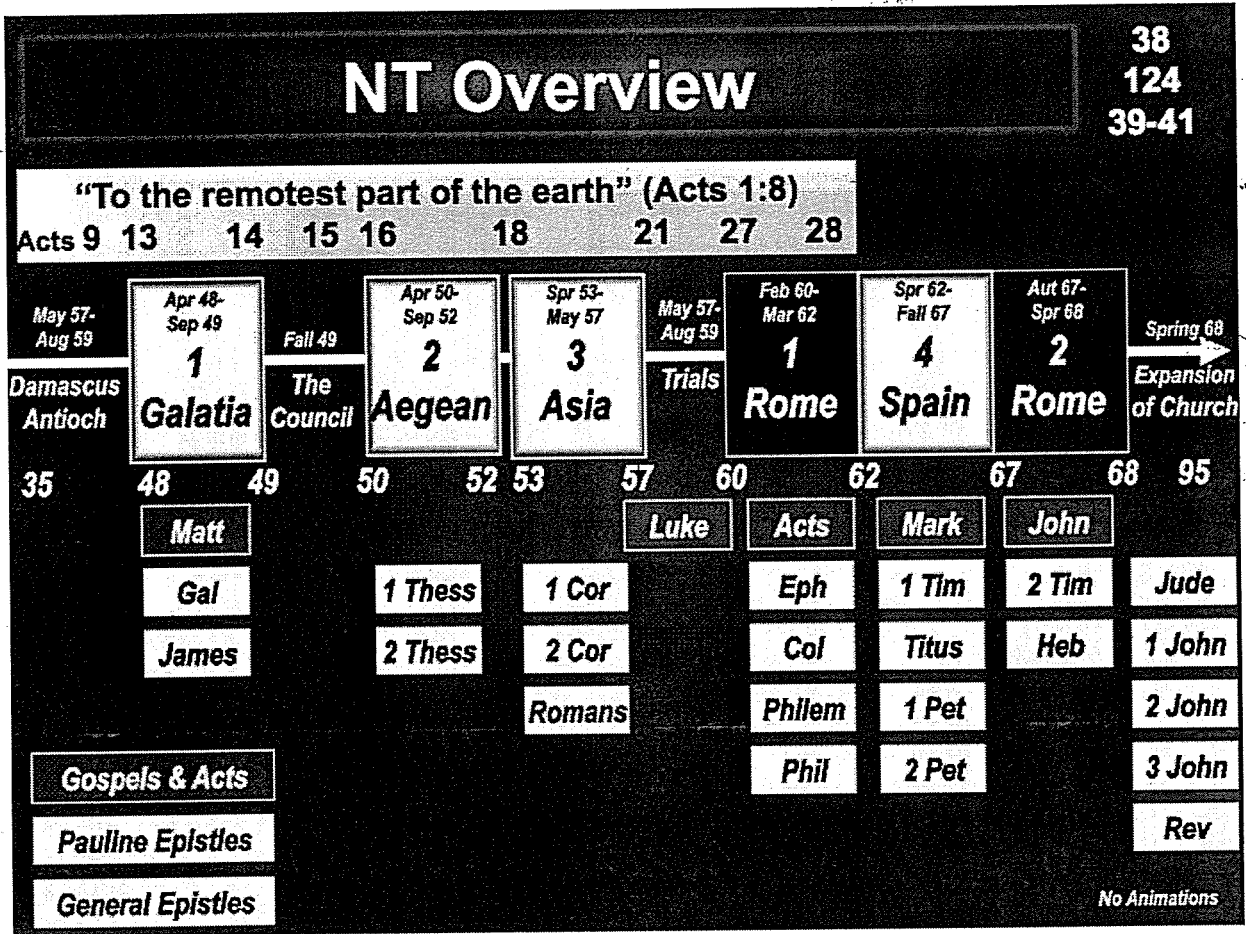
BOOK	INDIVIDUALS										CANONS					TRANSLATIONS				COUNCILS									
	PSEUDO-BARNABAS (c. 70-130)	CLEMENT OF ROME (c. 95-97)	POLYIUS OF LYONS (c. 110)	HERMAS (c. 110-50)	DIDACHE (c. 115-140)	TRENIUS (c. 120-50)	DIODORUS (c. 130-40)	JUSTINUS (c. 130-202)	CLEMENT MARTYR (c. 150)	TERTIULIAN (c. 190-55)	ORIGEN (c. 185-254)	CYRIL OF ALEXANDRIA (c. 150-215)	EUSEBIUS OF CAESAREA (c. 260-340)	JEROME (c. 340-420)	AUGUSTINE (c. 400)	MARCION (c. 140)	MURATORIAN (c. 170)	BAROCCIO (c. 170)	ALFOSCOLO (c. 170)	CHELTENHAM (c. 206)	ATHANASIUS (c. 360)	TATIAN (c. 170)	DIATESSARON (c. 170)	OLD LATIN (c. 150-170)	OLD SYRIAC (c. 200)	NICEA (325-40)	HIPPO (393)	CARTHAGE (397)	CARTHAGE (419)
Matt.	X	X	X	X	X	O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
Mark	X		X	X	X	O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
Luke	X		X	X	X	O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
John		X	X	X	X	O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
Acts			X	X	X	O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
Rom.		X	X	X	X	O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
1 Cor.		O	X	X	X	O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
2 Cor.			X	X	X	O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
Gal.			X	X	X	O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
Eph.	X	X	X	X	X	O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
Phil.			X	X	X	O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
Col.			X	X	X	O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
1 Thess.			X	X	X	O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
2 Thess.			X	X	X	O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
1 Tim.		X	X	X	X	O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
2 Tim.	X		X	X	X	O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
Titus	X	X				O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
Philemon		X				O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
Heb.	X	X	X	X	X	O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
James	X		X	X	X	O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
1 Peter	X		X	X	X	O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
2 Peter	X	X				O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
1 John			X	X	X	O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
2 John			X	X	X	O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
3 John						O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
Jude					X	O	X	X	X	X	X	X	X	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
Rev.			X	X	O	O	X	O	X	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O

X = Citation or allusion
 O = Named as authentic
 ? = Named as disputed

Taken with adaptation from William E. Nix and Norman L. Geisler, *Introduction to the Bible* (Chicago: Moody, 1968). Used by permission.

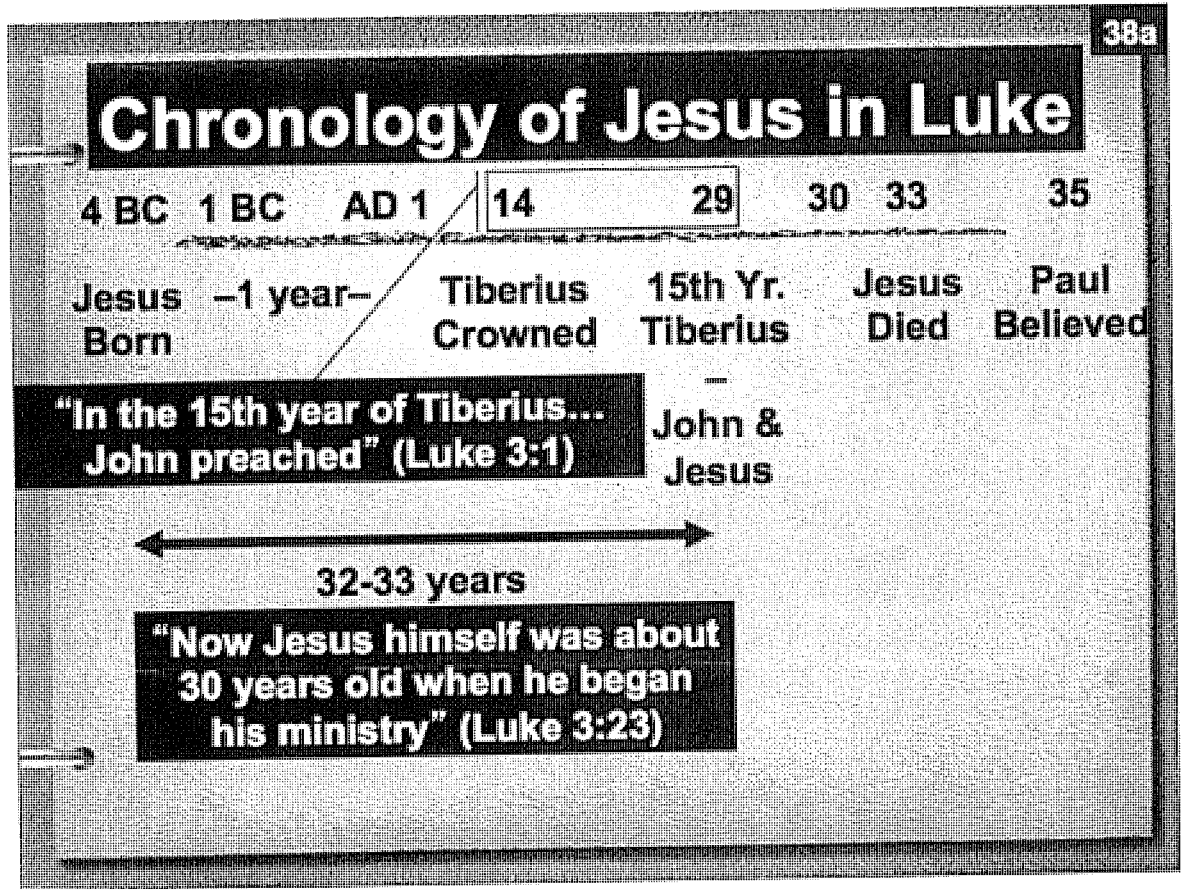
New Testament Chronology





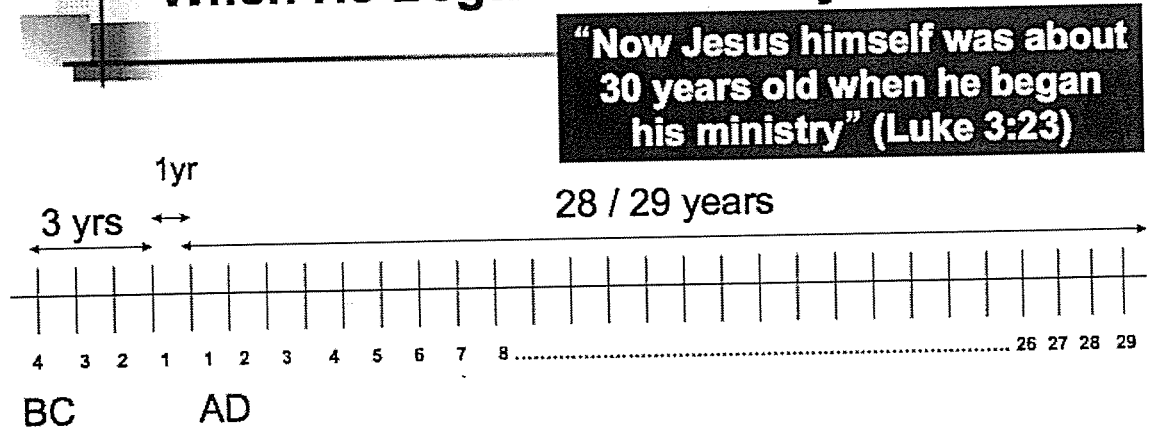
What general observations can you make about the structure of the New Testament?

Chronology of Christ



38a

Age of Jesus When He Began His Ministry



$$3 + 1 + 28 = 32 \text{ years (Non-inclusive of AD 29)}$$

$$3 + 1 + 29 = 33 \text{ years (Inclusive of AD 29)}$$

Adapted from Michele Ang (NT Survey student, SBC, 2006)

New Testament Chronology

Adapted from Harold W. Hoehner, "A Chronological Table of the Apostolic Age," ThD Diss., Dallas Theological Seminary, 1964, rev. 1972

Book	Date	Paul's Life	Church/Jews/Rome	Acts
	30 BC-AD 14	Birth of Paul	Augustus emperor in Rome	
	25 Dec. 5 BC		Birth of Christ	
	AD 14-37	Jerusalem Training	Tiberius emperor in Rome	
	fall 29-3 April 33	Cilicia Training	Christ's 3.5 yr. ministry	1:1
	Monday, 30 March 33		Triumphal Entry	
	Friday, 3 April 33		Crucifixion (36 yrs. old)	1:3a
	Sunday, 5 April 33		Resurrection	1:3b
	Thursday, 14 May 33		Ascension	1:4-11
	Sunday, 24 May 33		Pentecost (Church Born)	2:1-41
	24 May 33-April 35		Evangelize Jews only	2:1-8:1
	summer 33		Peter with Sanhedrin #1	3:1-4:31
	33~34		Ananias & Sapphira die	4:32-5:11
	34~35		Peter with Sanhedrin #2	5:12-42
	late 34~early 35 ¹		"The Seven" selection	6:1-7
	April 35	Assists Stephen's death	Stephen martyred	6:8-7:60
	April 35-April 48		Evangelize Samaritans	8:1-12:25
	April-summer 35	Persecutes church	Persecution by Paul	8:1, 3; 9:1a
	summer 35	Conversion	Church fears Paul	9:1b-19a; Gal. 1:15
	summer 35-37	Damascus ² & Arabia		9:19b-25; Gal. 1:17
	summer 37	Jerusalem visit #1 ³	Barnabas introduces Paul	9:26-29; Gal. 1:18
	fall 37-43	Tarsus, Syria, Cilicia		9:30; Gal. 1:21
	37-41		Caligula emperor in Rome	
Matthew	40's		Church still Jewish	
	40~41		Peter & Gentile Cornelius	10:1-11:18
	41		Antioch church planted	11:19-24
	41-54		Claudius emperor in Rome	
	43 ⁴	Antioch	Barnabas recruits Paul	11:25-26
James	44~47		Jewish church is carnal	
	spring 44		Agrippa I kills James	12:1-2 ⁵
	spring 44		Peter escapes prison	12:3-19a
	late 44?		God kills Agrippa I	12:19b-24
	fall 47 ⁶	Jerusalem visit #2	Antioch's famine relief	11:27-30; Gal. 2:1
	Fall 47-April 48	Antioch		
	April 48-Sept. 49	Missionary journey #1	Evangelizes Galatia	13:1-14:26
	Sept. 49-April 50	Antioch furlough #1		14:27-28
Galatians	fall 49	Antioch: rebukes Peter	Still "anti-Gentile"	Gal. 2:11-16
	fall 49	Writes from Antioch	Galatian heresy stopped	
	fall 49	Jerusalem visit #3	Jerusalem Council	15:1-29
	winter 49-50	Returns to Antioch	Antioch Gentiles rejoice	15:30-35
	April 50	Barnabas disagrees	Barnabas disciples Mark	15:36-39

¹A tilde (~) means *one* point within a range of dates, but a hyphen (-) means *all* the dates between dates noted.

²Galatians 1:17 implies that the Arabia visit was brief so most of this time Paul ministered in Damascus.

³This first Jerusalem visit was to establish contact with Peter and lasted only 15 days (Gal. 1:18-19). However, a problem exists here: did he see only Peter and James (Gal. 1:18-19) or all the apostles (Acts 9:27)?

⁴Paul was ministering in Antioch for an entire year (Acts 11:25-26) prior to the famine visit (vv. 27-30).

⁵Luke uses the general statement "It was about this time..." (12:1) as he does not follow a strict chronology here. Chronologically, Acts 12 (in Jerusalem) actually precedes Acts 11 (the famine visit from Antioch to Jerusalem).

⁶A problem with this chronology is reconciling Paul's 14-year lapse from visiting Jerusalem a second time (Gal. 2:1). If this second visit is the famine visit (Acts 11:27-30), this would be either: (a) 13 years since his conversion in AD 35 (more likely) or (b) 10 years since his first post-conversion Jerusalem visit in AD 37. Neither case adds up to 14.

New Testament Chronology

Book	Date	Paul's Life	Church/Jews/Rome	Acts
	April 50-Sept. 52	Missionary journey #2	Evangelizes west	15:40—18:22
	April 50-May 51	Antioch to Athens	Macedonia church planted	15:40—17:34
1 Thess.	early summer 51	Writes from Corinth	Corinthian church planted	18:1-17
2 Thess.	summer 51	Writes from Corinth		18:1-17
	mid Sept. 52	Cenchrea, Ephesus		18:18-21
	late Sept. 52	Jerusalem visit #4		18:22
	winter 52-53	Antioch furlough #2		18:23a
	spring 53-May 57	Missionary journey #3	Evangelizes Asia	18:23b—21:16
	spring-Sept. 53	Antioch to Ephesus	Apollos at Ephesus	18:23b-28
	Sept. 53-May 56	Ephesus	School of Tyrannus	19:1-41
	October 54-June 58		Nero emperor	
1 Cor.	early spring 56	Writes from Ephesus	Corinthians divided	19:1-41
	May-June 56	Troas to Macedonia	Corinthian visit #2	20:1; 2 Cor. 2:1
2 Cor.	fall 56	Writes from Macedonia	Minority unrepentant	20:2a
	mid-late Nov. 56	Macedonia to Corinth	Corinthian visit #3	20:2b
Romans	winter 56-57	Writes from Corinth		20:3a
	late Feb.-27 May 57	Corinth to Caesarea		20:3b—21:16
	27 May-5 June 57	Jerusalem visit #5	Jerusalem Church	21:17—23:32
	28 May 57	Meets with James	is still ethnocentric	21:17-25
	29 May-1 June 57	Purification rites done	Church satisfied	21:26-32
	2 June 57-Feb. 60	Pre-Rome Imprisonments		21:33—28:31
	2-4 June 57	Jerusalem Imprisonment		21:33—23:22
Luke	June 57-August 59	Caesarean Imprisonment	Luke collects data	23:23—26:32
	4-5 June 57	Jerusalem to Caesarea		23:23-32
	5-9 June 57	Waiting for accusers		23:33-35
	9 June 57	Trial by Felix		24:1-23
	late June 57	Trial by Felix and Drusilla		24:24-26
	June 57-July 59	Waiting for Felix's verdict		24:27
For numbers	July 59	Trial by Festus		25:1-12
below see the	early August 59	Trial by Agrippa		25:13—26:32
map on p. 142	Aug. 59-late Feb. 60	Voyage to Rome to evangelize Nero (27:24)		27:1—28:29
↓				
	Feb. 60-March 62	First Rome Imprisonment		28:30-31
Ephesians	fall 60	House arrest letter	Jew-Gentile conflict	28:30-31
Colossians	fall 61	House arrest letter	Syncretistic heresy	28:30-31
Philemon	fall 61	House arrest letter		28:30-31
Philippians	early spring 62	House arrest letter		28:30-31
Acts	62		Luke finishes Acts	
	spring 62-fall 67	Missionary journey #4	Evangelizes West	After Acts
	1 spring 62	Ephesus	James (Lord's bro.) killed	
	62		Peter goes to Rome	
	2 spring-summer 62	Ephesus and Colosse	Timothy left at Ephesus	Philem. 22
	3 summer-winter 62/63	Macedonia (Philippi)		Phil. 2:23-24
1 Timothy	fall 62	Writes from Macedonia	False teaching	1 Tim. 1:3
	4 spring 63-spring 64	Asia Minor		
1 Peter	early 64	Asia Minor	Christians despised in	
2 Peter	early spring 64	Asia Minor	Rome for separatism	
	spring 64	Asia Minor	Peter crucified in Rome	
	5 spring 64-spring 66	Spain with Titus	Church reaches Spain	Rom. 15:24, 28

New Testament Chronology

Book	Date	Paul's Life	Church/Jews/Rome	Acts
Mark	19 July 64-9 June 68		Nero burns Rome, persecutes, dies	
	66-73		Jewish revolt in Palestine	
Titus	6 summer-fall 66	Crete then Asia Minor	Titus left at Crete	Tit. 1:5
	7 summer 66	Miletus	False teaching	2 Tim. 4:20
	winter 66/67-fall 67	Macedonia, Nicopolis, Corinth	Tit. 3:12	
fall 67-spring 68		2nd Rome Imprisonment		
2 Tim.	8-9 fall 67	Arrested, prison letter	Heresy/apostasy increasing	
Hebrews	67-68		Persecution in Palestine	
	spring 68	Death by beheading		2 Tim. 4:6
68-96		After Paul's life	Late First Century Events	
	68-69		Galba, Otho, Vitellius emperors	
	69-79		Vespasian emperor (no persecution)	
John	before 2 Sept. 70	(cf. John 5:2)	Jerusalem destroyed & false teaching	
	April-May 73		Jews commit mass suicide at Masada	
Jude	75		False teaching intensifies	
	79-81		Titus emperor (no persecution)	
	81-96		Domitian emperor (persecution later)	
1-3 John	85-95		Itinerant teachers amid false teaching	
Revelation	95-96		External persecution by Domitian;	
			Internal compromise and heresy	
	96-100?		John dies a natural death in Ephesus	

Other New Testament Chronologies

NT Introduction
Dallas Theological Seminary

Dates of New Testament Books in Canonical Order

Books	Kümmel	Guthrie	This cross- Hoehner 3 Examples:	Robinson
Matthew	80-100	80-100	40's <i>Grassnick</i> [60-64]	40-60+
Mark	70	65-70	64-68 60's [57-60]	45-60
Luke	70-90	60-61	57-59 [60-62]	-57-60+
John	90-100	90-100	65-69 c. 70 [85-95]	-40-65+
Acts	80-90	63	60-62 [60-64]	-57-62+
Romans	55-56	57-58	winter 56-57	early 57
1 Corinthians	54-55	57	early spring 56	spring 55
2 Corinthians	55-56	57	fall 56	early 56
Galatians	54-55	49-50	fall 49	late 56
Ephesians	80-100	59-61	fall 60	late summer 58
Philippians	53-55/56-58	59-61	early spring 62	spring 58
Colossians	56-58/58-60	59-61	fall 61	spring 58
1 Thessalonians	50	51	early summer 51	early 50
2 Thessalonians	50-51	51	summer 51	50-51
1 Timothy	100+	61-64	fall 62	fall 55
2 Timothy	100+	61-64	fall 67	fall 58
Titus	100+	61-64	summer 66	late spring 57
Philemon	56-58/58-60	59-61	fall 61	summer 58
Hebrews	80-90	-70	67-68 67-79	c. 67
James	-100	50	44-47	c. 47-48
1 Peter	90-95	-64	64	spring 65
2 Peter	125-150	-68	64	61-62
1-3 John	90-110	90-95	85-95	c. 60-65
Jude	c. 100	65-80	75	61-62
Revelation	90-95	90-95	95-96	late 68 (-70)

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Kümmel, Werner Georg. Introduction to the New Testament. Revised Edition. Translated by Howard Clark Kee. Nashville: Abingdon, 1975.

Robinson, John A. T. Redating the New Testament. Philadelphia: Westminster, 1976.

New Testament Dates

	Wycliffe	Twilley	Tenney	Harrison	Guthrie	Hiebert	Jensen	DTS Class
Matthew	52-62	75	53	75	--	--	50-70	60
Mark	67	60	68	65	68	--	50-70	67
Luke	61	62	61	65	62	--	60	60
John	85-90	80	85	90	(60)90	--	83	85
Acts	62	62	61	65	63	--	60-70	63
Romans	55,56	57	55	57	57	58	56	57
I Cor.	55	54	53	55	57	57	55	55
II Cor.	57	56	54	57	57	57	55	57
Galatians	53	48	45	53	49	52	58	49
Ephesians	62	61	56	62	62	62	61	62
Philippians	54/61	61	56	63	62	63	61	62
Colossians	56/62	62	56	62	62	62	61	62
I Thess.	50	50	52	50	51	50	51	51
II Thess.	50	50	52	50	52	50	51	52
I Timothy	63	62	62	64	63	63	63	65
II Timothy	65	64	64	65	64	66	67	67
Titus	63	63	62	64	63	63	63	65
Philemon	--	62	56	62	62	62	61	62
Hebrews	65	66	68	68	64/69	64	(65-69)	67
James	44	46	44	48	50	48	45-50	48
I Peter	64	64	65	64	64	64	60-65	64
II Peter	67	65	67	64	67	65	65-67	67
I John	90	90	85	90	91	80	83	90
II John	90	95	85	90	91	81	83	91
III John	90	95	85	90	91	81	83	91
Jude	--	63	69	67	65-80	67	67/96	68
Revelation	95	80-85	95	96	95	--	81-96	95

- John Grassnick -
 NT Introduction
 Dallas Theological Seminary, 1986

RELIGION

The New Testament Dating Game

Exactly when the New Testament was written affects the interpretation of every aspect of Christian origins. Biblical scholars generally think that except for eight or nine of the letters attributed to St. Paul, the books were composed between A.D. 70 and the early 2nd century, with one or two even later. Fundamentalists believe every word in the Bible is literally true, but those who hold to "late" dating argue that much of the New Testament was not written by contemporary witnesses and tends to reflect later church views of Jesus and his Apostles.

According to the latest earth tremor in New Testament studies, the present scholarly consensus is wrong. John A.T. Robinson, 57, Anglican dean of chapel and lecturer in theology at Trinity College, Cambridge, declares that all 27 New Testament books were produced in approximately the two decades before A.D. 70, and that they are the work of the Apostles themselves or of contemporaries who worked with them. Since Jesus was crucified around A.D. 30, this would mean that the authors knew numerous eyewitnesses to Jesus' life and early church events.

Up There. Robinson has long been one of England's more distinguished New Testament critics, rather on the conservative side but no literalist on such matters as Christ's miracles or the virgin birth. He became famous, however, through his 1963 bestseller, *Honest to God*, which set teacups rattling in many a rectory. Like America's Episcopal Bishop James A. Pike, he scandalized the pious by belittling "our images of God as a Being up there." His book also advocated what was called "the New Morality," rejecting absolute rules of right and wrong. After he resigned as Bishop of Woolwich and returned to Cambridge in 1969, Robinson wrote *The Human Face of God*, which criticized traditional formulations of the deity of Christ, particularly the idea that he pre-existed in the Godhead before his birth.

Robinson now brings that same independence of mind to his closely reasoned work on chronology. *Redating the New Testament* (Westminster: \$15), and a forthcoming popular paperback, *Can We Trust the New Testament?* (Eerdmans: \$1.95). What drew him into the dating game was the *Gospel of John*. In the 19th century newly liberated German Bible critics placed the fourth Gospel in the mid-2nd century because of its well-developed theology, but subsequent archaeological finds (e.g., the Dead Sea Scrolls and an early fragment of the Gospel) forced the date back to A.D. 90-100. Robinson, however, felt even that was "unbelievably late," since the Gospel makes no mention of the sack of Jerusalem and destruction of the Jewish Temple in A.D. 70.

At that point Robinson accepted the consensus typified by German Critic Werner Kümmel's listing in 1963 (see chart). But, as "little more than a theological joke," he decided to investigate the arguments on the dating of all the books, a field largely dormant since the turn of the century. The results stunned him. Owing to scholarly "sloth," the "tyranny of unexamined assumptions" and "almost willful blindness" by previous authors, he decided, much of the past reasoning was untenable.

The evidence on dating is largely circumstantial, drawn from internal analysis of the books, but there are a few external dates to go by. Historians learned decades ago that Gallio was proconsul of Achaia in A.D. 51-52, and Paul stood trial before him (*Acts 18*), so much of the chronology of Paul's career has fallen into place. A much larger event was the wave of terror against Christians that occurred between the burning of Rome (July 64) and the suicide of the Emperor Nero (June 68), during which both Peter and Paul probably died. Robinson thinks this is the logical context for New Testament books that deal with persecution, such as *1 Peter* and *Revelation*. (A tantalizing detail: *Revelation 17: 10* says that five kings "have fallen." The sixth



THEOLOGIAN JOHN A.T. ROBINSON
Foe of "sloth" and "blindness."

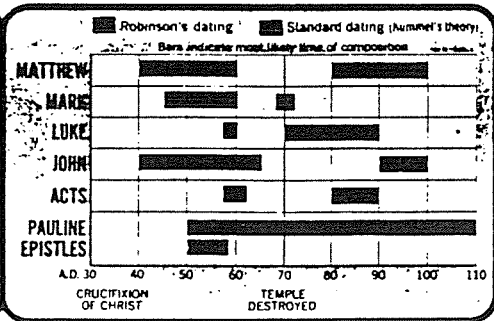
Roman Emperor, Galba, was the one who succeeded Nero.) Many scholars relate these books to the persecution under the Emperor Domitian (A.D. 81-96), but Robinson says this later persecution has been much exaggerated.

By similar arguments, Robinson dates other books by what they omit. Because *Acts* breaks off without mentioning Nero's purge and the deaths of Peter and Paul, Robinson thinks it must have been written around A.D. 62. Although the *Letter of James* has often been dated in the 2nd century, Robinson insists that it is the earliest book of all. Since it expresses no division between Christianity and Judaism, he figures that it must predate the first ecumenical council in A.D. 48, where the church worked out its policy toward Paul's new mission to the Gentiles.

No Mark. Dating is intermingled with authorship, and here Robinson proves equally idiosyncratic. Rejecting his former views that many of the books were later reconstructions, he now thinks Peter and Paul, or aides following their instructions, wrote all 15 letters attributed to them, and that John wrote *John*, *James*, *James*, and *Jude*, *Jude*. Otherwise, Robinson writes, one must believe in the existence of "totally unrecorded and unremembered figures in early Christianity who have left absolutely no mark except as the supposed authors of much of its greatest literature." Also, he finds it probable that the Apostles, though Aramaic-speaking peasants, would have been bilingual enough to have written in Greek.

Robinson is the first to grant that his theory is by no means "conclusive," but he challenges his colleagues to try to prove him wrong. If scholars reopen the question, he is convinced, the results will force "the rewriting of many introductions to—and ultimately, theologies of—the New Testament."

TIME Chart/The Chartmakers, Inc.



Literature

Hoehner

Paul's Life

	<u>Matthew</u>	40's		
	James	44-47		
1	Galatians	fall 49		
2	1 Thessalonians	early summer 51		
	2 Thessalonians	summer 51		
3	1 Corinthians	early spring 56	Conversion	35
	2 Corinthians	fall 56	First Jerusalem visit	37
	Romans	winter 56-57	Tarsus and Antioch.	37-48
	<u>Luke</u>	57-59	Second Jerusalem visit	47
	Acts	60-62	First journey	48-49
Prison Epistles	Ephesians	fall 60	Apostolic Council	49
	Colossians	fall 61	Second journey	50-52
	Philemon	fall 61	Third journey	53-57
	Philippians	early spring 62	Caesarean imprisonment	57-59
	1 Timothy	fall 62	Roman imprisonment	60-62
	<u>Mark</u>	60's	Journey to East	62-64
	1 Peter	64	Journey to Spain	64-66
	2 Peter	64	Journey to East	66-67
	Titus	summer 66	Death in Rome	68
	2 Timothy	fall 67		
	Hebrews	67-69		
	<u>John</u>	c. 70		
	Jude	75		
	1-3 John	85-95		
	Revelation	95-96		

Robinson

	James	c. 47-48		
	1 Thessalonians	early 50		
	2 Thessalonians	50-51	Conversion	33
	1 Corinthians	spring 55	First Jerusalem visit	35
	1 Timothy	fall 55	Second Jerusalem visit	46
	2 Corinthians	early 56	First journey	47-48
	Galatians	later 56	Apostolic Council	48
	Romans	early 57	Second journey	49-51
	Titus	late spring 57	Third journey	52-57
	Philippians	spring 58	Caesarean imprisonment	57-59
	Philemon	summer 58	Roman imprisonment	60-62
	Colossians	summer 58		
	Ephesians	late summer 58		
	2 Timothy	fall 58		
	Didache	c. 40-60		
	Mark	c. 45-60		
	Matthew	c. 40-60+		
	Luke	-57-60+		
	Jude	61-62		
	2 Peter	61-62		
	Acts	-57-62+		
	1-3 John	c. 60-65		
	1 Peter	spring 65		
	John	c. -40-65+		
	Hebrews	c. 67		
	Revelation	late 68(-70)		
	1 Clement	early 70		
	Barnabas	c. 75		
	Shepherd of Hermes	-c. 85		

- John Grassmick
 NT Introduction
 Dallas Theological Seminary, 1986

Chronological Order of the New Testament

Literature

1 Thessalonians	50
2 Thessalonians	50-51
Philippians	53-55/56-68
1 Corinthians	54-55
Galatians	54-55
2 Corinthians	55-56
Romans	55-56
Colossians	56-58/58-60
Philemon	56-58/58-60
Mark	70
Luke	70-90
Acts	80-90
Hebrews	80-90
Matthew	80-100
Ephesians	80-100
1 Peter	90-95
Revelation	90-95
John	90-100
1-3 John	90-110
James	-100
Jude	c. 100
Pastorals	100+
2 Peter	125-150

KümmelPaul's Life

Conversion	31/32
First Jerusalem Visit	34/35
Syria and Cilicia	34/35-48
Apostolic Council	48
First Journey	48-51/52
Second Journey	51/52-55/56
Arrival in Jerusalem	c. 55/56

Guthrie

Galatians	49-50
James	50
1 Thessalonians	51
2 Thessalonians	51
1 Corinthians	57
2 Corinthians	57
Romans	57-58
Ephesians	59-61
Colossians	59-61
Philemon	59-61
Philippians	59-61
Luke	60-61
1 Timothy	61-64
Titus	61-64
2 Timothy	61-64
Acts	63
1 Peter	-64
Mark	65-70
2 Peter	-68
Jude	65-80
Hebrews	-70
Matthew	80-100
1-3 John	90-95
Revelation	90-95
John	90-100

Conversion	35
Famine visit to Jerusalem	46
First journey began	47
Apostolic Council	49
At Corinth (2d journey)	50-51
Third journey ended	56
Caesarean imprisonment ended	58
Roman imprisonment ended	61
Death in Rome	64

The Date of Christ's Death

Even though Pilate ruled Judea from AD 26-36, scholars have proposed dates for the death of Christ ranging from AD 21 to AD 36.¹ Since this is the most significant death in history, it is worthy of our time to discern when the crucifixion of Christ took place. This study compares the two dates evangelicals hold most (AD 30 & AD 33) by summarizing the two books below.

I. Contrasts Between the Main Dates Proposed

<i>Issues</i>	<i>AD 30</i>	<i>AD 33</i>
<i>Beginning of John's Ministry in Tiberius' 15th year (Luke 3:1-2)</i>	No satisfactory solution yields the required AD 25-26 date for John's ministry start in order to arrive at an AD 30 crucifixion of Christ.	Adding 15 years to Tiberius' coronation in AD 14 yields AD 28/29 for the start of John's ministry, so Christ's 3.5-year ministry that started later gives AD 33 as the date of Christ's death (Hoehner, 100).
<i>Passover (Nisan 14) on a Friday (John 19:28)</i>	Nisan 14 fell on a Friday in AD 30, which satisfies John's account (Synoptics followed a different calendar).	Astronomy shows that Nisan 14 fell on a Friday in AD 27, 30, 33 and 36. ²
<i>46-year temple construction (John 2:20)</i>	The "temple" began to be constructed by Herod in 19 BC and continued to AD 27.	Jews referred to the sacred building (<i>ναός</i> John 2:20)—not the whole temple area with their courts (<i>ἱερόν</i> John 5:14; 7:14, etc.). The building took 1.5 years to build, being completed in 18/17 BC. ³ Thus the building <i>had stood</i> for 46 years by AD 29/30. "Therefore, the Jews were asking Jesus how He would be able to raise in three days the temple edifice which had stood for forty-six years" (Hoehner, 42).
<i>About 30-years old at start of His ministry (Luke 3:21-23)</i>	A ministry start in AD 26 brings Christ's birth back to 4 BC at latest—probably 6 BC for Christ to be 32 years old.	A ministry start in AD 29 brings Christ's birth back to 4 BC exactly, so that Jesus was 32-33 years old when he began his ministry.
<i>Proponents</i>	Elwell & Yarbrough ⁴	Hoehner ⁵

II. Conclusion

Issues 2, 3, & 4 above seem inconclusive for both the AD 30 and the AD 33 views. However, based on the clear reference to the 15th year of Tiberius (issue #1), it appears that the AD 33 date has the most merit. This would argue that Jesus was crucified on Friday, 3 April, AD 33.

¹ Harold W. Hoehner, *Chronological Aspects of the Life of Christ* (Grand Rapids: Zondervan, 1977), 95.

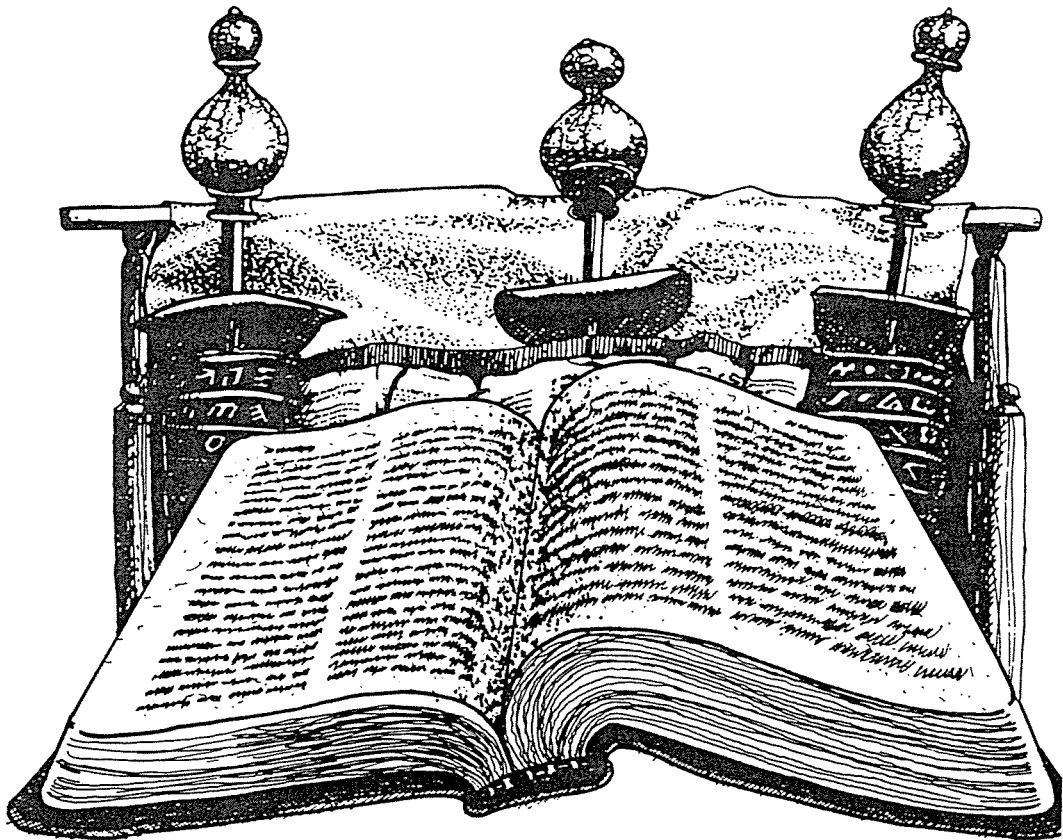
² See several sources cited by Hoehner, 100, n. 34.

³ Josephus *Ant.* 15.11.5

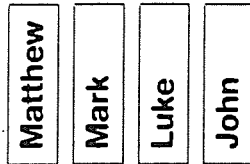
⁴ Walter A. Elwell and Robert W. Yarbrough, *Encountering the NT*, 2d ed. (Grand Rapids: Baker, 2005), 119.

⁵ See footnote 1 above.

New Testament Book Studies



The Gospels



The term “gospel” comes from the Old English term “God-spell.” It translates the Greek word for “good news.”

One of the oldest uses of the word in the ancient world was by a king’s herald, who announced the “glad tidings” of the king’s birthday as he went through the cities of the realm.

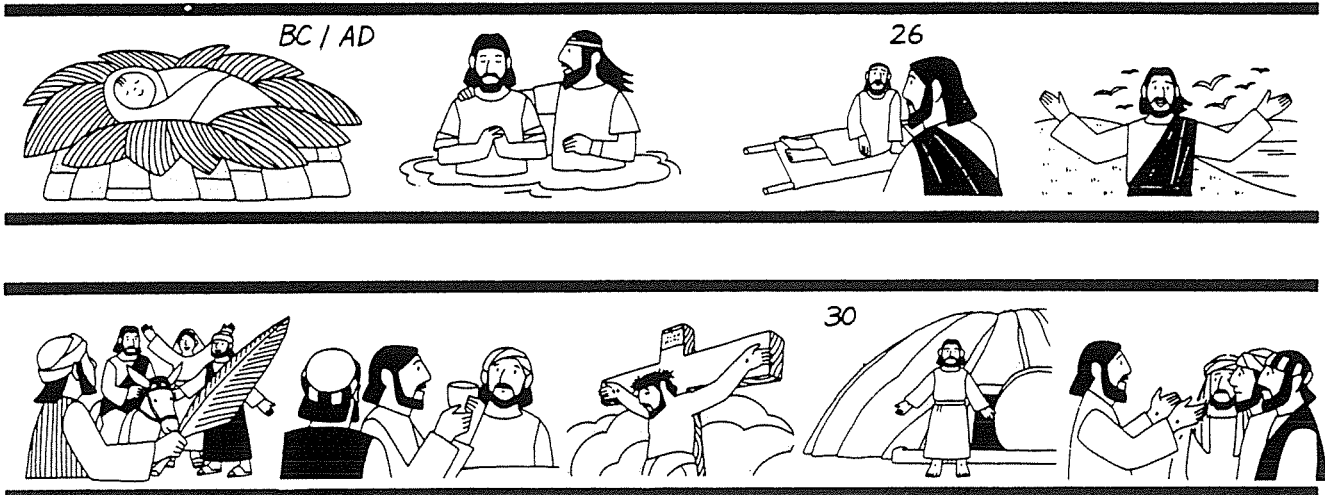
This is just the meaning in our New Testaments. The four Gospels announce the glad tidings about Jesus.

The ancient world knew about history, poetry, prophecy and letters. But a “gospel” was new to them. Here, inspired writers wanted to do more than just relate historical detail. They also wanted to create faith (see John 20:30-31). They announced the good news that, just as the Old Testament had promised, God had sent His Messiah, Jesus, to the world.

Why are there *four* Gospels? Perhaps for the same reason different descriptions of a finely cut jewel would appeal to different people. *Matthew* describes one facet of the life of Christ, *Mark* another, and *Luke* a third.

These three Gospels are so much alike that they are called the *Synoptic* (“see with,” or “see alike”) Gospels. They all look at the life of Christ from a historical perspective. On the other hand, John’s Gospel dwells more on the inner meaning of Jesus’ life and teachings.

When Events Happened



The Synoptic Gospels

A careful comparison of the four Gospels reveals that Matthew, Mark and Luke are noticeably similar, while John is quite different. The first three Gospels agree extensively in language, in the material they include, and in the order in which events and sayings from the life of Christ are recorded. (Chronological order does not appear to have been rigidly followed in any of the Gospels, however.) Because of this agreement, these three books are called the Synoptic Gospels (*syn*, "together with"; *optic*, "seeing"; thus "seeing together"). For an example of agreement in content see Mt 9:2-8; Mk 2:3-12; Lk 5:18-26. An instance of verbatim agreement is found in Mt 10:22a; Mk 13:13a; Lk 21:17. A mathematical comparison shows that 91 percent of Mark's Gospel is contained in Matthew, while 53 percent of Mark is found in Luke. Such agreement raises questions as to the origin of the Synoptic Gospels. Did the authors rely on a common source? Were they interdependent? Questions such as these constitute what is known as the Synoptic Problem. Several suggested solutions have been advanced:

1. *The use of oral tradition.* Some have thought that tradition had become so stereotyped that it provided a common source from which all the Gospel writers drew.
2. *The use of an early Gospel.* Some have postulated that the Synoptic authors all had access to an earlier Gospel, now lost.
3. *The use of written fragments.* Some have assumed that written fragments had been composed concerning various events from the life of Christ and that these were used by the Synoptic authors.
4. *Mutual dependence.* Some have suggested that the Synoptic writers drew from each other with the result that what they wrote was often very similar.
5. *The use of two major sources.* The most common view currently is that the Gospel of Mark and a hypothetical document, called *Quelle* (German for "source") or *Q*, were used by Matthew and Luke as sources for most of the materials included in their Gospels.
6. *The priority and use of Matthew.* Another view suggests that the other two Synoptics drew from Matthew as their main source.
7. *A combination of most of the above.* This theory assumes that the authors of the Synoptic Gospels made use of oral tradition, written fragments, mutual dependence on other Synoptic writers or on their Gospels, and the testimony of eyewitnesses.

Dating the Synoptic Gospels



ASSUMPTION A
 Matthew and Luke used
 Mark as a major source

View No. 1
 Mark written in the 50s
 or early 60s

- (1) Matthew written in
 late 50s or the 60s
- (2) Luke written 59-63

View No. 2
 Mark written 65-70

- (1) Matthew written in the 70s
- (2) Luke written in the 70s



ASSUMPTION B
 Matthew and Luke did not
 use Mark as a source

View No. 1
 Mark could have been written
 anytime between 50 and 70

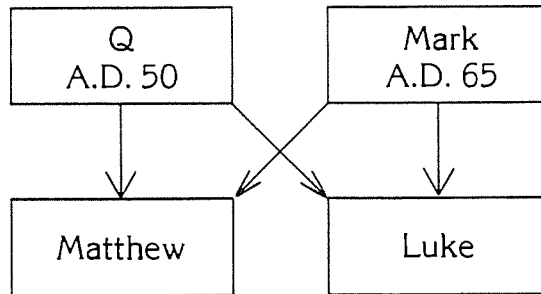
View No. 2
 Mark written 65-70

- (1) Matthew written early 50s
 (see Introduction to Matthew:
 Date and Place of Writing)
- (2) Luke written 59-63 (see Introduction
 to Luke: Date and Place of Writing)

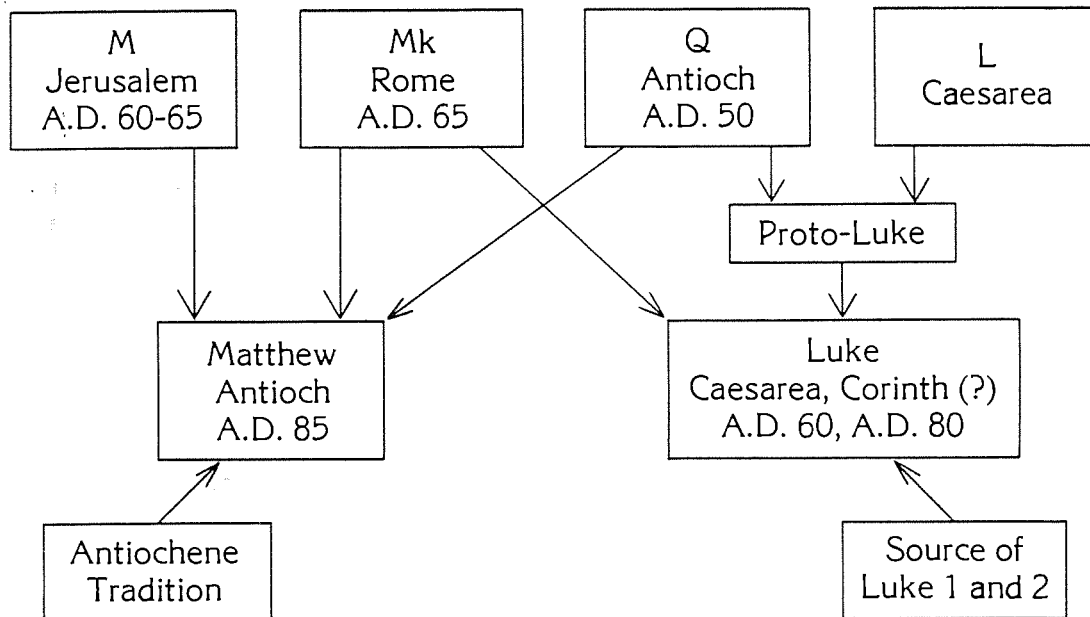
Suggested Solutions to the Synoptic Problem

H. Wayne House, *Chronological and Background Charts of the New Testament*

Two-Source Hypothesis



Four-Source Hypothesis

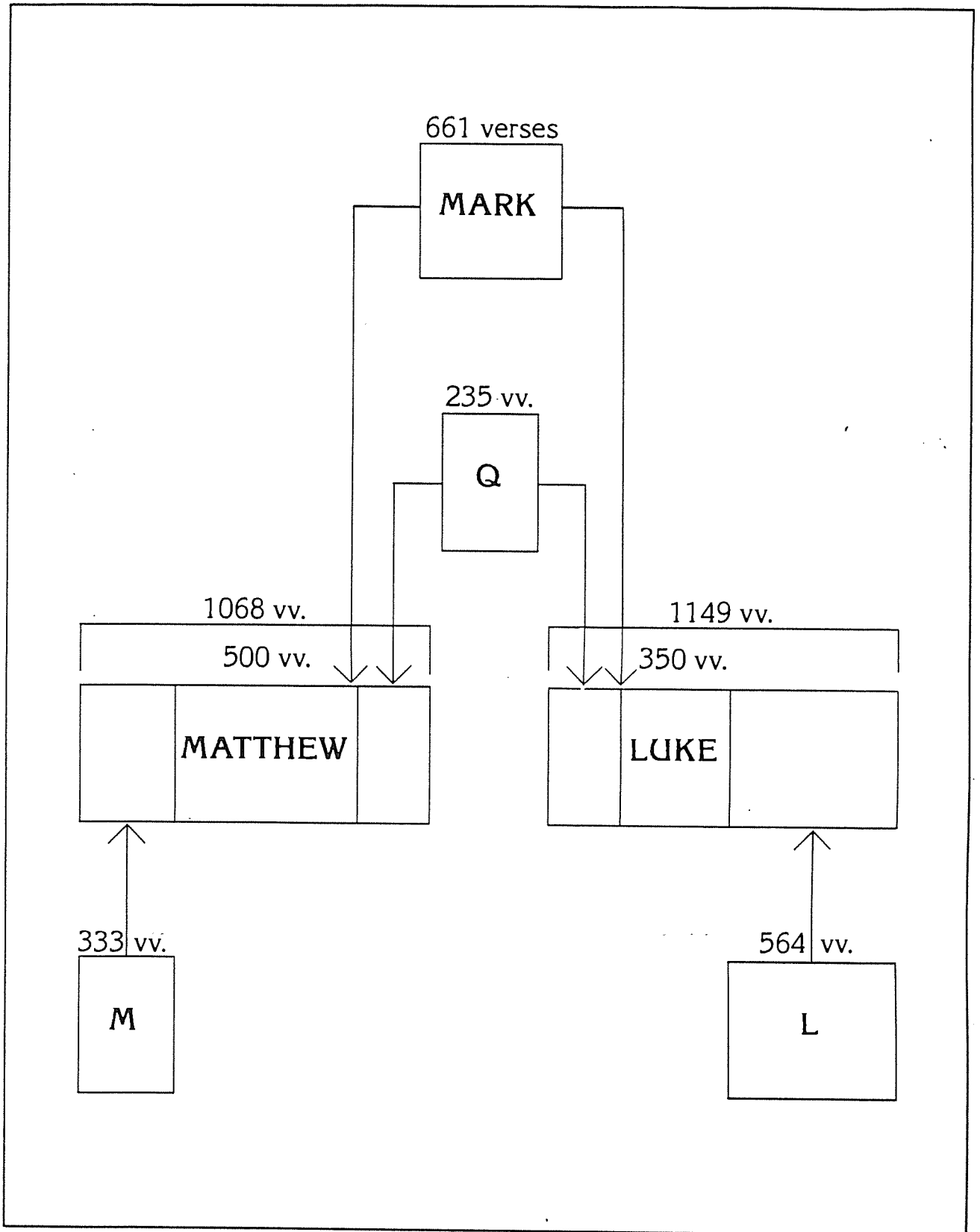


The above schema have several undemonstrable hypotheses as to the nature, existence, locations, and dates of the proposed sources.

The borrowing of Matthew and Luke from Mark appears probable. That Matthew and Luke also borrowed from an oral or written source (Q) appears reasonable. That Matthew and Luke also borrowed from sources peculiar to themselves is probable. Whether these sources were written, oral, or a combination is uncertain. And exactly which passages in Matthew and Luke are representative of specific sources is debated.

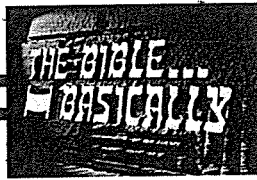
Literary Relationships of the Synoptic Gospels

H. Wayne House, *Chronological and Background Charts of the New Testament*



A Finished Portrait of the Lord Jesus Christ

John R. Fryman, *The Bible... Basically* seminar student handbook (Fort Worth, TX, 2003), Study Help #21



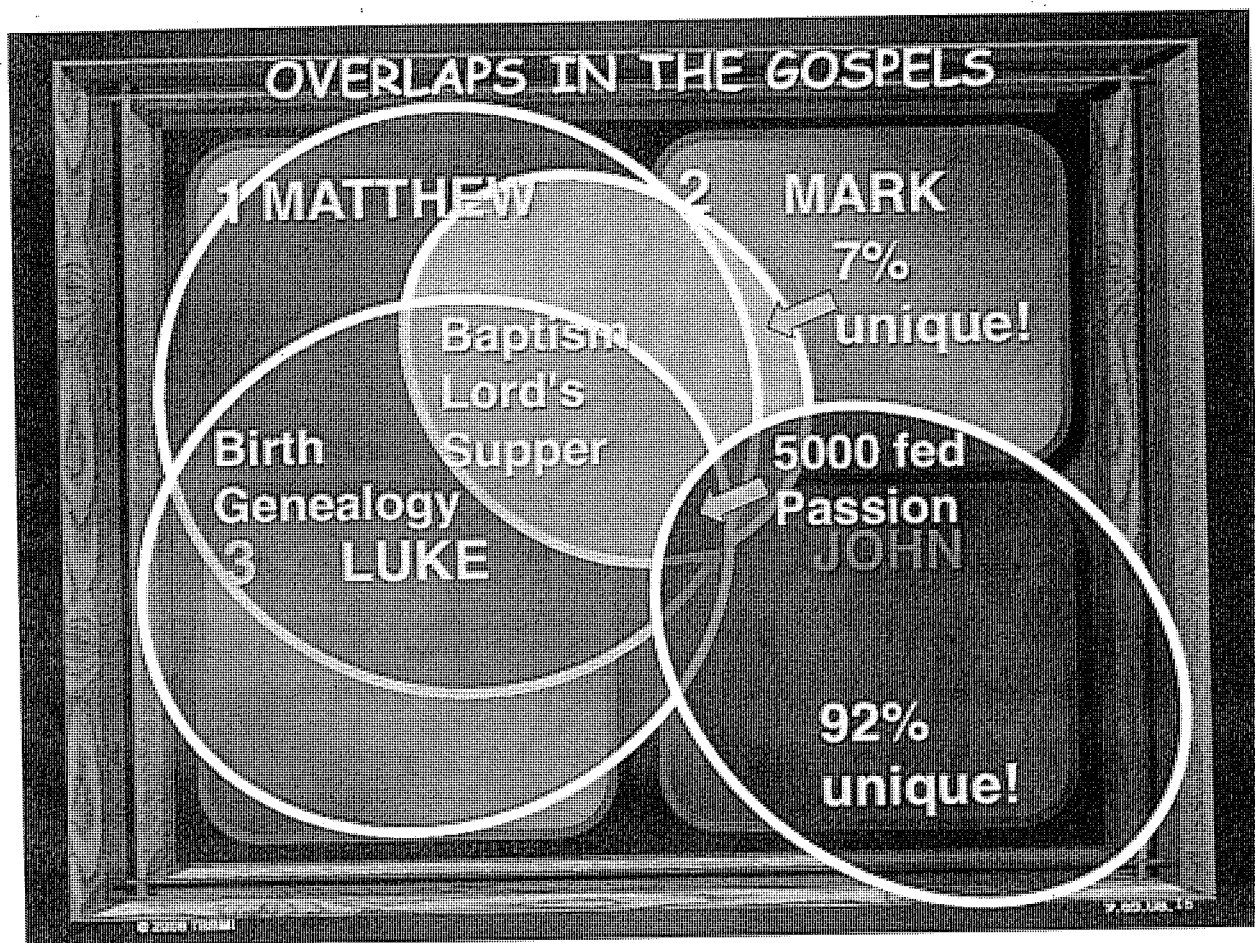
A FINISHED PORTRAIT OF THE LORD JESUS CHRIST

From the Gospel writers: their specific audiences... each writer's unique presentation of the person of Jesus Christ...and a foundational purpose communicated in each Gospel...with the approximate dates of writing.

_____ A.D.	_____ A.D.
1 _____ To: _____ As: _____ What _____ He: _____	2 _____ To: _____ As: _____ What He: _____
3 _____ To: _____ As: _____ What _____ He: _____	4 _____ To: _____ As: _____ What _____ He: _____
_____ A.D.	_____ A.D.

Overlaps in the Gospels

While we have but one inspired account of the early church, God wisely gave us four separate accounts of the life of Christ. This makes sense since his was the most amazing life ever lived. Each gospel writer included those features he felt his readers most needed to know, and the variety of styles in these various depictions makes for immensely interesting reading. The reader continually asks, "Hmmm, why is this story in *this* gospel but not the others?" Note also that the overlaps below also show us what God must deem most important among the gospels.



The Four Gospels Compared

	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
Author				
• Job before Saved	Tax Collector	None (Youth)	Medical Doctor	Fisherman
• Race	Jew	Jew	Gentile	Jew
• Office and/or Spiritual Gift	Apostle	Service or Pastoring	Service or Teaching	Apostle
Readers				
• Ethnically	Jews	Roman	Gentile (Greek)	World
• Interest	Signs (1 Cor. 1:22)		Wisdom (1 Cor. 1:22)	
• Spiritually	Unbelievers	Believers	Unbelievers	Unbelievers
• Primary Need: to see Christ's	Messiahship and Kingdom Offer	Model in Suffering (exhorts discipleship)	Universality (and kingdom expansion)	Deity
Date Written	40s	64-68	57-59	late 60s
Place Written	Antioch or Syria	Rome	Caesarea or Rome	Ephesus
Place Sent	Palestine	Rome	To Theophilus	Asia, etc.
Jesus is...	King of Israel (Messiah)	Suffering Servant (Deity)	Ideal Man (Messiah)	Son of God (Deity)
Key Verse	21:5	10:45	19:10	20:31
Key Word	"kingdom"	"immediately"	"Son of Man"	"believe" (99x)
Themes	Law	Power	Grace	Glory
Literary Emphasis	Sermons	Miracles	Parables	Allegories
Arrangement	Topical	Chronological	Chronological	Topical
Genealogy	Abraham to Joseph	None	Adam to Mary	None
Scope	Birth to Resurrection	Ministry to Resurrection	Birth to Ascension	Ministry to Resurrection
Tone	Prophetic	Pastoral	Historical	Spiritual
Christ's Words	60%	42%	50%	50%
Chapters	28	16	24	21
Verses	1068	661	1149	878
Verses per Chap.	38	41	48	42
OT Quotations	53	36	25	20
OT Allusions	76	27	42	105
OT References	129	63	67	125
Unique Material	42%	7%	59%	92%
Broad Division	—————Synoptic————— Gospels			Supplementary Gospel

Chapter 3

An Observable Pattern

The purpose of this chapter will be to set forth preliminary observations concerning a pattern which appears to be repeated in many of the gospel narratives concerning Peter. An attempt will be made to define the pattern, determine its extent and distribution within the canonical Gospels, and note some of the central features associated with it. Texts will be considered only in their final form at this point, with attention given primarily to the story level of the narrative (as opposed to the rhetorical or other levels at which the text could be analyzed).¹

The pattern might be described, in the first instance, as one of *reversed expectations*. That is, Peter is portrayed as saying or doing something in relation to Jesus based on a certain understanding of what is appropriate or with a certain expectation of what will result, only to receive correction or be proven wrong. For example, in Mark 8:31–33, when Peter tries to rebuke Jesus for saying that the Son of Man must suffer and be killed Jesus responds by addressing him as Satan and telling him that his thinking is not in line with God's purposes. The pattern may be further described, however, as one in which Peter's words and actions reflect *positive intentions with respect to Jesus*. In the episodes containing the motif here under consideration, Peter is not characterized as speaking or acting in conscious opposition to Jesus, or even with a merely neutral attitude toward Jesus, but rather with a desire to be loyal or helpful. In the example cited above, for instance, the narrative seems to portray Peter as one who, through opposing the idea that Jesus should suffer, acts with a desire to promote Jesus' interests.²

¹ For example, at the *story level* one might conclude that in Mk. 8:31–33 Peter is portrayed as a loyal but presumptuous and misunderstanding disciple; at the level of *rhetorical analysis*, however, one would ask whether the intended function of this portrayal was primarily to throw greater light on Jesus and his mission, to downgrade Peter, or to serve some other end. See Shiner, *Follow Me!*, 29–30, for more on the distinction between purely narrative (story level) analysis and analysis of the rhetorical function of narrative elements.

² The suggestion that an element of self-interest may also be seen as part of Peter's characterization, even if true, would not invalidate the description of his act as positively intended, unless self-interest were held to be the dominant factor in his motivation. Some

Identifying such a pattern in any gospel episode must of course be based on a particular reading or exegesis of the text. The reversal must be shown to constitute a genuine reversal and Peter's words or actions shown to be indeed positively intended. It will be necessary to make judgements concerning Peter's motivations and feelings, which in many cases the narratives reveal only indirectly. The narrative interpretations upon which the present analysis proceeds will be more fully discussed in chapters 5–7 below; at this point instances of the positive intention-reversal motif involving Peter will be set out with only occasional brief comment on exegetical questions. First twelve instances (occurring in nine separate episodes) will be listed in which the pattern stands out clearly according to interpretations which would be widely accepted. Then four exchanges in which the pattern is more faintly present will be cited, followed by two instances in which identification of the reversal pattern depends on reading adjoining narrative segments in close connection. Finally, three episodes will be noted which could only be accepted as examples of the reversal motif on the basis of unlikely interpretations. Instances falling into the first three of these categories will form the focus of investigation in the remaining chapters of this study. The exegesis offered in chapters 5–7 will confirm the validity of discerning a positive intention-reversal structure in these episodes and exchanges.³

interpreters do in fact see a measure of fear for his own safety or desire for his own glory behind Peter's opposition to Jesus' suffering; similarly self-centred motives are sometimes attributed to Peter in connection with actions in other gospel episodes which are here identified as examples of positive intention. (See the further discussion of Mk. 8:31–33 and other texts in chapter 5.) In the present analysis, Peter's actions will be classified as positively intended where the narrative indicates positive feeling toward Jesus or a desire to help or honour him as a major factor in Peter's motivation. It will not be required that his motivations be completely free of any element of self-interest – though of course the quality of positive intention weakens to the extent that self-interest enters the picture.

³ While in some ways this chapter might serve as a conclusion rather than an introduction to the later exegetical chapters, it is offered here for two reasons: first, to show the reader a *prima facie* case for proceeding with the present investigation with its particular focus and choice of texts to be given special attention; second, because the research did in fact begin with tentative observations concerning a pattern which were then confirmed or adjusted through more careful examination of the texts. The listings presented here are partly based on hindsight afforded by the in-depth analysis of texts in chapters 5–7, but are not radically different from the more tentative observations which formed the original impetus for exploration.

Peter in the Gospels

Timothy Warda, *Peter in the Gospels: Pattern, Personality, and Relationship*,
Wissenschaftliche Untersuchungen zum Neuen Testament 2. Reihe 127 (Tübingen, Germany: Mohr Siebeck, 2000), 34–45

I. The Pattern Texts

1. Instances which are fairly obvious according to widely accepted interpretations of the episodes in which they occur. Twelve (or ten)⁴ examples may be cited here.⁵

Mark 8:31–33 (par. Mt. 16:22–23)

- 1) Peter tries to discourage Jesus from thinking in terms of suffering and rejection by rebuking him.
- 2) Jesus rebukes Peter: 'Get behind me, Satan. You are not thinking the things of God, but of men.'

Mark 9:5–7 (par. Mt. 17:4–5; Lk. 9:33–35)

- 1) Peter makes a suggestion which he thinks will be helpful: 'Rabbi, it is good for us to be here. Let's make three shelters, one for you, one for Moses, and one for Elijah.'
- 2) The voice of God from a cloud breaks in, setting aside Peter's proposal: 'This is my beloved Son. Listen to him.'

Mark 14:29–30 (par. Mt. 26:33–34; Lk. 22:33–34; Jn. 13:37–38)

- 1) Peter affirms his loyalty: 'Even if all fall away, I will not.'
- 2) Jesus corrects him: 'Tonight before the cock crows twice you will deny me three times.'

Mark 14:54, 66–72 (par. Mt. 26:58, 69–75; Lk. 22:54–62; Jn. 18:15–18, 25–27)

- 1) Peter attempts to stay loyal to Jesus by following into the high priest's courtyard.⁶

⁴ For the sake of precision, each separate interchange exhibiting the positive intention-reversal structure is listed, giving a count of twelve. In the case of Jn. 13:6–7 followed by 13:8, however, there is actually only one basic reversal incident which comes to expression through two closely parallel interchanges. The same is true with respect to Jn. 21:15b–16a followed by 21:16b–17a.

⁵ Where a single episode reflecting the pattern occurs in parallel texts, the Markan text is cited (on the source critical assumption of Markan priority).

⁶ Some interpreters see a negative slant to Peter's characterization at this point, since the text portrays him following only at a distance. Even if it is accepted that this detail implies weakness on Peter's part, it should be remembered that the factor of positive

2) Peter fails Jesus by denying him three times.

Matthew 14:28–31

- 1) Peter expresses his desire to emulate Jesus and to come to him: 'Lord, if it is you, command me to come to you on the water.'
- 2) Peter begins to walk on the water, but then fails by becoming afraid and beginning to sink.

Luke 5:8–11

- 1) Peter expresses his sense of unworthiness in the presence of Jesus: 'Go away from me, for I am a sinful man, Lord.'⁷
- 2) Jesus corrects and assures Peter: 'Don't fear, from now on you will catch men.'

John 13:6–7

- 1) Peter questions the appropriateness of Jesus washing his feet: 'Lord, do you wash my feet?'
- 2) Jesus tells him he does not understand: 'You do not now realize what I am doing, but you will understand later.'

John 13:8

- 1) Peter insists that it is inappropriate for Jesus to wash his feet: 'You will never wash my feet.'
- 2) Jesus corrects him: 'If I don't wash you, you have no part in me.'

John 13:9–10

- 1) Peter affirms his desire to have a connection with Jesus: 'Lord, not only my feet but also my hands and my head.'
- 2) Jesus corrects him: 'One who has had a bath only needs to wash his feet.'

intention which concerns us here can exist side by side with imperfection of character. See chapter 5, section II.6, for further discussion of this episode.

⁷ Despite the superficially negative look of this request for Jesus to depart, it should be seen to reflect a positive attitude towards Jesus, first because it shows Peter's appreciation of Jesus' status and secondly because the narrative suggests that it was not Peter's true wish to lose connection with Jesus. See chapter 5, section IV.1.

John 18:10–11 (par., though not identifying Peter, in Mt. 26:51–54; Lk. 22:49–51)

- 1) Peter tries to defend Jesus at the time of his arrest by striking the high priest's servant with a sword.
- 2) Jesus commands Peter to stop: 'Put the sword in its sheath. Shall I not drink the cup the Father has given me?'

John 21:15b–16a

- 1) Peter affirms his love: 'Yes, Lord, you know that I love you.'
- 2) Jesus implies something is lacking in Peter's affirmation by asking a second time: 'Simon, son of John, do you love me?'

John 21:16b–17a

- 1) Peter affirms his love: 'Yes, Lord, you know that I love you.'
- 2) Jesus implies something is lacking in Peter's affirmation: 'Simon, son of John, do you love me?'

2. *Instances in which the pattern is more faintly present.* Four Peter-Jesus interchanges may be so categorized. In these cases Peter's positive intention is either weaker in nature or more subtly portrayed.

Mark 1:35–38 (involving both Peter and those with him)

- 1) Peter tries to support what he views as an important and positive development in Jesus' ministry: 'Everyone is seeking you.'
- 2) Jesus ignores Peter's effort and proposes a differing agenda: 'Let's go elsewhere, to the neighbouring villages. I came out for this.'

Matthew 17:24–27

- 1) Peter protects Jesus' reputation with regard to payment of the temple tax.
- 2) Jesus challenges Peter's assumption that it is proper for Jesus to pay this tax: 'What do you think, Simon? From whom do the kings of the earth take duties or taxes, from their sons or from others?'

Matthew 18:21–22

- 1) Peter's question might be read as emerging from a sense of magnanimity in line with Jesus' teaching, asked with the expectation of receiving Jesus' approval: 'Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?'
- 2) Jesus corrects Peter, implying that his concept of forgiveness is still inadequate: 'I do not say to you seven times, but seventy times seven.'

John 13:36

- 1) Peter's question could be read as a statement of intent to follow Jesus: 'Lord, where are you going?'⁸
- 2) Jesus tells Peter that his intention cannot be fulfilled: 'Where I am going you cannot now follow, but you will follow later.'

3. *Instances in which the positive intention-reversal pattern becomes apparent when adjoining narrative sections are seen in close connection.* There are two instances in which the reversal is somewhat indirect and comes in a scene immediately following that in which Peter's well intended act occurs.

Mark 14:31–38 (par. Mt. 26:35–41)

- 1) Peter affirms his loyalty (followed by other disciples): 'If I have to die with you, I will not deny you.'
- 2) Peter fails Jesus by sleeping instead of watching.⁹

John 21:7, 15a

- 1) Peter expresses his desire to quickly go to Jesus by jumping into the water.

⁸ In its narrative context this appears to be more than a simple request for information. Cf. Jn. 1:38. See chapter 5, section V.2.

⁹ Though Peter's affirmation of loyalty comes in one episode (14:27–31) and his failure to keep awake in another (14:32–42) there are strong indications of narrative unity between these sections. While the act of sleeping is not an explicit reversal of the promise to die with Jesus, details in the larger narrative section show its connection backward to the affirmation of 14:31 and forward to the denials of 14:66–72. See chapter 5, section II.4–6.

- 2) Jesus' question to Peter might be read as an indirect questioning of the sincerity of Peter's earlier gesture.¹⁰

4. *Unlikely examples of the pattern.* Three exchanges may be listed whose status as pattern texts is possible only if doubtful narrative proposals concerning their interpretation are accepted. In each case it is the element of reversed expectation which is questionable.

Mark 10:28–31 (par. Mt. 19:27–30)

- 1) Peter affirms his (and the other disciples') commitment: 'We have left everything to follow you.'
- 2) Jesus' words following his promise of blessing possibly contain a note of caution correcting Peter's confidence: 'But many of the first will be last and the last first.'¹¹

John 6:68–70

- 1) Peter affirms his loyalty to Jesus and confesses his belief in Jesus: 'Lord, to whom shall we go? You have the words of eternal life, and we believe and know that you are the holy one of God.'

¹⁰ Commentators commonly see a significant disjunction between the episode of Jn. 21:1–14 and the dialogue of 21:15–17. The text itself, however, narratively links the two scenes. While Jesus' question in vs. 15 could refer back to earlier points in the gospel narrative, it can also well be understood to contain an allusion to Peter's dramatic demonstration of enthusiasm in the immediately preceding scene. See chapter 5, section V.4.

¹¹ Jesus' reply to Peter in 29–31 has occasionally been interpreted as rebuke. On this view, the words of vs. 31 about the first becoming last are seen as a warning to the disciples. H. B. Swete says, 'As it stands it is a rebuke to the spirit which is impelled to the sacrifice by the mere hope of reward' (*The Gospel according to St. Mark* [London: Macmillan, 1909 (3rd edn.)] 233). Cf. Smith (*Controversies*, 171, n.111) who suggests that Jesus' reference to persecutions (30) may be directed at Peter in light of his opposition to Jesus' suffering. This interpretation has not been influential and should be rejected. The immediate impression given by Jesus' reply is that he accepts the truth of Peter's claim and makes the disciples a promise. The saying about the first becoming last makes better sense when applied to the rich people who are the focus of discussion earlier in the pericope.

- 2) There is possibly a word of caution and correction in Jesus' response: 'Haven't I chosen you, the Twelve, and one of you is the devil?'¹²

Mark 8:29–31 (par. Lk. 9:20–22)

- 1) Peter affirms Jesus' identity: 'You are the Christ.'
- 2) Jesus indicates his dissatisfaction with this statement by commanding silence and countering Peter's understanding with teaching that the Son of Man must suffer, be rejected by the leaders of Israel and be killed.¹³

¹² T. Thatcher claims that Jesus here 'emphatically rejected' Peter's confession. He sees Jesus countering Peter's assumptions and intentions, first by affirming that it is he who has chosen the Twelve, not the other way around, and second by resisting Peter's encouraging perspective by speaking of a devil in their midst ('Jesus, Judas, and Peter: Character by Contrast in the Fourth Gospel', *Bibliotheca Sacra* 153 [1996] 441). This seems to read too much into the text, though other scholars also suggest that Jesus' words contain at least a mild correction of Peter (see, e.g., D. Carson, *The Gospel According to John* [Grand Rapids: Eerdmans, 1991] 304; C. K. Barrett, *The Gospel According to St. John* [Philadelphia: Westminster, 1978 (2nd edn.)] 307). Jesus' words do not directly counter anything Peter has said, however. While the reference to Judas does add a sobering note to the interchange, Jesus' initial comment about his choice of the Twelve seem to accord rather than contrast with Peter's affirmation of loyalty. The scene as a whole portrays Peter in a positive light (cf. A. Maynard ['Role', 534], who despite his view that the Johannine Peter is generally a negative character, recognizes that in this passage he is presented favourably). For these reasons this passage will not be included among the pattern texts.

¹³ Some scholars discern an instance of reversal here based on reconstructions of the text which connect Jesus' rebuke of v. 33 directly with Peter's confession in v. 29 (e.g., E. Dinkler, 'Peter's Confession and the 'Satan' Saying: The Problem of Jesus' Messiahship' in J. Robinson [ed.], *The Future of our Religious Past: Essays in Honour of Rudolf Bultmann* [New York: Harper & Row, 1971] 187–88; J. Ernst, 'Die Petrus-tradition im Markusevangelium – ein altes Problem neu angegangen' in J. Zmijewski and E. Nellesen [eds.], *Begegnung mit dem Wort* [Bonn: Peter Hanstein, 1980] 48–50). Others, however, see rejection or correction of Peter's confession even in the final form of the Markan text. This latter reading is usually linked to a perspective which sees the Gospel as a whole opposing an emphasis on glory. Some see the correction coming already in v. 30 and argue that the use of ἐπιτιμᾶω gives Jesus' response a negative tone. See, e.g., S. Freyne: "The stern warning to Peter not to make Jesus' identity known (8:30) couched as it is in the language with which demons were addressed earlier, could scarcely leave any doubt in the reader's mind that not merely was the 'confession' of Peter inadequate, it could possibly share something of the sinister power of the enemy, and so Peter had to be silenced" ('At Cross Purposes: Jesus and the Disciples in Mark', *Furrow* 33 [1982] 335). Others focus on the prediction of suffering in v. 31, seeing this as a specific correction to Peter's confession of Jesus as the Christ (e.g., Kelber, 'Hour', 50). But, while it can certainly be agreed that Jesus'

2. Preliminary Observations

To this point the pattern has been defined as consisting of a positively intended statement or action of Peter followed by a reversal of expectations. Eighteen instances of such a motif have been identified.¹⁴ Some further aspects of these pattern texts may now be noted.

1. *The nature of Peter's positive intentions.* A rough categorization of the intended purposes (within the story) of Peter's words and actions may be attempted. In five cases his actions may be described as *expressing or attempting loyalty/commitment/devotion to Jesus* (Mk. 14:29–30; 14:31–38; 14:54, 66–72; Jn. 21:15b–16a; 21:16b–17a). In four instances he is portrayed as *desiring connection with Jesus* (Mt. 14:28–31; Jn. 13:9–10; 13:36; 21:7, 15a). In three interchanges he *shows hesitation with regard to Jesus out of a sense of unworthiness or humility* (Lk. 5:8–11; Jn. 13:6–7; 13:8). Twice he is *trying to further Jesus' cause* (Mk. 1:35–38; 8:31–33) and twice *defending Jesus* (Mt. 17:24–27; Jn. 18:10–11). Once he is portrayed as *trying to help Jesus* (Mk. 9:5–7) and once as *seeking affirmation from Jesus* (Mt. 18:21–22).

2. *The failure subset.* One obvious distinction to be recognized among the pattern episodes relates to the nature of the reversal: in most of the episodes this comes in the form of correction or rebuke from Jesus (and in one case from the voice of God); in three instances, however, reversal comes when Peter simply experiences failure.¹⁵ In those episodes in which

prediction of suffering in v. 31 brings the disciples necessary new understanding concerning the true nature of Jesus' mission, nothing in the scene suggests that Peter's confession of Jesus as the Christ should be seen as a mistake. Instead, the highlighted contrast between the lesser honours accorded Jesus by the people (28) and the higher status affirmed by Peter sets his response in a favourable light. Further, 'Christ' is a positive title of Jesus from the beginning of the Gospel (1:1) to the end (14:61). The fact that Peter is mistaken and rebuked in the following narrative segment (8:31–33) does not favour a similar reading of 8:27–30; rather the total narrative gains force precisely because of the movement from positive confession to serious error (see chapter 5, section 2.b).

¹⁴ With parallels included, the total number of gospel texts in which Peter is mentioned and the full pattern is present comes to 28. There are also some parallels in which Peter is not named (Lk. 4:42–43; Mt. 26:51–52; Lk. 22:50–51) or where there is only a partial parallel (Mk. 14:47).

¹⁵ Peter falling asleep in Gethsemane (Mk. 14:37, 40), denying Jesus (Mk. 14:68, 70–71), and sinking in the water (Mt. 14:30). Note that while verbal rebuke from Jesus does occur in the Gethsemane episode (Mk. 14:37) and the sinking episode (Mt. 14:31) this is directed against Peter's weakness and failure rather than against his preceding positively intended words or action.

positively intended words and actions lead to correction or rebuke, it is implied that something about the speech or act is deficient; Peter is corrected because of his mistaken thinking. In episodes where the reversal is a matter of failure, on the other hand, the deficiency lies primarily in Peter's personal weakness; there is no necessary implication of something inherently wrong with Peter's words or actions – though even here the possibility of mistaken thinking is not ruled out.¹⁶

3. *The nature of Peter's mistaken thinking.* When the nature of Peter's mistaken thinking is examined in its narrative context and in light of the kind of correction it receives, it is possible to describe it in terms of four broad categories:

- 1) mistaken thinking with regard to *Jesus' mission*, especially his path towards the cross (Mk. 1:35–38; 8:31–33; Jn. 13:6–7; 13:8; 13:36; 18:10–11);
- 2) mistaken thinking with regard to *Jesus' person* (Mk. 9:5–7; Mt. 17:24–27);¹⁷
- 3) mistaken thinking with regard to *what Jesus required of him* (Mt. 18:21–22; Lk. 5:8–11; Jn. 13:9–10);
- 4) mistaken thinking about *his own courage, strength and depth of love* (Mk. 14:29–30; 14:31–38; Jn. 21:15b–16a; 21:16b–17a).¹⁸

4. *The relative strength of the positively intended words/actions and of the reversal.* Though, as is often the case with close readings of narrative depictions of human interaction, an element of subjectivity is unavoidable, it seems possible to evaluate Peter's positively intended words and actions as either strong (forcefully and clearly expressing personal attachment to Jesus) or mild; it is equally possible to judge the correction, rebuke or failure which follows as either strong (forceful and direct) or mild. For

¹⁶ The possible rhetorical significance of this distinction will be discussed in chapter 7. It may be that the 'mistaken thinking' episodes tend more toward highlighting truth about Jesus, while the 'failure' episodes tend toward presenting Peter's experience as a cautionary example.

¹⁷ Peter's erroneous thinking in Mk. 9:5–7 is often said to relate to a false conception of Jesus' mission; in Mt. 17:24–27 the issue is commonly seen to be God's requirements relative to the Temple tax. For a defense of the more christologically oriented interpretations indicated here, see chapter 5, section 2.c and chapter 7, section 4.2.

¹⁸ Note that in one of the three 'failure' episodes (Mk. 14:31–38), Peter's words reveal mistaken thinking about his own strength. In the other two (Mk. 14:54, 66–72; Mt. 14:28–31) there does not seem to be anything wrong or misguided with regard to Peter's positively intended acts in themselves. In one of the episodes not involving a failure, Jn. 21:7, 15a, there does not seem to be anything inherently wrong with Peter's act, though later in the narrative the depth of his commitment is challenged.

example, Peter's affirmation of loyalty though others should fall away (Mk. 14:29) is strongly expressed and reflects strong personal commitment to Jesus. The same is true of his insistence that Jesus shall never wash his feet (Jn. 13:8) or his jumping from the boat to go quickly to Jesus (Jn. 21:7). In the case of Peter's searching out of Jesus at Capernaum (Mk. 1:36), on the other hand, or his suggestion concerning the building of three shelters (Mk. 9:5) or his affirmation that Jesus paid the temple tax (Mt. 17:25), while positive intention is clearly present, this is less emphatically portrayed and may be judged to reflect a milder level of loyalty, affection or commitment to Jesus. In some eleven of the pattern texts Peter's words or actions appear to forcefully express his attachment to Jesus;¹⁹ in the remaining seven the positive motivation is presented less clearly or more mildly.²⁰ With regard to the strength of the reversals, in ten of the texts there would seem to be either a direct and forceful correction or rebuke, or a notable failure at the precise point of good intention.²¹ An example of a strong correction would be Jesus' reply that Peter would deny him three times (Mk. 14:30); a strong failure may be seen when Peter begins to fear and sink while walking on the water (Mt. 14:30–31). An example of a mild reversal would be Jesus telling Peter that he does not yet understand what Jesus is doing in washing his feet (Jn. 13:7); a strong failure and rebuke occur as Peter falls asleep in Gethsemane (Mk. 14:37) but is best classed as a mild reversal because it stands in an indirect relation to Peter's positively intended words in vs. 31. There are eight episodes, according to the above analysis, in which *both* positive intent and following reversal appear to be strong.²² The combination of a positively intended action and either a negative response from the very person meant to benefit from it or a failure to live up to the intention constitutes a motif of some interest. The more strongly positive Peter's intention and the stronger the following reversal, the more striking the motif becomes.

¹⁹ In addition to the three examples already cited, Mk. 14:31; 14:54; Mt. 14:28; Lk. 5:8; Jn. 13:9; 18:10; 21:15; and 21:16. Peter's request that Jesus depart from him (Lk. 5:8), though at one level expressing the opposite of attachment, seems actually to reflect a response of personal commitment to Jesus, as well as awe and respect.

²⁰ In addition to the three examples cited, Mk. 8:32; Mt. 18:21–22; Jn. 13:6; 13:36. Peter's rebuke of Jesus' talk about his suffering and death (Mk. 8:32) is forcefully portrayed, but the narrative leaves unclear whether the intent behind this act centres more on concern for the success of Jesus' cause or concern for Jesus himself.

²¹ Mk. 8:33; 9:7; 14:30; 14:66–72; Mt. 14:30–31; Lk. 5:10; Jn. 13:8; 13:10; 18:11; 21:17.

²² These are Mk. 14:29–30; 14:54, 66–72; Mt. 14:28–31; Lk. 5:8–11; Jn. 13:8; 13:9–10; 18:10–11; 21:16b–17a.

5. *Narrative tone.* What can be said about the tone or emotional atmosphere of the episodes or exchanges in which this pattern occurs? An initial look suggests that the texts might be placed in three categories. First are those in which the tone is *serious*: both Peter and Jesus are portrayed as speaking or acting with a certain firmness of attitude. Seven episodes seem to reflect such a mood: the interchange over Jesus' perception of the necessity of his suffering and death (Mk. 8:31–33); the three episodes in the Markan account of the night of Jesus' arrest (14:29–30; 14:31–38; 14:54, 66–72); the sword incident in the Johannine account of Jesus' arrest (18:10–11); and John's narrative of the questioning of Peter's love, in which the pattern occurs twice (Jn. 21:15b–16a; 16b–17a). Second, there are four episodes in which the tone is *less intense*: Peter's searching out of Jesus (Mk. 1:35–38), the temple tax incident (Mt. 17:24–27), the question about forgiving (Mt. 18:21–22), and the question of where Jesus is going (Jn. 13:36). Third, there is a group of episodes in which the tone of Peter's words or action is one of *excitement* or *lively emotion*, with Jesus' correction (or some other form of reversal) exercising a *steadying* effect. This might be the best way to describe the episodes of the proposal to build three shelters (Mk. 9:5–7), the attempt to walk on water (Mt. 14:28–31); the appeal for Jesus to depart (Lk. 5:8–11), the protests relative to Jesus' washing Peter's feet, in which the pattern occurs three times (Jn. 13:6–7; 13:8; 13:9–10), and the jump from the boat (Jn. 21:7, 15a).

Peter in the Gospels (6 of 6)

Timothy Wiarda, *Peter in the Gospels: Pattern, Personality, and Relationship*,
Wissenschaftliche Untersuchungen zum Neuen Testament 2. Reihe 127 (Tübingen, Germany: Mohr Siebeck, 2000), 34-45

How Well Do You Know the Life of Christ?

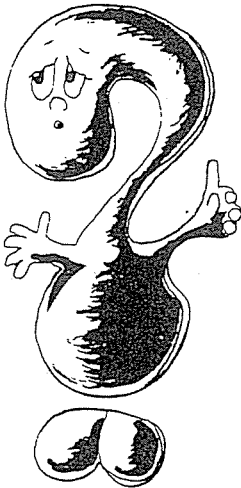
Terry Hall, *Bible Panorama*, 121

Here are 10 well-known events from the life of Christ. Yet most Christians are not able to rearrange them into the correct order, from the earliest to the latest. Give it a try! (Hint: anyone who completes reading this chapter will be guaranteed a perfect score by the end.)

Once again, most believers are familiar with the pieces of Christ's earthly life and

ministry, but rarely see the panorama of it all. That's what this chapter is all about. We'll draw a map of the land of the Gospels and place major events from Christ's life on it.

Though the 4 Gospels comprise only 15% of the total number of New Testament books (4 out of 27), they account for about 45% of its total pages.

How Well Do You Know the Life of Christ?		
<p>Can you number these events in chronological order?</p> 		GUEST AT WEDDING
		INTERVIEW WITH NICODEMUS
		ENEMY'S 3 TEMPTATIONS
		MESSAGE ON MOUNT
		BIRTH IN BETHLEHEM
		HOUSECLEANING THE TEMPLE (FIRST TIME)
		WASHING DISCIPLES' FEET
		PARABLES OF KINGDOM
		CARPENTER IN NAZARETH
		TOMB OF LAZARUS

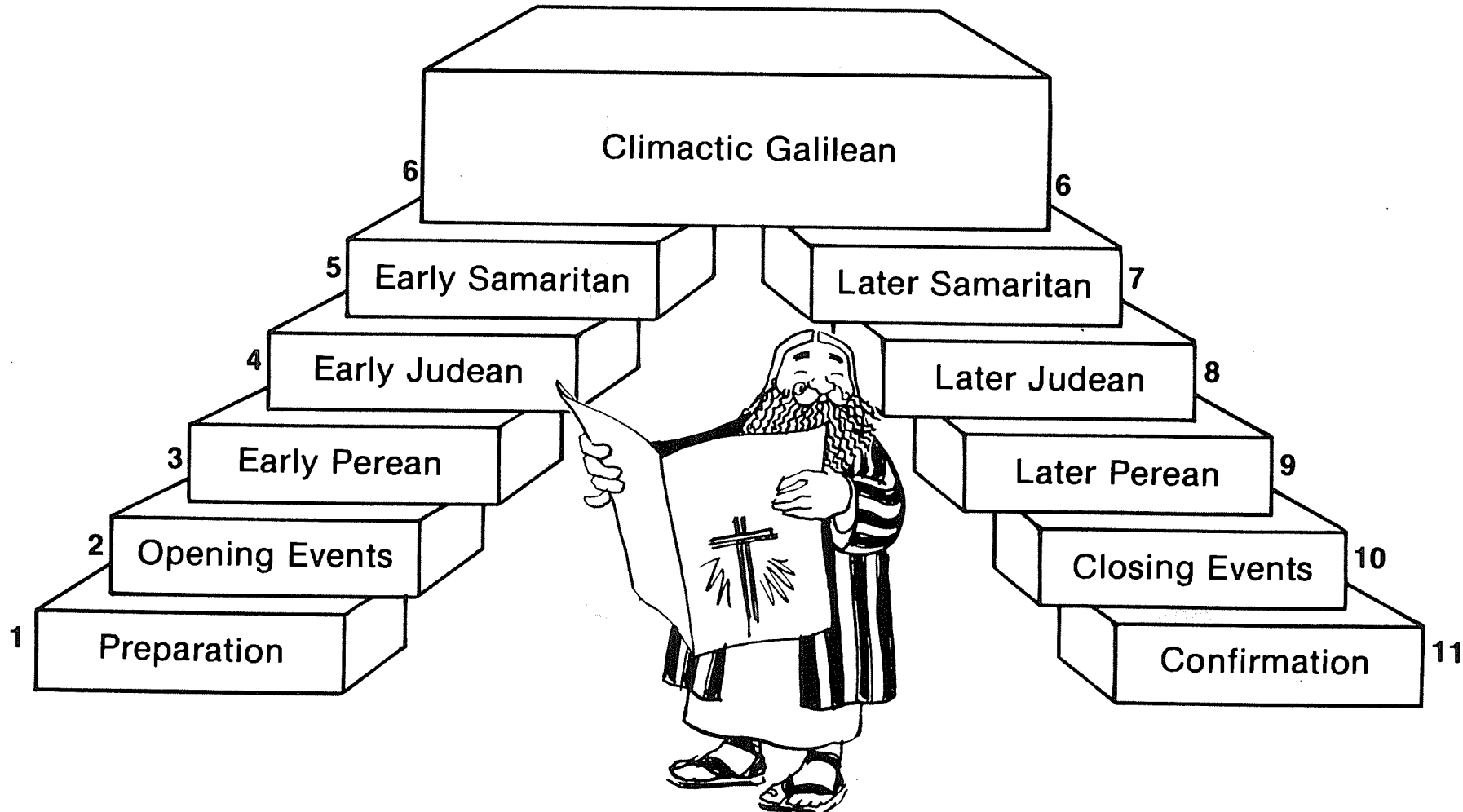
AN ALPHABETIZED LIFE OF JESUS

A NGELS	Matt. 1:18-25; Luke 1:5-38	Nazareth, Jerusalem
B IRTH	Matt. 2:1-12; Luke 2:1-20	Bethlehem
C ARPENTER	Matt. 2:19-23; Luke 2:39-52	Nazareth
D OVE	Matt. 3:11-17; Luke 3:15-23	Jordan River
E NEMY	Matt. 4:1-11; Luke 4:1-13	wilderness, northeast Judea
F OLLOWERS	John 1:19-51; Mark 3:14-19	Perea, Galilee
G UEST	John 2:1-11	Cana
H OUSECLEANING	John 2:13-22	Jerusalem
I NTERVIEW	John 3:1-21	Jerusalem
J ACOB'S WELL	John 4:5-42	Sychar, Samaria
K IN	Luke 4:16-31	Nazareth
L OCATION	Matt. 4:13-22	Capernaum
M ESSAGE	Matt. 5—7	Capernaum area
N ATURE	Luke 7:1-35	Capernaum area, Galilee
O PPPOSITION	Matt. 12:22-50	Capernaum
P ARABLES	Matt. 13:1-53; Mark 4:1-34	Capernaum area
Q UESTION	Matt. 16:13-28; Luke 9:22-36	Caesarea Philippi
R EVELATION	Matt. 17:1-13	Iturea, probably Mt. Hermon
S TONING	John 10:22-39	Jerusalem
T OMB	John 11:1-54	Bethany near Jerusalem
U PSET	Matt. 21—23	Jerusalem
V ISION	Matt. 24—25	Jerusalem, Mt. Olivet
W ASHING	John 13	Jerusalem, Upper Room
X ECUTION	Matt. 26:30—27:56	Jerusalem
Y ES!	Matt. 28; Luke 24:1-49	Jerusalem, Judea, Galilee
Z ION	Luke 24:50-53; Acts 1:1-12	Jerusalem, Mt. Olivet

(For complete references to Christ's life in chronological order, consult a harmony of the Gospels.)

Great Periods in the Life of Christ

“The Son of Man . . . came to minister and to give his life a ransom for many.” (Mk 10:45)



Chronology of the Life of Christ

DATE OF BIRTH: ca. December 5 B.C./January 4 B.C.

Jesus Christ was born between the following two dates:

(Luke 2:1-5) CENSUS OF QUIRINIUS (CYRENIUS) (Matt. 2:1, Lk. 1:5) DEATH OF HEROD THE GREAT

A horizontal timeline with two vertical tick marks. The left tick mark is labeled "6 B.C." and the right tick mark is labeled "Mar. 29 - Apr. 11 4 B.C.".

COMMENCEMENT OF MINISTRY: ca. Autumn A.D. 29

Jesus Christ probably began his ministry between the following two dates:

15th YEAR OF THE REIGN OF TIBERIUS*
(Luke 3:1-3)

A horizontal timeline with two vertical tick marks. The left tick mark is labeled "August 19, A.D. 28" and the right tick mark is labeled "December 31, A.D. 29".

Reckoned from either the Julian Calendar or Tiberius' Regnal Year

DURATION OF MINISTRY: Autumn A.D. 29 — April 3, A.D. 33 (3½ YEARS)

A horizontal timeline with five vertical tick marks. From left to right, the events are:

- Commencement of Christ's Ministry: Autumn A.D. 29
- Passover #1: April 7, A.D. 30 (John 2:13,23)
- Passover #2: Unstated (Mark 2:23-28, Luke 6:1-5, Matthew 12:1-8)
- Passover #3: April 25, A.D. 32 (John 6:4)
- Passover #4: April 3, A.D. 33 (John 11:55-12:1)

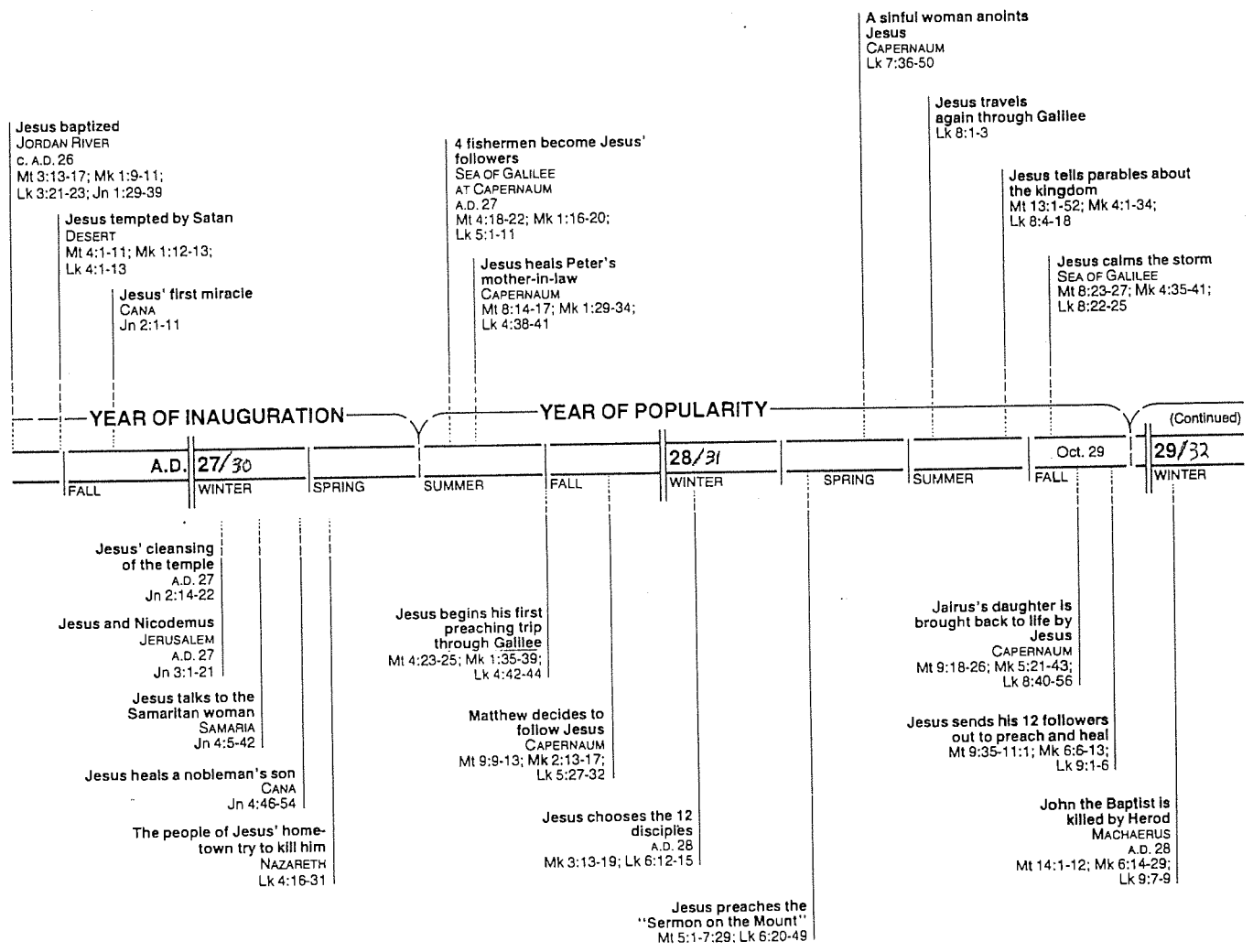
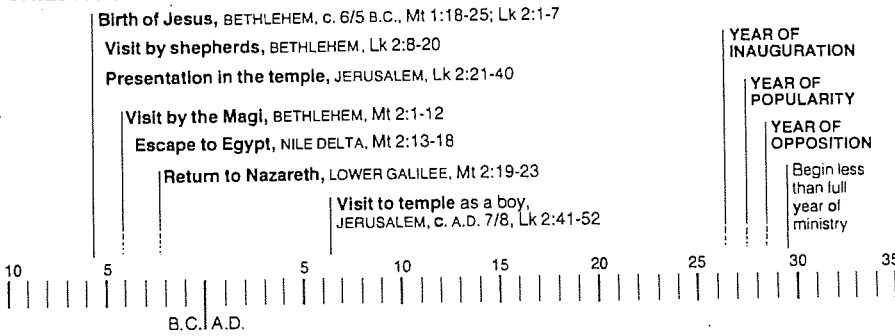
*Basic Dating: Harold W. Hoehner, "Chronological Aspects of the Life of Christ," *Bibliotheca Sacra*, Volume 130 and 131.

The Life of Christ *Based on an A.D. 30 crucifixion (not A.D. 33 as in this course)*

See alternate handwritten dates

Italics denote date held in question by scholars

CHILDHOOD



Dotted lines leading to the timeline are meant to define sequence of events only. Exact dates, even year dates, are generally unknown.

The Life of Christ

(Continued)

THE LAST WEEK

Jesus feeds 5,000 people
NEAR BETHSAIDA
Spring, A.D. 29
Mt 14:13-21; Mk 6:30-44;
Lk 9:10-17; Jn 6:1-14

Jesus walks on water
Mt 14:22-23; Mk 6:45-52;
Jn 6:16-21

Jesus withdraws to Tyre and Sidon
Mt 15:21-28; Mk 7:24-30

Jesus feeds 4,000 people
Mt 15:32-39; Mk 8:1-9

Peter says that Jesus is the Son of God
Mt 16:13-20; Mk 8:27-30;
Lk 9:18-21

Jesus tells his disciples he is going to die soon
CAESAREA PHILIPPI
Mt 16:21-26; Mk 8:31-37;
Lk 9:22-25

Jesus is transfigured
Mt 17:1-13; Mk 9:2-13;
Lk 9:28-36

Jesus pays his temple taxes
CAPERNAUM
Later in that year
Mt 17:24-27

Jesus begins his last trip to Jerusalem
A.D. 30
Lk 17:11

Jesus blesses the little children
ACROSS THE JORDAN
Mt 19:13-15; Mk 10:13-16;
Lk 18:15-17

Jesus talks to the rich young man
ACROSS THE JORDAN
Mt 19:16-30; Mk 10:17-31;
Lk 18:18-30

Jesus again tells about his death and resurrection
NEAR THE JORDAN
Mt 20:17-19; Mk 10:32-34;
Lk 18:31-34

Jesus heals blind Bartimaeus
JERICHO
Mt 20:29-34; Mk 10:46-52;
Lk 18:35-43

Jesus talks to Zacchaeus
JERICHO
Lk 19:1-10

Jesus returns to Bethany to visit Mary and Martha
BETHANY
Jn 11:55-12:1

The Triumphal Entry, JERUSALEM, Sunday
Mt 21:1-11; Mk 11:1-10; Lk 19:29-44;
Jn 12:12-19

Jesus curses the fig tree
Monday Mt 21:18-19; Mk 11:12-14

Jesus cleanses the temple
Monday Mt 21:12-13; Mk 11:15-18

The authority of Jesus questioned
Tuesday Mt 21:23-27;
Mk 11:27-33; Lk 20:1-8

Jesus teaches in the temple
Tuesday Mt 21:28-33; Mk 12:1-44;
Lk 20:9-21:4

Jesus anointed, BETHANY, Tuesday
Mt 26:6-13; Mk 14:3-9; Jn 12:2-11

The plot against Jesus
Wednesday Mt 26:14-16; Mk 14:10-11;
Lk 22:3-6

The Last Supper
Thursday Mt 26:17-29; Mk 14:12-25;
Lk 22:7-20; Jn 13:1-38

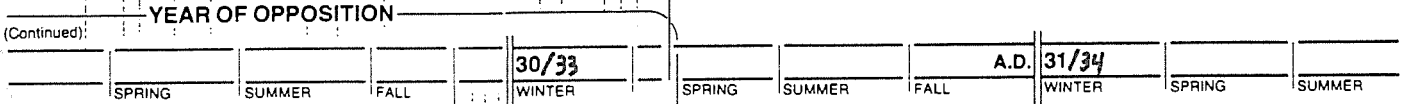
Jesus comforts the disciples
Thursday Jn 14:1-16:33

Gethsemane, Thursday
Mt 26:36-46; Mk 14:32-42; Lk 22:40-46

Jesus' arrest and trial
Thursday night and Friday
Mt 26:47-27:26; Mk 14:43-15:15;
Lk 22:47-23:25; Jn 18:2-19:16

Jesus' crucifixion and death, GOLGOTHA,
Friday Mt 27:27-56; Mk 15:16-41;
Lk 23:26-49; Jn 19:17-30

The burial of Jesus, JOSEPH'S TOMB, Friday
Mt 27:57-66; Mk 15:42-47; Lk 23:50-56;
Jn 19:31-42



Jesus attends the Feast of Tabernacles
JERUSALEM
October A.D. 29
Jn 7:11-52

Jesus heals a man who was born blind
JERUSALEM
Jn 9:1-41

Jesus visits Mary and Martha
BETHANY
Lk 10:38-42

Jesus raises Lazarus from the dead
BETHANY
Winter, A.D. 29
Jn 11:1-44

AFTER THE RESURRECTION

The empty tomb, JERUSALEM, Sunday
Mt 28:1-10; Mk 16:1-8; Lk 24:1-12;
Jn 20:1-10

Mary Magdalene sees Jesus in the garden, JERUSALEM, Sunday
Mk 16:9-11; Jn 20:11-18

Jesus appears to the two going to Emmaus, Sunday
Mk 16:12-13;
Lk 24:13-35

Jesus appears to 10 disciples, JERUSALEM, Sunday
Mk 16:14;
Lk 24:36-43; Jn 20:19-25

Jesus appears to the 11 disciples, JERUSALEM, One week later
Jn 20:26-31

Jesus talks with some of his disciples, SEA OF GALILEE, One week later
Jn 21:1-25

Jesus ascends to his Father in heaven, MT OF OLIVES, 40 days later
Mt 28:16-20; Mk 16:19-20; Lk 24:44-53

Dotted lines leading to the timeline are meant to define sequence of events only. Exact dates, even year dates, are generally unknown.

The NIV Harmony of the Gospels

	MATTHEW	MARK	LUKE	JOHN
A PREVIEW OF WHO JESUS IS				
Luke's purpose in writing a gospel			1:1-4	
John's prologue: Jesus Christ, the preexistent Word incarnate				1:1-18
Jesus' legal lineage through Joseph and natural lineage through Mary	1:1-17		3:23b-38	
THE EARLY YEARS OF JOHN THE BAPTIST				
John's birth foretold to Zechariah			1:5-25	
Jesus' birth foretold to Mary			1:26-38	
Mary's visit to Elizabeth and Elizabeth's song			1:39-45	
Mary's song of joy			1:46-56	
John's birth			1:57-66	
Zechariah's prophetic song			1:67-79	
John's growth and early life			1:80	
THE EARLY YEARS OF JESUS CHRIST				
Circumstances of Jesus' birth explained to Joseph	1:18-25			
Birth of Jesus			2:1-7	
Praise of the angels and witness of the shepherds			2:8-20	
Circumcision of Jesus			2:21	
Jesus presented in the temple with the homage of Simeon and Anna			2:22-38	
Visit of the Magi	2:1-12			
Escape into Egypt and murder of boys in Bethlehem	2:13-18			
Return to Nazareth	2:19-23		2:39	
Growth and early life of Jesus			2:40	
Jesus' first Passover in Jerusalem			2:41-50	
Jesus' growth to adulthood			2:51-52	
THE PUBLIC MINISTRY OF JOHN THE BAPTIST				
His ministry launched		1:1	3:1-2	
His person, proclamation, and baptism	3:1-6	1:2-6	3:3-6	
His messages to the Pharisees, Sadducees, crowds, tax collectors, and soldiers	3:7-10		3:7-14	
His description of Christ	3:11-12	1:7-8	3:15-18	
THE END OF JOHN'S MINISTRY AND THE BEGINNING OF CHRIST'S PUBLIC MINISTRY				
Jesus' baptism by John	3:13-17	1:9-11	3:21-23a	
Jesus' temptation in the desert	4:1-11	1:12-13	4:1-13	
John's testimony about himself to the priests and Levites				1:19-28
John's testimony to Jesus as the Son of God				1:29-34
Jesus' first followers				1:35-51
Jesus' first miracle: water becomes wine				2:1-11
Jesus' first stay in Capernaum with his relatives and early disciples				2:12
First cleansing of the temple at the Passover				2:13-22
Early response to Jesus' miracles				2:23-25
Nicodemus's interview with Jesus				3:1-21
John superseded by Jesus				3:22-36
Jesus' departure from Judea	4:12	1:14a	3:19-20; 4:14a	4:1-4
Discussion with a Samaritan woman				4:5-26
Challenge of a spiritual harvest				4:27-38
Evangelization of Sychar				4:39-42
Arrival in Galilee				4:43-45
THE MINISTRY OF CHRIST IN GALILEE				
<i>Opposition at Home and a New Headquarters</i>				
Nature of the Galilean ministry	4:17	1:14b-15	4:14b-15	
Child at Capernaum healed by Jesus while at Cana				4:46-54
Ministry and rejection at Nazareth			4:16-31a	
Move to Capernaum	4:13-16			

	MATTHEW	MARK	LUKE	JOHN
Disciples Called and Ministry Throughout Galilee				
Call of the four	4:18-22	1:16-20	5:1-11	
Teaching in the synagogue of Capernaum authenticated by healing a demoniac		1:21-28	4:31b-37	
Peter's mother-in-law and others healed	8:14-17	1:29-34	4:38-41	
Tour of Galilee with Simon and others	4:23-25	1:35-39	4:42-44	
Cleansing of a man with leprosy, followed by much publicity	8:2-4	1:40-45	5:12-16	
Forgiving and healing of a paralytic	9:1-8	2:1-12	5:17-26	
Call of Matthew	9:9	2:13-14	5:27-28	
Banquet at Matthew's house	9:10-13	2:15-17	5:29-32	
Jesus defends his disciples for feasting instead of fasting with three parables	9:14-17	2:18-22	5:33-39	
Sabbath Controversies and Withdrawals				
Jesus heals an invalid on the Sabbath				5:1-9
Effort to kill Jesus for breaking the Sabbath and saying he was equal with God				5:10-18
Discourse demonstrating the Son's equality with the Father				5:19-47
Controversy over disciples' picking grain on the Sabbath	12:1-8	2:23-28	6:1-5	
Healing of a man's shriveled hand on the Sabbath	12:9-14	3:1-6	6:6-11	
Withdrawal to the Sea of Galilee with large crowds from many places	12:15-21	3:7-12		
Appointment of the Twelve and Sermon on the Mount				
Twelve apostles chosen		3:13-19	6:12-16	
Setting of the Sermon	5:1-2		6:17-19	
Blessings of those who inherit the kingdom and woes to those who do not	5:3-12		6:20-26	
Responsibility while awaiting the kingdom	5:13-16			
Law, righteousness, and the Kingdom	5:17-20			
Six contrasts in interpreting the law	5:21-48		6:27-30, 32-36	
Three hypocritical "acts of righteousness" to be avoided	6:1-18			
Three prohibitions against avarice, harsh judgment, and unwise exposure of sacred things	6:19-7:6		6:37-42	
Application and conclusion	7:7-27		6:31, 43-49	
Reaction of the crowds	7:28-8:1			
Growing Fame and Emphasis on Repentance				
A centurion's faith and the healing of his servant	8:5-13		7:1-10	
A widow's son raised at Nain			7:11-17	
John the Baptist's relationship to the kingdom	11:2-19		7:18-35	
Woes upon Korazin and Bethsaida for failure to repent	11:20-30			
Christ's feet anointed by a sinful but contrite woman			7:36-50	
First Public Rejection by Jewish Leaders				
A tour with the Twelve and other followers			8:1-3	
Blasphemous accusation by the teachers of the law and Pharisees	12:22-37	3:20-30		
Request for a sign refused	12:38-45			
Announcement of new spiritual kinship	12:46-50	3:31-35	8:19-21	
Secrets About the Kingdom Given in Parables				
TO THE CROWDS BY THE SEA				
The setting of the parables	13:1-3a	4:1-2	8:4	
The parable of the soils	13:3b-23	4:3-25	8:5-18	
The parable of the seed's spontaneous growth		4:26-29		
The parable of the weeds	13:24-30			
The parable of the mustard tree	13:31-32	4:30-32		
The parable of the leavened loaf	13:33-35	4:33-34		
TO THE DISCIPLES IN THE HOUSE				
The parable of the weeds explained	13:36-43			
The parable of the hidden treasure	13:44			
The parable of the valuable pearl	13:45-46			

The NIV Harmony of the Gospels –continued

	MATTHEW	MARK	LUKE	JOHN
The parable of the net	13:47-50			
The parable of the house owner	13:51-53			
Continuing Opposition				
Crossing the lake and calming the storm	8:18, 23-27	4:35-41	8:22-25	
Healing the Gerasene demoniacs and resultant opposition	8:28-34	5:1-20	8:26-39	
Return to Galilee, healing of a woman who touched Jesus' garment, and raising of Jairus's daughter	9:18-26	5:21-43	8:40-56	
Three miracles of healing and another blasphemous accusation	9:27-34			
Final visit to unbelieving Nazareth	13:54-58	6:1-6a		
Final Galilean Campaign				
Shortage of workers	9:35-38	6:6b		
Commissioning of the Twelve	10:1-42	6:7-11	9:1-5	
Workers sent out	11:1	6:12-13	9:6	
Antipas's mistaken identification of Jesus	14:1-2	6:14-16	9:7-9	
Earlier imprisonment and beheading of John the Baptist	14:3-12	6:17-29		
THE MINISTRY OF CHRIST AROUND GALILEE				
Lesson on the Bread of Life				
Return of the workers		6:30	9:10a	
Withdrawal from Galilee	14:13-14	6:31-34	9:10b-11	6:1-3
Feeding the five thousand	14:15-21	6:35-44	9:12-17	6:4-13
A premature attempt to make Jesus king blocked	14:22-23	6:45-46		6:14-15
Walking on the water during a storm on the lake	14:24-33	6:47-52		6:16-21
Healings at Genesaret	14:34-36	6:53-56		
Discourse on the true bread of life				6:22-59
Defection among the disciples				6:60-71
Lesson on the Leaven of the Pharisees, Sadducees, and Herodians				
Conflict over the tradition of ceremonial uncleanness	15:1-3a, 7-9b, 3b-6, 10-20	7:1-23		7:1
Ministry to a believing Greek woman in Tyre and Sidon	15:21-28	7:24-30		
Healings in Decapolis	15:29-31	7:31-37		
Feeding the four thousand in Decapolis	15:32-38	8:1-9a		
Return to Galilee and encounter with the Pharisees and Sadducees	15:39-16:4	8:9b-12		
Warning about the error of the Pharisees, Sadducees, and Herodians	16:5-12	8:13-21		
Healing a blind man at Bethsaida		8:22-26		
Lesson of Messiahship Learned and Confirmed				
Peter's identification of Jesus as the Christ and first prophecy of the church	16:13-20	8:27-30	9:18-21	
First direct prediction of the rejection, crucifixion, and resurrection	16:21-26	8:31-37	9:22-25	
Coming of the Son of Man and judgment	16:27-28	8:38-9:1	9:26-27	
Transfiguration of Jesus	17:1-8	9:2-8	9:28-36a	
Discussion of resurrection, Elijah, and John the Baptist	17:9-13	9:9-13	9:36b	
Lessons on Responsibility to Others				
Healing of demoniac boy and unbelief rebuked	17:14-20	9:14-29	9:37-43a	
Second prediction of Jesus' death and resurrection	17:22-23	9:30-32	9:43b-45	
Payment of temple tax	17:24-27			
Rivalry over greatness in the kingdom	18:1-5	9:33-37	9:46-48	
Warning against causing believers to sin	18:6-14	9:38-50	9:49-50	
Treatment and forgiveness of a sinning brother	18:15-35			
Journey to Jerusalem for the Feast of Tabernacles				
Complete commitment required of followers	8:19-22		9:57-62	
Ridicule by Jesus' half-brothers				7:2-9
Journey through Samaria			9:51-56	7:10

MATTHEW MARK LUKE JOHN

	MATTHEW	MARK	LUKE	JOHN
THE LATER JUDEAN MINISTRY OF CHRIST				
Ministry Beginning at the Feast of Tabernacles				
Mixed reaction to Jesus' teaching and miracles				7:11-31
Frustrated attempt to arrest Jesus				7:32-52
Jesus' forgiveness of a woman caught in adultery				(7:53-8:11)
Conflict over Jesus' claim to be the light of the world				8:12-20
Jesus' relationship to God the Father				8:21-30
Jesus' relationship to Abraham, and attempted stoning				8:31-59
Healing of a man born blind				9:1-7
Response of the blind man's neighbors				9:8-12
Examination and excommunication of the blind man by the Pharisees				9:13-34
Jesus' identification of himself to the blind man				9:35-38
Spiritual blindness of the Pharisees				9:39-41
Allegory of the good shepherd and the thief				10:1-18
Further division among the Jews				10:19-21
Private Lessons on Loving Service and Prayer				
Commissioning of the seventy			10:1-16	
Return of the seventy			10:17-24	
Story of the good Samaritan			10:25-37	
Jesus' visit with Mary and Martha			10:38-42	
Lesson on how to pray and parable of the bold friend			11:1-13	
Second Debate with the Teachers of the Law and the Pharisees				
A third blasphemous accusation and a second debate			11:14-36	
Woes to the Pharisees and the teachers of the law while eating with a Pharisee			11:37-54	
Warning the disciples about hypocrisy			12:1-12	
Warning about greed and trust in wealth			12:13-34	
Warning against being unprepared for the Son of Man's coming			12:35-48	
Warning about the coming division			12:49-53	
Warning against failing to discern the present time			12:54-59	
Two alternatives: repent or perish			13:1-9	
Opposition from a synagogue ruler for healing a woman on the Sabbath			13:10-21	
Another attempt to stone or arrest Jesus for blasphemy at the Feast of Dedication				10:22-39
THE MINISTRY OF CHRIST IN AND AROUND PEREA				
Principles of Discipleship				
From Jerusalem to Perea				10:40-42
Question about salvation and entering the kingdom			13:22-30	
Anticipation of Jesus' coming death and his sorrow over Jerusalem			13:31-35	
Healing of a man with dropsy while eating with a prominent Pharisee on the Sabbath, and three parables suggested by the occasion			14:1-24	
Cost of discipleship			14:25-35	
Parables in defense of association with sinners			15:1-32	
Parable to teach the proper use of money			16:1-13	
Story to teach the danger of wealth			16:14-31	
Four lessons on discipleship			17:1-10	
Sickness and death of Lazarus				11:1-16
Lazarus raised from the dead				11:17-44
Decision of the Sanhedrin to put Jesus to death				11:45-54
Teaching While on Final Journey to Jerusalem				
Healing of ten lepers while passing through Samaria and Galilee			17:11-21	
Instructions regarding the Son of Man's coming			17:22-37	
Two parables on prayer: the persistent widow, and the Pharisee and the tax collector			18:1-14	

The NIV Harmony of the Gospels –continued

	MATTHEW	MARK	LUKE	JOHN
Conflict with Pharisaic teaching on divorce	19:1-12	10:1-12		
Example of little children in relation to the kingdom	19:13-15	10:13-16	18:15-17	
Riches and the kingdom	19:16-30	10:17-31	18:18-30	
Parable of the landowner's sovereignty	20:1-16			
Third prediction of Jesus' death and resurrection	20:17-19	10:32-34	18:31-34	
Warning against ambitious pride	20:20-28	10:35-45		
Healing of blind Bartimaeus and his companion	20:29-34	10:46-52	18:35-43	
Salvation of Zacchaeus			19:1-10	
Parable to teach responsibility while the kingdom is delayed			19:11-28	
THE FORMAL PRESENTATION OF CHRIST TO ISRAEL AND THE RESULTING CONFLICT				
<i>Triumphal Entry and the Fig Tree</i>				
Arrival at Bethany				11:55-12:1, 9-11
Triumphal entry into Jerusalem	21:1-3, 6-7, 4-5, 8-11, 14-17	11:1-11	19:29-44	12:12-19
Cursing of the fig tree having leaves but no figs	21:18-19a	11:12-14		
Second cleansing of the temple	21:12-13	11:15-18	19:45-48	
Request of some Greeks to see Jesus and necessity of the Son of Man's being lifted up				12:20-36a
Different responses to Jesus and Jesus' response to the crowds				12:36b-50
Withered fig tree and the lesson on faith	21:19b-22	11:19-25	21:37-38	
<i>Official Challenge to Christ's Authority</i>				
Questioning of Jesus' authority by the chief priests, teachers of the law, and elders	21:23-27	11:27-33	20:1-8	
Jesus' response with his own question and three parables	21:28-22:14	12:1-12	20:9-19	
Attempts by Pharisees and Herodians to trap Jesus with a question about paying taxes to Caesar	22:15-22	12:13-17	20:20-26	
Sadducees' puzzling question about the resurrection	22:23-33	12:18-27	20:27-40	
A Pharisee's legal question	22:34-40	12:28-34		
<i>Christ's Response to His Enemies' Challenges</i>				
Christ's relationship to David as son and Lord	22:41-46	12:35-37	20:41-44	
Seven woes against the teachers of the law and Pharisees	23:1-36	12:38-40	20:45-47	
Jesus' sorrow over Jerusalem	23:37-39			
A poor widow's gift of all she had		12:41-44	21:1-5	
PROPHECIES IN PREPARATION FOR THE DEATH OF CHRIST				
<i>The Olivet Discourse: Jesus Speaks Prophetically About the Temple and His Own Second Coming</i>				
Setting of the discourse	24:1-3	13:1-4	21:5-7	
Beginning of birth pains	24:4-14	13:5-13	21:8-19	
Abomination of desolation and subsequent distress	24:15-28	13:14-23	21:20-24	
Coming of the Son of Man	24:29-31	13:24-27	21:25-27	
Signs of nearness but unknown time	24:32-41	13:28-32	21:28-33	
Five parables to teach watchfulness and faithfulness	24:42-25:30	13:33-37	21:34-36	
Judgment at the Son of Man's coming	25:31-46			
<i>Arrangements for Betrayal</i>				
Plot by the Sanhedrin to arrest and kill Jesus	26:1-5	14:1-2	22:1-2	
Mary's anointing of Jesus for burial	26:6-13	14:3-9		12:2-8
Judas' agreement to betray Jesus	26:14-16	14:10-11	22:3-6	
<i>The Last Supper</i>				
Preparation for the Passover meal	26:17-19	14:12-16	22:7-13	
Beginning of the Passover meal and dissension among the disciples over greatness	26:20	14:17	22:14-16, 24-30	
Washing the disciples' feet				13:1-20
Identification of the betrayer	26:21-25	14:18-21	22:21-23	13:21-30
Prediction of Peter's denial	26:31-35	14:27-31	22:31-38	13:31-38
Conclusion of the meal and the Lord's Supper instituted (1 Cor. 11:23-26)	26:26-29	14:22-25	22:17-20	

	MATTHEW	MARK	LUKE	JOHN
<i>Discourse and Prayers from the Upper Room to Gethsemane</i>				
Questions about his destination, the Father, and the Holy Spirit answered				14:1-31
The vine and the branches				15:1-17
Opposition from the world				15:18-16:4
Coming and ministry of the Spirit				16:5-15
Prediction of joy over his resurrection				16:16-22
Promise of answered prayer and peace				16:23-33
Jesus' prayer for his disciples and all who believe				17:1-26
Jesus' three agonizing prayers in Gethsemane	26:30, 36-46	14:26, 32-42	22:39-46	18:1
THE DEATH OF CHRIST				
<i>Betrayal and Arrest</i>				
Jesus betrayed, arrested, and forsaken	26:47-56	14:43-52	22:47-53	18:2-12
<i>Trial</i>				
First Jewish phase, before Annas				18:13-14, 19-23
Second Jewish phase, before Caiaphas and the Sanhedrin	26:57, 59-68	14:53, 55-65	22:54a, 63-65	18:24
Peter's denials	26:58, 69-75	14:54, 66-72	22:54b-62	18:15-18, 25-27
Third Jewish phase, before the Sanhedrin	27:1	15:1a	22:66-71	
Remorse and suicide of Judas Iscariot (Acts 1:18-19)	27:3-10			
First Roman phase, before Pilate	27:2, 11-14	15:1b-5	23:1-5	18:28-38
Second Roman phase, before Herod Antipas			23:6-12	
Third Roman phase, before Pilate	27:15-26	15:6-15	23:13-25	18:39-19:16a
<i>Crucifixion</i>				
Mockery by the Roman soldiers	27:27-30	15:16-19		
Journey to Golgotha	27:31-34	15:20-23	23:26-33a	19:16b-17
First three hours of crucifixion	27:35-44	15:24-32	23:33b-43	19:18, 23-24, 19-22, 25-27
Last three hours of crucifixion	27:45-50	15:33-37	23:44-45a, 46	19:28-30
Witness of Jesus' death	27:51-56	15:38-41	23:45b, 47-49	
<i>Burial</i>				
Certification of Jesus' death and procurement of his body	27:57-58	15:42-45	23:50-52	19:31-38
Jesus' body placed in a tomb	27:59-60	15:46	23:53-54	19:39-42
The tomb watched by the women and guarded by the soldiers	27:61-66	15:47	23:55-56	
THE RESURRECTION AND ASCENSION OF CHRIST				
<i>The Empty Tomb</i>				
The tomb visited by the women	28:1	16:1		
The stone rolled away	28:2-4			
The tomb found to be empty by the women	28:5-8	16:2-8	24:1-8	20:1
The tomb found to be empty by Peter and John			24:9-12	20:2-10
<i>The Post Resurrection Appearances</i>				
Appearance to Mary Magdalene		[16:9-11]		20:11-18
Appearance to the other women	28:9-10			
Report of the soldiers to the Jewish authorities	28:11-15			
Appearance to the two disciples traveling to Emmaus		[16:12-13]	24:13-32	
Report of the two disciples to the rest (1 Cor. 15:5a)			24:33-35	
Appearance to the ten assembled disciples		[16:14]	24:36-43	20:19-25
Appearance to the eleven assembled disciples (1 Cor. 15:5b)				20:26-31
Appearance to the seven disciples while fishing				21:1-25
Appearance to the Eleven in Galilee (1 Cor. 15:6)	28:16-20	[16:15-18]		
Appearance to James, Jesus' brother (1 Cor. 15:7)				
Appearance to the disciples in Jerusalem (Acts 1:3-8)			24:44-49	
<i>The Ascension</i>				
Christ's parting blessing and departure (Acts 1:9-12)		[16:19-20]	24:50-53	

The Parables of Christ

J. Dwight Pentecost, *A Harmony of the Words and Works of Jesus Christ* (Grand Rapids: Zondervan, 1981), 587-88

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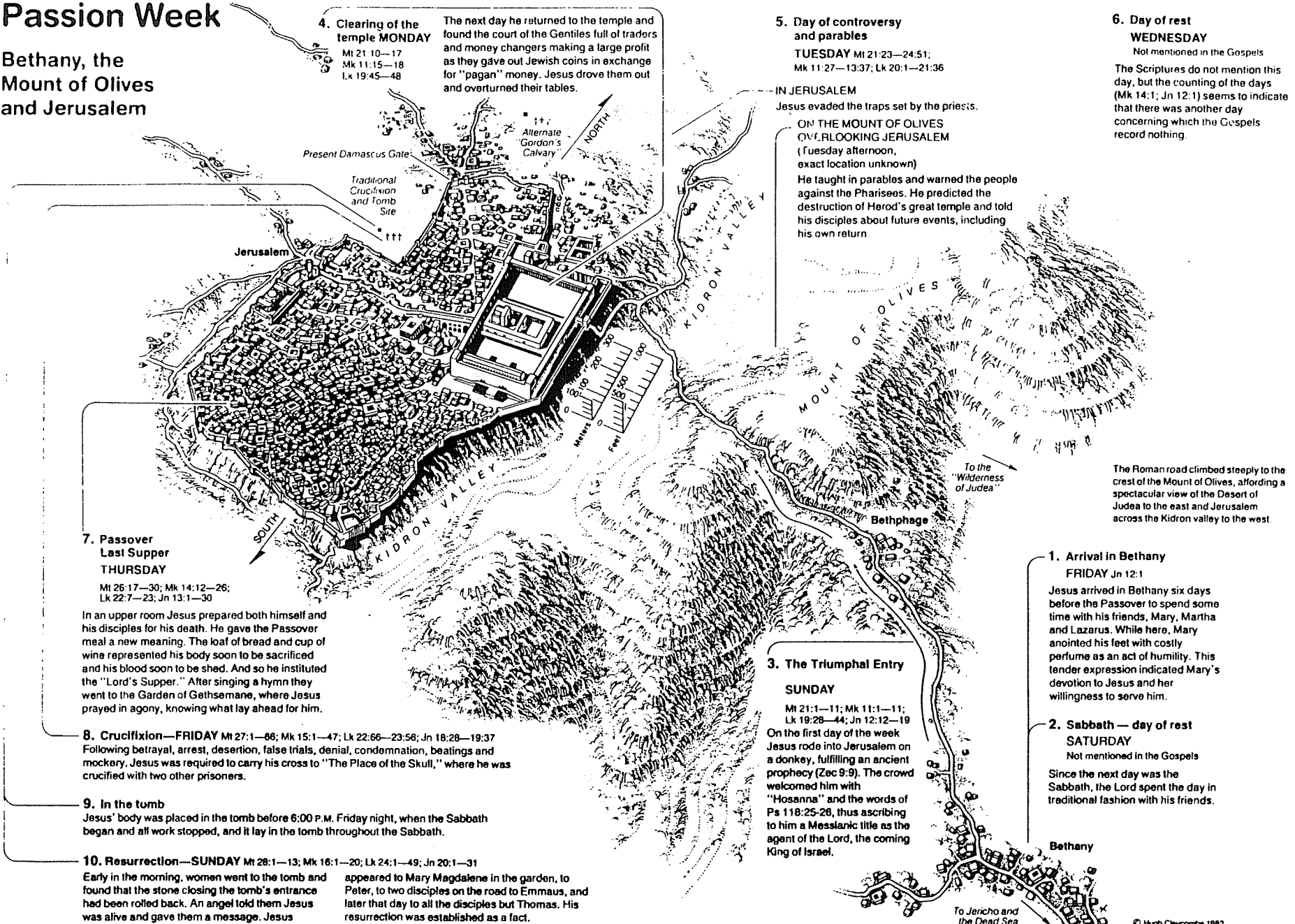
Miracles of Jesus
Bible Visual Resource Book, 209

Miracles of Jesus

	MATTHEW	MARK	LUKE	JOHN
Healing				
Man with leprosy	8:2-4	1:40-42	5:12-13	
Roman centurion's servant	8:5-13		7:1-10	
Peter's mother-in-law	8:14-15	1:30-31	4:38-39	
Two men from Gadara	8:28-34	5:1-15	8:27-35	
Paralyzed man	9:2-7	2:3-12	5:18-25	
Woman with bleeding	9:20-22	5:25-29	8:43-48	
Two blind men	9:27-31			
Man mute and possessed	9:32-33			
Man with a shriveled hand	12:10-13	3:1-5	6:6-10	
Man blind, mute and possessed	12:22		11:14	
Canaanite woman's daughter	15:21-28	7:24-30		
Boy with a demon	17:14-18	9:17-29	9:38-43	
Two blind men (one named)	20:29-34	10:46-52	18:35-43	
Deaf mute		7:31-37		
Man possessed, synagogue		1:23-26	4:33-35	
Blind man at Bethsaida		8:22-26		
Crippled woman			13:11-13	
Man with dropsy			14:1-4	
Ten men with leprosy			17:11-19	
The high priest's servant			22:50-51	
Official's son at Capernaum				4:46-54
Sick man, pool of Bethesda				5:1-9
Man born blind				9:1-7
Command over the forces of nature				
Calming the storm	8:23-27	4:37-41	8:22-25	
Walking on the water	14:25	6:48-51		6:19-21
5,000 people fed	14:15-21	6:35-44	9:12-17	6:5-13
4,000 people fed	15:32-38	8:1-9		
Coin in the fish's mouth	17:24-27			
Fig tree withered	21:18-22	11:12-14, 20-25		
Catch of fish			5:4-11	
Water turned into wine				2:1-11
Another catch of fish				21:1-11
Bringing the dead back to life				
Jairus's daughter	9:18-19, 23-25	5:22-24, 38-42	8:41-42, 49-56	
Widow's son at Nain			7:11-15	
Lazarus				11:1-44

Passion Week

Bethany, the Mount of Olives and Jerusalem



4. Clearing of the temple MONDAY
 Mt 21:10-17
 Mk 11:15-18
 Lk 19:45-48

The next day he returned to the temple and found the court of the Gentiles full of traders and money changers making a large profit as they gave out Jewish coins in exchange for "pagan" money. Jesus drove them out and overturned their tables.

5. Day of controversy and parables TUESDAY Mt 21:23-24:51;
 Mk 11:27-13:37; Lk 20:1-21:36

IN JERUSALEM
 Jesus evaded the traps set by the priests.

ON THE MOUNT OF OLIVES OVERLOOKING JERUSALEM (Tuesday afternoon, exact location unknown)
 He taught in parables and warned the people against the Pharisees. He predicted the destruction of Herod's great temple and told his disciples about future events, including his own return.

6. Day of rest WEDNESDAY
 Not mentioned in the Gospels

The Scriptures do not mention this day, but the counting of the days (Mk 14:1; Jn 12:1) seems to indicate that there was another day concerning which the Gospels record nothing.

7. Passover Last Supper THURSDAY
 Mt 26:17-30; Mk 14:12-26;
 Lk 22:7-23; Jn 13:1-30

In an upper room Jesus prepared both himself and his disciples for his death. He gave the Passover meal a new meaning. The loaf of bread and cup of wine represented his body soon to be sacrificed and his blood soon to be shed. And so he instituted the "Lord's Supper." After singing a hymn they went to the Garden of Gethsemane, where Jesus prayed in agony, knowing what lay ahead for him.

8. Crucifixion—FRIDAY Mt 27:1-66; Mk 15:1-47; Lk 22:66-23:56; Jn 18:28-19:37

Following betrayal, arrest, desertion, false trials, denial, condemnation, beatings and mockery, Jesus was required to carry his cross to "The Place of the Skull," where he was crucified with two other prisoners.

9. In the tomb
 Jesus' body was placed in the tomb before 6:00 P.M. Friday night, when the Sabbath began and all work stopped, and it lay in the tomb throughout the Sabbath.

10. Resurrection—SUNDAY Mt 28:1-13; Mk 16:1-20; Lk 24:1-49; Jn 20:1-31

Early in the morning, women went to the tomb and found that the stone closing the tomb's entrance had been rolled back. An angel told them Jesus was alive and gave them a message. Jesus appeared to Mary Magdalene in the garden, to Peter, to two disciples on the road to Emmaus, and later that day to all the disciples but Thomas. His resurrection was established as a fact.

1. Arrival in Bethany FRIDAY Jn 12:1

Jesus arrived in Bethany six days before the Passover to spend some time with his friends, Mary, Martha and Lazarus. While here, Mary anointed his feet with costly perfume as an act of humility. This tender expression indicated Mary's devotion to Jesus and her willingness to serve him.

2. Sabbath—day of rest SATURDAY
 Not mentioned in the Gospels

Since the next day was the Sabbath, the Lord spent the day in traditional fashion with his friends.

3. The Triumphal Entry SUNDAY
 Mt 21:1-11; Mk 11:1-11;
 Lk 19:28-44; Jn 12:12-19

On the first day of the week Jesus rode into Jerusalem on a donkey, fulfilling an ancient prophecy (Zec 9:9). The crowd welcomed him with "Hosanna" and the words of Ps 118:25-26, thus ascribing to him a Messianic title as the agent of the Lord, the coming King of Israel.

The Roman road climbed steeply to the crest of the Mount of Olives, affording a spectacular view of the Desert of Judea to the east and Jerusalem across the Kidron valley to the west.

The Trials of Christ

Charles R. Swindoll

THE TRIALS OF JESUS CHRIST

TRIAL	OFFICIATING AUTHORITY	SCRIPTURES	ACCUSATIONS	LEGALITY	TYPE	RESULT
1	Annas, ex-high priest of Jews (A.D. 6-15)	John 18:13-23	Trumped-up charges of irreverence to Annas. General questioning, nothing specific.	ILLEGAL! Held at night. Prejudice. No specific charges. Violence.	Jewish and Religious	Found "guilty" of irreverence and rushed to Caiaphas.
2	Caiaphas and Sanhedrin (Caiaphas was Annas' son-in-law) (A.D. 18-36)	Matt. 26:57-68 Mark 14:53-65 John 18:24 Luke 22:54, 63-65	Claimed to be the Messiah, Son of God . . . <u>blasphemy!</u>	ILLEGAL! Held at night. False witnesses. Violence. Prejudice.	Jewish and Religious	Declared guilty of blasphemy and rushed to Sanhedrin (Jewish supreme court)
3	Sanhedrin, seventy ruling men of Israel . . . their word was needed before He could be taken to Roman officials	Mark 15:1 Luke 22:66-71 Matt. 27:1	Claimed to be Son of God Charged with <u>blasphemy!</u> (Worthy of death under Jewish law)	ILLEGAL! Kangaroo Court Accusation switched No witnesses Improper voting	Jewish and Religious	Declared guilty of <u>blasphemy</u> and rushed to Roman official, Pilate
4	Pilate, governor of Judaea (already in "hot water" with Rome). (A.D. 26-36)	Matt. 27:11-14 Mark 15:2-5 Luke 23:1-7 John 18:28-38	Accused Him of <u>treason</u> . Changed accusation, since treason was worthy of capital punishment in Rome.	ILLEGAL! Kept under arrest, though found innocent. No defense attorney. Violence.	Roman and Civil	Found to be INNOCENT . . . but rushed to Herod Antipas. Mob overruled Pilate
5	Herod Antipas, governor of Galilee (4 B.C.-A.D. 39)	Luke 23:8-12	No accusation made. Mock trial. Mob violence.	ILLEGAL! No grounds. Mockery in courtroom. Violence. No defense attorney.	Roman and Civil	Mistreated and mocked, returned to Pilate without decision made by Herod
6	Pilate (second time)	Matt. 27:15-26 Mark 15:6-15 Luke 23:18-25 John 18:39-19:16	Treason . . . though no grounds proven. Bargain with mob . . . put on level with Barabbas, a criminal.	ILLEGAL! Pilate, without proof of guilt, allowed innocent man to be condemned	Roman and Civil	Found without evidence; Found innocent but Pilate "washed hands" and allowed Him to be CRUCIFIED.

"The Trials of Jesus" by Charles R. Swindoll (Unpublished paper of the First Evangelical Free Church, Fullerton, CA, USA, 1976), p. 10 (adapted)

The Resurrection Accounts in Parallel Columns
J. Dwight Pentecost, A Harmony of the Words and Works of Jesus Christ

D. THE REPORT TO THE DISCIPLES

§ 187

Matthew (Cont.)

Mark (Cont.)

Luke (Cont.)

John (Cont.)

X. The Resurrection of the King §§ 184-198

A. The Preparation by the Women

§ 184

Matthew 28:1; Mark 16:1

Matthew

¹After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.

Mark

¹When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go to anoint Jesus' body.

B. The Opening of the Tomb

§ 185

Matthew 28:2-4

²There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. ³His appearance was like lightning, and his clothes were white as snow. ⁴The guards were so afraid of him that they shook and became like dead men.

C. The Visit of the Women

§ 186

Matthew 28:5-8; Mark 16:2-8; Luke 24:1-8; John 20:1

Matthew

Mark

Luke

John

¹Early on the first day of the week, while it was still dark, Mary of Magdala went to the

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²Very early on the first day of the week, just after sunrise, they were on their way to the tomb and they had prepared and went asked each other, "Who will roll the stone away from the entrance of the tomb?"

⁴But when they looked up, they saw that the stone, which was very large, had been rolled away. ⁵As they entered the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were alarmed.

⁵The angel said to the women, "Do not be afraid, for I know that you are looking for Jesus, who was crucified. ⁶He is not here; he has risen, just as he said. Come and see the place where he lay. ⁷Then go quickly and tell his disciples: 'He has risen from the dead and is going ahead of you into Galilee. There you will see him.' Now I have told you."

⁸So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples.

¹On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb. ²They found the stone rolled away from the tomb, but when they entered, they did not find the body of the Lord Jesus. ⁴While they were wondering about this, suddenly two men in clothes that gleamed like lightning stood beside them. ⁵In their fright the women bowed down with their faces to the ground, but the men said to them,

⁶"Don't be alarmed," he said. "You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him. ⁷But go, tell his disciples and Peter, 'He is going ahead of you into Galilee. There you will see him, just as he told you.'"

⁸Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone, because they were afraid.

¹On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb. ²They found the stone rolled away from the tomb, but when they entered, they did not find the body of the Lord Jesus. ⁴While they were wondering about this, suddenly two men in clothes that gleamed like lightning stood beside them. ⁵In their fright the women bowed down with their faces to the ground, but the men said to them, "Why do you look for the living among the dead? ⁶He is not here; he has risen! Remember how he told you, while he was still with you in Galilee: ⁷'The Son of Man must be delivered into the hands of sinful men, be crucified and on the third day be raised again.'"⁸ Then they remembered his words.

D. The Report to the Disciples

§ 187

Luke 24:9-12; John 20:2-10

Luke

⁹When they came back from the tomb, they told all these things to the Eleven and to all the

John

²So she came running to Simon Peter and the other disciple, the one Jesus loved, and said,

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One Solitary Life

Author Unknown

Here was a man born of a peasant woman. For the first thirty years of His life He lived in obscurity, working as a carpenter's son.

He never wrote a book, He never ran for political office, He never even went more than 200 miles from His hometown. He never did any of the things which are normally associated with greatness.

During the last three years of His life He became an itinerant preacher, roaming the land of His birth, healing the sick, and comforting the poor. At the end of these three years, the tide of public opinion turned against Him, and He was betrayed by a friend and arrested for disturbing the status quo. He went through six trials, each of which was a mockery of jurisprudence. The charge was blasphemy. He had claimed to be the Son of God.

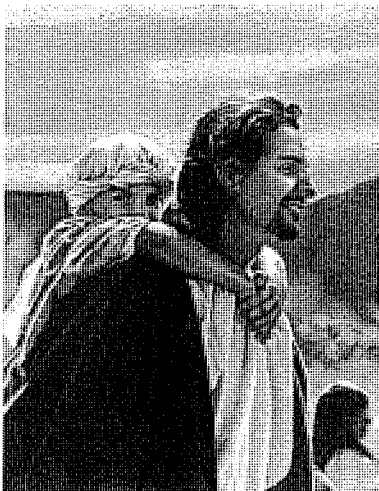
The Roman procurator was nervous. Never had he seen such quiet dignity, such intrepid courage, such noble majesty. He brought this now mutilated carpenter's son before the mob and hurled a challenge to them which has resounded across twenty centuries: he said: "Ecce homo!"-"Behold the man!" The crowd shouted, "Crucify him," and, cowardly washing his hands of the whole affair, Pilate turned Him over to be crucified. They beat Him, crushed a crown of thorns down upon His head and then led Him outside the city walls and nailed Him to a cross.

But the story does not end there. Three days later something happened which changed the entire course of human history-He emerged from the tomb in resurrection power.

His greatness has never been paralleled. Though twenty centuries have come and gone, He is the cornerstone of history still today, the center of human progress. He still stands as the highest example of moral purity-the pinnacle of Divine Glory.

We would be well within the mark if we said that all the armies which have ever marched, all the navies which have ever sailed, all the kings who have ever reigned, and all the parliaments which have ever sat, put together, have not influenced man's life on this earth as powerfully as that...

...One Solitary Life.



Outline of the Life of Christ

B.C. / by Johnny Hart



Outline of the Life of Christ

Based on J. Dwight Pentecost, *A Harmony of the Words and Works of Jesus Christ* (Grand Rapids: Zondervan, 1981)

Introduction §§ 1-2

The Gospel writers introduce the Person of Christ by emphasizing their sources and His deity in order to establish the validity of their claims

A. The Source of Knowledge

§ 1

Luke 1:1-4

Luke introduces his account as carefully researched and authoritative in order to assure his readers of the certainty of what they had been taught

B. The Preexistence of Christ

§ 2

John 1:1-18

John introduces his account with Christ's relationships to the Father, creation, men, and John the Baptist in order to establish His deity as the revealer of the Father by being made man and the redeemer to those who believe, although He was rejected as Messiah by Israel

I. The Introduction of the King §§ 3-27

The Messianic identity of Jesus Christ is evident in His arrival, the testimony by John, and His approval in His baptism and temptation

A. The Arrival of the King

§§ 3-19

The lineage, birth, infancy, and childhood of Christ demonstrate that He is the Messiah of Israel

1. His Ancestry

§ 3

Matthew 1:1-17; Luke 3:23b-38

The genealogy of Christ is listed in order to establish His legal and physical right to the throne of David in fulfillment of the Davidic Covenant

2. His Advent

§§ 4-11

The arrival of both John and Christ are announced and fulfilled in order to demonstrate through their births that Jesus is the promised Messiah

a. The Annunciation of the Birth of John to Zechariah § 4

Luke 1:5-25

Gabriel announces to Zechariah that his wife Elizabeth would miraculously give birth to the forerunner of Messiah in order to set John apart for God's service before his birth

b. The Annunciation of the Birth of Jesus to Mary § 5

Luke 1:26-38

Gabriel announces to the Virgin Mary that she would miraculously conceive and bear the Messiah, Jesus, so that God could become incarnate without a fallen nature and in order that Mary might know that she became pregnant by the Holy Spirit

c. The Arrival of Mary in Judea § 6

Luke 1:39-45

Mary visits her cousin Elizabeth perhaps to encourage Elizabeth, to confirm what Gabriel had said about her pregnancy or to have time to think away from Joseph, but this visit brings confirmation to Zechariah,

Elizabeth and Mary that God's prophetic declarations regarding the babies John and Jesus would indeed come to pass

d. The Anthem of Mary § 7

Luke 1:46-56

Mary praises God for His grace in allowing such a humble woman as her to bear the Messiah demonstrating that she understood the Messianic implications of this conception as fulfilling the Abrahamic Covenant by the power of God

e. The Advent of John § 8

Luke 1:57-80

John's birth and Zechariah's prophecy at the boy's circumcision are recorded as a testimony of God's sovereign means of fulfilling the Abrahamic, Davidic, and New Covenants through the Messiah of whom John would precede as forerunner in the desert rather than temple priest

f. The Announcement of the Birth of Jesus to Joseph § 9

Matthew 1:18-25

An angel of the Lord announces to Joseph that Mary would bear the Messiah as a virgin so that Joseph would be prepared as the foster father to marry her and Joseph acts in implicit faith by keeping her a virgin until Jesus' birth

g. The Advent of Jesus § 10

Luke 2:1-7

Jesus is born of humblest means in Bethlehem during the census under Caesar Augustus (December 5-January 4 BC) as proof of His lineage from David and in fulfillment of Micah 5:2 in order that He would die as God made man, the Messiah, pictured in His swaddling clothes

h. The Announcement to the Shepherds § 11

Luke 2:8-20

The angels of God announce to shepherds as the most unlikely yet most unprejudiced witnesses that they might know that God had provided a sign of His presence in the birth of the Savior who had come as Messiah, Ruler and Redeemer of Israel in the Messianic Kingdom

3. His Infancy and Childhood

§ 12-19

Selected events from the infancy and childhood of Jesus are recorded in order to affirm that Jesus is the promised Messiah

a. His Circumcision § 12

Luke 2:21

Jesus is circumcised as a sign of the Abrahamic Covenant in order to make Him eligible to fulfill the promises that God had given to Abraham

b. His Presentation § 13

Luke 2:22-38

Jesus is presented in the temple in obedience to the Law in order for Mary to be ceremonially clean and for Jesus to be redeemed from the Aaronic priesthood

c. His Infancy §14-16

The worship by Magi, escape to Egypt and escape to Nazareth all fulfill prophecy in order to substantiate Christ as Israel's Messiah

(1) In Bethlehem § 14

Matthew 2:1-12

Jesus is worshipped as King of the Jews by Gentiles in Bethlehem to fulfill Micah 5:2 and as an indication that this same Babe will someday rule as King of kings and Lord of lords, the Sovereign Messiah over all the nations in the world

(2) In Egypt § 15**Matthew 2:13-18**

Joseph, Mary and Jesus flee to Egypt to escape the Babe's potential death by Herod so that Hosea 11:1 might be fulfilled and that Christ might not die before He would redeem the world

(3) In Nazareth § 16**Matthew 2:19-23; Luke 2:39**

The family returns to Israel by angelic revelation and choose Nazareth rather than Bethlehem to avoid Archelaus so that the prophecies concerning the Messiah's humble origins might be fulfilled

d. His Boyhood § 17-19

The selected events from the early life of Christ argue that while He grew physically, intellectually, spiritually and socially He was fully aware of His deity as well as his humanity

(1) His growth § 17**Luke 2:40**

Jesus grew physically, intellectually and spiritually, giving evidence that He received training in the Scriptures from his youth in a godly home

(2) His visit to Jerusalem § 18**Luke 2:41-50**

Jesus' instruction of the teachings of the law in the temple at age twelve demonstrates that He was not merely a "son of the law" but fully understood His deity, mission and relationship with the Father even at an early age

(3) His development § 19**Luke 2:51-52**

In the eighteen years of unrecorded events in Jesus' life He grew intellectually, physically, spiritually and socially, thus substantiating His manhood as perfect and His obedience complete

B. The Ambassador of the King**§ 20-23**

John the Baptist precedes Jesus Christ to prepare Israel to receive Him as the long awaited Messiah

1. The Message to John**§20****Mark 1:1; Luke 3:1-2**

John receives a prophetic message from God in the desert to separate Israel to the Lord in preparation for the Messiah

2. The Message from John**§ 21****Matthew 3:1-6; Mark 1:2-6; Luke 3:3-6**

John preaches repentance for the forgiveness of sins and baptizes in preparation for the Messianic kingdom to be established on earth with the King as its ruler

3. The Explanation by John**§ 22****Matthew 3:7-10; Luke 3:7-14**

John preaches of the judgment to be meted out to the nation at the advent of Messiah in order to convince both the leaders and the people to exhibit the changed lives resulting from repentance

4. The Promise by John

§ 23

Matthew 3:11-12; Mark 1:7-8; Luke 3:15-18

John preaches a message of hope and promise that the Messiah would give the Holy Spirit in fulfillment of Joel 2:28 and Ezekiel 36:25-27 and judge the nation to remove all that was worthless and unfit for the kingdom

C. The Approval of the King

§§ 24-27

The Father, Satan and John all testify through Christ's baptism, temptation and herald, respectively, that Jesus is the Messiah

1. At His Baptism

§ 24

Matthew 3:13-17; Mark 1:9-11; Luke 3:21-23a

At the baptism of Christ divine approval is confirmed in that the Father officially confirms Christ's appointment to His messianic work through the designated forerunner with God's full approval of His person and work

2. Through His Temptation

§ 25

Matthew 4:1-11; Mark 1:9-11; Luke 4:1-13

At the temptation of Christ moral approval of Jesus as Messiah is accomplished in His demonstration that He could not be made to sin, this perfection thus authenticating the Father's approval

3. By His Herald

§§ 26-27

John testifies before the leaders and to Christ that he is the forerunner of Messiah in fulfillment of Malachi 4:5 in order to approve of Christ's person and works and to prepare Israel and her leaders before the beginning of Christ's public ministry

a. Testimony of John Before the Leaders §26

John 1:19-28

John answers the questioning by Israel's leaders regarding his person that he is the forerunner of Messiah in fulfillment of Malachi 4:5 to prepare these leaders to accept Christ and His message

b. Testimony of John to Christ § 27

John 1:29-34

John testifies publicly for the first time that Christ is the Messiah of Israel through a soteriological testimony of Christ's work as the Lamb of God and Christ's person as the Son of God in order to prepare Israel before the inception of Christ's public ministry

II. The Authentication of the King §§ 28-59

The Messianic identity of Jesus Christ is evident in the initial acceptance of His person and in the authority He demonstrates in His works and teaching

A. The Acceptance of His Person

§§ 28-36

Christ is initially accepted in Judea, Samaria and Galilee by His disciples and the multitudes

1. The Belief of the First Disciples

§ 28

John 1:35-51

Simon Peter, Andrew, John, and Nathaniel confess faith in Christ's person, work and office as Messiah of Israel

2. The Belief Through the First Miracle

§ 29

John 2:1-11

Jesus confirms the faith of the disciples of John who had come to him and those who these first disciples brought to Jesus through turning water to wine that revealed His essential glory as the Son of God and the joy He would bring to those who accepted His message

3. The Sojourn in Capernaum

§ 30

John 2:12

Christ further establishes the faith of His disciples in His Messianic identity in Capernaum before commencing His first great public ministry in Judea

4. The Possession of the Temple

§ 31

John 2:13-22

Christ demonstrates His authority as Messiah in His zeal for the Temple purification which, when challenged by His opponents, He promises to authenticate in His death and resurrection

5. Acceptance in Judea

§ 32

John 3:23-3:21

Christ's acceptance by Israelites in Judea is confirmed through miraculous signs and by Nicodemus through Christ's declaration that He was the true Revealer of God and the only means by which man might receive a new birth to enter the kingdom

6. The Witness of John

§ 33

John 3:22-36

In response to an attempt of some to provoke John to jealousy over Christ's ministry success John demonstrates his allegiance to Christ by testifying of the latter's superiority as a heavenly Revealer of the Father that people might know the Father and have eternal life rather than the wrath of God

7. The Withdrawal from Judea

§ 34

Matthew 4:12; Mark 1:14; Luke 3:19-20; John 4:14

Christ transfers His base of ministry from Judea to Galilee to avoid possible conflict between His disciples and John's, because of the rejection of His ministry through Herod's imprisoning John, and because the Spirit motivated Him to escape possible death at the hands of the Pharisees

8. The Acceptance in Samaria

§ 35

John 4:5-42

Christ is accepted as Messiah by some Samaritans through the witness of the woman at the well who responded to the revelation of His person and the eternal life He came to give

9. The Acceptance in Galilee

§ 36

John 4:43-45

Christ is welcomed in Galilee because of what the Galileans had seen Him perform at the Passover in Jerusalem and because they felt honored to have the Messiah among them rather than only in Jerusalem, yet Jesus anticipates His future rejection in this region

B. The Authority of the King

§§ 37-59

Christ substantiates His authority as Messiah through His miracles and teachings which authenticate Himself and His message

1. Christ's Authority to Preach

§ 37

Matthew 4:17; Mark 1:15; Luke 4:14-15

In the power of the Spirit Christ preaches as a self-appointed teacher and prophet the same message that John declared, namely, repentance for entrance into the Messianic kingdom, thus demonstrating the divine authority by which he ministered

2. Christ's Authority Over Disease

§ 38

John 4:46-54

Christ demonstrates His authority as Messiah by healing the son of a royal official based upon the faith of the official in Christ's word alone without any outward evidence of its truth

3. Rejection in Nazareth

§ 39

Luke 4:16-30

After listening to His declaration to have Messianic authority to heal in fulfillment of Isaiah 61:1-2, Christ includes his hearers among the apostate of Israel while these people in Nazareth reject His eligibility as Messiah in His first public rejection that would culminate in His crucifixion

4. Residence in Capernaum

§ 40

Matthew 4:13-16

Following His rejection in Nazareth Jesus takes up residence in the predominantly Gentile Capernaum as a foreshadowing of His authority to minister to Gentiles in response to Israel's rejection of Him as Messiah

5. Christ's Authority Over Nature

§ 41

Matthew 4:18-22; Mark 1:16-20; Luke 5:1-11

Christ confirms His authority over nature before Peter, Andrew, James and John in a miraculous catch of fish with the result that Christ's authority took priority over their father's authority and the family business so that the men left everything to follow Jesus

6. Christ's Authority Over Demons

§ 42

Mark 1:21-28; Luke 4:31-37

Christ exercises His authority over the demonic realm in the exorcism of a demon who recognized both the person and work of Christ as the Messiah but whose testimony Christ did not want the nation to accept since Christ's authority rested in His person rather than in the testimony of demons

7. Christ's Authority Over Sickness

§ 43

Matthew 8:14-17; Mark 1:29-34; Luke 4:38-41

Christ heals Peter's mother-in-law and other ill and demon-possessed persons to demonstrate His authority over sickness as Messiah, once again preventing demons from testifying of His divine nature lest people reject Him because the witness came from demonic forces

8. Christ's Authority to Preach

§ 44

Matthew 4:23-25; Mark 1:35-39; Luke 4:42-44

Christ's continued healings and compulsion to preach the good news that God had honored His covenant promises by sending Him to Israel is evidence that God Himself had commissioned Him to preach with divine authority as Messiah, this being confirmed by an ever widening sphere of ministry

9. Christ's Authority Over Defilement

§ 45

Matthew 8:2-4; Mark 1:40-45; Luke 5:12-16

Christ's immediate healing of the leper whose situation was completely hopeless substantiates His authority as Messiah in order to encourage an investigation of His person and claims before the Sanhedrin as a result of the leper's presentation of his healing to the priest in Jerusalem

10. Christ's Authority to Forgive Sin

§ 46

Matthew 9:1-8; Mark 1:41-45; Luke 5:17-26

By healing the paralytic Christ maintains that as Messiah and God He has the authority to forgive sin

11. Christ's Authority Over Men

§ 47

Matthew 9:9-13; Mark 2:13-17; Luke 5:27-32

The calling of Matthew from his tax collector's booth demonstrates Jesus' Messianic authority over men and His acceptance of repentant sinners who, although rejected by society, were made righteous by faith in His person

12. Christ's Authority Over Tradition

§ 48

Matthew 9:14-17; Mark 2:18-22; Luke 5:33-39

In reply to a question why His disciples do not fast Christ declares His authority as Messiah over tradition by commencing a new system incompatible with the Pharisaical system

13. Christ's Authority Over the Sabbath

§§ 49-51

In two incidents of Sabbath healings and one defending the rights of His disciples Christ declares Himself as sovereign over the Sabbath institution due to His prerogatives as Israel's Messiah and demonstrates God's perspective of Sabbath work

a. Through the Healing of the Paralytic § 49

John 5:1-47

Christ heals the paralytic in order to verify His authority over the Sabbath as Messiah (Son of Man) and deity (Son of God), co-equal with the Father and the One on whom the Father had conferred His authority

b. Through the Controversy Over Grain § 50

Matthew 21:1-8; Mark 2:23-28; Luke 6:1-5

Christ defends His disciples' right to pick grain on the Sabbath through Old Testament Sabbath exceptions of necessity and worship in order to prove His authority over the institution and to demonstrate His deity since Israel's salvation depended upon faith in His person as Son of God

c. Through Healing the Man With the Withered Hand § 51

Matthew 12:9-14; Mark 3:1-6; Luke 6:6-11

Though the Pharisees seek to trick Christ into breaking the Sabbath, Christ demonstrates His authority over the day by healing a man's withered hand as an act of mercy in order to reveal the Pharisees' hypocrisy and to model the legitimacy of doing good on the Sabbath

14. Christ's Authority to Heal

§ 52

Matthew 12:15-21; Mark 3:7-12

Christ demonstrates authority to heal not only Jews but Gentiles as well, thus showing that as Messiah His ministry was one of compassion, gentleness and mercy to Gentiles in fulfillment of Isaiah 42:1-4

15. Commissioning of the Twelve

§ 53

Mark 3:13-19; Luke 6:12-16

Following a night in prayer, Christ chooses from among the disciples twelve apostles to act as His authoritative representatives in His work

16. Christ's Authority to Interpret the Law

§§ 54-56

Matthew 5:1-7:29; Luke 6:17-42

In response to the crowds' interest in the righteousness necessary for kingdom entrance, Christ's Sermon on the Mount shows the holiness of God by teaching the characteristics of the kingdom's subjects, His superiority over the Law, and instruction to those entering the kingdom in order to discredit Pharisaic righteousness and to offer Himself as the sole basis for kingdom entrance

a. The Subjects of the Kingdom § 54

Matthew 5:1-16; Luke 6:17-26

Those who would enter Messiah's kingdom must evidence a righteousness surpassing Pharisaical observances to demonstrate a Godly character and influence befitting the righteous kingdom Christ offered

(1) Introduction

Matthew 5:1-2; Luke 6:17-19

As the crowds gather around Him, Christ turns to instruct the disciples on the nature of righteousness necessary to enter His kingdom as subjects

(2) The subjects

Matthew 5:3-16; Luke 6:20-26

Christ describes the characteristics and influence of a righteous man that His hearers might know the type of person who would enter the kingdom

(a) Their character

Matthew 5:3-12; Luke 6:20-26

The Beatitudes describe the characteristics of the righteous person and the basis of blessing in one's life that the hearers might know the marks of a righteous person and experience a happy life resulting from holiness

(b) Their influence

Matthew 5:13-16

The influence of a righteous person creates a thirst for God in others by revealing God's righteousness, exposing sin and attracting them to the Lord

b. The Relation of the King to the Law § 55

Matthew 5:17-7:6; Luke 6:27-42

As fulfiller of the law Christ rejects the Pharisaic interpretations and practices of the law that the disciples might know the proper type of righteousness necessary to enter the kingdom

(1) The Fulfiller

Matthew 5:17-20

Christ declares Himself as the fulfiller of all that the law and prophets required and denies that Pharisaic righteousness has any saving value since the Pharisees misconstrued the law's original intent

(2) Rejection of traditional interpretation of the law

Matthew 5:21-48

Christ provides six illustrations how the Pharisees misconstrued the real intent of the law in their interpretations which did not fulfill the righteousness demanded by the law to instruct why Pharisaic righteousness is not able to bring one into the kingdom and to teach that the second table of the law demanding proper conduct towards others should also be followed

(a) Murder**Matthew 5:21-26**

One surpassing Pharisaic righteousness will not only preserve life but will avoid the anger, hatred and unreconciled relationships which eventually lead to murder

(b) Adultery**Matthew 5:27-30**

One surpassing Pharisaic righteousness will not only be faithful to his spouse but avoid the lustful desires which cause adultery and will remove the causes of lust in his life

(c) Divorce**Matthew 5:31-32**

One surpassing Pharisaic righteousness will not only never divorce his wife without legal documentation but will **never** divorce his wife at all lest this cause her and her future husband to both commit adultery when she remarries

(d) Oaths**Matthew 5:33-37**

One surpassing Pharisaic righteousness will not only take oaths when affirming something which could be taken in more than one way but will have trustworthy speech at all times so oath-taking becomes unnecessary

(e) Retaliation**Matthew 5:38-42**

One surpassing Pharisaic righteousness will not demand his right for retaliation but give up such rights as a characteristic of righteousness and godliness

(f) Love**Matthew 5: 43-48; Luke 6:27-30, 32-36**

One surpassing Pharisaic righteousness will not only love his neighbor who will repay favors but will love his enemy as well who will never repay favors

(3) Rejection of the Pharisaic practices of the law**Matthew 6:1-7:6; Luke 6:37-42**

Christ provides six illustrations how the Pharisees misconstrued the real intent of the law in their practices which did not fulfill the righteousness demanded by the law to instruct why Pharisaic righteousness is not able to bring one into the kingdom since their hypocritical practices were directed man-ward for a reputation of piety rather than God-ward in true righteousness

(a) Almsgiving**Matthew 6:1-4**

The Pharisaical practice of public almsgiving is repudiated for being performed to demonstrate piety rather than to demonstrate the love of God by meeting a need

(b) Prayer**Matthew 6:5-15**

The Pharisaical practice of public prayer for human approval is repudiated for being performed to demonstrate piety and private prayer is encouraged which includes worship, supplication for God's work and personal needs, confession, prayer for protection and a forgiving spirit

(c) Fasting**Matthew 6:16-18**

The Pharisaical practice of public fasting is repudiated for being performed to demonstrate piety rather than done privately before God to receive reward only from Him

(d) Attitude toward wealth**Matthew 6:19-24**

The Pharisaical practice of accumulating wealth as a sign of God's approval is repudiated for being only temporary and making eternal investments is encouraged since they last into eternity and cannot be lost

(e) Lack of faith**Matthew 6:25-34**

The Pharisaical practice of lack of faith demonstrated in trusting accumulated money is repudiated by an encouragement not to worry about food and clothing at all but to trust in God's daily provisions as one seeks the kingdom's arrival

(f) Judging**Matthew 7:1-6; Luke 6:37-42**

The Pharisaical practice of setting themselves up as judges and as the standard of judgment is repudiated for being performed by claiming knowledge of the motive behind the action whereas God's righteousness demanded that one not judge until his own life has been purified

c. Instruction to Those Who Would Enter the Kingdom § 56**Matthew 7:7-29**

Christ knew that, in spite of the Pharisees' rejection, some would receive His teaching and would want to know how to enter the kingdom so He instructs those who desire to enter the kingdom in some pertinent areas

(1) Prayer**Matthew 7:7-11**

Persistent prayer will be answered because of God's nature as a Father whose responsibility it is to make sure His children's needs are met, not because of the endless repetitions characteristic of the Pharisees

(2) True righteousness**Matthew 7:12; Luke 6:31, 43-45**

Treating others as one desires to be treated himself demonstrates true righteousness

(3) The way of access**Matthew 7:13-14**

The invitation to receive Christ and enter the kingdom is given by declaring that He alone is the true, narrow way of access, not the false, broad way of the Pharisees which ultimately ended in exclusion from the kingdom and destruction

(4) Warning to false teachers**Matthew 7:15-23**

The Pharisees are false prophets demonstrated by their unrighteous lifestyles and will be judged because, while outwardly they fulfilled the requirements of the law, inwardly they lacked the relationship with the King which was the requisite for entrance into the kingdom

(5) The two foundations**Matthew 7:24-8:1; Luke 6:46-49**

Another invitation to reject Pharisaism and accept Christ is given in a contrast between one who accepts the King's word and trusts His person and one who rejects His words and person, thus revealing that the destiny of those who hear Christ's words would be determined by their response to His message

17. Recognition of Christ's Authority in Capernaum

§ 57

Matthew 8:5-13; Luke 7:1-10

Christ's authority over sickness is demonstrated in healing the centurion's servant at a distance merely by His spoken word, thus illustrating the extension of the message of salvation to Gentiles in response to Israel's rejection

18. Recognition of Christ's Authority in Nain

§ 58

Luke 7:11-17

Christ proves His authority over death in the restoration of life to the son of a widow in Nain, bearing additional testimony to His Messianic identity

19. Witness of the Twelve

§ 59

Matthew 9:35-11:1; Mark 6:6b-13; Luke 9:1-6

Christ delegates His Messianic authority by sending out the twelve apostles with authority over demons, sickness and disease and a commission to preach that the kingdom is near

III. Controversy Over The King §§ 60-73

The Messianic identity of Jesus Christ is challenged and publicly opposed in preparation for His sacrifice for the nation

A. The Rejection of the Herald

§ 60

Matthew 11:2-19; Luke 7:18-35

The rejection of John by Israel's leaders is paralleled in the rising opposition to Christ and His offer of the kingdom

B. The Curse of the Cities of Galilee

§ 61

Matthew 11:20-30

Christ curses the cities of Galilee that had witnessed His miracles yet still remained unbelieving in order to establish how the hearts of the Jewish people exceeded the hardness of the Gentiles

1. Condemnation for Unbelief**Matthew 11:20-24**

Christ condemns the Jewish region of Galilee for opposing Him in unbelief, stating that they were subject to greater judgment than Gentiles who had not received authenticating signs

2. Explanation of Unbelief**Matthew 11:25-27**

The reason the Galilean cities persist in unbelief is because of Israel's spiritual blindness stemming from a past history of willful rejection of God's revelation

3. Invitation to Belief**Matthew 11:28-30**

Even in His message of condemnation Christ offers rest from the burdensome submission to Pharisaical regulations by trust in His person

C. Reception by a Sinner

§ 62

Luke 7:36-50

Christ reveals the opposition of the Pharisees by their self-righteous response when they hear Him declare forgiveness upon the repentant woman of ill repute at Simon the Pharisee's home

D. Witness to the King**§ 63****Luke 8:1-3**

Several believing women of financial means acknowledge faith in Christ by their witness and material support for His ministry

E. Rejection of Christ and His Offer by the Leaders**§ 64****Matthew 12:22-37; Mark 3:20-30**

In the most significant turning point in Christ's ministry, Pharisaic opposition mounts by rejecting Christ in attributing His power of exorcism to Satan to which Christ defends Himself since the nation's destiny depended upon what it thought of Him

F. Request for a Sign by the Leaders**§ 65****Matthew 12:38-45**

When Israel's leaders demonstrate their unfaithfulness to God as teachers Christ promises to conquer death itself in His resurrection, a sign which could never be attributed to Satan, and reveals the true nature of Israel as more wicked than before John's ministry because of the nation's rejection

G. Rejection of the Nation by Christ**§ 66****Matthew 12:46-50; Mark 3:31-35; Luke 8:19-21**

In response to the rejection from Israel's leaders Christ rejects the nation, thus anticipating God's setting aside Israel to prepare for a new form of the kingdom in the interadvent age

H. Revelation in View of Rejection**§§ 67-71**

In response to national rejection Christ presents revelation regarding the course of the kingdom in the present age and in conjunction with demonstrations of His power

1. The Course of the Kingdom in the Present Age**§ 67****Matthew 13:1-53; Mark 4:1-34; Luke 8:4-18**

The interadvent age is characterized by coexistence of good and evil while the Word of God is proclaimed, beginning small and imperceptibly but reaching worldwide proportions to include both Jews and Gentiles and ending in judgment before the Millennium

2. Power Over Nature**§ 68****Matthew 8:18, 23-27; Mark 4:35-41; Luke 8:22-25**

Through calming the stormy Sea of Galilee Christ confirms that He is Lord over nature that the disciples might realize that some day all creation will be in subjection to Him so they can trust Him in whatever trials lay ahead

3. Power Over Demons**§ 69****Matthew 8:28-34; Mark 5:1-20; Luke 8:26-39**

In the face of opposition from Israel's leaders Christ verifies His authority over a legion of demons which controlled swine to show that He was not controlled by Satan since He controlled Satan's host

4. Power Over Disease and Death**§ 70****Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56**

Christ heals an unclean woman with a flow of blood and raises Jairus' daughter, acknowledging through allowing to be touched and through touching the dead His royal authority as Israel's king even though His people had rejected Him

5. Power Over Blindness

§ 71

Matthew 9:27-34

Two blind men acknowledge Christ as Messiah and appeal for a messianic miracle, which Christ performs for them when they acknowledge their faith in His person, thus illustrating His willingness to remove Israel's spiritual blindness if the nation responds in faith

I. Rejection in Nazareth

§ 72

Matthew 13:54-58; Mark 6:1-6a

Christ's rejection in His hometown of Nazareth because an accredited teacher had not taught him shows the extent of blindness and inability to receive spiritual light evident in these unbelievers

J. Death of the Herald

§ 73

Matthew 14:1-12; Mark 6:14-29; Luke 9:7-9

Ultimate opposition to Christ and rejection of His offer of the kingdom is foreshadowed in Herod's execution of John for righteousness' sake

IV. Instruction of the Twelve By the King §§ 74-97

The Messiah no longer devotes Himself to a public ministry but withdraws to teach the apostles how to continue the ministry the Father had entrusted to Him since His rejection would soon end in death

A. Feeding the Five Thousand

§ 74

Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-13

By feeding the five thousand Christ, as the New Moses fulfilling Deuteronomy 18:15, (1) teaches His disciples the importance of doing the work of a shepherd as He reveals the nature of the ministry, their inadequacy, and His sufficiency for ministry, (2) confirms the believing remnant in their faith, and (3) establishes the unbelieving masses in their spiritual blindness

B. Rejection of an Offer to Make Christ King

§ 75

Matthew 14: 22-23; Mark 6:45-46; John 6:14-15

When those who ate the loaves become convinced that Christ is the New Moses in fulfillment of Deuteronomy 18:15 and desire to make Him King He rejects their offer since it would be premature in that Israel's leaders had not believed in Him and it would be incomplete as His rule would extend only over Galilee

C. Instruction Through the Storm

§ 76

Matthew 14:24-33; Mark 6:47-52; John 6:16-21

Jesus walks on the water to rescue His disciples on the Sea in order to teach them that when obstacles come as they do His will His help is available and must be claimed by faith

D. Reception in Gennesaret

§ 77

Matthew 14:34-36; Mark 6:53-56

Christ instills in His disciples through continued healings that what He accomplished in the physical realm represents what He desired to perform for people in the spiritual realm if they trust Him in faith

E. Instruction Concerning the Bread of Life

§ 78

John 6:22-71

Through His claim to be the true bread from heaven Christ teaches His disciples that He did not come to give physical bread but new, heavenly bread, which is eternal life

F. Instruction Concerning Defilement

§ 79

Matthew 15:1-20; Mark 7:1-23; John 6:1

Christ trains the disciples in the real, inner source of defilement to reveal how the Pharisees violate the law with their traditions in their uncleanness due to their heart condition

G. Reception in Tyre and Sidon

§ 80

Matthew 15:21-28; Mark 7:24-30

Through the healing of the Canaanite woman's demon-possessed daughter Christ schools His disciples how while it was premature for Gentiles to receive kingdom blessings until Israel repents, personal needs can be met through individual faith in His person

H. Reception in Decapolis

§ 81

Matthew 15:29-38; Mark 7:31-8:9a

By healing the deaf and dumb man and feeding the four thousand Gentiles, Christ instructs His men on the need to minister to Gentiles as well as Jews and, though inadequate for the task, to do this through His power

I. Rejection in Magadan

§ 82

Matthew 15:39-16:4; Mark 8:9b-12

Jesus refuses to give another sign to the unbelieving religious leaders except for His resurrection because they were rejecting Him in unbelief, not because sufficient signs had been lacking

J. Warning Against Rejection

§ 83

Matthew 16:5-12; Mark 8:9b-12

Christ warns His disciples against the hypocritical attitude of the Pharisees and Herod that led them to reject Him so His men would be aware of possible attitudes in themselves

K. Confession of Peter

§ 84

Matthew 16:13-20; Mark 8:27-30; Luke 9:18-21

Upon Peter's affirmation of Christ's deity Jesus reveals for the first time that Peter and all the Twelve will exercise authority to make official pronouncements already made by God in a new organism, the Church

L. Instruction Concerning His Death

§ 85

Matthew 16:21-23; Mark 8:31-33; Luke 9:22

Christ explains to His disciples that He would soon be delivered over to death in Jerusalem at the hands of the religious leaders but would rise the third day, a message which Peter opposed because he did not understand the necessity of Christ's sacrifice for sin

M. Instruction Concerning Discipleship

§ 86

Matthew 6:24-28; Mark 8:34-9:1; Luke 9:23-27

Christ educates the disciples and the multitude that to be a committed, true disciple one must relinquish his own will and submit it completely to Christ so that His hearers would decide to follow Him rather than the Pharisees in light of the impending judgment of the nation and Christ's glorious rule as Messiah

N. Revelation of the Kingdom

§ 87

Matthew 17:1-8; Mark 9:2-8; Luke 9:28-36

In fulfillment of Christ's prophecy about seeing His glory one week earlier Jesus is transfigured before Peter, James, and John to reveal in miniature the essential glory He will reveal to the world when He begins to reign at the Second Advent and to authenticate Christ as One worthy of obedience

O. Instruction Concerning Elijah

§ 88

Matthew 17:9-13; Mark 9:9-13

Jesus instructs the disciples with Him on the mount that although Elijah will come before the institution of the kingdom, Malachi's prophecy concerning his coming was fulfilled in John the Baptist that the disciples might harmonize the necessity of Christ's sacrifice for sin before His glorification

P. Instruction Concerning Dependence

§ 89

Matthew 17:14-21; Mark 9:14-29; Luke 9:37-43a

When the disciples are unable to exorcise the demon from a boy Christ uses this experience to illustrate the deliverance He could provide for Israel if the nation believes and to teach the disciples that their ministry cannot succeed based upon their authority and position received previously but would surely succeed through dependent faith in Christ

Q. Additional Instruction Concerning His Death

§ 90

Matthew 17:22-23; Mark 9:30-32; Luke 9:43b-45

Jesus again predicts His death and resurrection to the disciples to enable them to understand that suffering must precede glory in the same Messiah, not two Messiahs

R. Instruction Concerning Sonship

§ 91

Matthew 17:24-27

Jesus directs Peter in paying their voluntary temple tax to prevent cause for accusation from the authorities even though as the authority over the temple Christ and His disciples were exempt from the tax as related to the One to whom the temple was dedicated

S. Instruction Concerning Humility

§ 92

Matthew 18:1-5; Mark 9:33-37; Luke 9:49-50

Following the disciples' argument regarding which of them would be greatest in the kingdom Christ uses a child to tutor them on humility and dependence necessary for positions of greatness in the kingdom

T. Instruction Concerning Pride

§ 93

Matthew 18:6-14; Mark 9:38-50; Luke 9:49-50

The disciples expect commendation for rebuking an exorcist not associated with them, but Jesus rebukes their pride that offended another believer, exhorts them to remove the basic problem that caused the offense, and reminds them that even what is little in the sight of men received the watch-care of God

U. Instruction Concerning Forgiveness

§ 94

Matthew 18:15-35

Christ teaches the disciples that they are to forgive both unconditionally and completely in the same manner in which God has forgiven them

V. Instruction Concerning Discipleship**§ 95****Matthew 8:19-22; Luke 9:57-62**

Christ trains His disciples in the costly nature of true discipleship through three men who claimed to be disciples yet either wanted only His provision, was unwilling to give up his father's authority, or had love for family which exceeded love for Christ

W. Challenge by His Brothers**§ 96****John 7:2-9**

Christ rejects the tainted counsel of His brothers to go to Jerusalem and publicly reveal Himself because He needs to move according to God's timetable not only as King but as the Passover Lamb as well

X. Journey to Jerusalem**§ 97****Luke 9:51-56; John 7:10**

Having completed His instruction of the Twelve to carry on His ministry in His absence, Christ passes through unrepentant Samaria to face the opposition of the religious leaders which would culminate in His death and resurrection

V. Opposition to the King §§ 98-119**A. Conflict At the Feast of Tabernacles****§ 98****John 7:1-52**

Christ's authority and person are questioned and responded to by Him at the Feast of Tabernacles, giving the unbelieving Jews further motivation to put Him to death

1. Christ's Authority Questioned**John 7:11-15**

The crowds at Jerusalem wonder how Christ could teach with authority apart from rabbinical training, thus setting up the scene for Christ to reveal His true nature

2. Christ's Explanation**John 7:16-24**

Christ responds by explaining that God the Father taught Him, not the rabbis, and that as One sent from God they should submit to His teaching as from God just like they were supposed to submit to Moses' teaching as from God

3. Christ's Person Questioned**John 7:25-27**

The multitude is reluctant to conclude that Jesus is really the Christ since the Pharisees do not arrest Him and since they could trace His residence to Nazareth and His parentage to Joseph, thus excusing themselves for their unbelief rather than investigating the facts

4. Christ's Explanation**John 7:28-30**

Christ explains that His origin is heaven rather than Nazareth and His Father is God the Father rather than Joseph that they may know His true identity as the Son of God

5. Response**John 7:31-36**

The response to Christ's explanation is mixed, some believing and the leaders more committed to kill Him for blasphemy even if He tries to escape their clutches

6. Christ's Invitation

John 7:37-52

Jesus identifies Himself as the fulfillment of the elaborate golden pitcher ceremony at the Feast recalling God's provision of water for Israel and calls all to trust Him to satisfy their spiritual thirst, resulting in a mixed response

B. Conflict Over the Law

§ 99

John 7:53-8:11

Through refusing to pass judgment upon the woman caught in adultery Christ foils the Pharisees' trap to make Him acknowledge the Mosaic law as too stringent to be observed and approve of the watered down Pharisaical interpretations of the law

C. Conflict Over the Light

§ 100

John 8:12-20

Christ's declaration to be the Light of the World identifies Himself as the Messiah anticipated in the Feast of Tabernacles, a claim rejected by the Pharisees because He witnessed on His Own behalf and responded to by Christ who points to the Father's additional witness on His behalf

D. Conflict Over His Person

§ 101

John 8:21-59

Christ's declaration of Messianic identity and deity illicit open opposition and attempted but unsuccessful execution by stoning from the Jewish leaders, who become even more determined to kill Him

E. Conflict Over the Healing of the Blind Man

§ 102

John 9:1-41

Through the Sabbath healing of the man born blind Christ authenticates His claim as Light to those in darkness and is worshipped as God

F. Conflict Over the Shepherd

§ 103

John 10:1-21

Christ declares that a remnant of Israel followed Him as the true, Good, only and obedient Shepherd and called to Himself those who followed the Pharisees as false shepherds

G. Witness of the Seventy-two

§ 104

Luke 10: 1-24

Christ sends out the seventy-two disciples to witness to the crowds that He is Messiah and the kingdom is at hand despite the growing opposition of the leaders to His person, thus revealing that the common people also had begun to debate over His person

H. Conflict Over the Question of Eternal Life

§ 105

Luke 10:25-37

Christ teaches the parable of the Good Samaritan to demonstrate that a neighbor is a needy person whose need can be met in order to declare the fruits of repentance to a lawyer requesting how good he needed to be to enter the kingdom

I. An Example of Fellowship**§ 106****Luke 10:38-42**

Christ favors the fellowship of Mary over the service of Martha, thus demonstrating that occupation with Christ is more important than occupation for Christ

J. Instruction in Prayer**§ 107****Luke 11:1-13**

Jesus identifies areas of need one should present to God and teaches the importance of persistent prayer as one who has need presenting intercessions to One who can meet the need in order to encourage prayer for the coming of the Spirit following His death and resurrection

K. Conflict Over the Healing of the Dumb Man**§ 108****Luke 11:14-36**

In response to the people's accusation that Christ cast the demon out of a dumb man by Satan's power Jesus teaches that the nation's continued unbelief makes its state worse than before John's ministry and that its spiritual darkness will result in judgment, not for lack of revelation but because the nation refused the revelation it received

L. Conflict Over Pharisaic Ritualism**§ 109****Luke 11:37-54**

Christ openly condemns the Pharisees for their traditions that mislead Israel from the true intent of the law, revealing the impossibility of reconciliation between Christ and the Pharisees

M. Instruction of the Disciples**§§ 110-118**

Christ addresses the believers among the multitude concerning Pharisaic practices and the program of God in view of Israel's rejection

1. Hypocrisy**§110****Luke 12:1-12**

Christ warns the disciples and the multitudes that the Pharisees were unrighteous despite their claim to be acceptable to God in order to encourage those weighing the cost of breaking with the Pharisees to secure their eternal destiny by putting their faith in Him

2. Covetousness**§ 111****Luke 12:13-34**

Jesus warns the disciples that the Pharisaic practice of trusting riches as the basis of their acceptance before God actually stemmed from greed so that His disciples would rely upon Him in faith

3. Watchfulness**§ 112****Luke 12:35-41**

In light of the postponement of the kingdom Christ warns the disciples to be watching, waiting and prepared for Him to come again because the kingdom had not been withdrawn but postponed until a future date

4. Faithfulness**§ 113****Luke 12:42-48**

Christ teaches His disciples that those who are watchful must also be faithful in order to instruct them that degrees of both rewards and punishments will be determined by one's degree of faithfulness

5. The Effect of His Coming

§ 114

Luke 12:49-53

Christ teaches that when He returns there will be a judgment which brings division over the person of Christ in order to encourage the people to separate from Pharisaism and embrace Him

6. The Signs of the Times

§ 115

Luke 12: 54-59

Christ rebukes the crowd for being able to interpret the weather but not the signs authenticating His person in order to urge them to seek reconciliation with the Judge

7. Concerning Repentance

§ 116

Luke 13:1-9

Christ refutes the common teaching that tragedy happens only to people in sin to warn the crowd that judgment would befall them as well if they refuse to repent since the entire generation was deserving of judgment

8. Concerning Israel's Need

§ 117

Luke 13:10-17

Christ heals a crippled woman on the Sabbath to picture Israel's need for Him as Messiah and to demonstrate what He was prepared to do if the nation would trust Him in faith

9. Concerning the Kingdom Program

§ 118

Luke 13:18-21

In order to help the disciples' discouragement over the lack of response of the crowds Christ encourages them that He knew they would not respond and that the kingdom's small beginning would grow quietly, pervasively and irreversibly to result in a large, new form of the kingdom

N. Conflict at the Feast of Dedication

§ 119

John 10:22-39

Christ claims to be Messiah of God as shown in both His words and works in order that the Jews rejecting Him would realize that they disbelieved not because of insufficient evidence but from rejection of the evidence

VI. Preparation of the Disciples by the King §§ 120-137

Christ ministers privately to the twelve disciples to prepare them for the ministries they will have after His departure

A. Withdrawal from Judea

§ 120

John 10:40-42

Christ withdraws from Judea so that He might die by crucifixion at God's appointed time rather than being stoned prematurely by mob, because all doors for ministry are closed in Judea, and so that He might instruct His disciples how to minister in His behalf

B. Instruction Concerning Entrance Into the Kingdom**§ 121****Luke 13:22-35**

Since Israel as a nation has rejected Christ, He invites individuals to decide for Him and enjoy the kingdom in order to encourage those who were fearful due to His rejection and to prepare the apostles for future ministry

C. Instruction in a Pharisee's House**§ 122****Luke 14:1-24**

Christ teaches that the Pharisees would not enter the kingdom because of their physical relation to Abraham but would be excluded while "unworthy Jews" and Gentiles will enter by faith so that the Pharisees would understand that response to Christ's invitation guaranteed blessing, not just being invited

D. Instruction Concerning Discipleship**§ 123****Luke 14:25-35**

Christ warns that, in view of Israel's rejection, being His disciple involves a decision of the will to reject every other authority, count the cost, and then identify with Christ so that one would not profess discipleship then later defect

E. Instruction Concerning God's Attitude Toward Sinners**§ 124****Luke 15:1-32**

Since the Pharisees believed that God hated and withdrew from sinners Jesus told three parables to emphasize God's love for sinners which seeks them out and experiences great joy in their repentance

F. Instruction Concerning Wealth**§ 125****Luke 16:1-31**

Christ advises the use of material wealth for eternal rather than temporal investments to motivate the disciples to renounce material gain in favor of becoming servants of God and to caution against the Pharisaical perspective of trusting money as a basis for eternal security

G. Instruction Concerning Forgiveness**§ 126****Luke 17:1-6**

Christ instructs His disciple that they could hate Pharisaical teachings without hating the Pharisees themselves to assure that the disciples' attitudes against them would not prevent anyone from coming to Christ or limit their ability to forgive another believer

H. Instruction Concerning Service**§ 127****Luke 17:7-10**

Christ reminded His disciples that responsibility to Him as servants of the Master is never fulfilled so that they would realize that obedience is their minimal duty to Christ

I. The Raising of Lazarus**§ 128****John 11:1-54**

Christ raises Lazarus from the dead in order to teach that resurrection and life are found only in Him, not in some program of God

1. The Miracle of Restoration**John 11:1-44**

Christ restores life to Lazarus so as to confirm the faith of those who had already believed in Him

2. Conflict Over the Miracle

John 11:45-54

The miracle of Lazarus' restoration results in confirmation of the disciples' faith, several new believers, and further rejection of Christ in the planning of His death by the religious leaders

J. Instruction Concerning Thankfulness

§ 129

Luke 17:11-19

Christ commends a cleansed leper for his thankfulness and condemns the other nine cleansed lepers for their lack of indebtedness to remind the disciples of their indebtedness to Him and to contrast Israel's rejection of His blessings with the gratefulness the nation should have shown

K. Instruction Concerning His Coming

§ 130

Luke 17:20-37

Christ teaches that although the kingdom and King are among them He was rejected and would suddenly return in judgment of Israel at the Second Advent to take away the unsaved from the earth

L. Instruction Concerning Prayer

§ 131

Luke 18:1-14

Christ teaches that people should persist in prayer for the kingdom even though it had been postponed and that acceptable prayer must be offered by one who trusts God's provision for sin in Himself as the Lamb of God

M. Instruction Concerning Divorce

§ 132

Matthew 19:1-12; Mark 10:1-12

Christ teaches that the only exception to God's prohibition of divorce involves the cancellation of the marriage contract in the Jewish betrothal period, thus avoiding the Pharisee debate about divorce and escaping the trap to slander Herod for marrying his brother's wife

N. Instruction Concerning Entrance Into the Kingdom

§ 133

Matthew 19:13-15; Mark 10:13-16; Luke 18:15-17

Jesus blesses little children to illustrate to the disciples that confidence and trust in Christ are necessary to enter the kingdom

O. Instruction Concerning Eternal Life

§ 134

Matthew 19:16-20; 16; Mark 10:23-25; Luke 18:25

Christ shows the impossibility of entering the kingdom through riches to refute the Pharisaical belief that material wealth indicates divine approval and eternal life

P. Instruction Concerning His Death

§ 135

Matthew 20:17-28; Mark 10:32-45; Luke 18:31-34

Christ announces His coming death and resurrection to His disciples to instruct them about the importance of being servants rather than lords

Q. Instruction Concerning Israel's Need

§ 136

Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43

Jesus heals two blind men as illustrations of Israel's spiritual blindness and His ability to help the nation see if it would turn to Him in faith

R. Instruction Concerning the Kingdom Program**§ 137****Luke 9:1-28**

Christ reiterates the postponement of the kingdom but also encourages any individual trusting in His person that his entrance into the kingdom is guaranteed

1. A Lesson in Personal Faith**Luke 19:1-10**

Christ accepts the corrupt but repentant Zacchaeus to demonstrate that He would forgive anyone who places faith in Him, thus allowing them to enter the kingdom by simple faith

2. Instruction Concerning the Postponed Kingdom**Luke 19:11-28**

Christ instructs the disciples through the parable of the man of noble birth how the kingdom had been postponed until Christ returns at the Second Advent to judge Israel

VII. Official Presentation of the King §§ 138-149

Christ officially presents Himself to Israel as Messiah but is challenged as to His authority, followed by His announcement of impending judgment upon the nation for rejecting Him

A. The Arrival in Bethany**§ 138****John 11:55-12:1, 9-11**

As people gather and prepare for the Passover and Christ arrives in Bethany, the Jewish leaders seek to kill both Jesus and Lazarus, supposing that this will protect Israel from Roman invasion if Christ sets the kingdom up at that time

B. The Triumphal Entry**§ 139****Matthew 21:1-11, 14-17; Mark 11:1-11; Luke 19:29-44; John 12:12-19**

Christ enters Jerusalem to officially present Himself to the nation Israel as Messiah and Fulfiller of the Messianic prophecies

C. The Authority of the King**§ 140****Matthew 21:12-13, 18-19; Mark 11:12-18; Luke 19:45-48**

Christ curses the fig tree to symbolize the hypocrisy of the nation as falsely professing to bear fruit for God and cleanses the temple a second time to reveal His right to judge as Messiah

D. Invitations by the King**§ 141****John 12:20-50**

Jesus declares that following His death the Gentiles will not have to approach Him through Israel so that all men might know that they can believe in His death and resurrection for all men

E. Proof of the Authority of the King**§ 142****Matthew 21:20-22; Mark 11:19-25; Luke 21:37-38**

The fig tree that Christ cursed withers to indicate that the judgment pronounced upon the nation would fall quickly and to call for faith in His person

F. The King's Authority Challenged**§§ 143-146**

Christ's authority as Messiah is challenged by the various religious and political leaders of His day, thus indicating their rejection of Him and His message

1. By the Priests and Elders**§ 143****Matthew 21:23-22:14; Mark 11:27-12:12; Luke 20:1-19**

Jesus refuses to answer the priests and elders concerning the Source of His authority but instead tells parables of Israel's rejection in order to declare Gentile entrance in response to national rejection despite centuries of preparation by divinely sent prophets

2. By the Pharisees and Herodians**§ 144****Matthew 22:15-22; Mark 12:13-17; Luke 20:20-26**

Jesus declares that people have a dual allegiance to God as supreme and to government as a delegated authority, thus evading the political debate between the Pharisees and Herodians that could have either alienated Himself from Israel or incited the people to rebel against Rome

3. By the Sadducees**§ 146****Matthew 22:23-33; Mark 12:18-27; Luke 20:27-40**

Jesus demonstrates a high regard for the law in His affirmation of the resurrection to the disbelieving and cunning Sadducees by demonstrating that Abraham, Isaac and Jacob must be resurrected to take part in the promises of the Abrahamic Covenant

4. By the Pharisees**§ 147****Matthew 22:34-40; Mark 12:38-34**

Jesus summarizes obedience to the law as completely fulfilling one's responsibilities to both God and man in order to convince the Pharisees that since no one could adequately fulfill these requirements one must turn to Christ to receive the salvation He offered

G. Challenge by the King**§ 147****Matthew 22:41-46; Mark 12:35-37; Luke 20:41-44**

After answering several questions Christ asks a question, revealing from Psalm 110 that the Messiah is not only truly human as the Son of David but deity as well as David's Lord, a question asked both to confront the Pharisees to decide whether to accept His claims concerning His person and to refute their claim that He was a son of hell

H. Judgment by the King**§ 148****Matthew 21:1-39; Mark 12:38-40; Luke 20:45-47**

Christ pronounces a series of woes upon the Pharisees for the purpose of delineating reasons why God's judgment must fall on them and their hypocritical Pharisaic system

I. Instruction at the Treasury**§ 149****Mark 12:41-44; Luke 21:1-4**

Christ contrasts the hypocrisy of the faithless practices of the Pharisees with the sacrificial commitment of a poor widow in order to show that she was a true disciple who would enter the kingdom

VIII. Preparation for the Death of the King §§ 150-167

Christ makes preparations for the His death as Messiah in predictions about Israel's future, by events in the last days of His life, and by precepts and prayers of Christ

A. Predictions by Christ

§ 150

Matthew 24:1-25:46; Mark 13:1-37; Luke 21:5-36

Christ foretells the events that will accompany His Second Advent that Israel might know that the Messiah is about to appear as Judge

1. The Question

Matthew 24:1-3; Mark 13:1-4; Luke 21:5-7

Jesus predicts the destruction of the temple and Jerusalem in response to the disciples' questions about His return and Jerusalem's destruction

2. The Tribulation

Matthew 24:4-26; Mark 13:5-23; Luke 21:8-26

Jesus predicts the seventieth week of Daniel 9:27 as a seven year tribulation preceding the Second Advent in order that Israel might know the signs of His coming and the judgments to follow

a. The First Half

Matthew 24:4-8; Mark 13:5-8; Luke 21:8-11

The signs of the first three and one half years of the Tribulation are given in order to forewarn Israel of the coming judgment at Christ's Second Advent

b. The Second Half

Matthew 24:9-14; Mark 13:9-13; Luke 21:12-19

The signs of the second three and one half years of the Tribulation are given in order to forewarn Israel of the coming judgment at Christ's Second Advent

c. Repetition and Explanation

Matthew 24:15-26; Mark 13:14-23; Luke 21:20-26

The terror of the Tribulation is reiterated in respect to the Antichrist in particular to identify this man as *the sign* that will forewarn Israel of the approaching Second Advent

3. The Second Advent

Matthew 24:27-30; Mark 13:24-27; Luke 21:27-28

Jesus predicts His return to the earth in power and glory to subject the earth to His authority in order to fulfill man's destiny as authority over the earth

4. The Regathering of Israel

Matthew 24:31

Jesus predicts Israel's supernatural restoration to its land after having been scattered by military invasions

5. Parenthetical Exhortations

Matthew 24:32-51; Mark 13:28-37; Luke 21:29-36

Christ provides practical exhortations in light of His coming as Judge to further stress the need to be watchful, prepared and faithful in light of the Second Advent

a. The Fig Tree

Matthew 24:32-44; Mark 13:28-37; Luke 21:29-36

The budding of the fig tree illustrates that signs will be given to Israel that the nation might recognize that Christ's judgment is imminent and be watchful and prepared

b. The Faithful Servant

Matthew 24:45-51

The illustration of the faithful servant warns Israel to be faithful since the nation will not know when Christ will return

6. Judgment on Israel

Matthew 25:1-30

Jesus predicts judgment upon living Israel in two parables that indicate that the nation will be judged for its failure to be a light for the Gentiles and that only those prepared by faith in Himself will enter the Millennium

a. The Ten Virgins

Matthew 25:1-13

The parable of the ten virgins illustrates that only those prepared through faith in Jesus are taken into the banquet of the Millennial feast

b. Talents

Matthew 25:14-30

The parable of the talents teaches that living Israel will be judged so that the consequences of the nation's faithlessness as a light to the Gentiles might be accomplished

7. Judgment on Gentiles

Matthew 25:31-46

Jesus predicts that living Gentiles will be judged based upon their treatment of Israel to separate saved from unsaved Gentiles for determining entrance into the Millennial kingdom

B. Preparation for Christ's Death

§§ 151-160

Various events follow their divinely prescribed order to prepare for the death of the Messiah as a sacrifice for the world's sin

1. The Prediction of His Death

§ 151

Matthew 26:1-2; Mark 14:1a; Luke 22:1

Christ pinpoints the exact day of His death as the Passover to inform the disciples that He would fulfill prophecy by being God's sacrificial Lamb on that very day

2. The Plan of the Rulers

§ 152

Matthew 26:3-5; Mark 14:1b-2; Luke 22:2

The Sanhedrin takes Caiaphas' recommendation to put Christ to death by actively planning His execution at some time other than during the feast to prevent a riot

3. The Pouring of the Ointment

§ 153

Matthew 26:6-13; Mark 14:3-9; John 12:2-8

Mary anoints Christ as King but Jesus states that her anointing actually anticipated His upcoming death

4. The Promise to Betray

§ 154

Matthew 26:14-16; Mark 14:10-11; Luke 22:3-6

Judas presents himself to the Sanhedrin as chief witness in an official indictment to testify against Christ in His upcoming trial, thus revealing his bitterness and disappointment with the Lord

5. The Preparation of the Passover

§ 155

Matthew 26:17-19; Mark 14:12-16; Luke 22:7-13

Jesus sends Peter and John to prepare the Passover supper for Him and the disciples that they may fully obey the law's demands to observe the feast

6. The Passover Observance

§ 156

Matthew 26:20; Mark 14:17; Luke 22:14-16, 24-30

At the Passover observance Christ's mention of the Passover finding its fulfillment in the kingdom of God prompts the disciples to dispute over the important positions at the table since they supposed that these positions they held at this feast would determine their positions in the kingdom

7. The Provision of an Example

§ 157

John 13:1-20

Christ loves the disciples enough to become their servant by washing their feet to illustrate that the one who rules must become one who serves

8. The Prediction of Judas' Betrayal

§ 158

Matthew 26:21-25; Mark 14:18-21; Luke 22:21-23

Christ predicts Judas' betrayal through the passing of the sop in order to offer forgiveness to Judas if he accepts salvation by placing faith in Christ

9. The Prediction of Peter's Denial

§ 159

Matthew 26:31-35; Mark 14:27-31; Luke 22:31-38

The Lord foretells Peter's denial and prays that the Twelve's faith would not fail so that they all would be restored after denying Him as Lord

10. The Provision of a Memorial

§ 160

Matthew 26:26-30; Mark 14:22-26; Luke 22:17-20

Jesus establishes memorials of His person in the cup and bread in order that in the future whenever they eat bread or drink the cup they would remember His sacrificial death

C. Precepts By Christ

§§ 161-165

John 13:31-16:33

Christ provides His last precepts for the disciples at the Last Supper in order to prepare them for His departure and for their ministry apart from His bodily presence

1. Prologue

§ 161

John 13:31-35

Jesus commands the disciples to love one another with the same love He demonstrated to them--an unconditional, mutual, serving love--as a sign of identification with Himself and a means of provision for one another as Christ had provided for them

2. Problems

§ 162

John 13:36, 14:1-24

Jesus addresses problems the disciples had by declaring that He would be gone only temporarily, that He was the only way to the Father, that He would send them a Helper in the person of the Spirit, and that a restoration of intimate fellowship would come to those who believed in Him, all these statements thus promising a new intimacy of fellowship with the Father, Son and Spirit

3. Promises

§ 163

John 14:25-31

Jesus promises that the Holy Spirit's teaching would cause them to understand those aspects of His instruction which still did not make sense to them so that they would be able to proclaim His words and that they would have His peace which would dispel fear

4. Instruction Concerning Their Present Experience

§ 164

John 15:1-16:4

Jesus instructs the disciples concerning their need to be vitally related to Him through the Holy Spirit in the midst of opposition from the world that they might experience success in ministry and be prepared for spiritual conflict

a. Fruitbearing

John 15:1-17

Christ likens Himself to a vine and the disciples to branches connected to the vine which the Father tends to produce the most fruit in order to demonstrate that their success in ministry depends upon their future relationship to Him as the Source of life and the Source of fruit

b. The Foe of the Disciples

John 15:18-16:4

Christ warns the believers of opposition from the world even unto death that they might depend upon the Spirit and be prepared for spiritual conflict

5. Instruction Concerning the Future

§ 165

John 16:5-33

Jesus gives the disciples instruction regarding the future ministry of the Spirit, the resurrection and His presence which will result in power for effective ministry, unlimited access in prayer, and peace

a. The Ministry of the Holy Spirit

John 16:5-15

The coming of the Spirit depends upon His departure that the Holy Spirit might indwell them for an effective ministry

b. The Result of the Resurrection

John 16:16-28

The resurrection will be preceded by great grief but Christ will be restored to them again with great joy that they might have unlimited access to the Father in prayer through Christ

c. Conclusion

John 16:29-33

Christ will not abandon the disciples so that they might know His peace as they wait for the fulfillment of His promise to overcome the world

D. Prayer by Christ for Believers

§ 166

John 17:1-26

Christ prays for Himself but especially for His disciples and future believers to enable them to minister successfully in His behalf after His departure

1. His Prayer for Himself**John 17:1-5**

Jesus prays for the reunion of His soul and body after death (resurrection) and that He would be brought out of spiritual death (glorification), revealing His complete subjection to God in His approaching death and His absolute confidence in God for the resurrection to follow

2. His Prayer for His Disciples**John 17:6-19**

Jesus prays for the disciples' protection, joy, and setting apart for ministry (ordination) that they might make the Father known to the world

3. His Prayer for the Family of Believers**John 17:20-26**

Jesus prays in regard to the future believers who would result from the disciples' ministry for their unity, glorification and love for one another to match the love the Father has for the Son

E. Prayer in the Garden**§ 167****Matthew 26:36-46; Mark 14:32-42; Luke 22:39-46;****John 18:1**

Christ prays that the Father might accept His death as full payment for the sin of the world and that He would be raised to full fellowship with the Father so that He might not be separated from God for eternity

IX. Rejection of the King §§ 168-183

The Messiah is rejected by the nation in His arrest, trials, procession to Calvary, crucifixion, burial and sealing of the tomb that He might bear the sins of the world on the cross

A. The Arrest**§ 168****Matthew 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:2-12a**

Christ voluntarily and confidently allows Himself to be betrayed and arrested in Gethsemane, all the time being in complete control and demonstrating authority over His adversaries

B. The Religious Trial**§§ 169-173**

Christ is illegally tried by religious authorities on religious grounds as to His following, teaching and supposed blasphemy that this unjust treatment might lead Him to the cross as the sacrifice for sin

1. The Examination before Annas**§ 169****John 18:12b-14, 19:23**

Annas, the deposed high priest who is recognized by the Jews, illegally evaluates Christ's following and teaching and allows the religious trial to continue by sending Christ to Caiaphas

2. Examination before Caiaphas**§ 170****Matthew 26:57, 59-68; Mark 14:53, 55-65; Luke 22:54a, 63-65; John 18:24**

Caiaphas, the unrecognized high priest of the Jews, and the Sanhedrin illegally evaluate Christ's testimony and charge Him with blasphemy based on His own confession, concluding that He is worthy of death

3. Denial by Peter

§ 171

**Matthew 26:58, 69-75; Mark 14: 54, 66-72; Luke 22:54b-62;
John 18:15-18, 25-27**

Peter denies the Lord three times, thus demonstrating the truthfulness of Christ's prediction and his inadequacy apart from Jesus' presence while in the company of His adversaries

4. Condemnation by the Sanhedrin

§ 172

Matthew 27:1; Mark 15:1a; Luke 22:66-71

The entire Sanhedrin illegally tries Jesus before dawn to ratify what had illegally taken place during the night when only a portion of the court had been present at the house of Caiaphas, sentencing Him to death for blasphemy

5. Death of Judas

§ 173

Matthew 27:3-10

Judas returns the thirty coins to the temple, commits suicide by hanging in unrepentant remorse and the money is used to purchase a burial place for foreigners that the prophecies of Zechariah (11:12-13) and Jeremiah (18:1-4; 19:1-3) might be fulfilled

C. The Civil Trial

§§ 174-177

Since the Jews could not legally execute anyone, the religious leaders bring Jesus before the Romans and change the charge from blasphemy, a religious one, to treason, a political accusation, which, after three trials, succeeds in having Him mocked and lead away for crucifixion

1. Trial Before Pilate

§ 174

Matthew 27:2, 11-14; Mark 15:1b-5; Luke 23:1-5; John 18:28-38

Pilate declares Christ innocent of the ambiguous charges laid against Him and makes several attempts to save Him from the cross, concluding that His kingdom was no threat to Rome

2. Trial Before Herod

§ 175

Luke 23:6-12

Pilate, seeking to avoid making a judgment on Christ, sends Him to Herod, who ruled over Galilee, but Herod also declares Christ innocent of treason

3. Trial Before Pilate

§ 176

**Matthew 27:15-26; Mark 15:6-15; Luke 23:13-25;
John 18:39-19:1, 4-16a**

Pilate thrice again declares Jesus innocent of treason but offers the Jews the option of having Jesus or the murderer Barabbas released and is surprised that the Jews prefer the releasing of Barabbas, so Pilate flogs Jesus, seeks to absolve himself from responsibility by washing his hands and delivers Him over to be crucified from fear of Rome's reprisal, the crowd's displeasure and possible judgment from a deity if Jesus is indeed God

4. Mockery

§ 177

Matthew 27:27-30; Mark 15:16-19; John 19:2-3

Since Christ was condemned for being a king, the Roman soldiers act out a mock coronation but also repeatedly beat Him and spit upon Him before taking Him away for crucifixion

D. Procession to Calvary

§ 178

Matthew 27:31-34; Mark 15:20-23; Luke 23:26-33;**John 19:16b-17**

Christ attempts to carry His cross to Calvary but since He is unable to do so Simon of Cyrene is forced to bear it, indicating the severity of the beating Jesus received from the guards

E. The Crucifixion

§§ 179-181

Christ is crucified for the sins of the world with signs accompanying His death to indicate that the people had executed the very Messiah Himself

1. First Three Hours

§ 179

Matthew 27:35-44; Mark 15:24-32; Luke 23:34-43; John 19:18-27

While on the cross the first three hours Christ utters three statements indicating His forgiveness of His tormentors, the salvation of one thief beside Him and the entrusting of His mother Mary to John, thus indicating His concern for others even while approaching death

2. Second Three Hours

§ 180

Matthew 27:45-50; Mark 15:33-37; Luke 23:44, 46; John 19:28-30

While on the cross the second three hours Christ utters three statements before He dies, indicating His separation from the Father while bearing man's sin, His thirst in fulfillment of Psalm 22:15, and the declaration that His death paid for the sin of the entire human race as the final sacrifice, thus indicating His sovereignty over His own death in that His life was not taken from Him but voluntarily given

3. Accompanying Signs

§ 181

Matthew 27:51-56; Mark 15:38-41; Luke 23:45, 47-49

At the moment of His death the renting of the temple veil reveals the open access all men have to God through Christ's death, the earthquake indicates the provision for creation's redemption, and the raising of the saints acknowledges Christ's resurrection as not an isolated phenomenon but only the firstfruits of His victory over death seen in the resurrection to life of all believers

F. The Burial of Christ

§ 183

Matthew 27:57-61; Mark 15: 42-47; Luke 23:50-56;**John 19:31-42**

Christ is quickly buried in Joseph of Arimathea's nearby tomb because of the approaching Sabbath and the defilement dead bodies would have brought to the area

G. The Sealing of the Tomb

§ 183

Matthew 27:62-66

The Sanhedrin succeeds in securing Pilate's permission to guard and seal the tomb for fear of a deception of resurrection initiated by the disciples, which really only increases the number of witnesses to the resurrection

X. The Resurrection of the King §§ 184-198

The Messiah comes back to life again as Victor over death that proves His deity and provides proof for the disciples' proclamation of the gospel to all nations

A. The Preparation by the Women

§ 184

Matthew 28:1; Mark 16:1

Following the Sabbath early on Sunday morning Mary Magdalene, Mary the mother of James, and Salome proceed to the tomb with spices to show their devotion to Christ by anointing His body

B. The Opening of the Tomb

§ 185

Matthew 28:2-4

Christ resurrects when in a violent earthquake an angel rolls back the stone and sits upon it so that witnesses may see that Christ's body is gone, the angel's glory scaring the Roman guard so that they at first shook, then became as corpses, then left the site

C. The Visit of the Women

§ 186

Matthew 28:5-8; Mark 16:2-8; Luke 24:1-8; John 20:1

As the three women discuss how they might open the tomb they observe that it already is open and upon entering see two angels, one angel announces Christ's resurrection and the women's responsibility to tell Peter and the disciples to meet Christ in Galilee

D. The Report to the Disciples

§ 187

Luke 24:9-12; John 20:2-10

The women, despite the angelic announcement, tell the disciples that they do not know where the body is revealing that they do not understand the significance of the resurrection, which prompts Peter and John to run to the tomb to investigate the matter themselves, resulting in John's belief

E. The Appearance to Mary

§ 188

Mark 16:9-11; John 20:11-18

Mary Magdalene returns to the tomb, speaks with Christ, and returns to the disciples with the news that He has risen but they do not believe her, indicating that their unbelief prevents them from even believing an eyewitness account

F. The Appearance to the Women

§ 189

Matthew 28:9-10

The other women return to the tomb and see Christ also, Who tells them to report to the disciples to meet Him in Galilee that He might give them parting instructions and a final commission

G. The Report of the Guard

§ 190

Matthew 28:11-15

The guard return to Jerusalem and report the resurrection to the chief priests, who, in conjunction with the Sanhedrin, bribe them to lie that the disciples stole Christ's body while they were asleep, a futile attempt to discredit the disciples stemming from the stubborn unbelief of the religious leaders

H. The Appearance to the Two on the Emmaus Road

§ 191

Mark 16:12-13; Luke 24:13-32

On the Emmaus Road Christ makes His first appearance to men, one of whom is Cleopas, who do not at first recognize Jesus and have difficulty harmonizing the Messiah's suffering with His glory, but they accept Christ's interpretation relating the cross to the throne and recognize Him at the evening supper

I. The Report of the Two to the Disciples

§ 192

Luke 24:33-35

These two disciples report to the Eleven that they have seen the Lord, thus verifying the earlier report of the women

J. The Appearance to Several Disciples

§ 193

Mark 16:14; Luke 24:36-43; John 20:19-25

As the two disciples share about Christ's appearance with the Eleven (minus Thomas) and those gathered with them, Jesus appears to all of them, and later the ten disciples relate this to Thomas who remains unconvinced, indicating that faith alone is not sufficient for Him to believe

K. The Appearance to the Eleven

§ 194

John 20:26-31

One week later Christ again appears to the ten disciples while Thomas is with them and invites him to touch Him, but Thomas immediately declares his submission to Him as Lord and deity, thus all the disciples are witnesses to the things that they will preach in the coming years

L. The Appearance to Seven Disciples

§ 195

John 21:1-25

Christ appears to seven of the Eleven at the Sea of Galilee to further confirm His resurrection and to reinstate Peter, who thrice had denied Christ, in a threefold declaration of love for Christ and commitment to do His will

M. The Commission to the Disciples

§ 196

Matthew 28:16-20; Mark 16:15-18

Christ commissions all the apostles on a mountain in Galilee to make disciples throughout the world and promises His own assistance in conjunction with that of the Holy Spirit so that the apostles would have the authority and power to be His witnesses

N. The Final Commission

§ 197

Luke 24:44-49

After some time with the apostles in Galilee, Christ returns to Jerusalem with them in order to open their minds that they may comprehend the Scriptures and to encourage them to stay in the city until they receive the baptism of the Spirit to empower them for ministry

O. The Ascension of Christ

§ 198

Mark 16:19-20; Luke 24: 50-53

On the Mount of Olives Jesus blesses His disciples and is received into heaven in their sight to sit at the right hand of God that He might carry on His present ministry for the saints

Matthew

Messiah with Authority over the Church								
Preliminary Evidence that Christ is Messiah			Rejections and Interadvent Age			Final Evidence that Christ is Messiah		
Chapters 1—10			Chapters 11—27			Chapter 28		
The King Offered			The King Rejected			The King Re-offered		
Teaches Doves			Teaches Disciples					
Topical			Chronological					
Bethlehem & Nazareth 1:1—4:11	Galilee 4:12—16:12			Judea 16:13—28:15			Galilee 28:16-20	
Advent & Approvals 1:1—4:11	Early Ministry & Proclamation 4:12—7:29	Miracles & Authority 8—10	Rejection & Postponement 11:1—16:12	Prepares Disciples 16:13—20:34	Official Presentation & Rejection 21—27	Empty Tomb 28:1-10	False Report 28:11-15	Great Commission 28:16-20
Prelude	Preaching	Power	Postponed	Prepares	Presented	Proof	Perjury	Plan
Palestine								
Written in AD 40s Covers 5 BC—AD 33								

Key Word: Kingdom

Key Verses: “Say to the daughter of Zion, ‘See, your king comes to you, gentle and riding on a donkey, on a colt, the foal of a donkey’” (Matthew 21:5).

“Simon Peter answered, ‘You are the Christ, the Son of the living God.’ Jesus replied, ‘...you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it’” (Matthew 16:16-18).

Summary Statement: Matthew: (1) proves Jesus as *Messiah* for *unbelieving* Jews to trust Him, and (2) explains that the kingdom is *postponed* due to Israel’s rejection of Christ as King for *believing* Jews to see His present kingdom authority as residing in the Church.

Application:

Have you trusted Christ as your Saviour?

If not, what qualification does He need to meet before you will accept Him?

Matthew

Introduction

I. Title The earliest title (*Κατὰ Ματθαίου According to Matthew*) is found at the end of the second century, perhaps even as early as AD 125, although probably not part of the original text (Hiebert, 1:47-49). Matthew's name means "gift of the LORD."

II. Authorship

A. External Evidence: All of the earliest sources attribute authorship to Matthew:

1. The Didache (*ca.* AD 110) quotes Matthew more than any other Gospel.
2. The letters of Ignatius and Polycarp (*ca.* AD 110) show a familiarity with this book.
3. Roman Christians knew about the book by AD 120, especially the account of the magi.
4. The *Epistle of Barnabas* (*ca.* AD 130) quotes Matthew 20:16; 22:14 with "it is written."
5. Papias (*ca.* AD 140) notes that, "Matthew composed the logia in the Hebrew tongue" (cited by Eusebius, *Eccl. Hist.* 3.39.16). Although the meaning of logia is disputed, it is reasonable to conclude that it refers to the Gospel since it agrees with the earliest title (above), it agrees with Papias' parallel uses of the word (Guthrie, 34-35), and both the NT and Church Fathers used the word as a synonym for the Scriptures (Harrison, 159).
6. Irenaeus wrote, "Matthew also published a book of the Gospel among the Hebrews in their own dialect" (*Against Heresies* 3.1.1).
7. Origen stated, "I have learned by tradition that the first [gospel] was written by Matthew... for the converts from Judaism" (quoted by Eusebius, *Eccl. Hist.* 6.25.4).

B. Internal Evidence: The text makes no mention of its author, but a few incidental details support the tradition that Matthew composed the account:

1. The tax collector is called "Matthew" (9:9) whereas he is called "Levi" in the other Synoptic Gospels (Mark 2:14; Luke 5:27).
2. The author gives more specific information regarding money than any other Gospel writer. Matthew uses three words for money not found elsewhere in Scripture (17:24, 27; 18:24), he notes the cost of certain items (25:15ff.; 26:6-9), and this Gospel alone records the payment of the temple tax (17:24-27) which is consistent with the author's background as a tax collector.
3. As already mentioned, the superscription to the Gospel is the oldest known witness to its authorship. Matthew's name appears in *every* known manuscript of this Gospel.

III. Circumstances

A. Date: The date for Matthew and all three Synoptic Gospels involves the "Synoptic Problem." This theory tries to account for both the similarities and differences in Matthew, Mark, and Luke, which are termed "Synoptic Gospels" (Greek *syn*, "with," plus *opsesthai*, "to see," equals *synoptic*, "to see with or together"), as they have common content in contrast to John. Since Luke admitted using other written sources (1:1-4) to compile his Gospel, the Synoptic debate has largely addressed whether Matthew wrote first (Matthean priority) or whether Mark wrote first (Marcan priority). So the issue is, "Who used whom?" to write his account. This issue has produced extensive debate.

In response, both written sources (Luke 1:1-4) and oral tradition (Acts 20:35; 1 Cor. 7:10) were used in composing the Gospels. Also, the writers had extensive firsthand experience either with the Lord (Matthew, John) or with one of His disciples (Mark, Luke) and wrote under the direction of the Holy Spirit (John 14:26). In short, all of the discussions of the Synoptic Problem have added little to understanding the individual messages of the various Gospels. Similarities may be attributed to a common source (such as M, L, or Q), but the superintending work of the Holy Spirit nevertheless guided the process and guaranteed the accuracy of the content. Similarly, differences between the accounts are minimal and merely reflect each author's individual purposes.

The Synoptic Problem aside, Matthew does have some indications of early composition. The Olivet Discourse (chs. 24—25) anticipates the destruction of Jerusalem in AD 70, as does the strong Jewish flavor of the book. However, the phrases “to this day” (27:8) and “until this day” (28:15) argue that the crucifixion and resurrection had not occurred recently. Since the church tradition argued for the priority of Matthew over the other Synoptic Gospels, a date in the AD 40’s satisfies all the available data. If Marcan priority is assumed, the date for Matthew's composition would be about AD 65-70.

- B. Origin/Recipients: The strong Jewish emphases suggests that the first readers were Jewish, but no one knows where Matthew wrote his account nor which specific group of Jews read it first. A significant issue concerns whether these Jews were believers or non-believers, but evidence can be marshaled to prove either point (see below). Irenaeus' comment that Matthew produced his gospel originally in Aramaic and among the Hebrews may argue for Palestine, but Syria (Hiebert, 1:63) and Antioch (Harrison, 164) may also be possible.
- C. Occasion: What influenced Matthew to write his account? What issue was he seeking to address? Answers are varied, but his extensive OT quotations are designed to prove that Christ fulfilled the age-old prophecies to identify Him as Messiah. This apologetic purpose proves to unbelieving Jews that Jesus is Messiah and provides material for Jewish Christians to prove the same.

The Gospel also answers a natural question from any first century Jewish believer, “Since Christ is Messiah and the Messiah is supposed to bring in a new earthly kingdom, where's that kingdom?” Matthew wrote to encourage born-again Jews that God has not forgotten His promise to provide Israel its kingdom, but at the present time this kingdom is postponed because of the nation's unbelief. In the meantime Gentiles are allowed into God's program and all believers are responsible to bring this message to the entire world (28:18-20) until the nation of Israel repents and accepts its Messiah.

IV. Characteristics

- A. Matthew presents Christ as Messiah in all three required aspects (Toussaint, 20-21):
1. Prophet: Discourses (chs. 5–7, 10, 13, 18, 23–25)
 2. Priest: Atoning death (chs. 26–27)
 3. King: Of the three offices the stress is upon Christ as King, which is the clear theme:
 - a. The beginning of the account refers to Him as the “son of David” (1:1), who was also a king (1:6), and the end recognizes his ultimate authority (28:18).
 - b. The magi search for one born “king of the Jews” (2:2) and the prophecy of Micah 5:2 regarding Israel's great ruler's birth is fulfilled (2:6).
 - c. Christ is referred to as the Son of David several times (9:27; 12:23; etc.).
 - d. Zechariah 9:9 (which prophesies the King mounted on a donkey) portrays Jesus “not only as the Christ, but as the royal Messiah” (21:5; Toussaint, 21).
 - e. The kingdom is frequently noted and always as a literal kingdom (see below).

B. Support for a literal view of the kingdom is extensive:

1. Jesus is qualified for the same literal kingdom as other kings in the genealogy (1:1-17).
2. The most natural interpretation of “repent, for the kingdom of heaven is at hand...” preached by John (3:2) and Jesus (4:17) is that the same type of earthly kingdom seen in the Old Testament is in view (see the study beginning on page 78b).
3. Jesus never rebuked the disciples for an incorrect view of the kingdom.
 - a. When the disciples argued who would be greatest in the kingdom, Jesus did not correct their concept of a literal kingdom. He only taught that humility was needed to enter it (18:1-3).
 - b. When James and John's mother asked that her sons sit with Jesus in the kingdom, He did not say she had the wrong kingdom idea. He only said that this decision was not His (20:20-28).
4. The kingdoms offered to Him by Satan were literal (4:8).
5. The references to kingdoms involve literal thrones and rules (19:28).
6. The quote of David's (Ps. 110:1) is a literal view of the kingdom (22:44).

C. The Jewish character of the book is evident (Toussaint, 15-18; Blomberg, 26):

1. Writing Style: Hebrew parallelisms are common and connectives such as “then, at that time” (τοτε) occur 90 times (cf. Mark 6 times, Luke 14 times, John 10 times)
2. Vocabulary: “kingdom of heaven” (3:2; 4:17) appears only in Matthew; Jerusalem is designated the “holy city” (4:5; 27:53)
3. Subject Matter: The law, ceremonial defilement, Sabbath, the kingdom, Jerusalem, temple, David, Messiah, Moses, etc.
4. Old Testament References: 129 (53 citations, 76 allusions)
5. Genealogy traces Christ's lineage back to Abraham (1:1)
6. Emphasis on Peter (apostle to the Jews) and Jewish evangelism (10:5-6, 23; 15:24)
7. Unexplained Customs: Jewish rulers (2:1, 22; 14:1), ceremonial cleansing (15:2)
8. Tradition: Irenaeus, Origen, Eusebius (cf. p. 78a)
 - * However, only Matthew has these Gentile emphases: the Magi (2:1-12), the church (16:18; 18:17), and the commission to evangelise all peoples (28:19). This does not detract from its Jewish emphasis but rather highlights how Israel's rejection has opened the door of salvation to all nations until Israel finally receives her Messiah at His return (19:28; 23:39).

D. Matthew places a great emphasis on the teaching ministry of Christ (Barbieri, *BKC*, 16):

1. Sermon on the Mount (chs. 5–7)
2. Instructions to the twelve (ch. 10)
3. Parables of the kingdom (ch. 13)
4. Rebuke of the Jewish leaders (ch. 23)
5. Olivet Discourse (chs. 24–25)

- E. The arrangement is logical rather than chronological.
 1. The genealogy is arranged into three groups of 14 names (1:1-17).
 2. Several miracles appear as a group (chs. 8—10).
 3. The opposition to Christ is in one section (11:2—16:12).
 4. Only the beginning (chs. 1—4) and the end (chs. 19—28) have chronological order.
- F. The book begins with a summary statement in reverse order (1:1) and concludes with the Great Commission (28:19-20), which is God's will for the Church in the present church age until Christ returns. Christ promises His presence until the end of this time period.

Argument

Matthew's Gospel is designed both to convince unbelieving Jews that Christ is Messiah and to comfort Jewish Christians that God's kingdom program has not been abandoned in light of the nation's rejection of the Messiah. The key verse (21:5) depicts the official offer of the kingdom.

This first purpose, Christ's Messiahship, is demonstrated throughout each section of the book. His advent and approval by others provide Messianic evidence (1:1—4:11), His early ministry and proclamation befit the Messiah (4:12—7:29), He shows the power and authority of the Messiah (8:1—11:1), the opposition to Him and His message are prophesied of the Messiah (11:2—16:12), He delegates His authority to His disciples as evidence of His Messianic authority (16:13—20:34), His official presentation and rejection in crucifixion confirm the postponement of the kingdom (chs. 21—27), and His victory over death confirms Him as Messiah (ch. 28).

Matthew's second purpose, to explain the present kingdom program in light of Israel's rejection, cannot be traced as neatly into sections of the book but nevertheless is still present. Matthew reveals that the Jews rejected the promised earthly kingdom when they rejected Christ as Messiah (11:16-24; 21:28—22:10). This rejection has caused a postponement of the earthly kingdom (19:28; 20:20-23; 23:39; 24:29-31; 25:31-46) so that the present form of the kingdom embraces Gentiles in the Church, a new identity never foreseen in the Old Testament (16:18; 18:17). This "interadvent age" between Christ's first and second comings has the kingdom in "mystery form" and is declared in Christ's parables of the kingdom (ch. 13) immediately after His rejection by the Jewish leaders (ch. 12).

Synthesis

Messiah with authority over the Church

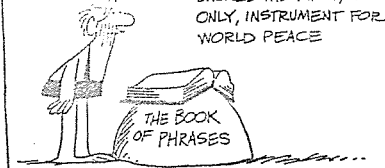
1:1—4:11

- 1—2
 - 1:1-17
 - 1:18—2:23
 - 1:18-25
 - 2:1-12
 - 2:13-18
 - 2:19-23
- 3:1—4:11
 - 3:1-12
 - 3:13-17
 - 4:1-11

Advent/approvals

- Right to throne
- Davidic line
- Messianic fulfillments
 - Virgin birth
 - Bethlehem birth/Gentile worship
 - Weeping caused by non-Davidic king
 - Humble origins
- Opening events
 - John—escape His fire
 - Father—baptism
 - Spirit—temptations (personal, national, universal)

B O GOLD, FRANKINCENSE AND MYRRH



4:12—7:29

- 4:12-25
 - 4:12-17
 - 4:18-22
 - 4:23-25

Early ministry/proclamation

- Early ministry
 - Message
 - Messengers
 - Ministry

5—7	Sermon on the Mount (exhorts righteousness anticipating the kingdom)	
5:1-2	Hearers	
5:3-16	Kingdom subjects	
5:17—7:12	Internal, not external	
5:17-48	Rejects Pharisee interpretations	
6:1—7:12	Rejects Pharisee practices	
7:13-27	Invitation	
7:28-29	Response	
8—10	Power/authority	
8:1—9:34	Miracles/discipleship	
8:1-17	Healing	
8:18-22	—Discipleship cost	
8:23—9:8	Power	
9:9-17	—Discipleship requirements	
9:18-34	Restoration	
9:35—10:42	Delegation	
9:35-38	Prayer for workers	
10:1-42	Instructing healers/exorcists	
11:1—16:12	Rejection/postponement	
11:1-30	Anticipated	
12	Effectuated	
13:1-52	Mysteries	
13:53—16:12	Rejecting groups	
13:53-58	Nazareth/few miracles	
14	Herod/5000 fed	
15	Scribes and Pharisees/4000 fed	
16:1-12	Pharisees and Sadducees/withdrawal	
16:13—20:34	Prepares disciples	
16:13-17	Peter's declaration	
16:18—17:13	Program	
16:18-20	Church	
16:21-28	Death/Resurrection	
17:1-13	Transfiguration	
17:14—20:34	Instruction on various issues	
17:14-23	Faith	Epileptic boy healed
17:24-27	Responsibility	Temple tax
18:1-14	Humility	Childlike faith
18:15-20	Holiness	Church discipline
18:21-35	Forgiveness	Unmerciful servant
19:1-12	Divorce	Deut. 24 "trap"
19:13-15	Children	Blesses them
19:16-30	Sacrifice	Rich young ruler
20:1-16	Church rewards	Vineyard workers
20:17-19	Death/Resurrection	
20:20-28	Servanthood	"Momma Zebedee" request
20:29-34	Israel's blindness	Two blind men healed
21—27	Official presentation/rejection	
21:1-11	Triumphal Entry	
21:12-17	Temple Cleansing	
21:18—22:46	Confrontation	
21:18-22	Fig Tree—symbolic rejection	
21:23-27	John's Baptism—authority questioned	
21:28-32	Parable of Two Sons	
21:33-46	Parable of Tenants	
22:1-14	Parable of Wedding Banquet	
22:15-22	Taxes to Caesar	
22:23-33	Marriage & Resurrection	
22:34-40	Greatest Commandment	
22:41-46	Whose Son is Messiah?	

23	Condemnation
24—25	Olivet Discourse
24:1-3	Questions: When? What?
24:4—25:46	Answers: Israel's eschatological history
24:4-26	Tribulation
24:4-8	First half
24:9-14	Second half
24:15-26	Antichrist: climactic sign (repetition/explanation)
24:27-30	Second advent
24:31	Regathering of Israel
24:32-51	Parenthetical exhortations
24:32-44	Fig tree (watchfulness/preparedness)
24:45-51	Faithful servant (faithfulness)
25:1-30	Judgment on Israel
25:1-13	Ten virgins (kingdom entrance)
25:14-30	Talents (individual responsibility)
25:31-46	Judgment on Gentiles
26—27	Rejection
26:1-46	Preparations/Passover
26:47—27:66	Crucifixion
28	Resurrection
28:1-10	Empty tomb
28:11-15	False report
28:16-20	Commission

Outline

Summary Statement for the Book

Matthew: (1) proves Jesus as *Messiah* for *unbelieving* Jews to trust Him, and (2) explains that the kingdom is *postponed* due to Israel's rejection of Christ as King for *believing* Jews to see His present kingdom authority as residing in the Church.

- I. (1:1—4:11) Christ's advent and approvals reveal that He is Messiah and rightful King of Israel.
 - A. (Chs. 1—2) Christ's advent fulfilled both the Davidic line requirement and prophetic Scripture as demonstration of His Messianic right as heir to the throne of Israel.
 1. (1:1-17) The genealogy of Christ demonstrates him to be in the rightful kingly line of David and thus qualified in His lineage as Israel's King.
 2. (1:18—2:23) The circumstances surrounding Christ's birth verify His fulfillment of Messianic prophecies to present Him as the Messiah.
 - a. (1:18-25) He is born of a virgin in fulfillment of Isaiah 7:14.
 - b. (2:1-12) He receives worship by Gentiles while Jews reject Him.
 - c. (2:13-18) He is of the rightful lineage in contrast to Herod, an Edomite.
 - d. (2:19-23) He is from humble origins as is expected of the Messiah.
 - B. (3:1—4:11) Christ is approved as Messiah by John, God the Father, and the Holy Spirit in His first public introduction, baptism, and temptation, respectively.
 1. (3:1-12) John the Baptist's approval of Jesus demonstrates Him to be Messiah since John's preaching carries divine approval through prophetic Scripture as the forerunner to the Messiah.

2. (3:13-17) God the Father's approval of Jesus as Messiah is witnessed at Christ's baptism.
3. (4:1-11) The Holy Spirit's approval of Jesus as Messiah is validated in Christ's resistance to Satan's temptations in the wilderness.

II. (4:12—7:29) Christ's early ministry and Sermon on the Mount principles reveal Him to have the prophetic ministry expected of the Messiah.

- A. (4:12-25) Christ's early ministry activity further reveals Him to be Messiah and provides the setting for His teaching in the Sermon on the Mount.
 1. (4:12-17) Christ's message of repentance for entrance into the kingdom is recorded to prepare for His fuller teaching in the Sermon on the Mount that spiritual preparation—not just physical heritage—is necessary for kingdom entrance.
 2. (4:18-22) Christ's calling of disciples demonstrates His authority over men's lives as Messiah.
 3. (4:23-25) A summary of Christ's early Galilean ministry of teaching, preaching, and healing identifies Him as doing the work of the Messiah.
- B. (Chs. 5—7) Christ's Sermon on the Mount teaches how one in right relationship to God should live his life in anticipation of the kingdom.
 1. (5:1-2) The setting of the Sermon informs the reader that its content relates primarily to Christ's disciples and others who had already accepted the Messiah and would enter the kingdom to show that the Sermon relates to discipleship, not salvation.
 2. (5:3-16) In His beatitudes Jesus congratulates the true subjects of the kingdom for their righteous attitudes in order to encourage them to continued character development.



"Pastor, is it more blessed to be meek or to beat the devil out of 'em?"

3. (5:17—7:12) Christ explains to His disciples that a right relationship with God is shown not in adhering to external, Pharisaical rules but in internal attitudes based on faith in God's Word to teach them repentant living in anticipation of the kingdom.
 - a. (5:17-48) Jesus rejects the Pharisaic interpretations of the Law which emphasize external observance over heart attitude to teach the disciples internally repentant living in anticipation of the kingdom.

- b. (6:1–7:12) Jesus rejects the Pharisaic practices which emphasize external observance over heart attitude to teach the disciples internally repentant living in anticipation of the kingdom.



“All right, so your hair is coming down a little bit. . . . If you were deeply spiritual, you wouldn’t worry so much about outward appearances!”

4. (7:13-27) Christ invites the unbelieving listeners to accept Himself for access into the kingdom to produce internal righteousness whereas the Pharisees would miss the kingdom because of their commitment to external observance.
5. (7:28-29) The crowd's response of amazement to the Sermon demonstrates that they recognize Christ's authority as Messiah in contrast to the Pharisaical religious system which lacked the authority and blessing of God.

III. (8–10) Christ manifests the power and authority expected of the Messiah to demonstrate His ability to bring the kingdom in if Israel would accept it.

- A. (8:1–9:34) Jesus demonstrates the power of Messiah in three sections of miracles and two of discipleship to show Israel that these miraculous results would soon take place in the kingdom if the nation accepts Him as Messiah.
 1. (8:1-17) His miracles of healing demonstrate His power as Messiah.
 2. (8:18-22) His detailing the cost of discipleship demonstrates His power as Messiah.
 3. (8:23–9:8) His miracles of power demonstrate that He is Messiah.
 4. (9:9-17) His distinct type of disciple requirements demonstrate His power as Messiah.
 5. (9:18-34) His miracles of restoration demonstrate His power as Messiah.
- B. (9:35–10:42) Jesus demonstrates the authority of Messiah in His delegation of authority to the disciples as they are sent out to heal and exorcise demons.

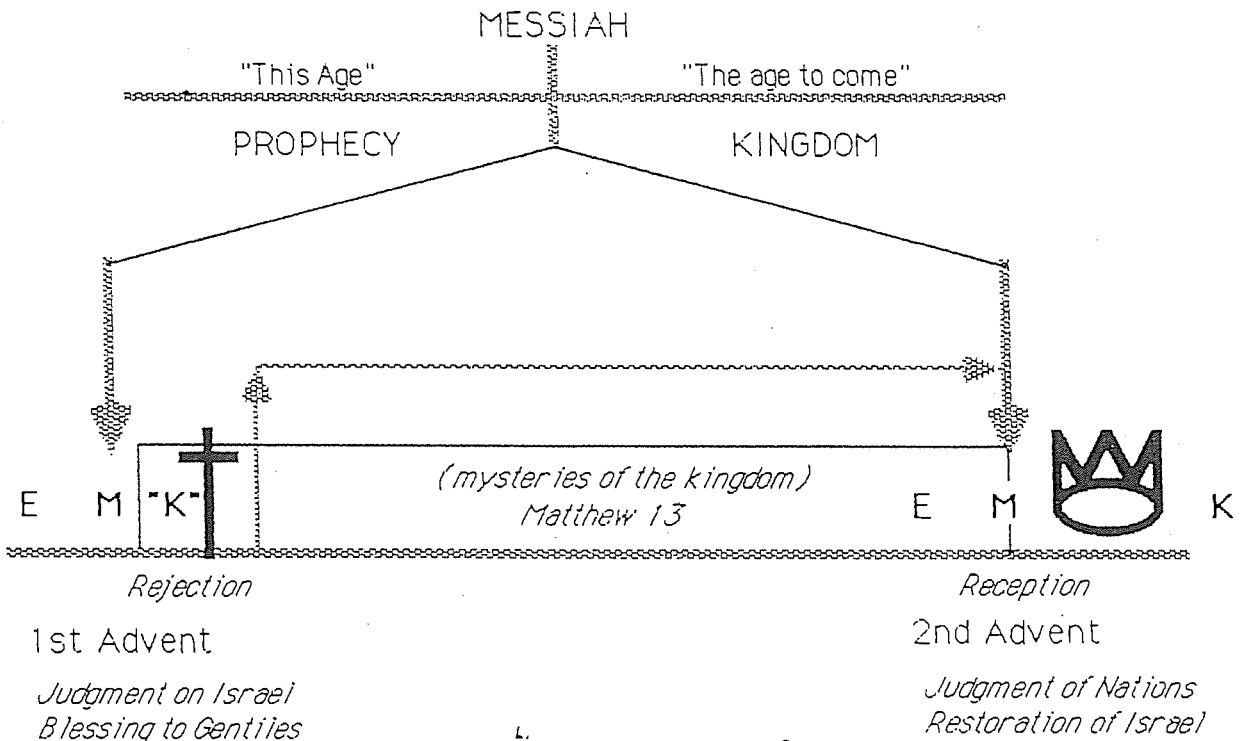


"According to the thirtieth verse in the tenth chapter of Matthew, 'The very hairs of your head are all numbered.' When are you going to take those hairs down to the barbershop, and get them cut?"

IV. (11:1–16:12) Christ is rejected as Messiah in anticipation of the final crucifixion rejection, so He introduces the Interadvent Age before His future reception and ministers to Gentiles to teach the postponement of the kingdom.

- A. (11:1-30) An anticipation of His rejection by the entire nation is seen in John's need for clarification and the condemnation of Galilee which are contrasted with Christ's gracious invitation to the nation to accept Him as Messiah.
- B. (Ch. 12) The rejection of Christ by the Pharisees is in effect the entire nation's rejection of Christ and the kingdom which is cause for the kingdom to be postponed until Israel repents.
- C. (13:1-52) The consequence of the rejection is Christ's preaching of the mysteries of the kingdom to introduce the Interadvent Age of the Kingdom which includes Gentile salvation, thus providing new revelation to the believing while concealing it from the unresponsive.

The Expectation: EMK (Elijah the Prophet; Messiah; Kingdom)

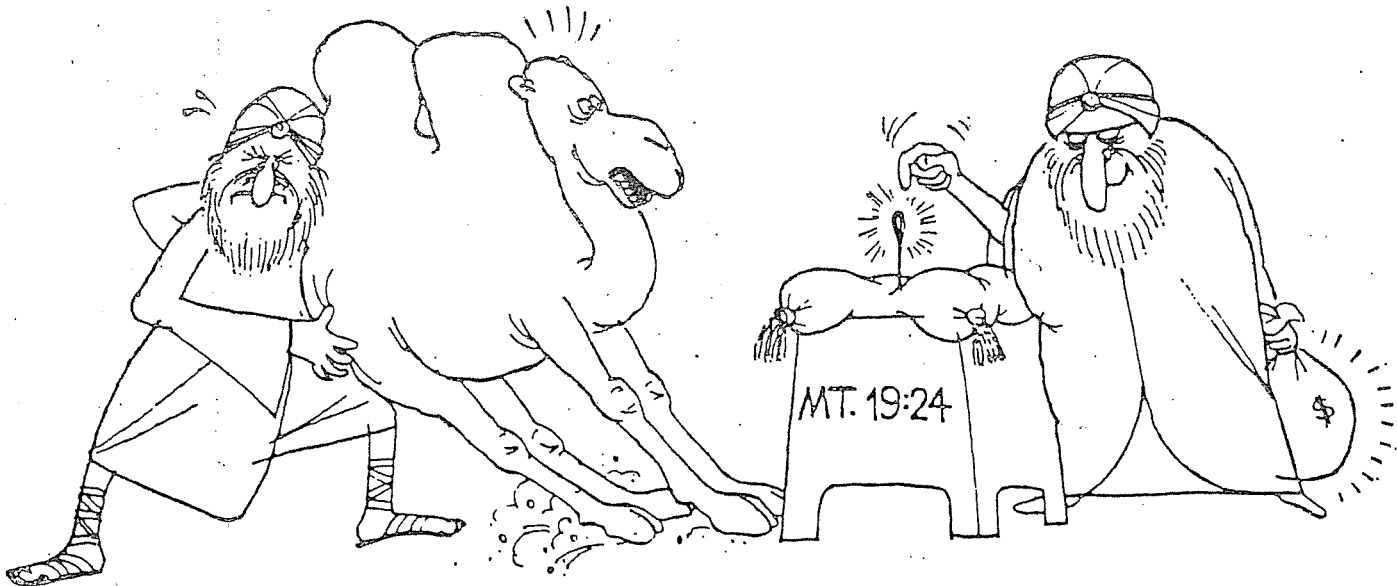


D. (13:53—16:12) The rejections of various groups anticipate the rejection by the entire nation at the cross and motivate Christ to withdraw from the religious and political leaders as a statement that He will act as King only to a believing nation.

1. (13:53-58) Christ is rejected by His own hometown of Nazareth in anticipation of the rejection by His own people, the Jews.
2. (Ch. 14) Christ is rejected by Herod in anticipation of the rejection by the powers of the Roman government at His crucifixion, then He withdraws and feeds 5000 as the "new Moses" who will give His people spiritual food after He departs.
3. (Ch. 15) Christ is rejected by the scribes and the Pharisees in anticipation of His rejection by all of Israel's religious leaders in their delivering Him to be crucified, then He withdraws and feeds 4000 Gentiles in anticipation of His global ministry.
4. (16:1-12) Christ is rejected by the Pharisees and Sadducees in their demand for a sign and then withdrawals to warn His disciples against their teaching.

V. (16:13—20:34) Christ prepares His disciples regarding His Person and program in order that His Messianic authority might be delegated to them after His death.

- A. (16:13-17) Christ reveals His Person as Messiah privately to His disciples through Peter's acknowledgement to prepare them for ministry following His death.
- B. (16:18—17:13) Christ reveals His program privately to His disciples involving the church, His death and resurrection, and the coming kingdom seen in His Transfiguration to prepare them for ministry following His death.
- C. (17:14—20:34) Christ instructs His disciples on many issues which they will face after His death so as to prepare Him them for ministry.



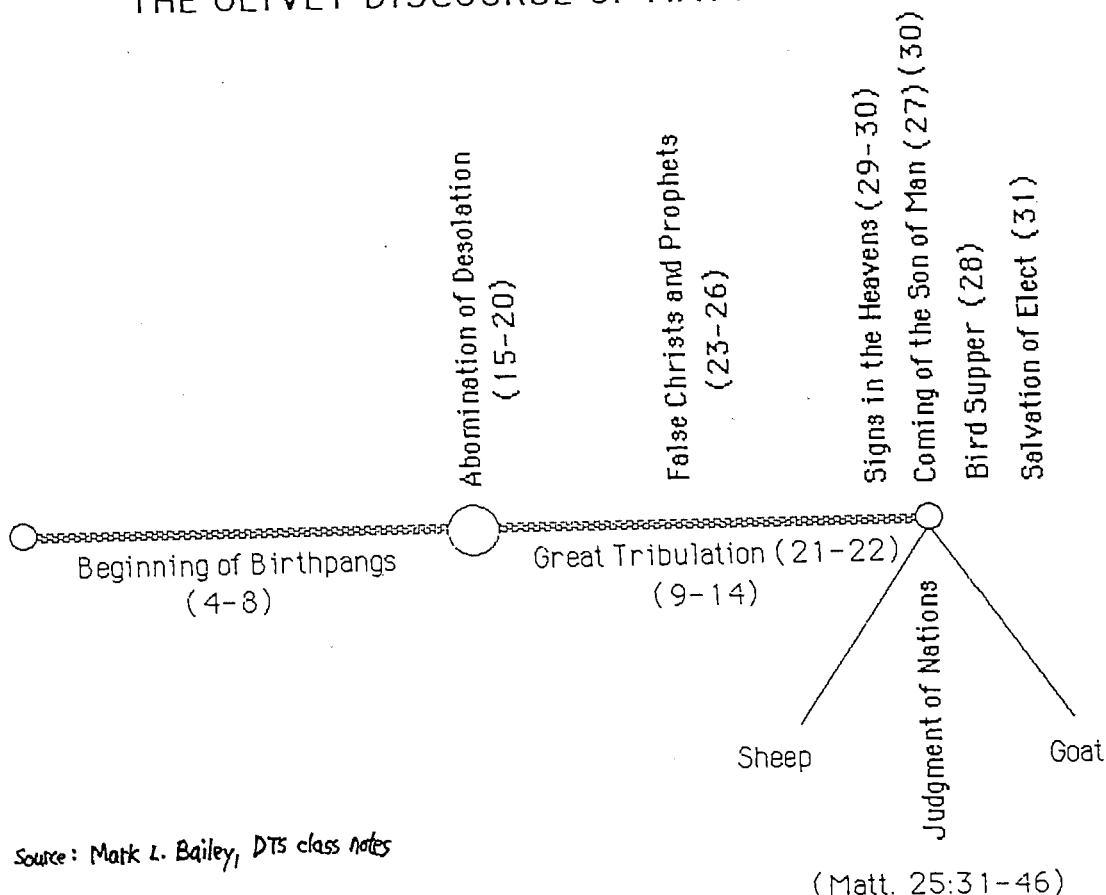
VI. (Chs. 21—27) Christ's official presentation and rejection as Israel's King in His vicarious crucifixion show why the kingdom is postponed until His return.

- A. (21:1-17) In the Triumphal Entry and cleansing of the temple Christ officially presents Himself to the nation as Messiah and King.
- B. (21:18—22:46) The confrontation of Christ by the religious leaders reveals their unrepentant disbelief in Him as Messiah.
- C. (Ch. 23) Christ rejects the nation in His condemnation of the teachers of the Law and His lament over Jerusalem.

D. (Chs. 24—25) Christ delivers the Olivet Discourse to reveal the events surrounding His return and establishment of His kingdom since the kingdom has been postponed due to the nation's unbelief.

1. (24:1-3) The setting for the Discourse is the disciples two eschatological questions (“when?” and “what?”) in response to Christ's declaration of God's judgment upon Jerusalem's temple for rejecting Him.
2. (24:4—25:46) Christ reveals that the Tribulation Period, Second Coming, and judgments of Israel and the nations will precede the establishment of His kingdom.

THE OLIVET DISCOURSE OF MATTHEW 24-25



E. (Chs. 26—27) The crucifixion of Christ is Israel's ultimate act of the nation's rejection of Christ as Messiah and Passover Lamb for the nation's sin.

1. (26:1-46) The preparations and Passover of Christ portray His preparation as the ultimate Passover Lamb for the nation's sin.
2. (26:47—27:66) The crucifixion of Christ is Israel's ultimate act of the nation's rejection of Him as Messiah.

VII.(Ch. 28) Christ's victory over death confirms Him as the Messiah who should be believed by all throughout the entire world.

- A. (28:1-10) The empty tomb provides a continual reminder of the fact that Christ is Messiah confirmed by His victory over death.
- B. (28:11-15) The false guards' report provides a flimsy excuse for rejecting Christ as Messiah.
- C. (28:16-20) That Christ's Great Commission is His last instruction demonstrates that His highest priority for His disciples is that they make disciples of every nation until the present age terminates when He returns to rule a believing Israel in the kingdom.

The Lord's Prayer

DON'T INTERRUPT ME LORD, I'M PRAYING

A 2-person skit reflecting on the Lord's Prayer

By Clyde Lee Herring

Adapted from *Bread* magazine, Nazarene Publishing House

http://www.murraymoerman.com/3downloads/don%27t_interrupt_me_lord_i%27m_praying.pdf

Our Father who art in Heaven....

Yes

Don't interrupt me. I'm praying.

But you called me!

Called you? I didn't call you. I'm praying. 'Our Father who art in Heaven.....'

There, you did it again.

Did what?

Called me. You said 'Our Father who art in Heaven'. Here I am.... What's on your mind?

But I didn't mean anything by it. I was, you know, just saying my prayers for the day. I always say the Lord's Prayer. It makes me feel good, sort of like getting a job done.

All right, go on.

'Hallowed be thy name...'

Hold it! What do you mean by that?

By what?

By 'Hallowed be they name?'

It means.... It means.... Good grief. I don't know what it means. How should I know? It's just part of the prayer..... By the way, what does it mean?

It means honoured, holy, wonderful

Ah! That makes sense. I never thought about what 'hallowed' meant before.'Thy kingdom come, they will be done on earth as it is in Heaven.'

Do you really mean that?

Of course, why not?

What are you doing to do about it?

Do? Nothing I suppose. I just think it would be rather good if you got control of everything down here as you have up there.

Have I got control of you?

Well, I go to church!

That isn't what I asked you. What about your bad temper? You've really got a problem there you know. Then there's the way you spend your money.....all on yourself; and what about the kind of books you read?

Stop picking on me! I'm just as good as some of the rest of those hypocrites down at the church!

Excuse me. I thought you were praying for my will to be done. If that is to happen it will have to start with the ones who are praying for it. Like you, for example.

Oh, all right. I guess I do have some hang-ups now that you mention it. I could probably name some others.

So could I.

I haven't thought about it very much until now, but I really would like to cut out some of those things. I would like to, you know, be really free.

Good! Now we're getting somewhere. We'll work together, you and I. Some victories can truly be won. I'm proud of you.

Look, Lord, I need to finish up here. This is taking a lot longer than it usually does.... 'Give us this day our daily bread.'

You need to cut out the bread. You're overweight as it is.

Hey, wait a minute! What is this? 'Criticise Me Day?' Here I was, doing my religious duty, and all of a sudden you break in and remind me of all my hang-ups.

Praying is a dangerous thing. You could wind up changed, you know! That's what I'm trying to get across to you. You called me and here I am. It's too late to stop now. Keep on praying. I'm interested in the next part of your prayer..... (pause) Well, go on.

I'm scared to.

Scared? Of what?

I know what you'll say.

Try me and see

'Forgive us our debts as we also have forgiven our debtors.'

What about Bill?

See! I knew it! I knew you would bring him up! Why, Lord. He's told lies about me, cheated me out of some money. He never paid back that debt he owes me. I've sworn to get even with him!

But your prayer? What about your prayer?

I didn't mean it

Well, at least you're honest, but it's not much fun carrying that load of bitterness around inside, is it?

No, but I'll feel better as soon as I get even. Boy, have I got some plans for old Bill! He'll wish he never did me any harm.

You won't feel any better. You'll feel worse. Revenge isn't sweet. Think of how unhappy you already are; but I can change all that.

You can? How?

Forgive Bill. Then I'll forgive you. Then the hate and sin will be Bill's problems and not yours. You may lose the money, but you will have settled your heart.

But, Lord, I can't forgive Bill.

Then I can't forgive you.

Oh, you're right. You always are; and more than I want revenge on Bill, I want to be right with you.....(pause...sigh). All right, all right. I forgive him. Help him to find the right road in life. Lord, he's bound to be awfully miserable now that I think about it. Anybody who goes round doing the things he does to others has to be mixed up inside. Someway, somehow show him the right way.

There now! Wonderful! How do you feel?

Hmmm. Well, not bad. Not bad at all. In fact, I feel quite tremendous! You know, I don't think I'll have to go to bed tense tonight for the first time since I can remember. Maybe I won't be so tired from now on because I'm not getting enough rest.

You're not through with your prayer. Go on.

Oh, all right. 'And lead us not into temptation, but deliver us from evil.'

Good! Good! I'll do just that. Just don't put yourself in a place where you can be tempted.

What do you mean?

Change some of your friendships. Some of your so-called friends are beginning to get to you. They'll have you completely involved in wrong things before long. Don't be fooled. They advertise that they're having fun, but for you it would be ruin. Don't use me for an escape hatch.

I don't understand.

Yes you do. You've done it a lot of times. You get caught in a bad situation. You get into trouble and then you come running to me. 'Lord help me out of this mess and I promise you I'll never do it again.' You remember some of those bargains you tried to make with me?

Yes, and I'm ashamed, Lord, I really am.

Which bargain are you remembering?

Well, when the woman next door saw me coming out of the local pub. I'd told my mother I was going to the shop. I remember telling you 'O God, don't let her tell my mother where I've been. I promise I'll be in church every Sunday.'

She didn't tell your mother, but you didn't keep your promise, did you?

I'm sorry, Lord, I really am. Up until now I thought that just praying was enough. I didn't expect you to answer like this.

Go ahead and finish your prayer.

'For thine is the kingdom, and the power, and the glory, forever, Amen'

Do you know what would bring me glory? What would really make me happy?

No, but I'd like to know. I want now to please you. Now I can see how good it would be to be a real follower of you.

You just answered the question.

I did?

Yes. The thing that would bring me glory is to have people like you truly love and follow me; and I see that happening between us. Now that some of these old sins are exposed and out of the way, well there's no telling what we can do together.

Lord, let's see what we can make of me, ok?

Yes, let's see.

Indicators that Matthew Wrote the First Gospel

External Indicator #1:

Testimony of Eusebius/Origen
Eusebius was a 4th century historian who quoted Origen, a 2nd century scholar and the earliest voice on which gospel was written first.

“Among the four Gospels, which are the only indisputable ones in the Church of God under heaven, I have learned by tradition that the first [gospel] was written by Matthew, who was once a publican, but afterwards an apostle of Jesus Christ, and it was prepared for the converts from Judaism, and published in the Hebrew language. The second is by Mark, who composed it according to the instructions of Peter, who in his Catholic [i.e., General] epistle acknowledges him as a son, saying, ‘The church that is at Babylon elected together with you, saluteth you, and so doth Marcus, my son.’ And the third by Luke, the Gospel commended by Paul, and composed for Gentile converts. Last of all that by John” (Eusebius, *Eccl. Hist.* 6.25.4 quoting Origen of the 2nd century).

External Indicator #3:

Placement First in the NT

Matthew’s gospel was placed first among the gospels so that it appears right at the beginning of the NT. It makes the natural bridge from Malachi because it continues the prophetic message to Jews.

Internal Indicator:

Matthew wrote to Jews

Jews were the first to need a gospel since the church was nearly all Jewish from AD 33-48. Jewish believers needed a gospel far more in the 40s and 50s than they did later when fewer Jews responded to the gospel message.

External Indicator #2:

Papyrus from about AD 50

Oxford papyrus ‘is eyewitness record of the life of Christ’

By MATTHEW D’ANCONA

A PYPYRUS believed to be the oldest extant fragment of the New Testament has been found in an Oxford library. It provides the first material evidence that the Gospel according to St Matthew is an eyewitness account written by contemporaries of Christ.

In a paper to be published next month, Carsten Thiede, a German papyrologist, will claim that three scraps of Matthew belonging to Magdalen College date from the mid-first century AD. The fragments, which have been kept at the college since 1901, were thought originally to have been written in the late second century.

Not since the discovery of the Dead Sea Scrolls in 1947 has there been such a potentially important breakthrough in biblical scholarship. The new date is important evidence that Matthew was written a generation after the Crucifixion, or even earlier.

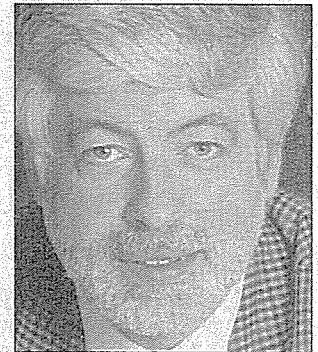
Little work has been done on the Magdalen papyrus since it was edited in 1953. Dr Thiede, who works in Paderborn, consulted the papyrus out of curiosity when his family visited Oxford in February.

Examination of the writing style led him to conclude: “The Magdalen fragment now appears to belong to a style of handwriting that was current in the first century BC and slowly petered out around the mid-first century AD. Even a hesitant approach to questions of dating would therefore seem to justify a date in the first century, about a hundred years earlier than was previously thought.”

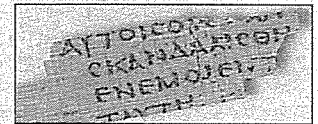
The lines on the fragments are from the 26th chapter of the gospel and therefore in-

clude the oldest surviving written reference to the teaching of Judas and to Mary Magdalene.

The publication of Dr Thiede’s paper in the specialist journal *Zeitschrift für Papyrologie* is expected to provoke a fierce argument among scholars. Early opposition is being led by Peter Parsons,



Thiede and one of the gospel fragments



Details, Weekend Page 1
 Meditation, page 8
 Leading article, page 15

Regius Professor of Greek at Oxford. “We are not now inclined to date things late just because they have Christian content . . . On the other hand, that’s no reason to push things too early,” he said.

Professor Parsons, a papyrologist at Christ Church, said that Dr Thiede’s argument was “sloppy” and based on the misassumption that all scribes of the Jewish diaspora wrote in the same script.

London: The Times 24 Dec 94

What Kind of Kingdom Did Isaiah (and Matthew) Envision?

Christians often talk about Jesus being king. It is especially discussed about Him being *born* king at Christmas. But this raises two important questions:

1. What kind of kingdom does Jesus bring as king? Many (esp. amillennialists) say that this is only a spiritual kingdom with no earthly or physical aspects, but others (esp. premillennialists) note many dimensions of the kingdom: spiritual, physical, political, etc.
2. What kind of kingdom did both John (Matt. 3:2) and Jesus (Matt. 4:17) mean when they preached, "Repent, for the kingdom of heaven is near"? Like the OT prophets, they said that Jews needed to turn from sin to enter the kingdom (Deut. 30:1-2). Had the nation repented, then this fulfillment would have occurred (Deut. 30:3-10). One should assume that this kingdom was the same kingdom that the OT prophets preached. Otherwise, Jesus and John would have misled the people.

Since Israel rejected this kingdom, Christ will not rule over it until the nation believes (see verses below in the "Spiritual" section). So after Israel finally believes in the future and Christ returns to establish his kingdom on earth (Rev. 19), what will this new period look like? Revelation 20:1-6 reveals the length of this era as 1000 years when saints will rule (cf. Rev. 5:10) and Satan will be bound from deceiving the nations (cf. Rev. 20:1-3). However, Isaiah gives the best *total* picture of what the kingdom will be like with more information than any other book in Scripture. This is the correct background one should know to understand Matthew's concept of the kingdom.

I. Political

A. Jerusalem

1. Capital of the earth (2:2b)
2. A safe refuge for people (14:32; 25:4; 26:1-4; 32:18; 33:20-24; 35:9; 60:18; 62:8-9; 66:12)
3. City of glory without unbelievers (33:24b; 35:8-10; 52:1-3, 6)
4. Accessible (11:15-16; 33:21; 35:8; 60:15)

B. Israel's Political Blessings

1. Enemies judged by Messiah (2:12-21; 24:21-23; 29:20-21; 45:14; 61:2; 66:24)
2. Exalted above the Gentiles (2:3; 14:1-2; 18:7; 49:22-23; 60:5, 14-17; 61:5-9; 62:1-4)
3. Serves as a nation of witnesses for God (44:8, 21)

C. Messiah's Rule

1. His Second Advent precedes the kingdom (60:2; 61:11)
2. Extent of his rule
 - a. Rules on David's throne as Davidic covenant fulfilled (4:2; 9:6-7; 16:5a)
 - b. Rules as King over the world (9:6-7; 11:3-5; 16:5; 24:21-23; 40:10)
 - c. Rules as King from Jerusalem (2:3; 24:23b; 33:17-22)
3. Nature of his rule
 - a. Rules gloriously (4:2; 24:23; 35:2; 40:5; 60:1, 2)
 - b. Rules wisely (11:2)
 - c. Rules meekly (42:3)
 - d. Rules righteously (32:1)
 - e. Rules nations with justice (9:7; 11:5; 16:5b; 32:1; 42:1, 4)
 - f. Rule unquestioned (11:4; 25:1-5; 29:17-21; 30:30-33; 42:13; 49:24-26; 66:14-19)
 - g. Rule in kingdom merges with eternal state (9:7; 33:20)

D. Other Rulers

1. Elders or rulers serve with Messiah in Jerusalem (24:23b; 32:1)
2. Judges serving as counselors (1:26)
3. Positions of responsibility given as rewards (40:10)

E. Worldwide peace rather than war (2:4; 9:4-7; 32:17-18; 55:12; 54:13; 60:18)

II. Physical

- A. Earth and heavens renewed (65:17; 66:22)
 - 1. Sun and moon
 - a. Light from both diminished in the Tribulation (13:10)
 - b. Sun still rises (41:25; 45:6; 59:19)
 - c. Moonshine equals the sun, which itself is seven times brighter (30:26)
 - d. Yet the sun and moon less intense and not harmful (24:23a; 49:10)
 - e. Both sun and moon finally eradicated in the eternal state (60:19-20)
 - 2. Land of Israel
 - a. Borders enlarged (26:15; 33:17; 54:2-3; 61:7)
 - b. Land rebuilt after destruction (32:16-18; 49:8, 19; 61:4-5)
 - c. Much rainfall and water in the desert (30:23-25; 35:1-2, 6-7; 41:17-18; 49:10b)
 - d. Broad rivers flowing from the temple (33:20-21)
 - e. Animals blessed with much food (30:23)
 - f. Crops abundant (27:6; 35:1-2, 6-7) with the Genesis 3:17-19; Romans 8:19-22 curse on the earth removed (11:6-9; 35:9; 65:25)
 - g. Verdant trees replace thornbushes and briars (55:13)
 - h. Mountain trees in previous desert wastelands (41:19)
 - i. Israel beautified and prosperous from the wealth of many nations (60:5; 61:6; 62:3; 66:10-12)
 - j. Glorified (60:1-9)
 - 3. Jerusalem
 - a. Topographical changes with temple mount at city's high point (2:2)
 - b. Cloud of smoke and pillar of fire protects Jerusalem (4:5-6)
 - c. Temple mount holy (11:9; 27:13; 56:7; 57:13; 65:25; 66:20)
- B. Humans living in unique circumstances
 - 1. Some Israelites living in glorified bodies after tribulation (26:19-20)
 - 2. Babies still born to those in mortal bodies (44:3; 61:9; 65:20, 23)
 - 3. Longevity of life where immaturity is rare but death is still existent (65:20)
 - 4. Food for people plentiful (30:23; 62:8-9; 65:21-22)
 - 5. Protection from harm with wild animals tamed (11:6-9; 35:9; 41:8-14; 65:25)
 - 6. Work existent but always protective (62:8-9; 65:21-23)
 - 7. Blind, deaf, lame, and mute all healed (29:17-19; 35:5-6)
 - 8. Illness in Jerusalem eradicated (33:24; 65:23)
 - 9. Death eventually destroyed in Jerusalem (25:7)

III. Emotional

- A. Strength replaces fear (35:3-4; 41:10, 13-14)
- B. Joy and gladness replace weeping, sorrow and sighing (9:1-4; 12:3, 6; 25:8-9; 30:29; 35:10; 42:10-11; 45:25; 52:8-9; 55:12; 60:15; 61:3, 7; 65:18-19; 66:10-11, 14)
- C. Israel's sentiment
 - 1. The name "Israel" replaced with the new names Hephzibah (Heb. "my delight is in her") and Beulah (Heb. "married"; 62:2)
 - 2. Israel no longer feeling shame (25:8; 29:22)
 - 3. Israel the praise of the earth (43:4; 62:7, 10) due to unique "marriage" to the LORD (54:1, 4-7; 62:5 NIV margin)
 - 4. Israel singing (14:7; 30:29; 42:10-11; 52:9)

IV. Intellectual

- A. Knowledge fills the earth based on the fear of the Lord (2:3; 11:9; 33:6)
- B. Knowledge of God's work seen in mountain trees flourishing in the desert (41:19)
- C. People taught by the Lord himself (49:10; 54:13)
- D. Teachers succeed in providing direction (30:20-21)
- E. People listen, understand, and articulate God's values (32:3-4)

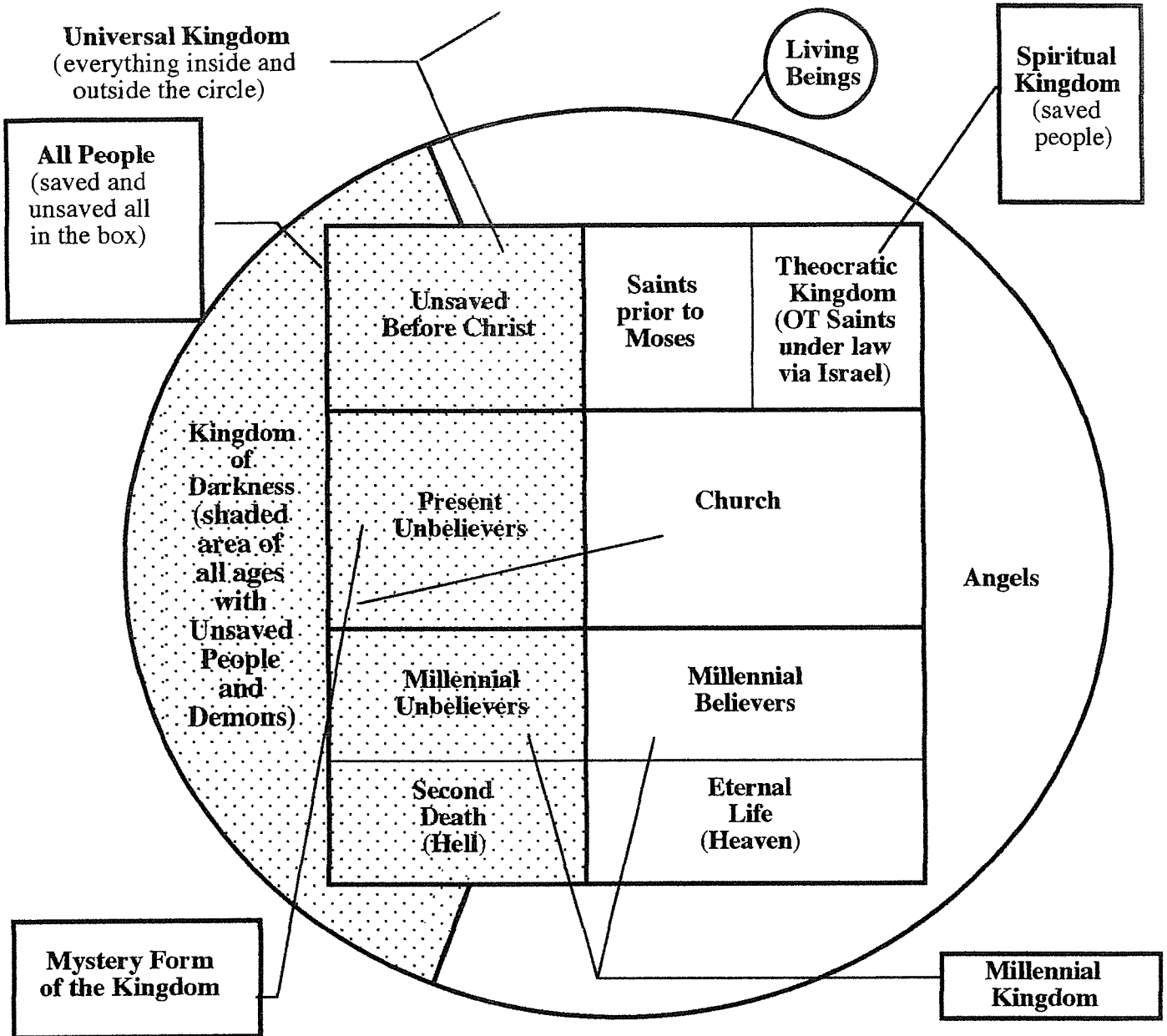
V. Spiritual

- A. Satan bound (14:15)
- B. Gentiles (Church)
 - 1. Converted (16:5; 18:7; 49:6; 55:5; 60:3)
 - 2. Disciplined for sin (19:19-22)
- C. Jerusalem
 - 1. Righteousness and holiness in the city (1:26-27; 4:3-4; 11:4-5; 35:8-9; 42:1-4; 52:1; 60:21; 61:3b) and desert (32:16)
 - 2. Justice in the city (29:18-24; 65:21-23) and desert (32:16)
- D. Israel's spiritual restoration
 - 1. Israel cleansed by God's judgment before the kingdom (1:25; 4:2-4; 29:1-4; 30:26b; 31:6-7)
 - 2. Israel reunited and regathered to the land (11:10-13, 15-16; 43:1, 5; 49:6; 61:4; 65:8-9)
 - 3. Israel victorious over enemies (2:12-21; 11:14; 24:21-23; 41:11-14; 45:14; 61:2; 66:14b)
 - 4. Israel free from oppression (14:3-6; 42:6-7; 49:8-9)
 - 5. Israel believing in Messiah (2:5; 10:20-22; 25:8-9; 26:2; 29:23; 40:9; 45:17, 25; 52:3, 6-7, 9-11; 54:7-10; 62:12)
 - 6. Israel forgiven, redeemed and righteous (1:25-27; 2:3; 4:3-4; 33:24; 44:22-24; 45:25; 48:17; 63:16)
 - 7. Israel blessed and rewarded by Christ (19:25; 40:10; 62:11; 61:8)
 - 8. Israel comforted by Christ (12:1-2; 40:1-2, 11; 49:12; 51:3; 65:18-19; 66:11-13)
 - 9. Israel filled/empowered by Holy Spirit as never before (32:15; 44:3; 59:21)
 - 10. Israel's covenants fulfilled (42:6; 49:8; 54:10; 61:8)
 - a. Abrahamic (19:25; 41:8-10)
 - b. Davidic (9:7; 11:1-2; 55:3)
 - c. Palestinian (11:11-16; 65:9)
 - d. New (32:15; 44:3; 49:6; 59:21; 66:22)
- E. Millennial worship
 - 1. Israel worshipping the true God (12:1-6; 25:9-26:19; 56:7)
 - 2. Jerusalem as capital of nations' (Gentile) worship (2:2-4; 11:12; 27:13; 30:29; 44:22-24)
 - 3. Whole earth knows God—at least initially (11:9b)
 - 4. Temple worship (56:5)
 - 5. Priests and Levites serving the Lord (61:6; 66:21)
 - 6. Animal sacrifices (56:7; 66:20-23)
 - 7. Monthly New Moon celebrations (66:23)
 - 8. Reinstitution of the Sabbath (56:4; 66:23)
- F. Millennium absorbed into eternity
 - 1. Kingdom age ends though salvation does not (51:6, 8)
 - 2. Prosperity forever as a sign of God's blessing (55:13)
 - 3. Temple eunuchs blessed forever (56:5)
 - 4. Both sun and moon finally eradicated in the eternal state (60:19-20)
 - 5. Divine covenant continues on to be fulfilled in eternity (55:3; 61:8)

Concluding Applications

- A. Since we will rule the world, we better start showing discernment now (1 Cor. 6:1-3)
- B. Since this world must last 1000 more years (Rev. 20:1-6), we should take good care of it.
- C. Work for Christ now before the 1000-year Sabbath comes with its restful service (Heb. 4:9-11).

The Kingdom Diagrammed



Aspect of the Kingdom

- Universal Kingdom*
- Spiritual Kingdom*
- Kingdom of Darkness*
- Unsaved Before Christ*
- Saints Before Moses*
- Theocratic Kingdom*
- Mystery Form*
- Church*
- Present Unbelievers*
- Millennium*
- Millennial Unbelievers*
- Millennial Believers*
- Second Death*
- Eternal Kingdom*

Description

- All creation of every age
- All saved of every age (white above)
- All unsaved of every age (dark above)
- Unbelievers prior to Christ's death
- Those with faith in God (e.g., Noah)
- God's rule over Israel as mediators
- Present saved & unsaved
- Saved between Pentecost & Rapture
- Unbelievers in Church Age
- All people of Millennium
- Unsaved of Millennium
- Saved of the Millennium
- Unbelievers in Hell
- Spiritual Kingdom in new creation

Scripture

- Ps. 145:13; 1 Chron. 29:12
- Heb. 12:22-24; Col. 1:13b
- Col. 1:13a
- Gal. 3:21-22
- Gen. 6:9; 15:6 (Abraham)
- Exod. 19:6
- Matt. 13:24-30, 47-50
- Matt. 13:38
- 2 Cor. 2:15
- Isa. 65:20
- Rev. 20:7-10
- Zech. 8:23
- Rev. 20:14
- Dan. 2:44; Rev. 21-22

The Davidic Covenant

I. Background

- A. Most Christians today can't understand the idea of Christ being king. This may be due to little Bible teaching on the subject and the decline of monarchies worldwide.
- B. But the kingdom of God is actually the key theme of the Bible—starting in Genesis 1 itself. Here God showed himself king over his newly created universe, and he also placed humans on earth to rule with him over creation (Gen. 1:26-27).
- C. After man sinned (Gen. 3) and relinquished his rule (at least partially) over to Satan (2 Cor. 4:4), God gave a three-part promise to Abraham (2000 BC)—to give him and his descendants their own **land**, to make them a great and blessed **nation**, and to make the children of Abraham the source of divine **blessing** to the whole earth (Gen. 12:1-3).
- D. Around 1000 BC, God promised David wonderful things to fulfill His covenant with Abraham (2 Sam. 7). Here God enlarged and confirmed the seed promises to Abraham.

II. God's Promises to David

- A. The David Covenant essentially promises an eternal throne to David. The Messiah, the Eternal King, will reign on David's throne "forever."¹ The key text is 2 Samuel 7:12-16. What can you learn here about God's promise to David? List these things below:
 -
 -
 -
 -
 -
- B. All kings who would rule Israel must come from David's line. Beginning with David's son Solomon, the kings of David's family did indeed rule, yet most were spiritual and moral failures disciplined by God (2 Sam. 7:14; cf. Ps. 89:29-37). But God still promised that the ultimate son of David, the Anointed One or Messiah, would someday bring worldwide peace from His throne in Jerusalem (Isa. 2:3; 9:6-7).
- C. The foundation for messianic theology lies in the hope that one day a Davidic king will meet the conditions and restore the full Davidic covenant (Jer. 33:14-22). Jesus Christ, ideal Davidic king, will fulfill the Davidic covenant with a truly eternal kingdom. Christ came to build the spiritual temple in the hearts of all who believe in Him (Eph. 2:19-22). At His Second Coming He will rule from David's throne (Matt. 19:28).
- D. The Davidic Covenant comes as part of a sequence of covenants in the Old Testament. These covenants—with Adam, Noah, Abraham, Moses, David, and Jeremiah—form the narrative structure of the Old Testament.

¹ 2 Sam. 7:13, 16; 1 Kings 2: 4, 45; 9:5; 1 Chron. 22: 8-10; 28:4-7; 2 Chron. 7:17-18; Ps. 89:3-4, 27-29, 34-37; 132:11; Isa. 9:6-7; 11:1, 10; Jer. 22:29; 23:5-6; 30:9; 33:20-21; Ezek. 34:23-25; 37:24-28; 43:6-9; Dan. 3:5; Hos. 3:5; Amos 9:11-12; Mic. 5:2, 4; Zech. 3:8, 9; 6:12, 13; 9:10; 12:8; 13:1; Matt. 1:1-18; Luke 1:30-33. These verses and this handout are adapted from a 2005 SBC class presentation.

III. Do You Agree or Disagree?

To explore your own ideas on this subject, answer any questions below that you can.

- A. Does the Church *replace* Israel as the people of God?
- B. If the Church is the “new Israel,” how then does God view *national* Israel today?
- C. If the Church is the “new Israel,” what will happen to God’s *land promises* to Israel?
- D. If the Church is the “new Israel,” does Israel have *any promises* awaiting fulfillment?
- E. Will the nation Israel be *reestablished* and restored under her Messiah?
- F. Are all the promises in the covenants *fulfilled* or do we still await their fulfillment?
- G. Is the kingdom *present or future*?

IV. Covenant and Dispensational Contrasts

<i>Issues</i>	<i>Covenant Theology</i>	<i>Dispensationalism</i>
<i>David Throne</i>	<i>Christ is the fulfillment of the Davidic promise and is reigning at the right hand of God now (Acts 2:30-36; 13:32-33; Ps. 2)</i>	<i>Christ is seated at the right hand of God, but His Davidic rule will not begin until He sits down on a literal throne in a literal Jerusalem on a literal earth (Luke 1:31-33)</i>
<i>Church & Israel</i>	<i>The Church is the new Israel. All promises to Israel are realized in the church (Gal. 3:28-29; Eph 2:11)</i>	<i>The Church has not replaced Israel. Israel will always have a future (Jer. 23:5-8; 31:35-40)</i>

V. What Does This Mean to You?

FOR FURTHER STUDY

Blaising, Craig A. *Dispensationalism, Israel and the Church: The Search for Definition*. Grand Rapids: Zondervan, 1992.

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Christmas for the Unexpected

One of the most amazing things about the first Christmas was that the Jews, who supposedly were eagerly awaiting their Messiah, largely missed the event. Only a handful of Jewish shepherds had a glimpse of the Baby Jesus. Ironically, it was the *Gentile* magi that sought long and hard to give this baby the worship he deserved. But who were these magi?

Most believers think of these wise men as coming from Mesopotamia (Babylon, Assyria, or Persia). This makes sense since the magi came “from the east” (Matt. 2:1) and these nations were geographically *northeast* of Israel. Also, Babylonians are known to be stargazers and the star the magi saw was “in the east” (Matt. 2:2).

However, three lines of evidence not often considered may indicate that the magi were in fact Arabs from the Arabian Peninsula *southeast* of Israel.¹

Their Location

Biblically speaking, the “east” was not Mesopotamia but land just east of Israel. Job lived in Uz and was deemed “the greatest of the people of the east” (Job 1:3). Some sources place Uz in the northeast near Syria,² while others place the region southeast of Israel in the land of the Edomites near Arabia.³ Perhaps both of these are true, but descendants of the son of Ishmael named Kedar (Gen. 25:13) became the Arabian tribe living south and southeast of Israel (Ezek. 27:21). Interestingly, these Arabs were called “people of the east” (Jer 49:28)!

In any event, magi from “the east” could not have come from Mesopotamia since Assyria, Babylonia and Persia were always called lands of the north (Jer. 1:13-15; 6:22; 25:9).

Their Gifts

Gifts given by the magi (Matt. 2:11) all came from Spice Trade route southeast of Israel. Isaiah wrote, “And all from Sheba will come, bearing gold and incense” (Isa. 60:6; cf. Ps. 72:10). Sheba was the land of present-day southern Saudi Arabia. Also, frankincense came only from southern Arabia, although it was sold throughout the Middle East. Further, the major source of gold in antiquity was not Mesopotamia but far south on the Arabian Peninsula in the land of Ophir that is present-day Yemen.⁴

¹ Much of the information in this study can be found in Tony Maalouf, *Arabs in the Shadow of Israel: The Unfolding of God’s Prophetic Plan for Ishmael’s Descendants* (Grand Rapids: Trade Paperback, Kregel, 2003).

² See Barry J. Beitzel, *The Moody Atlas of Bible Lands* (Chicago: Moody, 1985), 78-79. Here he follows the first-century Jewish historian Josephus, who placed Uz in Trachonitus northeast of the Sea of Galilee. A man named Uz descended from Aram in this region (Gen. 10:23; 1 Chron. 1:17; cf. son of Nahor in Gen. 22:21).

³ An Edomite named Uz lived in Seir southeast of Israel near Arabia (Gen. 36:28; cf. 1 Chron. 1:42), and Jeremiah listed Uz with nations of the south (Jer. 25:20). Lamentations 4:21 is the clearest verse of all: “Rejoice and be glad, O Daughter of Edom, you who live in the land of Uz.” Carl G. Rasmussen supports Uz being east Edom in *The NIV Atlas of the Bible* (Grand Rapids: Zondervan, 1989), 255.

⁴ See 1 Kings 9:28; 10:11; 22:48; 1 Chron. 29:4; 2 Chron. 8:18; Job 22:24; 28:16; Ps. 45:9; Isa. 13:12.

Their Role

One final indicator of Arab magi is the biblical pattern of threats against God's redeemer from the covenant community itself that find deliverance by Arabia! Joseph was threatened by his own brothers but then saved from death by Ishmaelites of Arabia who brought him to Egypt (Gen. 37:27-28; Acts 7:9-10). He went on to become a redeemer of the nation. Also, God later called Moses as deliverer, but Pharaoh tried to kill him after his murder of an Egyptian (Exod. 2:5). But opposition from Israel's own elders also contributed to force Moses to seek refuge in Midian of Arabia (Exod. 2:13-15; 5:21; Acts 7:25-29). God therefore used this area of Arabia to preserve the very deliverer of the Exodus. Even in the future tribulation, Israel will find refuge in the desert (Rev. 12:14), presumably in Arabia.

In other words, Scripture often notes how God raised up Arabs for his own purposes—even to save the people of God from death by their own countrymen! Such are the wonderful ways of our mighty God.

Arabs seeking the Jewish Messiah should cause us to ponder again the wonder of Christmas. The Jewish community largely missed their Messiah born right in their midst—only six kilometers south of Jerusalem—a short walk reached by horseback in but a few minutes. Do we also neglect to see that the *unlikely* people often respond most readily to Jesus during this time of the year? Who is *your* unlikely Gentile that God wants you to direct to the Saviour this Christmas?

Christmas Reflections from a Wise Man

Saturday, 3 December 2006 "Preaching With Flavour" Homiletics Seminar

Main Idea: Jews ignored Christ but Gentiles worshipped Him. How about you?

Part 1: Follow Star

Salam! I was asked to share some of my own experiences about a very unique birth. As far as I can remember, the story begins one starry night when I lived in Babylon...

OXO My work that night began as did any other. My colleagues and I at the observatory set about our
OOO task to discern movements of the heavenly bodies. Others before us had taught us how to predict the daily positions of the moon and sun—and they plotted the paths of the five planets one could see with the naked eye. And the 1000 plus stars we could see? They remained relatively stationary as they traversed the sky each night. Other magi before us had already plotted them into 12 configurations for each month of the year...

Then Sheshbazzar, my fellow astronomer, suddenly had a curious and wonderful look on his face. "Do you see it?" he said. "Do you see that star in the southwest coordinates? It's not on our charts!"

I looked intently where he had pointed. Sure enough, it was a star—at least it looked like a star—but it was so low and brighter than all the others. I noticed that it hung directly over the land of Israel. I asked, "Do we have anything in the library about a star at that location?"

"No, wait. The ancient Jewish scroll of Numbers quotes one of our own magi. Yes, one of our ancestors named Balaam was a diviner who talked about a star. Remember? He said:

'A star will come out of Jacob;
a scepter will rise out of Israel' [Num. 24:17]."

Sheshbazzar looked at me with curiosity, "A star will rise in Israel? How odd! And why the scepter?"

"Scepters go with kings!" I replied excitedly. "But isn't Israel under Herod's jurisdiction? He's ruled Israel for 33 years already. Why would the star appear now?"

"Ah!" my friend said. "A *new* king! Perhaps one has just been born! Maybe Herod just had a son!"

OOX "No, that wouldn't make sense," I said, "The Jews are looking for a descendant of *David* to be
OOO their king to free them from Rome. Herod is not a Jew but a collaborator with Rome. It must be another king..."

(Stops) Then it dawned on me. A miraculous star points to a *miraculous* birth—not just *any* birth. This new king of the Jews just born must be *from God*—the one the Jews have expected all these centuries! Perhaps he is divine Himself, for what human has a miraculous star attest to his birth?

"Something wonderful has happened this night!" I declared finally. "We must go at once to Israel to see this Babe with our own eyes—and offer the worship He is due!"

Part 2: Trip & Jerusalem

OOX We desired to leave soon but had to receive permission from the king, gather supplies and leave
OOO our work in the hands of reliable associates. Our entire entourage finally ready, we set out by "desert ship" toward the west, still seeing the star in the distance. You do know what a "desert ship" is, do you not? This we also called a camel.

I laugh when I see our journey depicted as three men trekking alone in the desert. Had we traveled in this manner, our gifts would have ended in the hands of bandits rather than the Christ! No, we were a *large* group traveling slowly near the rivers (not the desert) for over five months from Babylon to Israel—a long train of camels led by a donkey, for camels are much too stubborn to lead.

And some think us kings. I wish this had been the case! No, we were *searching* for the King!

OOO At any rate, the star still shone before us as we arrived at the hill country of Judea, but then, for
OXO some reason it disappeared. "Where should we go?" I asked. "Surely the king of the Jews would

be born in the capital city,” Beltezer replied. So at last we arrived at Jerusalem, bearing the dust of a thousand miles.

And what a stir we caused! We did not intend to make such commotion, but someone in our group disclosed our purpose—that we had come to worship the new king of the Jews.

We thought this was good news—so much so we bore the heat of the day for months. But we soon saw that Herod had not fathered another son recently. In fact, he recently had killed one of his ten wives and two sons. The saying began to be told that it was safer to be Herod’s pig than to be his son!

When Herod heard why we had come to Jerusalem, he called in the entire Sanhedrin for questioning. I understand that many of them thought they would all be executed on the spot, for when Herod got angry, heads flew. But when he asked where the Christ was to be born, they had an answer from Micah’s prophecy. The Messiah would be born in Bethlehem. In fact, this was common knowledge among all the people—at least any who went to synagogue—which certainly did not include Herod.

We had not intended on having an audience with Herod, but that very afternoon we were secretly ushered into his court for questioning. I must say, I was impressed and fearful at the same time. But he too was disturbed. In fact, Matthew notes that Herod was “troubled” or “shaken.”

XOO So Herod interrogated us, trying to sound objective and compassionate. We were treated quite well.
OOO But he seemed for some reason to be very concerned about the exact time the star appeared, though he did not tell us why. We told him it had been many months, and then he surprised us by actually encouraging us to go to Bethlehem. He told us to return and tell him the exact location so he could worship the child as well.

I thought we might have a Roman escort to Bethlehem. After all, it was only about a two-hour walk from Jerusalem. But I suppose Herod feared that this would cause an even greater stir in the city, so we were allowed to go by ourselves. Even more surprising was that not one of the members of the Sanhedrin desired to go. I remember thinking, “Aren’t any of these Jews interested in the birth of their king? After all, this is *their* king, not the king of us Gentiles! Will no one investigate this miraculous birth—the appearance for which Israel has awaited for centuries? Could it be that Jews are so caught up with their daily routine that they exert no effort to seek the very God of the Universe who is right near them?” This kind of news one should shout from the mountain!

Part 3: Bethlehem

XOO It was late, but we decided to go to Bethlehem anyway. As we were wondering how we would find
OOO an infant in Bethlehem, suddenly one of my fellow scholars shouted, “There it is again!” I looked up, and sure enough, the star had reappeared. In fact, it led us not only to Bethlehem but directly to the house we sought.

Soon a common-looking peasant woman invited us into her humble dwelling. With crude walls, woodworking tools, and sawdust everywhere, I almost felt it improper for us to give our lavish gifts of gold, incense, and myrrh. But we did. We bowed and worshipped a young toddler without hesitation.

The young couple was honoured by our visit. They had few visitors—only the lowest strata of society, shepherds. To my surprise, they asked us to stay the night—but we declined and stayed at an inn.

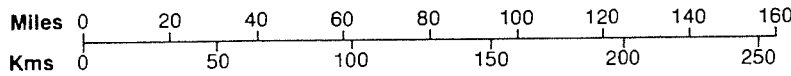
That night each of us had a dream—the same dream. God warned us not to return to Herod. I tell you, this was a relief! So we went back to Jericho through the back route and on to Babylon from there. Such a long journey for so short a visit! But all the way we marveled about the privilege of visiting the very God who had visited us. But what an irony! Those who lived closest to Bethlehem had missed this great privilege. Jews ignored Christ but Gentiles worshipped Him. How about you? The Jews who should have worshipped the newborn King ignored Him—but Gentiles like me embraced Him as God. Have you? They had no room in their hearts for Him—just as there was no room for Him months earlier at the inn.

Jesus' Infant Journeys, Baptism & Temptation

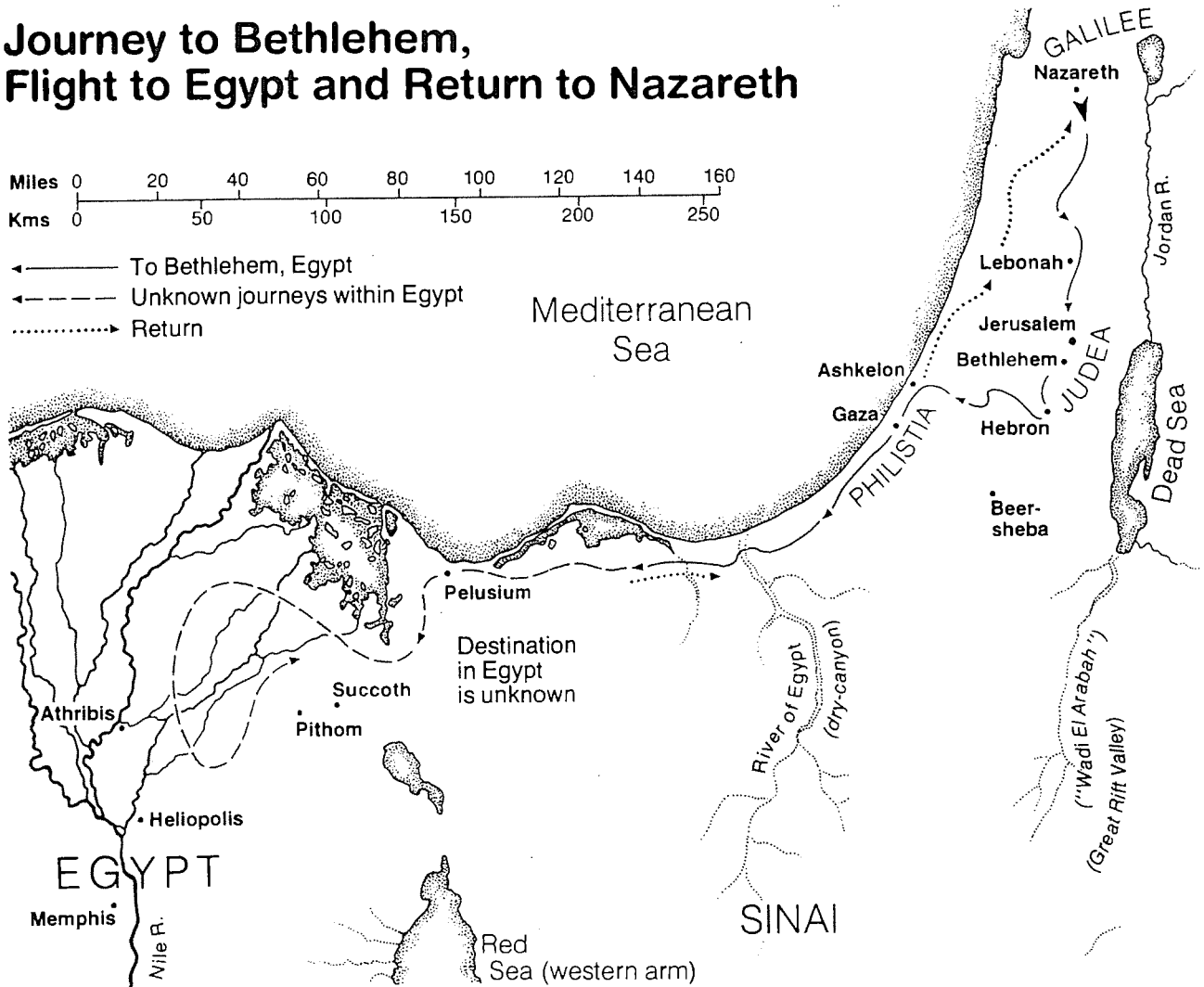
Bible Visual Resource Book, 183

Matthew

Journey to Bethlehem, Flight to Egypt and Return to Nazareth



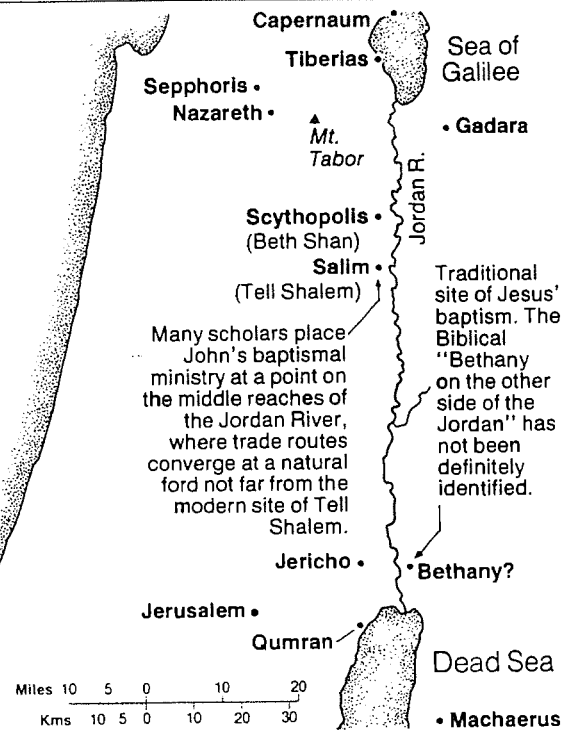
- ←——— To Bethlehem, Egypt
- ←----- Unknown journeys within Egypt
- Return



Jesus' Baptism and Temptation

Events surrounding Jesus' baptism reveal the intense religious excitement and social ferment of the early days of John the Baptist's ministry. Herod had been rapacious and extravagant; Roman military occupation was harsh. Some agitation centered around the change of procurators from Gratus to Pilate in A.D. 26. Most of the people hoped for a religious solution to their low political fortunes, and when they heard of a new prophet, they flocked out into the desert to hear him. The religious sect (Essenes) from Qumran professed similar doctrines of repentance and baptism. Jesus was baptized at Bethany on the other side of the Jordan (see Jn 1:28). John also baptized at "Aenon near Salim" (Jn 3:23).

The temptation took place in (1) the desert region of the lower Jordan Valley, (2) a high mountain (possibly one of the abrupt cliffs near Jericho that present an unsurpassed panorama) and (3) the pinnacle of the temple, from which the priests sounded the trumpet to call the city's attention to important events.



The Parables of Matthew 13

Adapted from Mark L. Bailey, Dallas Theological Seminary

Only after the Jewish leaders attributed Christ's power to Satan (Matt. 12) did He begin to hide truth from them through parables (13:3, 10-11). These parables in Matthew 13 show that, due to the nation's rejection of the King, the kingdom would not come at that time in its political form. Why not? There was one unfulfilled requirement of the nation—repentance. The OT often noted that the nation must be a believing nation for the kingdom to begin (Deut. 30:1-10; Jer. 31:34; cf. John 3:3-5; Rom. 11:26-27). Thus Jesus began to explain how the kingdom would first come in a form unforeseen ("mystery") by the OT (i.e., spiritually before physically).

PARABLES BY THE SEA (outside the house to the multitudes)

1. **THE SOILS** (13:3-9, 18-23) *Planting*
Issue: Why have Israel and the leaders rejected the Messiah?
Main Idea: Productivity is determined by receptivity, which is a heart issue.
2. **THE TARES** (13:24-30, 36-43) *Planting*
Issue: What accounts for the false religiosity in the world?
Main Idea: Satan sowed a counterfeit kingdom in the world which will not be fully revealed until the judgment.
3. **THE MUSTARD SEED** (13:31-32) *Growth*
Issue: Will this interadvent kingdom survive?
Main Idea: Though starting small, the new program will grow to world-wide dimensions.
4. **THE LEAVENING PROCESS** (13:33) *Growth*
Issue: How will this new kingdom grow?
Main Idea: The kingdom will grow from an internal dynamic (Holy Spirit), not from external organisation (Judaism).

PARABLES IN THE HOUSE (inside the house to the disciples)

1. **THE HID TREASURE** (13:44) *Value*
Issue: How valuable should this new-found program of God be to us?
Main Idea: God's kingdom is so valuable a man should give up everything to be part of it.
2. **THE PEARL MERCHANT** (13:45-46) *Value*
Issue: How valuable is this kingdom to Christ?
Main Idea: The kingdom was established though Christ's total self-sacrifice.
3. **THE DRAGNET** (13:47-50) *Responsibilities*
Issue: How wide should the invitation to the kingdom be made?
Main Idea: Evangelism should be done without discrimination.
4. **THE HOUSEHOLDER** (13:52) *Responsibilities*
Issue: What are the responsibilities of disciples in the kingdom?
Main Idea: Edification/teaching should include both the Old and the New truths about the kingdom program of God. (One key new truth is the church age composed of Jews and Gentiles without discrimination—a truth not taught in the OT; Eph. 3:3-6, 9 vs. Zech. 8:23.)

The King and His Matthew 13 Parables

Development of the Kingdom Idea from the OT to NT

I. What Kind of King is Jesus?

- A. What did it mean to be “king of the Jews”?
 - 1. He would rule over an earthly kingdom only?
 - 2. He would rule over a spiritual kingdom only?
 - 3. He would rule over both an earthly and spiritual kingdom?
- B. The OT concept is one of two ages (cf. “Isaiah’s Eschatology” in OTS, 469)
 - 1. The “present age” was the time when Gentiles ruled over Jews.
 - 2. The “age to come” would be the time when Jews would rule over Gentiles after the coming of Messiah (cf. Esch, 119a B.2).
- C. What the first century Jews had forgotten was that Messiah’s kingdom would not come until there was national repentance of the Jews (Deut. 30:2) who believed in Messiah (cf. Esch, 119c D.5-6).
- D. So what would happen when the Messiah came but the Jewish nation rejected Him?

II. The Matthew 13 Parables

- A. Context: The Jewish leaders on behalf of the nation have just rejected Jesus in Matthew 12 by attributing his miracle-working power to Satan. In response, Jesus no longer spoke of the nearness of the kingdom. In Matthew 13 He also began to hide some truths in parables in order not to give more light to those who already had decided to disbelieve (13:11b, 12b-15) while giving new truths to believers (disciples) about the kingdom in parables (13:11a, 12a, 16-17).¹ But what were these new teachings?
- B. Views on the Interpretation of the Parables²
 - 1. Some say the instruction was *for Jews only* since the church idea only came with Paul. This ultradispensationalist concept denies teaching of the church in Matthew 16 and neglects teaching that many Gentiles will also participate in the kingdom (Matt. 8:11).
 - 2. Others say the parables corrected the people’s wrong, earthly concept of the kingdom to show them that it was *spiritual only*. This amillennial view neglects to see that elsewhere Jesus taught his men a very earthly concept of the kingdom (Matt. 19:28; 20:20-23; Acts 1:6-7), which was the same concept taught in the OT.

¹ Of course, he had already spoken some in parables before this time (7:24-27; 9:16-17; 11:16-19; 12:29) and would still “continue to address his critics with more straightforward language (15:3-7; 16:2-4; 19:4-9, 17-22; and much of chaps. 21-23)” (Craig L. Blomberg, *Matthew*, New American Commentary [Nashville: Broadman, 1992], 212).

² Surveyed by Stanley D. Toussaint, *Behold the King* (Portland, OR: Multnomah, 1980), 172-76.

3. Still others see Jesus changing the concept of the OT kingdom to include *Christendom* as a “mystery form” of the kingdom that includes many who claim the name of Christ but are actually lost (many Protestants, Catholics, cults, etc.). This is taught by amillennialists and premillennialists alike, yet the text speaks not of a “mystery form” but rather of “mysteries of the kingdom” (Matt. 13:11), meaning previously unrevealed truths. This seems better than Jesus changing the meaning or nature of the kingdom, especially since the kingdom is populated only by believers (Matt. 5:3, 10, 20; 6:33; 7:21; 11:11; 18:3) and in Matthew the kingdom is always millennial.
4. Probably the best view is that the parables *reveal new truths about the kingdom* concerning its establishment, preparation for it, etc. It is true that many elements here are consistent with the OT such as a judgment preceding it (13:30; cf. Dan. 7:21-27), rewards for the righteous (13:30, 41-42; cf. Dan. 12:2-3), etc. However, some new truths are revealed in Matthew 13:³
 - a) The disciples knew from the OT that Israel would accept the Messiah’s reign over the kingdom but they didn’t know it would initially be rejected (13:3-9, 18-23).
 - b) The disciples knew from the OT that the kingdom would be huge but they didn’t know it would start so small (13:31-32).
 - c) The disciples knew from the OT that the kingdom would include the righteous but they didn’t know its initial stage would include unbelievers who professed Christ (13:24-30, 36-43, 47-50).
 - d) Most significantly, in light of his rejection by Israel, Jesus was teaching a wholly new inter-advent age never predicted in the OT—the Church Age (13:52; cf. Eph. 3:3-6, 9).

III. Discussion Questions:

- A. How does viewing the kingdom as primarily an age to come on earth change your perspective on your Christian life now?
- B. Why do you think Jesus spoke in parables when he could have spoken so clearly otherwise? How does this apply today?

³ Adapted from Louis A. Barbieri, “Matthew,” in *The Bible Knowledge Commentary*, eds. John F. Walvoord and Roy B. Zuck (Wheaton: Victor, 1983), 52.

Jerusalem

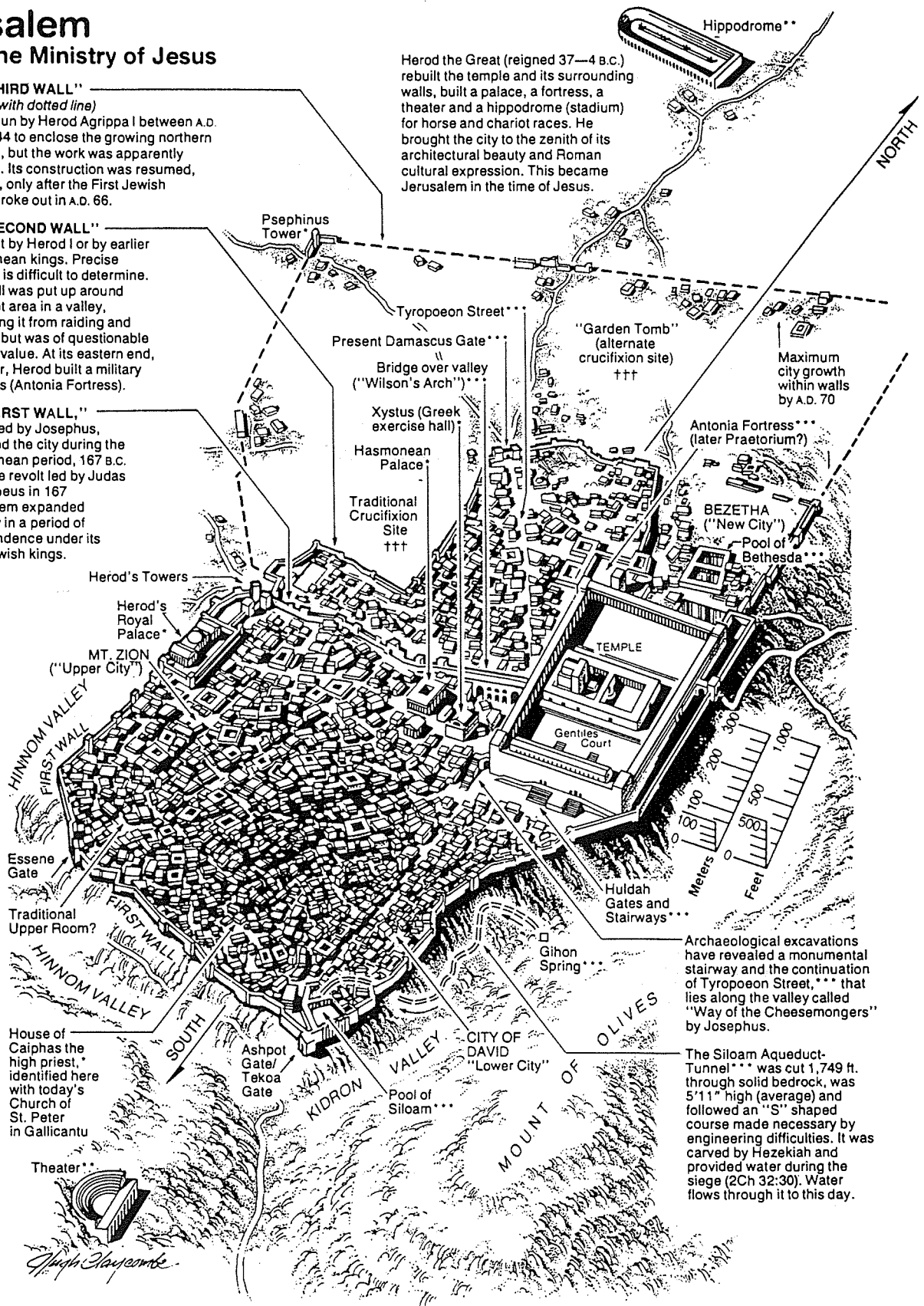
During the Ministry of Jesus

The "THIRD WALL" (shown with dotted line) was begun by Herod Agrippa I between A.D. 41 and 44 to enclose the growing northern suburbs, but the work was apparently stopped. Its construction was resumed, in haste, only after the First Jewish Revolt broke out in A.D. 66.

The "SECOND WALL" was built by Herod I or by earlier Hasmonean kings. Precise location is difficult to determine. This wall was put up around a market area in a valley, protecting it from raiding and looting, but was of questionable military value. At its eastern end, however, Herod built a military barracks (Antonia Fortress).

The "FIRST WALL," so named by Josephus, encircled the city during the Hasmonean period, 167 B.C. After the revolt led by Judas Maccabeus in 167 Jerusalem expanded steadily in a period of independence under its own Jewish kings.

Herod the Great (reigned 37—4 B.C.) rebuilt the temple and its surrounding walls, built a palace, a fortress, a theater and a hippodrome (stadium) for horse and chariot races. He brought the city to the zenith of its architectural beauty and Roman cultural expression. This became Jerusalem in the time of Jesus.



Archaeological excavations have revealed a monumental stairway and the continuation of Tyropeon Street, *** that lies along the valley called "Way of the Cheesemongers" by Josephus.

The Siloam Aqueduct-Tunnel *** was cut 1,749 ft. through solid bedrock, was 5'11" high (average) and followed an "S" shaped course made necessary by engineering difficulties. It was carved by Hezekiah and provided water during the siege (2Ch 32:30). Water flows through it to this day.

* Location generally known, but style of architecture is unknown; artist's concept only, and Roman architecture is assumed.
 ** Location and architecture unknown, but referred to in written history; shown here for illustrative purposes.
 *** Ancient feature has remained, or appearance has been determined from evidence.

Buildings, streets and roads shown here are artist's concept only unless otherwise named and located. Wall heights remain generally unknown, except for those surrounding the Temple Mount.
 DEEP VALLEYS on the east, south and west permitted urban expansion only to the north.

Does the Law of Moses Apply to Me?

Summarizing the Five Main Views on the Law and the Christian*

Should you as a Christian tithe? work on Saturday? charge interest to Jews? eat meat and drink milk in the same meal? The Pentateuch addresses these, but believers today debate whether the law applies to believers today. This chart summarizes five views on this crucial issue.

	Theonomic Greg Bahnsen	Reformed Willem VanGemenen	Weightier Issues Walter C. Kaiser	Modified Lutheran Douglas J. Moo	Dispensational Wayne G. Strickland
What is the Law?	Same definition as the views 3-5	God's oral or written instructions since creation	The whole Mosaic law given in the Pentateuch (Genesis to Deuteronomy) but also amplified in the rest of the Old Testament		
Who is the Law for?	The Elect (Israel = Church)	All mankind (Israel = Church)	Believers (Israel and Church)	Believers (Israel and Church)	Israel only (Israel ≠ Church)
Which parts of the Law apply today? • "Moral law" (i.e., Decalogue or 10 Commandments)	All moral laws apply to people of God only in every age; therefore, all elect persons since creation should observe either the Jewish Sabbath (Saturday, before Christ) or "Christian Sabbath," (Sunday, after Christ)	All moral laws apply to believers and unbelievers of every age (e.g., all persons—including unbelieving Gentiles since creation—should observe the Sabbath or "Christian Sabbath," being Sunday)	All moral laws that stem from God's character: • 10 Commandments • Leviticus 18–19 (sex) (i.e., Sabbath is required since Israel's nationhood and prohibited sexual practices still apply)	As with dispensationalists, the Mosaic law is abolished in its entirety; however, its moral content provides good guidelines for Christian living, though Christ holds the final say through the ministry of the Holy Spirit in believers today; Sabbath obedience is not consistently applied (?)	God's "moral law" before Moses is now called the "law of Christ" (Gal. 6:2) and governs believers through the Spirit's new covenant indwelling; The Law does not easily divide into "parts" and is done away with in its entirety (Rom. 7:1-6; 1 Cor. 9:19-21; Heb. 8:13), including the Sabbath (Col. 2:16-17)
• Civil laws? (i.e., judicial law)	All apply (e.g., laws today should require death for adultery)	Some apply (e.g., still tithe and don't charge believers interest)	Judicial <i>principles</i> (not laws) apply since moral laws underlie all judicial and ceremonial laws	Only principles apply now as the Mosaic law was given only to Israel	None apply as these regulated Israel alone (but principles such as love and compassion still apply)
• Ceremonial laws?	All five views agree that ceremonial aspects such as the sacrificial system and Jewish priesthood are now fulfilled in Jesus Christ				
What is the relationship of the Abrahamic Covenant to Mosaic Covenant?	Both are God's "covenant of grace." They consist of the same substance of God's saving relationship which makes the MC still apply today	MC was added to the AC; both still apply though they are similar in substance but different in form and purpose	MC was given specifically to Israel but its moral principles are still relevant to all believers under the AC	Like dispensationalists, MC was conditional but AC was not; MC as a temporary framework prescribed terms of obedience for Israel in Law period	MC regulated Israel's life so she could experience the blessings of the AC, but MC is no longer operative as it is fulfilled in Christ

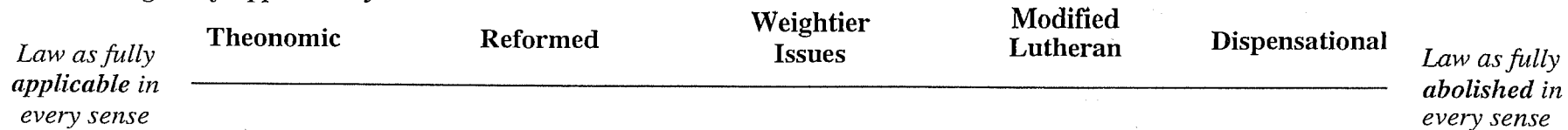
* This chart summarizes Stanley N. Gundry, ed. *Five Views on Law and Gospel* (Grand Rapids: Zondervan, 1996), where each author presents his view and responds to the other four views. Generally speaking, views 1-2 are similar as both are Reformed (stressing continuity between the NT and OT) and these stand against views 3-5 which are alike in stressing discontinuity. In my opinion, the dispensational view has the most to commend it as law in the NT is never broken into component parts and this view clearly distinguishes Israel from the church. Further, it is inconsistent to change the Sabbath (Saturday) to Sunday but not apply the OT penalties for Sabbath-breaking today (i.e., death by stoning; cf. Exod. 31:14-15; 35:2).

Does the Law of Moses Apply to Me? (2 of 2)

Evaluating the Five Main Views on the Law and the Christian

	Theonomic Greg Bahnsen	Reformed Willem VanGemenen	Weightier Issues Walter C. Kaiser	Modified Lutheran Douglas J. Moo	Dispensational Wayne G. Strickland
Strengths	<ul style="list-style-type: none"> • Continuity between the OT and NT upheld • Desires ethics to relate to all of life • Sees positive aspects of the law 	<ul style="list-style-type: none"> • Continuity between the OT and NT upheld • Notes Mosaic law's foreshadowing of Christ • Sees a convicting role of the law today for unbelievers 	<ul style="list-style-type: none"> • Biblical support for some law aspects (i.e., moral) being weightier than others (Matt. 23:23) • Holiness Code of Leviticus 18–19 stem from nature of God 	<ul style="list-style-type: none"> • Accounts for new covenant emphases under the Law of Christ (Gal. 6:2) • Says OT laws repeated in the NT are applicable • Applies law principles today 	<ul style="list-style-type: none"> • Biblical in that Mosaic law began at Sinai and ended with Christ's death as a temporary custodian or tutor (Gal. 3:19, 24-25) • Clearly distinguishes between Israel and church • Advocates continued guidance in law of Christ
Weaknesses	<ul style="list-style-type: none"> • Dividing law as moral, civil & ceremonial not biblically supported • Misguided to apply godly commands to unregenerate man • All "law" need not be Mosaic (natural law and law of Christ also exist) • The NT never applies the OT to civil matters • Law condemned man (2 Cor. 3:9) 	<ul style="list-style-type: none"> • Dividing law as moral, civil & ceremonial not biblically supported • Use of "law" in differing ways inconsistent & confusing • Requiring Sabbath for today contradicts NT (Col. 2:16-17) • Unclear if moral law became law of Christ • Merges Israel and church 	<ul style="list-style-type: none"> • Dividing law as moral, civil & ceremonial not biblically supported • Arbitrary to pick and choose which parts of the law are required • Choice of Decalogue and Lev. 18–19 too narrow for moral law 	<ul style="list-style-type: none"> • Seeks to teach the indivisibility of the law while upholding its moral content • Too extreme to claim that the law has absolutely no purpose today • Fails to see the gospel in the OT by demarcating Law and Gospel into distinct, discontinuous eras 	<ul style="list-style-type: none"> • Distinguishing law's revelatory aspects (eternal, revealing God's nature) from regulatory (temporary, ruled Israel) makes distinctions within an inseparable code— if the OT law is essentially a unity, then why divide it into two parts? • The law is not nullified but actually upheld by faith (Rom. 3:31)

*Spectrum on Degree of Applicability**



* Adapted from Lee Hwee Chin, "The Applicability of the Law Today," unpublished research paper for the course "Old Testament Survey," Singapore: Singapore Bible College, 2001), 1.

Should Christians Follow the Ten Commandments?

Adapted from my 1990 dissertation, "The Eschatological Significance of the Sabbath," Dallas Seminary, 148-53

Despite the popularity of the belief that the Law is presently valid for believers, the New Testament treats the entire law as abrogated.¹ This is a major tenant of the Book of Galatians, written in response to the error of supposing that some of the law was still in effect. Paul's readers were falsely lead into believing that *most* of the law was abrogated (e.g., the sacrificial system, dietary laws, etc.) but *certain* laws remained, circumcision in particular. Paul forcefully took issue with such teaching:

Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law (Gal. 5:2-3).

The issue to be emphasized here is Paul's view of the law as a whole. His point is that if one is required to keep *any* part of it, he is obligated to keep *all* of it. Conversely stated, if the believer is free from the law, he is free from *all* of it. This applies whether the part referred to is circumcision, the Sabbath, or any other part.²

The Pauline epistles uphold the abolishment of the *entire* law, not only part of it. Paul affirmed emphatically that believers are dead to the law (Rom. 7:1-6) and not under its rule (Rom. 6:14; Gal. 3:19, 23-29; 4:25, 31; 5:18). This is because Christ is the fulfillment (cf. Matt. 5:17-18) and termination or end of the law (Rom. 10:4) since His death abolished the law (Eph. 2:15). Further, Paul taught that the Mosaic Covenant has passed away (2 Cor. 3:6-11) and that the Abrahamic Covenant both preceded and followed the period of the law since the law served only temporarily (Gal. 3:14-25). The result is that "now that faith has come, we are no longer under the supervision of the law" (Gal. 3:25). Also, "the fact that God has (manifestly) accepted Gentiles as sons demonstrates that the period of the law is at an end; the custodian has finished his task and the son has become an heir (4:1-6)."³ Finally, in 1 Corinthians 9:20 Paul very clearly declares himself free from the law:

To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law.

Paul could not have stated more clearly that he was not under the law. He makes the same claim for his Roman readers as well: "you are not under law, but under grace" (Rom. 6:14). The preceding verses represent only a select group of passages that indicate that the law has been abolished and thus has no jurisdiction over the believer. Indeed, when comparing the Mosaic dispensation with "the dispensation in Christ, Paul found the former, glorious as it had been, to be worthless."⁴

Paul and the Decalogue

While many passages have been cited above to show the end of the law, those most pertinent to the present study are two texts specifically pointing to the end of the Ten Commandments in the present age. The first text is Romans 7. Here Paul emphatically states that the believer has died to the law by being joined to Christ (v. 4) with the result that he is released from the law (v. 6). His following illustration specifies this "law" as the Decalogue by referring to the tenth commandment which prohibits coveting (vv. 7f.). The purpose of this prohibition was to reveal Israel's inability to obey the law of God. Specifically, Paul claims freedom from the law because it has already fulfilled its purpose in revealing sin. Further, since the Decalogue is an essential

¹Douglas J. Moo, "Jesus and the Authority of the Mosaic Law," *JSNT* 20 (February 1984): 3-49; Roy L. Aldrich, "Causes for Confusion of Law and Grace," *BS* 116 (July-September 1959): 221-29; id., "Has the Mosaic Law Been Abolished?" 322-35; id., "The Mosaic Ten Commandments Compared to Their Restatements in the New Testament," *BS* 118 (July-September 1961): 251-58.

²One may object to this reasoning based upon that fact that Paul used circumcision (in the so-called ceremonial law) rather than the Sabbath (in the so-called moral law), but Paul's teaching on the present applicability of the Ten Commandments is noted later in this discussion.

³Douglas R. de Lacey, "The Sabbath/Sunday Question and the Law in the Pauline Corpus," in *From Sabbath to Lord's Day: A Biblical, Historical, and Theological Investigation.*, ed. D. A. Carson, 159-95 (Grand Rapids: Zondervan, 1982), 166.

⁴E. P. Sanders, *Paul, the Law, and the Jewish People* (Philadelphia: Fortress Press, 1983), 144.

unity, the abolition of one of its commandments (coveting) shows the abolition of them all.⁵ In other words, since his illustration denotes that believers are free from *one* of the Ten Commandments, and the Decalogue is a unity, it follows that believers are also free from *all* of the commandments, which includes the Sabbath.

Second Corinthians 3 is a second passage which even more clearly shows the believer's freedom from the Ten Commandments. In this chapter Paul contrasts his apostolic authority as a minister of the New Covenant with that of his opponents at Corinth who, by implication, were ministers of the Old Covenant (cf. 2:17; 3:14). One reason the New Covenant is more glorious than the Old is because this New Covenant is internal, written on men's hearts through the Person or activity of the Spirit (3:3b).⁶ Conversely, the Old Covenant was engraved upon tablets of stone (3:3, 7). The crucial issue here is *what* was written on stone in the Old Testament. Was it the entire law? No, only the Ten Commandments were engraved upon the tablets at Sinai (Deut. 4:13; 5:22).⁷ In other words, Paul equates the Old Covenant with the Decalogue.⁸ This law had a fading glory (i.e., lacked permanent validity)⁹ "because only in Christ is it taken away" (v. 14b). Therefore, since Paul contrasts his continuing ministry of blessing with the ministry of cursing in the Ten Commandments, he in effect teaches the abolishment of the Decalogue as a system by which one should live, including the Sabbath.¹⁰ That the Sabbath is included within this abolished Decalogue also finds support in that the death penalty for disobeying the Ten Commandments is never enforced in the New Testament.¹¹ It is inconsistent to argue for the continuance of the Sabbath requirement in the present age without a continued penalty for neglecting it.

⁵This is certainly not to say that believers are now free to covet, for this is prohibited elsewhere in the New Testament (e.g., James 4:2). What Paul means is that the prohibition of coveting in the Decalogue revealed man's inability to follow God's commands.

⁶Bernardin Schneider, "The Meaning of St. Paul's Antithesis 'The Letter and the Spirit,'" *CBQ* 15 (1953): 193-207.

⁷Charles Hodge, *A Commentary on 1 & 2 Corinthians*, GCS, 428. See also Exodus 24:12; 31:18; 32:15-16 for other verses mentioning the tablets. Many argue that Paul's reference to "tablets of stone" serves as a figurative designation for the entire law or Old Covenant (e.g., Victor Paul Furnish, *II Corinthians*, AB, 200; Bultmann, 73-75; Frederick W. Danker, *II Corinthians*, ACNT, 54; Colin Kruse, *The Second Epistle of the Paul to the Corinthians*, TNTC, 91-93; Knofel Staton, *Second Corinthians*, SBS, 56-57). However, the passage compares in graphic terms the actual writing (content) on the cold, external tablets with that "written" on the warm, internal heart; thus, the comparison drawn is between the Decalogue and that which replaces it—the work of the Spirit in the inner man. However, even if the tablets represent the *entire* law (the Old Covenant is the implied contrast in verse 6 and specifically mentioned in verse 14), this still argues for the abolition of the Sabbath as part of that law.

⁸De Lacey, "The Sabbath/Sunday Question and the Law in the Pauline Corpus," 167.

⁹Ernest Best, *Second Corinthians*, Interp., 31.

¹⁰Even Paul's statement that circumcision is nothing but rather what matters is "keeping the commandments of God" (1 Cor. 7:19) is inadequate proof that believers are to keep the Ten Commandments. There is no evidence that ἐντολῶν θεοῦ ("commandments of God") refers exclusively or even primarily to the Decalogue (C. K. Barrett, *I Corinthians*, 169; de Lacey, "The Sabbath/Sunday Question and the Law in the Pauline Corpus," 176). Objection to the preceding presentation of Paul's view of the Decalogue may also be based upon his appeal to the fifth commandment in Ephesians 6:1-3. However, here the primary motive for children obeying their parents is not the Decalogue, but because this is part of one's calling in Christ (4:1) and is right (v. 1b). The appeal to the Ten Commandments is at best a third motivation (ibid., 176).

¹¹For an evaluation of the penalties for each of the Ten Commandments, see Aldrich, "The Mosaic Ten Commandments Compared to Their Restatements in the New Testament," 251-58. He shows how the believer is not under the Decalogue, but instead "he is under the eternal moral law of God which demands far more than the Ten Commandments. It calls for nothing less than conformity to the character of God" (p. 257).

Fulfilling the Law (Matt. 5:17-18)

The preceding four pages in these notes explain the end of the Law at the death of Jesus. However, some problem texts seem to indicate the continuity of the law and the Ten Commandments. The most quoted verses in this respect are Christ's words in Matthew 5:17-18:

Do not think that I have come to abolish the Law and the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.

At first glance, it appears that Jesus said the law would be in effect until the new heavens and the new earth. Equally difficult is Paul's statement in Romans 3:31 that faith does not nullify the law, but rather, one should "uphold the law." This law is deemed later in Romans as "holy, righteous, and good" (7:12). Similarly, Paul expresses a positive attitude towards law keeping in Galatians 1:14 and Philipians 3:4-6.

A closer look indicates that the above passages can be reconciled with the many texts that indicate the abolishment of the law in the present age. First, the proper interpretation of what Jesus meant in Matthew 5:17-18 must be addressed.¹² In light of the fact that Jesus seems to have abrogated the entire law by His abrogation of the laws of clean and unclean (Mark 7:19), one could rightly wonder how He came not to abolish the law. Some suppose that He abolished only the ceremonial and civil law while confirming the moral law,¹³ but this fails to account for the continuance of the all-inclusive "not the smallest letter, not the least stroke of a pen" (v. 18; NASB).

The proper interpretation of Jesus' statement lies in considering exactly what Jesus said would not be abolished. Actually, He did not refer to the Law (Mosaic Code); He said He came not to abolish the "Law or the Prophets." The formula "the Law and/or the Prophets" refers not to a moral, ceremonial, or civil code, but was a common designation by the Jews of Jesus' day to refer to the Old Testament canon as a whole.¹⁴ Therefore, in this saying Christ claimed that He did not come to abolish the Old Testament as canon. Paul agreed that in the new dispensation the Old Testament would continue to be relevant for teaching, rebuking, correcting and training in righteousness (2 Tim. 3:16); therefore, the time in which Israel was related to God by the Torah would cease with John (Matt. 11:13). Rather than setting aside the Scripture as His opponents accused, Christ came to carry it out in full obedience; the Old Testament pointed to Him as the One who would completely fulfill God's commands.¹⁵ Therefore, the issue here is not how long the law would remain in effect as the guiding covenant for Israel. Rather, the issue is whether the Old Testament would remain authoritative as canon. With this interpretation in mind, Jesus' claim here is completely consistent with the abrogation of the law taught in the rest of the New Testament.

¹²For a discussion of critical viewpoints on this verse see D. A. Carson, "Matthew," EBC, 8:142-44; W. D. Davies, "Matthew 5:17, 18," in *Christian Origins and Judaism*, 31-66.

¹³For example, see David Wenham, "Jesus and the Law: an Exegesis of Matthew 5:17-20," *Themelios* 4 (1979): 92-96.

¹⁴Matt. 7:12; 11:13; 22:40; Luke 16:16; John 1:45; Acts 13:15; 24:14; 28:23; Rom. 3:21. Other designations include "the Law of Moses and the Prophets and the Psalms" (Luke 24:44) or simply "Law" (Matt. 5:18; John 10:34; 12:34; 15:25; 1 Cor. 14:21; cf. Carson, EBC, 8:142; D. Martyn Lloyd-Jones, *Studies in the Sermon on the Mount*, 1:184, 187; Richard E. Clark, "An Exegesis of the Ten Commandments," Th.M. thesis, Dallas Theological Seminary, 1972, 68-69).

¹⁵This interpretation is consistent with Matthew's use of πληρώω ("fulfill"; e.g., Matt. 2:15; 11:13), which refers to the prophetic nature of the Old Testament. When Christ came as the eschatological fulfillment of the Law, "the Law lost its main function of pointing ahead; it ceased to hold the center of the stage. Jesus, not the Law, is now the center of the Christian's (and Mt's) attention, devotion, and obedience—and that includes moral observance" (John P. Meier, *Law and History in Matthew's Gospel*, 87). For elaboration of this view see Carson, EBC, 8:143-44; Lloyd-Jones, 1:185-86; Robert Banks, "Matthew's Understanding of the Law: Authenticity and Interpretation in Matthew 5:17-20," *JBL* 93 (1974): 226-42, esp. 242; Moo, "Jesus and the Authority of the Mosaic Law," 3-49.

Chiastic Structure in Matthew

Adapted from Gary W. Derksen, "Matthew's Chiastic Structure and Its Dispensational Implications," *Bibliotheca Sacra* 163 (Oct-Dec 2006): 423-37 (esp. p. 426)

Another way to see Matthew's arrangement of material is to see him repeating earlier elements of his gospel in reverse order (called a "chiasm," after the Greek letter "chi" that looks like our letter "X"). Thus the first section A below parallels the last section called A' (A prime), and likewise B matches B' in the second section and the second-to-last sections. Why this structure? This makes the central element (F) the focal point of the gospel: to highlight how Israel's rejection of the kingdom has delayed the earthly kingdom for the nation until later when Jews repent. This chiastic structure was a common literary tool in biblical times to show the reader the central teaching of a piece of literature.

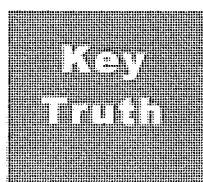
A. Demonstration of Jesus' Qualifications as King (1-4)

B. Sermon on the Mount: Who Can Enter His Kingdom (5-7)

C. Miracles and Instruction (8-9)

D. Teaching the 12: Authority/Message for Israel (10)

E. Opposition: Israel Rejects King (11-12)



F. Parables of Kingdom: Kingdom Postponed (13)

E.' Opposition: Israel Rejects King (14-17)

D.' Teaching the 12: Authority/Message for Church (18)

C.' Miracles and Instruction (19-23)

B.' Olivet Discourse: When the Kingdom Will Come (24-25)

A.' Demonstration of Jesus' Qualifications as King (26-28)

Was the Kingdom Delayed?

I. Introduction

Scholars agree that Matthew wrote to prove Jesus is Israel's Messiah, but agreement ends here. We still must determine the nature of his kingdom, timing of his rule, identity of Israel, and God's response to Israel rejecting Christ as King—including whether God postponed or delayed the arrival of Israel's kingdom.

II. Do You Agree or Disagree?

To explore your own ideas on this vital subject, please circle A, U, or D beside each statement below to show whether you Agree, are Unsure, or Disagree with the teaching.

- A. Christ's kingdom will have the same political nature as that promised by Isaiah A U D
- B. Christ is ruling on the throne of David right now A U D
- C. Matthew's reference to "Israel" today designates all Christians A U D
- D. God rejected Israel so the nation has no prophetic future remaining A U D
- E. God delayed the kingdom for ethnic Israel after the nation rejected Christ A U D

III. Contrasting the Major Views

<i>Issues</i>	<i>Covenant View</i>	<i>Dispensational View</i>
<i>Nature of the Kingdom</i>	Spiritual in the present age	Spiritual in the present age but also political after Christ returns
<i>Time of Christ's Rule</i>	Present	Future (except progressives)
<i>Israel</i>	Believers (Jew & Gentile) identifying with Abraham's faith	Ethnic descendants of Abraham through Isaac
<i>Nature of God's Rejection</i>	Rejected ethnic Israel and replaced them with the church as the "new Israel"	Rejected ethnic Israel until the latter days when Jews will trust in Messiah
<i>View on a kingdom postponement</i>	Rejected by all covenant scholars since God no longer deals with ethnic Israel as an entity	Accepted by many dispensationalists but rejected by the progressive dispensationalists

IV. Matthew's Teaching

- A. What kingdom was John talking about when he announced, "Repent of your sins and turn to God, for the Kingdom of Heaven is near" (Matt. 3:17 NLT)? Unless we have good reason to think otherwise, we should assume that John (and Jesus, 4:17) referred to the same kingdom that was lost in the OT times—a literal, political, geographical kingdom. This finds support in Matthew where Jesus notes that the kingdom would be one in which "when the world is made new and the Son of Man sits upon his glorious throne, you who have been my followers will also sit on twelve thrones, judging the twelve tribes of Israel" (19:28). See also pages 78b-d.

- B. Note also that in Matt. 19:28 Christ saw this kingdom as *future* over which he would reign (see also pages 78f-g). While grammatically “the Kingdom of Heaven is near” (Matt. 3:17) could also be rendered, “has come” (= is present now) or “is coming soon,” Matthew is clear that there was a conditional element here—to repent. This is consistent with numerous OT prophecies that declare Israel’s repentance as a requisite for the kingdom to arrive (e.g. Zech. 12:10-14). Since Israel did not repent, Jesus is not presently ruling over the nation from Jerusalem in fulfillment of Isaiah 2:4.
- C. As to the nature of “Israel” and God’s rejection of the nation noted above, nothing in Matthew, nor in the NT as a whole, indicates that the identity of the nation ever changed to refer instead to the church. The term still refers today to ethnic descendants of Jacob (see pages 131-132 in the Romans notes).
- D. But was the kingdom *delayed*? And what does this mean anyway? To say that the kingdom was postponed does *not* mean that God changed his mind as if he is fickle any more than God “changed his mind” not to destroy Nineveh. It simply means that the kingdom in its fullness did not arrive since Israel did not repent. Matthew’s gospel teaches the postponement of the kingdom in various ways:
1. The nation is encouraged to repent only until the climactic rejection of Christ in Matthew 12 where Israel’s leaders attribute his healing power to Satan. After this point, Jesus begins to speak in parables to introduce the present age between his two comings. This age was not previously revealed in the OT.
 2. In the parable of the landowner (Matt. 21:33-46), the vineyard that was spurned ends up going over to others, but it is the same vineyard—not something else (21:41). Thus, the same kingdom promised to Israel by God will be given to this “nation that will produce the proper fruit” (21:43), referring

V. A Problem and Response

- A. But what about Matthew 21:43, where Jesus declared after the Jewish leaders rejected him, “I tell you, the Kingdom of God will be taken away from you and given to a nation that will produce the proper fruit”? Isn’t this “nation” the church?
- B. This might seem plausible in light of Gentiles being called a nation (1 Pet. 2:9-10), but no kingdom was ever taken away from the Gentiles, so it must refer to a future nation of Israel that repents.

VI. Conclusion

The rejection of Messiah by Israel forfeited that generation from experiencing the blessings of the kingdom. However, there still remains a future nation where all Israel will be saved (Rom. 11:26-27) so that they can experience God’s promise of the kingdom. As noted many times in the OT (e.g., Isa. 65–66), Gentiles will also join that kingdom as well.

Judging versus Discerning

Jesus commands, “Do not judge others so that you will not be judged” (Matt. 7:1 NAU). However, Paul commands, “It isn’t my responsibility to judge outsiders, but it certainly is your responsibility to judge those inside the church who are sinning. God will judge those on the outside; but as the Scriptures say, ‘You must remove the evil person from among you’” (1 Cor. 5:12-13). How can we reconcile these seemingly incompatible commands?

I. Definitions

- A. “Judging” is used in these two passages in two different ways. In the first text, Christ is referring to acting in a negative manner.
- B. However, the judgment Paul commanded of the Corinthians is a positive action. One might even call this type of judging a use of “discernment.”

II. Contrasts between Making a Judgment and Showing Discernment

<i>Issues</i>	<i>Judging</i>	<i>Discerning</i>
<i>Scripture</i>	Matt. 7:1; Isa. 11:3b	1 Cor. 5:12-13; Isa. 11:3a
<i>Context</i>	Takes things out of context	Sees an issue in context
<i>Research</i>	Does not do the hard research	Checks out the facts
<i>Perspective</i>	Negative: knows only the problem	Positive: knows what needs to change
<i>Prayer</i>	Prays rarely or wrongly about it	Prays for God to be glorified
<i>Hypocrisy</i>	Has little self-evaluation (Matt. 7:3-5)	Extends grace (Gal. 6:1b)
<i>Shows</i>	Concern only for self	Cares for others
<i>Style</i>	Critical spirit	Constructive spirit
<i>Motivation</i>	Prideful exaltation of self	Humbly exalts God (Rom. 12:3)
<i>Source</i>	Empowered by self	Empowered by the Spirit
<i>Standard</i>	Oneself or others strong in that area	God’s perspective or God’s Word
<i>Emotions</i>	Reactive	Evaluative
<i>Objects</i>	Judging unbelievers is improper (1 Cor. 5:12a, 13a)	Judging believers (positively) is mandated (1 Cor. 5:12b, 13b)
<i>Procedure</i>	Talks publicly to others about the problem person	Talks privately to the problem person (Matt. 18:15)

III. Application

Think of the last questionable comment you made about someone else. Now circle or tick either the second or the third column above on each line to see if you were judging or discerning that person. What does God want you to do about this now?

Matthew 24—25 (The Olivet Discourse)

Although the Olivet Discourse is mentioned in Mark 13 and Luke 19 as well as Matthew's gospel, the following outline follows Matthew's as his account is the most complete of the three. The entire discourse relates to Israel as the church is not in view.

- 24:1-3 Questions: The disciples remark about the magnificent temple built by Herod, but Christ prophesies of its soon destruction. They ask two questions: when will the temple be destroyed, and what will be the sign of Christ's return (which ushers in the Millennium).
- 24:4—25:46 Answers: In Luke's account Jesus answers the first question by prophesying Titus' destruction of the temple in AD 70. Matthew only records Jesus' answer to the second question which concerns Israel's future time period prophesied as Daniel's 70th week.
- 24:4-26 Tribulation: Persecution and judgment will befall Israel.
- 24:4-8 First half: The beginning will have wars, rumors of wars, earthquakes, false Christs, etc. (cf. Rev. 6). However, this is only the beginning of the "birth pangs."
- 24:9-14 Second half: As the judgments intensify the nation will wonder when the Messiah will return. Several will declare that He has come in certain places, but they will all be false.
- 24:15-26 Climactic sign: The rise of Antichrist, who will desecrate the temple and demand worship after breaking his covenant with Israel, is the ultimate sign of the Tribulation.
- 24:27-30 Second advent: When Christ returns there will be no question that He came (in contrast to the false Christs). His coming is described as lightning in the sky. Also, "every eye will see Him" (Rev. 1:7).
- 24:31 Regathering of Israel: Angels will regather Jews ("elect") worldwide to judge the nation and lead Israel into the Millennium.
- 24:32-51 Parenthetical exhortations:
- 24:32-44 Fig tree (watchfulness/preparedness): Using the figure of a fig tree, Christ declares that the nation should pay attention to the signs of the times as it does to the signs of the approaching harvest of figs. Otherwise, His coming will be so sudden that men and women will be taken away into judgment without warning.
- 24:45-51 Faithful servant (faithfulness): Jesus warns Israel to be prepared for His return through the illustration of two servants: the faithful servant who was ready for his master's return and the unfaithful servant who lived irresponsibly.
- 25:1-30 Judgment of Israel: Israel will experience judgment at the close of the Tribulation Period.
- 25:31-46 Judgment of Gentiles: Using the figure of separating sheep from goats, Jesus notes that Gentiles will be judged based upon their response to persecuted Jews ("my brothers" and "the least of these") to determine whether they enter the Millennium. Those who mistreat Israel will be unbelievers who will experience the judgment of the Gentiles.

See the next page summary of the article by Bruce A. Ware, "Is the Church in View in Matthew 24–25?" *Bibliotheca Sacra* 138 (April-June 1981): 158-72. (He says "no"—only Israel.)

Is the Church in View in Matthew 24–25?

Jesus addresses the disciples in Matthew 24–25, but are they representative of Israel or the church? In other words, does this chapter relate to Israel or the church? The following discussion of this question summarizes Bruce A. Ware, “Is the Church in View in Matthew 24–25?” *Bibliotheca Sacra* (April-June 1981):158-72. Ware’s article argues against Robert Gundry, *The Church and the Tribulation*, which claims that Matthew refers to the church.

- a. Some “Jewish elements” here could possibly relate either to *Jewish* saints who trust in Christ during the tribulation or to the *church* in the tribulation. These “Jewish elements” include:
 - (1) Persecution (24:9) by Jewish synagogue leaders (Mark 13:9; Luke 21:12) does elsewhere refer to synagogue persecution of Christians (John 16:2); however, this would more likely refer to persecution of Jewish tribulation saints who leave the synagogue to trust in Christ as Messiah than it would to Gentiles in the church.
 - (2) The message of the “gospel of the kingdom” (24:14) is used only two other times in Scripture, both of which concern Jesus preaching to Jews (Matt. 4:23; 9:35). While this could refer to Christians preaching, this is not required.
 - (3) The exhortation to “pray that your flight will not take place...on the Sabbath” (24:20) could refer either to Jews or Christians since in Israel both are prohibited from Sabbath travel due to rabbinic restrictions.
- b. The above is inconclusive, but other conclusive reasons show Israel is in view (not the church):
 - (1) The context argues for Israel. Matthew had previously described Israel’s rejection of Christ as Messiah which resulted in God rejecting Israel (21:43). It makes sense best to see this discourse as further revelation concerning God’s response to the nation which rejected him. In fact, the preceding chapter 23 shows how Christ spoke serious words to Israel’s leaders. This concluded with his lament over Jerusalem in verses 37-39, and even the temple itself is addressed in 24:2. All this puts the immediate context into a Jewish framework.
 - (2) Up to this point in Matthew 24:1 the disciples had no instruction on the rapture of the church. Christ first mentioned this two days later on the night before his death in John 14:1-3. In fact, Christ had explicitly taught them only two things about the church before this time: that he would build his church (16:18) and the right approach for dealing with sin in the church (18:15-18). So what would be on their minds most would not be the rapture of the church, but what would happen to Israel after the destruction of the temple.
 - (3) The “abomination that causes desolation” (24:15) is strictly a Jewish element as it relates back to Daniel 9:27. Daniel’s prophecy relates to Israel and a seven year covenant the Antichrist will make with the nation but break at the half-way point.
 - (4) The “false prophets” who will mislead many (24:11, 24; Mark 13:22) elsewhere clearly designates Jewish false prophets (Matt. 7:15; Luke 6:26; Acts 13:6; 2 Pet. 2:1 contrasts Israel’s false prophets with the church’s false teachers). Only in 1 John 4:1 can it most likely refer to Gentile false prophets, though not exclusively. Also, the singular form is used of “the false prophet” who will assist the beast (Rev. 16:13; 19:20; 20:10). Thus, the plural usage almost always refers to Jewish false prophets.
 - (5) The “false Christs”(lit. “false Messiahs”) and those claiming to be “the Christ” (24:5, 23-24) must also relate to Israel. A Christian is in no danger of following a false Christ since he already follows the true one. In contrast, “Israel is in danger of following false Christs because she has not yet followed the true Christ” (Ware, 169). Also, unbelieving Gentiles are not looking for the Messiah anyway.

Therefore, Matthew’s account of the tribulation refers to Israel and not to the church. This doesn’t *prove* that the Rapture will be pretribulational just because Christians are not mentioned here (arguments from silence are always weak), but the passage does support the pretrib position.

Mark

Deity Who Models Suffering As Servant								
Service					Suffering			
Sayings and Signs					Sacrifice			
Galilee and Perea					Judea and Jerusalem			
Coming		Ministry Opposition			Self-Sacrifice		Resurrection	
1:1-13		1:14—10:52			Chapters 11—15		Chapter 16	
Deity & John 1:1-8	Baptism & Temptation 1:9-13	Mission 1:14— 2:12	Opposition 2:13—8:26	Instruction 8:27—10:52	Rejection 11—13	Passion 14—15	Proof 16:1-8	Ending 16:9-20
Authority of Christ Emphasized				Authority-Servanthood Tension	Servanthood of Christ Emphasized			
3 Years				6 Months	8 Days			
Rome								
Written AD 64-68 Covers AD 29-33								

Key Word: Discipleship

Key Verse: “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10:45).

Summary Statement: Mark presents in a pastoral concern selected events about Christ, the Son of God (deity) who serves as the model *Suffering Servant*, to exhort persecuted Roman believers to true *discipleship* for Christ.

Application: Are you a disciple who willingly suffers after Jesus’ example?

Mark

Introduction

I. **Title** The earliest title of Mark's gospel account (Κατὰ Μάρκον *According to Mark*) was added by a scribe sometime before AD 125 (Grassmick, *BKC*, 2:95).

II. Authorship

A. **External Evidence:** The unanimous testimony of the early Church Fathers is that Mark, an associate of the Apostle Peter, penned this book which now bears his name.

1. The earliest known statement supporting Marcan authorship is that of Papias, Bishop of Hierapolis (*ca.* AD 135-140) as cited by Eusebius in *Ecclesiastical History* 3.39.15-16. (Hiebert, 1:81-84).
2. Other early evidence stems from noted sources such as Justin Martyr (*Dialogue* 106.3; *ca.* AD 160), the *Anti-Marcionite Prologue* to Mark (*ca.* AD 160-180), Irenaeus (*Against Heresies* 3.1.1-2; *ca.* AD 180), Tertullian (*Against Marcion* 4.5; *ca.* AD 200), the Muratonian Fragment, Tatian's *Diatessaron*, Clement of Alexandria (*ca.* AD 195), and Origen (*ca.* AD 230), the last two being cited by Eusebius (*Ecclesiastical History* 2.15.2; 6.14.6; 6.25.5).

B. **Internal Evidence:** Although the book does not specify its author, several factors indicate that it was Mark:

1. Mark is the only Gospel to record the incident of the unidentified young man who fled naked at Christ's arrest in Gethsemane (14:51-52). This was probably Mark himself!
2. Mark's detailed description of the "guest room" (14:12-16; cf. Matt. 26:17-19; John 13:1-12) may indicate that this Last Supper room was in his own home.
3. Several features indicate the author's familiarity with Palestine (5:1; 6:53; 8:10; 11:1), its Aramaic language (5:41; 7:11, 34; 14:36) and the Jewish institutions and customs (1:21; 2:14, 16, 18; 7:2-4).
4. The book often mentions details that were known only to Christ's "inner-circle" apostles (1:16-20; 5:21-24; 9:14-15; 11:4-6; 14:32-42), thus indicating that Peter may have been the author's key source of information. This is supported by the inclusion of the words "and Peter" in 16:7 (Hiebert, 1:86).

In light of the external and internal evidence it is reasonable to assume that the John Mark of Acts (12:12, 25; 13:5, 13; 15:37, 39) and the Epistles (Col. 4:10; 2 Tim. 4:11; Philem. 24; 1 Pet. 5:13) is the author (Hiebert, 1:87-90).

III. Circumstances

- A. **Date:** The tradition from Papias states that Peter did not come to Rome until about AD 63, and since Mark collaborated with him in Rome the Gospel cannot be dated before AD 63. Peter was martyred in AD 64, but the tradition is divided regarding whether Mark composed his account before Peter's death (Clement of Alexandria and Origen) or afterwards (Irenaeus and the *Anti-Marcionite Prologue*; cf. Hiebert, 1:92-94). Finally, since the book does not mention the fall of Jerusalem in AD 70 the most probable date lies between AD 64-68, which falls during the reign of Nero (AD 54-68).
- B. **Origin/Recipients:** The external evidence has almost a universal testimony of the early church fathers that Mark's Gospel was written in Rome primarily for Gentile Christians in Rome. This tradition is supported by the text itself which explains Jewish customs (7:3-4; 14:12; 15:42), uses Latin loan words (5:9; 6:27; 12:15, 42; 15:16, 39), contains only one Old Testament quotation (1:2),

Testament quotation (1:2), interprets Aramaic expressions (5:41; 7:11, 34; 14:36), mentions that the gospel will be preached to all nations (13:10), and views the temple as a house of prayer for all nations (11:17).

- C. Occasion: Clement of Alexandria testified that Mark wrote his gospel at the request of Roman Christians and delivered it to them upon its completion. Since it was written during the reign of Nero (A.D. 54-68) it was composed during a time when the church was facing intense persecution. For this reason Mark's purpose is more pastoral than evangelistic, liturgical, apologetic, or strictly biographical (Hiebert, 1:94-97; Guthrie, 57-59). He wrote to prepare his readers for suffering by noting that Christian discipleship involves hardship—even death—as is modeled in the Lord Jesus. The verse which sums up his message best is Mark 10:45, "For the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many."

IV. Characteristics

- A. The purpose of Mark has been interpreted in at least six ways:

1. Biographical: to present a biographical portrait of Jesus as the Servant of the Lord
2. Evangelistic: to win converts (Benware, 95)
3. Liturgical: to give new Christians instruction to strengthen their faith in the midst of persecution
4. Instructional: to supply evangelists and teachers material
5. Apologetic: to correct false notions of Christ and His messianic mission
6. Pastoral: The best evidence supports the view that his primary concern was pastoral. Mark, in a pastoral concern, presents selected events about Christ as the Son of God and the model Suffering Servant to persecuted believers needing encouragement to be true disciples of Christ. This finds support through these evidences:
 - a. The book emphasizes discipleship (8:27—10:52).
 - b. Over one third (37%) of the writing is devoted to the **passion** of Christ (chs. 11—15; cf. 10:45).
 - c. Christ's suffering **during** His life also is stressed:
 - 1) Tempted with wild beasts (1:12-13)
 - 2) Family misunderstood Him (3:22, 30)
 - 3) Cost of discipleship (8:34-38)
 - 4) References to persecutions (10:30, 33-34, 45; 13:8, 11-13)

- B. Mark is also the only gospel with a title (1:1).

- C. Mark has a brief, concise, rough (nonliterary Greek) style as a "gospel of action" (cf. "immediately" used 41 times). He selects fewer accounts than Matthew or Luke but develops these stories more fully.

- D. The emphasis is on Christ's actions more than His teaching (e.g., 18 miracles but only four parables and one major discourse in 13:3-37).

- E. There is a stress on secrecy imposed by Christ after His miracles and other key events: e.g., exorcisms (1:25, 34; 3:12), confession of Messiahship (8:30), Transfiguration (9:9).

- F. The emotions of Jesus are dominant, including those of anger (1:43; 3:5; 8:33; 10:14), distress and sorrow (7:34; 8:12; 14:33-34), and compassion (1:41; 6:34; 8:2; 10:16).
- G. The Gospel abounds in high Christology (1:1; 8:29; 15:39).
- H. Mark portrays his subjects with notable candor: the crowd's amazement (1:22, 27; 2:12; 5:20; 9:15), Jesus' family's belief that He was insane (3:21, 31-35), the disciples' lack of understanding and failures (4:13; 6:52; 8:17, 21; 9:10, 32; 10:26), and Christ's emotions (see above).
- I. The gospel has an abrupt ending (16:20), especially in the Sinaiticus and Vaticanus manuscripts (16:8). This ending (16:9-20) is one of the most difficult textual problems in all the New Testament. See pages 90-92 for additional details.

Argument

The Book of Mark has been outlined in numerous ways due to its unique style with many fast moving sections. Several have traced the book by Christ's geographical movements (ministry in Galilee, then Judea, etc.) but this contributes little to understanding Mark's argument. It seems best to view Mark's purpose as a pastoral concern for his Christian readership to demonstrate that Christ served man even to the point of death as an example of selflessness which each follower also should manifest. With this perspective in mind, Mark 10:45 is a significant theme verse that sums up the two major movements of the book: "For the Son of Man did not come to be served but to serve (cf. Christ's ministry of service in 1:14—10:52) and to give His life as a ransom for many (cf. Christ's self-sacrifice in chs. 11—15)." The remaining sections introduce the reader to the Servant as Messiah and God (1:1-13) and prove this claim in the account of His resurrection (ch. 16).

Synthesis

Deity who models suffering as Servant

1:1-13

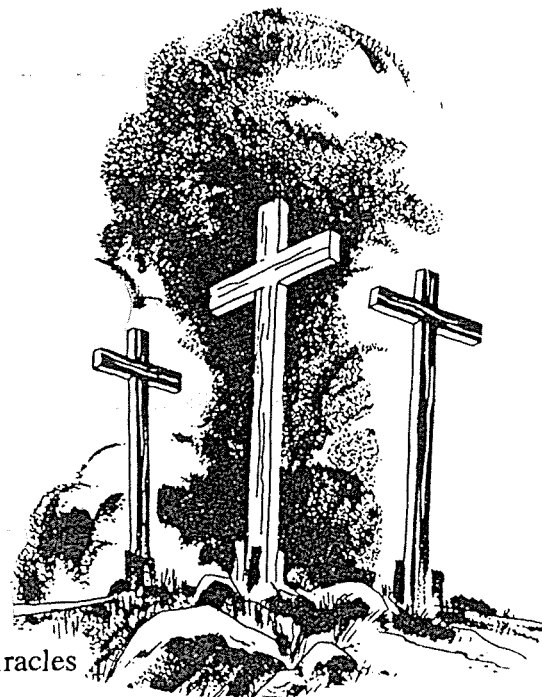
1:1	Coming Messianic deity
1:2-8	John's servanthood
1:9-11	Baptism
1:12-13	Temptation

1:14—10:52

1:14—2:12	Ministry opposition Mission = serving
2:13—8:26	Opposition
2:13—3:35	Initial
4:1-34	Parables: stagnancy vs. growth
4:35—5:43	Miracles
6:1—8:26	Increasing/authentication
6:1-13	Nazareth—commissions 12
6:14-56	Herod—3 miracles
7:1—8:9	Pharisees/scribes—3 more miracles
8:10-26	Pharisees—heals blind man
8:27—10:52	Instruction on discipleship en route to Jerusalem
8:27-38	Peter's confession
9:1-13	Transfiguration
9:14-29	Heals demoniac
9:30-32	Disciples' confusion over death/resurrection
9:33—10:45	Discipleship lifestyle
10:46-52	Israel's blindness

11—15

11—13	Self-sacrifice Rejection in Jerusalem
11:1-26	Triumphal entry, temple cleansing, cursing fig tree
11:27—12:44	Opposition



13	Olivet Discourse
14—15	Passion
14:1-52	Anointing, betrayal, Passover, desertion
14:53—15:47	Trials, death, burial
16	Resurrection
16:1-8	Messiahship/deity proved
16:9-20	Disputed ending

Outline

Summary Statement for the Book

Mark presents in a pastoral concern selected events about Christ, the Son of God (deity) who serves as the model *Suffering Servant*, to exhort persecuted Roman believers to true *discipleship* for Christ.

- I. (1:1-13) Christ's coming as Servant identifies Him as Messiah and deity but receives a very brief summary by Mark to get quickly to the main content of his account: His service and sacrifice as Servant.
 - A. (1:1) Mark declares up front in the title of the book that Christ is both Messiah of Israel and deity as the Son of God because the author's concern is not to *prove* Christ's identity but rather to show the *discipleship implications* of Christ's identity.
 - B. (1:2-8) John's ministry as a forerunner to Christ is provided as a model of servanthood to follow.
 - C. (1:9-11) Christ's baptism is mentioned as an example of humility as the Servant of God to instruct others in humble servanthood as His disciples.
 - D. (1:12-13) Christ's temptation briefly mentions attacks by Satan and wild animals to identify His suffering with that of the readers of the Gospel.
- II. (1:14—10:52) Christ's ministry as Servant receives opposition, which Mark records with Christ's response of teaching on discipleship in order to encourage his readers to expect persecution for righteousness' sake.
 - A. (1:14—2:12) Christ's mission as Servant in his proclamation of repentance, calling of the first disciples, and first miracles are recorded to hold Him as an example of making it His goal to serve others.
 - B. (2:13—8:26) Opposition to Christ as Servant is provided for Mark's readers to be able to identify with persecution for righteousness' sake.
 1. (2:13—3:35) The religious leaders provide initial opposition to Christ over various issues.
 2. (4:1-34) Christ responds to the opposition with parables depicting the stagnant state of those rejecting Him in contrast to the growth of His kingdom.
 3. (4:35—5:43) Christ's miracles demonstrate that He is Messiah despite the opposition He receives from the Jewish leadership.
 4. (6:1—8:26) The opposition to Christ continually grows through several rejections, each followed by Christ's authentication of His person.
 - a. (6:1-13) Jesus is opposed at Nazareth but authenticates His person by commissioning the twelve.

- b. (6:14-56) Jesus is opposed by Herod but authenticates His person through three miracles.
 - c. (7:1—8:9) Jesus is opposed by the Pharisees and scribes but authenticates His person in three more miracles.
 - d. (8:10-26) Jesus is opposed by the Pharisees again but authenticates Himself through healing a blind man.
- C. (8:27—10:52) Instruction by Christ as Servant is given to the disciples en route to Jerusalem to communicate the mandate of discipleship for all believers as a way of life despite sure opposition.
- 1. (8:27-38) Peter's confession of Christ's identity as Messiah is followed by Christ's prediction of His death to teach that high position does not exclude one from persecution.
 - 2. (9:1-13) The transfiguration is recorded as a revelation of Christ's position as King to instruct the readers that future glory will follow present suffering for Him *and* them.
 - 3. (9:14-29) The healing of the demoniac is recorded to reveal that Christ's power is appropriated by prayer.
 - 4. (9:30-32) The disciples' confusion over Christ's second teaching of His death is conveyed to show their lack of understanding concerning the death and resurrection of Christ at that time.
 - 5. (9:33—10:45) Christ's final teaching before coming to Jerusalem to die emphasize the importance of a discipleship lifestyle in all areas of life.
 - 6. (10:46-52) The healing of blind Bartimaeus teaches that while a blind man “sees” who Christ is, the nation is blind to its Messiah, thus serving as a transition into the passion narrative to follow.

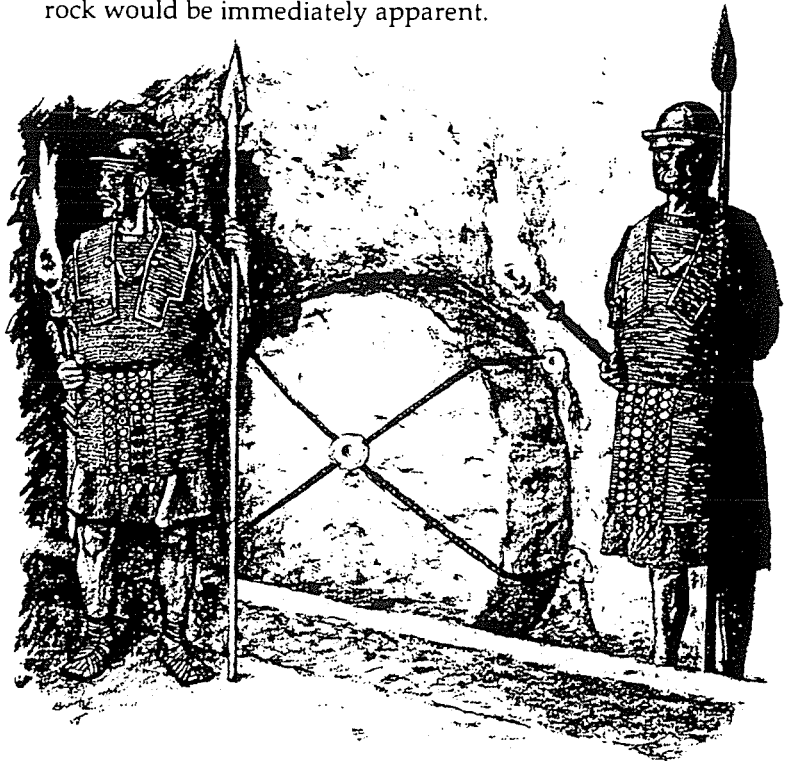
III.(Chs. 11—15) Christ's self-sacrifice as Servant demonstrated in His rejection and death is recorded as the ultimate example of service to others despite persecution.

- A. (Chs. 11—13) The rejection of Christ as Servant in Jerusalem affirms His ability to experientially empathize with all followers who experience the same.
- 1. (11:1-26) The triumphal entry, cleansing of the temple, and cursing of the fig tree portray Christ's official presentation to the nation with its rejection of Him for religiosity.
 - 2. (11:27—12:44) The religious leaders' opposition of Christ demonstrates their rejection of Him as Messiah despite His ability to baffle them in His answers.
 - 3. (Ch. 13) Christ reveals through the Olivet Discourse that Israel's rejection will result in perilous times before He returns again to establish His kingdom.
- B. (Chs. 14—15) Christ's self-sacrifice as Servant in His passion is recorded as the ultimate example of service to others.
- 1. (14:1-52) Jesus' anointing, betrayal, Passover, and desertion by disciples at His arrest are all expected by Christ as indication of His deity.
 - 2. (14:53—15:47) Jesus' trials, death, and burial demonstrate His self-sacrifice as Servant who exemplifies the ultimate service for others.

IV.(Ch. 16) The resurrection account is documented to authenticate Jesus as Messiah and God so that those who serve this Servant can also have hope of victory over death.

- A. (16:1-8) Christ's resurrection authenticates Him as the Messiah of Israel and deity as Son of God (cf. 1:1).
- B. (16:9-20) A disputed section containing His appearances, commission to preach throughout the world, and ascension is provided to give hope that His followers will indeed conquer death as well.

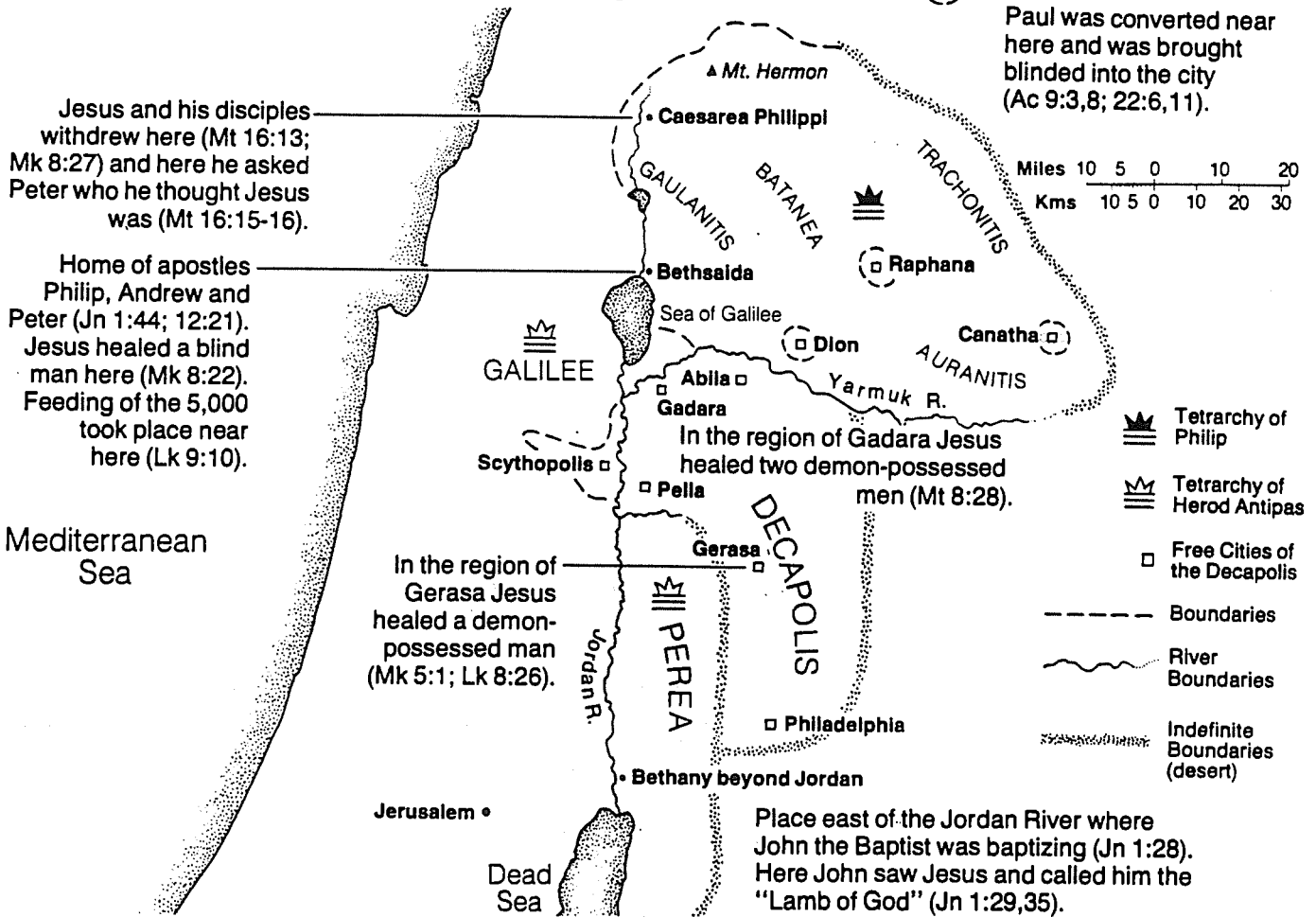
Pilate instructed the chief priests and Pharisees to seal the tomb. Ropes would have been stretched across the large stone door and fixed in place with moist clay. The clay would then be imprinted with a signet ring. Any tampering with the rock would be immediately apparent.



Decapolis, Transjordan, Tyre, and Sidon
Bible Visual Resource Book, 189

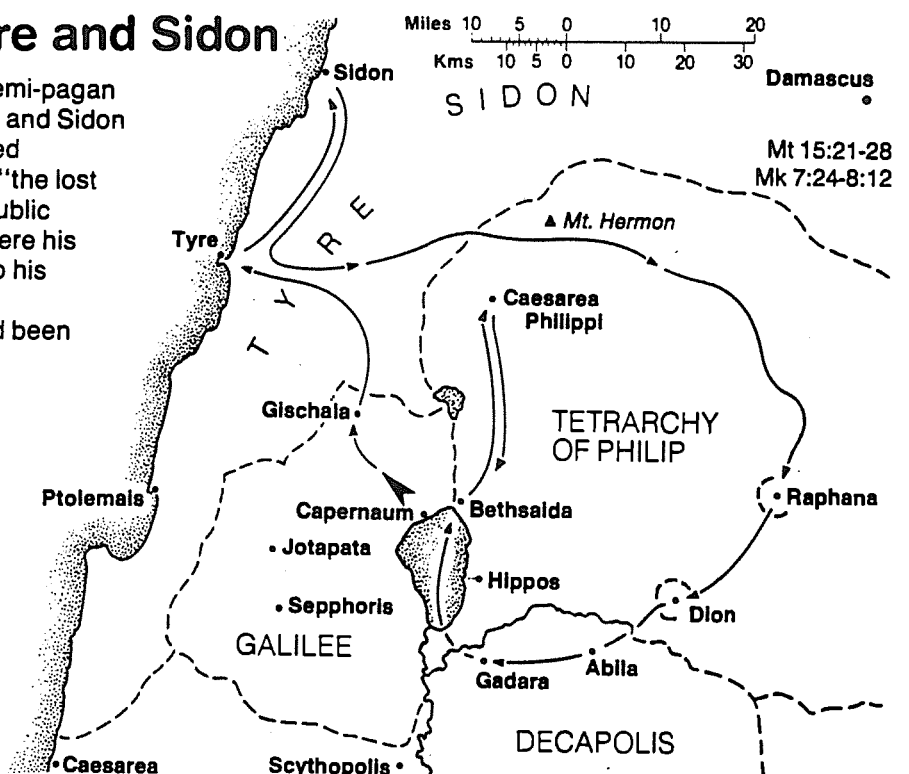
Mark

Decapolis and the Lands Beyond Jordan



The Territories of Tyre and Sidon

In a unique excursion into pagan and semi-pagan areas, Jesus visited the districts of Tyre and Sidon and the confederation of free cities called Decapolis. He was called to minister to "the lost sheep of Israel," but the phenomenal public attention in Galilee was intense. Even here his fame had spread, and he could not keep his presence secret. The commercially magnificent cities of Tyre and Sidon had been a source of cultural seductiveness and religious heterodoxy since the time of Jezebel. The cities having been heavily influenced by Hellenism, the sophistication of Greek culture was apparent in their coinage and architecture. Each was also a proud, historic center of Canaanite paganism, with tombs of ancient kings and temples to Melqart/Heracles, Astarte and various other deities.



The Paradox of Authority and Servanthood in Mark

Summary of Narry F. Santos, *Bibliotheca Sacra* 154 (October-December 1997): 452-60

A key concept in Mark's gospel is a paradox between authority and servanthood. (A paradox is a statement which departs from the accepted opinion and seems contradictory or absurd.)

Authority

Servanthood

Themes

Christ's Leadership

Discipleship

Strategy

Gentiles lord it over others (10:42)

Disciples serve (10:43)

Motivation

"Save his life" (8:35a)

"Lose his life" (8:35b)

Priority

"First" (9:35a; 10:31a)

"Last" (9: 35b; 10:31b)

Reputation

"Great" (10:43a)

"Servant" (10:43b)

Position

"First" (10:44a)

"Slave of all" (10:44b)

Authority Examples

Authority without Serving:
 • Religious leaders
 • Rich man
 • Judas

Authority and Served:
 • John the Baptist
 • Joseph of Arimathea

Servanthood Examples

Authority but Struggled to Serve:
 • Disciples

No Authority and Served:
 • Bartimaeus
 • Woman who anointed Jesus

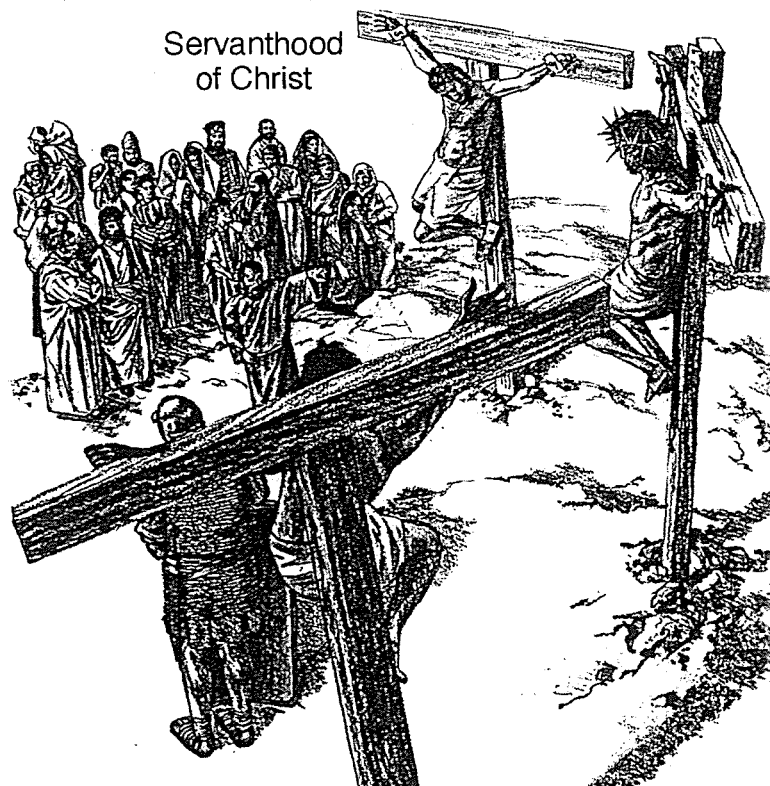
First Section (1:1-8:26)

Authority of Christ

Second Section (8:27-10:52)

Authority-Servanthood Tension

Third Section (11-16)



Grace Baptist Youth Camp
9 June 2000
NIV

Transformed Teens Series

Dr. Rick Griffith
Message 4 of 4
40 Minutes

Get Up Again

A Monologue to the Book of Mark (esp. Acts 13, 15)

Topic: Service
Subject: Be a person of action even though you fail
Complement: by selflessly serving others.
Purpose: The teens will show that Christ has transformed them by selflessly serving others.
Setting: Man in first century garb walks onto the church platform

Introduction

1. **Interest:** Shalom, fellow saints of the Lord Jesus Christ. Please do not find it strange that I stand before you here. I come by invitation of your speaker! Somehow he and I bumped into each another not too long ago and he told me that he would be speaking to you about transformed teenagers. Alas, since God did such a special work in my life when I was a teenager he said that he would allow me to tell you about it myself...
2. **Identity:** Oh, I have not yet introduced myself, have I? The name is Mark, or, if you are fond of long names, John Mark. John is my Jewish name and Mark is my surname.
3. Wealthy Family (Acts 12:12-18)
 - a) I come from a well-to-do family in Jerusalem, and I am privileged to be a child of Abraham. In fact, my mother's name is Mary—a distinguished name, you might say, since this also was the name of the mother of our Lord. Mother undoubtedly had the gift of service, for she constantly entertained the church of Jerusalem in our home since I was a young boy. And man, could she make great Jewish bagels!
 - b) Perhaps you've read about one particular time when the church was gathered together to pray for Peter, who at that time was in prison. Remember when the angel led him out of prison to a home where the servant girl Rhoda slammed the door in his face in amazement? Well, that was my home! Rhoda always got a bit flustered whenever a miracle happened. If only Rhoda could have seen *Jesus* perform all those miracles she would have known better. Not that I got to see them a lot myself since I was so young when Jesus came to Jerusalem, but I sure have heard the stories! Although I did see Him on a few occasions...
4. Gethsemene (Mark 14:51)
 - a) I especially remember one time as a teenager when I got news of the search party on the way to Gethsemene to arrest Jesus. Boy, I didn't even finish getting dressed to get there as fast as I could! Since the servants had not yet done the wash all I could find was a linen sheet so I threw it over my body and rushed out to the olive grove.
 - b) Unfortunately, when the religious fanatics grabbed Jesus, all the disciples fled and one of those cronies grabbed me thinking I was one of the disciples. I couldn't get away from him—it was either death or leave the sheet behind. What would you do? Well, I chose the latter, which was very embarrassing. Imagine the son of a respectable family running through the garden naked to get home. Good thing it was dark out. Good thing Mom never found out too. That's why I didn't give my name in my gospel account. I just referred to myself as "a certain young man." Pretty good way to get in the action without undue embarrassment, don't you think?

I. First Missionary Journey

- A. Barnabas (Acts 4:36-37; Col. 4:10)

1. Anyway, where was I? Oh, yes, my family. Perhaps you also have heard of a cousin of mine. He is the son of my aunt and uncle who lived on that vacation spot out in the Mediterranean. It's a wonderful island called Cyprus. My cousin's name is Joseph.
2. What a great older cousin is he! So generous! In fact, one time he sold a piece of land and laid the entire amount at the apostles' feet! This encouraged everyone so much that from then on he was called "Bar-nabas," which means "son of encouragement"!
3. Once Barnabas even arranged for me to accompany him and the Apostle Paul on their first missionary journey! I was elated! Think of it, the opportunity of a lifetime—traveling with the great apostles themselves, preaching the gospel of the kingdom, healing the sick, seeing churches pop up all throughout Asia Minor. What an adventure! I had never been more excited about anything in my life!
4. Do you like to go to new places by yourself? I didn't as a teenager! I never stepped out to do risky things, but this time was different. I had my older cousin with me.

B. Failure (Acts 13:13)

1. However, by the time we got only a quarter of the way through this short-term mission trip I discovered it was no picnic. Some people on our team got sick and not everyone was super-excited to hear about Jesus. Not only that, but my cousin Barnabas discovered that Paul actually had more leadership gifts than he did and he let Paul lead our group. I thought we were going to spread the news of Messiah to our Jewish brethren throughout the Roman Empire, but Paul had this passion about sharing Jesus with the Gentiles. I wasn't ready for all that cross-cultural evangelism stuff. I was from a nice Jewish home. Besides, I couldn't stand pork.
2. Anyway, when we got to the seaport city of Perga, I felt that this was my chance to return home. I knew that malaria was much more possible inland. I caught the next ship back to Israel and soon was home safe in Jerusalem. Paul said I was running home to Momma and needed a "bagel fix." That really hurt, but I must admit that in some respects he was right. Paul was very upset, but I just felt I couldn't go on any farther.
3. I hate to fail—don't you? What's worse is when I fail trying to serve the Lord. Why couldn't I be like David slaying Goliath, or Daniel standing up to the most powerful ruler of the day when he refused to eat defiling food? And even Mary, the mother of our Lord, had more guts than me. I felt miserable...

II. Second Missionary journey

A. Paul & Barnabas Split (Acts 15:36-41)

1. Believe it or not, that wasn't the end of hearing about my flunking out on this short-term mission trip. Two years later Paul and Barnabas were about to head out on another trip. My cousin Barnabas wanted to take me again...
2. But Paul wasn't so keen on the idea. In fact, he adamantly opposed it. He didn't forget too easily. I knew and Barnabas knew that this time I was ready, but Paul wasn't convinced. Those two men had such a sharp disagreement I thought they were going to fight! It ended up that Barnabas was willing to split up with Paul *over me*. What a guy! He had traveled hundreds of kilometers with Paul through thick and thin, and yet Barney really believed in me to the extent of jeopardizing his ministry relationship with Paul.
3. So what happened? Paul took Silas north by land and Barnabas sailed west with me.
4. I can not tell you what it meant to me to have a pal like Barnabas. I learned how valuable it is to have just *one* person who believes in you. I *wanted* to go the right way and knew

I was ready—but I was going against the opinions of *everyone*—except Barnabas. This “son of encouragement” sure lived up to his name. He built his life into me.

B. Paul Forgives Barnabas (1 Cor. 9:6; 2 Tim. 4:11)

1. Oh, do not think that the disagreement between Paul and us never was solved, though. Paul spoke very highly of Barnabas in his letter to the Corinthians a few years later.
2. In fact, twelve years later *I was helping out Paul* in his prison in Rome! He even wrote to our fellow worker Timothy that I was “useful” to him for ministry! Who knows what life would have been like if Barnabas did not stick with me?

III. Book of Mark

A. Peter's Influence

1. Eventually I got to know the Apostle Peter really well, too. Boy, did he have a lot to share with me! You see, Paul and Barnabas were not disciples with Jesus, but not so with Peter! Why, he was one of Jesus' top three men. He had lived with Christ day-in and day-out for over three years. I loved to sit under his teaching about Jesus...
2. About thirty years after Christ had ascended back to the Father one day the Spirit gave me an idea. I was listening to Peter preach in one of our worship services in Rome and I thought, “Wow! I've heard Peter tell this story of Christ healing the blind man so many times and yet so many still have never heard it *once*! Man, if only we could get Peter to travel around to get this message out to more people! But he's almost 70 years old now, and that's too old to be running around the Empire like he did in his younger years...”

B. Gospel Idea (Mark 10:45)

1. Then an idea hit me, “Hey! Why not write these stories down into a fast moving account of Christ's life? Not cover everything, but hit those topics that especially related to the Gentiles, showing Christ on the move. I could show Christ as the Greatest Servant of all time, even use His well-known statement, ‘The Son of Man came to seek and save the lost’ as sort-of a theme verse!”
2. Well, Peter was elated about the prospect. Why hadn't we thought of this sooner? Within months I had Peter's words down in writing right there in Rome, and shortly afterwards he, like nearly all the apostles, died a martyr's death. The Romans crucified him upside-down. Peter requested to be upside-down thinking that he was not worthy of dying as our Lord had suffered.

C. Gospel Uniqueness

1. Since my gospel was written to Gentiles I left out many of the more Jewish elements: Christ's genealogy, fulfilled prophecies, references to the Law, and certain Jewish customs. I also translated some of the Aramaic words. Little did I know that before all the apostles passed into heaven mine would be one of four published gospel accounts.
2. Matthew wrote his own account of Christ's life, and even Luke and John did too. Rumor has it that the Holy Spirit has worked so that all of these gospels along with Luke's Acts of the Apostles, Paul's epistles, the Law, Writings, and Prophets, and some other epistles are all bound together! Man, I wish we had that back in the Roman Empire! I never even *dreamed* of being able to carry 66 scrolls to church!
3. Anyway, I'm glad to contribute what I know. Never did I realize my gospel would make such a contribution to Christianity! But I want people to see Jesus as one who served man, even to the point of sacrificing His own life for our sins.

- a) That's why a full third of my book covers the last week of Christ's life. My book's not really a biography since I didn't include everything about Jesus.
 - b) It's more a topical arrangement, showing how Christ's works and teachings complement one another. This is the reason I included a whopping eighteen miracles in such a short, brief, account. Whereas some of the other gospels emphasize Christ's words, I showed Him as a man of *action*.
4. I wrote my gospel during perilous times. Nero took great delight in seeing my friends torn apart by beasts and gladiators, and many of my friends went into hiding or simply abandoned Christ. I felt that my book could help the believers see that Christ, too, was persecuted, but He served to the end. My goal in writing is that from reading my account all people everywhere will first come to know Christ as the Savior who serves, then follow in His steps as Lord by also being people who serve.

IV. Christ's Service

A. The Busiest Day In Jesus' Life (Mark 1:21-34)

1. Jesus was constantly giving Himself for other people—living the selfless life. Peter told me that it seemed like whenever Jesus wanted to get away by Himself or with the disciples for some time by themselves, crowds would pop up over the hill and find them.
2. I saw this firsthand once when I visited Jesus in Galilee. One Sabbath day Jesus was teaching in the synagogue in Capernaum and He finished his sermon with quite an ending—he spoke to the demon inside this guy in the service and the demon came out!
3. That was an incredible adventure—but controlling the crowds after that was so exhausting! Late in the afternoon we got over to Peter and Andrew's home to rest. But Peter's wife was upset there over her mother, who had a fever. I remember thinking, "Man, when can we get some rest?" Jesus wasn't upset though. People were always His priority. He just went over to her bed, took her hand, and helped her up. Then she fixed us a great meal—complete with bagels!
4. Well, I like to take a big nap after a big meal—or go to bed early—especially on a day like that. But guess what happened? As soon as we were going to retire after sunset, more people showed up at the door. Believe it or not, the whole town came! I was so upset! Why couldn't they come back tomorrow? We'd taught at the synagogue, healed the crazy man, traveled on dusty roads, healed Peter's mother-in-law, finally got some bagels in our tummies, and now people bring all their insane, demonized friends to the door! But Jesus just kept healing them, casting out their demons, and giving Himself.
5. The crowd didn't even leave until after midnight, and I was bushed! Although Jesus had taught us all to pray in the morning when no one else was up so we wouldn't be disturbed, if there ever was an exception, the next morning was it.

B. The Result the Next Day (Mark 1:35-39)

1. But what did Jesus do? "Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed. Simon and his companions went to look for him, and when they found him, they exclaimed, 'Everyone is looking for you!'" I would have responded, "Hey, leave me alone. Can't I ever have some time to myself?" But "Jesus replied, 'Let us go somewhere else—to the nearby villages—so I can preach there also.'"
2. I could hardly believe Him when he said that. Didn't He ever think of Himself? You know the answer to that question— Didn't He ever think of Himself? Do you? The answer is "No, He *didn't* ever think of Himself!" You see, Jesus came to *serve* people.

Conclusion

1. So how are *you* doing at serving others? I wonder if you have my tendency to push people out of the way to accomplish your projects? I think we all know that people are more important than projects, but it is easy to lose sight of this.
2. Are you a person of action for others? For Jesus, *people* took priority over “papyri.” He was a *people* person, not a “paper person.” He taught, but also “walked His talk.”
3. I really have no excuse not to sacrificially serve others. So many have served me.
 - a) I first learned service from my mother Mary.
 - b) But then Barnabas risked his relationship with Paul to serve me.
 - c) Paul himself became an example to me of selfless giving, and...
 - d) Peter modeled it to the point of death.
 - e) Most of all, though, was Jesus—the Greatest Servant.
4. Have others served you? Of course they have! But have you shown your gratitude for those who have served you by serving others?
5. Service is the natural result of first showing courage like David, or purity like Daniel, or the faith of Mary. Each was like a salmon swimming upstream to serve God—and they succeeded!
6. But maybe you are paralyzed by fear of failure. I can relate! I have *learned service* through failure. Three of the four times I appear in Scripture I failed at service. I failed to serve Christ at Gethsemene, I failed on the First Missionary Journey, I failed to keep Paul and Barnabas together for the Second Missionary Journey. But God helped me learn to give myself for others so that Paul finally called me “useful” before his death.
7. I hope you have genuinely learned to give yourself for others too.
 - a) Maybe it is time to teach that class of younger kids, do you think? Do not be as timid as I was! I regret it now.
 - b) Maybe the time has come for you to volunteer for a role here in your group without someone having twist your arm to do it.
 - c) Maybe your time has arrived to stop asking, “What’s in it for me? How much reward will I get?” and other questions that Jesus never asked.
 - d) Maybe it is time for you to register your commitment before these friends—to stand and say, “This is the commitment God has moved me to make...” or to register this on a card or sorts [allow them to do both].
 - e) (Sniffs the air.) Speaking of serving others, can you smell that? That smells like mom’s bagels beckoning me, so I better go—but I will do the washing up! Serve the One who served you. (Exits.)

The Text of Mark 16

1 of 3

305: Postexilic Prophets and Gospels
 Prof. Mark L. Bailey
 Study Project on Mark 16:9-20

Rick Griffith
 Box 1130
 June 27, 1986

The Text of Mark 16:9-20

Introduction

The ending to the gospel of Mark remains one of the most puzzling textual problems in New Testament study today. The author records in his resurrection account in the sixteenth chapter that the women who visited the tomb "went out and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid."

Several manuscripts end the gospel abruptly at this point (verse 8), but others continue up to verse 20 recording Christ's appearances to Mary, the two disciples on the road, and all eleven disciples at the Ascension when He gave them Mark's account of the Great Commission.

Therefore, the questions before us are these: Which of the two endings to the book is the original? Did Mark actually pen the shorter or the longer ending? And if Mark did not write the longer ending, then who did actually write it?

External Evidence

Variant Readings

Five variations of this ending can be discovered in the manuscript evidence, but for the purposes of this study we shall examine only the two which are best supported: those manuscripts which omit verses 9-20 and those manuscripts which add verses 9-20.

Classification of the Manuscript Evidence

Variant	Byzantine	Alexandrian	Western	Others
Omit vv. 9-20		X (IV) B (IV)		304 (XII)
Add vv. 9-20	K (IX) <i>Byz</i> 274 (X) 1079 (X) 1195 (1123) 1344 (XII) Lectionaries: 60 (1021) 69 (XII) 70 (XII) 185 (XI) 547 (XIII) 1761 (XV)	A (V) C (V) 33 (IX)	D (VI) <i>aur,c,d (supp)</i> it <i>ff2,l,n,o,q</i> it it summary = (V-VII)	28 (XI) 700 (XI) 892 (IX) 565 (IX) 1009 (XIII) 1010 (XII) 1071 (XII) 1230 (1124) 1242 (XIII) 1253 (XV) 1365 (XII) 1546(1263?)

The Text of Mark 16

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2

Evaluation of External Evidence

Date and Character: The first variant is supported by two of the three best character witnesses in the Alexandrian text type (X and B), both pointing to a fourth century ancestor. The second variant has a later date (fifth century), but evidences excellent manuscripts in all three text types: Byzantine (K), Alexandrian (A, C), and Western (D). Therefore, the best character witnesses are divided but the first variant shows an earlier date.

Geographical Distribution: The first variant has support only in the Alexandrian family whereas the second variant maintains very strong support in all three text types, including several manuscripts within each family. Therefore, the second reading cites the best distribution.

Genealogical Solidarity: The Byzantine, Western, and (for all practical purposes) "Others" families are solid in favor of the second variant. The Alexandrian splits. Therefore, the genealogical evidence favors the second reading.

External Evidence Conclusions

While the first reading advocates the earlier date (by one century) and the character witnesses are split, the better geographical distribution and genealogical support make the second variant a better candidate for the original reading. Therefore, Mark 16:9-20 appears to be the actual ending of the gospel.

Internal Evidence**Internal Evidence for Variant One**

Several observations from the internal evidence **argue against** the genuineness of the ending:

- 1) About one third of the significant Greek words in the disputed section are "non-Markan," that is, they do not appear elsewhere in Mark or they are used differently from Mark's usage prior to verse 9" (John D. Grassmick, "Mark" in *The Bible Knowledge Commentary*, p. 194).
- 2) "The Greek literary style lacks the vivid, lifelike detail so characteristic of Mark's historical narrative" (*ibid.*).
- 3) "Matthew and Luke parallel Mark until verse 8 and then diverge noticeably, suggesting that Mark began its literary existence without verses 9-20" (*ibid.*).
- 4) The inference that all true believers will be exorcists, healers, miracle workers and tongues speakers (vv. 17-18) has serious theological problems in systematizing with the whole of Scriptural data.

The Text of Mark 16
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Internal Evidence for Variant Two

Some observations from internal evidence **support** the genuineness of the ending:

- 1) An ending to the gospel at verse 8 would be too abrupt of an ending to such a masterpiece of a gospel so the ending must have been longer in the original.
- 2) The more extended account of the resurrection appearances and of the Ascension more fully completes the gospel story.

Internal Evidence Conclusion

The best arguments evaluating the internal evidence favor the first variant, indicating that Mark actually did not pen the last twelve verses of his gospel.

Conclusion

In summary, the superior external evidence supports the conclusion that the last twelve verses of Mark were indeed a part of the early writing of the book. However, the internal evidence suggests that the verses were a later addition by an author different than Mark. How can these opposite conclusions be reconciled?

It seems that the following scenario may best fit the available data: Mark recorded his gospel up to verse 8 but the remainder was written by another Christian author who stated historically accurate information under the inspiration of the Holy Spirit. The new material was added at an early enough date so that most copies of the gospel included it, although a few copies of the shorter copy made it into circulation resulting in manuscripts such as \aleph and B three centuries later. Therefore, the longer ending should be considered divinely inspired revelation and thus part of the New Testament canon. Evidence supporting this conclusion includes the following:

- 1) The account of the death of Moses in the last few verses of Deuteronomy obviously proves that he did not write this portion (perhaps Joshua did?), although this section is also a part of our Bible.
- 2) Both of the earliest manuscripts (the Sinaiticus and the Vaticanus) which argue for a fourth century reading omit the disputed section but leave a blank space following the ending at verse 9. Even the scribes who transcribed these shorter manuscripts knew of a longer ending though they did not include it, evidently because the copy from which they were reading did not have the longer ending.
- 3) The references to performance of sign gifts (vv. 17-18) continued only throughout the apostolic age (cf. 2 Co 12:12; Heb 2:3-4). Also, the divine protection for those holding snakes and drinking deadly poison is but a promise of God's intervention in the lives of those forced to do such acts by persecutors, not an encouragement to perform such practices.

In conclusion, we may trust that the longer ending to Mark's gospel is indeed a part of God's holy and infallible Word.

HOW WE GOT OUR BIBLE / PART TWO

by Terry Hall

THE EARLIEST BIBLES WERE A COLLECTION OF SCROLLS IN A BUCKET.

How We Got Our New Testament

First a basalt boulder from Oregon arrived unexpectedly; then a limestone ledge from Pennsylvania, followed by quartz from California and granite from South Dakota. From every state and many foreign countries came unordered stones addressed to the same Washington, D.C., location.

Someone puzzling over the pile discovered that two stones from different states fit together perfectly, then a third, and a fourth. Finally every stone was used without alteration to form a beautiful statue. To add or delete one piece would mar the symmetry of the finished image.

What should we conclude about the

“random rocks”? Someone had master-minded the entire project.

There is a book with a true origin as amazing as the statue in the story. Sixty-six books were individually collected from a wide geographical area only because people thought them to be divine. Only later did they see that each contributed to a continuous story. The unity of the Bible is one of the strongest evidences of its heavenly origin.

How did the New Testament come to complete the world's all-time best-seller?

Many aspects distinguished the making of the New Testament from the Old. God used apostles instead of Hebrew prophets, including at least one Gentile (Luke). The Old Testament had been given in the language of one nation (the Hebrews); the New Testament was written in Greek, the international language of the Roman Empire, making God's revelation immediately readable by nearly everyone. Unlike Hebrew words, which often have a pool of meanings, Greek's larger vocabulary made it much easier to teach doctrine with precise technical terms.

New Testament writing was done with pen and ink on papyrus (paper's predecessor made by pressing and rolling together the inner soft parts of reeds). Papyrus sheets were glued together end-to-end into long strips and rolled around two sticks like window shades (called scrolls). By turning a stick in each hand, a

reader could easily reach any part of a longer document. At first each book was a separate scroll. Matthew alone required about 30 feet of papyrus. In the second century, bound volumes of cut sheets (like modern books) replaced scrolls, making it easier to publish longer works. But the earliest Bibles were a collection of scrolls in a box or bucket!

Produced between 50 and 100 A.D., the New Testament was written in about one-twentieth the time needed to complete the Old.

The Lord Jesus Christ preconfirmed the authority of the New Testament, promising the Holy Spirit would guide his apostles into all truth, remind them of everything he had said, and show them things to come (John 14:26; 16:13). Christians believe the completed New Testament fulfills these promises.

Apostles had special authority as hand-selected eyewitnesses of Christ who were commissioned as his spokesmen (Mark 3:14; Acts 1:21,22). After forming the foundation of the church, apostles were guaranteed a prominent place in Christ's kingdom (Luke 22:29,30; Eph. 2:20).

The apostles were conscious of recording God's words, though they didn't always understand them (1 Cor. 2:13; 2 Peter 3:15,16). Eighty-seven times the apostles spoke “the word of God” (equivalent to the prophets' phrase “thus says the Lord”) or wrote at God's command (Rev. 1:10,11).

In nine of his 13 letters, Paul introduces himself as Christ's apostle, a position in the church equivalent with the prophets in the Old Testament (2 Peter 3:2). Peter equated his and Paul's letters (more than half of the New Testament) with Old Testament Scripture (2 Peter 3:2,15,16).

The apostles expected their writings to be obeyed as authoritative, because Christ was speaking through them (2 Cor. 13:2,3,10). Disobeying an apostle of God brought severe penalties (2 Thess. 3:14). Paul claimed his message was so authoritative, because it came directly from God, that anyone who contradicted it should be eternally condemned (Gal. 1:8,9).

As with Old Testament prophets, God confirmed the apostles' message with supernatural signs (Acts 2:43; Heb. 2:2-4).

At first the early church had no thought of a New Testament; its Bible was the well-defined Old Testament, augmented by oral accounts of Jesus' words and works by eyewitnesses. Peter's and Paul's martyrdom in the mid-60s prompted a concern that apostolic teaching be writ-

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How We Got Our New Testament (2 of 3)

ten for permanence. By about A.D. 70, Matthew, Mark, Luke, Acts, and many epistles were written, with the whole New Testament completed by the end of the first century.

The apostles' contemporaries received their writings as authoritative. Paul quotes from Deuteronomy and Luke as equal Scripture (1 Tim. 5:18; Deut. 25:4; Luke 10:7). Jude quotes from Peter as an authoritative word from God (Jude 18; 2 Peter 3:3).

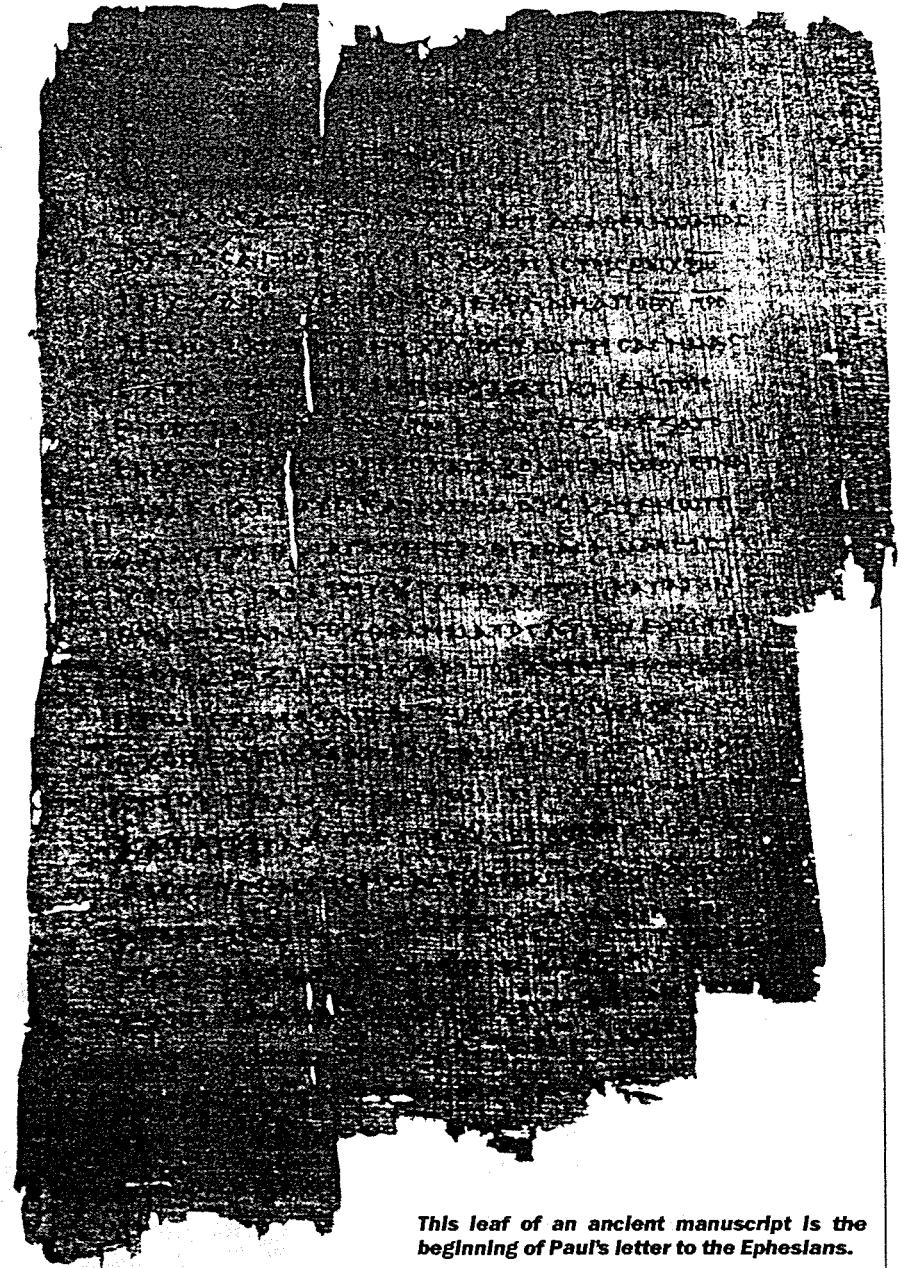
As soon as a book's authenticity was verified by apostolic signature or delivery by a reliable apostolic messenger, it was read to the congregation. Accepted books must have been written by an apostle or someone closely associated with an apostle. Papias (a disciple of the apostle John) said Mark wrote the second Gospel as a scribe for Peter, and Justyn Martyr (a mid-second century Christian writer) asserted that Luke wrote his two letters to Theophilus (Luke and Acts) for Paul. Both Peter and Paul acknowledged using secretaries (1 Peter 5:12; Rom. 16:22).

The New Testament books originated as letters to churches or individuals, spanning 1,700 miles from Jerusalem to Rome, each hand-carried by a messenger traveling on foot, animal, or wind-driven ship. Because books were scarce in those days (each copy being hand-produced), they were read at public gatherings of believers, then shared with other churches. At first original documents were passed around; later each congregation made copies to retain for teaching, reading, and reference.

The *canon* (the list of books accepted as inspired and included in the Bible) was actually completed when John wrote the last book in about 95. But it took time for the New Testament books to be collected and universally accepted.

Before the close of the first century, Paul's letters were circulated as a collection titled *The Apostle*, its parts labeled "To the Romans" and so on. Not long after John wrote, the four Gospels were brought into one group called *The Gospel*, each of its four parts titled "According to Matthew," etc.

Because these collections were made at different times and places, their contents were not always the same. Each location didn't have copies of all the same books yet. The limited circulation of a few books helps explain why they were later questioned by some. Christianity was a far-flung international religion without the benefit of a central temple where the sacred scrolls were stored.



This leaf of an ancient manuscript is the beginning of Paul's letter to the Ephesians.

By the end of the first century, all New Testament books were accepted as divine by believers somewhere. No writing of an apostle was knowingly rejected by the church, nor has any apostolic book been proven to be lost. (The "letter from Laodicea" mentioned in Colossians 4:16 may be Ephesians, whose name is missing from Ephesians 1:1 in many Greek manuscripts.)

The church fathers (church leaders living from about 80 to 180) viewed the apostles as a fixed group with a now finished work. These extrabiblical authors who were closest to the apostles claimed to be far beneath them, equating the apostles' words with the words of Christ himself. Within a generation after John, all 27 books were cited as Scripture by

some church leader. Within 200 years, all but 11 verses of the New Testament were quoted in more than 36,000 citations that have been preserved for us.

For several centuries after Christ, Christians revered the same New Testament we have today, basing their lifestyle and worship on it. There was no question about the authenticity of the collection.

Other religious writings appeared while the New Testament was being formed, the Epistle of Barnabas (not by the Barnabas of Acts) and the Shepherd of Hermas (an allegory by a Roman Christian) being two of the most popular. Yet these books were never received as equal to apostolic writings. About 170, the Muratorian document (named for its

How We Got Our New Testament (3 of 3)

discoverer) said the Shepherd could be read in Christian meetings, but was not to be counted among the prophetic (Old Testament) or apostolic (New Testament) writings.

Some books with false claims of authorship attempted to fill gaps in the sacred record, such as Jesus' childhood years, portraying him as a temperamental child who would kill a playmate or give life to a clay pigeon on a whim. No church leader or council ever accepted these books, which emphasize miracles over teaching and are quite different from Scripture in purpose and content. Eusebius (a Greek scholar and Bible copier) called them "totally absurd and impious."

As time went on, Christians desired an official list of sacred books. They wanted to standardize what should be read as God's words and determine which books to translate in foreign missions. They also wanted to be certain which books were worth dying for. The Roman emperor Diocletian ordered all Scriptures burned between 302 and 305. Some believers handed over other religious writings, hoping the police wouldn't know the difference. But they considered it a denial of the faith to surrender New Testament Scriptures for destruction.

Long after their original acceptance, several New Testament books were questioned: Hebrews and 2 and 3 John because they were anonymous; James because its emphasis on works seemed incompatible with Paul's stress on faith; 2 Peter because its style was different from 1 Peter; Jude because it quoted Enoch, an apocryphal (false) book; and Revelation because it was used by a cult.

Later all questions were resolved. Hebrews was popularly ascribed to Paul and claims divine authority regardless of its human author (2:2-4). Earliest tradition as well as style clearly marks 2 and 3 John, as well as the fourth Gospel and the first letter which were also unsigned, as the apostle's. Peter used a secretary in his first letter, but not in his second. Jude, though quoting pagan sources, does not commend them; Paul did the same in Titus 1:12. The misuse of Revelation by a cult did not weaken its authority, which was based on the authorship of John the apostle (Rev. 1:4).

Knowing such questions were thoughtfully discussed and resolved makes us more certain that the right books were included in the New Testament.

In about 200, Tertullian (leader of the Carthage church) first used the term

"New Testament," recognizing its inspiration as equal to the books of Genesis through Malachi. Justyn Martyr said the "memoirs of the apostles" were read in Christian gatherings on Sundays along with the "writings of the Prophets" (the Old Testament).

In 367, Athanasius (leader of the Alexandrian church) published the first known list that matches perfectly with the Bible's 66 books as we have them today. Jerome recognized the same collection in his Latin translation of the Bible (the *Vulgate*) about 385. Augustine also defined the New Testament canon as our 27 books.

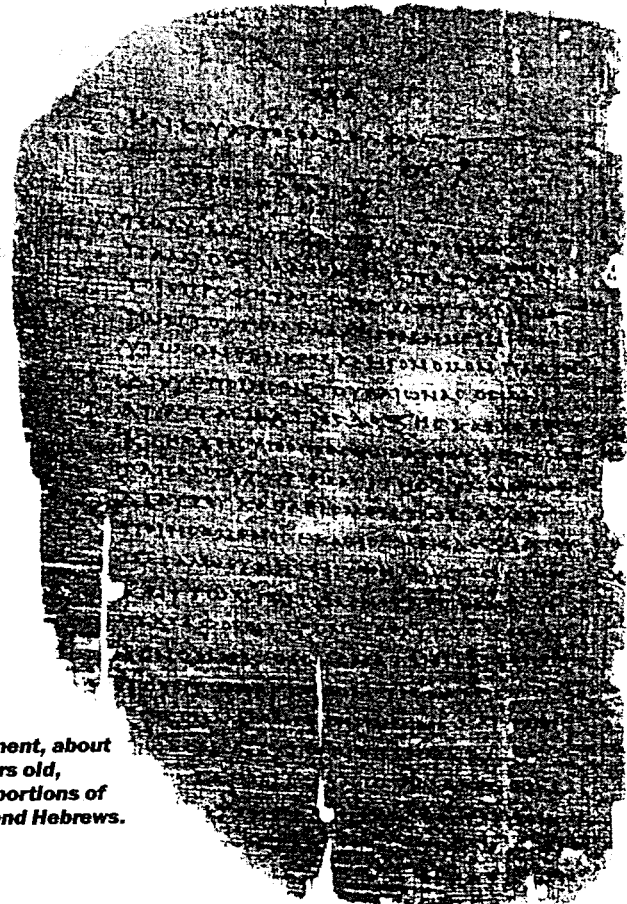
Two North African church councils (at Hippo in 385 and Carthage in 397) definitively declared the Bible complete in the 66 books we have. Their action didn't confer any authority on the New Testament; it only ratified what was already the accepted practice of the churches. The New Testament and the church grew up together.

Since the fourth century, the three major branches of Christendom (Greek Orthodox, Protestant, and Roman Catholic) have agreed on the New Testament's 27 books as *Scripture* ("sacred writings"), completing God's written revelation to mankind.

Many religious groups seek to justify their modern existence by claiming to have received a revelation from God subsequent and superior to the Bible. But Jesus said the apostles' teaching would be the basis on which others would believe in him (John 17:20). God has once and for all delivered the faith to his saints through Christ's apostles in the first century (Jude 3,17). The last Bible book opens with a blessing for those who read, hear, and take to heart its words, and closes with a curse on anyone who would add to it or subtract from it (Rev. 1:3; 22:18,19).

More could have been written about Jesus — enough to smother the world with books. But what was selected for the Scriptures is sufficient for anyone to believe that Jesus is the Christ, the Son of God, and to receive eternal life through his name (John 20:30,31; 21:25).

No other book has been attacked so fiercely as the Bible, yet has endured so long. More lives, literature, and legacies have been affected by these sacred pages than by any other book. No other writing has gone through more editions in more languages than these words that have come from God to man. Everywhere within its covers is self-authenticating testimony that "Thus says the Lord!" ■



This fragment, about 1,800 years old, contains portions of Romans and Hebrews.

Luke

Universal Savior Ministers in Sovereign Kingdom Progress									
To Seek the Lost					To Save the Lost				
Introduction		Ministry			Passion		Conclusion		
1:1—4:13		4:14—21:38			22—23		24		
Sources 1:1-4	Advent 1:5— 2:52	Prepared 3:1— 4:13	Galilee 4:14— 9:50	Travelogue 9:51— 19:27	Rejection 19:28— 21:38	Night 22:1— 23:25	Crucifixion 23:26-56	Resurrection 24:1-44	Commission 24:45-53
0 kingdom references	1	0	8	25	2	4	2	0	0
30 years		3 years		3-4 months	8 days				
Miracles Prominent				Teaching Prominent					
Caesarea									
<p>Written AD 57-59 Covers 5 BC—AD 33</p>									

Key Word: Sovereignty I

Key Verse: “For the Son of Man came to seek and to save what was lost” (Luke 19:10).

Summary Statement: Luke presents the *sovereignly directed progress of the kingdom message from the Jewish rejection of Christ as Messiah to Gentile acceptance to confirm the faith of Gentile believers by affirming Him as Savior of believing Gentiles as well as Jews.*

Application: Have you recognized God’s sovereign leading in your life to bring you to Christ?

Luke

Introduction

I. Title The Greek title (*Κατὰ Λουκᾶν According to Luke*) was added to this volume at a very early date. That Acts was a companion volume is seen in that both books address Theophilus (Luke 1:3; Acts 1:1).

II. Authorship

A. External Evidence: The Church Fathers from the latter half of the second century agreed that Luke, “the beloved physician” (Col. 4:14), wrote this Gospel which bears his name:

1. The earliest evidence for Lukan authorship stems from the Muratorian Canon and the Anti-Marcionite Prologue (both dated AD 160-200).
2. Others cite Luke as the author: Irenaeus (*Against Heresies*; ca. AD 185), Tertullian (*Against Marcion*; ca. AD 150-222), Clement of Alexandria (ca. AD 155-216), Origen (*Comm. on Matt.*; ca. AD 230, quoted by Eusebius), Eusebius, and Jerome (Hiebert, 1:114-17).

Luke's name is mentioned only three times in the New Testament (Col. 4:14; 2 Tim. 4:11; Philem. 24). Since Paul lists his companions as Jews (Col. 4:10-11) then Gentiles (Col. 4:12-14), and Luke's name appears among the latter group, he evidently was a Gentile, which is confirmed by his brilliant use of Greek and his phrase “their own language” (Acts 1:19). Tradition says that he came from Syrian Antioch, never married, and died at the age of eighty-four (*TTTB*, 327).

B. Internal Evidence: Support for Lukan authorship can be found in the book itself, especially when it is compared with Acts.

1. Several factors show that Luke and Acts had the same author: (a) Both are dedicated to the same man, Theophilus, (b) Acts 1:1 refers to “the first account,” which is most naturally understood as Luke's Gospel, (c) The language and style of the two books are remarkably similar, and (d) Both books share many common interests (cp. “Characteristics” sections; cf. Guthrie, 100).
2. Acts has four first-person narratives often called the “we sections” (16:10-17; 20:5-15; 21:1-18; 27:1—28:16) that show the author to be a close traveling companion of Paul. Of his traveling companions, only Titus and Luke are not mentioned by name in these sections and Titus has never been seriously considered as a candidate for the authorship of Acts (Hiebert, 1:119ff.).
3. Luke uses technical medical terms as expected by a doctor (Luke 4:38 vs. Mark 1:30; Luke 5:12 vs. Mark 1:40; Luke 8:43 vs. Mark 5:26, 29; Luke 4:35; 10:34ff.; 13:11; cf. Kümmel, 104).

III. Circumstances

- A. Date: The Book of Acts ends with Paul's two year imprisonment, ending in AD 62, and Luke was written before Acts (cf. Acts 1:1). Luke probably wrote his gospel during Paul's two year imprisonment at Caesarea (AD June 57-August 59) as this period would have given Luke time to interview Paul and travel in Palestine to gather information from eyewitnesses of Jesus' ministry.
- B. Origin/Recipients: Assuming the above scenario is correct, Luke wrote from Caesarea. However, others suggest Rome, Arabia, Asia Minor, and Alexandria. He clearly wrote to Theophilus (1:3), a man whose name means “lover of God,” but many verses show that a wider Gentile audience is also in view (Guthrie, 95; Hiebert, 1:130f.). Luke translates Aramaic terms, traces Christ's genealogy back to Adam, refers to Roman rulers for dating, avoids mentioning fulfillment of prophecies, quotes the Septuagint, and explains Jewish customs and Palestinian geography. The title of “most

excellent” for Theophilus (Luke 1:3) probably indicates that he was an official of some kind and as a man of high social standing he may have assumed responsibility for publishing Luke and Acts.

- C. Occasion: Theophilus considered Luke the physician a tremendous source to give an orderly account of the life of Christ. He was well educated, an excellent historian, well acquainted with Paul, and as a single man able to travel and interview eyewitnesses. Luke probably wrote at Theophilus' request, but in any event he purposed to strengthen the wealthy Christian's faith by showing that his faith rested on firm historical facts (1:3-4). Perhaps even more significantly Luke sought to explain to his wider Gentile audience how Christ died for the entire world after being rejected by Israel.

IV. Characteristics

A. The purpose of Luke's Gospel has been variously interpreted:

1. Kingdom: to explain God's orderly and sovereignly directed progress of the kingdom message from Jews to Gentiles to answer the natural question of any Gentile unbeliever, "How could a Jewish Savior be the Savior of the world?" This kingdom theme is evident in several ways:
 - a. The concept of the "kingdom" and the "kingdom of God" in Luke appears at least 42 times (e.g., 1:33; 4:43; 6:20; 7:28; 8:1, 10; 9:2, 11, 27, 60, 62; 10:9, 11; 11:2, 17, 18, 20; 12:31, 32; 13:18, 20, 28, 29; 14:15; 16:16; 17:20a, 20b, 21; 18:16, 17, 24, 25, 29; 19:11; 21:10, 31; 22:16, 18, 29, 30, 23:42, 51). In Acts it appears only eight times but the concept is throughout from the beginning (1:8) to the end (28:31) in three sections: the witness in Jerusalem (1:1—6:7), Judea and Samaria (6:8—8:40) and the uttermost parts (chs. 9—28).
 - b. Luke emphasizes sovereignty through God's control of all events despite obstacles (e.g., 1:13, 30-33; 2:1, 29; 13:31-35) and in Acts with its emphasis on predestination (2:23; 4:28; 13:48).
 - c. Since Luke and Acts have the same author and the Gospel account has a strong kingdom emphasis one would expect the same emphasis in Acts since it is a continuation of Luke's gospel. This emphasis does in fact exist.
 - d. Luke presents Christ as the "perfect man," not the *Jewish* man. "Luke's portrait of Jesus was ideally suited to the Greek mind. The Greek ideal was human excellence, the perfect individual. In his gospel Luke shows that Jesus fulfilled this ideal in the highest and most absolute sense" (Hiebert, 1:142). Jesus especially fulfills this role by using the title "Son of Man"—a term used in Daniel 7:13-14 for the Messiah who will bring in the kingdom.
 - e. This kingdom view includes all of the following purposes except #7.
2. Instructional/Edification: to confirm Theophilus and other Gentile believers in their faith (1:4; *TTTB*, 328; Hiebert, 1:132-135).
3. Soteriological/Evangelistic: to present Christ to non-Christian Gentile readers as the perfect Son of Man who "came to seek and to save that which was lost" (19:10; *TTTB*, 328)
4. Apologetic: to show that Christianity was not a politically subversive sect but rather a universal movement (cf. Pilate's three announcements of Christ's innocence in 23:4, 14, 22; *TTTB*, 328)
5. Ecclesiastical: to "trace the development and distinction of the Church over and against Judaism" (Ellis, *The Gospel of Luke*, 60-62)
6. Narration of History: to preserve "the record of the origin and growth of the early church" (Fitzmyer cited by Liefeld, *EBC*, 8:800)
7. Conciliation: to solve an argument between Peter and Paul to show Paul's credentials equal with Peter's to defend Paul's apostleship (Baur and Tübingen School cited by Liefeld, *EBC*, 8:801)

- B. Luke wrote with superb style and structure, his book being the most literary of the four Gospels. The Greek syntax is the best in the New Testament.
- C. The universal message of the gospel is stressed more than in any other gospel. This is seen in the many references to Gentiles (2:32; 18:32; 21:24a, 24b; 22:25).
- D. Forgiveness holds a prominent place (3:3; 5:18-26; 6:37; 7:36-50; 11:4; 12:10; 17:3-4; 23:34; 24:47; cf. Martin, *BKC*, 2:201).
- E. A large emphasis is the Holy Spirit and His ministries (1:15, 35; 3:22; 4:1, 18; 10:21).
- F. Only Luke relates his account with events and persons of secular history (2:1-2; 3:1).
- G. This Gospel is by far the most comprehensive. It is the longest of the four, it starts with the earliest account (John's birth; 1:5-25, 39-45, 57-80) and ends later (with the ascension of Christ; cf. 24:50-53) which bridges his gospel account into the Book of Acts (1:1-11). Its comprehensiveness is also seen in the many parables and miracles not recorded in the other Gospels. Luke and Acts together comprise 2138 verses, or 28% of the New Testament. Since Paul wrote only 2033 verses, Luke wrote more than any other author in the New Testament (*TTTB*, 329).
- H. Luke has a special emphasis upon prayer as it records nine prayers of Christ—seven being unique to Luke (3:21; 5:16; 6:12; 9:18, 29; 22:32, 40-41).
- I. Money and material things are in this gospel more than any other NT book (Martin, *BKC*, 2:201).
- J. The temple is mentioned frequently (1:8, 21-22; 2:27, 37, 41-51; 24:53).
- K. Luke emphasizes Christ's redemptive mission, often quoting and/or alluding to Isaiah 53 and 40—66 (22:37; 24:27, 44, 46).
- L. The prominence of glory abounds in relation to wonder and praise for miracles (5:25-26; cf. Acts 3:8-10) and for other events (1:46-55, 68-79; 2:13-14, 20, 28-32; 7:16; 10:21; 18:43; 19:37-38; cf. Liefeld, *EBC*, 8:811).
- M. “Luke noted the individual's place in coming to repentance. He stressed the action which must come from each individual who followed Jesus. Examples include Zechariah, Elizabeth, Mary, Simeon, Anna, Martha, Mary, Simon, Levi, the centurion, the widow of Nain, Zacchaeus, and Joseph of Arimathea” (Martin, *BKC*, 2:201). Especially notable is his emphasis upon women (thirteen nowhere else mentioned in the NT), children, and angels.
- N. “Luke often spoke of the joy that accompanies faith and salvation (1:14; 8:13; 10:17; 13:17; 15:5, 9, 32; 19:6, 37)” (Martin, *BKC*, 2:201).
- O. Luke stresses the humanity of Christ in that its genealogy begins with Adam, the first man (3:37).
- P. Luke alludes to the Septuagint frequently (2:23-24; 3:4-6; 4:4, 8, 10-12, 18-19; 10:27; 18:20; 19:46; 20:17, 28, 37, 42-43; 22:37), although 7:27 is from neither the Septuagint nor the Masoretic text.
- Q. Promises regarding the Abrahamic and Davidic Covenants are prominent (e.g., 1:54-55, 69, 72-73), and the New Covenant is mentioned once as well (22:20).
- R. If a Jew wrote Hebrews, then Luke-Acts remains the only book in the Bible written by a Gentile.
- S. Luke alone gives his sources used to write his account, of which there were three: (1) written records of oral traditions stemming from the apostles' teaching (1:1), (2) the apostles themselves (1:2), and (3) interviews with non-apostolic eyewitnesses—perhaps Mary, Elizabeth, John, and Mark (1:3).

Argument

Luke's Gospel is written *from* a Gentile mind *to* the Gentile mind to confirm Theophilus' faith (1:3), but also to answer how the Jewish Savior could be a Savior for Gentiles. Luke performs this task masterfully by tracing the divinely directed kingdom message from Jews to Gentiles. This is evident even in his introduction (1:1-4), which affirms that he has carefully investigated the facts—a concern any intellectual Gentile would want to know. Next, the pre-public life of Christ is documented through the infancy narratives and preparation for ministry, both of which show that from the beginning Christ came to save Gentiles (1:5—4:13). The bulk of the Gospel (4:14—21:38) records the history of Jesus' ministry of being rejected by Israel and turning to the Gentiles. This is true in His early Galilean ministry (4:14—9:50), even moreso while en route to Jerusalem (9:51—19:27), but especially in Jerusalem itself (19:28—21:38), particularly at the temple (19:45—21:38). The height of Jewish rejection appears when Christ submits to the Father's will for Him to die to provide salvation for Jew and Gentile alike (chs. 22—23), and this atoning death is authenticated in His resurrection, commission, and ascension as worthy of bringing to the nations (ch. 24). Therefore, since Israel has rejected its Messiah, all men can receive salvation by simple faith, a message that is continued in Luke's Book of Acts, which chronicles the kingdom message from its reception by Jerusalem Jews to Gentiles in the uttermost part of the Roman Empire.

Synthesis

Universal Savior ministers in sovereign kingdom progress

1:1-4

Sources

1:5—4:13

Pre-public life

1:5—2:52

Advent

1:5-56

Announcements

1:57—2:20

Births

2:21-52

Early life

3:1—4:13

Preparations

3:1-20

John

3:21-22

Baptism

3:23-38

Genealogy

4:1-13

Temptation

4:14—21:38

Ministry

4:14—9:50

Galilee

4:14-30

Galilean acceptance vs. Nazareth rejection

4:31—6:16

Authentication/discipleship

6:17-49

Sermon on the Level Place

7—8

Miracles/teachings

9:1-50

Teaches dependence

9:51—19:27

Lukan Travelogue

9:51—11:54

Rejection

12:1—19:27

Teaching

19:28—21:38

Official presentation/rejection

19:28-44

Triumphal Entry

19:45—21:38

Temple ministry

19:45-48

Second cleansing

20:1—21:4

Confrontations

21:5-38

Olivet Discourse

22—23

Passion

22:1-38

Passover

22:39-46

Gethsemane

22:47—23:25

Arrest/trials

23:26-56

Crucifixion



“Swaddling clothes? That’s the original Christmas wrap.”

24

Final events

24:1-44

Resurrection/appearances

24:45-53

Commission/ascension

Outline

Summary Statement for the Book

Luke presents the *sovereignly directed progress of the kingdom message* from the Jewish rejection of Christ as Messiah to Gentile acceptance to confirm the faith of Gentile believers by affirming Him as *Savior of believing Gentiles* as well as Jews.

- I. (1:1-4) The preface to Luke's Gospel includes a formal prologue affirming his sources as credible for Gentiles who would be asked to believe the account and a purpose statement to confirm the faith of Theophilus.
 - A. (1:1-3) Luke records his prologue in a formal, classical style to inform Theophilus that he has thoroughly investigated written, oral, and eyewitness sources before compiling his account of Christ's life in a chronological manner to show the reliability of his sources.
 - B. (1:4) Luke's purpose in writing is to confirm the faith of Theophilus (and other Gentile Christians who would read the account) with historical, factual data.
- II. (1:5—4:13) The pre-public life of Christ in His advent and preparation for ministry shows God's orderly and sovereignly directed plan in a Semitic context but with universal overtones.
 - A. (1:5—2:52) The advent of Christ in the infancy narratives of John and Jesus shows God's sovereign hand in preparing the events of the world to provide Christ as the Messiah of Israel, Savior of the world, and Son of God.
 1. (1:5-56) The announcements of the births of John and Jesus reveal through the Old Testament allusions that Christ is indeed the Messiah of Israel.
 2. (1:57—2:20) Miraculous births of John and Jesus show that God controls all things—from the wombs of barren women to the dictates of kings—to give the Messiah of Israel to the world.
 3. (2:21-52) During the early life of Christ both Simeon and Jesus Himself recognize that He is the Messiah of Israel, Savior of the world, and Son of God.
 - a. (2:21-40) Simeon's prophecy of Christ as a light to the Gentiles demonstrates to Luke's Gentile audience that Jesus is Messiah of Israel and Savior of the world.
 - b. (2:41-52) Christ's teaching in the temple as a boy shows that from His youth He was fully conscious of His identity as Son of God.
 - B. (3:1—4:13) Christ's preparation for ministry includes four events which show God's sovereign hand in providing His Son who completely identifies with humanity for the salvation of the world.
 1. (3:1-20) John's ministry prepares the hearts of Israel through repentance so that Christ might provide salvation for the world (3:6).
 2. (3:21-22) Christ's baptism asserts God's sovereignty over His Son with whom He is very pleased.
 3. (3:23-38) Christ's genealogy is traced through Mary back to Adam and God to indicate both His humanity and deity, and the universal offer of salvation.

4. (4:1-13) Christ's temptation by Satan records His faithfulness of not trying to gain people's acceptance without the cross as an example of waiting upon God's plan to save the world.

III. (4:14—21:38) Christ's ministry in Galilee, en route to Jerusalem, and in the city show Israel rejecting Christ as Messiah and His judgment by turning to Gentiles in the times of the Gentiles.

- A. (4:14—9:50) Christ's ministry mainly in Galilee is the first stage of His rejection by Jews despite His miraculous proofs of His identity as Messiah in contrast to reception by Gentiles and His disciples.
 1. (4:14-30) Christ's acceptance by Gentiles in Galilee is contrasted with his rejection by Jews in Nazareth in foreshadowing of His rejection by Israel and turning to the Gentiles in fulfillment of Old Testament prophecy.
 2. (4:31—6:16) Christ's authentication of Himself as the Son of Man (Messiah) is demonstrated in three alternating cycles of miracles and calling of disciples.
 3. (6:17-49) Christ's Sermon on the Level Place omits “Jewish parts” of the Sermon on the Mount to summarize His discipleship teaching for a Gentile readership who needed to know the requirements of true followers of Christ.
 4. (Chs. 7—8) Christ's ministry to various human needs in and around Capernaum chronicles the expansion of the kingdom program through His miracles and teaching as further evidence of His identity as Messiah.
 5. (9:1-50) Christ's teaching dependence upon Himself to His disciples climaxes His Galilean ministry and brings the reader to the main body of Luke's account, the Lukan Travelogue (9:51—19:27), which records His rejection as He approaches Jerusalem.
- B. (9:51—19:27) Christ's rejection in His journey to Jerusalem (Lukan Travelogue) and His consequent teaching is recorded to emphasize the need for committed discipleship despite opposition.
 1. (9:51—11:54) The opposition to Christ increases as He is rejected by Samaria and even accused of demonic power by the Pharisees, which is the final blow that causes Him to teach about the kingdom differently through parables in 12:1—19:27.

Note: Luke's travelogue has a chiasmic structure in which certain themes reappear in reverse order later in the section (adapted from Charles Talbert, *Reading Luke*, 111-12).

- a. (9:51) Approaching Heaven: Set Out for Jerusalem
- b. (9:52-56) Purpose for Coming: Samaritans and Salvation
- c. (9:57-62) Discipleship and Following
- d. (10:1-24) Rejection: 70 and Message of the Kingdom
- e. (10:25-42) Service and Rewards: Lawyer and Eternal Life (Good Samaritan)
- f. (11:1-13) Prayer Principles Illustrated Through Children
- g. (11:14-28) Pharisees to Be Judged for Blasphemy
- h. (11:29-36) Resurrection: Sign of Jonah
- i. (11:37-54) Woes on the Pharisees

2. (12:1—19:27) Christ teaches on various subjects in response to His rejection.
- j. (12:1-34) Money and Faithfulness: Discipleship and Rich Fool
 - k. (12:35-59) Parables of Readiness: Faithfulness
 - l. (12:49-53) Discipleship: Division
 - m. (12:54-59) Poor Judgments: Hypocrites
 - n. (13:1-9) Parable of Grace: Repentance
 - o. (13:10-17) Healing a Crippled Woman on the Sabbath
 - p. (13:18-21) Growth of the Kingdom: Universal Inclusion*
 - p.' (13:22-35) Judgment on Israel: Jerusalem Rejection*
 - o.' (14:1-6) Healing a Dropsy Man on the Sabbath
 - n.' (14:7-24) Parables of Invitation: Humility
 - m.' (14:16-15) Poor Judgments: Rejection
 - l.' (14:25-35) Discipleship: Dedication
 - k.' (Ch. 15) Parables of Lost Sheep, Coin, and Son: Reconciliation
 - j.' (16:1-13) Money and Faithfulness: Discipleship and Unjust Steward
 - i.' (16:14-18) Condemnation on the Pharisees
 - h.' (16:19-31) Resurrection: Rich Man and Lazarus
 - g.' (17:1-37) Israel to Be Judged at the Second Advent
 - f.' (18:1-14) Prayer Principles Illustrated Through Children
 - e.' (18:18-30) Service and Rewards: Rich Young Ruler and Eternal Life
 - d.' (18:31-34) Rejection: Announcement of Jerusalem
 - c.' (18:35-43) Bartimaeus and Following
 - b.' (19:1-10) Purpose for Coming: Zacchaeus and Salvation (19:10 = Luke's Key Verse)
 - a.' (19:11-27) Approaching the Kingdom: Delay of Messianic Kingdom

The above chiastic structure shows Luke 13:18-35 as the central focus of the book (p & p'). Israel's rejecting Christ was in God's sovereign plan to extend His salvation plan to all Gentiles so that Christ would not simply be a Jewish Savior but also the Savior of the world.

- C. (19:28—21:38) Christ's official presentation as Israel's Messiah in the Triumphal Entry in Jerusalem meets rejection, to which He responds by predicting the destruction of the temple and Israel's judgment during the times of the Gentiles.

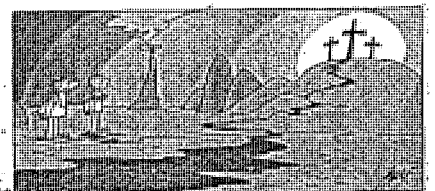
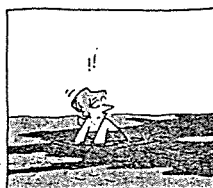
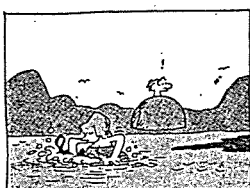
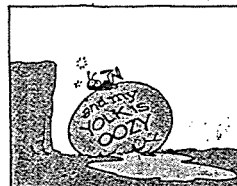
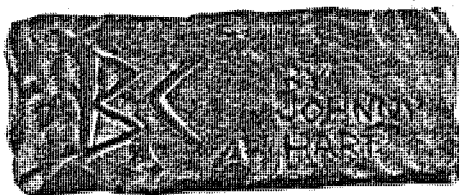
1. (19:28-44) Jesus' official presentation as Israel's Messiah in the Triumphal Entry in Jerusalem fulfills Daniel 9:26 which prophesies that He will be rejected.
2. (19:45—21:38) Christ's ministry in the temple condemns its materialism and responds to His rejection by the teachers with the Olivet Discourse prophecy of the temple's destruction and Israel's judgment during the times of the Gentiles.
 - a. (19:45-48) Christ's second cleansing of the temple incident confirms that the nation has replaced spiritual life with materialistic pursuits.
 - b. (20:1—21:4) Jesus' confrontations with the national leaders in the temple confirm their rejection of Him as Messiah and that of the nation as a whole.
 - c. (21:5-38) Christ's Olivet Discourse prophecy explains Israel's judgment during the times of the Gentiles prior to His return.

IV. (Chs. 22—23) The passion narrative shows Christ's submission to the Father as the innocent Passover Lamb who through death provides forgiveness and eternal life to all who believe.

- A. (22:1-38) The Passover Supper account demonstrates that Christ is the Passover Lamb through whose blood the New Covenant will be established.
- B. (22:39-46) The agony of Jesus in Gethsemene affirms His difficult yet unmovable submission to the will of the Father as an example of true discipleship amidst difficulty.
- C. (22:47—23:25) The arrest and trials of Jesus repeatedly declare His innocence of the charges leveled at Him to confirm His sacrifice for the sins of the world—not His own sins.
- D. (23:26-56) The crucifixion of Jesus is recorded to confirm His death as the basis for forgiveness and eternal life for all who believe—Jew and Gentile alike.

V. (Ch. 24) Christ's resurrection, commission, and ascension authenticate His ministry and atoning death as worthy of bringing to the nations.

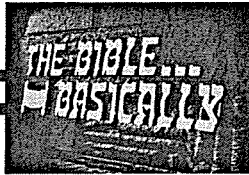
- A. (24:1-44) The resurrection of Jesus and appearances on the Emmaus Road and to the Eleven authenticate Him as the Messiah who fulfilled the Scriptures.
- B. (24:45-53) The commission and ascension of Jesus encourages the Twelve to proclaim His salvation to the nations after the coming of the Holy Spirit, which introduces Luke's continued account in Acts by providing a bridge to the same story in Acts 1:1-11.



The Genealogy of Jesus

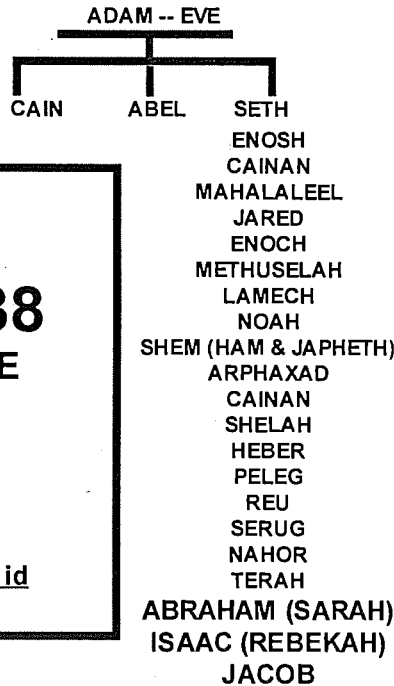
John Fryman, "The Bible... Basically" Seminar (Ft. Worth, 2004), Study Guide 16

Seminar Study Help Number 16



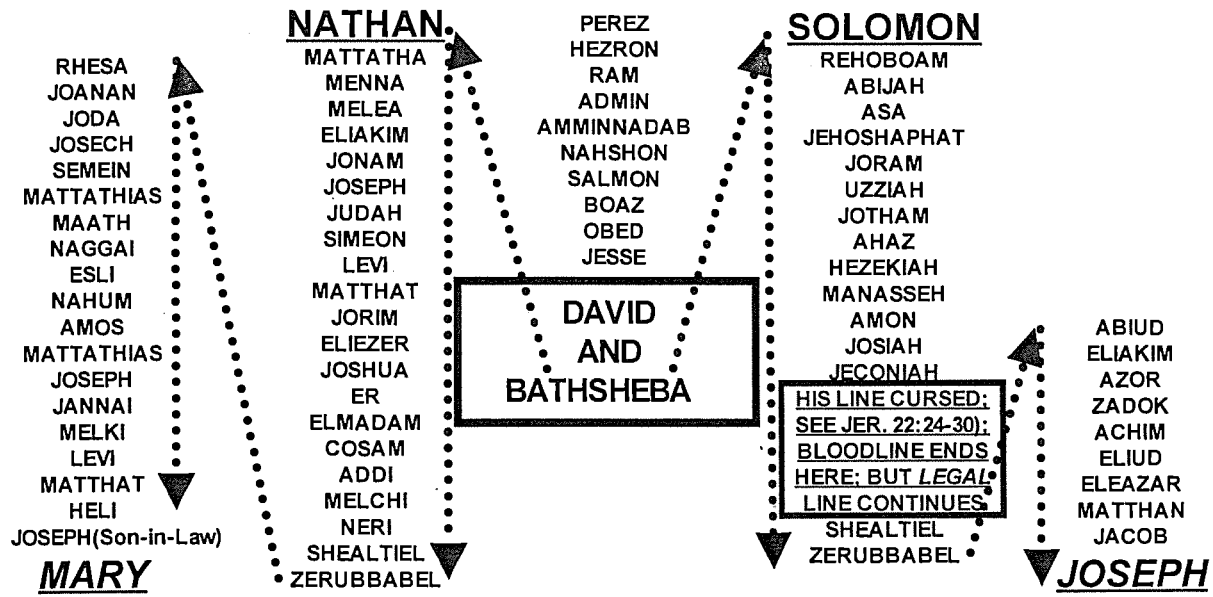
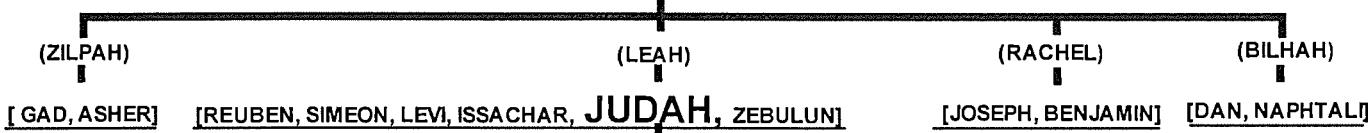
FROM ADAM TO CHRIST

THE GENEALOGY OF JESUS CHRIST



MARY
Luke 3:23-38
 • THE BLOOD LINE
 • Backward TO Adam through Mary, the Lineal Descent
 • A Personal Genealogy, through Mary
 • A Seed of the House of David (2 Sam 7: 12, 13; Rom 1:3)

JOSEPH
Matthew 1:1-17
 • THE ROYAL, LEGAL LINE
 • Forward FROM Abraham Son of David, through Joseph
 • A Revelation to the Jew
 • The Legal Line



THE BLOOD LINE → **JESUS** ← **THE LEGAL LINE**
 THE CHRIST (CHRISTOS: "ANOINTED") – THE SON OF GOD

Excursus 5

The Genealogies of Matthew and Luke (3:23–38)

Luke's genealogy differs from the one in Matthew at several levels (Fitzmyer 1981: 495–96; Liefeld 1984: 861; Aland 1985: §19; on the role of genealogies in Jewish culture, see Nolland 1989: 168–69):

1. Matthew goes from the oldest to the youngest generation, while Luke reverses this order. Matthew's order is the normal one for a genealogy, though Luke's has parallels with OT lists where ancestry is the issue (1 Chron. 6:33–38 [6:18–23 MT]; Nolland 1989: 168).
2. They have differing endpoints in the genealogy: Abraham in Matthew versus Adam in Luke.
3. Matthew will stop occasionally to explain the significance of an entry (Matt. 1:2, 5), while Luke never does.
4. Matthew's structure involves names given in three groups of fourteen each, a device that may involve an allusion to the numerics of David's name (Carson 1984: 69–70). On the other hand, Luke's structure seems to be eleven groups of seven names each, though the reason for this structure is not clear.¹ Marshall (1978: 160–61) discusses the suggestion that this structure represents the eleven weeks before the messianic twelfth week. However, he also observes that the scheme goes the wrong way for this point to be made, since the messianic week usually ends the sequence (2 Esdr. [= 4 Ezra] 14:11; 2 Bar. 27.1; 53.6; Apocalypse of Abraham 29.2). Also, the addition of the Son of God as a seventy-eighth name may overthrow this approach.²
5. Matthew lists some women (e.g., Rahab and Ruth), but Luke never does—an interesting difference given Luke's attention to women.

1. On NT structures with the use of "seven," see Rengstorf, *TDNT* 2:632 §B4d. On other points of Lucan structure, see Nolland 1989: 168 and Goulder 1989: 283–90.

2. Because the exact list of names is so uncertain and because Luke says nothing about the structure, one should be cautious about invoking such precise symbolism. Wiefel 1988: 97 seems to regard this twelfth-week view as possible. Schürmann 1969: 203 n. 119 argues that if it is present Luke is not conscious of it. Nolland 1989: 168 suggests that it was the point of Luke's source, whose order he reversed. But how can one know this? Goulder 1989: 284–85 is strongly supportive of this view, citing 1 Enoch 93.3–10 to stress that the form is to some extent artificial.

6. In the stretch of names from Abraham to Jesus (i.e., where Luke and Matthew overlap), Matthew has forty-one names, while Luke has fifty-seven (Marshall 1978: 158). In the period from David to Jesus, there are only two points of overlap: Shealtiel and Zerubbabel.

All these differences have produced a myriad of solutions as to how the two lists relate to one another. In sum there are six basic approaches to this question:

1. Most opt for a literary and theological approach to this material, regarding any attempt at harmonization as impossible.³ In this view, both writers relate Jesus to Joseph without any recourse to historical material other than existing biblical materials from 1 Chronicles and Genesis. The point of each account is its theological connection. Matthew points to the king through David and Abraham, while Luke associates Jesus with all of humanity through Adam. Thus, this approach rejects the possibility of a solution. But other attempts to address the problem do exist.
2. Another common approach is to argue that Matthew gives the genealogy through Joseph, while Luke gives the genealogy through Mary (Hendriksen 1978: 222–25; Godet 1875: 1.201). Dating back to Annius of Viterbo in 1490, the view argues that Joseph is not really in view in 3:23, where Luke says that Joseph was "supposed to be" (ἐνομίζετο) Jesus' father. In addition, the absence of the article τοῦ before Joseph's name shows that he is not part of the genealogy. It is also argued that seeing Joseph in the genealogy puts Luke in a double contradiction in that he disagrees not only with Matthew, but also with himself, since he has already made clear that Jesus was born of the virgin Mary (1:27). Finally, it is argued that rabbinic tradition knows of the connection between Heli (also spelled Eli) and Mary.⁴ There are many problems with this approach. First, it is not at all clear that the rabbinic reference applies to Mary. In fact, most doubt that it does, because the Miriam referred to

3. Schürmann 1969: 200; Fitzmyer 1981: 496; Ernst 1977: 155; Lohse, *TDNT* 8:486 n. 49. Bovon 1989: 189 calls attempts at harmonization excessive rationalization like that in current fundamentalism. C. F. Evans 1990: 252 calls the task "impossible," which is excessively skeptical.

4. *Y. Ḥag.* 77d (= Neusner et al. 1982–93: 20.57–58); Geldenhuys 1951: 154; SB 2:155; Godet 1875: 1.202. Another reference is *y. Sanh.* 23c (38) (= Neusner et al. 1982–93: 31.182). If this view were correct, then the Protevangelium of James 1–5 is wrong to name Mary's father as Joachim. But the origin and value of this NT apocryphal tradition are uncertain.

there is not called the mother of Jesus and thus could be any Miriam.⁵ Second, the absence of the article τοῦ can be explained simply because Joseph starts the list. Third, the virgin birth does not prevent legal paternity from passing through the father (Gordon 1977). Thus, no contradiction with the virgin birth exists. Fourth, the most natural way to read the Greek is as a genealogy for Joseph (Carson 1984: 64), given that Mary is not named at all here and that the genitive τοῦ at the front of the list is masculine. To clearly bring in Mary, Luke could have named her and/or changed the opening genitive to a feminine, similar to Matt. 1:16 and its use of ἡς, which makes clear that the Matthean connection is only to Mary.

The remaining views all agree that Joseph's line is addressed by both Luke and Matthew. They disagree on how this is done.

3. The oldest known view is that of Julius Africanus (ca. A.D. 225; cited by Eusebius, *Ecclesiastical History* 1.7), who suggests that Matthew provided the natural line, while Luke provided the royal line, and that the difference in the lists was caused by the principle of levirate marriage (Deut. 25:5–10). According to Julius, Matthan (Matt. 1:15) had a son, Jacob, by way of his wife, Estha. Matthan died and Estha married Melchi (Luke 3:24), who had a son, Heli (Luke 3:23). Heli died without children and his half-brother, Jacob, took his wife by levirate marriage, so that Jacob's sons were tied to Heli's line. In this way, Joseph could be lined up to each list: physically to Jacob but legally to Heli. The problem with this approach is that two names intervene in Luke's list between Heli and Melchi: Μαθθαί (Matthat) and Λεβί (Levi). Such a connection is not impossible, given that Matthew's list is shorter than Luke's, but it is less than likely. Levirate marriage, though not common in the first century, was not completely unknown or else the theological inquiry of the Sadducees in Matt. 22:24–28 does not make sense (Carson 1984: 64; Nolland 1989: 169 [who rejects all levirate-marriage solutions]; M. Johnson 1969: 144–45).
4. A modern variation of this ancient view reverses the focus: Luke gives the physical descent and Matthew the royal descent. Tied to the work of A. Hervey in 1853 and modified by Machen, this approach notes that ancient Judaism argued for a multiple line for David (Tg. Zech. 12:12; Marshall 1978: 158; Machen 1930: 207–9; Hill 1972: 75). The simplest form of this
5. SB 2:155 gives it only a "perhaps," while Geldenhuys 1951: 154 rejects it.

approach argues that Jacob of Matt. 1:15 was childless and so Heli, who had Joseph as his physical son, became the heir. For this approach to work there must be another levirate marriage to Jacob's widow, since Matt. 1:16 seemingly has Jacob as Joseph's father, while Luke 3:23 says Joseph is the son of Heli.⁶ However, if Matthew's Jacob and Luke's Heli are brothers, then their father, listed as Matthat in Luke 3:24 and as Matthan in Matt. 1:15, must be the same person. But if these two men, Matthat and Matthan, are the same (as Machen reckons), then their fathers also differ, as the two genealogies note: Eleazar in Matt. 1:15 and Levi in Luke 3:24. Another levirate marriage is required or one must assume that the line through Eleazar became extinct.⁷ The introduction of an additional levirate marriage (or an extinct line) is too difficult for Carson (1984: 64–65). But he notes that R. Brown's criticism (1977: 503–4) of ways to harmonize the accounts ignores Machen's work. As one can see, this view is possible, but it is very complicated.

5. Carson (1984: 65) suggests that Matthat and Matthan are not the same person. Machen notes that this configuration requires that Jacob and Heli be half-brothers, a view Machen thinks is less likely. Carson thinks the pieces can fit. He says Levi (Luke 3:24) is the closest heir next to Jacob (Matt. 1:15–16).⁸ Carson's explanation can work, but only with an important correction: Levi is not the son of Matthat, Heli is (Luke 3:23).⁹ So Heli dies childless as the legal royal heir and is Joseph's uncle. Joseph is the physical son of Jacob by a sister of Heli, who now bears the line. This correction reverses the relationship between Matthew's and Luke's genealogies by going the opposite direction from what Carson suggests. If this configuration is correct, then Matthew gives the physical line and Luke gives the legal and "physical" line. Luke's line is "physical" through Heli's sister, who has legal claim to the line as the

6. Unless one approaches the question like Machen 1930: 207–9, who argues that Jacob and Heli were brothers, so Joseph was Jacob's nephew. When Jacob died childless, the nephew became heir.

7. Machen prefers the latter, a choice that Carson fails to mention in critiquing the view. Thus, Machen sees two childless fathers at the end of Matthew's list: Eleazar and Jacob.

8. For Carson, Levi is an only son; but his sister, who bears the line, marries Jacob. So when Levi dies childless, Joseph, the nephew, becomes the heir physically through Jacob and Levi's sister.

9. Carson appears to have read Luke in the wrong generational direction here or else this is a typo reading Levi in place of Heli. Carson (or his editor) is not the first to get tangled in the complex intersection of these genealogies, nor is he likely to be the last!

nearest relative to Heli. The only problem with this approach through the sister is, How can Joseph then be called the “son” of Heli, since he is not the physical father and a levirate marriage is not present? The genealogy must be seen simply as “legal” at this point, but that is also the only way that Jesus enters in when one assumes a virgin birth, which both Matt. 1:16 and Luke 1:27–35 acknowledge. Another option is that the wife of the childless Heli married Jacob, in which case Joseph was physically born through Jacob, but has ties to the throne also by levirate connections to Heli, his “father.” This latter configuration seems the best possibility within this approach.

6. Still another option is noted by Nolland (1989: 170, drawing on U. Holzmeister), who argues that Mary is an heiress of Eli, since she had no brothers. Eli adopted Joseph as son upon marriage, as in other cases where a father had no physical son (Ezra 2:61; Neh. 7:63; see also Num. 27:1–11 [which establishes lines of inheritance]; 1 Chron. 2:34–35). Luke’s genealogy reflects adoption. On this basis, the line again becomes “legal” versus physical at this endpoint.

Luke’s line may also be the legal one because of the curse of Jeconiah (Jer. 22:30), whose name appears in Matthew but not in Luke. What complicates this particular suggestion about Jeconiah is that Zerubbabel receives the signet ring again, according to Hag. 2:23, an act that probably reverses the Jeconiah curse. At the least, Luke’s genealogy excludes Jeconiah from any recognition. So, the Lucan omission could be seen as wiping Jeconiah’s memory from the official legal list because of the curse. While one’s paternity cannot be denied, one can lose legal right to the inherited line.¹⁰ What emerges from both evangelists’ genealogies is that Jesus belongs on the throne no matter which route one takes. Both the physical route and the legal route lead to Jesus.

A clear choice is difficult to establish between the various views that see Joseph’s line as present in both Gospels. Views 3–6 are all possible, yet each requires a set of conjectures that cannot be proven. What seems most likely, if one is to take the accounts as historical, is that Jacob (Matt. 1:15–16) and Heli (Luke 3:23) had a close

10. The twentieth-century English Duke of Windsor, Edward VIII, is a classic, similar contemporary illustration of this truth, though he had no children. A closer analogy would be William’s becoming king in place of his father, if Charles were to become disqualified for the throne. So then, Luke did not need Nathan to make this point (Nolland 1989: 170, 172, who is for the influence of the Jeconian curse on Luke, so that the evangelist sends the genealogy through Nathan rather than through Solomon).

relationship, though whether as brothers, half-brothers, through the marriage of Heli’s sister to Jacob, levirate marriage, or adoption is less clear. It is also clear that other breaks in the listing occurred. What the options show is that it is premature to insist on error here, even though a definite solution does not emerge. Nevertheless, the genealogy’s point is obvious. Jesus has a claim to the throne through David and is related to all of humanity through Adam.

Contrasting Genealogies by Matthew and Luke

Darrell Bock *Luke*, 2 vols., Baker Exegetical Commentary on the NT. (Grand Rapids: Baker, 1994-95) 3 of 3

HOW WOULD YOU HANDLE A MIRACLE?

"What would it take for you to believe that Jesus is God made man?" I asked my schoolmate years ago. "If God would just do a miracle just for me, I would believe!" he said.

However, miracles often do not lead to belief. Take the Christmas story, for example. We often credit the account with only one miraculous birth, while in fact there were two miraculous births—and they did not always lead to belief on the part of the witnesses.



MIRACULOUS BIRTH #1: ZECHARIAH'S SON

One would expect the aged, godly Zechariah to be the first to believe in a miracle. After all, he had seen God's good hand in his life for decades. As a faithful priest, year after year he had the privilege of offering sacrifices and worshipping the Lord at the temple.

One day he had an even greater privilege—the chance to enter the Holy Place to offer incense on the altar next to the Holy of Holies. Yet there, to his amazement, the angel Gabriel appeared to him! The angel announced that his wife Elizabeth would bear a son—and not just any son. Their son would actually prepare the people to accept the Messiah himself, who would follow shortly after their son, John.

Zechariah said to the angel, "How can I be sure this will happen? I'm an old man now, and my wife is also well along in years" (Luke 1:18 NLT).

Imagine that! Imagine telling God's angel that he cannot deliver on what he says. "Then the angel said, 'I am Gabriel! I stand in the very presence of God. It was he who sent me to bring you this good news! But now, since you didn't believe what I said, you will be silent and unable to speak until the child is born. For my words will certainly be fulfilled at the proper time'" (1:19-20).

So here God predicted a miraculous birth since Elizabeth "could not" have a baby. In fact, as a barren woman, she couldn't bear a child even in her younger years.

WHAT ABOUT YOU?

The Christmas story comes to us every year with the regularity of Singapore's constant rain. Perhaps we have a similar attitude to Christmas as we do to the rain. Though we need water for life itself, when it falls at inconvenient times we complain about it falling from the heavens.

The two births of Advent are miraculous yet inconvenient. We can too easily lose the wonder of the stories similar to Zechariah who missed the wonder of John's birth due to his doubt. This resulted in months of inability to speak God's praises.

In contrast, Mary's simple faith is admirable. This fits Luke's purpose in his gospel to present Jesus not as the Jewish Saviour,

MIRACULOUS BIRTH #2: MARY'S SON

Unlike Zechariah, the "seasoned" man of God, young Mary was a "newbie." Only a teenager, she was faithful to God, but had fewer years to see God's faithfulness to her. The miraculous conception of John the Baptist gave Elizabeth great amazement, but the miraculous conception of Jesus gave Mary great alarm. "Who would ever believe that I am the first virgin to give birth?" Mary could have thought.

But how did Mary respond to this wonderful yet rather inconvenient news? Mary asked the angel, "But how can this happen? I am a virgin" (1:34). These were not words of doubt. It was a request for clarity on God's method. Her humility was seen in her response, "I am the Lord's servant. May everything you have said about me come true..." (1:38).

Further, when God explained that Mary's conception would occur through the Holy Spirit, she did not end up dumb like Zechariah. Unlike Zechariah's mouth being closed, Mary's mouth was opened even further for prophecy! After visiting her cousin Elizabeth, Mary uttered one of the most amazing and theologically significant statements of God reaching down to man in Scripture (1:46-55).

CONTRASTS BETWEEN TWO ANNOUNCEMENTS

	Zechariah	Mary
Miracle	"Too old" for a baby	"Too young" for a baby
Answer	"How can I be sure?"	"How can this happen?"
Confusion	Doubted God's word	Asked God's method
Result	Ended up dumb	Ended up uttering praise
Disgrace	Removed after birth	Caused by birth

but as the universal Saviour. Luke's gospel often highlights Christ's grace towards women and other outcasts of society. Mary lacked Zechariah's many years of godly living, yet in humility she accepted God's inconvenient but marvelous plan for her to be humanity's one and only virgin mother. As a result, rather than being prevented from praise as was true of Zechariah, Mary used her tongue to praise His name.

May we also see God's grace in these miracles and praise God before others in response.



Rev. Dr. Rick Griffith

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Parables of Jesus
Bible Visual Resource Book, 199

Luke

Parables of Jesus

	MATTHEW	MARK	LUKE
Lamp under a bowl	5:14-15	4:21-22	8:16; 11:33
Wise and foolish builders	7:24-27		6:47-49
New cloth on an old coat	9:16	2:21	5:36
New wine in old wineskins	9:17	2:22	5:37-38
Sower and the soils	13:3-8,18-23	4:3-8,14-20	8:5-8,11-15
Weeds	13:24-30, 36-43		
Mustard seed	13:31-32	4:30-32	13:18-19
Yeast	13:33		13:20-21
Hidden treasure	13:44		
Valuable pearl	13:45-46		
Net	13:47-50		
Owner of a house	13:52		
Lost sheep	18:12-14		15:4-7
Unmerciful servant	18:23-34		
Workers in the vineyard	20:1-16		
Two sons	21:28-32		
Tenants	21:33-44	12:1-11	20:9-18
Wedding banquet	22:2-14		
Fig tree	24:32-35	13:28-29	21:29-31
Faithful and wise servant	24:45-51		12:42-48
Ten virgins	25:1-13		
Talents (minas)	25:14-30		19:12-27
Sheep and goats	25:31-46		
Growing seed		4:26-29	
Watchful servants		13:35-37	12:35-40
Moneylender			7:41-43
Good Samaritan			10:30-37
Friend in need			11:5-8
Rich fool			12:16-21
Unfruitful fig tree			13:6-9
Lowest seat at the feast			14:7-14
Great banquet			14:16-24
Cost of discipleship			14:28-33
Lost coin			15:8-10
Lost (prodigal) son			15:11-32
Shrewd manager			16:1-8
Rich man and Lazarus			16:19-31
Master and his servant			17:7-10
Persistent widow			18:2-8
Pharisee and tax collector			18:10-14

A Prodigal Returns

A First-Century Monologue of the Lost Son of Luke 15:11-31

(A man in tattered first-century garb walks wearily to the front of the audience.)

I. Problems at Home

- A. At times we don't *like* our brothers or sisters—but my problem was worse than that. I *hated* my older brother. *Always* hard working. *Always* submissive to Dad. *Always*... Mr. Right.
- B. Not only that, there's this custom called the birthright. This means the oldest son gets twice as much inheritance. That left two thirds for him, and only one third for me. As if I didn't have enough problems already!
- C. So I told Dad, "Father, give me my share of the estate." This was a lot to ask. Imagine giving away a third of your business and then try to survive against the competition!
- D. But Father didn't argue. With a grieved heart, he just gave me my share.

II. Problems Away

- A. Pretty soon I gathered all that money and everything I had—and I headed far away for a good time. It wasn't hard to leave because I hated my brother and had no friends at home.
- B. Hmm, interesting. I discovered that in the distant land all of a sudden I had *plenty* of friends! Drinks were on me! The wild women noticed my wealth too. It didn't take long for all my wealth to transfer over to them and I became the one in need.
- C. Just when my "friends" disappeared, so did the food. A *real* tough famine came. I had never known hunger before, so my stomach pains were really intense.
- D. But I got a job—if you can call it that—for a Gentile! A *Gentile*! He had me raise *pigs*—that's as low as a good Jewish boy like me can get. My boss hadn't paid me yet, so even the pods I threw to these unclean animals looked tasty after a while!
- E. Then a thought hit me, "Even my Dad's *servants* don't go hungry like this! Yet here I am, *starving* to death! I'll return to him and say, 'Father, I've sinned against God and sinned against you. I don't ever deserve to be called your son again. Take me as a hired hand.'"

III. My Return

- A. On the long journey back home I rehearsed my speech many times—not that I thought he'd reject me, but I wanted to say it just right.
- B. As I approached my house, I wondered which servant I'd see first in the fields. Would it be Eliab? Jonadab? But no, it was my Father himself—still watching for me! He ran to me and I didn't know what to expect. It looked like he would give me a punch in my hungry stomach—but then he gave me a great bear hug! He kissed me over and over so much I almost forgot my speech.

- C. Then it came to me: “Father, I’ve sinned against God and sinned against you. I don’t ever deserve to be called your son again.”
- D. Before I could get to the “take me as a hired hand” part my Dad was shouting to the servants, “Hey, Eliab! Jonadab! Quick! Bring the nice robe. Put the family ring on his finger and sandals on his feet! Roast that fat heifer! It’s feast time tonight! My younger son was dead but now has come back to life! He was lost and now is found!”

IV. Conclusion

- A. So, they did it. I never knew my Dad could party like that.
- B. The grand feast happened so fast that they forgot to invite my brother. But he heard the music from the fields and, soon enough, he found out about it, stalking off in anger. Dad himself went out to the fields and begged him to come in.
- C. Then he gave Father his own speech: “Look how many years I’ve slaved for you, never giving you a moment of grief. But have you ever thrown a party for my friends and me? No! Yet this idiot son of yours wastes your money on whores and you whoop it up with a feast?!”
- D. Father had the last word though: “Son, you are with me now and the whole inheritance is yours. But we *have* to celebrate! Your brother was dead but is alive now! He was lost but now is found!”

How to Get a Camel Through the Eye of a Needle

I. The Problem

- A. Jesus once encountered a rich young ruler who asked what he could do to inherit eternal life. Christ told him to sell everything and follow him, but the man went away sad as he was unwilling to part with his wealth.
- B. Christ then responded with a proverb that “it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.” This saying is so important that each Synoptic writer records it (Matt. 19:24; Mark 10:25; Luke 18:25).
- C. The problem we encounter is that Jesus appears to claim that no rich person can be saved—and yet each of us knows at least *some* wealthy believers! Are these people actually not Christians (!) or could we be misunderstanding what Jesus meant?

II. Proposed Mistranslations

- A. Change the Camel: One solution to the severity of this proverb is to suppose that copyists confused the Greek words for “camel” and “cable” since they differ only by one letter (*kamelon* and *kamilon*, respectively). In this view, Jesus would be saying that threading a *cable* through a needle is certainly harder than using thread, but at least it is still possible—if the needle is large enough! However, though a few manuscripts do read “cable,” thousands of others render it “camel,” including the best and earliest manuscripts.¹
- B. Change the Needle: The more popular response has been that the “needle” referred to here is not a literal sewing needle but rather a gate in Jerusalem. The gate was so small that camels had to crawl through on their knees. Many commentaries have followed this interpretation over the years. This second explanation appears to solve the problem, allowing rich people to get into heaven, while at the same time acknowledging that their riches do make it difficult for them to submit to the point of accepting Christ.

III. Problems with the Needle Gate View

- A. No archaeological dig has ever found such a gate. We also have no sources that ever mention it as a possibility before AD 1100. While lack of evidence does not disprove the existence of a biblical event, when a literal understanding makes complete sense (i.e., an actual needle), one should reject other unsupported options that arise a millennium later.
- B. The theology of a camel actually being able to enter a “needle” makes Jesus say exactly the opposite of his intent. The rich man held to the prevailing view of salvation by works (“what good thing must I *do* to obtain eternal life?” in Matt. 19:16). Jesus challenged his obedience to God’s commandments by telling him to give everything away to follow him. This meant that no one can trust in his wealth and also enter heaven. Another common belief was that riches showed God’s approval and a righteous life (= salvation).² However,

¹ The UBS4 Greek textual apparatus cites only seventeen late sources for “cable” (e.g., ϵ^3 180 579 1010 1424 ten lectionaries Cyril [AD 444] Arminian [Georgian version]) while “camel” has evidence from thousands of the earlier and better sources, including \aleph (Sinaiticus, 4th cent.), A (Alexandrinus, 5th cent.), and B (Vaticanus, 4th cent.).

² The Pharisees were wealthy, so people reasoned that Pharisees must also be godly, but Jesus taught that people’s righteousness must surpass Pharisaical standards (Matt. 5:20). Becoming right with God came only by hearing and acting upon Christ’s words as a foundation (Matt. 7:24), both of which came by faith.

the “Needle Gate” hypothesis teaches that one can take his riches with him after his possessions are removed from the camel’s back long enough to get the camel through. (Obviously, no one would leave his treasures outside the gate, but would haul them into the city only to place them on the back of his camel again.) This false theology is well stated by the NT scholar Bruner:

The vice of the teaching that says “the needle’s eye is a low gate in the Middle East that camels must stoop to enter” is that it tells the well-to-do that by acts of humility they can get into the kingdom, that they can keep their comforts and even continue their drive for financial enrichment if they will only be a little humbler in the process. This teaching turns Jesus’ teaching on its head—it teaches how to be covetous and Christian at the same time. “The fact that such minimizing interpretations [as the cable or the gate] have been thought up is itself an eloquent comment on the passage” (Nineham, 275).³

- C. Not only was a “Needle Gate” never known in the time of Jesus or discovered later, this view is not known to be earlier than the time of Anselm, who served as Archbishop of Canterbury from AD 1093-1109. Bruner notes that this medieval gloss by Anselm “lives on still in countless sermons. Luz, 3:128n.59 comments appropriately: ‘More interesting than this misinterpretation is the question, Why has it remained so popular!’”⁴
- D. The NETBible[®] notes, “The *eye of a needle* refers to a sewing needle. (The gate in Jerusalem known as ‘The Needle’s Eye’ was built during the middle ages and was not in existence in Jesus’ day.) Jesus was saying rhetorically that it is impossible for a rich person to enter God’s kingdom, unless God (v. 26) intervenes.”⁵ Evidently Christians named their newly built gate after Jesus’ saying, though their exegesis was wrong. Sadly, the gate built 1100 years *after* Christ has since been used to *interpret* Christ!

IV. Conclusion

Interestingly, a small door within a city wall does exist today in Rothenburg, Germany. In fact, it is called the “Eye of the Needle.” One tourist notes,

The town of Rothenburg, Germany began with the construction of its first castle in 970. In 1142 the imperial castle was erected by King Conrad III.... At night, the town was locked up tight. If you stayed out too late, you had to identify yourself to the guards. If they believed you *were* who you *said* you were, they would let you enter the ‘Eye of the Needle’ for a fee.⁶

However, no door of the sort existed in Jerusalem during the time of Jesus. We must reject this legend and accept this difficult saying of Jesus as it appears—that it is not only difficult but *impossible* for the rich to get into heaven by their money or good works.

³ Frederick Dale Bruner, *Matthew, a Commentary: Matthew 13-28*, p. 305. Also arguing against the needle gate are Craig Blomberg, *Matthew* (Nashville: Broadman, 1992), 299; Darrell L. Bock, *Luke 9:51-24:53* (Grand Rapids: Baker, 1996), 2:1485; John A. Martin, “Luke,” *Bible Knowledge Commentary: NT Ed.* (Wheaton: Victor, 1983), 251; Walter W. Wessel, “Mark,” *Expositor’s Bible Commentary* (Grand Rapids: Zondervan, 1984), 8:716; Robert L. Thomas, “Needle’s Eye,” *Zondervan Pictorial Bible Encyclopedia* (Grand Rapids: Zondervan, 1976), 4:402; “Needle,” *International Standard Bible Dictionary*; “Needle,” *Easton’s Bible Dictionary*.

⁴ Bruner, 306; he also cites the Anselm gloss as in *C.A. (Cosmological Argument?)*, 670. D. A. Carson, “Matthew,” *Expositor’s Bible Commentary* (Grand Rapids: Zondervan, 1984), 8:425 notes that this “misguided... conjecture may come from some of Jerome’s allegorizing (cf. Broadus).”

⁵ See the NETBible[®] footnote 31 on Luke 18:25 (emphasis theirs).

⁶ See the account and picture by Mr. Sedivy (Highlands Ranch High School history teacher in Colorado) at http://members.tripod.com/~mr_sedivy/roth_tour.html. This is also noted in the official Rothenburg site at <http://www.romanticroad.com/rothsigh.htm>.

Principles of Discipleship from the Lukan Travelogue
Mark L. Bailey, Dallas Theological Seminary (1 of 2)

MARK L. BAILEY

PRINCIPLES OF DISCIPLESHIP FROM THE LUKAN TRAVELOGUE

Luke 9:51-19:27

- A. The rejection was a necessary step in the glorification of Jesus Christ (9:51).
- B. The purpose of Christ's ministry was salvation rather than judgment (9:52-56).
- C. Discipleship demands wholehearted dedication to Christ and His kingdom (9:57-62).
- D. The method of the ministry is people and a negative response is the basis of condemnation (10:1-24).
- E. A right relationship to God is evidenced by a commitment to the prior commands of the Law (10:25-37). [Loving God (Mary) and neighbor (Samaritan)]
- F. God responds to persistent prayer because He is a loving Father (11:1-13).
- G. There is a need for faith and obedience in light of the world's view of Christ (11:14-28).
- H. The resurrection is the ultimate testimony to the superiority of Christ (11:29-36).
- I. Pharisaical hypocrisy blinds one to the truth of salvation and righteousness (11:37-54).
- J. The realities of life go far beyond the external and material pursuits of the present (12:1-34).
- K. Since the return of Christ is certain, and the time is unknown, true discipleship should be characterized by watchfulness and faithfulness (12:35-48).
- L. Dedicated discipleship may bring a division between people with differing priorities (12:49-53).
- M. Hypocrites are the victims of poor value judgments which ultimately result in their condemnation (12:54-59).
- N. God's grace is extended to prompt repentance (13:1-9).
- O. Sometimes sickness is the result of satanic influences (13:10-17).
- P. The kingdom of God extends to universal proportions (13:18-21).
 - 1. The mustard seed:
 - 2. The leavening process:

Principles of Discipleship from the Lukan Travelogue
Mark L. Bailey, Dallas Theological Seminary (2 of 2)

Luke's Travelogue
Page 2

- P' Universal inclusion in God's kingdom was made possible by the historical rejection of Christ by Israel (8:22-35).
- 1. Rejection of Christ by Israel came in like manner as the prophets*
 - 2. Judgment is predicted upon the house (nation)*
 - 3. Israel will not see Christ again until He has left and returned*
- O' Human need takes precedent over ritualistic observance (14:1-6).
- N' Humility and grace are the evidences of righteousness (14:7-14).
- M' Selfish rejection of God's gracious invitation will result in exclusion from the messianic blessings of the kingdom (14:15-24).
- L' Total commitment is the prerequisite cost of true biblical discipleship (14:25-35).
- K' Christ shares the Father's loving concern for the lost and rejoices with heaven over every repentant sinner (15:1-32).
- J' Faithfulness with earthly money will result in both relationships and riches for eternity (16:1-13).
- I' Self-justification violates the principles of God's righteousness (16:14-18).
- H' The Word of God is the only adequate basis for faith which can guarantee eternal life (16:19-31).
- G' A right response to Christ is the only adequate escape from the coming judgment at the return of Christ to the earth (17:1-37).
- F' There is a need to be persistent but not proud in prayer (18:1-17).
- E' While riches can hinder entrance into God's kingdom, both temporal and eternal rewards are promised to those who sacrificially follow Christ (18:18-30).
- D' The death of Christ at the hands of both the Jews and Gentiles accomplished the prophesied plan of God (18:31-34).
- C' True discipleship means following Jesus Christ from a life of faith (18:35-43).
- B' Righteous obedience is the evidence of salvation (19:1-10).
- A' While the messianic kingdom has been delayed, the responsibilities of present stewardship haven't (19:11-27).

Original Articles



C. Truman Davis, M.D., M.S.

The Crucifixion of Jesus

The Passion of Christ from a Medical Point of View

IN this paper, I shall discuss some of the physical aspects of the passion, or suffering, of Jesus Christ. We shall follow Him from Gesthemane, through His trial, His scourging, His path along the Via Dolorosa, to His last dying hours on the cross.

I became interested in this about a year ago when I read an account of the crucifixion in Jim Bishop's book, *The Day Christ Died*. I suddenly realized that I had taken the Crucifixion more or less for granted all these years—that I had grown callous to its horror by a too easy familiarity with the grim details—and a too distant friendship with Him. It finally occurred to me that as a physician I didn't even know the actual immediate cause of death. The Gospel writers don't help us very much on this point, because crucifixion and scourging were so common during their lifetime that they undoubtedly considered a detailed description totally superfluous—so we have the concise words of the Evangelists: "Pilate, having scourged Jesus, delivered Him to them to be crucified—and they crucified Him."

I am indebted to many who have studied this subject in the past, and especially to a contemporary colleague, Dr. Pierre Barbet, a French surgeon who has done exhaustive historical and experimental research and has written extensively on the subject.

The infinite psychic and spiritual suffering of the Incarnate God in atonement for the sins of fallen man I have no competence to discuss; however, the physiological and anatomical aspects of our Lord's passion we can examine in some detail . . . what did the body of Jesus of Nazareth actually endure during those hours of torture?

This led me first to a study of the practice of crucifixion itself; that is, the torture and execution of a person by fixation to a cross. Apparently, the first known practice of crucifixion was by the Persians. Alexander and his generals brought it back to the Mediterranean world—to Egypt and to Carthage. The Romans apparently learned the practice from the Carthaginians and (as with almost everything the Romans did) rapidly developed a very high degree of effi-

The Crucifixion of Jesus (2 of 5)

Original Articles

ciency and skill in carrying it out. A number of Roman authors (Livy, Cicero, Tacitus) comment on it. Several innovations and modifications are described in the ancient literature; I'll mention only a few which may have some bearing here. The upright portion of the cross (or stipes) could have the cross-arm (or patibulum) attached two or three feet below its top—this is what we commonly think of today as the classical form, of the cross (the one which we have later named the Latin cross); however, the common form used in our Lord's day was the Tau cross (shaped like the Greek letter Tau or like our T). In this cross the patibulum was placed in a notch at the top of the stipes. There is fairly overwhelming archeological evidence that it was on this type of cross that Jesus was crucified.

The upright post, or stipes, was generally permanently fixed in the ground at the site of execution and the condemned man was forced to carry the patibulum, apparently weighing about 110 pounds, from the prison to the place of execution. Without any historical or biblical proof, medieval and Renaissance painters have given us our picture of Christ carrying the entire cross. Many of these painters and most of the sculptors of crucifixes today show the nails through the palms. Roman historical accounts and experimental work have shown that the nails were driven between the small bones of the wrists and not through the palms. Nails driven through the palms will strip out between the fingers when they support the weight of a human body. The misconception may have come about through a misunderstanding of Jesus' words to Thomas, "Observe my hands." Anatomists, both modern and ancient, have always considered the wrists as part of the hand.

A titulus, or small sign, stating the victim's crime was usually carried at the front of the procession and later nailed to the cross above the head. This sign with its staff nailed to the top of the cross would have given it somewhat the characteristic form of the Latin cross.

The physical passion of the Christ begins in Gethsemane. Of the many aspects of this initial suffering, I shall only discuss the one of physiological interest; the bloody sweat. It is interesting that the physician of the group, St. Luke, is the only one to mention this. He says, "And being in agony, He prayed the longer. And his

sweat became as drops of blood, trickling down upon the ground."

Every attempt imaginable has been used by modern scholars to explain away this phase, apparently under the mistaken impression that this just doesn't happen.

A great deal of effort could be saved by consulting the medical literature. Though very rare, the phenomenon of Hematidrosis, or bloody sweat, is well documented. Under great emotional stress, tiny capillaries in the sweat glands can break, thus mixing blood with sweat. This process alone could have produced marked weakness and possible shock.

We shall move rapidly through the betrayal and arrest; I must stress again that important portions of the Passion story are missing from this account. This may be frustrating to you, but in order to adhere to our purpose of discussing only the purely physical aspects of the Passion, this is necessary. After the arrest in the middle of the night, Jesus was brought before the Sanhedrin and Caiphus, the High Priest; it is here that the first physical trauma was inflicted. A soldier struck Jesus across the face for remaining silent when questioned by Caiphas. The palace guards then blindfolded Him and mockingly taunted Him to identify them as they each passed by, spat on Him, and struck Him in the face.

In the early morning, Jesus, battered and bruised, dehydrated, and exhausted from a sleepless night, is taken across Jerusalem to the Praetorium of the Fortress Antonia, the seat of government of the Procurator of Judea, Pontius Pilate. You are, of course, familiar with Pilate's action in attempting to pass responsibility to Herod Antipas, the Tetrarch of Judea. Jesus apparently suffered no physical mistreatment at the hands of Herod and was returned to Pilate. It was then, in response to the cries of the mob, that Pilate ordered Bar-Abbas released and condemned Jesus to scourging and crucifixion. There is much disagreement among authorities about scourging as a prelude to crucifixion. Most Roman writers from this period do not associate the two. Many scholars believe that Pilate originally ordered Jesus scourged as his full punishment and that the death sentence by crucifixion came only in response to the taunt by the mob that the Procurator was not properly defending Caesar against this pretender who

The Crucifixion of Jesus (3 of 5)

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claimed to be the King of the Jews.

Preparations for the scourging are carried out. The prisoner is stripped of His clothing and His hands tied to a post above His head. It is doubtful whether the Romans made any attempt to follow the Jewish law in this matter of scourging. The Jews had an ancient law prohibiting more than forty lashes. The Pharisees, always making sure that the law was strictly kept, insisted that only thirty-nine lashes be given. (In case of a miscount, they were sure of remaining within the law.) The Roman legionnaire steps forward with the flagrum (or flagellum) in his hand. This is a short whip consisting of several heavy, leather thongs with two small balls of lead attached near the ends of each. (FIGURE 1.) The heavy whip is brought down with full force again and again across Jesus' shoulders, back and legs. At first the heavy thongs cut through the skin only. Then, as the blows continue, they cut deeper into the subcutaneous tissues, producing first an oozing of blood from the capillaries and veins of the skin, and finally spurting arterial bleeding from vessels in the underlying muscles. The small balls of lead first produce large, deep bruises which are broken open by subsequent blows. Finally the skin of the back is hanging

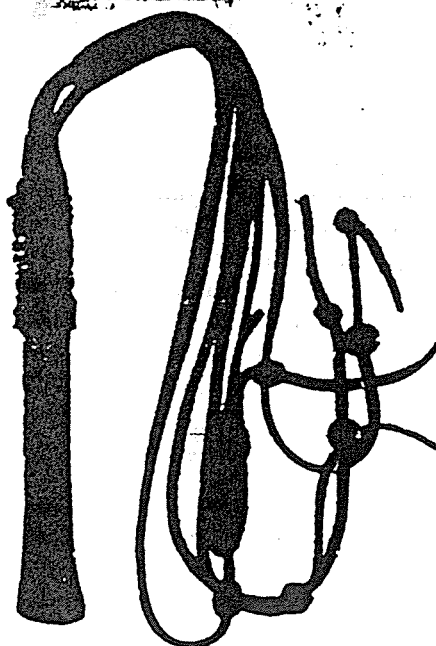


Figure 1

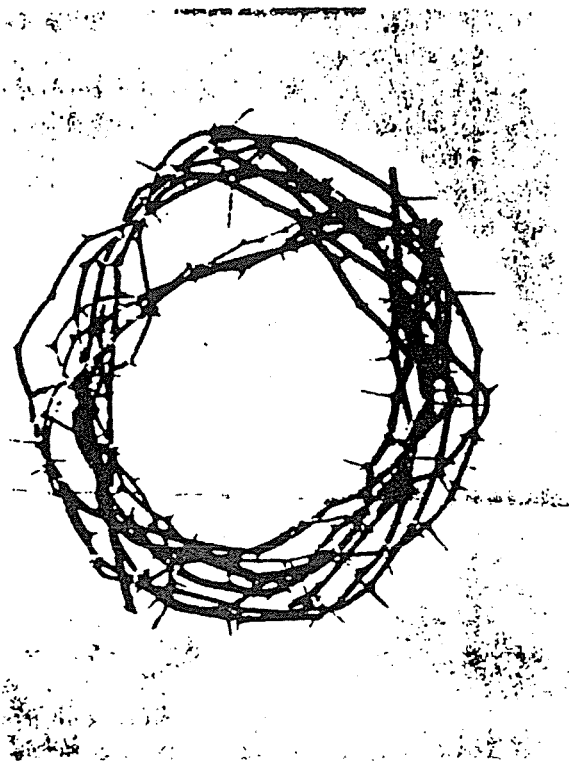


Figure 2

in long ribbons and the entire area is an unrecognizable mass of torn, bleeding tissue. When it is determined by the centurion in charge that the prisoner is near death, the beating is finally stopped.

The half-fainting Jesus is then untied and allowed to slump to the stone pavement, wet with His own blood. The Roman soldiers see a great joke in this provincial Jew claiming to be a king. They throw a robe across His shoulders and place a stick in His hand for a scepter. They still need a crown to make their travesty complete. A small bundle of flexible branches covered with long thorns (commonly used for firewood) are plaited into the shape of a crown and this is pressed into His scalp. (FIGURE 2.) Again there is copious bleeding (the scalp being one of the most vascular areas of the body.) After mocking Him and striking Him across the face, the soldiers take the stick from His hand and strike Him across the head, driving the thorns deeper into His scalp. Finally, they tire of their sadistic sport and the robe is torn from His back. This had already become adherent to the clots of blood and serum in the wounds, and its removal, just as in the careless removal of a surgical bandage, causes excruciating pain . . . Almost as though

The Crucifixion of Jesus (4 of 5)

Original Articles

He were again being whipped—and the wounds again begin to bleed.

In deference to Jewish custom, the Romans return His garments. The heavy patibulum of the cross is tied across His shoulders, and the procession of the condemned Christ, two thieves and the execution detail of Roman soldiers, headed by a centurian, begins its slow journey along the Via Dolorosa. In spite of His efforts to walk erect, the weight of the heavy wooden beam, together with the shock produced by copious blood loss, is too much. He stumbles and falls. The rough wood of the beam gouges into the lacerated skin and muscles of the shoulders. He tries to rise, but human muscles have been pushed beyond their endurance. The centurian, anxious to get on with the crucifixion, selects a stalwart North African onlooker, Simon of Cyrene, to carry the cross. Jesus follows, still bleeding and sweating the cold, clammy sweat of shock. The 650 yard journey from the fortress Antonia to Golgotha is finally completed. The prisoner is again stripped of His clothes—except for a loin cloth which is allowed the Jews.

The crucifixion begins. Jesus is offered wine mixed with Myrrh, a mild analgesic mixture. He refuses to drink. Simon is ordered to

place the patibulum on the ground and Jesus is quickly thrown backward with His shoulders against the wood. The legionnaire feels for the depression at the front of the wrist. He drives a heavy, square, wrought-iron nail (FIGURE 3) through the wrist and deep into the wood. Quickly, he moves to the other side and repeats the action, being careful not to pull the arms too tightly, but to allow some flexion and movement. The patibulum is then lifted in place at the top of the stipes and the titulus reading "Jesus of Nazareth, King of the Jews" is nailed in place.

The left foot is pressed backward against the right foot, and with both feet extended, toes down, a nail is driven through the arch of each, leaving the knees moderately flexed. The Victim is now crucified. As He slowly sags down with more weight on the nails in the wrists, excruciating, fiery pain shoots along the fingers and up the arms to explode in the brain—the nails in the wrists are putting pressure on the median nerves. As He pushes Himself upward to avoid this stretching torment, He places His full weight on the nail through His feet. Again there is the searing agony of the nail tearing through the nerves between the metatarsal bones of the feet.

At this point, another phenomenon occurs. As the arms fatigue, great waves of cramps sweep over the muscles, knotting them in deep, relentless, throbbing pain. With these cramps comes the inability to push Himself upward. Hanging by His arms, the pectoral muscles are paralyzed and the intercostal muscles are unable to act. Air can be drawn into the lungs, but cannot be exhaled. Jesus fights to raise Himself in order to get even one short breath. Finally, carbon dioxide builds up in the lungs and in the blood stream and the cramps partially subside. Spasmodically, He is able to push Himself upward to exhale and bring in the life-giving oxygen. It was undoubtedly during these periods that He uttered the seven short sentences which are recorded:

The first, looking down at the Roman soldiers throwing dice for His seamless garment, "Father, forgive them for they know not what they do."

The second, to the penitent thief, "Today thou shalt be with me in Paradise."

The third, looking down at the terrified, grief stricken, adolescent John, (the beloved Apostle).

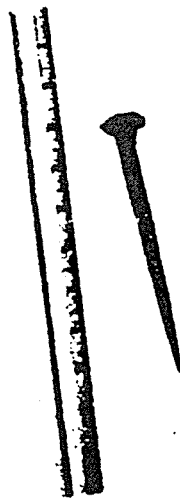


Figure 3

The Crucifixion of Jesus (5 of 5)

Original Articles

he said, "Behold thy mother," and looking to Mary, his mother, "Woman, behold thy son."

The fourth cry is from the beginning of the 22nd Psalm, "My God, my God, why hast thou forsaken me?"

Hours of this limitless pain, cycles of twisting, joint-rending cramps, intermittent partial asphyxiation, searing pain as tissue is torn from His lacerated back as He moves up and down against the rough timber: Then another agony begins. A deep crushing pain deep in the chest as the pericardium slowly fills with serum and begins to compress the heart.

Let us remember again the 22nd Psalm (the 14th verse), "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels."

It is now almost over—the loss of tissue fluids has reached a critical level—the compressed heart is struggling to pump heavy, thick, sluggish blood into the tissues—the tortured lungs are making a frantic effort to gasp in small gulps of air. The markedly dehydrated tissues send their flood of stimuli to the brain.

Jesus gasps His fifth cry, "I thirst."

Let us remember another verse from the prophetic 22nd Psalm: "My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou has brought me into the dust of death."

A sponge soaked in Posca, the cheap, sour wine which is the staple drink of the Roman legionnaires, is lifted to His lips. He apparently doesn't take any of the liquid. The body of Jesus is now in extremis, and He can feel the chill of death creeping through His tissues. This realization brings out His sixth words—possibly little more than a tortured whisper.

"It is finished."

His mission of atonement has been completed.

Finally He can allow his body to die.

With one last surge of strength, He once again presses His torn feet against the nail, straightens His legs, takes a deeper breath, and utters His seventh and last cry, "Father, into thy hands I commit my spirit."

The rest you know. In order that the Sabbath not be profaned, the Jews asked that the condemned men be dispatched and removed from the crosses. The common method of ending a crucifixion was by crurifracture, the breaking of the bones of the legs. This prevented the victim from pushing himself upward; the tension could not be relieved from the muscles of the chest, and rapid suffocation occurred. The legs of the two thieves were broken, but when they came to Jesus they saw that this was unnecessary.

Apparently to make doubly sure of death, the legionnaire drove his lance through the fifth interspace between the ribs, upward through the pericardium and into the heart. The 34th verse of the 19th chapter of the Gospel according to St. John: "And immediately there came out blood and water." Thus there was an escape of watery fluid from the sac surrounding the heart and blood from the interior of the heart. We, therefore, have rather conclusive post-mortem evidence that Our Lord died, not the usual crucifixion death by suffocation, but of heart failure due to shock and constriction of the heart by fluid in the pericardium.

Thus we have seen a glimpse of the epitomy of evil which man can exhibit toward man — and toward God. This is not a pretty sight and is apt to leave us despondent and depressed. How grateful we can be that we have a sequel: A glimpse of the infinite mercy of God toward man — the miracle of the atonement and the expectation of Easter morning!

Proofs for Christ's Resurrection

Grace Baptist Church Easter Special
Pinetree Town & Country Club

20 April 1996
12 Minute Talk

Who Moved the Stone?

Topic: Resurrection
Subject: Proofs for the resurrection of Christ
Complement: lead us to believe this is a historical fact.
Purpose: The listeners will believe intellectually that the resurrection took place.

Introduction

1. Attention: In April 1996 the BBC reported a rumour that archaeologists in Jerusalem had discovered the bones of Jesus of Nazareth. Is this true?
2. Importance: This is no idle question, for since the first days of Christianity believers have claimed a resurrection for Jesus Christ.
 - a. In fact, the resurrection of Jesus Christ and Christianity stand or fall together.
 - b. Why? Because Christians claim to have a living relationship with the person of Christ. No one can have a relationship with a dead man.
 - c. Also, no other religion makes a claim of an empty tomb for its founder. If this is false then over one billion people have believed a lie—even today 833 people per day are killed worldwide for believing in a resurrected Christ.
 - d. In other words, the resurrection is an issue of utmost importance!
3. Background: So let's evaluate what we know are the facts.
 - a. Many of you are among the top minds in Singapore, skilled in looking at facts in science, law, and business. I trust that you can look at evidence and weigh it for what it is. I was trained this way in business school myself, being forced to make decisions based on balance sheets, cost analyses, and the like.
 - b. The facts show at least six precautions taken to assure that Christ would not rise again:
 - 1) Fact 1: Christ was dead. He was flogged, crucified, and pierced through the heart.
 - 2) Fact 2: He was buried in a solid rock tomb according to the practice of the time—a cave carved out of a wall of rock with no entry except a meter and a half door.
 - 3) Fact 3: The body was wrapped with a 100-pound encasement of grave clothes. These linen strips and gummy spices hardened into a cocoon case like a mummy.
 - 4) Fact 4: Engineers have calculated that a stone of nearly 2 tons would have been required to cover the 1.5 meter opening. The Bible says that after two days of burial this was rolled uphill away from the entire tomb area!
 - 5) Fact 5: A Roman guard was placed at the tomb to protect the body from being stolen. Some artists have drawn pictures of a few men in miniskirts “guarding the tomb.” Hardly! A Roman guard was a 4 to 16 man force capable of withstanding an advancing army of enemy troops. These guys were tough dudes!
 - 6) Fact 6: The seal. After the guard inspected the body and rolled the stone into place, they stretched a cord across it, fastening it with sealing clay at either end. On the clay in the middle was stamped the seal of the governor. Breaking his signet would incur the wrath of Roman law.

Proofs for Christ's Resurrection (2 of 3)

4. But something happened two days later which changed the course of history.
 - a. Our morning paper testifies to it, for the date at the top—the year itself, “in the year of our Lord”—bears witness to the events of that day.
 - b. In fact, you even have this Sunday off work due to belief in the resurrection, which eventually made Sunday a rest day!
5. So what happened?
 - a. Some have claimed that what happened was not a resurrection, but the so-called eyewitnesses went to the wrong tomb. Sounds plausible, especially for people mourning over the death of a loved one.
 - b. But the Jewish authorities didn't have misty eyes! When it was proclaimed that Jesus arose, all these unbelieving authorities had to do was to bring people to the right tomb and display the body of Jesus!
6. No, somebody moved that stone. You're thinking, educated people. Let's think through this together: Who moved the massive stone over Christ's tomb? (subject) Well, the...

I. Disciples of Christ certainly didn't move the stone.

- A. They were the ones least expecting a resurrection! Nearly every one of these disciples fled when Jesus was crucified and then locked themselves up like scared chickens in a hen house.
- B. But within a few days they changed from fearful men to fearless men boldly proclaiming the resurrection—and ten of the eleven disciples died a martyr's death for their faith. Would you give your life for a lie? That's not courage but insanity!
- C. Jesus' followers were mostly fishermen by trade. Can we really believe that such men could fight through a Roman guard and move a 2-ton stone? You've heard of the Jewish 6-day war? This would have been the Jewish 6-second war!
- D. Even still, the rumor that the leaders spread was that the Roman soldiers saw the disciples steal the body while they were asleep. Tell me, friends, have you ever seen *anybody steal anything* when you were asleep?
- E. Do you know the penalty for Roman soldiers who fell asleep on duty? Especially at night? Automatic execution by having his clothes set on fire! These soldiers would be banging each other on the head to keep awake!
- F. Not one of these guards would have been asleep—let alone the whole bunch of them!

(So Jesus' disciples didn't move the stone. What about the unbelieving authorities? No, the...)

II. Jewish Leaders didn't move the stone.

- A. They were the ones to *prevent* the stone from being moved!
- B. The Jewish leaders were the ones who requested the Roman guard.
- C. They felt that a fake resurrection would lead to even more followers of Jesus. No one out of envy aids his opponent!

(So neither the disciples nor Jewish authorities moved that stone. What about the Romans? No...)

Proofs for Christ's Resurrection (3 of 3)

III. The Romans didn't move the stone.

- A. The Roman soldiers were *guarding* the tomb!
- B. Do you know the penalty for a Roman soldier who let the seal get broken? Execution again! You can be sure they guarded it for fear of death itself.
- C. As hard as they tried to protect it, though, the Bible says that an earthquake occurred, the seal was broken and then the *guards* became the scared chickens. In fact, they were the first witnesses to the resurrection! They told the religious leaders about it and even made some money by taking a bribe. The Jewish authorities also protected their lives.

(No disciple, Jewish leader, or Roman soldier would have stolen the body. And if an unbeliever ever found Jesus's body, the enemies of Christianity would have paraded it through Jerusalem to kill this new faith in the womb. And who would have become a believer in Jesus by seeing a dead body—or even die for a hoax? No, it stands to reason that...)

IV. Jesus Christ himself must have moved the stone.

- A. And why not? Several times before his death he predicted that he would die and rise again.
- B. But you say, "Maybe he did it, but he didn't actually die." You already have a noted pathologist's report on that. But suppose I'm wrong—Jesus wasn't really dead.
 - 1. No, he was up all night in six trials that included being beaten beyond recognition...
 - 2. Was so weak he couldn't even carry his own cross...
 - 3. Was crucified with seven inch nails driven through his hands and feet...
 - 4. Received a spear thrust into his heart...
 - 5. Was put into a 100-pound cocoon of grave cloths...
 - 6. Laid in a dark, cold, wet tomb with a nearly 2-ton doorway...
- C. But, instead of all this killing him, it healed him?
 - 1. He split out of the clothes...
 - 2. He pushed the stone uphill away from the tomb...
 - 3. He conquered the entire group of guards...
 - 4. He appeared to his disciples and never even got any pity from them?
- D. Sorry, I don't have enough faith to believe that! That's more miraculous than a resurrection!

Conclusion

- 1. Since no human would have or could have moved the stone, a supernatural resurrection must have taken place (MI)!
- 2. I appeal to you as intelligent friends. Christianity is based on the most incredible event of history—the resurrection of Jesus Christ.
- 3. Perhaps a "Jesus" tomb *was* discovered in Jerusalem—for this was as common a name as "Tan" or "Lee" in Singaporean graveyards. But this wasn't Jesus Christ's tomb.
- 4. He came alive and never died since. That means that he is as alive today as you or me. It also means that as God himself he can change your life as a living Saviour.

Because He Lives

Implications of Christ's Resurrection

Small Group Question: What difference does Christ's resurrection make in your life? What implications of Christ being alive today can be gleaned from the passages below?

I. Christ's resurrection affects you in many ways!

A. Christ's resurrection gives you a new day of worship.

1. John 20:1, 19, 26
2. Acts 20:7
3. Rev. 1:10

B. Christ's resurrection proves that Jesus taught truth.

1. Acts 2:32, 36
2. John 14:6

C. Christ's resurrection gives you forgiveness.

1. Rom. 4:25
2. 1 Cor. 15:17-19
3. 1 Pet. 1:3

D. Christ's resurrection gives you victory over sin in your life.

1. Rom. 6:10-11
2. Rom. 6:14

E. Christ's resurrection gives you assurance of a new body in the future.

1. 1 Cor. 15:51

2. 1 John 3:2

3. Luke 24:31, 36

4. 1 Cor. 15:20

II. How then should you live?

A. Believe that Christ is alive (1 Cor. 15:58a).

B. Serve Him fully (1 Cor. 15:58b).

C. Work for rewards (1 Cor. 15:58c).

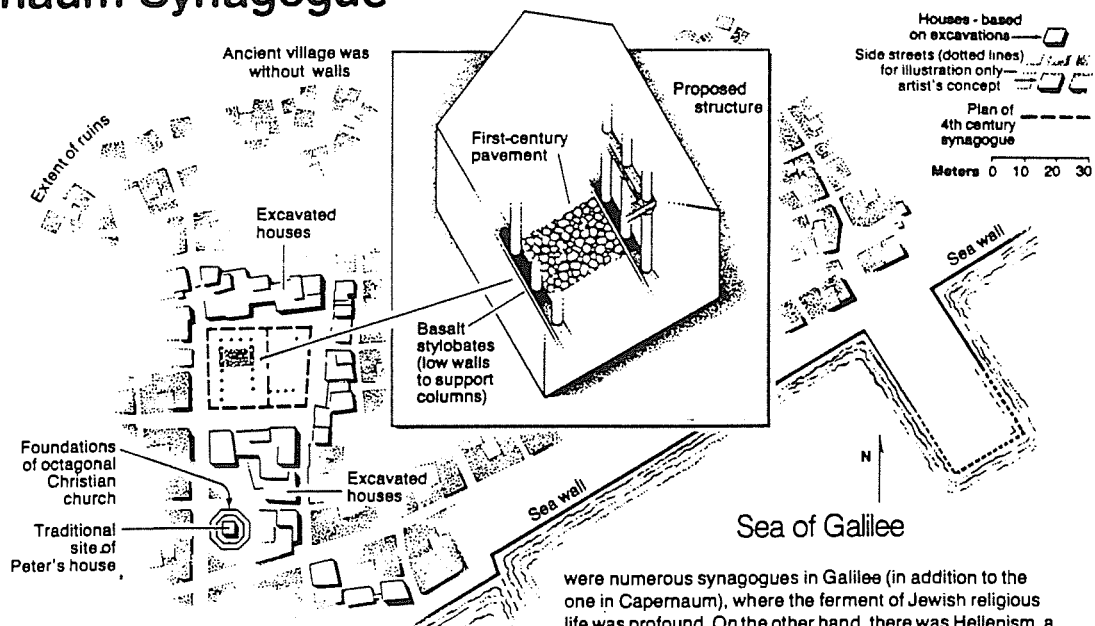
III. Conclusion

1. Christ's resurrection gives you lots of benefits, so serve Him and He will reward you!
(Main Idea)
2. Which of the five results or implications of the resurrection means the most to you?
3. How will you respond? What specifically can you do to show that Christ being alive today is something you genuinely believe?

Capernaum Synagogue & Resurrection Appearances
Bible Visual Resource Book, 201

Luke

Capernaum Synagogue



Capernaum was more than a seaside fishing village in the days of Jesus. It was the place that Christ chose to be the center of his ministry to the entire region of Galilee, and it possessed ideal characteristics as a point of dissemination for the gospel.

There were good reasons for this. The town itself was named *Kephar Nahum*, "village of (perhaps the prophet), Nahum" and was the centerpiece of a densely populated region having a bicultural flavor. On the one hand, there

were numerous synagogues in Galilee (in addition to the one in Capernaum), where the ferment of Jewish religious life was profound. On the other hand, there was Hellenism, a pervasive culture already centuries old and potent in its paganism—a lifestyle that influenced manners, dress, architecture and political institutions as well.

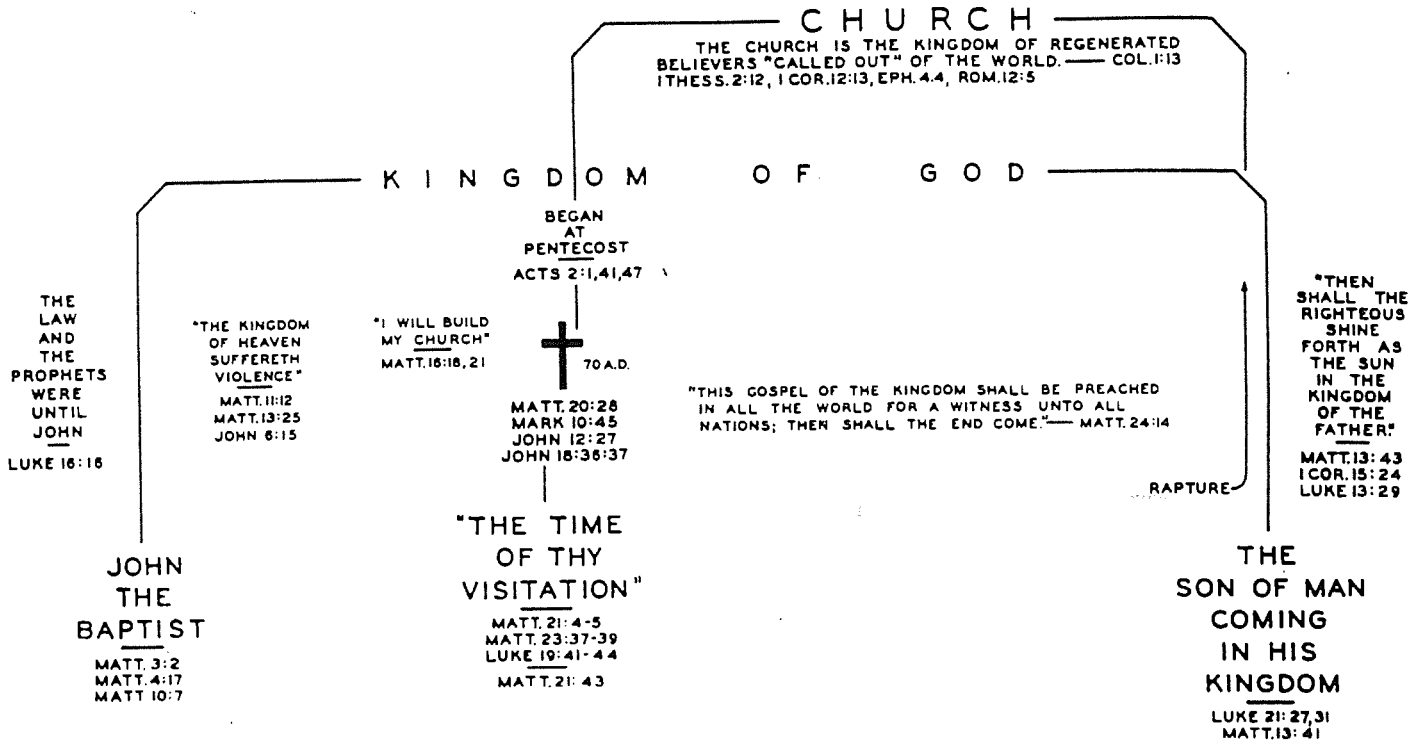
Recent archaeological work at Capernaum has revealed a section of the pavement of a first-century synagogue below the still-existing ruins of the fourth-century one on the site. A private house later made into a church and a place of pilgrimage has yielded some evidence that may link it to the site of Simon Peter's house (Lk 4:38).

Resurrection Appearances

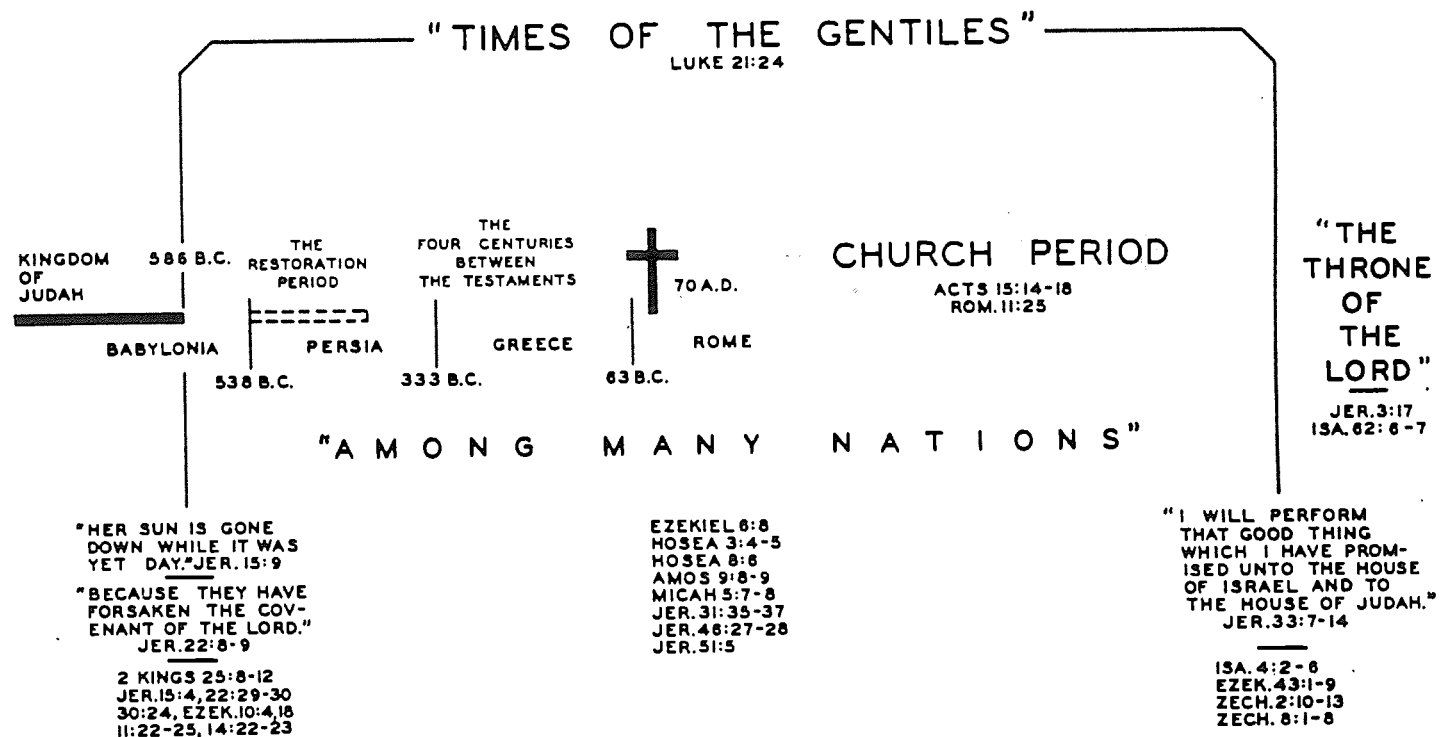
I Corinthians

EVENT	DATE	Matthew	Mark	Luke	John	Acts
At the empty tomb outside Jerusalem	Early Sunday morning	28:1-10	16:1-8	24:1-12	20:1-9	
To Mary Magdalene at the tomb	Early Sunday morning		16:9-11		20:11-18	
To two travelers on the road to Emmaus	Sunday at midday			24:13-32		
To Peter in Jerusalem	During the day on Sunday			24:34		15:5
To the ten disciples in the upper room	Sunday evening		16:14	24:36-43	20:19-25	
To the eleven disciples in the upper room	One week later				20:26-31	15:5
To seven disciples fishing on the Sea of Galilee	One day at daybreak				21:1-23	
To the eleven disciples on the mountain in Galilee	Some time later	28:16-20	16:15-18			
To more than 500	Some time later					15:6
To James	Some time later					15:7
At the Ascension on the Mt. of Olives	Forty days after the resurrection			24:44-49		1:3-8

The Times of the Gentiles (Luke 21:24)



A STUDY OF
THE CHURCH AND KINGDOM
IN THE NEW TESTAMENT



The unforgivable sin

"I'M AFRAID I have lost my salvation! Can you help me understand what 'Blasphemy against the Holy Spirit' is? Why did Jesus say it was 'unforgivable'?"

I AM truly sorry you are troubled by such doubts. Romans 10:13 tells us that "Everyone who calls on the name of the Lord will be saved." Are there any limitations or restrictions? NO! In fact the verse before that says, "Anyone who trusts in Him will never be put to shame." The promise is to every living person on this planet.

You might say, "How do I know I've truly believed in Him? How do I know that I'm not just *pretending*?" Look at Rom 10:9. If you confess with your mouth and you believe the truth that "God raised Jesus from the dead", then you have believed. It's that simple.

Again you might say, "How do I know I have believed enough?" Look again at v13. It doesn't say, "will save themselves", or, "will be counted good enough to be saved", does it? Not at all. It says they will *BE* saved. The passive voice in the original language means, not that we save ourselves, but SOMEONE ELSE is doing the saving. And that someone is God.

In Rom 3:10 – 18 we have a description of the kind of people God saves. Read it carefully. God saves the worst kind of people – wretched, wicked sinners!

Next look at Rom 3:23,24: "...for all have sinned and fall short of the glory of God, and are justified freely by His grace through the redemption that came by Christ Jesus." You didn't earn your salvation. Your 'believing enough' does not merit salvation. You don't deserve salvation. Salvation is yours on one basis alone: the free gift from God.

What then is this "blasphemy against the Holy Spirit"? This statement of Jesus appears in Matthew 12:31, Mark 3:29 and Luke 12:10. The context in all three places is very similar, the Pharisees refused to accept the truth about Jesus: He is God's heavenly messenger. Jesus is, in fact, the divine Messiah.

The passage, actually, reflects the grace of God. How so? Jesus is saying that while He was on earth, those who blasphemed against Him by saying that He was not from God, that He was in league or working with the Devil, would be forgiven.

If you read the story of the Walk to Emmaus (Lk 24:13ff) you will see even Jesus' disciples could not

see all the truth. Jesus' own half-brother, James (who would eventually become a pillar in the church – see Acts 15) did not believe the earthly Jesus. So what Jesus speaks about here is the patience of God while Jesus was on earth. But then He speaks very sternly, "whoever blasphemes against the Holy Spirit" will not be forgiven. And this blasphemy is, after Jesus' ascension and the descending of the Holy Spirit at Pentecost, to resist the Holy Spirit's call to believe in Jesus. Today, God's Spirit is in the world, persuading men and women to believe that Jesus is Lord. For those who sin against the Spirit, by refusing to believe this truth and confess it, they will not find forgiveness in the blood of Christ, but rather condemnation on Judgement Day.

What does this mean to you? If you have called upon the name of the Lord, this blasphemy against the Holy Spirit HAS ABSOLUTELY NO APPLICABILITY TO YOUR LIFE WHATSOEVER! If God saved you, you belong to him, and you are in his hand. NO ONE – not even yourself – can *snatch you out of Jesus' hand* (see Jn 10:27-30). Every sin you'll ever commit is already covered by the blood of the Lamb. Yes, you may become angry. You might even shake your fist at God... but only for a moment. The Holy Spirit within will prick your conscience, lead you into repentance and put you back into right relationship with your Master. You are His sheep (Jn 10). He is your Good Shepherd. He may have to rebuke and chasten you, but He will never cast you to the wolves. He will never disown you. And the more you grow, the more you'll love Him – and the less you'll want to sin and stray from Him. This is the sign that the Holy Spirit is indeed in your life: growth, however small, but growth.

The mere fact that your soul is tortured to know if you are saved, is an indication that the Holy Spirit is at work in you. The wicked care nothing for God (remember Rom 3:10-18!). The concern for your salvation does not arise from YOUR OWN wicked soul, it is a sign that God is graciously at work in you in the person of the Holy Spirit.

Therefore: SING AND REJOICE!!! As the Scripture says, "Anyone who trusts in Him will never be put to shame. For there is no difference between Jew and Gentile – the same Lord is Lord of all and richly blesses all who call on him, for, 'Everyone who calls on the name of the Lord will be saved.'"

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Satan at the Cross

by David Cook

The death of Christ as viewed by Satan —
created for use at the end of a Good Friday service

Setting: *A cross stands in the middle of the stage, with black material draped over it. Two candelabras, which hold seven candles each, stand on either side of the cross. This is the only light in the sanctuary, except for a single candle on a low table five feet in front of the cross. Satan is dressed in black, and throughout the monologue, he blows out the 14 candles one-by-one, so by the end, the sanctuary is in darkness except for one remaining candle, which is on the low table. Eventually, this one too will be blown out. Each place in the dialogue where each candle is to be blown out is indicated by a bolded number in parentheses.*

Satan walks out and looks at the cross.

So, Jesus, how does it feel to have your life slowly ebbing out of your body? How does it feel to have bugs getting stuck in your wounds? **(1)** How does it feel to hear the mockery? It's a pity, isn't it? It could have been different, you know. **(2)** Why are you doing this? I know your power — you could come down from there if you wish. So why don't you? Don't tell me you're dying for *them!* (*Pointing to the crowd, which is in the direction of the congregation.*) **(3)** I mean, look at them — selfish, greedy, hating — what have they done to deserve your attention? *Nothing! Absolutely nothing!!!* Listen to their jeers — they're glad you're dying, but they're not grateful. **(4)** Why don't you curse them? Yell back in anger! Show them you really are a man! **(5)** Tell you what — I'll make your death painless if you only curse them! Hm-mm-m? What do you say? (*pause*) *What!?!?! "Father forgive them??"* Come off it Jesus! Even in death you still think of others! **(6)**

Satan now stretches his arms and back and reaches back to scratch it, only to pause for a moment to give a glance at the cross. He bursts out laughing, as it is an attempt to egg Jesus on, by showing that Jesus isn't able to stretch or scratch on the cross. (7)

Oh yes, and I've heard of your plan that by your death, sinners will be reconciled to God. Do you really think it will work? **(8)** Sure, people will mourn your death, and they'll bring you flowers and they'll make promises that they will always keep your words, but then as the years go by, they will forget, and the promises will be broken. **(9)** It's happened to people in the past, and will happen in the future... so what makes you think that your death will be any different, hmmm? **(10)** This is a stubborn people (*pointing to the crowd again*) — they need to be shown power, and whipped into submission. **(11)** Do you think that if they have a choice, they would actually choose the right one? (*pause*) **(12)** Where are your followers? (*snicker*) They're gone. Oh yes, I see those few women crying their heads off, but do you think they'll amount to anything? **(13)** Face it, Jesus, your mission here has ended in failure, and I'm the Victor! **(14)**

Laughter. Satan then picks up the one remaining candle on the low table and holds it in his hands and pauses, as if he is listening to something.

What's that? "My God, my God, why hast thou forsaken me?" It's finished! He's dead! (*With this, the last candle is blown out, putting the congregation in complete darkness. Satan then laughs, loud and triumphantly.*)

John

Deity Made Man for Eternal Life					
Deity of the Son of God	Revelation of the Son of God		Preparation of the Son's Disciples	Passion/Resurrection of the Son of God	Adequacy of the Son of God
1:1-18	1:19-12:50		13-17	18-20	21
Prologue	Public		Private	Public	Private
Incarnation	2 Signs Received 1:19-4:54	5 Signs Rejected 5-12	Upper Room Discourse (no signs)	Ultimate Sign	Last Sign
Eternity Past	Fall AD 29- Monday, 30 March 33		Thursday, 2 April 33	Friday, 3 April 33- Sunday, 5 April 33	May 33
Ephesus					
AD 65-69					

Key Word: Believe

Key Verse: "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (John 20:30-31).

Summary Statement: John proves Jesus to be the *Son of God* (deity) made man through selected signs and discourses of Christ to convince unbelieving Gentiles to *believe* in Him and receive eternal life.

Application: Are you 100% sure that you have eternal life by believing in Christ's name?

John

Introduction

- I. Title** The Greek title for John's Gospel (Κατὰ Ἰωάννην *According to John*) follows the same format as that of the Synoptics, with the term "Gospel" being added later. John's name stems from the Hebrew name *Johanan*, meaning "Yahweh has been gracious" (*TTTB*, 336).
- II. Authorship**
- A. **External Evidence:** The early church tradition unanimously agrees that the author for the fourth Gospel was John, the son of Zebedee, brother of James, and disciple of Christ.
1. Irenaeus (*ca.* AD 185) is the earliest witness to Johannine authorship. He wrote, "Afterwards [after the Synoptics were written], John, the disciple of the Lord, who had also leaned upon his breast, did himself publish a Gospel during his residence at Ephesus in Asia" (*Against Heresies* 3.1.1; cf. 3.2.2; 3.3.4; 3.16.5; 2.22.2; 5.18.2). Irenaeus' testimony is significant since he was discipled by Polycarp, who himself was discipled by John.
 2. Other contemporaries of Irenaeus ascribe the Gospel to John the Apostle. "Theophilus of Antioch (*c.* 180) quotes John 1:1 and ascribes it to the apostle John. Tertullian (*c.* 150-222) specifically ascribes this Gospel to the apostle John. Eusebius records that Clement of Alexandria (*c.* 155-216) in his *Hypotyposes*, in which he gave 'the tradition of the earliest presbyters,' placed this Gospel as the last of the four gospels. Clement added that in view of the nature of the other gospels John, on the urging of his friends and with the illumination of the Spirit, composed 'a spiritual Gospel.' Origen (*c.* 185-254), the pupil of Clement, indicates in his commentary on the fourth gospel that its author was John 'who lay on Jesus' breast'" (Hiebert, 1:194).
 3. Therefore, the entire orthodox church accepted John as author of the fourth Gospel by the last quarter of the second century, the earliest time in which Christian theological literature practically begins (Westcott, *The Gospel According to St. John*, xxviii).
 4. Despite the above evidence, four other unlikely and even impossible "Johns" have been proposed by some scholars: (1) John the Baptist (1:6, 15, 19, 26, 29), (2) John the father of Peter (1:42), (3) John Mark (Acts 12:12), and (4) John of the Sanhedrin (Acts 4:5-6).
- B. **Internal Evidence:** The Gospel does not specifically designate its author, but evidence within the book still points to John the Apostle.
1. The author was obviously a Jew because of his knowledge of the Old Testament (12:40; 13:18; 19:37), Jewish feasts (2:23; 5:1; 6:4; 7:2; 10:22; 13:1), the coming of Messiah (4:25) and such customs as Jewish wedding feasts (2:1-10), ceremonial purification (2:25; 11:55), and the manner of burial (11:38, 44; 19:40).
 2. He was also well acquainted with Palestine and the temple. This is evident in the numerous details cited (1:44, 46; 2:1, 12; 4:5-6, 11, 20-21; 5:2; 11:18, 54; 18:1; 19:13).
 3. The writer witnessed Christ's glory (1:14), which was revealed only to Peter, James, and John at the Transfiguration (Mark 9:1-13). Since Peter is mentioned by name (1:42) and John's brother James was martyred by Herod in AD 44 (Acts 12:2), by process of elimination the author must be John. This is supported by the fact that of all the disciples, John alone was at the crucifixion (19:33-35) and referred to himself as "the disciple whom Jesus loved" (19:26-27), the name the author uses whenever mentioning himself (see also 13:23; 20:2; 21:7, 20).

III. Circumstances

- A. Date: The time when John wrote has been more difficult to ascertain than the authorship. Three general times have been proposed for the date of the Gospel:
1. Second Century: Many critical scholars do not ascribe authorship to the Apostle John and date it in the second century. However, this view cannot be supported for these reasons:
 - a. Arguments for Johannine authorship are convincing (see “Authorship” section).
 - b. The archaeological find in 1920 called the John Rylands Papyrus 52 in Egypt deals a major blow to critics who have long postulated a second century date. This fragment contains portions of John 18:31-33, 37-38 and is dated at AD 125. This proves a first century date for the Gospel as it would have taken considerable time to copy the Gospel in Ephesus and distribute it as far as Egypt.
 - c. Other arguments of the liberal late dating are answered by Leon Morris, *The Gospel According to John* (NICNT), 30-33.
 2. Late First Century: Irenaeus (*Against Heresies* 3.1.1) states that John ministered in Ephesus from AD 66 until the time of Trajan (AD 98-117) which makes this Gospel the last, perhaps composed shortly before John's death. While nothing excludes an even earlier date, John's Gospel has always been known as the fourth gospel, so it must have been written after the Synoptics (for this course we date Matthew in the 40s, Mark in 64-68, and Luke at AD 57-59). Most scholars believe that the best estimate for the composition of John's Gospel is *ca.* AD 80-95 (e.g., Hiebert, 1:223), but most arguments do not *demand* this late of a date (Morris, 31-32).
 3. Before AD 70: Most agree that John's gospel was written *after* the Synoptics, but how *much* later? Some of John's expressions may indicate that it was written even before the AD 2 September 70 fall of Jerusalem, perhaps around AD 65-69 (Morris holds to this early date):
 - a. John 5:2 says, “Now there is in Jerusalem near the Sheep Gate a pool. . .” This verse is written in the present tense, but this gate was destroyed in Titus' invasion of the city in AD 70, so John referred to it as still existing (Hiebert, 1:223). Later date advocates respond to this argument by saying that John may have used the present tense because “he recalls a familiar scene” and thus “lives again in the past, and forgets the desolation which has fallen upon the place which rises before his eyes” (Westcott, xii). However, the more natural reading is to take a present tense as it is.
 - b. The often-used title “the Jews” points to the Jerusalem leaders' powerful influence that waned significantly after the destruction of the city in AD 70. This may “point to a possible if not probable date contemporary with the Pauline Epistles [AD 49-67]” (G. A. Turner and J. R. Mantey, *The Gospel According to John*, 18; cited by Morris, 33).
 - c. John speaks of Christ's immediate followers as “disciples” and not “apostles”—a later designation. He even calls them “His disciples” rather than “the disciples”—a standard expression in later years.
 - d. The writer also demonstrates a concern over the followers of John the Baptist, (e.g., John 1) which was obviously more prominent in the church in the early part of the first century than in later years when few of John's disciples were left.
 - e. Jewish leaders feared that Christ's popularity would result in Romans destroying the Temple and the Jewish nation (11:48). Since this occurred in AD 70, John likely wrote before this.

As the last remaining disciple in Jesus' inner circle of three (James died in AD 44 and Peter in AD 64), John was urged on by his friends to write this gospel. Whenever he actually did write, John was an old man.

- B. Origin/Recipients: Irenaeus attested that John wrote from Ephesus (*Against Heresies* 3.1.1), as did Eusebius (*Ecclesiastical History* 3.24.1). The universal appeal of the book is seen in the explanations of various Jewish feasts and geographical locations, but the first readers are likely to have been Gentiles in John's own location at Ephesus.
- C. Occasion: John's Gospel contains the clearest purpose statement in the Bible: "But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name" (20:31). Therefore, John's stated purpose is for evangelism: to prove that Jesus was the Messiah and Son of God so that nonbelievers might be convinced of His deity through the signs recorded in the Gospel and believe in Him for salvation. It was John's hope that this final Gospel by an eyewitness would lead to faith those who had not believed the Synoptic accounts or heard the message at all. If John wrote in AD 65-69 then the proofs of an eyewitness would be all the more vital for unbelievers as those who claimed his name would likely undergo persecution under Nero's reign of terror.

IV. Characteristics

- A. Various theories of the purpose of John's Gospel have been proposed:
1. Evangelistic (20:31): While the "Occasion" section above states that John wrote with an evangelistic purpose, a significant textual problem occurs in 20:31. At least 37 manuscripts read ἵνα πιστεύσῃτε (*aorist* subjunctive), meaning John's signs are written "that you may believe" since the readers were unbelievers (evangelistic purpose).
 2. Edification (20:31): However, others believe that John wrote to convince those who already believe that they have life in His name. This finds some support in 6 manuscripts of 20:31 which read ἵνα πιστεύητε (*present* subjunctive), meaning John's signs are written "that you may go on believing," which sees the readers as already believers (encouragement purpose). While fewer copies have this reading, two (*p*⁶⁶ and *κ*^{*}) are very good and have the earliest dates, so while this study assumes an evangelistic purpose, one cannot be dogmatic.
 3. Apologetic: Others believe John wrote to defend Christianity against one of a number of various teachings:
 - a. To defend against docetism (the belief that Jesus was not fully human)
 - b. To defend against incipient gnosticism (the belief that Jesus was not fully deity)
 - c. To defend against remaining followers of John the Baptist
 - d. To expose Judaism as an inadequate religion (anti-synagogue emphasis)
 4. Supplemental to the Synoptics: John omits even key events in Christ's life that do not fit his purpose, such as Christ's genealogy, birth, temptation, Galilean ministry, exorcisms, transfiguration, Last Supper institution, parables, Gethsemane agony, and Ascension (Tenney, *New Testament Survey*, 197). This shows that this Gospel serves as a supplemental account for those probably familiar with one or more of the Synoptic Gospels. However, to say that this is John's only reason for writing is to ignore John's stated evangelistic purpose.
 5. Combination: This course takes the view that John wrote a supplemental gospel with an evangelistic purpose (views #1 & #4).

B. The style of John's Gospel is unique among the Gospels:

1. Simplicity of Vocabulary: This Gospel is profound in its simple, limited vocabulary with simple syntax, purity of Greek (in contrast to Revelation), and short pithy sentences (e.g., "I am the bread," "in Him was life") often connected with "and."
2. Parallelisms: John often employs this common Semitic style with dual statements expressing the same or similar truths (1:3; 3:5-6).
3. Repetition: The limited vocabulary often uses the same words (esp. "believe," "light," "life").
4. Contrasts: John is especially fond of opposites: light vs. darkness (1:7), truth vs. falsehood (14:6), good vs. evil (10:11, 14), life vs. death (5:24).
5. Explanatory Statements: John is also known for elaborating upon Jewish concepts to communicate clearly to a Gentile readership (4:9b; 5:2-3).
6. Preface: John contains a highly theological preface that is related to God and eternity (1:1-18) in contrast to the Synoptics that relate to His earthly advent.
7. Allegories: He uses extended similes: e.g., Good Shepherd (10:1-18), True Vine (15:1-6).

C. John alone chronicles the first year of Christ's ministry, including His first few days with the disciples, the Cana wedding, and Jesus' conversations with Nicodemus and the woman at the well (cf. 1:29-4:42). In fact, 92% of John's Gospel is not found in Matthew, Mark, or Luke. The main overlapping material includes the feeding of the 5000 (6:1-15), as well as Christ's death and resurrection (John 18-20).

D. Christ's words are prominent. Only John records some great discourses, several of which contain Christ's ten great "I am" statements:

1. "I am the *Messiah!*" (4:26)
2. "Don't be afraid. *I am!*" (6:20)
3. "I am the *bread* of life" (6:35)
4. "I am the *light* of the world" (8:12)
5. "*Before Abraham* was, I am" (8:58)
6. "I am the *door* [of the sheepfold]" (10:7)
7. "I am the good *shepherd*" (10:11, 14)
8. "I am the *resurrection* and the life" (11:25)
9. "I am the *way*, the *truth*, and the *life*" (14:6)
10. "I am the true *vine*" (15:1)
11. "He said to them, 'I am he'" (18:5)

E. Personalities also receive great prominence as 34 persons are introduced (23 named and 11 unnamed) and 27 interviews are included (Tenney, 313, 316).

F. The number seven is a notable literary tool. John records seven pre-cross signs:

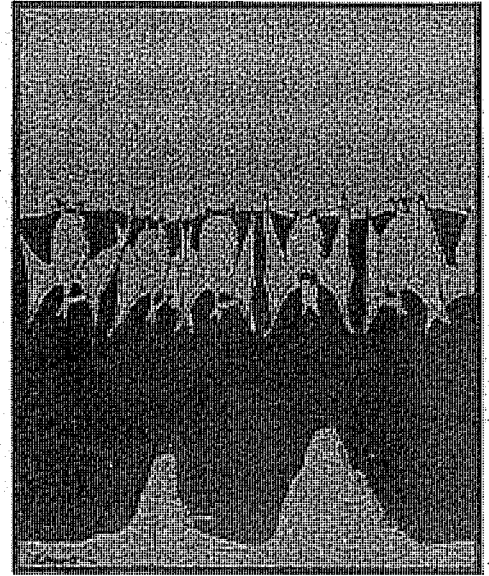
* Signs unique to John's Gospel (six of the nine miracles)

1. Changing water into wine at Cana (2:1-11)*
2. Healing the official's son in Capernaum (4:46-54)*
3. Healing the invalid at the Pool of Bethesda in Jerusalem (5:1-18)*
4. Feeding the 5,000 near the Sea of Galilee (6:1-15)

5. Walking on water in the Sea of Galilee (6:16-21)
6. Healing the man born blind in Jerusalem (9:1-7)*
7. Raising Lazarus from the dead in Bethany (11:1-45)*

Two post-cross signs are also recorded, bringing the total miracles to nine:

1. Resurrection of Christ (ch. 20)
 2. Miraculous catch of fish at Sea of Galilee (21:1-13)*
- G. John also emphasizes eschatology, especially as it relates to judgment (3:36), resurrection (11:25), and eternal life (3:16).
- H. This fourth Gospel conveys the *real* Lord's Prayer (John 17).
- I. John emphasizes Christ's activity in Judea (in contrast to the Synoptics which emphasize the Galilean ministry).
- J. He also provides extensive teaching on the Holy Spirit (chs. 13-17).



“Aaaaaa! I can see! I can see!
Aaaaaaaaaaaa!” (see John 9:11)

Argument

John's argument has five sections that alternate between public and private encounters of Christ:

- I. Prologue: Theological Introduction Previewing Themes in the Book (1:1-18)
- II. Public: Signs and Discourses Presenting Christ as God to Israel (1:19-12:50)
- III. Private: Discourse Preparing Disciples for Ministry and Christ's Death (chs. 13-17)
- IV. Public: Passion and Resurrection Proving Christ as Deity (chs. 18-20)
- V. Epilogue (Private): Appearance at the Sea Presenting Disciples' Responsibilities (ch. 21)

Each section is designed to present Christ as the Son of God (deity) to prompt readers to believe in Him as Savior (1:1; 20:31). This is accomplished by first providing the reader with His true identity as God made man which introduces recurring themes later (1:1-18), followed by the main section which presents seven signs and eight discourses demonstrating Him to be God (1:19-12:50).

Then the scene changes from public to private instruction of the disciples to prepare them for ministry after his death, which also serves to authenticate His identity as God (chs. 13-17). His death and resurrection follow to instruct that the means of obtaining eternal life is Christ's substitutionary death, validated in his resurrection and appearances as the climactic sign (chs. 18-20). The final appearance reminds believers of their responsibility to love Christ as the basis for ministry to the world (ch. 21).

Synthesis

Deity made man for eternal life

1:1-18	Prologue: Deity	
1:1-5	Eternal God	
1:6-13	Dual responses	
1:14-18	Incarnation	
1:19-12:50	Public Revelation through	9 Signs plus the 9 Discourses
1:19-4:54	Reception by...	(11 "I am" statements <i>italics</i>)
1:19-34	John	"I am the..."
1:35-51	4 Disciples evaluate	
2:1-11	4 Disciples believe	1-Cana
2:12-3:21	Jerusalem	
2:13-22	First temple cleansing	
2:23-25	Passover Jews	
3:1-21	Nicodemus	1-New Birth
3:22-36	John	
4:1-42	Samaritan woman/town	2-"... <i>Messiah</i> "
4:43-54	Galilee	
		2-Son of Nobleman
5-12	Rejection by...	
5	Jerusalem leaders	3-Paralytic
6	Galilean leaders/disciples	4-5000 fed
		5-Water walk
7:1-9	Brothers	3-Testimonies
7:10-10:21	Jerusalem leaders-Tabernacles	"I Am. Don't be afraid!"
7:10-52	Divine origin of teaching	4-"... <i>Bread of Life</i> "
7:53-8:11	Adulterous woman	
8:12-59	Claim to deity	
		5-Drink
9	Spiritual blindness	6-"... <i>Light of the world</i> "
10:1-21	Self-serving leaders	"Before Abraham... I Am"
		7- "... <i>Good Shepherd</i> "
10:22-42	Jerusalem leaders-Dedication	"... <i>Door</i> "
11:1-12:11	Assassination/anointing	8-I & Father are one
12:12-50	Populace (Triumphal Entry)	"... <i>Resurrection & Life</i> "
		6-Blind man
		7-Lazarus
13-17	Private Preparation of Disciples	
13:1-30	Washing feet-service	
13:31-16:33	Last discourse	9-Upper Room
13:31-14:31	Love, only way, Spirit	"... <i>Way, Truth, & Life</i> "
15:1-16:4	Priority of relationships	"... <i>True Vine</i> "
16:5-15	Spirit ministries	
16:16-33	Grief to joy	
17	Last prayer	
18-20	Public Passion/Resurrection	
18-19	Arrest, trials, death, burial	8-Resurrection
20	Resurrection/appearances	"I am he" (18:5)
21	Epilogue: Adequacy (Private)	
21:1-14	Adequacy in Him	9-Fish Catch
21:15-19	Ministry success from love	
21:20-23	John's "immortality"	
21:24-25	Selected eyewitness account	

Outline

Summary Statement for the Book

John proves Jesus to be the *Son of God* (deity) made man through selected signs and discourses of Christ to convince unbelieving Gentiles to *believe* in Him and receive eternal life.

- I. (1:1-18) John's theological prologue presents Christ as God made man to be man's light and life to introduce themes that recur later in his Gospel and to encourage belief in this account.
 - A. (1:1-5) Christ is presented as eternal God and Creator of all things for man's life and spiritual light to lay a theological foundation for the presentation of Christ in the Gospel and to let the reader know who he is rejecting or accepting—God Himself.
 - B. (1:6-13) The response to Christ's revelation of Himself and through John the Baptist is rejection from the Jews but acceptance from all who would believe to summarize the dual response elaborated upon in the following account and to encourage belief.
 - C. (1:14-18) Christ's incarnation as eternal God made man is so that He might exegete the Father as full of grace and truth.

- II. (1:19–12:50) John affirms how Christ's public revelation of Himself as God through seven signs and eight discourses receives a mixed reaction to cause his readers to consider their own personal response to Christ as Savior.
 - A. (1:19–4:54) John relates how Christ's public revelation of Himself as God is received by various groups of Jews throughout Palestine to demonstrate that faith in Christ is for all people since all need Him.
 1. (1:19-34) In **Bethany** beyond the Jordan, John the Baptist testifies to the priests and Levites and then to the crowd at Christ's baptism that Jesus is the Son of God.
 2. (1:35-51) In **Bethany** beyond the Jordan, four of Christ's first disciples (Andrew, Peter, Philip, and Nathanael) declare Jesus to be the Son of God.
 3. (2:1-11) In **Cana** of Galilee, four disciples confirm their belief in Jesus as the Son of God after His first sign of changing water into wine at a wedding.
 4. (2:12–3:21) In **Jerusalem**, Passover Jews and Nicodemus receive Jesus as the Son of God.
 - a) (2:12-22) Jesus cleanses the temple as proof of His claim to be the Son of God.
 - b) (2:23-25) Pilgrim Jews visiting Jerusalem for the Passover after His performance of miracles receive Jesus as the Son of God.
 - c) (3:1-21) Nicodemus receives Jesus as the Son of God after Christ's first discourse with him on the nature of spiritual birth.
 5. (3:22-36) In **Judea** John the Baptist testifies again that Jesus is the Son of God after some Jews seek to make him jealous over Jesus' popularity.
 6. (4:1-42) In **Samaria** Jesus is received as the Son of God by an outcast Samaritan woman's testimony that He is the Messiah and Savior of the world after His second discourse with her on His true identity.

7. (4:43-54) In **Galilee** Jesus is received as the Son of God by Galileans who had seen Him in Jerusalem and by a royal official's household after His second sign of healing his son to demonstrate that faith is based upon the unseen Word of God and will grow.
- B. (Chs. 5–12) John relates how Christ's public revelation of Himself as God predominantly in Jerusalem is rejected by the nation to caution his readers not to reject Him themselves.
1. (Ch. 5) At a **Jerusalem** feast Christ's deity is spurned by Jewish leaders because of His third sign of healing a lame man on a Sabbath, but in His third discourse He affirms that reliable witnesses agree that He is God, who will bring the *real* Sabbath.
 2. (Ch. 6) In **Galilee** Christ is rejected as the Son of God by Jewish leaders and many disciples after His fourth sign of feeding 5000 men and fifth sign of walking on water because they disbelieve His fourth discourse that He is God—Bread from heaven.
 3. (7:1-9) In **Nazareth** Christ is rejected as the Son of God by His own brothers (who likely heard the truth from their mother Mary) while he waits for the proper time to go up to the Feast of Tabernacles in Jerusalem.
 4. (7:10–10:21) In **Jerusalem** at the Feast of Tabernacles Christ is again rejected as the Son of God by the Jewish leaders and some of the people for claiming to be God and proving it by healing a blind man.
 - a) (7:10-52) Opinion is divided over Jesus among the Jewish leaders and the people because of His fifth discourse in which He claims divine origin for His teaching and offers salvation to all who will believe in Him by “coming to drink.”
 - b) [7:53–8:11 Not in the best manuscripts] In the temple courts Pharisees again reject Jesus as God's Son by seeking to trap Him in a wrong judgment concerning a woman caught in adultery, but He convicts them of their own sin.
 - c) (8:12-59) Christ's rejection as God reaches the point of attempted murder when He accuses the Jewish leaders of following Satan in His sixth discourse revealing Himself as the light of the world, as God Himself, and as eternal.
 - d) (Ch. 9) Christ is rejected as the Son of God by Pharisees who refuse to believe in His sixth sign of giving sight to a man born blind, after which Jesus accuses the Pharisees of spiritual blindness.
 - e) (10:1-21) Opinion is divided over Jesus when He rebukes the Pharisees as self-serving leaders in His seventh discourse on Himself as the Gate (Door) and Good Shepherd.
 5. (10:22-42) In **Jerusalem** at the Feast of Dedication Christ's deity is again rejected by the Jewish leaders who again try to kill Him after His eighth discourse, so He returns across the Jordan where many come and believe in Him.

6. (11:1–12:11) In **Bethany** the climactic rejection of His deity occurred as the leaders witnessed Christ's seventh sign, the resurrection of Lazarus that proved His ability to give life, then they plotted Christ's death while Mary anointed Him for burial.
 - a) (11:1-44) The reason Jesus raised Lazarus from the dead was to show through this most climactic sign his power as the Son of God to speak life into existence.
 - b) (11:45-57) The reason the Sanhedrin disbelieved to the point of plotting Jesus' death despite knowing His miraculous power was because they cared about their own loss of power (see esp. 11:48).
 - c) (12:1-11) The reason Mary the sister of Lazarus and Martha anointed Jesus for burial at Simon the Leper's home was to indicate that he would soon die for the nation—not an anointing as King.
7. (12:12-50) The purpose in **Jerusalem** at the end of Christ's public ministry, while some believed in Him at the Triumphal Entry, most rejected Him despite His seven signs and eight discourses revealing His deity was to show that belief is matter of the heart—not evidence.
 - a) (12:12-19) Passover pilgrims increasingly honored Jesus as Messiah while the Pharisees continued their jealousy of his popularity.
 - b) (12:20-36) Christ declared that “the hour has come” to show that his death was not an accident but God's plan to provide eternal life for those who believe.
 - c) (12:37-50) The unbelief of the Jews fulfilled Isaiah's prophecy of hardened hearts contrasts with the belief of secret believers while Jesus appeals for belief one final time in his public ministry.

III. (Chs. 13–17) John relates Christ's private preparation of His disciples for His death and their ministry to encourage his believing readers to serve others and fulfill God's purpose for them by dependence upon the Holy Spirit.

- A. (13:1-30) The reason Christ washed his disciple's feet of Christ and predicted Judas' betrayal was to show them that even the God who knows the future serves others.
 1. (13:1-17) The reason Jesus washed his disciple's feet at their last supper in contrast to Judas' self-serving betrayal was to show that if God can show humility, then His followers can show love by humbly serving others.
 - a) (13:1) The reason Jesus washed disciple's feet was to show His love in the most humble way possible.
 - b) (13:2-11) The reason Jesus washed the disciples' feet in such a humble manner was to shame them for the kind of pride that led Judas to betray Him.
 - (1) (13:2a) He washed their feet while the meal was being served.
 - (2) (13:2b) He washed Judas' feet even though Judas had committed himself to Satan for betrayal.
 - (3) (13:3) He washed their feet even though He had all power and divine authority.

- (4) (13:4-5) He interrupted His meal to wash their feet as a servant would.
- (5) (13:6-11) He only washed Peter's feet after being requested to do so.
- c) (13:12-17) The reason Jesus washed their feet was to set an example of love humbly serving others.
 - (1) (13:12-13) Christ did not deny His position of authority by washing their feet.
 - (2) (13:14-17) He washed their feet to set an example of love shown in humble service.
- 2. (13:18-30) The reason Jesus predicted Judas' betrayal was to show them that as God he knew and controlled the future.
 - a) (13:18-27a) Jesus knew the person (Judas) and the timing (Passover) of His own betrayal because He was God.
 - b) (13:27b-30) Jesus was able to control the actions of Judas to betray Him because He was God.

John 13:1-17 Sermon Outline:

Intro

1. Today's sermon is on a biblical view of dirt—teaching really needed in squeaky-clean Singapore.
2. Background: The setting is in the upper room the night before Christ's crucifixion, when none had volunteered to wash their feet—probably because they had just argued over who was the greatest (Luke 22:24ff.).
3. Subject: Why should you get dirty for others? What does getting dirty show?
 - I. Getting dirty shows your love.
 - A. Jesus washed the disciples' feet to show His love in the most humble way possible (1).
 - B. You show your love for others by doing undesirable tasks (examples).
 - II. Getting dirty shows your humility—that Christ can curb your pride.
 - A. Jesus washed the disciples' feet in a humble manner to shame them for their pride (2-11).
 - B. Your humble service shows others that Christ has curbed your pride (examples).
 - III. Getting dirty shows you imitate Christ.
 - A. Jesus washed their feet to set an example of love humbly serving others (12-17).
 - B. Doing humble tasks follows the example of God Himself!

Conclusion

1. When you love people you don't mind dirt. You get dirty! (Main Idea)
2. Review main points
3. Applications
4. Prayer

- B. (13:31–16:33) The purpose Christ's last discourse predicted that after His death His disciples would see Him again and profit from the teaching of the Holy Spirit was to exhort them to successful ministry in a proper priority of relationships.
1. (13:31–14:31) The way Jesus answered questions about His departure was to claim to be the only way to God and to promise his disciples guidance through the Holy Spirit.
 - a) (13:31-38) The reason Jesus knew that Peter would deny Him before his departure for a few days between his death and resurrection was because He was God.
 - b) (14:1-4) The way Jesus comforted his disciples after noting that he will be crucified was to promise that they would join him in heaven after he has prepared it for them.
 - c) (14:5-14) The way Jesus answered questions from his disciples was by declaring himself the only way to God and equal with the Father.
 - (1) (14:5-7) Jesus answered Thomas's question about Jesus' destination and the disciples' inability to follow him by saying he was the only route to the Father.
 - (2) (14:8-14) Jesus answered Philip's request to see the Father by declaring himself to be equal with the Father.

John 13:31–14:31 Sermon Outline:

Subject: How can you be most effective for Christ?

- I. **Accept that Christ knows what's best for you (13:31–14:14)**
 - A. He knew Peter's future and he knows yours (13:31-38).
 - B. He's preparing heaven for you (14:1-4)
 - C. He's the only way you can reach God (14:5-14)
- II. **Submit to His Spirit (14:15-31)**
 - A. The Spirit came to counsel and teach (15-21)
 - B. The Spirit came to enable obedience and peace (22-31)

Main Idea: Serve Christ by accepting His plan and submitting to His Spirit.

- d) (14:15-31) The way the disciples would be able to learn obedience and experience peace after Christ's departure was through the Holy Spirit.
 - (1) (14:15-21) The way that Jesus would continue to counsel and teach the disciples that love leads to obedience after his departure was through the Spirit.
 - (a) (14:15) Obedience is the chief demonstration of love for Christ.

- (b) (14:16-20) The Spirit would be the eternal source of truth and comfort to the disciples after Jesus left.
 - (c) (14:21) Obedience shows love for Christ and the Father as well as receives Christ's love and revelation.
- (2) (14:22-31) The means by which the disciples would be able to obey and have peace was through the Spirit.
- (a) (14:22-24) The purpose Christ revealed himself only to his disciples was to enable them to obey him.
 - (b) (14:25-31) The means by which the disciples would be able to obey and have peace until Christ's return was through the Spirit's enabling.
 - (i) (14:25-26) The Spirit would teach them.
 - (ii) (14:27) Christ's peace would dispel fear.
 - (iii) (14:28-31) Jesus' ministry in heaven until he returns shows his obedience to the Father and defeat of Satan.
 - (a) (14:28-29) Christ told the disciples about his departure to heaven (cf. v. 3) in advance so they would believe in him.
 - (b) (14:30-31) Satan would have only a limited victory over Jesus since Christ's death would show his obedience to the Father.
2. (15:1–16:4) The way the Church might be most effective after Christ's departure was to keep the proper priority of relationships of dependence upon Him, then love for believers, then witness to the world.¹
- a) (15:1-11) The priority of relationships for believers begins with dependence upon Christ just as a branch must remain connected to a grape vine ("abide" used 11 times, emphasizing *union*).
 - (1) (15:1-8) Unless believers depend upon Christ, they will not bear fruit and be used by God.
 - (a) (15:1) Jesus is our source of life while the Father helps us thrive in Christ.
 - (b) (15:2) Believers who do not depend upon Christ ("remain in him") receive the Father's loving care during trials to help them reflect Christ's character.
 - (c) (15:3-4) As the disciples were saved through belief in Christ, so they needed to depend upon Christ to be Christ-like.
 - (d) (15:5-8) Dependence on Christ has many positive results while even believers living in self-effort receive God's loving care in discipline.
 - (i) (15:5) Dependence on Christ results in Christ-likeness

¹ The threefold outline of 15:1–16:4 is adapted from Chuck Swindoll and Ken Gire, *Beholding Christ... The Lamb of God: A Study of John 15–21* (Fullerton, CA: Insight for Living, n.d.), 1.

- (ii) (15:6) Believers living in self-effort receive God's loving care.
 - (iii) (15:7) Dependence on Christ results in answered prayer.
 - (iv) (15:8a) Dependence on Christ results in God being glorified.
 - (v) (15:8b) Dependence on Christ results in witness to the world that believers are Christ's followers.
- (2) (15:9-11) Believers who continue to depend upon Christ ("remain in his love") will experience obedience and joy.
- b) (15:12-17) The second most important priority for believers is to love one another ("love" used 4 times, emphasizing *communion*).
- c) (15:18–16:4) The third most important priority for believers is to accept that the world will hate them ("hate" used 8 times, emphasizing *disunion*).
- (1) (15:18-25) The world that hated Christ would also hate Christians.
 - (2) (15:26-27) Believers must rely on the Spirit to witness to a hating world.
 - (3) (16:1-4) The purpose Jesus warned in advance of the hatred of unbelievers' was to show they do not know the Father.

John 15:1–16:4 Sermon Outline:

Subject: How can you follow the right priorities?

I. Depend on Christ (15:1-11)

II. Love other believers (15:12-17)

III. Accept hate from the world (15:18–16:4)

Main Idea: God's priorities are Christ, believers, then unbelievers

3. (16:5-15) The reason Jesus revealed the ministries of the Holy Spirit as convicting the world and teaching Christians truth that glorifies Christ was so that the disciples would not feel abandoned after His death.
- a) (16:5-11) One reason Jesus needed to return to the Father was because this would be followed by the Spirit's coming to convict the world.
 - (1) (16:5-7) The coming of the Spirit as Counselor will help make up for the disciples' grief of missing Jesus.
 - (2) (16:8-11) The key ministry of the Spirit to *unbelievers* is conviction in three dimensions.
 - (a) (16:8) Those convicted include unbelievers.
 - (b) (16:9) Unbelievers need conviction of sin since they reject Christ.

- (c) (16:10) Unbelievers need conviction of their lack of righteousness since they do not have Christ physical present to reveal their sin.
- (d) (16:11) Unbelievers need conviction of judgment since Satan's own condemnation had started, showing that the judgment of others will follow.
- b) (16:12-15) The key ministry of the Spirit to *believers* would be to teach God's truths that glorify Christ.
 - (1) (16:12-13a) The Spirit would teach the disciples all the truth that they could not handle at that time from Christ.
 - (2) (16:13b) The source of the Spirit's teaching would be from God.
 - (3) (16:13c) The content of the Spirit's teaching would concern the future.
 - (4) (16:14-15) The purpose of the Spirit's teaching would be to glorify Christ.
- 4. (16:16-33) The reason Jesus predicted that the disciples would grieve at His death but rejoice at His resurrection was to encourage them to believe in Him that these events are not by chance but by the will of God.
 - a) (16:16-18) The disciples questioned Christ about what he meant by saying that they would no longer see him and then after a little while would see him.
 - b) (16:19-28) Jesus answered them by clearly stating that he was leaving the earth to return to the Father.
 - c) (16:29-33) Christ's response to their expression of belief was to exhort them that their soon failure should be resolved with knowing his peace and sovereignty.
 - (1) (16:29-30) The disciples believed in Christ's clear teaching about his being from the Father due to his omniscience that need not be questioned.
 - (2) (16:31-33) Jesus warned that their faith in him would not persevere but that they should still have peace that he controls the world.
- C. (Ch.17) The reason Christ prayed for Himself, His disciples, and future believers is for Christians to enjoy their privileged position in union with God and one another and to witness to the world as He did.
 - 1. (17:1-5) Christ prayed for *Himself* that God would glorify Him in His completion of His mission through His vicarious death.
 - 2. (17:6-19) Christ prayed for *His disciples* to have God's protection and sanctification while they remain in the world.
 - 3. (17:20-26) Christ prayed for *all Christians* to be united as a witness to unbelievers.
 - a) (17:20-23) The purpose Christ prayed for all Christians to be united was so that they might fellowship with God and witness to the world.
 - (1) (17:20-21a) The content of Christ's prayer was unity among believers of all ages just like the unity of the Godhead.

- (2) (17:21b-23) The purpose of unity was so that Christians could experience both fellowship with God and witnessing among men.
- b) (17:24) The content of Christ's prayer was for believers to see his glory eternally.
- c) (17:25-26) The purpose that Christ makes the Father's love known to the world [through united saints] is so that the world may come to know God.

Sermon Outline of John 17:20-26 (cyclical inductive form)

Introduction

1. Are you a "scissors Christian" (divisive)—or a "glue Christian" (bonding)?
2. Subject: Why is unity so important that Christ made it His final prayer for the saints?
3. Jesus wants His church to be united—gluey—so much that this was His final request of the Father before His crucifixion. John 17 is our main passage for this morning.
4. The final segment of Christ's final prayer gives three reasons believers should be united.

I. Unity produces more believers who can fellowship with God (20-23).

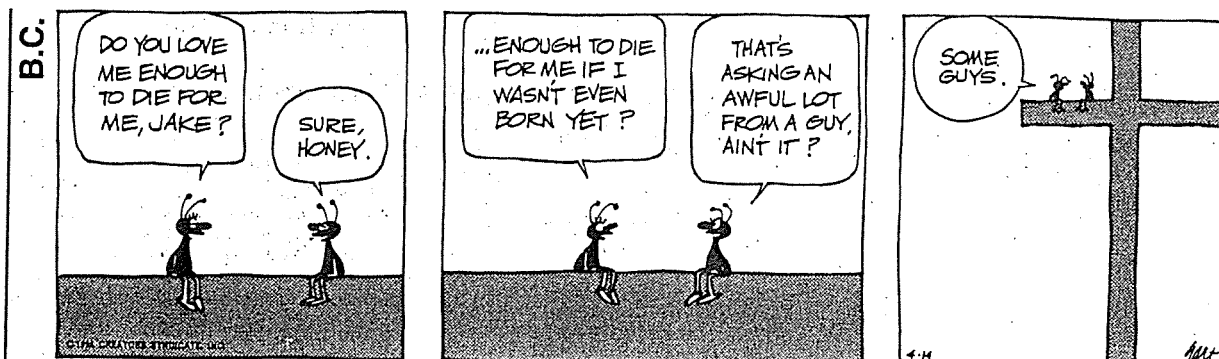
- A. Our model for unity is the first and second members of the Trinity (20-21b).
- B. Teamwork among believers shows the world that Christ is from God (21c-23).

II. We'll be united in heaven forever—so we might as well agree now (24).

III. Unity shows God's love to unbelievers so they can know Him (25-26).

Conclusion

1. Main Idea: Christian unity is evangelistic. When believers stick together, non-believers want to stick with them.
2. Unbelievers are also repulsed by disunity. Mahatma Gandhi was tremendously drawn to Jesus Christ and His teachings, but after seeing how Christians treated each other he said, "I would become a Christian—if it weren't for Christians."
3. Are you a gluey—or a scissors—Christian? Do you bring people together or divide them?



IV. (Chs. 18–20) John relates Christ's public arrest, trials, death, burial, and victorious resurrection to document His substitutionary death for the world as God so that all might believe in Him for eternal life.

A. (Chs. 18–19) The purpose Jesus was arrested, tried, and killed was so that all might believe in His sovereign yet innocent payment for man's sin.

1. (18:1-11) The manner in which Jesus was arrested shows His *sovereign* control of this betrayal.
 - a) (18:1-3) Jesus put His life in danger by going to His normal meeting place for Judas to easily find Him.
 - b) (18:4-7) Jesus showed that He knew this began the events that would kill Him by causing the crowd to fall back when He said, "I am He."
 - c) (18:8-9) Jesus protected His disciples so that none of them would be killed.
 - d) (18:10-11) Jesus rebuked Peter and healed Malchus to show His willingness to die according to God's will.
2. (18:12–19:16a) The manner in which Jesus had illegal trials shows His *innocence* of personal sin.

(Note: Jesus had six trials in all, four of which are recorded by John.)

- a) (18:12-27) At Jesus' first set of trials before **Jewish** leaders, he was falsely accused him of *blasphemy* while Peter denied Him.
 - (1) (18:12-23) Annas tried Jesus at night without any witnesses while Peter denied Him once.
 - (2) (18:24-27) Caiaphas tried Jesus at night [for *blasphemy* based on conflicting witnesses] while Peter denied Him two more times.
 - (3) (Synoptics alone) The Sanhedrin convicted Jesus of blasphemy but illegally sent Him to Pilate without waiting the required two days.

(The trials to this point had been illegal but also unsuccessful in killing Jesus since the Sanhedrin had no authority for capital punishment. So it had to send Jesus to the Romans and also to change the charge since Romans would not execute for religious reasons.)

- b) (18:28–19:16a) Jesus' second set of trials before **Roman** leaders falsely accused him of *treason*.
 - (1) (18:28-38) Pilate questioned Jesus but found him innocent.
 - (2) (Luke 23:6-12 alone) Antipas sought to have Jesus entertain him but made no charge against Him.
 - (3) (18:39–19:16a) Pilate unlawfully had Jesus scourged and finally delivered Him to be crucified though he felt He was innocent (19:12).

The Six Trials of Jesus Christ

Trial	Judge	Type	Charge	Punishment
1	Annas	Religious	Blasphemy	Violence
2	Caiaphas	Religious	Blasphemy	Violence
3	Sanhedrin	Religious	Blasphemy	Handed over
4	Pilate	Civil	Treason	Violence
5	Antipas	Civil	Treason	Violence
6	Pilate	Civil	Treason	Crucified

3. (19:16b-42) The way Jesus died by crucifixion shows he died as *payment* for man's sin.
 - a) (19:16b-37) While on the cross, Christ *paid for others' sin* rather than showing concern for Himself.
 - (1) (19:16b-22) Pilate acknowledged Jesus as king of the Jews even though Christ bore His own cross and was crucified.
 - (2) (19:23-24) Jesus fulfilled Scripture by allowing His clothes to be divided and bargained for.
 - (3) (19:25-27) Jesus delegated care for His mother to His disciple John.
 - (4) (19:28-30) Jesus claimed that man's sin had been paid in full.
 - (5) (19:31-37) Jesus died of a broken heart rather than by suffocation.
 - b) (19:38-42) Christ's substitutionary death was validated by his *tomb burial* rather than Potter's field consumption by animals.
- B. (Ch. 20) The purpose Jesus proved His *deity* and ability to impart *eternal life* through His resurrection was so that all people may believe in Him for this life.
 1. (20:1-10) On Sunday morning Mary Magdalene, Peter, and John witnessed the empty tomb.
 2. (20:11-29) Three appearances of Christ prove His power as God to conquer death.
 - a) (20:11-18) That morning *Mary* saw Jesus alive again.
 - b) (20:19-23) That evening *ten disciples* saw Jesus alive again.
 - c) (20:24-29) The next Sunday *Thomas* saw Jesus alive again.
 3. (20:30-31) John concludes that the reason he wrote about Jesus' miracles was so that readers could have eternal life through believing in Him.

Sermon Outline of John 18–20 (Simple inductive form for preaching to non-Christians)**Introduction**

1. Sometimes the terms we use in English can be very confusing (my name, rush hour, watch running, hamburger, hot dog).
2. The term for today's holiday is also a confusing one at first—Good Friday.
3. Subject: What is so good about “Good Friday”? Why do Christians call the unjust death of a good man “good”?
4. Background: To get the context of this day we have to start before this Friday (God exists and is good, man is bad, Father loves us, Christ came to do good & was popular, but Jewish leaders jealous & plotted His death).
5. Subject repeated: What is so good about “Good Friday”? Why is it “good”?

I. Good Friday is good in that Jesus controlled his own arrest (18:1-11).

II. Good Friday is good in that Jesus' illegal trials proved Him innocent (18:12–19:16a).

III. Good Friday is good in that Jesus' death was payment for our sin (19:16b-42).

IV. Good Friday is good in that Jesus' resurrection proved He is God who can give us eternal life by faith (ch. 20).

Conclusion

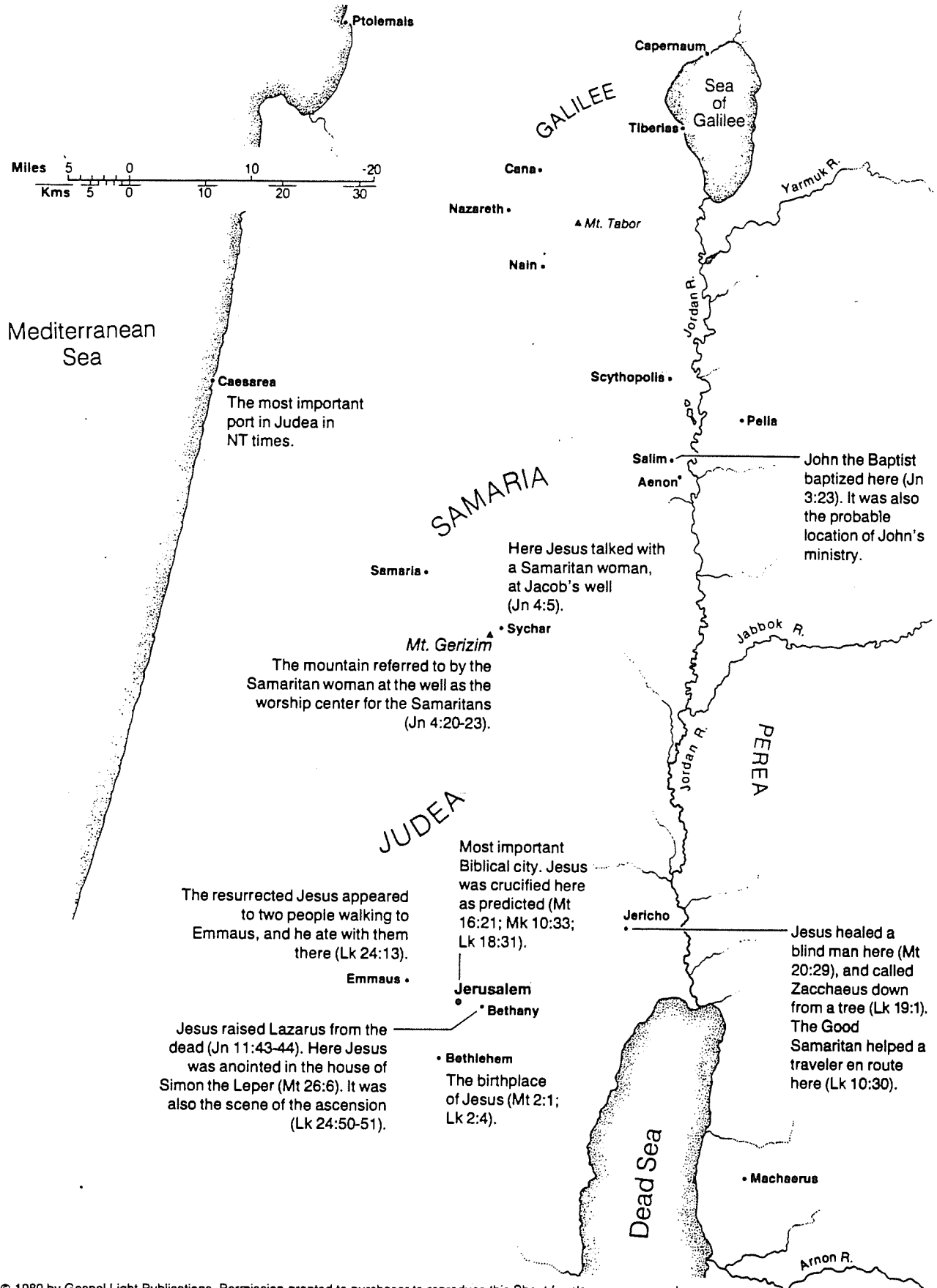
1. Good Friday is “Good” because on this day Jesus Christ paid for your sin (Main Idea).
2. More than that, take another look at John 20:30-31 and you will see that John recorded these things so that you can have eternal life! John says in 19:35 that one reason God had him there witnessing the death of Christ is so we can believe in Christ!
3. My wife took a doctor's pills without asking questions based on faith.
4. Gospel presentation (ABC's: Acknowledge, Believe, Confess)
5. Prayer

-
- V. (Ch. 21) Christ's miraculous appearance at the Sea and reinstatement of Peter are selected among many events to confirm His adequacy for them, teach that success in ministry is an outgrowth of love, and subdue a rumor that John would never die.
- A. (21:1-14) Jesus appeared for a third time to seven disciples at the Sea of Tiberius and miraculously provided fish for them to confirm His adequacy for them in their future ministry.
1. (21:1-3) The attempt of the disciples to fish was a dismal failure.
 2. (21:4-6) The disciples' trust in Christ's advice led to a great catch.
 3. (21:7-14) Despite their huge catch of 153 fish, Jesus provided them his own breakfast to illustrate his sufficiency for them in ministry.
- B. (21:15-19) Jesus reinstated Peter in a threefold commitment to show him that success in ministry only comes from genuine love for Christ.
1. (21:15-17) Christ asked Peter to show his love for him in pastoral ministry three times as a threefold reinstatement of the man who thrice denied him.
 2. (21:18-19) Even though Peter's commitment to follow Christ would end in his own crucifixion, Christ still commanded him to follow.
- C. (21:20-23) Christ's answer to Peter's question about John's death is clarified to subdue a rumor that John would never die.
1. (21:20-21) Peter questioned whether John would also be a martyr for Christ.
 2. (21:22-23) Jesus' ambiguous answer began an unfounded rumor that John would live until Christ's second coming.
- D. (21:24-25) John concluded his gospel by reminding his readers that it is an eyewitness account of selected events to add authority to its content.
1. (21:24) John confessed to being both the disciple of verses 20-23 and the author of this gospel.
 2. (21:25) John notes that this gospel records only a fraction of the many things Jesus did to help his readers to see that, while incomplete, this is an accurate and authoritative account of Jesus Christ.

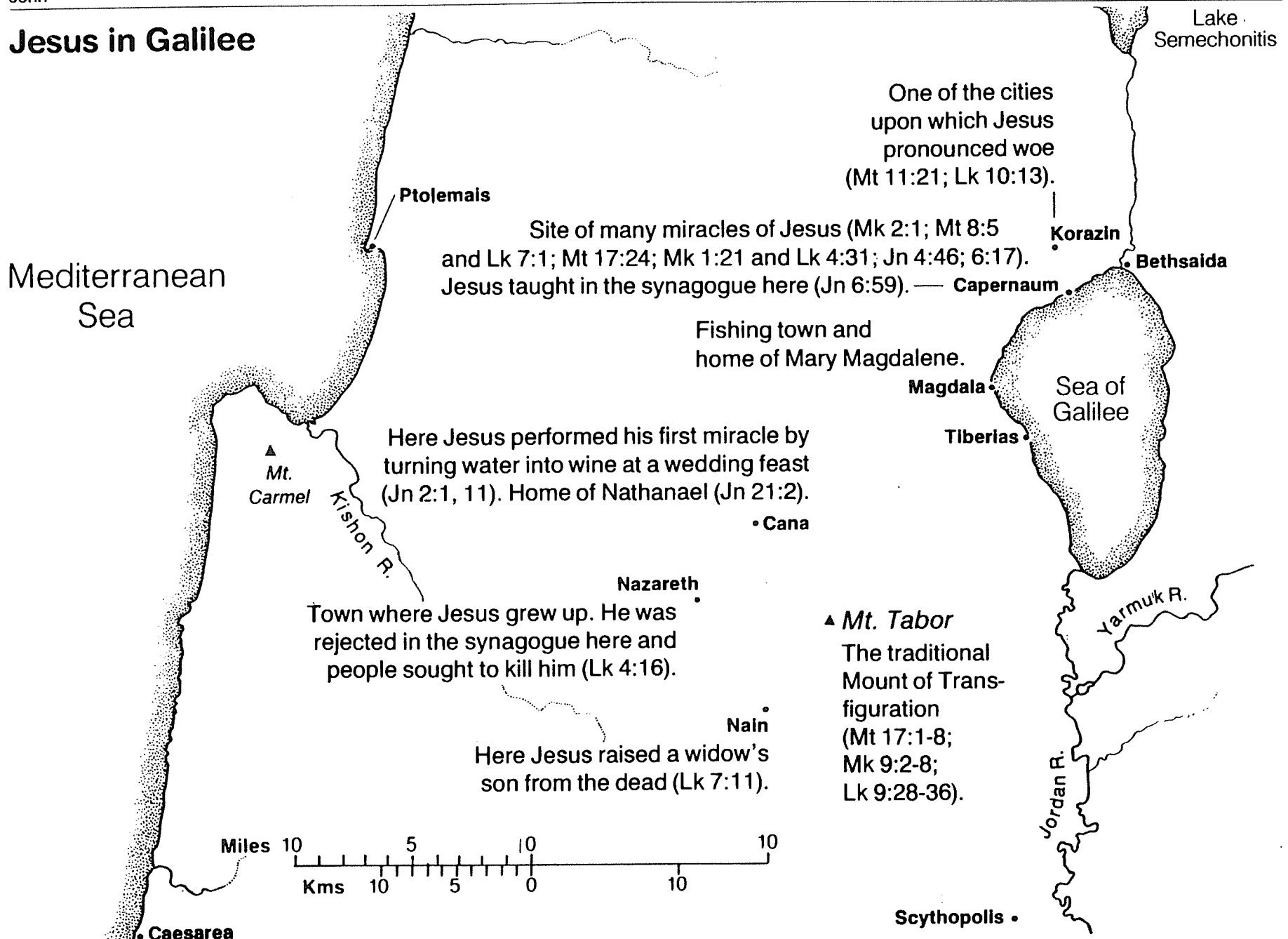
Jesus in Judea and Samaria
Bible Visual Resource Book, 205

John

Jesus in Judea and Samaria



Jesus in Galilee



Jesus in Galilee
Bible Visual Resource Book, 207

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The Significance of John's Seven Signs

Sign	Eternal Life Teaching	Application
1. <i>Changing water into wine at Cana (2:1-11)*</i>	The joy of eternal life	<i>If He can transform water, He can change me</i>
2. <i>Healing the official's son in Capernaum (4:46-54)*</i>	The condition of eternal life (faith)	<i>I am never too far away to be in His care</i>
3. <i>Healing the invalid at the Pool of Bethesda (5:1-18)*</i>	The power to live the life	<i>No limitation surpasses His authority</i>
4. <i>Feeding the 5,000 near the Sea of Galilee (6:16-21)</i>	The food for eternal life	<i>Jesus can meet our deepest needs</i>
5. <i>Walking on water in the Sea of Galilee (6:5-14)</i>	Guidance for eternal life	<i>Jesus is Lord of life's storms</i>
6. <i>Healing the man born blind in Jerusalem (9:1-7)*</i>	Light for eternal life	<i>Jesus offers spiritual and physical sight to the willing</i>
7. <i>Raising Lazarus from the dead in Bethany (11:1-45)*</i>	Victory of life over death	<i>Jesus Christ is Lord of life and death</i>

Sources: Dr. Charles Ryrie, *Ryrie Study Bible*, 1618 (column 2); Dr. Mahlon Friesen, First Baptist Church of Yucaipa, CA (column 3 & below)

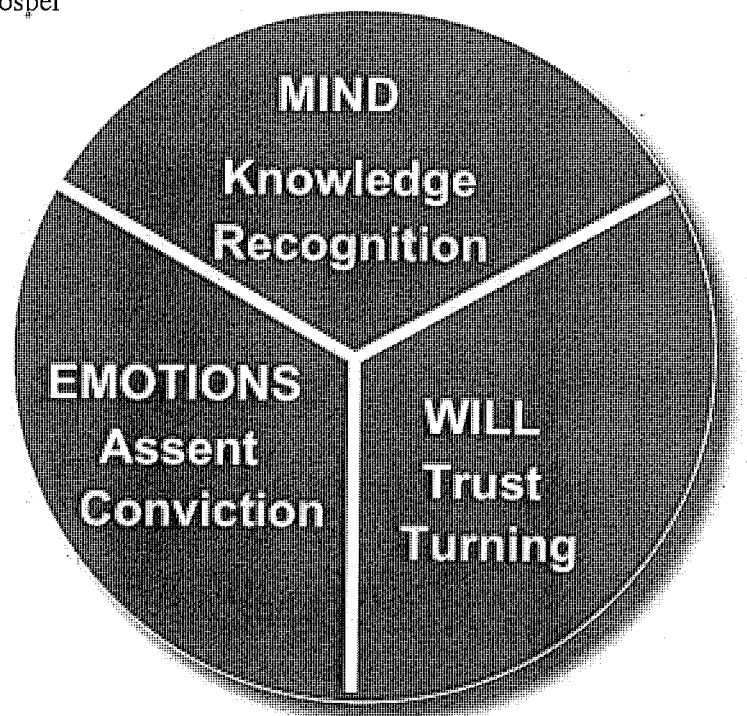
* The asterisks indicate signs unique to John's gospel

What is Meant by "Belief" in Christ?

The simple formula is:

Believe = Faith + Repentance ⇒ Conversion

Faith is being satisfied with Christ alone, which includes three components in the pie chart on the right...



Saints: Spurious or Secret?

JOHN 2:23-25

BY BOB WILKIN

²³Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs which He did. ²⁴But Jesus did not commit Himself to them, because He knew all men, ²⁵and had no need that anyone should testify of man, for He knew what was in man.

These three verses are seemingly simple and straightforward: Some people in Jerusalem believed in Jesus, yet He didn't commit Himself to them. The verses are simple and straightforward for those who understand the purpose of John's Gospel and a theme he uses throughout the book: the secret believer motif. These verses become extremely difficult to those who fail to take these into account.

The Verdict of Most Commentators: Spurious Saints

Commentators almost all take the view that the believers mentioned in John didn't truly believe in Jesus. This, of course, is a bit puzzling. How can a person believe in Jesus and yet not believe in Jesus? It would seem that if a person didn't believe in Jesus, then he shouldn't be called a *believer*. Certainly John shouldn't tell us that they "believed in His name" if they didn't.

Here are some representative explanations by commentators about those who "believed in His name when they saw the signs which He did":

Many trusted in his name; i.e., because of the manner in which his power was displayed they accepted him as a great prophet and perhaps even as the Messiah. This, however, is not the same as saying that they surrendered their hearts to him. Not all faith is saving faith (William Hendriksen, *John*, p. 127, italics his).

believed in His name. This expression in 1:12 describes a faith that is adequate; here seemingly it is not (Raymond E. Brown, *John*, p. 126, italics his).

Sadly, their faith was spurious, and Jesus knew it (D. A. Carson, *John*, p. 184).

Compare 1:12 and 8:30, note. In this place the phrase seems to imply the recognition of Jesus as the Messiah, but such a Messiah as Him for whom they looked, without any deeper trust (for the most part) in His Person (v. 24)" (B. F. Westcott, *John*, p. 45).

Problems with the Spurious Saints View

These statements are remarkable! Westcott contends, and Hendriksen thinks it conceivable, that those in question believed in Jesus as the Messiah, yet they don't think these people believed so as to have eternal life. This flies in the face of the purpose statement of John's Gospel: "But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (John 20:31).

Brown recognizes the inconsistency between his understanding of this phrase in 1:12 and here. However, he gives no explanation for the inconsistency. How could John write in 1:12 that "those who believe in His name" are "children of God" and yet here speak of people who "believed in His name" and yet did *not* become children of God?

Carson says that their faith was spurious; yet he gives no evidence to sustain his view. However, in an interesting way, he does deal with the problem of the use of the same phrase in 1:12. Perhaps seeing this problem coming, Carson indicated in his discussion of 1:12 that there was no blanket promise there:

The entire expression does not guarantee that those who exercise such faith are genuine believers (see comments on 2:23-25); but at its best, such faith yields allegiance to the Word, trusts him completely, acknowledges his claims and confesses him with gratitude. That is what it means to 'receive' him" (*John*, pp. 125-26).

Where in John do we find faith defined as "allegiance," "acknowledg[ing] his claims," and "confess[ing] him with gratitude"? Nicodemus heard none of this. Nor did the woman at the well or the other Samaritans from Sychar. Nor did the man born blind, or Martha, or anyone else in John's Gospel.

**NICODEMUS IS
THE ULTIMATE
EXAMPLE OF THE
SECRET BELIEVER
IN JOHN.**

SAINTS?- CONTINUED FROM PAGE 2

Dr. Carson has reversed the analogy of faith! Rather than going to a clear passage like 1:12 and understanding other parallel passages in light of it, he goes to a more difficult passage and allows his understanding of it to determine his understanding of 1:12.

The Secret Saints View

There are two reasons why such commentators adopt this believing-unbeliever interpretation. Both are better explained under the secret saints view, which I will explain in a moment. First, the Greek word translated *commit* in v. 24 is the same as *believed* in v. 23. "Many believed [*episteusan*] in His name...but Jesus did not commit [*episteuen*] Himself to them." This is thought by many commentators to suggest, if not demand, that those who believed in His name didn't *really* believe in His name. They reason that if they had really believed in His name, then Jesus would have committed Himself to them.

Second, the text indicates that they believed "when they saw the signs which He did." This is viewed as being less than saving faith. Support is often drawn from our Lord's remark to Thomas in 20:29 where He pronounces a blessing on those "who have not seen and yet have believed."

A failure to understand the secret believer motif results in a failure to understand the Gospel itself. The Gospel of John is not merely about how one can be saved. The one who believes in Jesus receives the life of God, a life which is full of potential. In order to grow and mature in this life, one must walk in fellowship with Christ and become one of His "friends": "You are My friends if you do whatever I command you" (15:14).

Jesus only commits (or entrusts) Himself to those who obey Him (John 14:21). Openly confessing one's faith in Christ is a central aspect of obedience. The Gospel of John tells of people who believe in Jesus and yet who are afraid of the Jewish leaders and who keep their faith in Him secret. Compare 12:42-43 and 19:38.

There was a great deal of pressure, especially in Jerusalem, to keep secret one's belief that Jesus was the Christ. This pressure was so great that when Jesus restored the sight of a man in Jerusalem who had been blind since birth, his parents were unwilling even to mention that Jesus had been the One who did it "because they feared the Jews, for the Jews had agreed that if anyone confessed that He was the Christ, he would be put out of the synagogue" (9:22).

John doesn't come out directly and indicate

what it was about these new believers that led Jesus not to commit Himself to them. However, he does make the *problem* clear. Jesus "knew what was in man" (2:25). The word *man* forms an unmistakable bridge between 2:23-25 and 3:1ff, "Now there was a man..." (3:1).

Nicodemus illustrates the problem these men had. Nicodemus is the ultimate example of the *secret believer* in John. That he first came to Jesus "by night" is mentioned not once, but three times in the Fourth Gospel (3:2; 7:50; 19:39). Precisely when Nicodemus came to faith in Christ is not made clear in John. Most likely it happened the very night he came to Jesus and the Lord told him that he would be "born again" if he believed in Him for eternal life (see 3:1-21).

Facing the Sanhedrin, Nicodemus slightly cracks the door on his faith in Christ (John 7:45-52). While he doesn't openly confess his belief, he does challenge his fellow rulers regarding their judgment of Jesus, and receives a stinging rebuke for his efforts (8:52). After the crucifixion, Nicodemus is there with Joseph of Arimathea, openly claiming Jesus' body for burial (19:38-42). John clearly indicates that Joseph was "a disciple of Jesus, but secretly, for fear of the Jews." The fact that Nicodemus and Joseph are linked together in the text indicates that Nicodemus himself had also been a secret disciple of Jesus.

CONTINUED ON PAGE 4

New Release in December

Are You Ready for Judgment Day?

"And as it is appointed for men to die once, but after this the judgment" (Heb 9:27).

A common, yet erroneous, belief today is that there will be one general judgment of all people, unsaved and saved, at the end of this age. Many think that at this judgment God will look at everyone's works to see who goes to heaven and who goes to hell. The truth is, there will actually be two judgments: the Great White Throne Judgment for unbelievers and the Judgment Seat of Christ for believers. While works will be examined at these judgments, the purpose will not be to determine where a person will spend eternity.

GES's latest follow-up booklet addresses many questions about these two judgments. This booklet is an excellent evangelistic and follow-up tool. It clearly explains the Gospel and it introduces the doctrine of eternal rewards for believers.

This 32-page booklet with attractive four-color cover is featured in this month's resource sheet. ■

BUILDING ON THE FOUNDATION - CONTINUED FROM PAGE 1

will be saved.

There is a second effect of this "faulty foundation." To me it is *equally* alarming! It regards spiritual growth. Colossians 2:6 begins: "As you have therefore received Christ Jesus the Lord, so walk in Him." If a person's salvation is based even in part on the good he does, or the bad he doesn't do, he will likely base his spiritual growth on his own merely human efforts in the flesh and *not* on grace. However, if he comes to Christ having trusted in His complete and adequate sacrifice for sin, it follows that he will understand that "in my flesh dwells no good thing" (Rom 7:18). The believer will recognize that the flesh is judged to be dead on the cross with Christ, and that the life he now lives, is the life that Christ lives *through* him (Rom 6:3-11; Gal 2:20).

Until a believer leaves behind *any* hope of pleasing God by means of his flesh, he can't truly grow "in Christ." He merely makes his flesh conform to certain "Christian" activities. On the same basis that God must reject the works of our old man to *save* us, He will reject the works of our old man to *sanctify* us.

It's sad to say, but it is not only on the foreign field that people need to see these truths. We all need to get a firm grip on the truth that our Lord really meant it when He cried out from the cross, "It is finished!"²

We must all learn that our only righteousness is that which God has imputed to us through His Son. It is as we identify ourselves with Him in His death that we can also identify ourselves with Him in His resurrection. May God help us glorify Him by allowing the Spirit of God to live out the life of Jesus in us.

¹ Trevor McIlwain with Nancy Everson. *Firm Foundations, Creation to Christ*. (Sanford, FL: New Tribes Mission, 1991), 12-13.

² John 19:30. The Greek is just one word: *telelestai*. The perfect tense here connotes action completed in the past with lasting results.

Virgil Holt and his wife Jeri have been missionaries with New Tribes Mission since 1976. Virgil served with New Tribes Language Institute for 14 years where he trained English speaking missionaries. In 1990 the Holts moved to Chihuahua, Mexico where they are presently establishing a training program to prepare Mexican missionaries to reach tribal groups yet unreached with the Gospel. ■

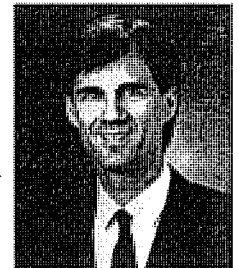
**SAINTS?- CONTINUED FROM PAGE 3**

Even before these new believers of v. 23 had done anything, Jesus knew what was in them. He knew they were or would be afraid to confess Him for fear of the Jews. He knew that they weren't ready to be His friends. They weren't worthy to learn more about the Father and about following Jesus. Therefore, Jesus "didn't commit Himself to them." This has nothing to do with eternal life. Nowhere in John or in the entire NT is there any suggestion that only those whom Jesus commits Himself to have eternal life. In fact, this verse clearly shows the opposite, that Jesus doesn't commit Himself to all believers.

The objection that this faith was a result of the miraculous signs Jesus did during Passover in no way puts down their faith. The reason John included signs in His book was to lead people to faith in Christ (20:31). While there is a special blessing on those who believe without seeing attendant signs (20:29), this in no way invalidates the faith that results *from* signs (see Hodges, "Untrustworthy Believers," *Bibliotheca Sacra* [April-June 1978], pp. 141-43). If that were the case, then John certainly would not have included any signs in his book!

Application: Don't Be a Secret Saint

John is encouraging his readers to confess their faith in Christ openly so that our Lord will commit Himself to them. While all believers have life, fullness of life is only possible as we obey Christ. And, confessing our faith in Christ is an essential element in obedience. Only trustworthy believers enjoy intimate friendship with the Lord Jesus Christ. ■



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"Faith Alone in Christ Alone"

Interpretations of John 3:5

Jesus told Nicodemus that he must be born again and clarified it by saying, "No one can enter the kingdom of God unless he is born of water and the Spirit" (John 3:5). What is "born of water"?

A. Baptismal Regeneration (F. F. Bruce?; Barnes says baptism is in view, but not for salvation)

1) Strengths

- a) Ezekiel 36:25 notes a cleansing with water for the nation and individuals (John 3:10).
- b) Other verses seem to require baptism for salvation (Acts 2:38; Mark 16:16).

2) Weaknesses

- a) The water in Ezekiel 36:25 was sprinkled upon Israel—not immersion.
- b) Salvation is by grace (John 3:16; Eph. 2:8-9), so to require baptism confuses the issue.
- c) Ezekiel is nowhere referred to in this passage.
- d) Nicodemus understood Jesus but knew nothing of Christian baptism.

B. Cleansing Effect of the Word

1) Strengths

- a) Ephesians 5:26 refers to the "washing of water with the word," referring to the renewal that Christ causes in one at salvation.
- b) Titus 3:5 says that we are saved by the "washing of regeneration and renewing by the Holy Spirit."
- c) 1 Peter 1:23 adds, "For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God."

2) Weaknesses

- a) John 3:5 refers to a birth by water, not a washing.
- b) Contrast Absent: Being "born of the Spirit" refers to the spiritual rebirth, so equating "born of water" with an event at salvation ignores the distinction John makes between the two births. This is redundant: "born spiritually and born spiritually."

C. Water as a Symbol of the Holy Spirit (Leon Morris, *The Gospel According to John*, 216-18)

1) Strengths

- a) John 7:37-39 equates salvation with drinking of the Holy Spirit.
- b) The Holy Spirit is received at salvation by all believers (Rom. 8:9).

2) Weaknesses (redundancy and absence of contrast as in B.2.b above)

D. Repentance Ministry of John (Blum, *BKC*, 281; Harrison, *Wycliffe Bible Com.*, 1078; Tenney)

1) Strengths

- a) John called Israelites "to enter the repentant and believing remnant of Israel... by accepting baptism..." and promised one who would baptise in the Holy Spirit (Bruce).
- b) Nicodemus knew of John's ministry but saw baptism as for Gentile proselytes.
- c) Kingdom entrance requires humiliation/repentance (John's emphasis) and regeneration.

2) Weaknesses

- a) John's ministry is not mentioned in the context nor is it a requisite to salvation.
- b) Repentance and the Holy Spirit are necessary, but this passage contrasts the two births.

E. Physical Birth (this view makes the best sense to me; Morris, 218 sees this as possible too)

1) Strengths

- a) The water sac around a baby at birth breaks as a natural process known by all.
- b) Nicodemus confused physical and spiritual birth (3:4) so Jesus addressed this point.

2) Weaknesses

- a) Nowhere in Scripture or ancient literature does "born of water" mean physical birth (but male semen is referred to as "water," "rain," "dew," and "drop"; Morris, 216).

Interpretations of John 15:1-6

At his last supper with the disciples, Jesus stressed their need to live in vital union with him. He did this with the imagery of Jesus as a vine and his followers as branches connected to the vine's nourishment. Unfortunately, an ignorance of viticulture (cultivation of grapes) of modern interpreters makes this text hard to understand. Verses 2 and 6 are especially difficult:

John 15:2 He *cuts off* every branch in me that bears no fruit, while every branch that does bear fruit he *prunes* so that it will be even more fruitful.

John 15:6 If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned.

What is the meaning of ἀρῶ (“cuts off,” NIV) and καθαίρει (“prunes,” NIV) in verse 2? Also, does verse 6 describe the destiny of a believer or an unbeliever? The following adapts and summarizes the excellent article by Gary W. Derickson, “Viticulture and John 15:1-6,” *Bibliotheca Sacra* 153 (January-March 1996): 34-52. See his footnotes for full citations of those holding these views:

1. Christians who lose their salvation (Arminian, C.K. Barrett, R. C. H. Lenski, Plummer)

Statement: The unfruitful branches of verse 2 and the burned branches of verse 6 represent believers who lose their salvation from a lack of continuing in the faith.

Problems: This contradicts the emphasis of the NT on grace (Eph. 2:8-9) and also the closer context in John's gospel that states that salvation cannot be lost (John 10:25-30).

2. Professing “Christians” who are actually unbelievers (Calvinists, Laney, MacArthur)

Statement: Healthy, fruit-bearing branches represent true Christians but the absence of fruit shows an absence of life. True believers are pruned but the fruitless (unregenerate) are removed, Judas being the case in point.

Problems: Christ is speaking to His followers, who are clearly believers. The view assumes that all true Christians will persevere, which is contrary to NT evidence. Note the Corinthian church (1 Cor. 11:30), Galatians, Ephesians in Rev. 2:4, and Simon Magnus (Acts 8:13, 18).

3. Christians who are lifted up & encouraged but later disciplined by death (Chafer, Dillow)

Statement: These verses reflect communion (not salvation) because the passage addresses the disciples themselves and focuses on the believer's walk. Lack of fellowship with God may result in discipline by death in this life and loss of reward at the judgment seat of Christ.

4. Christians cared for by God until judgment came on those not used by God (Derickson)

Statement: The spring practice of viticulture in the time of Christ was both to prune (clean) the branches and to lift up (care for) the nonfruiting branches so they might bear fruit the next season (cf. v. 2). The normal sense of ἀρῶ of “lift up, take up, pick up” (BAGD 24)¹¹ is best. Verse 6 shows not judgment or discipline, but the vinedresser's loving care. Severe pruning did not occur until the fall, and happened to *all branches* not attached to the vine, whether fruitful or not. Thus verse 6 does not relate to verse 2 since it is a different type of pruning in a different season (fall rather than spring).

“Jesus' message to His disciples was that, though He was departing, the Father was still caring for them. To bear the fruit God intended, they needed to... rely on Jesus and to respond to His instruction. If they chose not to ‘abide,’ they would not bear fruit and would therefore not be used by God” (Derickson, 52).

¹¹ It also has either a positive or negative sense in the UBS lexicon: “ἀρῶ (fut. 3 sg. ἀρεῖ ; aor. ἤρα, inf. ἄραι ; pf. ἤρακα ; pf. pass. ἤρημαι ; aor. pass. ἤρθην ; fut. pass. ἀρθήσομαι) take, take up; take away, remove , αἶ. ἐκ τοῦ μέσου set aside Col 2.14); carry; sweep away (of a flood); raise (of one's voice); take over, conquer (Jn 11.48); kill (Jn 19.15); αἶ. τήν ψυχήν keep in suspense (Jn 10.24)” (*UBS Lexicon, BibleWorks*).

A Closer Look at John 15:1-6

Summarizing Views in Gary W. Derickson, "Viticulture and John 15:1-6," *Bibliotheca Sacra* 153 (Jan-Mar '96): 34-52

Issues	Arminian	Calvinist	Partakers	Derickson
"The Father ἀλώ" (2a)	"cuts off" = loses salvation	"cuts off" = disciplines	"lifts up" ³ = cares for	"lifts up" = cares for
"branch... that does not bear fruit" (2b)	<i>Christian</i> who stops believing	<i>Unbeliever</i> who never believed	<i>Christian</i> who stops believing	<i>Christian</i> who stops believing
"in me" (2c)	Adjective that modifies the noun: "branch in me"	Adverb that modifies the verb: "does not bear fruit in me" ⁴	Adjective that modifies the noun: "branch in me"	Adjective that modifies the noun: "branch in me"
"The Father prunes" (2d)	Discipline of believers in contrast to judgment of former believers in v. 2a	Discipline of believers in contrast to judgment of professing believers in v. 2a	Discipline of believers in same sense as loving care of believers in v. 2a	Discipline of believers in same sense as loving care of believers in v. 2a
"You are already clean" (3)	Saved	Refers only to salvation of disciples?	Saved	Saved
"thrown away & burned" (6)	<i>Judgment</i> by loss of salvation	<i>Judgment</i> by never having salvation	<i>Discipline</i> by death and loss of rewards	<i>Loving care</i> to achieve fruitfulness

Evidences that the "branches" refer to true believers:

1. Jesus is talking to the disciples after Judas left—not to the multitudes that included some unbelievers.
2. Christ claimed that all of his listeners were "clean," meaning believing (v. 3).
3. Even the branch of verse 6 that is thrown away is still thrown away *as a branch*. "The believer never ceases to be a branch, no matter how barren that branch becomes."⁵

Note also that the command is not to produce fruit but to abide since when we abide, fruit comes naturally

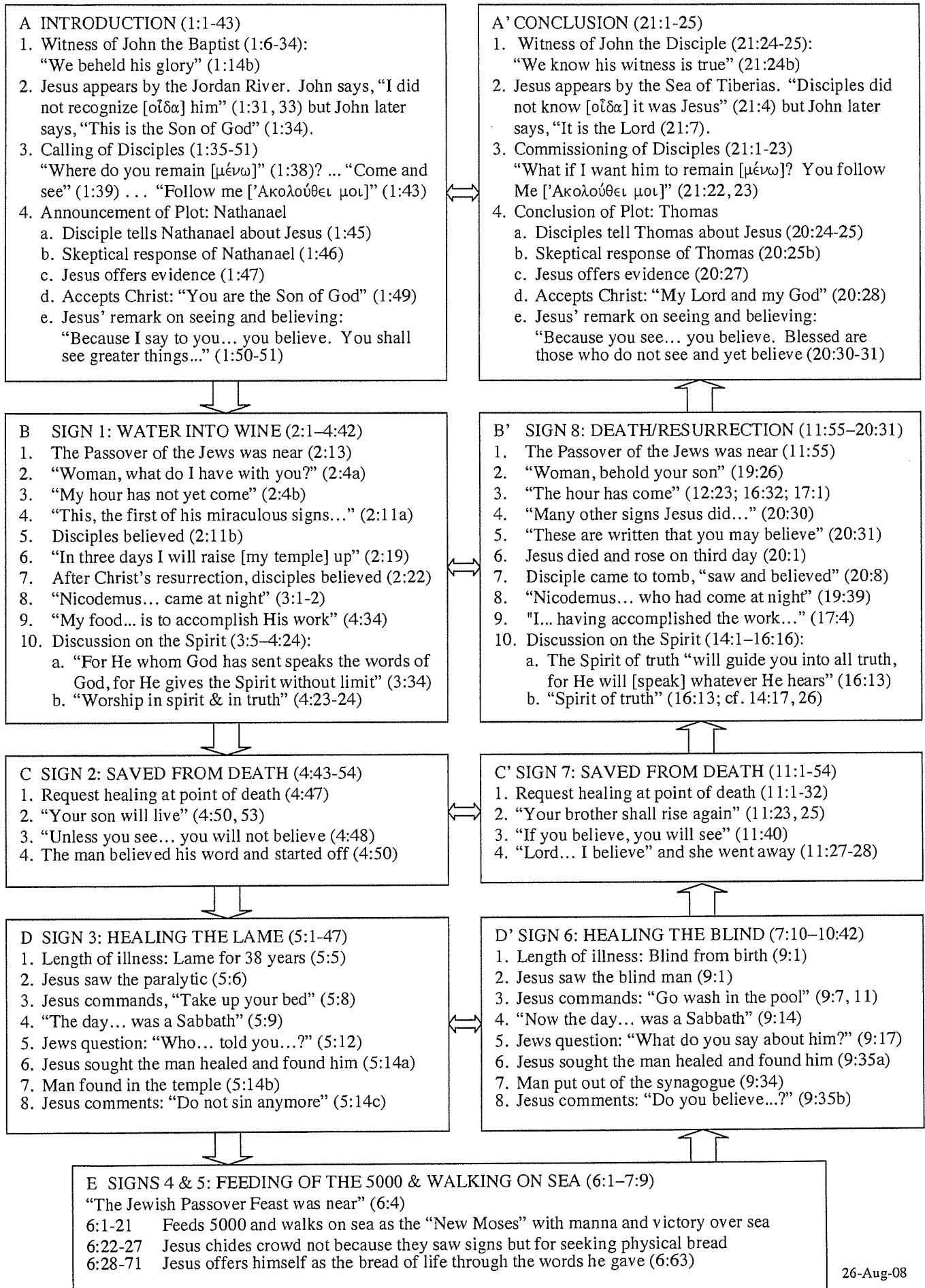
³ At least eight of the 24 uses of ἀλώ in John have the sense of "lift up" rather than "remove" (e.g., John 5:8-12; 8:59; 10:18, 24; Joseph Dillow, "Abiding is Remaining in Fellowship: Another Look at John 15:1-6" *Bibliotheca Sacra* 147 [Jan-Mar '90]: 50; cited by Derickson, 42).

⁴ J. Carl Laney, *Marching Orders: The Final Discipleship Instructions of Jesus, John 13-17* (Wheaton: SP, 1983), 90. He also says "disciples turned back and no longer followed him" (John 6:66) shows they never were believers (p. 88).

⁵ Swindoll and Gire, 5.

A Chiastic Structure to John's Gospel

This focus of the gospel on 6:1–7:9 is adapted from David Lang, SBC, 1999 (used with permission)



Acts

Universal Savior Proclaimed in Sovereign Kingdom Progress					
Jerusalem		Judea and Samaria		Uttermost Part	
1:1—6:7		6:8—8:40		Chapters 9—28	
Jews		Samaritans (mixed breeds)		Gentiles	
AD 33-35 (2 years)		AD 35 (a few months)		AD 35-62 (27 years)	
Peter		Stephen & Philip		Paul	
Establishing Home Base		Nearby Outreach		Missionary Journeys	
Established 1—2	Expands 3:1—6:7	Stephen 6:8—8:3	Philip 8:4-40	Damascus 9:1-31	to Rome 10:1—28:31
Rome					
AD 62 (completed after Paul's house arrest)					

Key Word: Sovereignty II

Key Verse: “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8).

Summary Statement: Luke presents God's *sovereignly directed progress of the kingdom message* from Jerusalem Jews to Roman Gentiles in early church history in order to prove *God as responsible* for His Church and to exhort believers to *witness everywhere*.

Application:

Is God extending his kingdom message through you?

How are you fitting into His overall purpose to spread the gospel throughout the entire earth?

Acts

Introduction

I. Title The Greek title (Πράξεις Ἀποστόλων *Actions/Deeds of Apostles*) was added to this volume about the middle of the second century AD in the Anti-Marcionite Prologue. More proper than the English title, "The Acts of the Apostles," may be "Some Acts of Some Apostles" since the book is not an exhaustive treatment of the history of all the apostles, but only Peter and Paul. Perhaps an even more accurate title might be "Some Acts of the Holy Spirit"! The Book of Luke served as the companion volume to Acts in that both books are addressed to Theophilus (Luke 1:3; Acts 1:1).

II. Authorship

A. External Evidence: The Church Fathers from the latter half of the second century agreed that Luke, "the beloved physician" (Col. 4:14), wrote Acts after writing Luke. Both books circulated together during the latter half of the first century until the beginning of the second century AD when Matthew, Mark, Luke, and John were gathered together and circulated as a fourfold gospel (Bruce, 15). The tradition for Luke as author is strong:

1. The earliest evidence for Lukan authorship stems from the Anti-Marcionite Prologue (AD 150-180) and the Muratorian Canon (AD 160-200).
2. Further citations to Lukan authorship are given by Irenaeus (*Against Heresies*; ca. AD 185) and Clement of Alexandria (ca. AD 155-216; cf. Hiebert, 1:248-49).

Luke's name is mentioned only three times in the New Testament (Col. 4:14; 2 Tim. 4:11; Phile. 24). Since Paul lists his companions as Jews (Col. 4:10-11) then Gentiles (Col. 4:12-14), and Luke's name appears among the latter group, he evidently was a Gentile, which is confirmed by his brilliant use of Greek. Tradition says that he came from Syrian Antioch, never married, and died at the age of eighty-four (*TTTB*, 327).

B. Internal Evidence: Support for Lukan authorship can be found in the book itself, especially when it is compared with Luke.

1. Several factors signify that Luke and Acts had the same author: (a) Both are dedicated to the same man, Theophilus, (b) Acts 1:1 refers to "the first account," which is most naturally understood as Luke's Gospel, (c) The language and style of the two books are remarkably similar, and d) Both books share many common interests (cp. "Characteristics" sections; cf. Guthrie, 100).
2. Acts has four first person narratives commonly called the "we-sections" (16:10-17; 20:5-15; 21:1-18; 27:1—28:16) which indicate that the author was a close traveling companion of Paul's. Of his traveling companions, only Titus and Luke are not mentioned by name in these sections and Titus has never been seriously considered as a candidate for the authorship of Acts (Hiebert, 1:1:19ff.).

III. Circumstances

A. Date: Acts is fairly easy to date, assuming that Luke provided the history of the church up to his present time. It ends with Paul's two year imprisonment (AD Feb. 60-Mar. 62; cf. Acts 28:30-31) and yet it does not mention the persecutions under Nero (AD 64), Paul's ministry in the remaining years until his death (AD 62-68), nor the climactic destruction of Jerusalem (AD 70). Therefore, the most likely date of composition is AD 62.

B. Origin/Recipients: No one knows for certain where Luke wrote this account, nor does the book itself provide any hint. Suggestions include Rome (since this is the location of the story at the end of the book), Antioch, Ephesus, Asia Minor, and Achaia. He clearly wrote to Theophilus (1:1), a man whose name means "lover of God." The title of "most excellent" for Theophilus (Luke 1:3) indicates that he was probably an official in some capacity and as a man of high social standing he may have been responsible for publishing Luke and Acts.

- C. Occasion: Undoubtedly Theophilus considered Luke the physician a tremendous source to provide an orderly account of the life of Christ and the early history of the Church. He was well educated, an excellent historian, well acquainted with Paul, and as a single man able to travel and interview eyewitnesses. Luke probably wrote at Theophilus' request, but in any event he purposed to strengthen the wealthy Christian's faith by showing that his faith rested on firm historical fact (Luke 1:3-4). Perhaps even more significantly Luke sought to explain to his wider Gentile audience that the progress of the kingdom message was divinely directed, not of human ingenuity and skill.

IV. Characteristics

- A. The purpose of Luke-Acts has been variously interpreted:

1. Conciliation: to solve an opposition between Peter and Paul so as to show that Paul's credentials are equal with Peter's in order to defend Paul's apostleship (Baur and Tübingen School cited by Liefeld, *EBC*, 8:801). This view is speculative.
2. Soteriological/Evangelistic: to present Christ to non-Christian Gentile readers as the perfect Son of Man who "came to seek and to save that which was lost" (Luke 19:10; *TTTB*, 328). This view really explains only a purpose for the Gospel of Luke.
3. Instructional/Edification: to confirm Theophilus and other Gentile believers in their faith (Luke 1:4; *TTTB*, 328; Hiebert, 1:132-135). Longenecker (*EBC*, 8:217) believes the primary purpose of the book is *kerygmatic* (instructional) in that Acts emphasizes the continued confrontation of men and women by the Word of God through the church (4:29, 31; 6:2, 4, 7; 8:4, 14, 25; 10:36; 11:1, 19; 12:24; 13:7, 44, 46, 48-49; 14:25; 15:35-36; 16:6, 32; 17:11, 13; 18:5, 11; 19:10).
4. Apologetic: to show that Christianity was not a politically subversive sect but rather a universal movement (cf. Pilate's three announcements of Christ's innocence in Luke 23:4, 14, 22; *TTTB*, 328; the tracing of the movement from a primarily Jewish to a predominately Gentile membership, *TTTB*, 353).
5. Ecclesiastical: to "trace the development and distinction of the Church over and against Judaism" (Ellis, *The Gospel of Luke*, 60-62)
6. Historical Narrative: to preserve "the record of the origin and growth of the early church" (Fitzmyer cited by Liefeld, *EBC*, 8:800).
7. Kingdom: to explain how God has orderly and sovereignly directed the progress of the kingdom message from Jews to Gentiles to answer the natural questions of any Gentile unbeliever: (1) "How could a Jewish Savior be the Savior of the world?" (Book of Luke) and (2) "How does this 'little Jewish sect' relate to me?" (Book of Acts).
 - a. Luke answers question #1 by showing that Jesus was a *universal* Savior, not a Jewish Savior. Then he answers question #2 in that Christianity is not a Jewish sect but a divinely directed movement which *began* in Jerusalem but reached the uttermost part of the known world—Rome.
 - b. That this kingdom theme appears in Luke's Gospel is unquestionable as the phrase "kingdom of God" appears at least 27 times. In Acts it appears only eight times but the concept is throughout from the beginning (1:3, 8) to the end (28:31).
 - c. Sovereignty is emphasized in Luke through God's control of all events despite obstacles and in Acts with its emphasis on predestination (2:23; 4:28; 13:48).
 - d. Since Luke and Acts have the same author and the Gospel account has a strong kingdom emphasis one would expect the same emphasis in Acts since it is a continuation of Luke's gospel. This emphasis does in fact exist.

- e. Acts 1:8 shows how the expansion of the kingdom message (cf. 1:3, 6) would expand into three different people groups in three ever-widening geographic circles: the witness in Jerusalem (1:1—6:7), Judea and Samaria (6:8—8:40) and the uttermost part (chs. 9—28).
- f. This purpose for Acts is seen in several “progress reports” of the expanding kingdom message (2:47; 6:7; 8:40; 9:31; 12:24; 16:5; 19:20; 28:30-31; also possibly 2:41; 4:31; 5:42; 8:25, etc.; adapted from Toussaint, *BKC*, 2:352).
- g. This view includes all the views above (except #1 and #2).

B. The Book of Acts is significant for several reasons (Toussaint, *BKC*, 2:349):

1. While the Bible contains *four* accounts of the life of Christ, Acts provides the *only* narrative of the early Church. Thus it links the Gospels with the Epistles and provides invaluable insights into how the first century Church operated.
2. The chronological arrangement of the material enables a more accurate background for understanding of the Pauline and General Epistles.
3. The early saints’ zeal, faith, joy, commitment, and obedience in Acts exhorts us today.

C. Interpretive problems have often arisen when establishing doctrinal beliefs based only upon the material in the Book of Acts. A proper understanding of Acts can only be obtained when one recognizes that it is a transitional book and therefore not intended to set norms for the post-apostolic age. This is especially true in regard to speaking in tongues in Acts:

Speaking in Tongues in Acts (Toussaint, *Bible Knowledge Commentary*, 2:408, adapted)

Passage	Speakers	Audience	Related to Salvation	Purpose
2:1-4	Apostles+	Unsaved Jews at Pentecost	After salvation	Validate for Jews the fulfillment of Joel 2
8:14-17	Samaritans	Saved Jews doubting God's plan (Peter+)	After salvation	Validate for Jews God's acceptance of Samaritans
10:44-47	Gentiles (Cornelius+)	Saved Jews doubting God's plan (Peter+)	At salvation	Validate for Jews God's acceptance of Gentiles
19:1-7	OT believers in Messiah	Jews needing gospel message confirmed	At salvation	Validate for Jews God's message through Paul

- D. Luke wrote with superb style and structure. Luke-Acts contains the best Greek syntax in the New Testament, using over 700 words found nowhere else in the New Testament.
- E. The universal message of the gospel is stressed (1:8; 28:30-31). In fact, Acts records over 80 geographical locations—more than any other New Testament book.
- F. A large emphasis is the Holy Spirit and His ministries (ch. 2; cf. Acts 1:8).
- G. Assuming the author of Hebrews was a Jew, the combined Luke-Acts remains the only book in the Bible written by a Gentile.
- H. Luke's two volume work is very comprehensive. Luke and Acts together comprise 2138 verses, or 28% of the New Testament. Since Paul wrote only 2033 verses Luke wrote more than any other author of the New Testament (*TTTB*, 329).

- I. Sermons play a very important role in the chronology with 24 of the 28 chapters including a sermon or portion of a sermon.
- J. The Gospel of Luke can be contrasted with the Book of Acts as such:

	<u>Luke</u>	<u>Acts</u>
Chapters	24	28
Verses	1150	988
Verses per Chapter	48	35
Time Period Covered	5 BC-AD 33 (37 yrs.)	AD 33-62 (30 yrs.)
Content	Life of the Christ	Life of the Church
Kingdom Message from...	Jews to Gentiles	Jews to Gentiles

- K. Acts provides the framework of Paul's missionary journeys which enables us to understand the historical context of the epistles:

Paul's Missionary Journeys in Acts (Furloughs in parentheses)

	<i>Area</i>	<i>Acts Reference</i>	<i>Dates</i>	<i>Yrs</i>	<i>Letters</i>	<i>Men with Paul</i>
1	Galatia	12:25—14:28	April 48-Sept. 49	1.5	Galatians	Barnabas, Mark
				(.5)		
2	Aegean	15:36—18:22	April 50-Sept. 52	2.5	1, 2 Thess.	Silas, Timothy, Luke
				(.5)		
3	Ephesus & Aegean	18:23—21:16	Spring 53-May 57	4	1, 2 Cor., Romans	Timothy, Luke, Titus, Erastus, Aristarchus, Sopater, Secundus, Gaius, Tychicus, Trophimus, Sosthenes
				(0)		
*	Jerusalem, Caesarea	21:26—26:13	May 57-Feb. 60	2.8	None	Timothy, Luke
				(0)		
*	Rome	27:1—28:31	Feb 60-Spring 62	2.2	Eph., Col., Phil., Philem.	Timothy, Luke

* These were imprisonments rather than missionary journeys.

- L. The progress of the gospel in Acts is seen by contrasting the beginning and the end:

	Acts 1	Acts 28
AD	33	62
Church	Non-existent	Thriving
Composition of believers	100% Jewish	Mostly Gentiles
Location	Jerusalem	Rome
Central Figure	Peter (narrow ministry)	Paul (broad ministry)

Argument

Luke's Gospel is written *from* a Gentile mind *to* the Gentile mind to confirm Theophilus' faith (Luke 1:3), but also to answer how the Jewish Savior could be a Savior for Gentiles. Luke continues this universal emphasis in the Book of Acts, which chronicles the progress of the kingdom message from its reception by Jews in Jerusalem (1:1—6:7) to Judeans and Samaritans (6:8—8:40) to Gentiles in the uttermost part of the Roman Empire (chs. 9—28) in order to encourage believers that the responsibility for the growth of the Church is God's work, not man's. This divine responsibility for the task is clearly stated in the key verse, Acts 1:8, which affirms that the power to witness is something *received* rather than earned.

However, Luke also notes how the early *church* was faithful to the task. This serves to encourage all believers everywhere to be faithful at witnessing to their own locale (their

"Jerusalem"), immediately outside this area (their "Judea and Samaria"), and throughout the globe (their "end of the earth"). Thus, Luke's reason for writing is to show both the divine and human responsibilities in the task of world evangelism, although God ultimately takes final responsibility for His Church (cf. Matt. 16:18).

Acts 1:8 provides this preceding threefold outline, with each of the three sections concluding with a summary statement ("progress report") to indicate the extent the kingdom message had traveled up to that point (i.e., 6:7; 8:40; and 28:31). Five other "progress reports" (2:47; 9:31; 12:24; 16:5; 19:20) conclude the various subsections in these three major sections (adapted from Toussaint, *BKC*, 2:352).

Synthesis

Universal Savior proclaimed in sovereign kingdom progress

1:1—6:7	Jerusalem	
1—2	Established	
1	Preparations	
1:1-5	Transition from Luke	
1:6-8	Outline for Acts	
1:9-11	Ascension	
1:12-26	Prayer/Matthias	
2	Church born	
2:1-13	Spirit comes	
2:14-41	Peter's sermon	
<u>2:42-47</u>	Fellowship	(Underlined numbers=progress reports)
3:1—6:7	Expands	Opposition:
3:1—4:31	Temple beggar	External
4:32—5:11	Barnabas/Ananias/Sapphira	Internal
5:12-16	Healings reach immediate area	
5:17-42	Peter's escape	External
<u>6:1-7</u>	Food distribution	Internal
6:8—8:40	Judea and Samaria	
6:8—8:3	Stephen—cause	
6:8—7:1	Jerusalem: Seized for miracles/preaching	
7:2-53	Indicting sermon	
7:54—8:3	Results	
7:54—8:1a	Martyrdom	
8:1b-3	Persecution: scattered in Judea and Samaria	
8:4-40	Philip—effect	
8:4-25	Samaria—Simon the sorcerer	
<u>8:26-40</u>	Judea—Ethiopian eunuch	
9—28	Uttermost part	
9:1- <u>31</u>	Damascus—Paul	
9:32—12:24	Antioch/Samaria Gentiles	
9:32—11:18	Peter—Samaria Gentiles (Cornelius)	
11:19-29	Barnabas/Saul—Antioch	
<u>12:1-24</u>	Peter escapes vs. Herod dies	
12:25—16:5	Galatia	
12:25—14:28	#1—Paul, Barnabas, minus John Mark	
15:1-35	Jerusalem Council	
<u>15:36—16:5</u>	#2 begins—Paul, Silas, plus Timothy	
16:6—19:20	Aegean area	
16:6-10	Macedonian call	
16:11—19:20	Macedonia, Achaia, Ephesus	
16:11—18:22	#2 ends—3 plus Luke	
<u>18:23—19:20</u>	#3 begins—confirms Galatia, Phrygia, Ephesus	
19:21—28:31	Rome	
19:21—21:16	#3 ends—Aegean strengthened	

21:17—28:31	Captivities (people reached in parentheses)
21:17—23:22	Jerusalem (Jews, commander, Sanhedrin)
23:23—26:32	Caesarea (Felix, Festus, Agrippa)
27:1—28:30-31	Rome (ship passengers, Malta inhabitants, Romans, Nero?)

Outline

Summary Statement for the Book

Luke presents God's *sovereignly directed progress of the kingdom message* from Jerusalem Jews to Roman Gentiles in early church history in order to prove *God as responsible* for His Church and to exhort believers to *witness everywhere*.

- I. (1:1—6:7) God's sovereign expansion of the kingdom message in Jerusalem as Christ commanded (cf. 1:8) proves Him responsible for His Church and exhorts believers to witness to their own locale.
 - A. (Chs. 1—2) The Jerusalem church is established only after being fully prepared and receiving the baptism of the Holy Spirit to teach the believer's need to rely upon the ministry of the Spirit for witness.
 1. (Ch. 1) Preparations are made for the coming of the Holy Spirit through Christ's commands both to wait until the coming of the Spirit and to witness until Christ's return, and through preparation by prayer and leadership replacement.
 - a. (1:1-5) Luke's introduction summarizes Christ's ministry up to His command to wait for the baptism of the Holy Spirit to tie the account to his first book, the Gospel of Luke.
 - b. (1:6-8) Jesus commands the disciples not to be concerned about the time of the kingdom but only to witness for Him in Jerusalem, then all Judea and Samaria, then to the end of the earth, which supplies the outline for the Book of Acts.
 - c. (1:9-11) Jesus ascends to heaven with the angelic promise that He will again return to the Mount of Olives as a message of hope that He will return and an exhortation to be witnessing until He comes again.
 - d. (1:12-26) The apostles and 120 believers prepare themselves for the coming of the Spirit by prayer and the replacement of Judas with Matthias.
 2. (Ch. 2) The Holy Spirit baptizes the 120 believers into a newly established entity called the church and empowers Peter to preach so that 3000 more Jews are saved and enjoy teaching and fellowship.
- Progress Report #1:* "And the Lord added to their number daily those who were being saved" (2:47b).
- B. (3:1—6:7) The Jerusalem church expands within the city and to nearby towns through miraculous healings and both eternal and internal opposition, thus demonstrating God's commitment to the growth of His church despite obstacles.
 1. (3:1—4:31) External opposition to the church occurs from the Sanhedrin after Peter and John heal a temple beggar, but through this God sovereignly provides opportunity to witness to the highest religious court in the land which encourages the believers.
 2. (4:32—5:11) Internal opposition to the church occurs when Ananias and Sapphira deceitfully seek the acclaim that Barnabas received by his giving, but God sovereignly uses the deaths of this couple to cause a fear of God needed for church growth.
 3. (5:12-16) Miracles of healing by the apostles stretch the church's influence beyond Jerusalem to those in nearby towns who bring their sick and demon-possessed for healing.

4. (5:17-42) External opposition from the Sanhedrin arises again by imprisoning and flogging the apostles but God shows His sovereign design for the church's growth by giving them escape from the jail and joy from being worthy to suffer for Christ.
5. (6:1-7) Internal opposition to the church is defeated when a threat to unity over food distribution is squashed through the delegation of seven administrators, demonstrating again God's commitment to the growth of His church.

Progress Report #2: "So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith" (6:7).

II. (6:8—8:40) God's sovereign expansion of the kingdom message in all Judea and Samaria as Christ commanded (cf. 1:8) proves Him responsible for His Church and exhorts believers to witness outside their own locale.

- A. (6:8—8:3) The martyrdom of Stephen for performing miracles and indicting the Sanhedrin is sovereignly used of God to incite persecution of the church which causes all but the apostles to take the kingdom message while fleeing throughout Judea and Samaria.
- B. (8:4-40) Philip's ministry reaches crowds and Simon the sorcerer in Samaria and the Ethiopian eunuch in Judea as testimony of God's faithfulness to enable the church to witness in these two areas.

Progress Report #3: "Philip, however, appeared at Azotus [in Judea] and traveled about, preaching the gospel in all the towns until he reached Caesarea [in Samaria]" (8:40).

III. (Chs. 9—28) God's sovereign expansion of the kingdom message to Rome—the end of the known world—as Christ commanded (cf. 1:8) proves God responsible for His Church and exhorts believers to witness to all the world.

- A. (9:1-31) Saul is converted and preaches even beyond Judea and Samaria in Damascus of Syria as God's sovereign instrument to reach Jews and especially Gentiles.

Progress Report #4: "Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace. It was strengthened; and encouraged by the Holy Spirit, it grew in numbers, living in the fear of the Lord" (9:31).

- B. (9:32—12:24) The church extends to the Gentile cities of Antioch and Samaria and is protected by God despite the short-sightedness of the Jerusalem church as indication of His commitment to seeing the kingdom message continue to the uttermost part.
 1. (9:32—11:18) Peter's primary ministry recipients in Joppa, Lydda, and Caesarea [all in Samaria] are Gentiles who receive salvation as testimony to the short-sighted Jerusalem church of God's sovereign plan to reach Gentiles with the kingdom message.
 2. (11:19-29) The Gentile church in Antioch is planted by laymen and nurtured by Barnabas and Saul to support the Jerusalem church suffering from famine as evidence of God's hand upon its ministry.
 3. (12:1-24) Herod's murder of James and imprisonment of Peter at Jerusalem is avenged by God Himself through Peter's miraculous escape and Herod's death by worms to verify God's sovereign protection and expansion of His church.

Progress Report #5: "But the word of God continued to increase and spread" (12:24).

- C. (12:25—16:5) The church extends to Asia Minor through the first missionary journey of Paul and Barnabas, then the Jerusalem Council decision makes it easy to witness to Gentiles due to God's sovereignly directed purpose for the church.

- C. (12:25—16:5) The church extends to Asia Minor through the first missionary journey of Paul and Barnabas, then the Jerusalem Council decision makes it easy to witness to Gentiles due to God's sovereignly directed purpose for the church.
1. (12:25—14:28) The first missionary journey of Paul and Barnabas (with John Mark as far as Perga) extends the kingdom message to Cyprus and Asia Minor (Pisidian Antioch and the southern Galatian cities of Iconium, Lystra, and Derbe).
 2. (15:1-35) The Jerusalem Council decision not to require adherence to the Law for Gentiles is divinely directed to continue the expansion of the kingdom message throughout the Roman Empire.
 3. (15:36—16:5) The second missionary journey of Paul and Silas (with Timothy beginning in Lystra) begins by strengthening the formerly established Asia Minor churches while Barnabas and John Mark sail to Cyprus due to a ministry disagreement.

(Note: Second Missionary Journey = Acts 15:36—18:22)

Progress Report #6: “So the churches were strengthened in the faith and grew in numbers” (16:5).

- D. (16:6—19:20) The church extends to the Aegean area after God prohibits Paul from entering Asia initially so he can plant churches in Macedonia and Achaia while God raises up Priscilla and Aquila to minister to the receptive Ephesians.
1. (16:6-10) Paul receives the Macedonian call after he travels throughout Phrygia and Galatia and is prohibited by the Spirit from ministering in Asia as further indication of the God's sovereign direction of the kingdom message.
 2. (16:11—19:20) The end of the second and beginning of the third missionary journeys of Paul, Silas, Luke, and Timothy extend the church into Macedonia, Achaia, and Ephesus through divinely directed events.
 - a. (16:11—18:22) The last part of the second missionary journey extends the church into Macedonia and Achaia.
 - 1) (16:11—17:15) Churches are planted in the Macedonian cities of Philippi, Thessalonica, and Berea with the aid of Luke.
 - 2) (17:16—18:22) Churches are planted in the cities of Athens and Corinth in Achaia and Paul visits Ephesus, where he leaves Priscilla and Aquila to minister to the receptive Ephesians while he returns back to Antioch.
 - b. (18:23—19:20) The beginning of the third missionary journey confirms the churches of Galatia and Phrygia, then Ephesus by bestowing the Spirit upon disciples of John the Baptist, miracles of healing, and exorcising demons.

(Note: Third Missionary Journey= Acts 18:23—21:16)

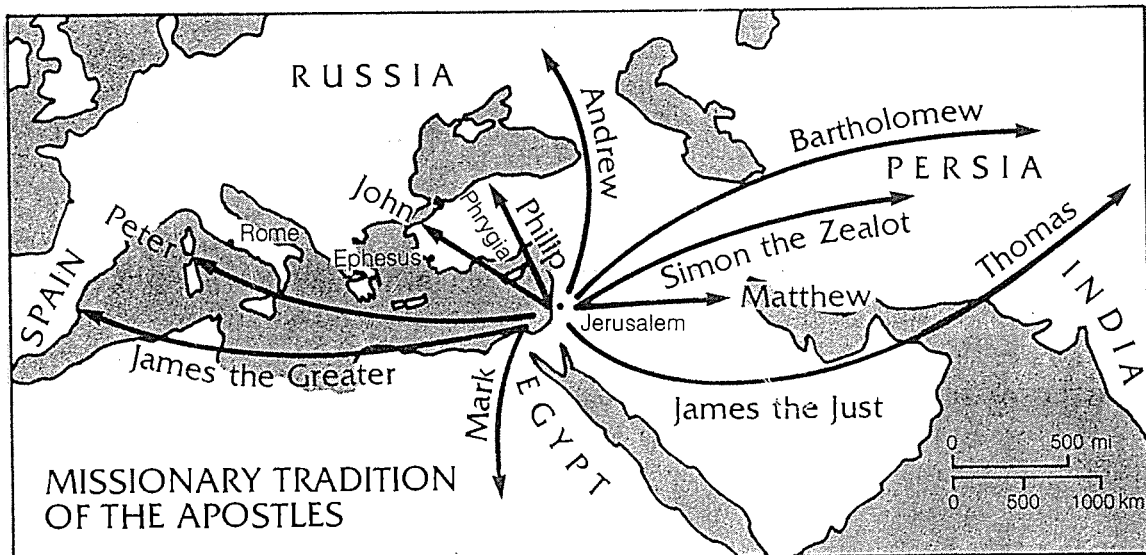
Progress Report #7: “In this way the Word of the Lord spread widely and grew in power” (19:20)

- E. (19:21—28:31) The church extends to Rome in the completion of the third missionary journey and Paul's journey to Rome under trial as God's unique means to present the gospel message to rulers.
1. (19:21—21:16) The completion of the third missionary journey with Luke again with Paul sees no new churches established but further strengthens the Aegean area believers—especially in Ephesus—until arriving back in Jerusalem.

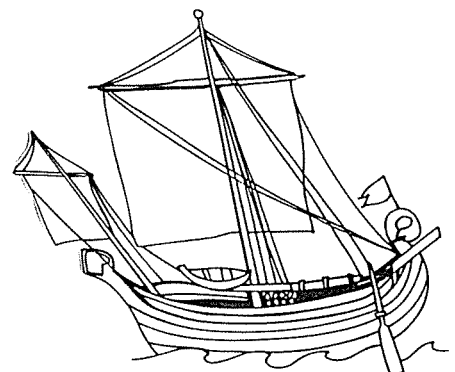
- a. (21:17—23:22) Paul's Jerusalem captivity becomes God's unique means to extend the kingdom message to his own Jewish people, the Roman commander, and a new Sanhedrin, yet God protects him with Roman support to preach in Caesarea.
- b. (23:23—26:32) Paul's Caesarean captivity becomes God's unique means to extend the kingdom message to Governor Felix, Porcius Festus, and King Agrippa II all under Roman support.
- c. (Chs. 27—28) Paul's captivity in Rome becomes God's unique means to extend the kingdom message to Gentiles through his witness to fellow passengers and Malta inhabitants en route to Rome and to Jews and Gentiles unhindered in Rome.

Progress Report #8: "For two whole years Paul stayed there [in Rome] in his own rented house and welcomed all who came to see him. Boldly and without hindrance he preached the kingdom of God and taught about the Lord Jesus Christ" (28:30-31).

And the story continued...



Barth A. Tucker, *From Jerusalem to Irian Jaya*, 26



Expanding View of Acts
Terry Hall, *Bible Panorama*, 162

ACTS OF THE APOSTLES

CHAPTERS 1—7

Formation of church
Jewish
Jerusalem center
Peter
To Jerusalem
A.D. 30-36 (7 years)

CHAPTERS 8—12

Transition of church
Samaritan
Antioch center
Peter & Barnabas
To Judea & Samaria
A.D. 37-46 (10 years)

CHAPTERS 13—28

4 JOURNEYS OF PAUL:

1. Chapters 13—15 (Galatia)
2. Chapters 16—18 (Greece)
3. Chapters 18—21 (Asia)
4. Chapters 22—28 (Rome)

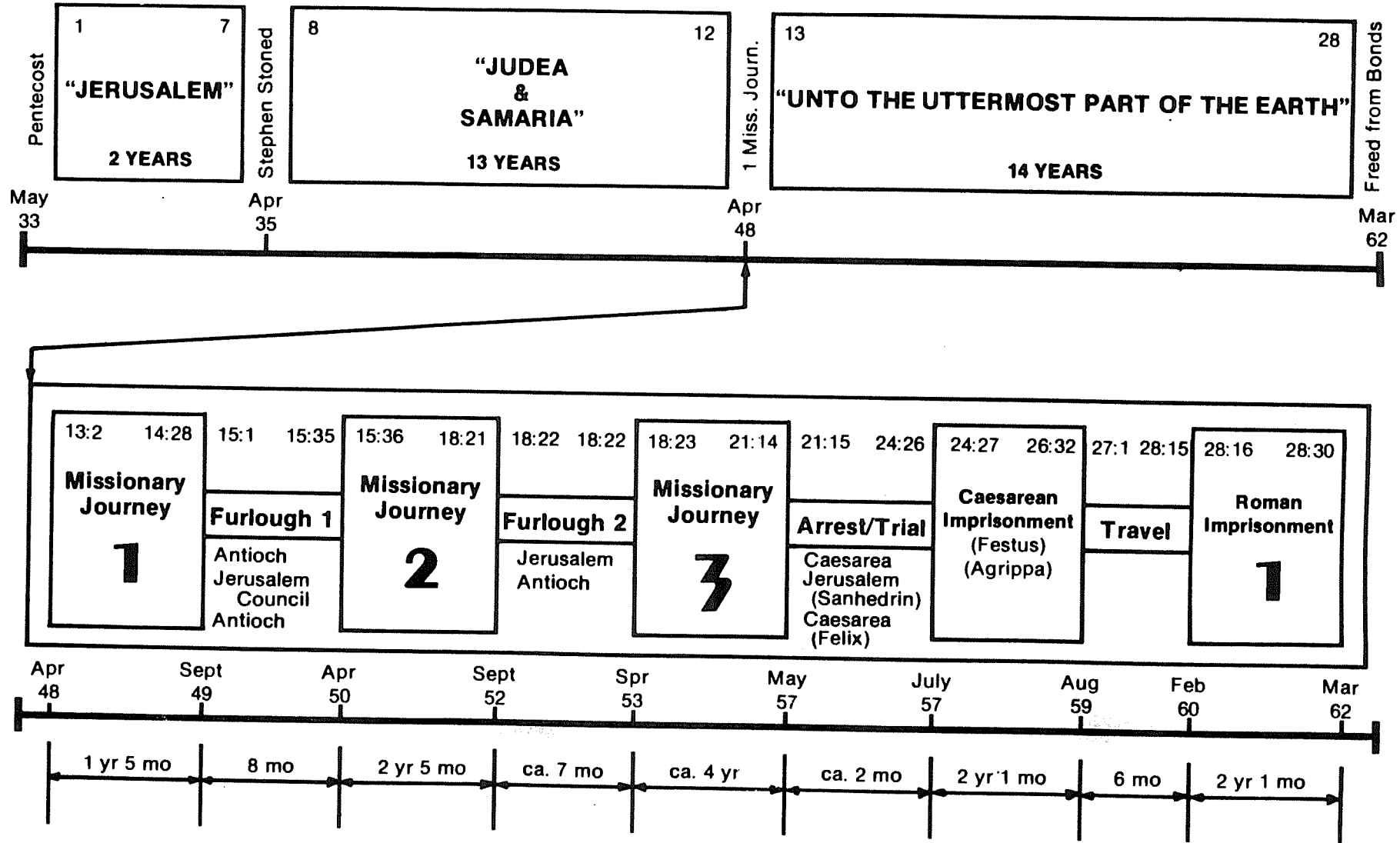
Expansion of church
Gentile
Rome center
Paul
To uttermost parts
A.D. 47-66 (20 years)

My chronology (cf. pp. 40-41) ⇒ 33-35 (2 years)

35-47 (12 years)

48-62 (14 years)

Chronology of the Book of Acts



*Basic Dating: Dr. Harold W. Hoehner, Doctoral Dissertation, 1964, Revised 1972. Dallas Seminary.

Questions on Acts 2

A friend sent me four questions that I attempted to answer below...

I have a question that was brought up during my Care Group's Bible study...

The question is the prophecy of Joel in Acts 2:17-21 (cf. Joel 2:28-32). We have the following points of which we are uncertain:

1. Who does "all mankind" in verse 17 refers to? All believers? Everybody, both believers and non-believers? Or the saved in the millennial kingdom?

Joel's prophecy up to Joel 2:28 refers to the future time of judgment and restoration of Israel that we know also as Daniel's seventieth week (cf. Dan. 9:27), or the seven-year Tribulation. "After" that time (2:28a), there will be a pouring out of the Spirit that the world has never seen when everyone will receive the Spirit regardless of sex (sons and daughters), age (young and old), or rank (even on my servants). Jeremiah spoke of the same time period that we know call the millennial age (cf. Rev. 20:1-6) when he said that everyone will know the Lord (Jer. 31:34). In other words, at the beginning of the millennium, every person on earth will believe in the Lord! Wow! Before Joel's time the Spirit had come only on certain leaders to empower them for ministry—and that only for a limited time. But the Spirit indwelling now and in the future is eternal (John 14:16).

2. When does "those days" in verse 18 refers to? Pentecost and after? Or during the days when Christ returns?

Joel's prophecy details the coming of a "day of the LORD" which follows a recent locust invasion in Judah. The prophet's point is that while the people are concerned about the existence of their crops due to the locusts, even more serious "locusts" (eschatological armies) are coming which threaten the existence of their nation.

Then Joel declares that in the last days the LORD will pour out His Spirit on all flesh (all of Judah or all of the earth) so that young men will have dreams and old men see visions (2:28-32). This is a clear prophecy of the Holy Spirit's coming and eschatological dimensions. In other words, deliverance in Joel's time foreshadows deliverance in the end times.

When Peter and the apostles saw the coming of the Holy Spirit on the day of Pentecost, several unusual things also occurred. Each of the apostles praised God in new languages that could be understood by pilgrims to Jerusalem visiting at that time (e.g., from Pontus, Cappadocia, Rome, and other distant places). Further, tongues of fire appeared on their heads. With these new languages and strange fiery phenomena the accusation came that the apostles were drunk with wine. Peter refuted this claim by quoting Joel 2:28f. He declared that what they were witnessing was an actual fulfillment of Joel's prophecy of the giving of the Holy Spirit. This is clear in his designation, "This is that which was spoken..." (Acts 2:16) which leaves no question that the reception of the Spirit was what Joel had in mind.

However, Joel also prophesied strange events in the sky as well—the sun darkened and the moon turning blood red. Acts 2 records no such phenomena because the prophecy was left incomplete due to Israel's unbelief. These certain elements are reserved for a future time when the nation will believe just prior to the return of Christ. (For a study of five views on this issue see Hobart Freeman, *An Introduction to the OT Prophets*, 154-56.)

But why does Peter apply this yet future event to his own age? This was because the Spirit was bestowed on all people even in his day, which announced that the “last days” had already arrived.

3. Does the "Day of the Lord" in verse 20 refer to the return of Christ?

The coming day of the LORD, a time of awesome judgment upon people who have rebelled against God, is the preeminent theme of Joel's prophecy (1:15; 2:1, 11, 31; 3:14, 18). The day of the LORD theme pervades this prophecy perhaps more than any other with the possible exception of Zephaniah (e.g., Zeph. 1:14-18; chaps. 2-3) and finds mention throughout the Bible (cf. Amos 1:3-2:3; Zech. 12-14; Isa. 13:6, 9; 14:28-32; 17:1ff.; 20:1-6; 31:1-5; Jer. 46:10; Ezek. 30:3ff.; 1 Thess. 5:2, 4; 2 Thess. 2:2; 2 Pet. 3:10). Joel mentions this “day” several times (1:15; 2:1-2, 11, 31; 3:14, 18), indicating that it actually refers to a time period that “is to be a day of wrath and judgment upon the wicked and a day of salvation to the righteous” (Hobart E. Freeman, *An Introduction to the OT Prophets*, 146).

So the “glorious day of the Lord” noted here seems to refer to the latter part of this “day.” In other words, after the sun turns dark and moon turns red (during the judgment part of the “Day”) then the “great and glorious day...” will arrive when Christ rules.

4. Was the prophecy of Joel 2:28-32 fulfilled at the day of Pentecost or will it be fulfilled when Christ returns?

When is this day? The mention of apocalyptic phenomena such as wonders in the heavens (i.e., the sun being turned to darkness and the moon to blood; 3:20-21) indicate that while to some extent near judgment would strike Judah for disobedience, the ultimate judgment would befall the nation at Christ's second advent (cf. Matt. 24:29-30). However, this will not just be a day of wrath upon the unbelieving but of blessing as well for the righteous (Joel 2:32; Zech. 14; Zeph. 3:8-20; Isa. 2, 11; 65-66; Amos 9:11-15; Ezek. 20:33-44, etc.; idem., 147). I think that Pentecost only put in place the events that will culminate at the return of Christ. Therefore, we have a partial fulfillment during Peter's time but the full fulfillment will occur at Christ's return.

I trust I didn't confuse you more! Good questions!

Still learning with you,

Rick

Church Planting in Acts & Church History

I. Definitions

- A. Acts 2 records how the Church began on the day of Pentecost in fulfillment of Acts 1:8, where Christ promised that witnesses will begin in Jerusalem and expand from there.
- B. However, is it true that, following this first church plant, “churches should always be planted by other churches”? Was this true even in the book of Acts?

II. How Churches Began in Acts

- A. **Ethiopia** saw its first church planted not by another church but by Philip, whom God used to share the gospel to one of Ethiopia’s highest officials (Acts 8:26-40). The church tradition in Ethiopia is that this official brought Christianity back to his nation.
- B. **Damascus** had one of the first churches outside Jerusalem (9:19b). Did the Jerusalem church plant the Damascus church? Paul reached both Jews and Gentiles there (Gal. 2:11-16) but he had to defend himself before the Jerusalem church (9:26). The best we can tell is that it was the persecution in Jerusalem—not a church plant—that thrust out the disciples into places such as Damascus (Acts 8:1).
- C. **Antioch** remains a superb example of a local church sending out missionaries like Paul and Barnabas into the harvest to plant churches (13:1-3). This support was not consistent, however, which resulted in Paul needing to support himself as a tentmaker while Corinth (Acts 18:3). One wonders whether it can accurately be said that the Antioch church really planted the church at Corinth.
- D. **Colossae** and the other Asia Minor churches began in a way that is unknown to scholars. The best guess as to their origin is from Paul’s daily teaching at the school of Tyrannus in Ephesus. “This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord” (19:10). While we may wish that the church of Ephesus planted these churches, such was not the case.
- E. **Rome** also baffles experts of early church history. Paul wrote the Romans in AD 56 to an established church, yet no one knows how it started. Catholics claim Peter started it, but we have no evidence of Peter arriving in Rome until the AD 60s. Our best guess is that Jews who trusted Christ on the day of Pentecost brought the gospel back to Rome, as we know that some from Rome attended this important gathering (2:10b).

III. How Churches Began in Church History

- A. European Christians who migrated to America in the 1600s were not sent by their churches at home in England and other European nations. Nevertheless, they still came, thrust out in large measure by Anglicans and other state churches that persecuted rather than supported them!
- B. The modern missionary movement from Europe began in 1792 when William Carey left England for India. His own church refused to send him, so he established the first missionary society.

- C. J. Hudson Taylor initially entered China backed by British churches. However, when his senders insisted that he stay in the coastal areas in missionary compounds and wear western dress, God called him otherwise. He moved inland and established the China Inland Mission. CIM missionaries were viewed as “renegade” since they adopted Chinese dress and integrated into society. However, this began a movement that lasts to this day in millions of Chinese believers, though it was not initiated by the local churches of Hudson Taylor’s day.
- D. History records that Jesus Christ Himself built His church throughout the centuries, according to His promise (Matt. 16:18). Often He did this through the faithfulness of local churches that saw their responsibility to establish new congregations. However, as in the book of Acts, he continued to call individuals to faithfulness in establishing churches when their institutions failed to catch this vision.

IV. Do You Agree or Disagree?

To explore your own ideas on this vital subject, please mark as A, U, or D beside each statement below to show whether you Agree, are Unsure, or Disagree with the teaching.

- A. Other churches always planted churches in the book of Acts.
- B. Other churches always planted churches in church history.
- C. The only way to plant churches today is for churches to plant other churches.

V. Conclusion

God desires that churches plant other churches. But is this the only way that he works? Both in the book of Acts and throughout church history, churches often failed in this role. At these times, God raised up individuals who shared His heart with the lost, resulting in the establishment of new congregations.

This subject causes one to reconsider the identity of the bride of Christ. Is His “bride” the local church? If so, Jesus has many brides. The bride of Christ is His universal church that he washed, sanctified, and will present to Himself at his return (Eph. 5). Christ is adorning and expanding this bride through numerous strategies of church planting.

Contrary to popular belief, Scripture does not command church planting. The Great Commission is to make disciples—not to plant churches (Matt. 28:18-20). I believe in church planting and am involved in this endeavor myself with a church planting mission board and in my helping establish Crossroads International Church in Singapore. Disciple-making best occurs in the context of the local church, but God brings into being these local assemblies in a variety of ways—sometimes through faithful churches, but other times through His faithful individuals who obey God’s voice even when their institutions neglect to respond to the Spirit’s promptings.

Permanent or Temporary?

Ralph Covell & Marshall Shelly, *Wherever* magazine (Spring 1982)

PERMANENT or temporary?

Which of the specific practices and commands that appear in the New Testament are to apply to all times in all places? Which are merely temporary, needed at one particular time in one particular place, but not necessarily applicable at other times and in other places?

To get a handle on the problem, try this self-think exercise we've adapted from some material put together by Mont Smith, a former missionary in Ethiopia. We've listed 50 practices and commands that appear in the New Testament. In a sense, all are "scriptural." The question is: Which are meant to be permanent (P)? Which are merely temporary (T)? Think about each one, then circle the appropriate response.

- | | |
|--|--|
| <p>1. Greet one another with a holy kiss (Rom. 16:16).</p> <p>2. Abstain from meat that has been sacrificed to idols (Acts 15:29).</p> <p>3. Be baptized (Acts 2:38).</p> <p>4. A woman ought to have a veil on her head (1 Cor. 11:10).</p> <p>5. Wash one another's feet (John 13:14).</p> <p>6. Extend the right hand (left hand?) of fellowship (Gal. 2:9).</p> <p>7. Ordain by the "laying on of hands" (Acts 13:3).</p> <p>8. "It is indecent for a woman to speak in an assembly" (1 Cor. 14:35).</p> <p>9. I have fixed hours of prayer (Acts 3:1).</p> <p>10. Sing songs, hymns, and spiritual songs (Col. 3:16).</p> <p>11. Abstain from eating blood (Acts 15:29).</p> <p>11. Slaves, obey your earthly masters (Eph. 6:5).</p> <p>13. Observe the Lord's Supper (1 Cor. 11:24).</p> <p>14. Do not make any oaths (James 5:12).</p> <p>15. Anoint the sick with oil (James 5:14).</p> <p>16. Permit no woman to teach men (1 Tim. 2:12).</p> <p>17. Preach two by two (Mark 6:7).</p> <p>18. Go into Jewish synagogues to preach (Acts 14:1).</p> <p>19. Eat what is set before you asking no questions of conscience (1 Cor. 10:27).</p> <p>20. Prohibit women from wearing braided hair, gold, or pearls (1 Tim. 2:9).</p> <p>21. Abstain from fornication (Acts 15:29).</p> <p>22. Do not seek marriage (1 Cor. 7:27).</p> <p>23. Be circumcised (Acts 15:5).</p> <p>24. Women should pray with their heads covered (1 Cor. 11:5).</p> | <p>P T 25. Drink communion from a single cup (Mark 14:23).</p> <p>P T 26. Take formal religious vows (Acts 18:18).</p> <p>P T 27. Avoid praying in public (Mt. 6:5, 6).</p> <p>P T 28. Speak in tongues and prophesy (1 Cor. 14:5).</p> <p>P T 29. Meet in homes for church (Col. 4:15).</p> <p>P T 30. Work with your hands (1 Thess. 4:11).</p> <p>P T 31. Lift your hands when praying (1 Tim. 2:8).</p> <p>P T 32. Give to those who beg from you (Mt. 5:42).</p> <p>P T 33. Pray before meals (Lk. 24:30).</p> <p>P T 34. Support no widow under 60 years old (1 Tim. 5:9).</p> <p>P T 35. Say "Amen" at the end of prayers (1 Cor. 14:16).</p> <p>P T 36. Fast in connection with ordination (Acts 13:3).</p> <p>P T 37. Wear sandals but not an extra tunic (Mark 6:9).</p> <p>P T 38. Wives, submit to your husbands (Col. 3:18).</p> <p>P T 39. Show no favoritism to the rich (James 2:1-7).</p> <p>P T 40. Use unleavened bread for communion (Lk. 22:13, 19).</p> <p>P T 41. Cast lots for church officers (Acts 1:26).</p> <p>P T 42. Owe no man anything (Rom. 13:8).</p> <p>P T 43. Have seven deacons in the church (Acts 6:3).</p> <p>P T 44. Don't eat meat from animals killed by strangulation (Acts 15:29).</p> <p>P T 45. If anyone will not work, don't let him eat (2 Thess. 3:10).</p> <p>P T 46. Worship on Saturday (Acts 13:14, 42; 44).</p> <p>P T 47. Give up personal property (Acts 2:44, 45).</p> <p>P T 48. Have self-employed clergy (2 Thess. 3:7, 8).</p> <p>P T 49. Take collections in church for the poor (1 Cor. 16:1).</p> <p>P T 50. Long hair on a man is a disgrace (1 Cor. 11:14).</p> |
|--|--|

Now that you're finished, get ready for the hard part. What principle did you use to decide which were permanent and essential and which were temporary and cultural? Since you made a separation, you must have used some standard. What was it? Remember that your principle must be one that can apply to every example in the above list.

Write out your principles here. Then, just to keep yourself honest, have a friend examine your categories for a second opinion on how well you held to your principles.

_____ 's Principles of Biblical Interpretation. _____

(your name)

How Do We Know Whether a Bible Passage Is "Culturally Conditioned"?

Dr. Roy Zuck, unpublished class handout, "Hermeneutics & Bible Study Methods"
(Dallas Theological Seminary, 1983)

To what extent is the relevance of Bible passages to us today limited by cultural contexts? Is every cultural practice and every situation, command, and principle in the Bible immediately transferable to our culture? How do we determine what is transferable and what is not?

1. Some situations, commands, or principles are repeatable, continuous, or not revoked, or pertain to moral and theological subjects, or are repeated elsewhere in Scripture, and therefore are transferable.
Examples: Gen. 9:6; Prov. 3:5-6; John 3:3; Rom 12:1-2; 1 Cor. 12:13; Eph. 6:10-19; Col. 3:12-13; 1 Pet. 5:6.
2. Some situations, commands, or principles pertain to an individual's specific nonrepeatable circumstances, or nonmoral or nontheological subjects, or have been revoked, and are therefore not transferable.
Examples: Matt. 21:2-3; 2 Tim. 4:11, 13; Heb. 7:12; 10:1; Lev. 20:11 (cf. 1 Cor. 5).
3. Some situations or commands pertain to cultural settings that are only partially similar to ours and in which only the principles are transferable.
Examples: Rom 16:16; 1 Cor. 8; Deut. 6:4-6.
4. Some situations or commands pertain to cultural settings with no similarities to ours but in which the principles are transferable.
Examples: Matt. 26:7; Exod. 3:5.

* * *

A frequently discussed passage pertaining to the question of "culturally conditioned" biblical material is 1 Corinthians 11:2-16. One question to answer is, Does this passage refer to the hair as a covering or to a separate head covering, such as a veil, over the hair? If it means the latter (and that seems to be suggested by verses 4, 5, 6, and 7) then there are four options in interpreting its cultural conditioning and the extent of its relevance for today:

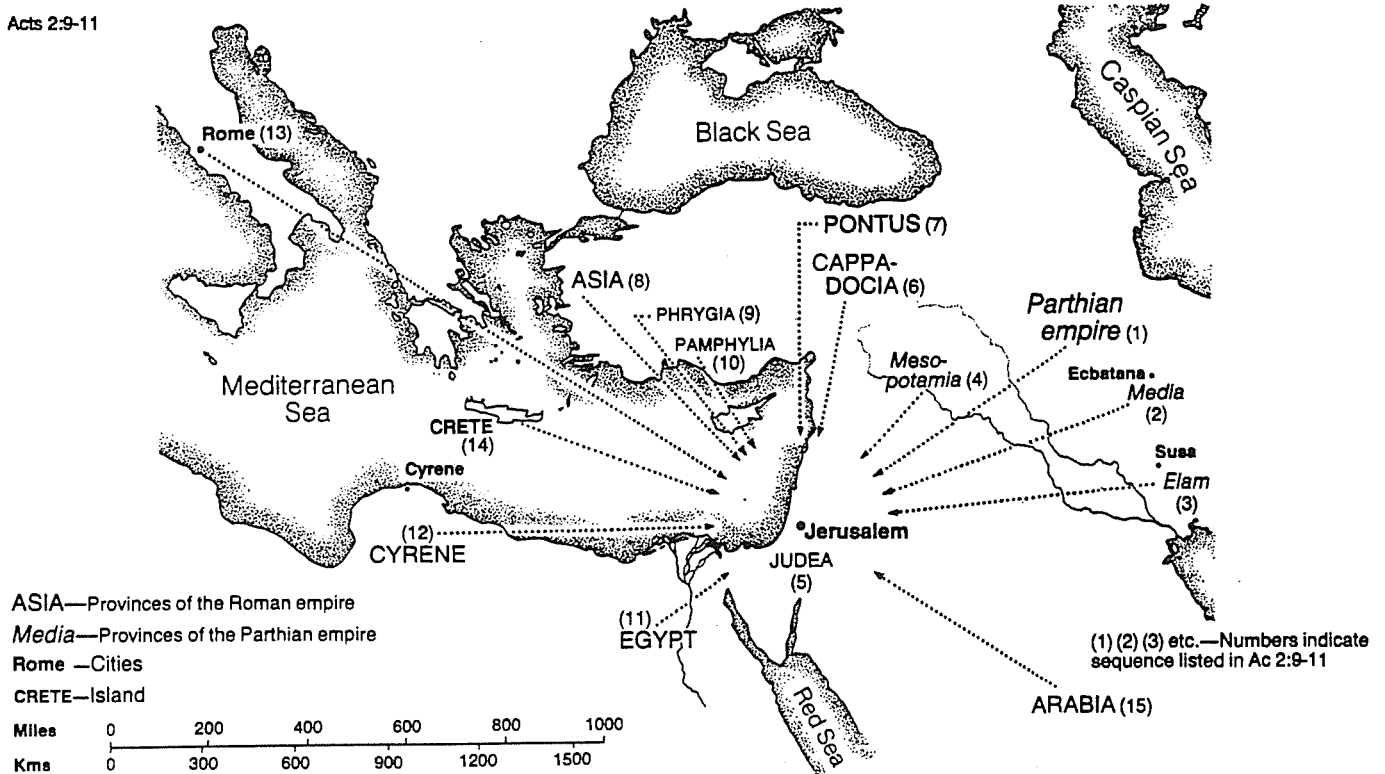
- | | |
|---|--|
| <p>a. Women today should wear <u>shawls</u> in church as a sign of their submissiveness.
<i>- women wear shawls in all Greek public gatherings - to not wear it was a sign of rebellion</i></p> | <p>The situation and the principle are both repeatable.</p> |
| <p>b. The passage has no relevance at all for women today.</p> | <p>The situation and the principle are not repeatable.</p> |
| <p>c. Women today should wear <u>hats</u> in church as a sign of their submissiveness.
<i>- what does women wearing hats in church convey today?</i></p> | <p>The situation is partially similar, and the principle is transferable.</p> |
| <p>d. Women today need not wear hats in church but they are to be submissive.
<i>gentile brides did not wear shawls until they were married. at the wedding, they put on a shawl as a sign of their submission to their husbands.</i></p> | <p>The situation is entirely different (a woman's <u>veil</u> <i>shawl</i> was a symbol of her husband's authority; therefore sacred prostitutes in Corinth did not wear <u>veils</u> <i>shawls</i>), but the principle is transferable.</p> |

Pentecost Countries & Damascus
Bible Visual Resource Book, 215

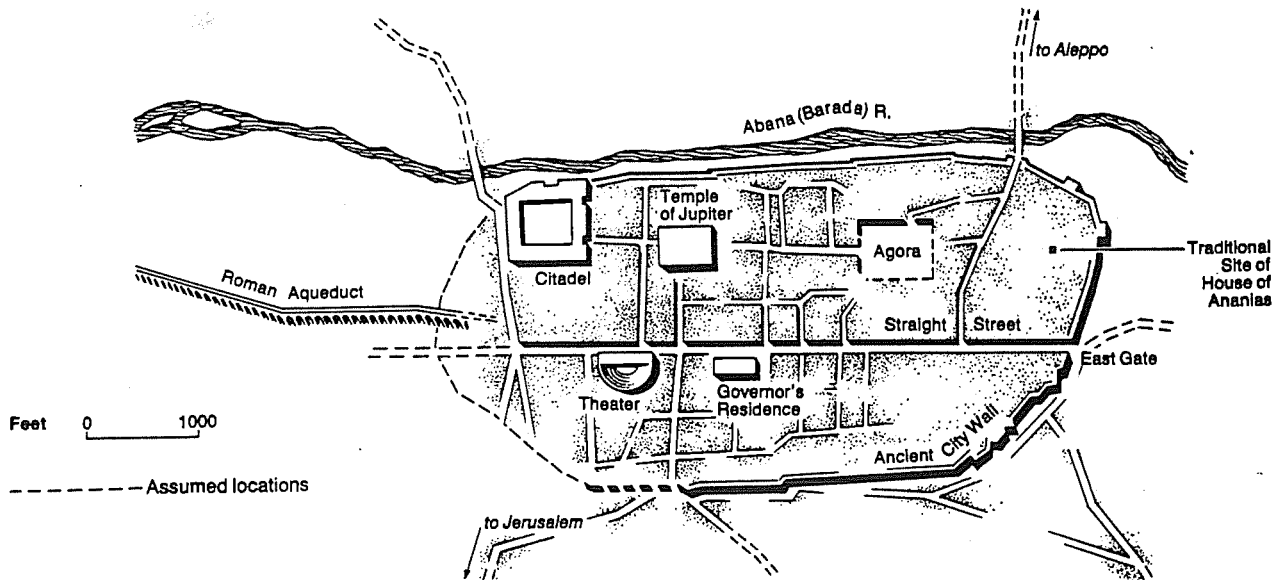
Acts

Countries of People Mentioned at Pentecost

Acts 2:9-11



Roman Damascus



Damascus represented much more to Saul, the strict Pharisee, than another stop on his campaign of repression. It was the hub of a vast commercial network with far-flung lines of caravan trade reaching into north Syria, Mesopotamia, Anatolia, Persia and Arabia. If the new "Way" of Christianity flourished in Damascus, it would quickly reach all these places. From the viewpoint of the Sanhedrin and of Saul, the arch-persecutor, it had to be stopped in Damascus. The city itself was a veritable oasis, situated in a plain watered by the Biblical rivers Abana and Pharpar.

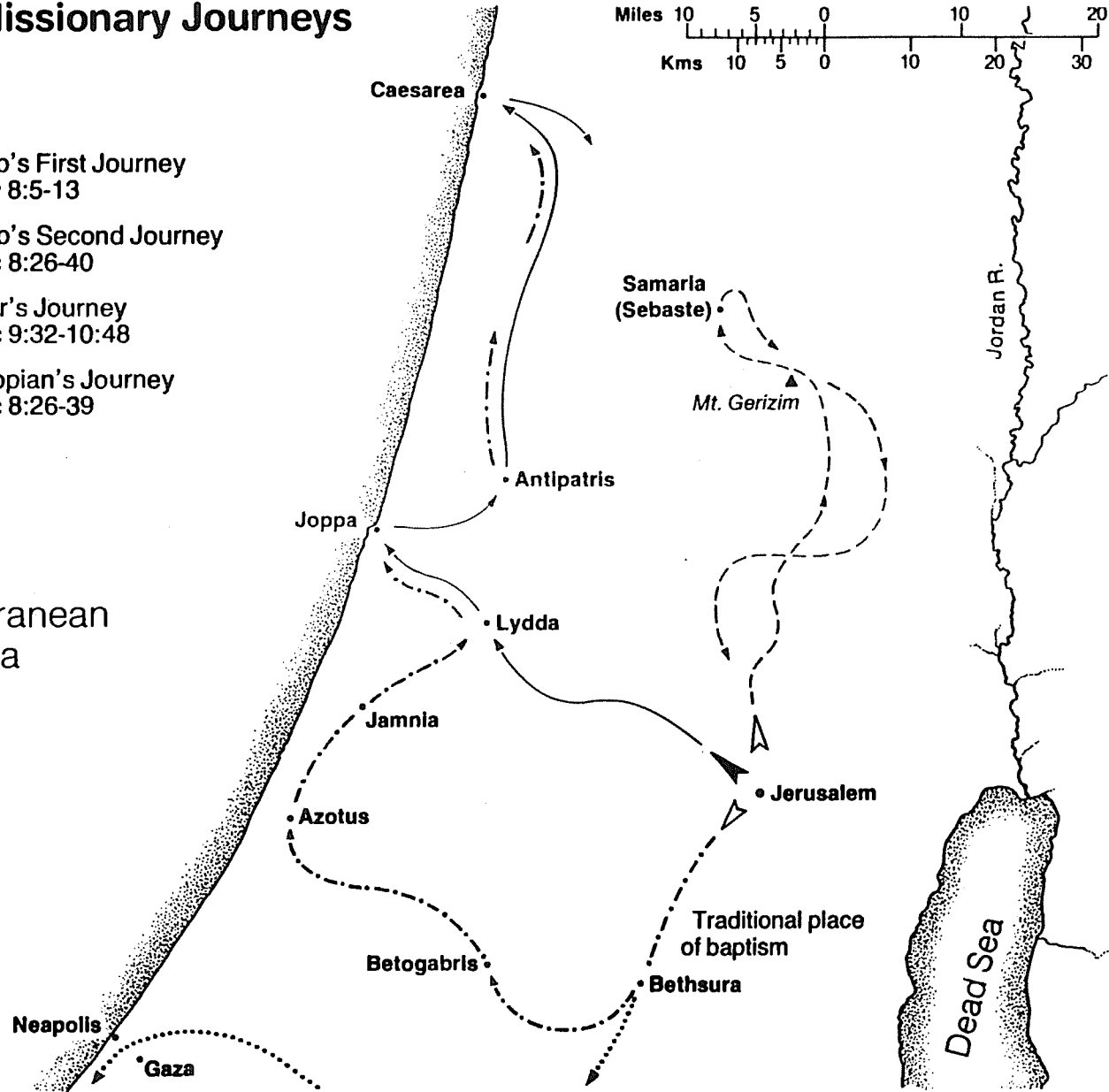
Roman architecture overlaid the Hellenistic town plan with a great temple to Jupiter and a mile-long colonnaded street, the "Straight Street" of Ac 9:11. The city gates and a section of the town wall may still be seen today, as well as the lengthy bazaar that runs along the line of the ancient street.

The dominant political figure at the time of Paul's escape from Damascus (2 Co 11:32-33) was Aretas IV, king of the Nabateans (9 B.C.-A.D. 40), though normally the Decapolis cities were attached to the province of Syria and were thus under the influence of Rome.

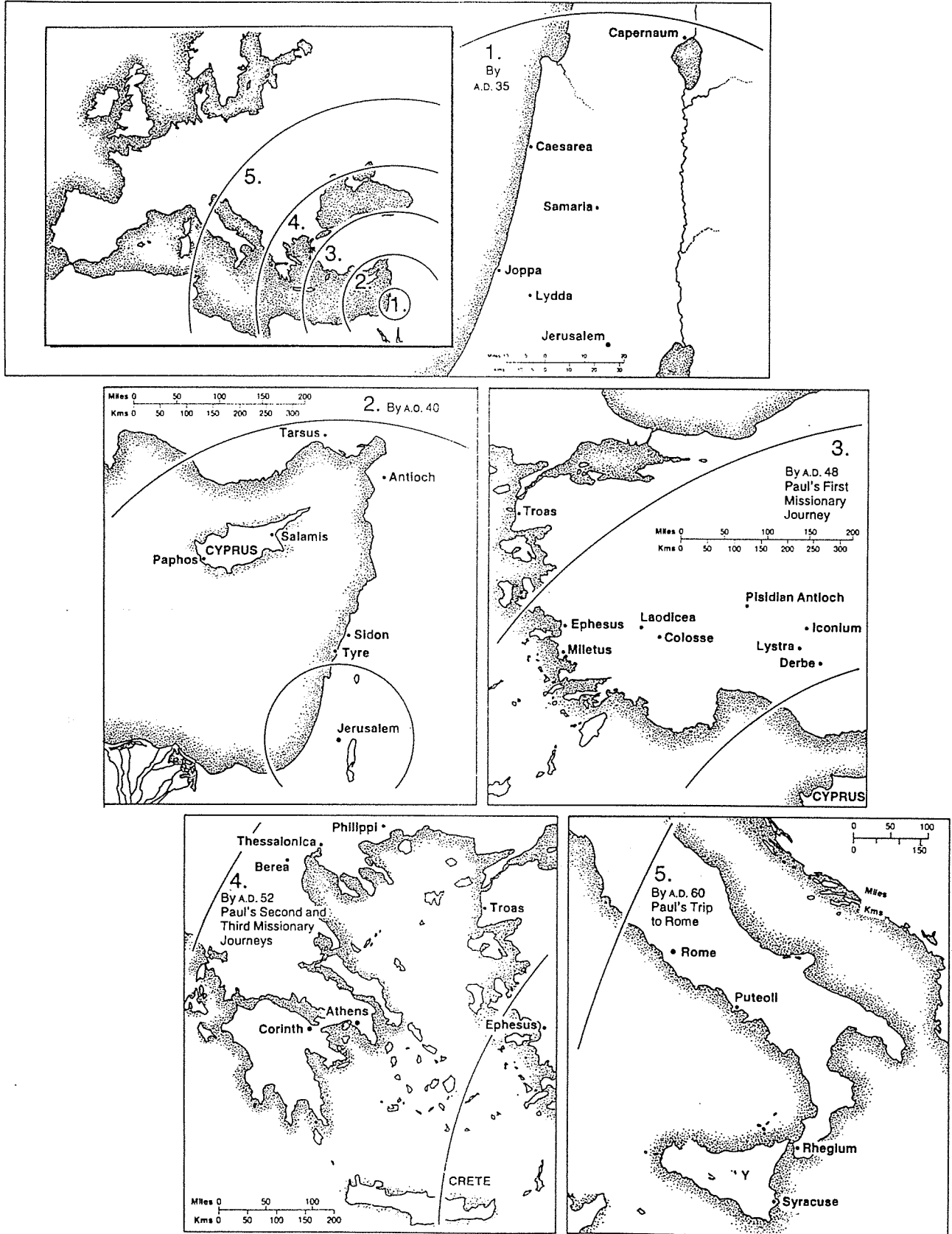
Philip's and Peter's Missionary Journeys

- ▷ - - - - - Philip's First Journey
Ac 8:5-13
- ▷ - · - · - - Philip's Second Journey
Ac 8:26-40
- ▷ - - - - - Peter's Journey
Ac 9:32-10:48
- ▷ ········· Ethiopian's Journey
Ac 8:26-39

Mediterranean Sea



The Spread of the Gospel



Two Important Issues in Acts

Dr. Walter Steitz, East Asia School of Theology (Singapore)

1. What is the purpose of Acts? Is Acts 1:8 a full statement of the purpose of this book?
 - a. Test cases:
 - 1) Acts 5:12-42: What is emphasized? The proclamation of the gospel or the opposition?
 - 2) The ministry at Cyprus (13:4-12). What do these nine verses relate? What is the author emphasizing in this account? (The narrative technique of pace of the narrative gives us the clue).
 - 3) The ministry at Thessalonica (17:1-9).

Conclusion: Opposition by the Jews is emphasized more than the preaching of the gospel.
 - b. How much preaching of the gospel is recorded in Acts 21-28? (Why is the long account of the shipwreck of chapter 27 included)?
 What is emphasized?
 - 1) The hostility of the Jews (21:28-31; 22:21-23; 23:12,13; 25:1-3).
 - 2) Why are the Jews so hostile? (11:1-3; 12:3,4,11; 21:28; 22:21). (The preaching and inclusion of the gentiles, and yet this was specifically directed by the sovereign Lord).
 - 3) The supernatural protection of Paul from certain death (21:31,32; 22:22-24; 23:12-14,23; 25:2-4; 27:20,42-44; 28:3-6).
 - c. The major theme of a narrative is normally repeated continuously throughout that narrative, is emphasized by much slow paced narrative (mimetic scenes and direct discourse), and is stated at the very end of that narrative. Acts 28:25-28 is the statement of the major theme of Acts.
 - d. Never in Acts did the gospel go "to the end of the earth." The gospel went as far as Rome, which was considered to be the center of the world. The "end of the earth" would be Tarshish (Spain).
2. What is the role of Acts 12 in the greater narrative of Acts? A secondary question: Why was the Jewish laity so hostile toward the apostles?
 - a. Commentators (even evangelical) hold varied viewpoints concerning the function and significance of Acts 12.

Two Important Issues in Acts (2 of 2)

Dr. Walter Steitz, East Asia School of Theology (Singapore)

- b. This chapter is located at the very hinge of Acts.

Book 1--Acts 1-12: Primary character is Peter; all of the action with the exception of 11:19-30--ministry in Antioch) is in Jerusalem or originates from Jerusalem.

Book 2--Acts 13-28: Primary character is Paul; the action of the earlier part originates from Antioch of Syria. With the exception of the Jerusalem council of Acts 15, none of the action originates from Jerusalem--Jerusalem becomes the great source of animosity to the supernatural work of God through Paul.

There are numerous parallels in the two books. The intensity of the miraculous through the primary character increases and culminates with the raising of the dead (4:15, 9:40-41; 19:11,12; 20:9-12). The primary character is supernaturally delivered by God from *certain* death. Each book is initiated by the supernatural working of the Holy Spirit (Acts 2:1-4 also 5:20,21; 13:1-3).

- c. The book of Acts is very selective. It covers a historical period of at least 27 years. Thus the average pace of the book is one chapter per year. Yet the events of Acts 12 cover a very short period of time (12:6-18 occur within one night) and are recounted at very slow pace which indicates the importance of this chapter.
- d. Throughout Acts 1-11 God is supernaturally working. Each time that He works there is acceptance and opposition (a cause/effect relationship). However, the opposition is emphasized much more than the acceptance. A major work of the Lord is preparing Peter for the receptivity of the gentiles in Acts 10. The importance of this is greatly emphasized by the numerous repetitions of this event in very slow pace. However, no effect is directly stated other than that of the circumcised believers (11:1-3).

However, a definite pattern of cause/effect has been established in Acts 1-11. Once a definite pattern is established in narrative, it is no longer necessary to state that an effect is an effect. The reader intuitively understands that it is an effect.

- e. Conclusions: The hostility of the Jewish laity of Acts 12 (repeated three times) is the effect of the gospel going to the gentile Cornelius through the Apostles (and particularly Peter).

Acts 12 is a critical hinge in the narrative of Acts. The culmination of the Jewish hostility in Acts 12 is "the straw that broke the camel's back"--"the Kadesh-Barnea." Because of this the Lord turned His back on the nation. He removed His center of spiritual operations from Jerusalem to a gentile city, Antioch of Syria.

The Subject-Complement of Acts

Dr. Walter Steitz, East Asia School of Theology (Singapore)

I have not developed an adequate subject-complement for Acts. At this time I am not aware of anyone who has done this.

The subject-complement must include the following elements:

1. The unusual supernatural activity of God which initiated and sustained the proclamation of the gospel to the gentiles.
2. This work was increasingly resisted by the Jews. Ultimately there was a total rejection of this work.
3. Yet ironically God used this very Jewish resistance to further move the gospel to the gentiles.
4. Regardless of the intensity of the Jewish opposition, God's work could not be thwarted. (Peter and Paul should have died--there was no other alternative from the human perspective. However, God miraculously overruled. Neither of them could be put to death).
5. The result of the intense Jewish opposition was that Israel was blinded.
6. This book shows the move of the gospel from the Jews to the gentiles.

Saul and Paul

Probably one of the most dramatic conversions in the early church was that of Saul of Tarsus, who became Paul, the best missionary in the first century. God often takes persons of great passion like Saul and breaks them to use in His service. Notice the differences between the “two men”:

	Saul	Paul
Meaning of Name	“to demand”	“little”
Citizenship	Roman citizen & Jew	Same—could preach in either Greek or Hebrew
Title	Pharisee, rabbi (orthodox)	Apostle, servant of Jesus Christ (orthodox)
Trainer/Place	Gamaliel in Jerusalem (22:3)	God in Arabia & Damascus (Gal. 1:17)
Style of Education	Formal	Informal
Passion	Zealous for the Law (Phil. 3:5-6)	Zealous for Grace
Defended	Judaism	Christianity
Teaching Audience	Jews alone	Mostly Gentiles
Demeanor	Killed Christians (22:4)	Blessed all (23:1)
Opponents	Fought “heresy” called Christianity	Fought heresies of Judaizers, mystery religions, Stoics, Epicureans, etc.
Prayer	Others prayed for him (7:60—8:1)	He prayed for others
Oral Law	Authoritative 613 commands (248 positive + 365 negative)	Matte of conscience (Rom. 14:1—15:13)

Do you know anyone who is so opposed to Christ that it seems impossible to envision that person as a Christian? I hope not after seeing Paul’s background!



15:11. The statement, We are saved, just as they are, is amazing. A Jew under the Law would say the opposite and in reverse order ("they are saved as we are"), but one who knew God's grace, as Peter did, would not say that. Salvation for anyone—Jew or Gentile—is by God's grace (v. 11) and is by faith (v. 9; cf. Gal. 2:16; Eph. 2:8).

15:12. Barnabas and Paul, who next addressed the assembly, described the miraculous signs and wonders (*sēmeia* and *terata*; cf. 2:43 [see comments there]; 5:12; 6:8; 8:6, 13; 14:3) that God had done among the Gentiles through them. These would especially convince the Jews (cf. 1 Cor. 1:22) so they listened in silence. This response implied they would not argue against the testimonies of Peter, Paul, and Barnabas.

c. *The decision concerning circumcision*
(15:13-29)

15:13-14. James, evidently the head of the church at Jerusalem, then took the floor and issued a summary statement. He was Jesus' half brother and wrote the Epistle of James.

He began by discussing Peter's experience (Acts 10). In referring to Peter as Simon, James used a name which would be logical in its setting in Jerusalem (actually the Gr. has *Symeōn*, an even more Jewish spelling, used only here and in 2 Peter 1:1 in the NT).

The phrase at first is crucial because it affirmed that Paul and Barnabas were not the first to go to the Gentiles. As Peter had already said (Acts 15:7-11) the question had actually been settled in principle (chaps. 10-11) before Paul and Barnabas went on their first journey.

15:15-18. Quite properly the council desired more than the testimony of experience. They wanted to know how it corresponded with the witness of the Scriptures. This was the ultimate test.

To prove that Gentile salvation apart from circumcision was an Old Testament doctrine, James quoted from Amos 9:11-12. Several problems are involved in this quotation.

One problem involves the text. James here quoted a text similar to the Septuagint (the Gr. OT) that differs from the Hebrew text. The Hebrew of Amos 9:12 may be translated, "That they may possess the remnant of Edom and all the

nations who are called by My name." But James used the noun of men (or "of mankind"), not "Edom," and the verb seek, not "possess."

The Hebrew consonants for "Edom" and for "Adam" are identical (*'ām*). The confusion in the vowels (added much later) is easy to understand. The only distinction in the Hebrew between "possess" (*yāraś*) and "seek" (*dāraś*) is in one consonant. The text James used may well represent the original.

Another problem, the major one, involves interpretation. What did Amos mean when he wrote these verses, and how did James use the passage? Several observations need to be noted before the passage is interpreted: (1) James did not say Amos 9:11-12 was fulfilled in the church; he simply asserted that what was happening in the church was in full agreement with the Old Testament prophets. (2) The word "prophets" is plural, implying that the quotation from Amos was representative of what the prophets in general affirmed. (3) James' main point is clear: Gentile salvation apart from the Law does not contradict the Old Testament prophets. (4) The words After this are neither in the Masoretic text nor the Septuagint; both have "in that day." Any interpretation of the passage must consider these factors.

Bible students interpret these verses in one of three ways. Those who hold to amillennial theology say the rebuilt house (*skēnēn*, "tent") of David is the church which God is using to preach to the Gentiles. While this view at first appears plausible, several factors oppose it. (1) The verb return (*anastrepsō*) used in Acts 15:16 means an actual return. Luke used it only in 5:22 ("went back") and here (he did not use it in his Gospel); in both occurrences it describes a literal, bodily return. Since God's Son has not yet returned bodily, this rebuilding has not taken place. (2) Christ's present ministry in heaven is not associated with the Davidic throne elsewhere in the New Testament. He is now seated at the right hand of God (Ps. 110:1; Rom. 8:34; Col. 3:1; Heb. 1:3; 8:1; 10:12; 12:2; 1 Peter 3:22). When He returns He will sit on David's throne (2 Sam. 7:16; Ps. 89:4; Matt. 19:28; 25:31). (3) The church was a mystery, a truth not revealed to Old Testament saints (Rom. 16:25; Eph. 3:5-6;

Col. 1:24-27); so the church would not be referred to in Amos.

A second view of the passage is commonly held by premillennialists. According to this view there are four chronological movements in this passage: the present Church Age ("taking from the Gentiles a people for Himself," Acts 15:14), the return of Christ to Israel (v. 16a), the establishing of the Davidic kingdom (v. 16b), and the turning of Gentiles to God (v. 17). While this does interpret these verses in a logical fashion, this approach has some difficulties. (1) The quotation begins with the words "After this." Premillennialists assert James used this phrase to suit his interpretation of the passage. But since the quotation begins with "after this" James must be quoting the sense of Amos 9:11. Therefore this phrase looks back, not to Acts 15:14, but to Amos 9:8-10, which describes the Tribulation ("a time of trouble for Jacob," Jer. 30:7). (2) If the temporal phrase "after this" refers to the present Age in Amos 9:11, Amos would then have predicted the church in the Old Testament.

A third view, also premillennial, may be more plausible. James simply asserted that Gentiles will be saved in the Millennium when Christ will return and rebuild David's fallen tent, that is, restore the nation Israel. Amos said nothing about Gentiles needing to be circumcised. Several factors support this interpretation: (1) This fits the purpose of the council. If Gentiles will be saved in the Kingdom Age (the Millennium), why should they become Jewish proselytes by circumcision in the Church Age? (2) This approach suits the meaning of "in that day" in Amos 9:11. After the Tribulation (Amos 9:8-10) God will establish the messianic kingdom (Amos 9:11-12). James (Acts 15:16) interpreted "in that day" to mean that "at the time when" God does one (the Tribulation) He will then do the other. In that sense James could say "After this." (3) This interpretation gives significance to the word "first" in verse 14. Cornelius and his household were among the first Gentiles to become members of Christ's body, the church. Gentile salvation will culminate in great blessing for them in the Millennium (cf. Rom. 11:12). (4) A number of prophets

predicted Gentile salvation in the Millennium, as James stated in Acts 15:15 (e.g., Isa. 42:6; 60:3; Mal. 1:11).

15:19-21. As a result of this theological discussion James set forth a practical decision. It was his considered judgment (*krinō*, lit., "I judge") that the church should not make it difficult (*parenochlein*, "to annoy"; used only here in the NT) for the Gentiles. This parallels in thought the sentiments of Peter expressed in verse 10. Instead (*alla*, "but," a strong adversative conjunction) James suggested they draft a letter affirming an ethic which would not offend those steeped in the Old Testament.

The Gentiles were to abstain from three items: (a) food polluted by idols, (b) sexual immorality, and (c) the meat of strangled animals and . . . blood. Many Bible teachers say these are only ceremonial matters. The food polluted by idols is explained in verse 29 as "food sacrificed to idols" (cf. 21:25). This then, it is argued, looks at the same problem Paul discussed (1 Cor. 8-10). The abstinence from sexual immorality is explained as referring to the marriage laws of Leviticus 18:6-20. The prohibition against eating blood is taken to refer to Leviticus 17:10-14. All three prohibitions according to this interpretation look back to the Jewish ceremonial Law.

However, it seems better to take these as moral issues. The reference to food polluted by idols should be taken in the sense of Revelation 2:14, 20. It was a usual practice among Gentiles to use an idol's temple for banquets and celebrations. Paul also condemned the practice of Christians participating in these (1 Cor. 10:14-22). Fornication was such a common sin among the Gentiles that it was an accepted practice. The problem of immorality even persisted among Christians all too often, as is witnessed by the New Testament injunctions against it (cf. 1 Cor. 6:12-18, where Paul was evidently answering arguments in favor of immorality). The third prohibition goes back further than Leviticus 17; it looks back to Genesis 9, where God established the Noahic Covenant, a "contract" still in effect today. There God gave people the privilege of eating flesh but the blood was to be drained from it.

All three prohibitions in Acts 15:20 are best taken in an ethical or moral

The Use of Amos 9 in Acts 15

Stanley D. Toussaint, "Acts," in *The Bible Knowledge Commentary*, 2:394-95

Interpreting Acts

How Does Luke Including Himself in Certain Accounts Affect the Theology?

Dr. Tim Wiarda, Singapore Bible College (February 2005)

1. How are the passages in Acts 16:10-17 (the trip from Troas to Philippi), 20:5-21:18 (the trip from Philippi to Jerusalem) and 27:1-28:16 (the trip from Caesarea to Rome) *different* from the rest of the book of Acts?
2. What does this tell you about the author of Acts?
3. What if someone said, 'The author put in these first-person plurals on purpose in order to make people think he was an eye-witness, when actually he wasn't.'
4. What if someone said, 'The author found a record written by someone else and incorporated it into his narrative, forgetting to change the first-person plurals to third person.'
5. Why does Luke end the book of Acts the way he does? Does the ending tell you anything about when the book was written?

Interpreting Acts

How Does Luke Teach Theology Through His Narrative?

Dr. Tim Wiarda, Singapore Bible College (February 2005)

Elwell and Yarbrough highlight a key question for interpreters of Acts: 'How much of Acts merely *describes* what once took place, and how much *prescribes* what *should* take place in other times and settings?' At one extreme are those who want to make everything they see in Acts a normative pattern for doctrine and practice. At the other end of the spectrum are those who say Acts is purely descriptive history and therefore not a source of teaching at all. Better than either of these two extremes is to recognise that Acts does provide important teaching for Christians, but that we must think carefully to make sure we discern Luke's intended lessons.

How do we know whether something we see in Acts should be taken as a pattern for us today? The following five questions can help us decide.

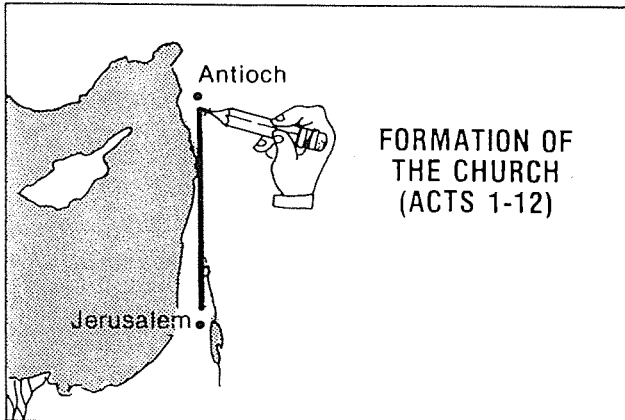
- 1) What is the primary *focus* of the section of narrative in which the item occurs?
- 2) Does the item occur only once or is there a repeated pattern of similar behaviour?
- 3) Does the item play a special role relating to a unique moment in the history of God's redemptive plan?
- 4) Is the item somehow related to the particular cultural or situational context of the early church?
- 5) Is there didactic material (direct teaching material) elsewhere in the NT that throws light on the item we find in Acts?

Test case for discussion: Should we choose church leaders by casting lots?

1. How does the practice of casting lots measure up when the five questions above are asked?
2. What is Luke's intention or purpose for including 1:26 in his history of the early church?
3. What is the primary focus of the whole episode of choosing a replacement for Judas (1:12-26)?
4. What details in the narrative of 1:12-26 show you its primary focus?

The Land of Acts and Letters Compared with the USA

Terry Hall, *Bible Panorama*, 144

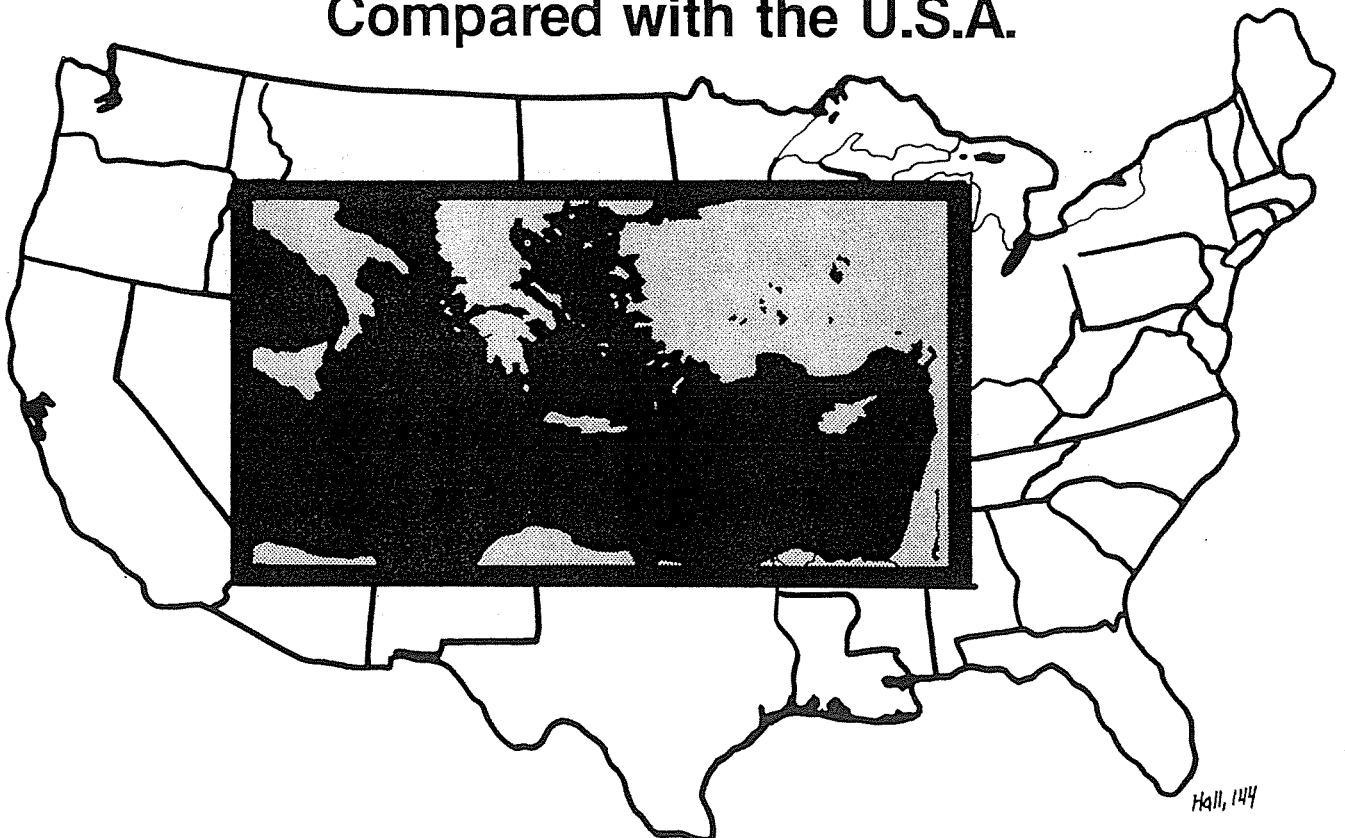


After Pentecost the church was mainly Jewish and was centered in Jerusalem. Then Philip took the Gospel to Judea and Samaria before Saul of Tarsus was converted on the Damascus Road. Peter was encouraged, in a vision of a sheet full of ceremonially clean and unclean animals, to take the Gospel to the Gentiles. Then Jewish persecution caused a great expansion of the church as far north as Antioch

in Syria, where the disciples were first called "Christians." Antioch soon became the missionary center of the early church. The first three evangelistic tours by the Apostle Paul began in this city.

Let's let the S of Syria also remind us of Spirit, the Holy Spirit of God, who began the church and who still seeks to empower it. Twenty-six times in Acts we read that Christians spoke the word of the Lord boldly. Many of those references, in their contexts, also mention the Holy Spirit. Who converted the cowardly Peter after Jesus' trials into the powerful, bold preacher on the Day of Pentecost? The Holy Spirit. It was the Spirit who enabled the apostles to rejoice when they were persecuted for Jesus' sake. There is a principle here for us. God's power works in and through His people by His Holy Spirit.

The Land of the Acts and Letters Compared with the U.S.A.



Sermons in the Book of Acts

One of the special features of the book of Acts is the appearance of numerous, abbreviated sermons. In fact, 24 of the 28 chapters include a sermon or sermon portion. This study contrasts three key sermons to discover some of the clues as to what made them so effective.

	Acts 2:14-39	Acts 13:16-41	Acts 17:21-31
Speaker	Peter	Paul	Paul
Audience	Jews	Jews and God-fearing Gentiles	Pagan Gentiles
City	Jerusalem	Antioch	Athens
Place	House (v. 2) at the Temple (Luke 24:53)?	Synagogue	Aeropause Meeting
Type of Place	Religious	Religious	Secular
Time	Day of Pentecost	1st Missionary Journey	2nd Missionary Journey
Subject (theme)	The reason some Jews miraculously speak unknown languages	The fulfillment of Israel's national history	The activities of the unknown God
Complement	is because God's Spirit is poured out on them through Jesus, Israel's resurrected Messiah	is in Jesus as our risen Savior who is worthy of our trust	are creation and judgment of man which makes idolatry unreasonable
Short MI	Jesus is Messiah (36)	Believe in Jesus (39)	Repent of idolatry (30)
Application Structure	Simple—application at the end (38-39)	Cyclical—application in centre (26) & end (38-41)	Simple—application at the end (30-31)
Main Idea Structure	Inductive (36)	Inductive (23)-Deductive (24-37)	Deductive (24)
Type	Topical-Biblical	Expositional	Topical-Secular
Style	Extemporaneous	Narrative	Reasoned polemic
Introduction "Ho Hum!" (How he gets attention)	Cites a recent event: Spirit baptism (14-15)	Tells a familiar story: Identifies with listeners by citing common history (16-22)	Notes local interest item: altar to an unknown god (22-23)
Thrust of Introduction	"Why do you think these people appear drunk?"	"I am an informed Jew who also has longed for the Messiah"	"I have been observing your town"
How the Speaker Draws in His Listeners	Raises curiosity about the miraculous speaking in other languages	Raises curiosity about how his Judaism differs from theirs	Raises curiosity about who the unknown God is
Body	"The Spirit descended from the risen Messiah Jesus" (16-36)	"Jesus is Israel's risen Messiah" (23-37)	"Idolatry is incompatible with the living creator God" (24-28)
Illustration Sources	Scripture (Joel 2:28-32; Ps. 16:8-11; 110:1)	Scripture (Ps. 2:7; 16:10; Isa. 55:3; Hab. 1:5)	Secular (v. 28: poets Epimenides & Aratus)
Resurrection of Christ Noted	Extensive with scriptural support (24-32)	Extensive with scriptural support (30-37)	Brief & no mention of Jesus' name (31)
Conclusion	Main Idea: Jesus is the Messiah (36)	Scripture: Habakkuk 1:5 quoted: "I will do something that you won't believe" (41)	Burning questions: "Who will judge us?" and "Who is it who was raised?" (31)
Application	Indirect: Left them to ask the implication: "How can we be saved?" (37)	Direct: "Forgiveness is offered to you" so "don't be scoffers" (38, 40)	Direct: God "commands all people everywhere to repent [of idolatry]" (30)

The Kerygma* of the Early Church

1. The promises by God made in the Old Testament have now been fulfilled with the coming of Jesus the Messiah (Acts 2:30; 3:19, 24; 10:43; 26:6-7, 22; Rom. 1:2-4; 1 Tim. 3:16; Heb. 1:1-2; 1 Peter 1:10-12; 2 Peter 1:18-19).
2. Jesus was anointed by God at His baptism as Messiah (Acts 10:38).
3. Jesus began His ministry in Galilee after His baptism (Acts 10:37).
4. He conducted a beneficent ministry, doing good and performing mighty works by the power of God (Mark 10:45; Acts 2:22; 10:38).
5. The Messiah was crucified according to the purpose of God (Mark 10:45; John 3:16; Acts 2:23; 3:13-15, 18; 4:11; 10:39; 26:23; Rom. 8:34; 1 Cor. 1:17-18; 15:3; Gal. 1:4; Heb. 1:3; 1 Peter 1:2, 19; 3:18; 1 John 4:10).
6. He was raised from the dead and appeared to His disciples (Acts 2:24, 31-32; 3:15, 26; 10:40-41; 17:31; 26:23; Rom. 8:34; 10:9; 1 Cor. 15:4-7, 12ff.; 1 Thess. 1:10; 1 Tim. 3:16; 1 Peter 1:2, 21; 3:18, 21).
7. Jesus was exalted by God and given the name "Lord" (Acts 2:25-29, 33-36; 3:13; 10:36; Rom. 8:34; 10:9; 1 Tim. 3:16; Heb. 1:3; 1 Peter 3:22).
8. He gave the Holy Spirit to form the new community of God (Acts 1:8; 2:14-18, 33, 38-39; 10:44-47; 1 Peter 1:12).
9. He will come again for judgment and the restoration of all things (Acts 3:20-21; 10:42; 17:31; 1 Cor. 15:20-28; 1 Thess. 1:10).
10. All who hear the message should repent and be baptized (Acts 2:21, 38; 3:19; 10:43, 47-48; 17:30; 26:20; Rom. 1:17; 10:9; 1 Peter 3:21).

This schema served as the essential proclamation of the early church, though different authors of the New Testament may leave out a portion or vary in emphasis on particulars in the kerygma. Compare the entire Gospel of Mark, which closely follows the Petrine aspect of the kerygma.

- House

* *Kerygma* (Gr. κήρυγμα) is a noun that means "what is preached, message, proclamation."

Key Characters in the A.D. Video

Religious life was complex during the time Paul wrote his epistles. Probably the most extreme differences came in the contrast between Roman religion and Judaism (and those Jews who had embraced Christ as Messiah). The conflicts are well portrayed in the film viewed in class entitled "A.D." This 12-hour Vincenzo LaBella production cost US\$30 million to produce and was filmed on location in Tunisia, Pompeii, Herculeneum, and Rome. It was broadcast in the USA during the 1984-85 television season. Gospel Films, Inc. (PO Box 455; Muskegon, Michigan 49443-0455) edited the version seen in class to a 6-hour series that I purchased from Christian Book Distributors (www.christianbook.com). The following characterizations are taken from the study guide that accompanies this 3-tape set on pages 7-9.

A.D. mixes historic characters who we know from the New Testament, leaders mentioned by the Jewish historian Josephus, figures that appear in the works of Roman historians Tacitus, Suetonius and Dio Cassius, and characters who have been created by the script writers to advance the story.

BIBLICAL CHARACTERS

Peter, Paul, Barnabas, James the Greater, James the Lesser, Luke, Stephen, Philip and Thomas are all disciples and apostles who appear in the narratives of the Four Gospels and The Acts of the Apostles. Much of their dialog is drawn from the words of Scripture and should be checked in the cross-referencing in the Study Guide.

Priscilla and Aquila, mentioned in The Acts of the Apostles and in Paul's letters, have a greatly expanded role in A.D. Their presence as leading members of Rome's small Jewish community, their migration to Corinth during the expulsion of Claudius, and their important connection with Paul can be traced through Acts. The additional program material given to them is in character and context, but is the creation of the scriptwriters.

Gamaliel, the teacher and leading Pharisee in the Jerusalem Temple appears in Acts 5 and is also mentioned in the work of Josephus. His moderate views and tolerance of the new Christian teachings is based in history and makes him an important character as the small band of believers come to terms with their Jewish heritage.

The Ethiopian servant of Candace, who is baptized by Philip, is an important character in Acts, Chapter 8. Not only does his search of the Scriptures lead him to a decision of faith, but he represents an important expansion of the Gospel message to all people.

Pilate and Festus, the Roman provincial governors who attempted to maintain the Roman rule over Judea are both mentioned in the New Testament. Roman historians mention that Pilate was removed from office, though the reason for the removal is obscure.

Thought Questions:

- 1—Contrast the reactions of Nero and his advisor with that of the senators and common people on the burning of Rome.
- 2—What are your feelings and thoughts about the Christians dying in the arena?
- 3—Valerius states after seeing the slaughter of Christians, "I am not a Roman soldier anymore. I will not serve a butcher and a pack of wolves... I renounce my rank. I renege my service to the Emperor, this city!" How did hearing this strike you? Have you ever heard something similar in your own experience or that of others?

Key Characters in the A.D. Video (2 of 2)

FICTIONAL CHARACTERS

Two of the three couples who play key roles in the developing story of A.D. (the third couple is Aquila and Priscilla) are (1) Caleb, (the Jewish zealot freedom fighter) and Corinna, (daughter of a Senator and female gladiator) (2) Valerius, (the Roman soldier) and Sarah, (sister of Caleb). Aside from being interesting characters, they represent four important social and cultural perspectives that had great effect on the Roman world of A.D.

Caleb bridges the Judean resistance fighters who sought to overthrow the Roman government and bring in the Messianic Age by force with the violent world of the gladiators - people trained to fight and die for the supposed entertainment of the Emperor and the citizens. Since the excesses of the Emperor often left the public treasury without any money, the games were created to take the people's minds off the unemployment, poverty and hunger that gripped Rome during these years.

Although Caleb's character does not end the program with a confession of faith, it is clear that the words, teachings and lives of the Christians has made a dramatic impact on his life.

His early relationship with the various groups within Jewish culture gives an introduction to the following:

Pharisees - a strict and legalistic group that studied the Torah and spent much of its time debating the implications of the Law.

Saducees - a group that drew its heritage out of the Wisdom books in the Scriptures and had very different views of life, death and resurrection.

Nazarenes/Essenes - members of reclusive, monastic communities that pulled away from the rest of Jewish society and spent most of their time in rites of purification, study, and prayer.

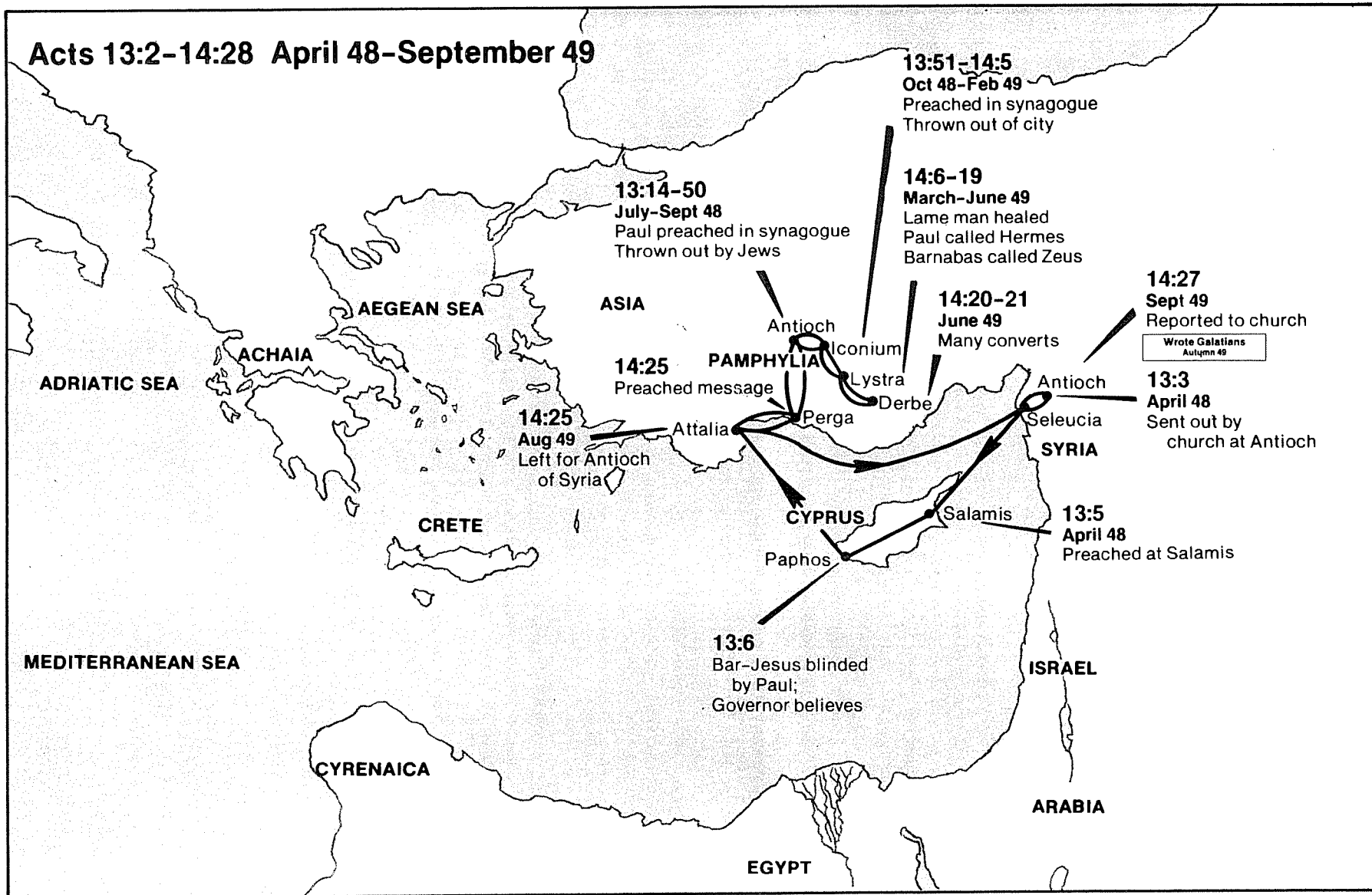
Zealots - Jewish freedom fighters who fought as guerilla bands, attacking the Romans where they could and working for the overthrow of the government.

Corinna, who becomes Caleb's wife, represents a small but active part of Roman society. Although history concentrates on the male gladiators, Roman historians make the point that women were also involved in the gladiatorial training and struggles. Because she is a Roman, Corinna's character is much more reliant on the superstition and mysticism that were a major part of Roman religion.

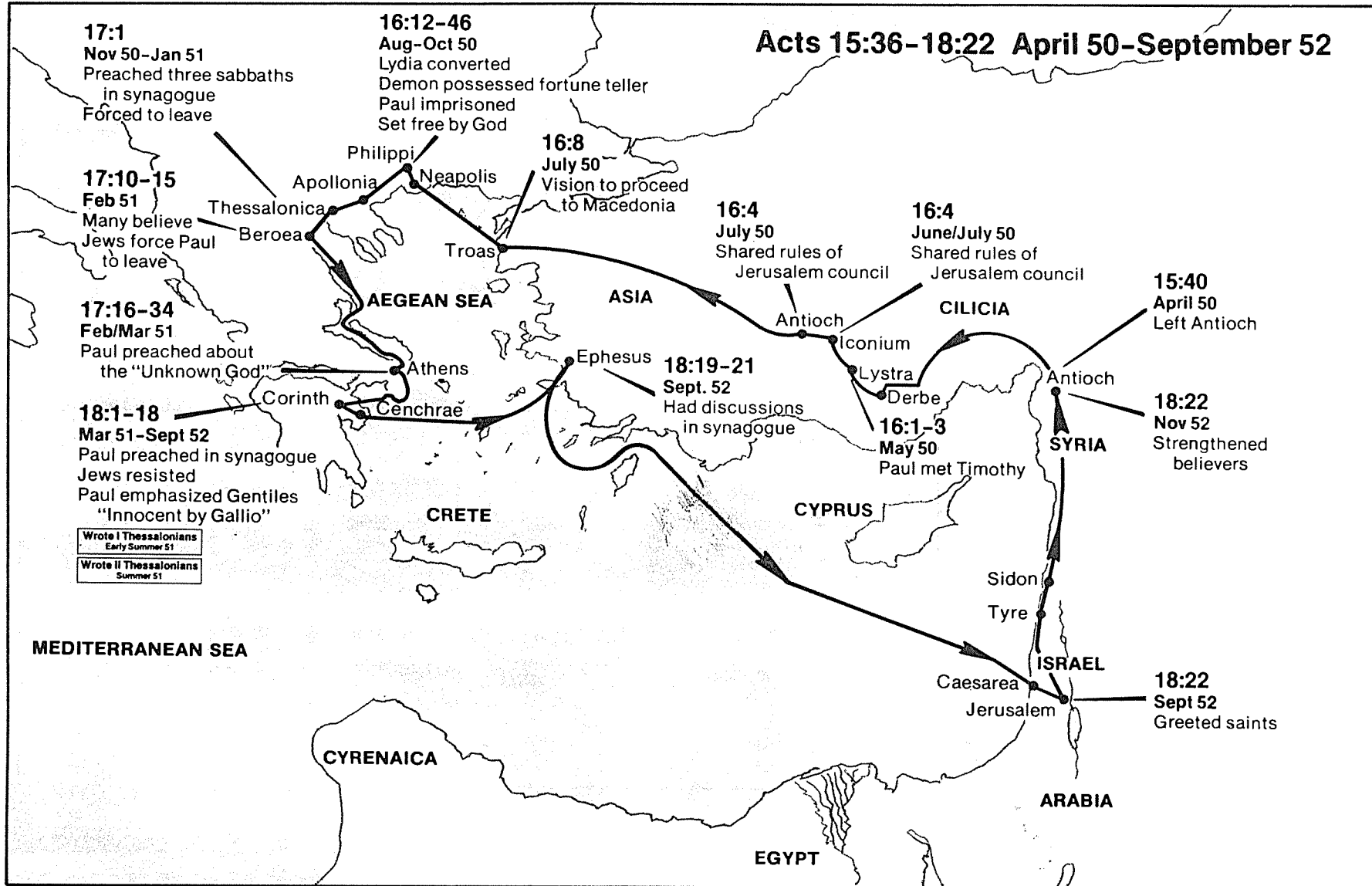
Valerius represents the side of Roman life that was most stable through the tumult of the various Emperors. The military, carefully organized into units that were highly disciplined, represented the strength and presence of Rome. Being a career soldier was considered an honor and the military had great status in the community. The character of Valerius presents a uniting thread between Roman history and the growth of the faith. His presence with Emperors and governors and with Paul and Aquila and Priscilla pulls the narrative together and, in a believable way, bridges the two worlds.

Sarah brings the Jewish tradition into her slavery, represents the struggle that the Jews had under Claudius, and through her marriage to Valerius, shows not only the traditional Roman wedding, but also the process through which slaves could become free.

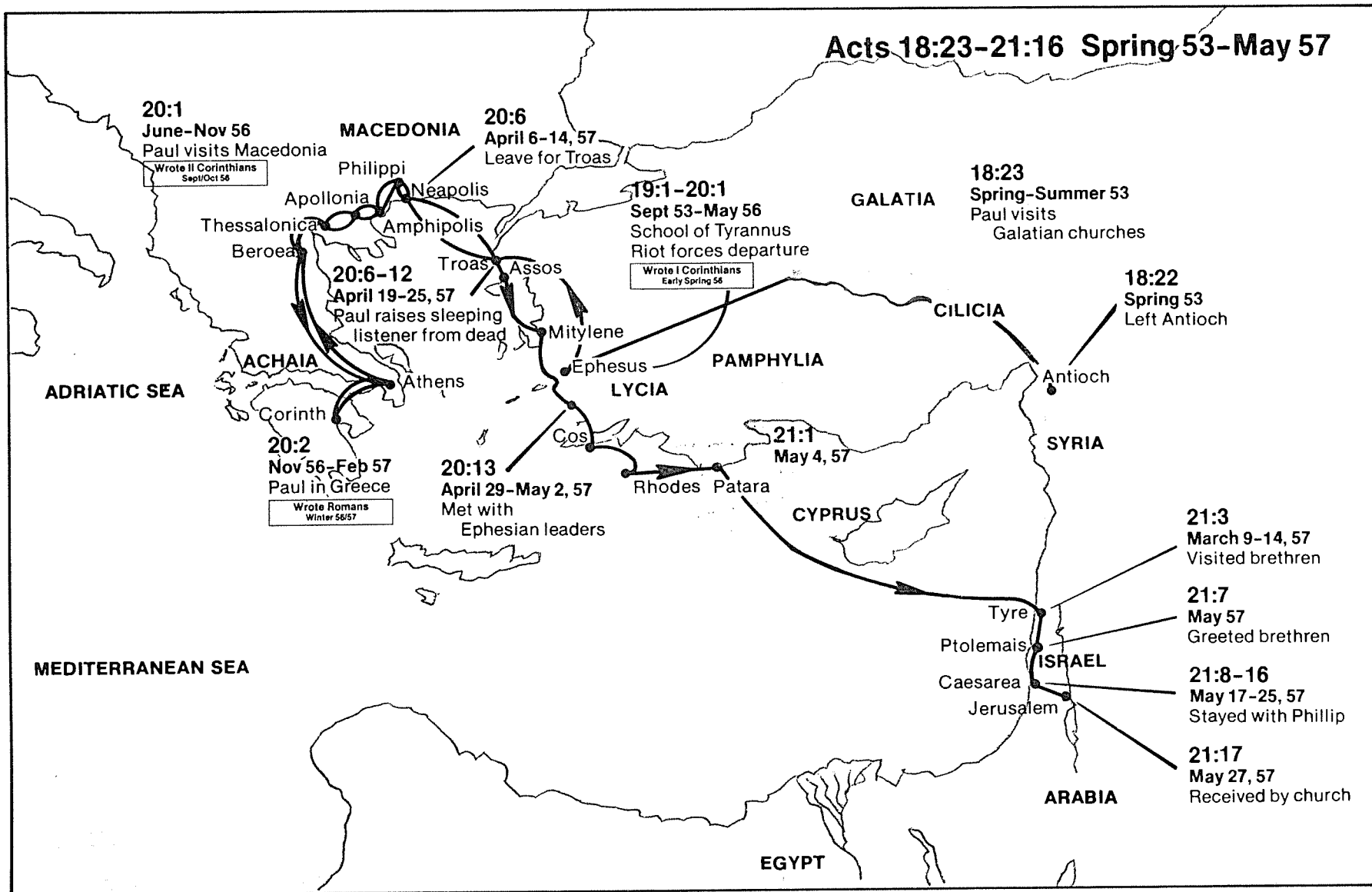
Paul's First Missionary Journey



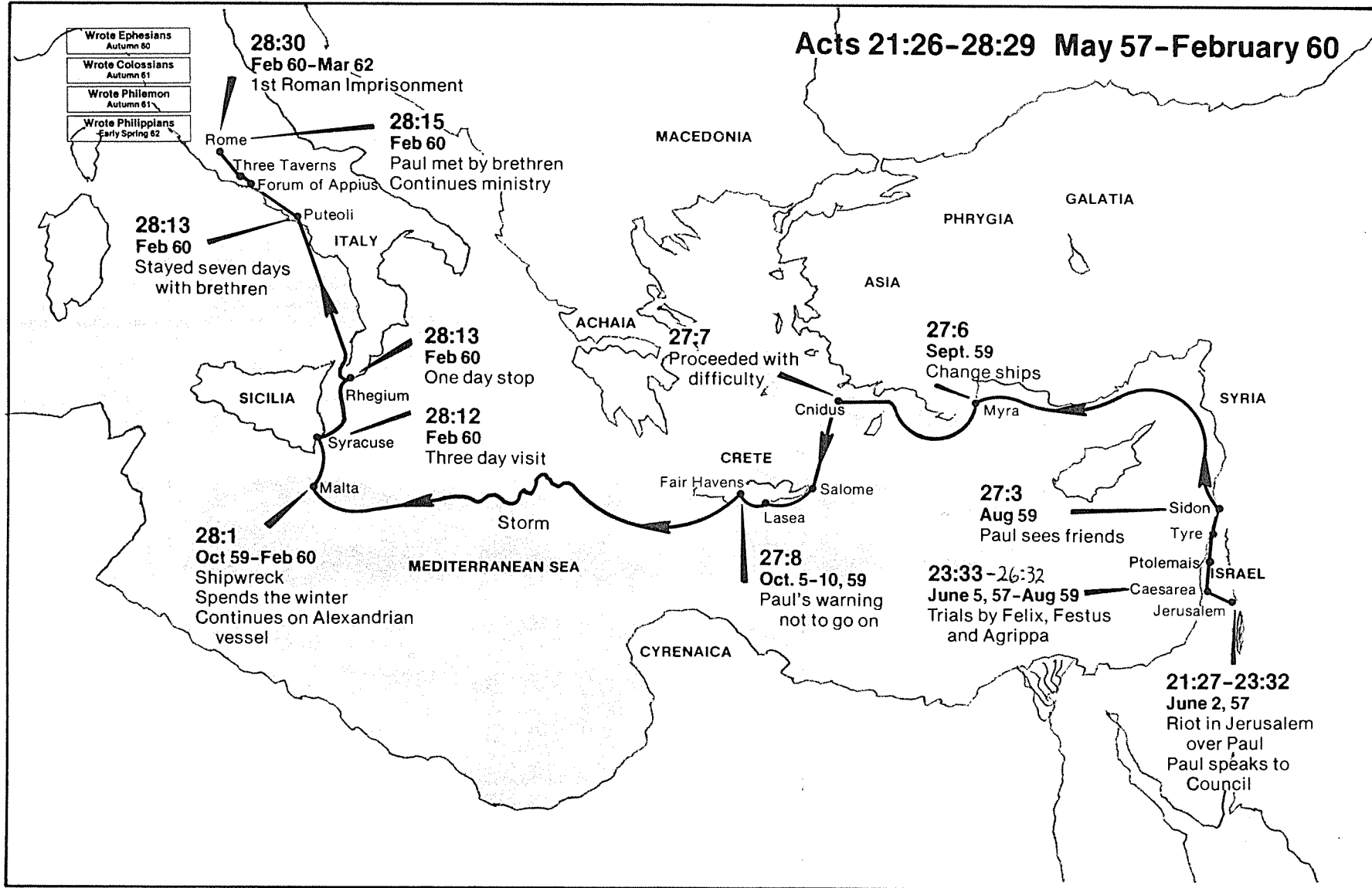
Paul's Second Missionary Journey



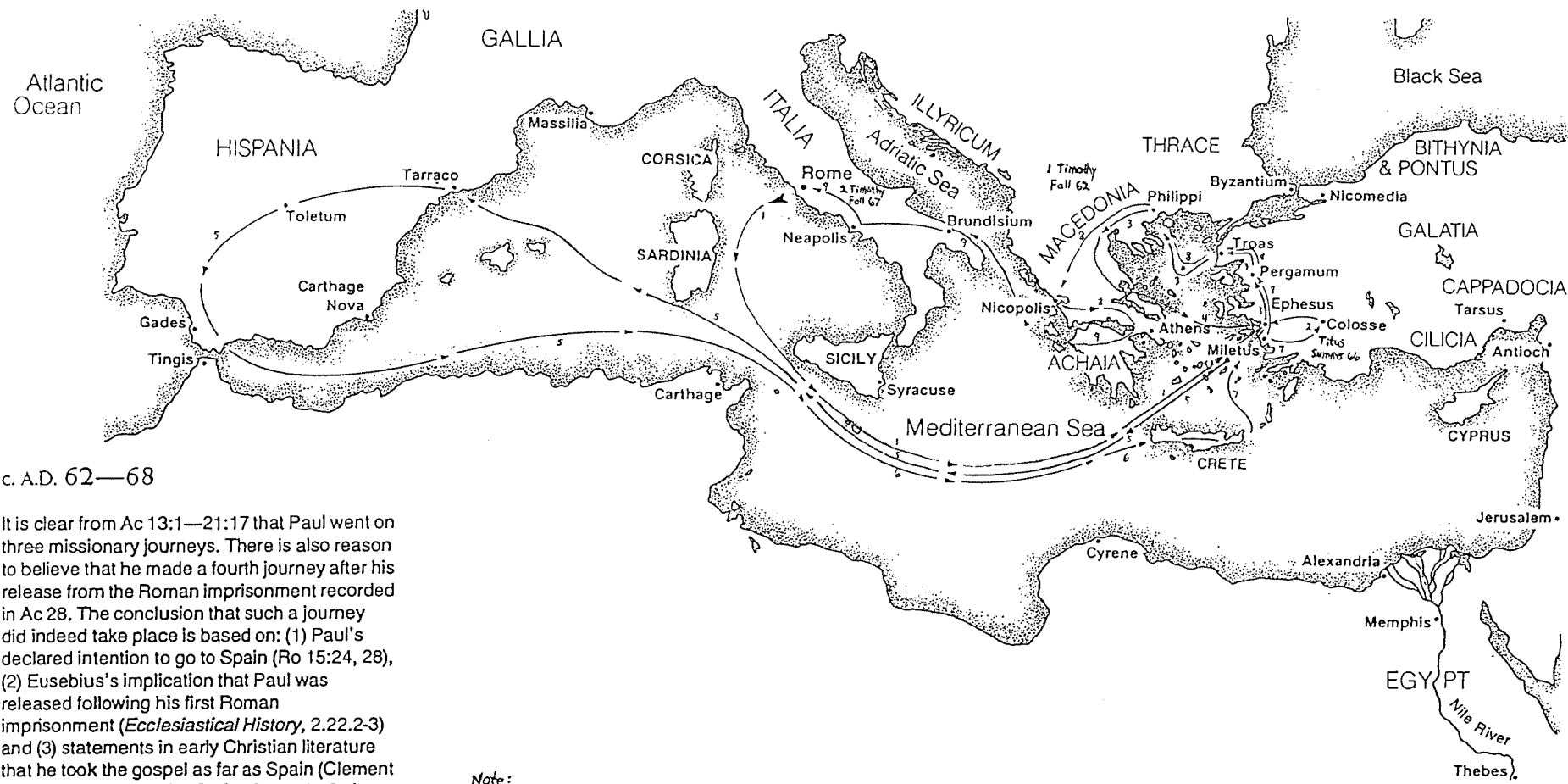
Paul's Third Missionary Journey



Paul's Trials and Imprisonments



Paul's Fourth Missionary Journey

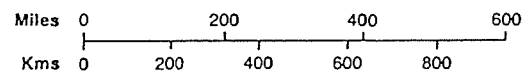


c. A.D. 62—68

It is clear from Ac 13:1—21:17 that Paul went on three missionary journeys. There is also reason to believe that he made a fourth journey after his release from the Roman imprisonment recorded in Ac 28. The conclusion that such a journey did indeed take place is based on: (1) Paul's declared intention to go to Spain (Ro 15:24, 28), (2) Eusebius's implication that Paul was released following his first Roman imprisonment (*Ecclesiastical History*, 2.22.2-3) and (3) statements in early Christian literature that he took the gospel as far as Spain (Clement of Rome, *Epistle to the Corinthians*, ch. 5; *Actus Petri Vercellenses*, chs. 1-3; Muratorian Canon, lines 34-39).

The places Paul may have visited after his release from prison are indicated by statements of intention in his earlier writings and by subsequent mention in the Pastoral Letters.

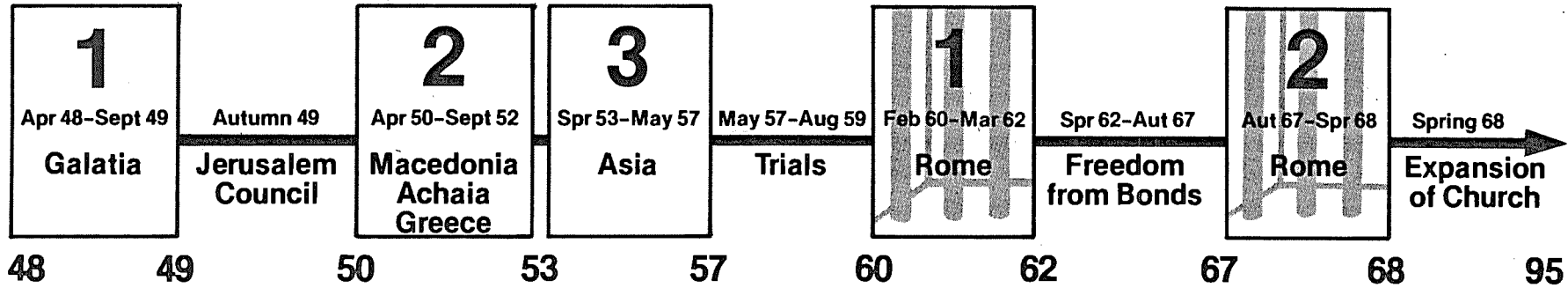
Note:
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Paul's Fourth Missionary Journey
Bible Visual Resource Book, 259 adapted

Walk Thru the Pauline Epistles

“Unto the uttermost part of the earth . . .” (Acts 13-28)
13 14 15 16 18 19 21 22 28



Galatians
Place: Antioch
Date: Autumn 49

1 Thess.
Place: Corinth
Date: Summer 51

1 Corinth.
Place: Ephesus
Date: Spring 56

Ephesians
Place: Rome
Date: Autumn 60

1 Timothy
Place: Macedonia
Date: Autumn 62

2 Timothy
Place: Rome
Date: Autumn 67

2 Thess.
Place: Corinth
Date: Summer 51

2 Corinth.
Place: Macedonia
Date: Sep-Oct 56

Colossians
Place: Rome
Date: Autumn 61

Titus
Place: Asia Minor
Date: Summer 65

Romans
Place: Corinth
Date: Winter 56-57

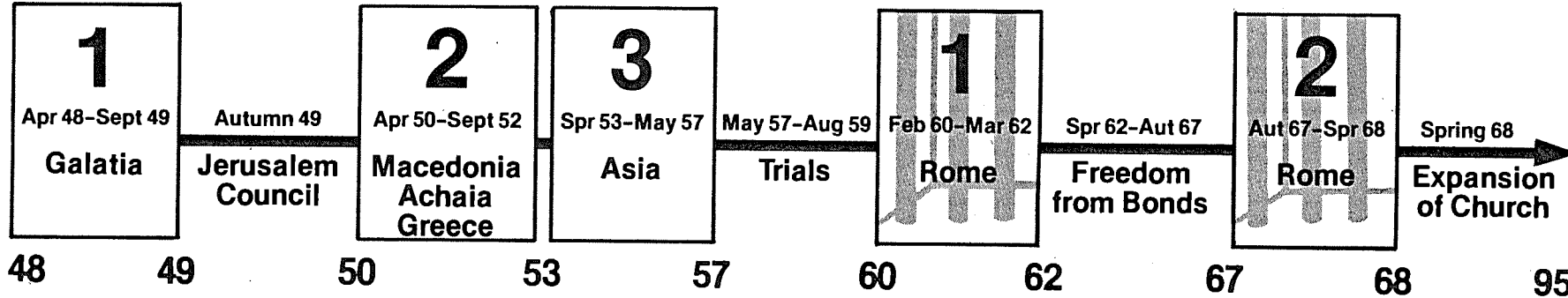
Philemon
Place: Rome
Date: Autumn 61

Philippians
Place: Rome
Date: Spring 62

Walk Thru the General Epistles

“Unto the uttermost part of the earth . . .” (Acts 13-28)

13 14 15 16 18 19 21 22 28



NT Epistle Contrasts

James
Place: Jerusalem?
Date: 45-50

	Pauline	General
<i>Named after</i>	Recipients	Author (except Hebrews)
<i>Authors</i>	1	5
<i>Date</i>	Earlier	Later
<i>Chronology</i>	Most during missionary journeys and Acts	Most after missionary journeys and Acts
<i>Number</i>	13	9
<i>Number of Letters in Theological Categories (cf. p. 24)</i>	Soteriology (2) Ecclesiology (5) Eschatology (2) Christology (4)	Soteriology (2) Ecclesiology (0) Eschatology (4) Christology (1) Missiology (2)

1 Peter
Place: Rome
Date: 64

Hebrews
Place: Unknown
Date: 67

1 John
Place: Ephesus
Date: 85-95

2 Peter
Place: Rome?
Date: 64

Jude
Place: Unknown
Date: 67-68

2 John
Place: Ephesus
Date: 85-95

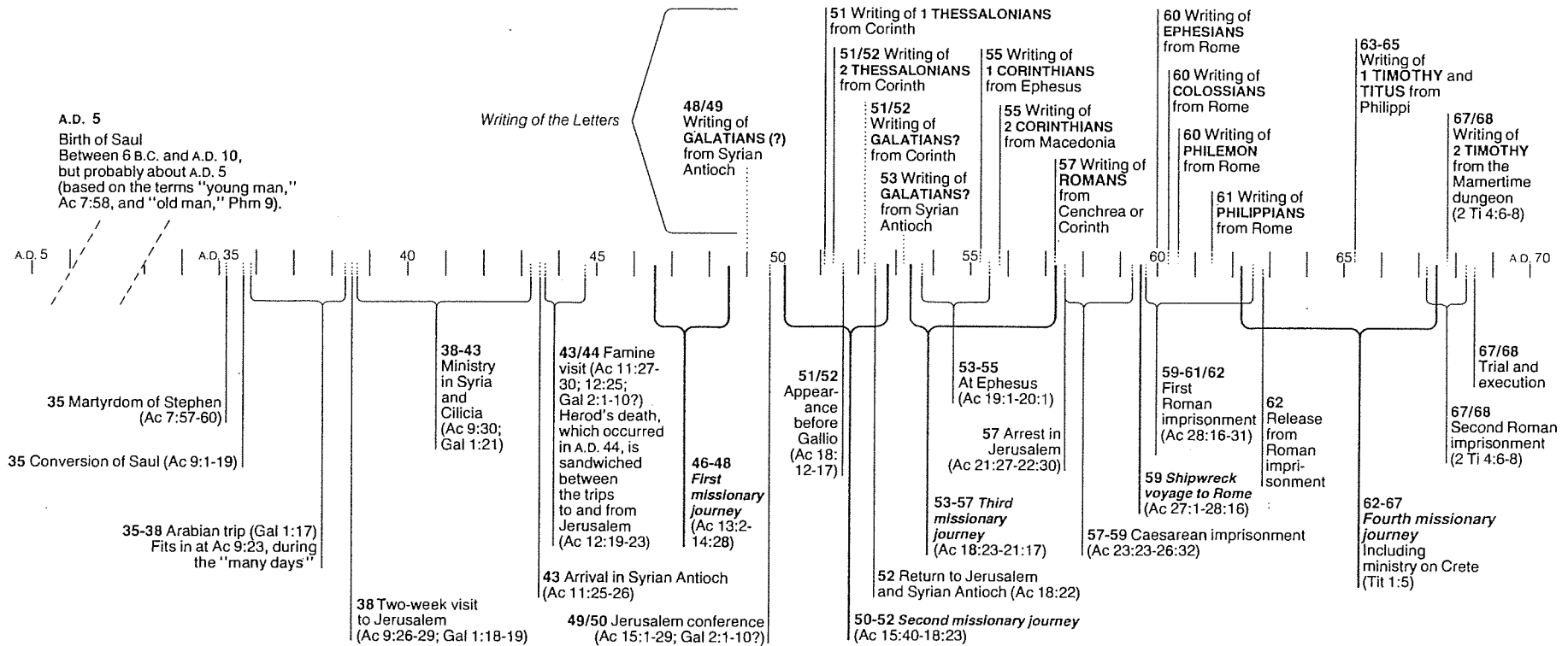
3 John
Place: Ephesus
Date: 85-95

Revelation
Place: Patmos
Date: 95-96

Time Line of Paul's Life
Bible Visual Resource Book, 227

Time Line of Paul's Life

Lines, brackets and dotted lines help show sequence of events, but are not meant to point to precise months or days within a given year, since exact dating is difficult.



Romans

God's Righteousness/Justification by Faith in Christ—Not the Law						
Righteousness Explained					Righteousness Applied	
Theological					Practical	
Chapters 1–11					Chapters 12–16	
Relationship to God					Relationship to Others	
Righteousness Theme	Righteousness Needed	Righteousness Provided	Righteousness Imparted	Righteousness Vindicated	Righteousness Applied	Righteousness Disseminated
Introduction 1:1-17	Condemnation 1:18–3:20	Justification 3:21–5:21	Sanctification 6–8	Election 9–11	Transformation 12:1–15:13	Propagation 15:14–16:27
Sin		Salvation	Set Apart	Sovereignty	Service	
Corinth						
Winter AD 56/57						

Key Word: Righteousness

Key Verse: “For in the gospel a righteousness from God is revealed, a righteousness that is by faith from the first to last, just as it is written, ‘The righteous will live by faith’” (Romans 1:17).

Summary Statement: Paul expounds the *righteousness of God* which requires that justification be only by faith in Christ and not by works of the law in order to solve *conflicts between Jewish and Gentile* believers at Rome before his soon arrival.

Application: Do you experience peace with other believers as fellow recipients of God’s righteousness by faith? Or do you have conflicts with them stemming from pride?

Romans

Introduction

I. **Title:** The Greek title (Πρός Ῥωμαίους *To the Romans*) has been used since its writing.

II. Authorship

A. **External Evidence:** Paul's authorship of Romans has been denied by almost no one.

1. All extant New Testament book lists before AD 200 include Romans among Paul's letters—even that of the early heretic Marcion (AD 140).
2. Pauline authorship was upheld by Clement of Rome (*ca.* AD 95; *1 Clement* 32.2; 35.5; 50.6f.), Ignatius (*ca.* AD 115; *Ephesians* 19.3; etc.), and Polycarp (*ca.* AD 115; *Letter to the Philippians* 3.3; 4.1; 6.2; cf. Grassmick, DTS Class Notes, 2).
3. Nearly all modern radical critics even agree that Paul wrote Romans. The only notable exceptions are the radical 18th-century critics such as Baur.

B. **Internal Evidence:** The vocabulary, style, logic, and theological development of Romans is consistent with all other Pauline writings and therefore has not been challenged (*TTTB*, 372). In fact, the Books of Romans, First and Second Corinthians, and Galatians have been considered the standard by which other books are judged Pauline. The unity of the book, however, has been attacked as many critics have questioned Romans 15–16:

1. Some doubt the authenticity of chapter 15 because a few Latin manuscripts omit 15:1–16:24 and some place the closing doxology (16:25–27) after chapter 14. However, Romans 15 fits logically into the argument of the book and is in all Greek manuscripts.
2. Romans 16 has been doubted even more as Paul greets by name 26 people in a church that he had never visited. However, Paul wrote Colossians, the only other epistle concluding with a similar greeting, also to a church he had never seen! He had ministered with many people at Rome in his journeys (e.g., Aquila and Priscilla; v. 3; cf. Acts 18:19, 26). Perhaps some manuscripts omit chapter 16 because it seemed irrelevant (*TTTB*, 372).

III. Circumstances

A. **Date:** Paul wrote from Corinth on his third missionary journey (see below) where he stayed from November 56 to February 57 (Acts 20:2–3; cf. Hoehner's dissertation). Therefore, the date for Romans can be pinpointed to winter AD 56/57.

B. **Origin/Recipients:** The text clearly identifies the readers as Roman believers (1:7), which included some Jews (2:17; cf. Acts 28:17–28) but mostly Gentiles (11:13, 17–31; 15:14–16; 16:3–16 Greek names). This is understandable as Rome was a Gentile city and Paul was an apostle to the Gentiles (11:13; 15:16). The Roman church likely began from Jews who trusted Christ at Pentecost and then returned to Rome (Acts 2:10). The uniform internal evidence indicates that Paul wrote from Corinth (Grassmick, DTS Class Notes, 7):

1. Paul had just completed the collection for the poor saints at Jerusalem (15:22f.) and was about to return to Jerusalem with the money (15:25; Acts 24:17).
2. Paul's host was Gaius (16:23), who was a Corinthian (1 Cor. 1:14).

3. The deliverer of the letter was likely Phoebe since Paul commends her to the church (16:1-2). Her ministry location was nearby Cenchrea, the eastern port of Corinth.
 4. Romans 1:18-32 describes the immoral city of Corinth better than any city in the Roman Empire. Paul may have looked outside his window as he wrote!
- C. Occasion: Paul had never visited Rome (1:10, 12) but wanted to as he finished sharing Christ in the eastern Roman Empire (15:23). He hoped the church would help him in his future plans to share the gospel in Spain (15:24), so he wrote this letter beforehand to advise them of his plan to deliver the offering from the churches in Macedonia and Achaia to the Jerusalem church, then stop by Rome en route to Spain (15:25-29). Paul made it to Rome, but only as a prisoner after three years and two imprisonments (Acts 21:17–28:29). Tradition records that he later served in Spain (spring 64–spring 66) between his two Roman imprisonments (Feb. 60–Mar. 62 and autumn 67–spring 68). Actually, Paul's purposes in writing were fourfold (Witmer, *BKC*, 2:437):
1. The immediate purpose was to announce his soon visit to solicit prayer and financial support for his preaching in Spain (explained above).
 2. He wanted to build up the Roman believers with his theological foundation in the gospel even as he had done with other Gentile churches (1:15).
 3. He sought to reconcile conflicts between the Jewish and Gentile segments in the church. “The Jew-versus-Gentile issue looms large in this letter. Paul did not take sides, but he carefully set forth both sides of the question. On the one hand he emphasized the historical and chronological priority of the Jews—‘first for the Jew, then for the Gentile’ (Rom. 1:16; cf. 2:9-10). He also stressed the ‘advantage . . . in being a Jew’ (3:1-2; 9:4-5). On the other hand he pointed out that ‘since there is only one God’ (3:30), He is the God of the Gentiles as well as the God of the Jews (3:29). As a result ‘Jews and Gentiles alike are all under sin’ (3:9) and alike are saved by faith in the Lord Jesus Christ...” (Witmer, *BKC*, 2:437; cf. Walter B. Russell III, “An Alternative Suggestion for the Purpose of Romans,” *Bibliotheca Sacra* 145 [April-June 1988]: 174-84).
 4. Most importantly, Paul expounded upon the righteousness of God revealed in the gospel and received by faith (1:17). He affirmed God's goodness (3:4) and wisdom (11:33) and justice (3:26), evident in his defense of God's plan of salvation, which must have as its basis justification by faith since no one can reach the righteousness of God through his own works.

IV. Characteristics

- A. Romans has been called “the most profound book in existence” (poet Samuel Coleridge). It has played a key role in every spiritual awakening in church history—from Augustine (AD 354-430) to the Reformation (16th century) to the present day. This is because it stands as the greatest exposition of the Christian gospel ever written (Grassmick, 1).
- B. Romans quotes the OT (esp. Isa., Ps.) 63 times—almost as much as in all the other Pauline epistles combined (75 quotes in 1 Corinthians to Titus)!
- C. Romans is the most systematic of Paul's epistles. Therefore, it is fitting that it is placed first among his thirteen epistles in the New Testament. The outline of Romans almost exactly conforms to the well-known secular and biblical epistolary format of the first century:
 1. Salutation 1:1-7
 - a. Sender 1:1-6
 - b. Recipient 1:7a
 - c. Greeting 1:7b

- | | |
|-----------------|-------------|
| 2. Thanksgiving | 1:8-17 |
| 3. Body | 1:18–15:13 |
| 4. Conclusion | 15:14–16:27 |
| a. Plans | 15:14-32 |
| b. Peace Wish | 15:33 |
| c. Greetings | 16:1-23 |
| d. Close | 16:25-27 |
- D. The Christian doctrine emphasis shows in its many theological terms: sin, salvation, grace, faith, righteousness, justification, sanctification, redemption, death and resurrection.
- E. Paul's concern for Israel is seen in her present status, her relationship to the Gentiles and her final salvation. He even notes that he would rather go to hell himself instead of his fellow Jews for rejecting the Messiah (9:1-2).

Argument

Paul wrote Rome for a variety of reasons (see "Occasion" above), but his chief aim declared at the beginning of the letter is to explain the righteousness of God revealed in the gospel and received by faith (1:17). Because of the mixed Jew-Gentile readership at Rome and the problems this posed, Paul argues in chapters 1-11 for justification by faith and not by the works of the law:

1. This is evident beginning in his introduction, which establishes his authority as God's minister to the Gentiles and previews the content of the letter with the theme of the righteousness of God that requires justification by faith alone (1:1-17).
2. The righteousness of God is shown as *needed* because of God's condemnation of all mankind as sinners (1:18–3:20).
3. This condemnation proves that justification has to be through faith because of sin (3:21–5:21), the basis of this faith being the death of Christ that God has *provided* for us.
4. Paul then moves to sanctification, the natural result of justification. He states that God's righteousness *imparted* in sanctification identifies believers with Christ, frees them from the law, and conforms them to Christ since the law was powerless against sin in contrast to the empowering of the Spirit, which eventually will lead to glorification (chs. 6–8).
5. His last doctrinal section relates to the election of Israel, a sovereign choice where God's righteousness is *proved* in that He has and will fulfill His promises to the nation even though at present Israel does not believe (chs. 9–11). Israel's rejection allows the full measure of the Gentiles to come into His family until the nation will believe in the future.

At Romans 12, Paul begins the letter's practical portion. Here the theology of justification by faith resulting from God's righteousness is *applied* in a life of transformation (12:1–15:13). This includes relationships with other believers, unbelievers, governing authorities, and weaker conscience Christians, all of whom should show selfless love since believers have received this love themselves totally by grace.

Paul's concluding remarks include his need for financial assistance so God's righteousness can be *disseminated* through propagation to reach more Gentiles in Spain, personal greetings, and praise for God's plan of salvation for both Jews and Gentiles (15:14–16:27).

Throughout the book Paul addresses Jews and Gentiles in the church as if he knew of potential conflicts between the two groups. They should treat one another with humility (11:17-24) and respect over differing issues of conscience (14:1–15:13) since they are equally condemned by sin (1:18–3:20) and now equal in Christ (10:12).

Synthesis

God's *righteousness/justification* by faith in Christ—not the law

1:1-17	Theme—Righteousness
1:1-7	Salutation
1:8-15	Intent
1:16-17	Righteousness by faith
1:18–3:20	Needed—Condemnation
1:18-32	for Gentiles
2:1–3:8	for Jews
3:9-20	for all
3:21–5:21	Provided—Justification
3:21-31	How? Faith
4	Who? Abraham/David
5:1-11	Result? Assurance
5:12-21	Basis? Imputation
6–8	Imparted—Sanctification
6	New Basis—identification
7	New Relationship—freedom from the law
8	New Power—Spirit
9–11	Proved—Election (of Israel)
9:1-29	<u>Election</u> in grace
9:1-5	Privileges
9:6-18	Choice illustrated
9:6-9	Isaac over Ishmael
9:10-13	Jacob over Esau
9:14-18	Pharaoh
9:19-29	God's mercy
9:30–10:21	<u>Rejection</u> in works
9:30–10:4	Stumbled over Christ via works
10:5-15	God's offer
10:16-21	Israel's rejection
11	<u>Restoration</u> —rejected temporarily/partially
11:1-10	Remnant
11:11-24	Gentiles engrafting (for salvation & to make Israel jealous)
11:25-32	Future salvation
11:33-36	God's glory and praise
12:1–15:13	Applied—Transformation
12:1-2	Ourselves
12:3-21	Church
12:3-8	Humility in ministry
12:9-21	Love in social dimensions
13:1-7	Government submission
13:8-14	Love in light of future accounting
14:1–15:13	Doubtful things
14:1-13a	“Weak, don't judge the strong”
14:13b-23	“Strong, don't offend the weak”
15:1-13	Imitate Christ
15:14–16:27	Disseminated—Propagation
15:14-33	Propagation Example = Paul
16:1-24	Propagation Tips
16:1-16	Commend Others
16:17-20	Work for Unity
16:21-24	Fellowship Between Churches
16:25-27	Doxology

Outline

Summary Statement for the Book

Paul expounds the *righteousness of God* which requires that justification be only by faith in Christ and not by works of the law to solve *conflicts between Jewish and Gentile* believers at Rome before his soon arrival.

- I. (1:1-17) Paul establishes rapport and identifies himself as God's approved servant who will expound God's righteousness requiring justification by faith to provide the general direction of his letter before giving the details.
 - A. (1:1-7) Paul introduces himself as a servant of God called to preach the gospel to the Gentiles as an indication of God's approval of the message in the letter then greets the believers at Rome and pronounces a blessing in the standard epistolary style of his day.
 1. (1:1-6) Paul identifies himself as an author whom God set apart to share with Gentiles the gospel that involves the whole Trinity—the Father sent the Son to die and resurrect through the power of the Spirit.
 2. (1:7a) Paul reminds the Christian readers in Rome upfront that God's love for them is to result in their living a set apart lifestyle.
 3. (1:7b) Paul's greeting wishes both grace and peace on his readers to introduce these key themes that he will address later in the letter.
 - B. (1:8-15) Paul establishes rapport with his readers by expressing his thankfulness to God for them and his desire to hopefully see them after having tried so many times.
 1. (1:8) Paul thanks God that the church's faith is talked about throughout the Empire.
 2. (1:9-14) He then prays that he might finally visit the Romans personally for a spiritual ministry to strengthen believers and lead some Romans to Christ since his ministry is to the Gentiles.
 - C. (1:16-17) Paul declares the theme of his letter as God's righteousness that requires that justification be only by faith in Christ and not by works of the law in order to orient both Jew and Gentile readers to the general content of the letter before he gives the details.
 1. (1:16) The reason Paul is not ashamed of the gospel is because it alone works as the only solution to man's condemnation, whether Jew or Gentile.
 2. (1:17) The gospel reveals God's righteousness because it shows us that we can receive His righteousness only by trusting God for it [not by obeying the law], just like Habakkuk 2:4 acknowledged.
- II. (1:18–3:20) God's righteousness is *needed* due to the condemnation of all mankind for sin to prove that justification for both Jew and Gentile can only come by faith.
 - A. (1:18-32) Gentiles need to be justified by faith since they condemn themselves by their suppression of their knowledge of God received from nature and their conscience, resulting in a sinful lifestyle in contrast to the righteousness of God.
 1. (1:18-20) Gentiles presently experience God's anger against their sin because they suppress their knowledge of God seen in creation.

- a) (1:18a) The *reality* of God's wrath is that Gentiles are now being judged for their godlessness and wickedness.
 - b) (1:18b-20a) The *reason* God judges them is because they suppress the truth of God's omnipotence and monotheism (divine nature) that they know from creation and conscience.
 - c) (1:20b) The *result* of this rejection is that Gentiles stand before God guilty without a valid reason for rejecting him.
2. (1:21-32) Gentile rejection of their innate knowledge of God leads them into a downward spiral of sin and judgment.
- a) (1:21-23) Acting against their conscience leads Gentiles to ignore God by worshipping idols.
 - b) (1:24-25) Idolatry moves God to give them over to degrading sexual sin and further idolatry.
 - c) (1:26-27) Idolatry and immorality moves God to give them over to homosexuality and its penalties.

* The average life expectancy for a homosexual male in America is 42 years old—half the lifespan of heterosexual men who typically live to about 82 years old!
 - d) (1:28-32) Homosexuality moves God to give them over to many more degraded practices, yet despite the death penalty these people even approve of others also bound by their sin.
- B. (2:1-16) Self-righteous people need to be justified by faith since they condemn themselves by their lack of truth and works in contrast to the righteousness of God revealed in their consciences.
1. (2:1-4) One who arrogantly judges others condemns himself because he commits the same sins instead of escaping God's judgment through repentance.
 2. (2:5-11) Self-seeking people who neglect to show good to others store up wrath against themselves since the degree of their punishment depends upon their works before an impartial God.
 3. (2:12-16) Self-righteous people will be judged by their consciences since they sin and do good works apart from any knowledge of the Mosaic law.
- C. (2:17–3:8) Jews need to be justified by faith since they condemn themselves by their prejudice and disobedience to the law in contrast to the righteousness of God, especially since they had the Word of God before the Gentiles.
1. (2:17-24) A Jew who receives high standards from the law must make sure he doesn't hypocritically look down on others while he himself also steals, commits adultery, is idolatrous or dishonors God's name before Gentiles for breaking the Mosaic law.
 2. (2:25-29) Circumcision is valuable only if it is backed up with obedience to the law.

- a) (2:25-27) An uncircumcised Gentile who otherwise keeps the law is better than a circumcised Jew who otherwise neglects it.
 - b) (2:28-29) God approves of heart circumcision by the Spirit more than outward circumcision by the hands.
3. (3:1-8) Although Jews have the advantage of the Word of God, their disobedience to it never nullifies God’s faithfulness (but only brings out His righteousness) since their disobedience is their own fault—not God’s.
- D. (3:9-20) All mankind needs to be justified by faith since all are condemned by their sin in contrast to the righteousness of God—a “bad news” premise which Paul establishes before his readers can understand the “good news” of justification in the next section.
- 1. (3:9-18) All people—Jew and Gentile alike—show they are under sin in their actions.
 - a) (3:9) Paul includes himself and the readers among those under God’s judgment since all Jews and Gentiles sin.
 - b) (3:10-18) Many passages in Psalms and Isaiah teach the sinfulness of all men.
 - (1) (3:10-12) Not one person is righteous, understands or seeks God, or does good (Psalms 14:1-3; 53:1-3; Eccles. 7:20).
 - (2) (3:13-17) Every part of our bodies sins—from our tongues (Pss. 5:9; 140:3; 10:7) to our feet (Isa. 59:7-8).
 - (3) (3:18) No one truly fears God (Ps. 36:1).
 - 2. (3:19-20) The Mosaic law reveals that we all sin and must account to God so the righteousness we need before God will not come from obeying the law.

Condemned Group	Benefits Received	Reason Condemned	Degree of Judgment
Gentiles (1:18-32)	Creation (1:18-20)	Rejection of the light they have (1:21-22)	Great (1:20b)
Self-Righteous People (2:1-16)	Conscience (2:14-15)	Refusal to obey conscience (2:1)	Greater (2:4)
Jews (2:17-3:8)	Law (2:17-20; 3:2)	Hypocrisy (2:21-24)	Greatest (2:24)
All Humanity (3:9-20)	Creation and/or Conscience and/or law	Lack of understanding and turning away (3:11-18)	—

The implied question then is, “If we all have sinned and can’t become righteous even by obeying the very Mosaic law that God gave the Jews, how then can we become righteous before this holy God?” Paul says, “I’m glad you asked!” as he intends to answer this question in the next section of his letter...

III. (3:21–5:21) God's righteousness *provided* in the justification of all who trust Christ proves that neither Jews nor Gentiles have any advantage since God Himself provides for sin.

- A. (3:21-31) God's righteousness is provided through justification by *faith* and not by works of the law, which gives both Jews and Gentiles equal opportunity for salvation.
1. (3:21-26) Since righteousness can't be earned, it must be *received* by faith in Christ, resulting in God showing His justice in justification, redemption, and propitiation.
 2. (3:27-31) No saved person can boast since faith rather than law adherence saves all.
- B. (Ch. 4) God's righteousness provided by faith is *illustrated* in the life of Abraham, who was justified by faith in God's promise—not by works, rites, or the law—to show that justification by faith is not a new means of salvation.
1. (4:1-3) Abraham wasn't declared righteous (justified) by works but by simple belief.
 2. (4:4-8) David also spoke of faith that brings righteousness apart from works when he praised God's forgiveness by faith in Psalm 32.
 3. (4:9-12) Abraham was declared righteous while *uncircumcised* and thus became the "father" of both the uncircumcised and circumcised since he received circumcision later.
 4. (4:13-15) Abraham received by faith God's promise that he would bless the nations (Gen. 12:1-3)—not by the law since the law brings wrath, not righteousness.
 5. (4:16-25) Abraham serves as an example of salvation by faith in his simple trust that Sarah would have a child so Jews and Gentiles alike can be saved by grace in their trust that God raised Jesus from the dead for our own justification.
- C. (5:1-11) God's righteousness provides the believer *assurance* of his relationship with God since his reconciliation with God is dependent upon the work of Christ, not his own works, which provides the benefits of peace, joy, reconciliation, and salvation.
1. (5:1-2) Justification by faith brings *peace* with God.
 2. (5:3-5) Justification by faith brings *joy* in all circumstances.
 3. (5:6-8) Justification by faith brings *reconciliation* despite formerly being God's enemies.
 4. (5:9-11) Justification by Christ's blood brings *salvation* from God's wrath.
- D. (5:12-21) God's righteousness *imputed* to believers through Christ's atoning work is contrasted with Adam's sinfulness imputed to all in his sin to show that Christ's death is the basis for the universal offer of justification by faith.
1. (5:12-14) Adam's sin brought death to the whole world since all after him also sinned before the law was given.
 2. (5:15-17) As Adam's trespass imputed sin and death to all, so Christ's righteousness imputed grace to all who believe.

3. (5:18-19) As Adam’s sin brought condemnation to all that became sinners, so Christ’s righteousness brings justification for all believers who become righteous.
4. (5:20-21) Although the law revealed sin and reigned over it, God’s grace forgave sin and reigns through righteousness to bring eternal life through Christ.

Righteousness Imparted in Sanctification (Romans 6–8)

How does the blood of Christ apply to us?



What God Has Done About Sin (Romans 6)

He gave us...	Text	Principles	Importance
New Life	6:2, 3 6:4 6:6	<ul style="list-style-type: none"> • Sin's power is broken. • Sin-loving nature is buried. • Sin no longer controls you. 	Be certain that sin's power is broken.
New Nature	6:5 6:11	<ul style="list-style-type: none"> • Now you share his new life. • Look at your old self as dead and new self as alive to God. 	Be unresponsive to the old power & alive to the new.
New Freedom	6:12 6:13 6:14 6:16	<ul style="list-style-type: none"> • Do not let sin control you. • Give yourselves fully to God. • You are free. • You choose your own master. 	Commit yourself to obey Christ in perfect freedom.

IV. (Chaps. 6–8) God's righteousness *imparted* in sanctification identifies believers with Christ, frees from the law, and conforms to Christ—the law's impotence verses the Spirit's power against legalism and indulgence.

- A. (Ch. 6) The believer's *positional identification with Christ* is revealed as the new basis for sanctification practically, meaning that Christians are delivered from sin to manifest God's righteousness, to encourage Jews to avoid legalism and Gentiles to avoid indulgence.
1. (6:1-10) A believer's *positional freedom* from the power of sin comes from knowing that God has once-and-for-all identified him with Christ in spiritual baptism in his death and resurrection, resulting in the Christian being dead to sin's power.
 2. (6:11-14) A believer's *practical freedom* from the power of sin occurs as he continually yields himself by faith to Christ as his new master.
 3. (6:15-23) Each believer must *choose righteousness* with the realization that sin is now his old master with no more claims on him.

What kinds of rituals and beliefs do Christians sometimes trust for sanctification instead of their vital experience with Christ?

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- B. (Ch. 7) The believer's *freedom from the law* results from the death of Christ, yet while the law is holy, even the Christian still sins because of his sinful heart thus revealing his need for sanctification since the law cannot deliver from sin.
1. (7:1-6) Through the death of Christ, believers have died to the Mosaic covenant (law), so they are released from obeying it just as a widow is free from being bound to her husband in the marriage covenant.
 2. (7:7-12) The law is not evil since it shows the presence of sin, but even as a Christian I am evil instead.
 3. (7:13-25) Sin, not the law, is the cause of death (v. 13), so the only way a believer can be free from sin is not by self-effort but by trusting Christ's victory over death on the cross.

In what ways do believers today still try to live by the Mosaic law?

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Whether Paul describes his past or present in 7:7-25 is debated...

Pre-Conversion Support	Post-Conversion Support
<ul style="list-style-type: none"> • How can a believer say, “I am a slave to sin” (7:14)? This is contrary to believers being “set free from sin and become slaves to God” (6:2) and “should no longer be slaves to sin” (6:6). • “Being in the flesh/being in sinful nature” does not mean physical passion, but a way of life (7:5ff.) • The structure of 7:7-25 interprets 7:5 (pre-conversion) while 8:1-17 interprets 7:6 (post-conversion) 	<ul style="list-style-type: none"> • Believers also sin since Paul says: “Do not let sin reign in your mortal body so that you obey its evil desire” (6:12) • Paul describes his pre-conversion life as free from struggle (Gal. 1:14; Phil. 3:5-6) • Paul uses present tense (7:14-25) • Rom. 6-8 describe sanctification (post-conversion context) • Christians still struggle with sin • The non-Christian cannot be described as having a sinful nature and a slave to God’s law (7:25)

- C. (Ch. 8) The believer's *power in sanctification through the Holy Spirit* provides victory over his sinful heart that the law could never do so that he has assurance to reach his goal—conformance to the perfect Christ in glorification despite the present sufferings.
1. (8:1-13) *Victory* over sin comes from the Spirit of life, who is the Christian’s new power source for living.
 2. (8:14-27) *Adoption* into God’s family as sons comes from the Spirit as the Christian’s new power source for living.
 3. (8:28-39) *Assurance* of salvation results from the Spirit as the Christian’s new power source for living.

Romans 8 supports our assurance of salvation in many ways:

- We are not condemned (8:1)
- Our position is set free from the law of sin and death (8:2)
- We possess the Spirit of Christ (8:9)
- The Spirit will give us glorified bodies (8:11)
- The Spirit testifies to our human spirit that we are God’s children (8:16)
- We are adopted into God’s family (8:14, 16, 17, 21, 23)
- Our bodies will definitely receive final redemption (8:23)
- We have hope that will be fulfilled (8:24-25)
- We will be conformed to Christ’s likeness (8:29)
- All who are predestined will eventually be glorified (8:30)
- Nothing can separate us from God’s love (8:35-39)
- We are already more than conquerors over sin (8:37)

VIII. (Chaps. 9–11) God's righteousness proved in His election of Israel, who rejected Christ for works and is now partially and temporarily rejected, provides Gentile salvation to warn the Gentiles of pride and shows God's faithfulness to His covenant nation Israel.

A. (9:1-29) God's righteousness is revealed in His sovereign past choice of Israel so that Israel's failure is not due to God's unfaithfulness.

1. (9:1-5) Paul grieves that Israel has rejected Christ even though God elected Israel to receive the privileges of adoption, glory, covenants, law, temple worship, promises, and ancestry to Christ, thus showing that God is not at fault for Israel's unbelief.
2. (9:6-18) God's choice of Israel is illustrated with three Old Testament examples of election to affirm that His sovereign choice by grace is not something new and that Israel's failure is not due to God's unfaithfulness.
 - a) (9:6-9) Isaac's election over Ishmael showed that being physical descendants of Abraham is insufficient for salvation since one must participate in God's promise by faith to inherit Israel's blessings.
 - b) (9:10-13) Jacob's election over Esau showed that God can choose the younger son for blessing rather than the older to serve His sovereign purpose apart from human tradition or merit.
 - c) (9:14-18) Pharaoh's hardening by God's choice showed that God can elect to show mercy on whoever He wishes and harden whom He wishes.
3. (9:19-29) God proves that He is not unjust in electing some for salvation by showing mercy even in judgment through saving Gentiles and preserving a believing Jewish remnant.

* Israel is called God's people in Hosea 1:10; 2:23. However, even though Romans 9:25-26 applies these Hosea texts to the Church also as God's people, this still does not annul God's promise to the nation. See W. Edward Glenny, "The 'People of God' in Romans 9:25-26," *Bibliotheca Sacra* 152 (January-March 1995): 42-59.

B. (9:30–10:21) God's righteousness is revealed in Israel's present trust in her own works and rejection of His offer of righteousness through faith in Christ even though this message has been preached throughout the world to Gentiles (shows man's responsibility).

1. (9:30–10:4) Israel misses out on God's righteousness because Jews unsuccessfully seek salvation by works while Gentiles successfully find salvation by faith in Christ.
2. (10:5-15) God's offer of salvation by faith in Christ (rather than 100% obedience to the law) is still offered to Israel and all men.
3. (10:16-21) Israel rejects righteousness by faith not because of either lack of hearing or understanding the gospel of Christ, but because of the nation's obstinate disobedience in fulfillment of OT prophecies.

C. (Ch. 11) God's righteousness will be revealed in Israel's future since He rejected her only partially (a remnant is being saved) and temporarily (until she believes at Christ's return) in faithfulness to His covenant, providing Gentile salvation of which they should not be proud.

1. (11:1-10) God has not rejected His people whom he foreknew (11:2a) because a remnant is now being saved.
2. (11:11-24) The present rejection of Israel is not irreversible but has the greater purpose of enabling Gentile engrafting into the Abrahamic covenant promises for salvation to provoke Israel to accept it and be restored as His future channel of blessing to the world.

*See the study at the end of the Romans notes on the wild and cultivated trees (p. 155q).

3. (11:25-32) God has not permanently rejected His people as future salvation will come to Israel as a whole when the nation repents after all elect Gentiles have repented at the return of Christ to Jerusalem (11:26).
4. (11:33-36) God is due all glory and praise for his incomparable wisdom and knowledge in this plan to ultimately fulfill the Abrahamic Covenant to Israel.

Summary of Romans 9–11

9:1-29	9:30-10:21	11:1-36
Israel's past	Israel's present	Israel's future
God elected Israel	Israel rejects God	God will reject Israel only partially and temporarily
Israel's failure is not due to God's unfaithfulness	Israel's failure is due to rejecting her Messiah	Israel's failure will be neither total in scope nor final
A Jewish remnant has been preserved by God	But this Jewish remnant resists Him now	Yet this remnant will grow into an entire believing nation
Gentiles have also become elect of God in Christ	Gentiles are now becoming saved by faith in Christ	Gentiles should not be proud over blessings that Jews reject
Divine side	Human side	Divine results
God's election	Man's responsibility	God's mercy
Human unbelief cannot eradicate God's promises because they are based on the principle of sovereign election	However, God's election in sovereign grace to fulfill His Word does not eradicate human responsibility for unbelief	Ultimately, God's election will be justified in the salvation of the Jewish nation alive when Christ returns

VI. (12:1–15:13) Paul declares God's righteousness *applied* in transformed living with other believers, nonbelievers, government, and weaker conscience Christians to bring to bear the truths of justification in chapters 1–11.

- A. (12:1-2) Since God has demonstrated such abundant mercy, the believer's natural response is total dedication to do His will rather than conform to the world's pattern, this dedication being the key to the transformed lifestyle explained in 12:3–15:13.
- B. (12:3-21) God's righteousness at work in a transformed life produces humility in the use of one's spiritual gifts and love demonstrated in difficult social relationships in order to help the Roman believers win watching unbelievers to Christ through loving actions.

Categories of Spiritual Gifts (1 Peter 4:11; cf. Rom. 12:6-8)

Speaking	Serving
Teaching*	Administering*
Evangelism	Faith
Pastor-Teacher	Giving*
Encouraging*	Service*
	Mercy*

* Six of these nine gifts are listed in Romans 12:6-8.

- C. (13:1-7) God's righteousness at work in a transformed life produces submission to governing authorities to escape punishment and witness positively for Christ in order to help the Roman believers win their civil persecutors to Christ through loving actions.

ARE YOU SUBMISSIVE?

Please rate yourself on the following scale:

0	1	2	3	4	5
Never (or only once)	Very Rarely (hardly ever)	Seldom (infrequently)	Sometimes (occasionally)	Usually (often)	Always (or almost always)

1. _____ I have a problem with *complaining* (especially about the government)
2. _____ I feel the need to be the one in *control*
3. _____ I struggle with admitting my *faults*
4. _____ People call me *stubborn*
5. _____ I rationalize: (a) *driving* over the speed limit (if you drive), or (b) disobeying *pedestrian* laws (e.g. jaywalking—if you do not drive). If you do both then pick where you are worst!

_____ Total

Scale: 0 (Jesus, why are you taking this?), 1-5 (you must be my wife Susan ☹), 6-10 (could you please teach today's class?), 11-19 (you need this class session), 20-25 (please see me after class for counseling referrals)

- D. (13:8-14) God's righteousness at work in a transformed life produces love for other believers in light of the fact that all will soon give an account before God.

- E. (14:1–15:13) God's righteousness at work in a transformed life creates sensitivity over the consciences of oneself and others in the church, instructing Gentile believers to change habits offending Jewish brothers and instructing Jewish believers to follow their conscience.

Two Conflicting Groups at Rome

<i>Weak</i>	<i>Strong</i>
Jewish minority	Gentile majority
Conscience easily offended	Not easily offended
Narrow, more closed perspective	Broad, more open perspective
Vegetarian (14:2b)	Eats all meats freely (14:2a)
Sabbath worship (14:5a)	Worships any day (14:5b)
Less mature (most of the time)	More mature
Strong convictions in above areas	Ambivalent convictions in above areas
Commanded not to violate own conscience (14:5b, 23)	Commanded not to hurt weaker brother's conscience (14:1, 15, 20, 21; 15:1)

Principles for Both:

1. Be convinced of your own convictions (14:5b)
2. Accept one another's beliefs instead of being critical or judgmental (14:13; 15:7)
3. Work towards peace, mutual edification, and unity (14:19; 15:5)
4. Remember that each of us is individually accountable to God (14:12).
5. Keep your personal convictions in gray areas private (14:22a)
6. Since Christianity has no food laws (14:6), work for righteousness, peace and joy (14:17)
7. Do everything for God's glory (15:6)
8. Teach one another (15:14)

VII. (15:14–16:27) Paul declares God's righteousness is *disseminated* in propagation of the gospel by raising support to reach more Gentiles in Spain, personal greetings, and praise for God's plan of salvation for both Jews and Gentiles.

- A. (15:14-33) Paul sets the example how to propagate God's righteousness by requesting the church's support in his ministry to the Gentiles in Spain since he plans on evangelizing there following a visit to Rome and will need help from the Roman believers.
- B. (16:1-24) Paul sets the example how to propagate God's righteousness by showing how to relate to others in the body of Christ.
1. (16:1-16) *Commending co-laborers* in the dissemination of the righteousness of God should be a priority for Christian leaders.
 - a. (16:1-2) Paul commends Phoebe (the probable carrier of the epistle) to the church so that the believers in Rome might assist her in return for her service to others and Paul.
 - b. (16:3-16) Paul commends twenty-six church members in Rome whom he had met in his travels but now lived in the capital city as evidence of his deep concern for the saints.
 2. (16:17-20) *Working for unity* by watching out for and avoiding divisive persons will also enable the righteousness of God to spread.
 3. (16:21-24) *Fellowship between churches* is shown as an important priority to propagate God's righteousness by Paul's sending greetings from those with him in Corinth.
- C. (16:25-27) Paul's concluding doxology praises God for revealing His eternal plan to save both Jews and Gentiles as a final encouragement to both groups of believers at Rome that their presence in the church brings glory to God.

The “New Perspective” on Paul’s View of Justification

Simon Gathercole, “What Did Paul Really Mean?” *Christianity Today* (Aug 2007): 22-28 (1 of 7)

Since 1977 some noted New Testament scholars have written extensively on the subject of Paul’s view of justification. In their attempt to see this from the viewpoint of the Jew-Gentile controversies of the first century AD, they have determined that the church has not accurately seen justification. Their viewpoint has been called “The New Perspective” since it presents ideas not previously articulated in the church. The following chart is an attempt to summarize how such scholars differ from the traditional view held since the Reformation of the 1500s. The full explanation can be found in the following six-page article by Simon Gathercole.

Issue	Reformation	New Perspective
Justification by faith	Overall doctrine for all	Particular to Jewish context
Works of the law	Acts of human righteousness that gain credit with God	Elements of Jewish law (Sabbath, circumcision, food) that emphasize Jewish privilege
Nature of these works	Legalistic self-righteousness in general	Badges of identify for the Jews specifically
What Judaism taught	Salvation by works	Salvation by grace
Faith	Trust in God's mercy alone —not human merit	A badge or identity marker to be worn by both Jew and Gentile
Paul's Warning	Don't trust any kind of human merit, Jewish or otherwise	Don't trust Jewish exclusivist national righteousness
Application to Gentiles	Gentiles need to trust Christ alone, not any other works	Gentiles need to trust Christ alone, not become Jews
Adherents	Theodore Beza, Martin Luther, John Calvin, Peter Suhlmacher & Don Hagner, John Stott, D. A. Carson, Peter T. O'Brien, & Mark A. Seifred; Stephen Westerholm; Douglas J. Moo; Thomas R. Schreiner	James D. G. Dunn, N. T. Wright, E. P. Sanders

The “New Perspective” on Paul’s View of Justification

Simon Gathercole, “What Did Paul Really Mean?” *Christianity Today* (Aug 2007): 22-28 (2 of 7)

What Did Paul Really Mean?

by Simon Gathercole

‘New perspective’ scholars argue that we need, well, a new perspective on justification by faith.

Pick up any recent Bible commentary or theology textbook, and you will read about something called the “new perspective on Paul.” Seminaries have buzzed for decades about how they might apply to Paul the new light shed on Judaism. Some advocates of the new perspective conclude that the Reformers have led Protestants to misunderstand the all-important doctrine of justification.

As a result, the new perspective has stirred more than a little controversy. Ligon Duncan, former moderator of the Presbyterian Church in America (PCA), said new perspective theology “undercuts the certainty of believers regarding the substance of the gospel message.” In June, the PCA General Assembly said advocates of the new perspective should report themselves to presbytery courts, because their teaching does not accord with the Westminster Standards.

Leading new perspective theologian N. T. Wright has repeatedly responded to his critics. Talking in 2004 with James D. G. Dunn, who named the new perspective, Wright faulted his critics for producing websites that “are extremely rude about the two people sitting on this platform tonight for having sold Paul down the river and given up the genuine Reformed doctrine of justification by faith.”

So is this merely a squabble among Reformed theologians? Certainly not—some new perspective scholars also teach that Martin Luther’s preoccupation with the Roman Catholic Church has led all Protestants astray. Do we now need to reframe our preaching and teaching to be truly biblical? British scholar Simon Gathercole takes on that question in this article. —CT Editors

FOR NEARLY 30 YEARS, a number of theologians have argued for a “new perspective” on the apostle Paul and his doctrine of justification. Advocates of this approach believe that many cherished concerns of the Protestant Reformation were either wrong or ill-directed. Those concerns include justification, which Martin Luther described as nothing less than the “key article of Christian doctrine.” Yet some evangelicals have found in the writing of new perspective theologians—particularly James D. G. Dunn and

The “New Perspective” on Paul’s View of Justification

Simon Gathercole, “What Did Paul Really Mean?” *Christianity Today* (Aug 2007): 22-28 (3 of 7)

N. T. Wright—a key to unlocking Paul’s original intent. So what’s all the fuss about?

WHAT’S SO NEW ABOUT PAUL?

One point that needs to be clear at the outset is that the new perspective on Paul is not really what it might sound like. For one thing, no secret society meets to promote this new school of thought. Advocates do not even offer a united front: Scholars generally associated with the new perspective argue with each other just as much as traditionalists do. The new perspective is, rather, a convenient umbrella for a current trend in Pauline scholarship with quite a limited agenda.

This leads to a second point. The new perspective does not propose to reevaluate all of Paul’s thought. It says nothing new, for example, about the person of Christ, the Holy Spirit, or the Christian life. It is focused narrowly on what Paul says about justification, and even more specifically on what Paul opposes when he talks about justification by faith. In particular, the new perspective investigates the problem Paul has with “works” or “works of the law.”

The difference between old and new perspectives can be summed up briefly. In the old perspective, works of the law are human acts of righteousness performed in order to gain credit before God. In the new perspective, works of the law are elements of Jewish law that accentuate Jewish privilege and mark out Israel from other nations.

Two vital ingredients go into the new

perspective. The first is actually more a new perspective on Judaism than on Paul. It reacts against the traditional idea that Jews in Paul’s day believed they could accumulate merit before God by their deeds. In place of seeing Paul’s contemporaries as legalistic, the new perspective



says the concern in early Judaism was to maintain the identity of the Jewish nation, especially through observing the Sabbath, circumcising their newborns, and eating kosher. These boundary markers or badges of identity for the Jewish nation distinguished them as belonging to God’s covenant people.

Second, this understanding of first-century Judaism is then applied to Paul. According to the new perspective, Paul is only focusing on these aspects of Jewish life (Sabbath, circumcision, food laws) when he mentions “works of the law.” His

problem isn’t legalistic self-righteousness in general. Rather, for Jews these works of the law highlighted God’s election of the Jewish nation, excluding Gentiles. Called by God to reach the Gentiles, Paul recognizes that Jews wrongly restricted God’s covenant to themselves.

Paul extends these insights to church relations. Just as Jews wrongly restricted God’s covenant, so also Jewish Christians wrongly insisted that Gentile Christians needed to observe the law to be full-fledged disciples. This led to the challenge that Paul issued to Peter at Antioch (Gal. 2:11-14). How could Peter withdraw from table fellowship with the Gentiles there? Surely such an action was inconsistent with the truth of the gospel.

These two points are the product of a flurry of literature in the late 1970s and early 1980s. The new perspective on Judaism was argued for largely by E. P. Sanders in his *Paul and Palestinian Judaism* (1977). Sanders was particularly concerned about anti-Jewish tendencies in the old perspective and its portrayal of Judaism as inferior to Christianity. Sanders’s aim was to present a cleaned-up picture of early Judaism, untainted by Christian prejudice. He argued that both pre-Christian Judaism and its successor, rabbinic Judaism, had just as strong an emphasis on grace as Pauline Christianity did. Election was central to Judaism, as was God’s redemption of his people from Egypt. Observing the law merely kept

Old School: Reformers Beza, Luther, and Calvin found in Scripture a doctrine of justification different from what the medieval Catholic church taught.



The “New Perspective” on Paul’s View of Justification

Simon Gathercole, “What Did Paul Really Mean?” *Christianity Today* (Aug 2007): 22-28 (4 of 7)

Jews in the covenant established by God.

Scholars received Sanders’s work as a major contribution to Jewish studies. But it fell rather flat when applied to Pauline scholarship. So N. T. Wright and James D. G. Dunn, along with Sanders, attempted to integrate this new view of Judaism more successfully with a new view of Paul. They focused on “exclusivism,” the sense of national righteousness maintained by practices such as Sabbath-observance, circumcision, and keeping kosher. Paul, the new perspective argued, dedicated himself to warning against exclusivist national righteousness. God was bringing people from all nations to believe in the Messiah.

HAPPY BEGINNING, SAD ENDING

Almost all scholars, new and old, agree that Paul answers the problem of “works of the law” with “faith.” But if the new perspective has shifted how we understand works of the law, then the meaning of faith—or at least the emphasis of it—needs to shift as well. In the old perspective, faith means trust in God’s mercy alone, not in human acts of righteousness. In the new perspective, faith is a badge, or identity marker, which can be shared by all, Jew and Gentile.

The new perspective does not necessarily deny the traditional meaning of faith, but rather finds its focus elsewhere. Faith remains central to Paul’s doctrine of justification, because it means that Gentiles do not need to become Israelites

when they become Christians. According to the new perspective, Paul accentuates this point in the early chapters of his letter to the Romans.

Galatians makes the same point in a different setting. Here, Paul finds the problem inside the church. Galatians 2 breaks the

**NEW PERSPECTIVE
SCHOLARS ARGUE
WITH EACH OTHER
JUST AS MUCH AS
TRADITIONALISTS
DO.**

rules of good storytelling with a happy beginning and a sad ending. Initially, Peter and Paul agree at their meeting in Jerusalem about law-observance not being necessary for Gentiles (Gal. 2:1–10). Later, in Antioch, Peter rebuilds the barrier between Jews and Greeks. Nervous about his reputation as a traditional Jew, he withdraws from table fellowship with the Gentiles (2:11–14). Paul considers this move a disaster. So he castigates Peter and reminds him how faith and faith alone—not works of the law—mark people out as belonging to God’s covenant (2:15–16). Faith means

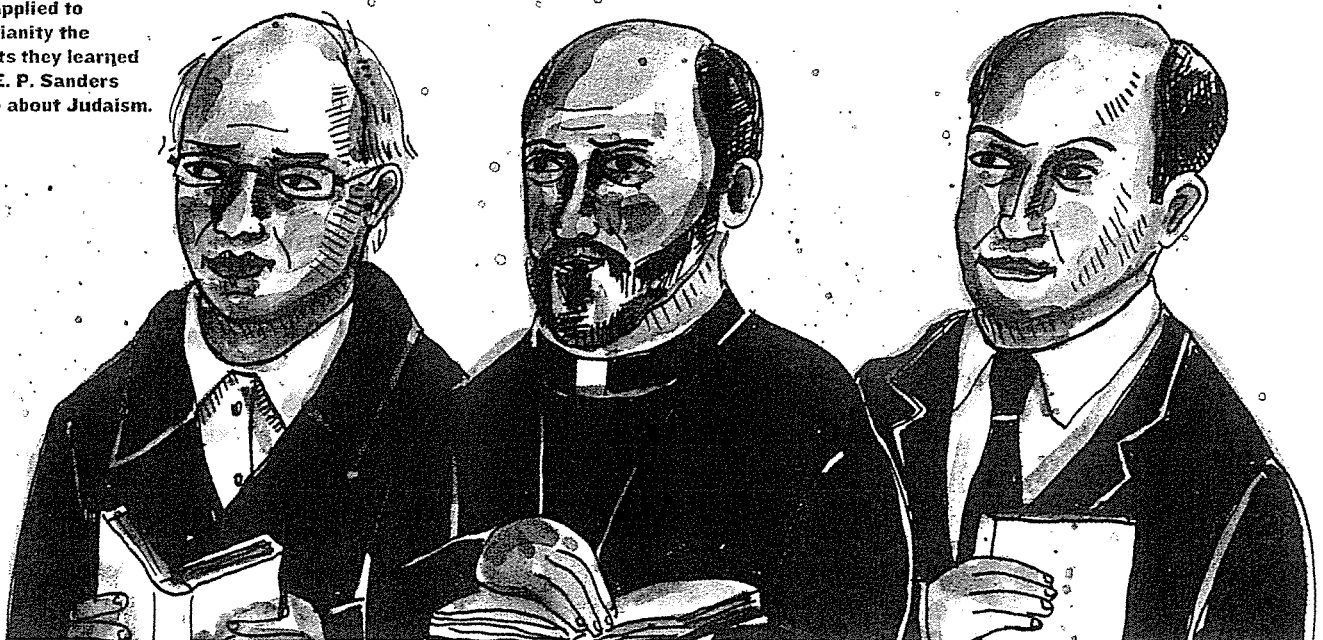
that Jew and Gentile must eat together.

Following this pattern, justification by faith and not by works of the law focuses on God’s acceptance not only of Jews but also of Gentiles. Some have argued that Paul makes this point most clearly in Romans 3:28–30: “For we maintain that a man is justified by faith apart from observing the law [literally, “apart from works of the law”]. Is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too, since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith.” Advocates of the new perspective tend to read this passage as a statement about God welcoming Gentiles, who then need not observe Jewish practices, such as Sabbath-keeping, circumcision, and a kosher diet. This interpretation would then be confirmed by what follows: a focus again on the fact that God is not the God merely of a single nation, but of Jew and Gentile alike (verses 29–30).

THE NEW PERSPECTIVE ASSESSED

The new perspective cannot merely be written off as a disaster from start to finish, as some critics would have us believe. One of the most important benefits of the new perspective on Paul is that it accentuates the worldwide focus of God’s dealings in Christ. Paul uses justification to highlight how all Christians, Jewish and Gentile, come to God on the same basis—that of faith.

New School: James D. G. Dunn (left) and N. T. Wright (center) have applied to Christianity the insights they learned from E. P. Sanders (right) about Judaism.



The “New Perspective” on Paul’s View of Justification

Simon Gathercole, “What Did Paul Really Mean?” *Christianity Today* (Aug 2007): 22-28 (5 of 7)

The new perspective also elevates our historical awareness of Paul’s situation. There are certainly important ways in which Paul’s debate with his Jewish contemporaries anticipates later controversies—between Augustine and Pelagius, for instance, and to a lesser extent between Luther and his opponents. But we must not read Paul merely with our favorite debate from church history in mind. E. P. Sanders rightly detects in much of the traditional Protestant description of Judaism an anxiety about Roman Catholic works-righteousness crouching at the door. This leads us to Sanders’s concern with portraying Judaism in a fair and unprejudiced light. This is also an important contribution: There can be no place in the church for cheap caricatures of Judaism. Sanders has encouraged scholars to look seriously at Jewish sources around the time of Paul to understand what they really say.

Nevertheless, other scholars have shown that Sanders himself presents a one-sided view in his reaction against the one-sided traditional view of Judaism. So the close examination of these sources is still an important area of scholarly research. We also need to be careful in how we talk about Judaism from the pulpit and in our conversations about Scripture. Christians must avoid cheap caricatures as well as a politically correct anxiety about saying that Jews need to hear the gospel.

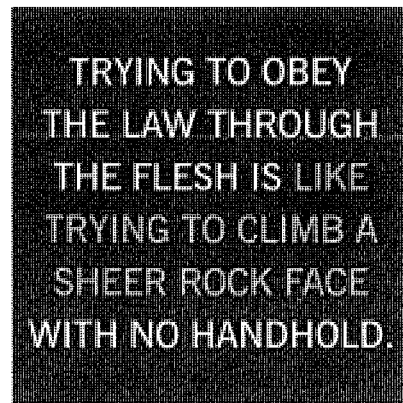
Similarly, when pastors preach on the Gospels and Acts, they must distinguish between criticism delivered by Jesus and Paul against their contemporaries, on the one hand, and their high regard for the law of Moses on the other. Some Jews in the first century clearly did interpret the law in a way that imposed strictures foreign to the Torah. But we must not criticize the law itself, as if it were a body of petty rules and regulations. To do so would be to criticize God himself. His law is “holy, righteous, and good” (Rom. 7:12).

SIX TENDENCIES

On the other side, there are a few points at which the new perspective is, in my judgment, at fault.

1. We need to go back to E. P. Sanders and his insistence that Judaism in Paul’s day did not think in terms of salvation as something earned or gained by obedience

to the law. Now it is certainly the case that Protestant scholarship had previously exaggerated this fact, but it is not wrong either. Documents from around the time of Paul state that some Jews believed obedience to the law was rewarded on the final day with salvation: “The one who does righteousness stores up life for himself with the Lord” (*Psalms of Solomon*, c. 50 B.C.). “Miracles, however, will appear at their own time to those who are saved by



their works” (*2 Baruch*, c. A.D. 100). There are a number of examples like this. Paul’s understanding of justification makes sense, then, as a criticism of law observance as the means to eternal life (see Rom. 3:20). Many of Paul’s contemporaries seem to have believed that obedience was possible without a radical inbreaking of God.

For Paul on the other hand, salvation was impossible without the earth-shattering events of the Cross, Resurrection, and Pentecost. I mentioned previously that for Sanders, observance of the law was merely how people stayed in the covenant that God had already established. But obedience for Paul was no mere formality. It took mighty acts of God to make it possible.

2. Does Paul think primarily of circumcision, Sabbath observance, and food laws when he uses the phrase “works of the law”? My own view, and that of a number of other scholars, is that Paul focuses on observance of the law as a whole. Works of the law simply means doing the law—the law in its entirety. So the issue at stake with works of the law is not so much Jewish identity as the ability of Israelites as human beings to obey the entire law. We

shall return to this point later.

3. Criticism of “individualistic” readings of Paul can throw the baby out with the bathwater. Some new perspective scholars want to guard against individualistic understandings of justification. Seeing faith to be transcultural, available to both Jew and Gentile, these scholars shift the emphasis from personal conversion toward the larger canvas of God’s dealings in salvation history. But we cannot escape the dimensions of conversion and personal faith in Paul. These are vitally important: The church is not a lump of humanity, but an assembly of individuals. Faith according to Paul is exercised by individuals (e.g. Rom. 4:5; 12:3; Gal. 2:20), and is also a feature of churches (e.g. Rom. 1:8; Col. 1:4). Individual and corporate faith are not at odds with one another.

4. A further tendency of the new perspective is to confuse the content of justification with its applications. It is true to say that justification by faith is about including Gentiles into the people of God. But it is essential to see that the core meaning of justification by faith is about how believers, despite their sin, can be reckoned as righteous before God. Then we can speak of the scope of justification, which is for all who believe, from every tongue, tribe, and nation. Unfortunately, in some hands, the emphasis on inclusion as a primary component of justification can have two further effects.

5. Seeing justification as primarily addressing how Gentiles can be incorporated into the people of God can lead to a downplaying of sin. This approach to justification can lose sight of Paul’s vital concern for how sinners can be made righteous. One leading New Testament scholar has described his view of justification as God building an extra room in his house for Gentiles. But this view neglects the fact that Israelites as well as Gentiles are sinners and need to be justified.

6. Since the emphasis in some discussions of justification is on inclusion, tolerance, and ecumenism, there can be a tendency to downplay the importance of doctrinal clarity. One recent commentary on Romans emphasizes mutual acceptance as the key to the book. It is revealing that the commentator then regards Romans 16:17–20 as a later interpolation, because

The “New Perspective” on Paul’s View of Justification

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the passage emphasizes teaching doctrine and staying away from heretics. Paul insists, however, that unity and doctrine are not mutually exclusive. True unity comes not at the expense of doctrine, but precisely around the central truths of the gospel.

Once again, it needs to be remembered that the new perspective does not put forward a single, united front. As a result, these criticisms will not all apply to one person at the same time. They are, however, tendencies to keep an eye out for when studying the new perspective.

HARD HEARTS NEED JUSTIFICATION

It’s not enough, though, to interact with scholarship about Paul. We also need to understand what the Bible teaches about justification.

“God is the justifier!” (Rom. 8:33). The triune God, out of his great love, sent his Son to die as a substitute. On this basis, he justifies believers (Rom. 5:1–11). But what happens in the event of justification? The word itself has been interpreted in a number of different ways, so it’s helpful to turn to biblical passages that define it. The apostle Paul derives his definition from the Old Testament—specifically, Genesis 15:6: “What does the Scripture say? ‘Abraham believed God, and it was credited to him as righteousness’” (Rom. 4:3, quoting Gen. 15:6).

In the Old Testament, “righteousness” is the status that an Israelite received when he or she fully observed the requirements of the law: “And if we are careful to obey all this law before the LORD our God, as he has commanded us, that will be our righteousness” (Deut. 6:25). The tragedy of the covenant, however, is that despite God’s glorious provision of redemption and of his Torah, the Israelites often behaved just like Gentiles. Stiff-necked and hard-hearted, they rebelled against God. They never attained the status of righteousness, which they would have possessed had they lived up to the ideal in Deuteronomy.

But this status of righteousness is precisely what is granted to those who have faith in Christ. Although these former idolaters traded in the glory of God and disobediently suppressed the truth, God now declares them righteous—declares them to

have fulfilled everything in his presence that he has commanded. This “in his presence” (or “before the LORD our God” in Deut. 6:25) is important. Justification, in which righteousness is reckoned to us, is both a legal declaration of our status and a statement about our relationship with God. People who are sinners are declared by God to have done all that he has commanded.

This justification, made possible through the cross of Christ, means we don’t need to be anxious before God. There is nothing that can come between the justified person and the everlasting blessing of life with God on the other side of Judgment Day. The phrase from Romans 8:33, “God is the justifier,” is Paul’s answer to the question of whether it

is possible for anyone to bring a charge against God’s elect. Of course not! Paul is almost certainly alluding here to Isaiah’s great testimony about the Lord:

He who vindicates me is near.
Who then will bring charges against me?
Let us face each other!
Who is my accuser?
Let him confront me!
It is the Sovereign LORD who helps me.
Who is he that will condemn me?
They will all wear out like a garment;
the moths will eat them up
(Isa. 50:8–9).

JUSTIFICATION BY FAITH

Faith is another term that Paul helpfully

Further Reading on the New Perspective

SHORT INTRODUCTIONS

N. T. Wright’s *What Saint Paul Really Said* (Lion, 1997) not only outlines his version of the new perspective on Paul, but also includes a helpful discussion of Paul’s view of Christ. Wright’s book *Paul: In Fresh Perspective* (Fortress, 2006) combines this new perspective with his views on Paul’s challenge to the Roman Empire. Peter Stuhlmacher and Don Hagner, *Revisiting Paul’s Doctrine of Justification: A Challenge to the New Perspective* (InterVarsity, 2001), offer a critique of the broader new perspective movement from the more traditional camp.

POPULAR COMMENTARIES

N. T. Wright has produced a series of New Testament commentaries in his *For Everyone* series (Westminster John Knox). *Galatians and Thessalonians* (2004) and *Romans 1–8* (2004) cover issues related to the new perspective. John Stott’s *The Message of Romans* (InterVarsity, 1994) in the *Bible Speaks Today* series interacts with and criticizes the new perspective in his characteristically accessible style.

SCHOLARLY DISCUSSIONS

E. P. Sanders’s *Paul and Palestinian Judaism* (Fortress, 1977) set the ball rolling. James D. G. Dunn’s *The Theology of Paul the Apostle* (Eerdmans, 1998) applies Sanders’s evaluation of early Judaism to Paul. More critical are the two volumes edited by D. A. Carson, Peter T. O’Brien, and Mark A. Seifrid, *Justification and Variegated Nomism* (Baker, 2001, 2004). Stephen Westerholm’s *Perspectives Old and New on Paul* (Eerdmans, 2004) is also useful.

SCHOLARLY COMMENTARIES

On the new perspective side, James D. G. Dunn has done the most to apply his views to commentaries. See his two-volume *Romans 1–8, 9–16* (Thomas Nelson, 1988), and *Galatians* (Hendrickson, 1993). Valuable criticisms of the new perspective can be found in Douglas J. Moo’s *The Epistle to the Romans* (Eerdmans, 1996) and Thomas R. Schreiner’s *Romans* (Baker, 1998).

The “New Perspective” on Paul’s View of Justification

Simon Gathercole, “What Did Paul Really Mean?” *Christianity Today* (Aug 2007): 22-28 (7 of 7)

defines. (Paul isn’t always as difficult to understand as he is cracked up to be!) He returns to the Genesis narrative and Abraham’s response to God’s promise, offering this clear description of faith: “Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, ‘So shall your offspring be.’ Without weakening in his faith, he faced the fact that his body was as good as dead—since he was about a hundred years old—and that Sarah’s womb was also dead. Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, being fully persuaded that God had power to do what he had promised. This is why ‘it was credited to him as righteousness’” (Rom. 4:18–22).

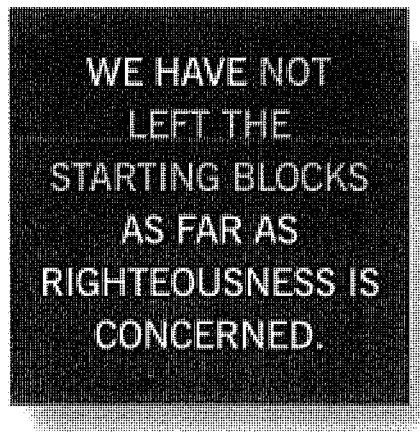
We can see from this passage three particularly important aspects of faith (or *believing*—they are forms of the same word in Greek).

1. Abraham recognized the futility of his own future without God and God’s help. God promised that Abraham’s descendants would be as numerous as the stars, yet humanly speaking this was impossible: Abraham “faced the fact that his body was as good as dead,” and when he did trust God, it was “against all hope.” So trusting God is not something we simply add on to our life. Christian faith requires a complete reorientation of our whole attitude.

2. But faith is not merely an attitude—it is also the response to God’s specific promises. In Abraham’s case, his faith answers the divine word, “So shall your offspring be.” Faith is not content-less humility that places our hope in a higher power. No, in faith we answer the divine word and its specific verbal content. God speaks, and we believe in him in response to his word. God made particular promises to Abraham, and in Romans 4, Paul goes on to say that God promises justification to those who trust in him as the one who raised Jesus from the dead (Rom. 4:23–25; see also Rom. 10:9).

3. Faith focuses not only on what God has said but also on his character. Abraham trusted that “God had power to do what he had promised.” Biblical faith mirrors God, the object of that faith. In everyday life, we generally have different kinds of faith in

different people, according to the nature of the relationship. We have a certain kind of faith in a spouse, another kind in a doctor, and a different sort in relation to a pastor or a friend. By telling us who God is, the Bible defines what kind of faith we must place in him: He is the God who justifies the ungodly (Rom. 4:5), who creates out of nothing (4:17), and who raised Jesus from the dead (4:24). Utterly all-powerful, he wields that



power to bring righteousness where there was none, creation where there was none, and life where there was none. That’s the God we believe in.

NOT BY WORKS OF THE LAW

So what is wrong with works of the law? They are associated with the flesh, Paul answers. (The NASB helpfully preserves the old-fashioned sounding *flesh*, for a more literal translation of the key passages.) “Works of the law” means obedience to the law done outside of Christ, without the new-creating power of the Holy Spirit. In this condition, it is clearly impossible to observe the law, “because by the works of the law no flesh will be justified in his sight; for through the law comes the knowledge of sin” (Rom. 3:20, NASB). Paul has seen this borne out in Israel’s history. Even this nation “entrusted with the very oracles of God” (Rom. 3:2), given a law that was “holy, righteous, and good” (Rom. 7:12), could not please God.

The flesh is powerless to obey. “For what the law could not do, weak as it was through the flesh, God did” (Rom. 8:3, NASB). Trying to obey the law through the flesh is like trying to climb a sheer rock face with no foothold or handhold, without equipment. It can’t be done.

In fact, the problem runs deeper than the flesh’s weakness. The flesh even wars with God: “Because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so” (Rom. 8:7, NASB). Do revolutionaries follow the law? No—they seek to overthrow it. We sometimes present sin as people’s failure in varying degrees to reach God’s standards. But Romans 8:7 shows that we do not even start to please God. The problem with works of the law, according to Paul, is that stiff-necked human beings, left to their own devices, cannot get anywhere near pleasing God.

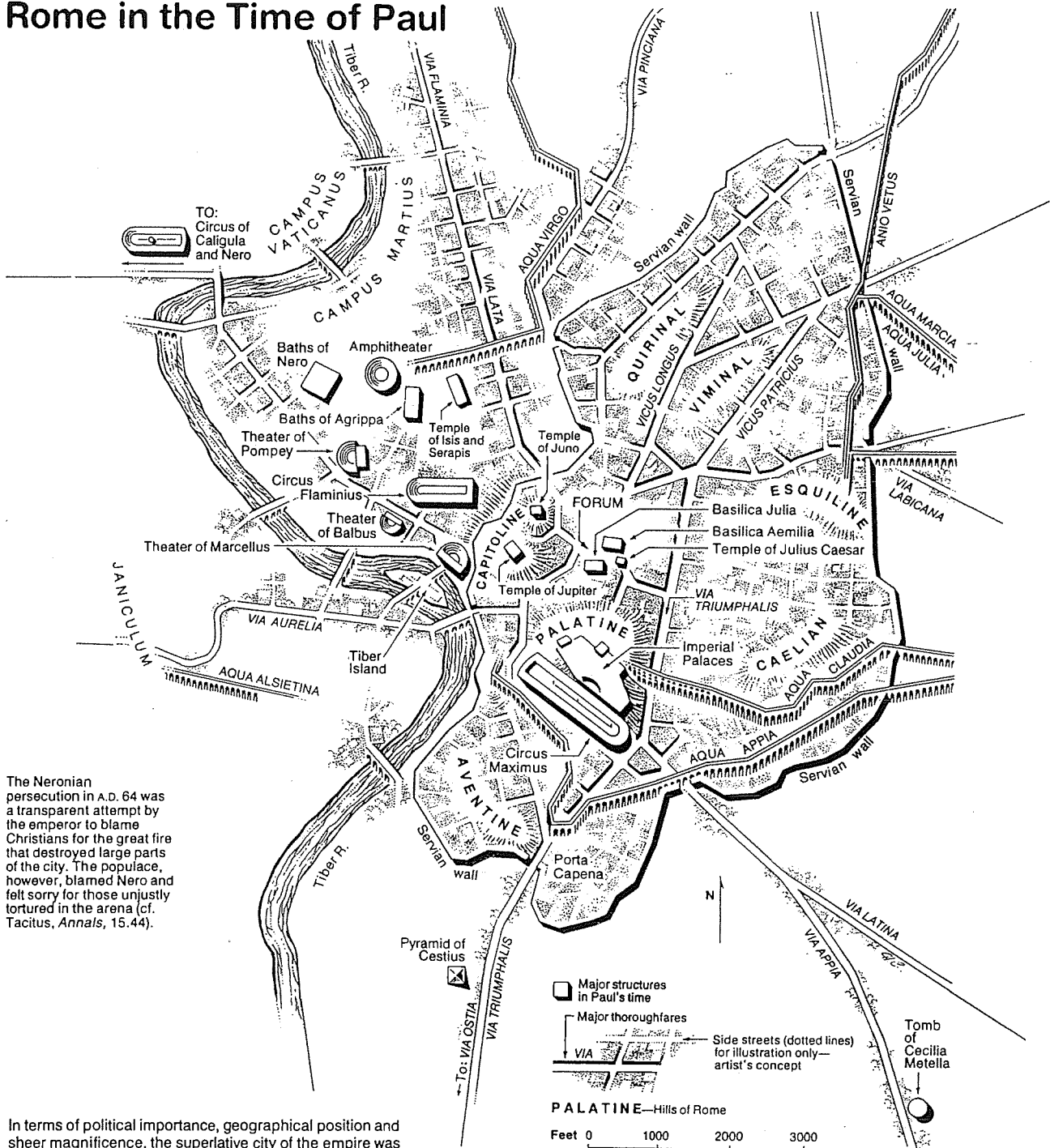
Paul makes it clear to the Romans that God reckons righteousness purely by grace. He stresses that God is the sole operator in salvation. There is no place for the program offered by the law, that “if we are careful to obey all this law before the LORD our God, as he has commanded us, that will be our righteousness” (Deut. 6:25). As we have seen, it is not that we have accomplished some successful law-observance that needs to be topped off by God to make a full quota. No, we have not left the starting blocks as far as righteousness is concerned. God acts so that it is obvious to all that he alone does the whole saving work. “And if by grace, then it is no longer by works; if it were, grace would no longer be grace” (Rom. 11:6).

At its core, the doctrine of justification says that sinners can be miraculously reckoned righteous before God. This happens for all who believe and has nothing to do with observance of the law, which for sinners is impossible. With this foundation in place, we can move on to see how Paul uses the doctrine of justification by faith. The new perspective rightly observes that Paul uses justification to argue that Gentile Christians need not take on the yoke of the law (Galatians) and that Jewish Christians and Gentile Christians should live together in harmony (Romans 14–15). While we must not neglect these demands, we should not allow the tail to wag the dog. ☺

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Romans

Rome in the Time of Paul



The Neronian persecution in A.D. 64 was a transparent attempt by the emperor to blame Christians for the great fire that destroyed large parts of the city. The populace, however, blamed Nero and felt sorry for those unjustly tortured in the arena (cf. Tacitus, *Annals*, 15.44).

In terms of political importance, geographical position and sheer magnificence, the superlative city of the empire was Rome, the capital.

Located on a series of jutting foothills and low-lying eminences (the "seven hills") east of a bend in the Tiber River some 18 miles from the Mediterranean, Rome was celebrated for its impressive public buildings, aqueducts, baths, theaters and thoroughfares, many of which led from distant provinces. The city of the first Christian century had spread far beyond its fourth-century B.C. "Servian" walls and lay unwall'd, secure in its greatness.

The most prominent features were the Capitoline hill, with temples to Jupiter and Juno, and the nearby Palatine, adorned with imperial palaces, including Nero's "Golden House." Both hills overlooked the Roman Forum, the hub of the entire empire.

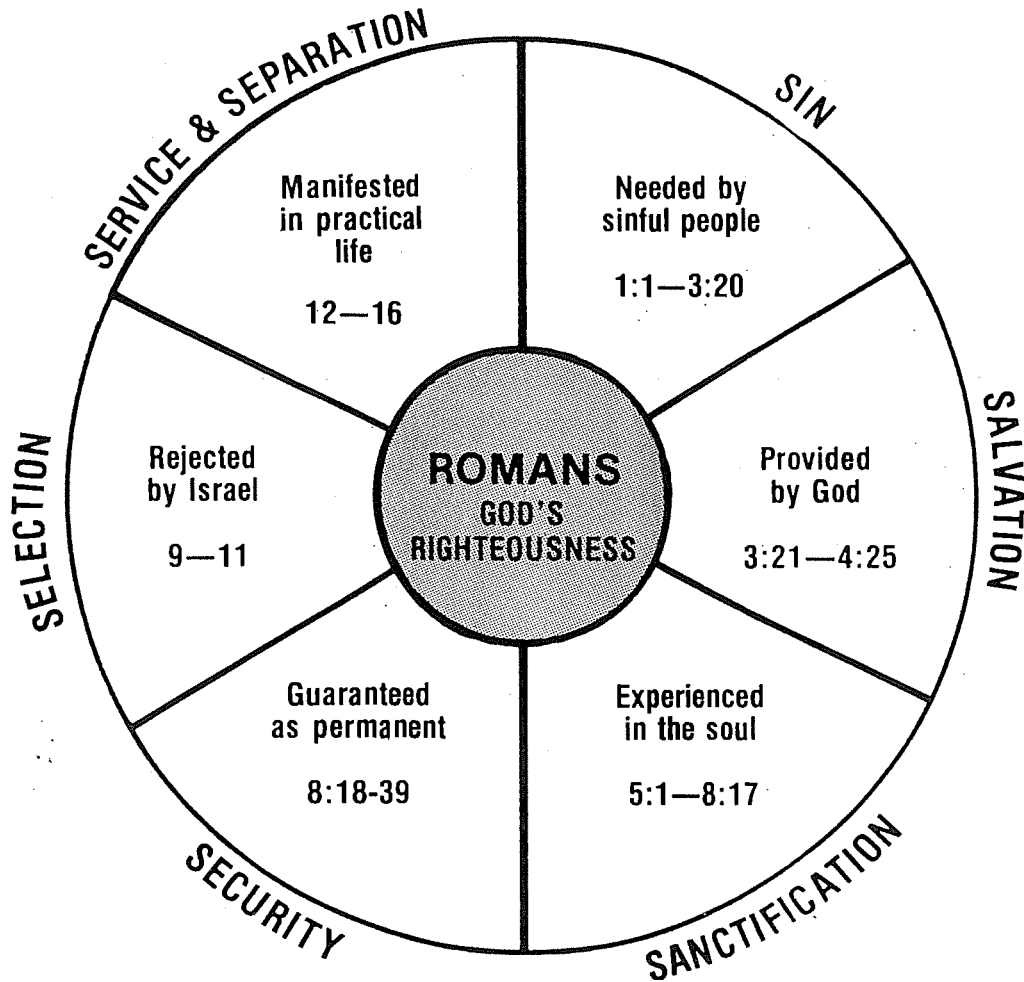
Alternatively described as the glorious crowning achievement of mankind and as the sewer of the universe where all the scum from every corner of the empire gathered, Rome had reasons for both civic pride in its architecture and shame for staggering urban social problems not unlike those of cities today.

The apostle Paul entered the city from the south on the Via Appia. He first lived under house arrest and then, after a period of freedom, as a condemned prisoner in the Mamertine dungeon near the Forum. Remarkably, Paul was able to proclaim the gospel among all classes of people, from the palace to the prison. According to tradition, he was executed at a spot on the Ostian Way outside Rome in A.D. 68.

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Circular View of Romans

Terry Hall, *Bible Panorama*, 162



The Three Tenses of Salvation

TENSE		FREE FROM SIN'S	WHEN	DOCTRINE OF
Past	I have been saved	penalty—by His death Romans 3:21-24 dominion—by my death Romans 6:3-7	When I receive Christ	Justification
Present	I am being saved	power—by indwelling Holy Spirit Romans 8:2-14	As I walk in the Spirit	Sanctification
Future	I shall be saved	presence—by redemption of my body Romans 8:22-25	When I get new body	Glorification

What God begins, God finishes — Romans 8:29-30.

Kay Arthur, "I Peter: In + Out," p. B
Precept Ministries
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The Flow of the Book of Romans

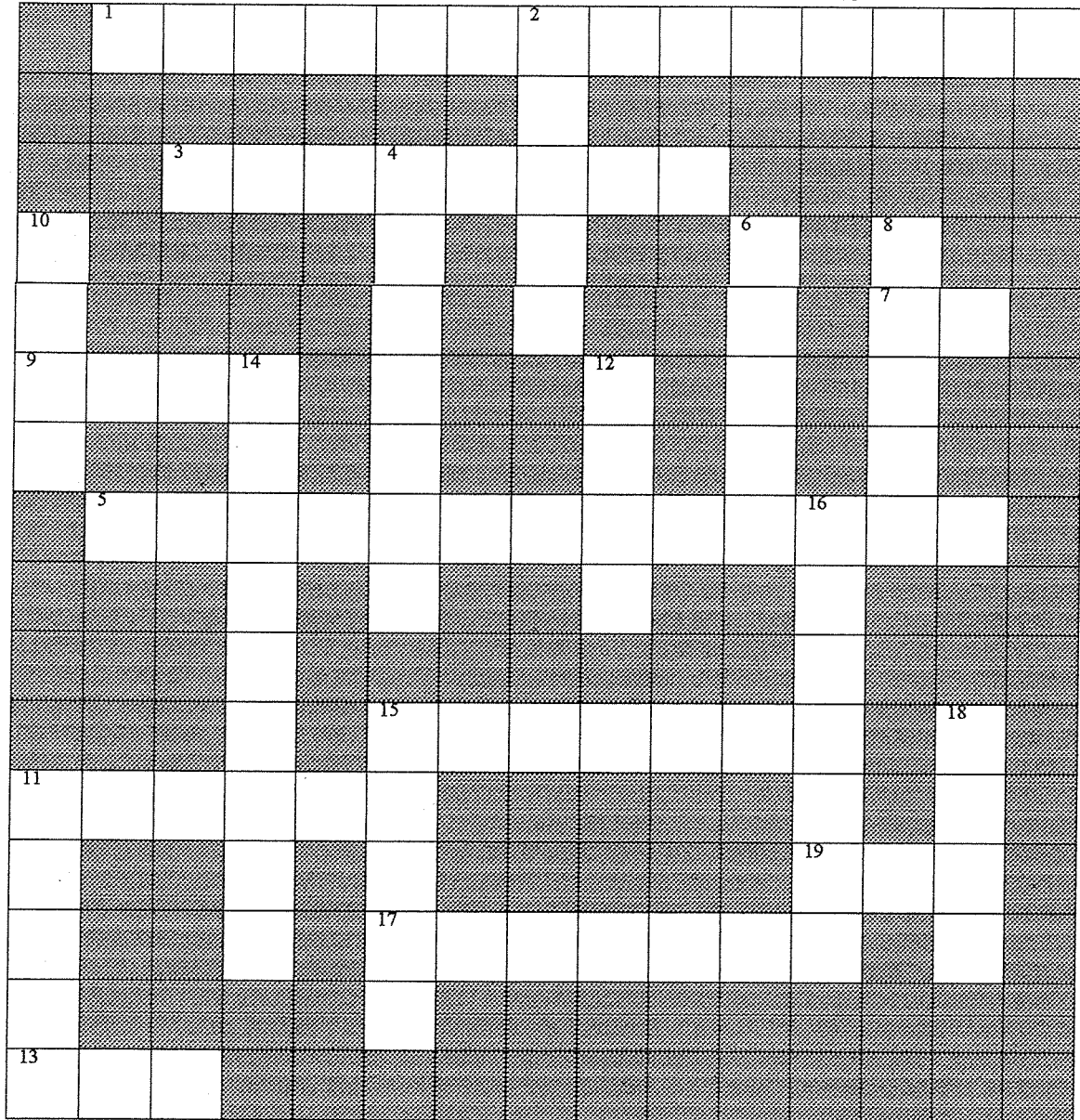
Seeing the Book Through the Lens of a Sovereignty Theme
John D. Grassmick, Dallas Seminary, 1985

- | | | |
|-----|---|------------|
| I. | God's sovereign purpose in His dealings with mankind, and the place of Jew and Gentile in that sovereign purpose. | 1:1-11:36 |
| | A. Salutation | 1:1-7 |
| | B. Introduction | 1:8-15 |
| | C. The gospel is God's provision for both Jew and Gentile. | 1:16-17 |
| | D. The Gentile is guilty before God. | 1:18-32 |
| | E. The Jew is likewise guilty before God. | 2:1-29 |
| | F. The Jew <u>does</u> have certain advantages. | 3:1-8 |
| | G. However, as to the need for justification, there is no difference, for all have sinned. | 3:9-20 |
| | H. All alike are justified by grace, through faith. Even the law and the prophets testify to this. | 3:21-31 |
| | I. Abraham and David are examples from the O.T. who bear out this statement. | 4:1-25 |
| | J. The death of Christ is the only adequate basis of acceptance with God. Therefore, when we trust in that death, we are justified and have peace with God. | 5:1-21 |
| | K. The doctrine, that we are justified freely by God's grace and are not under law, does not lead to sin. On the contrary, this is God's provision for deliverance from sin. | 6:1-23 |
| | L. Through the death of Christ, we died to the law. The law was holy but because of the sinfulness of our hearts, the law only provoked them to sin more. | 7:1-25 |
| | M. The law could not make us holy or justify us, because the sinful heart could not and would not obey the law. Therefore God accomplished this by sending His Son to die for us. He planned this provision back in eternity, and now His Spirit dwells within us and His Son represents us in His presence, and we are kept safe for evermore. | 8:1-39 |
| | N. Here are some of the advantages of the Jews. | 9:1-5 |
| | O. God's promise to the Jewish nation has not failed: God never promised salvation to all the physical descendants of Abraham. He did promise to save some Jews, and also to save Gentiles. | 9:6-29 |
| | P. The Jews sought to be justified by works rather than by faith, and so they rejected God's free gift of righteousness. | 9:30-10:21 |
| | Q. However, Israel's rejection is not complete. | 11:1-10 |
| | R. Neither is it final, because ultimately Israel as a whole will be saved; not until then will the Gentiles be blessed to the fullest extent. | 11:11-32 |
| | S. In all of this, God's great wisdom and knowledge are manifested. How unsearchable are His judgements and His ways past finding out! To Him be glory! | 11:33-36 |
| II. | We must fit our lives into that sovereign purpose of God. | 12:1-15:13 |
| | A. In the light of God's great mercies, we should give ourselves to Him completely and be holy. | 12:1-2 |
| | B. That surrender to God should be reflected in our relations and actions towards other individuals. | 12:3-21 |
| | C. Governmental authorities have been ordained by God. Therefore, in being subject to Him, we must be subject to them. | 13:1-10 |
| | D. We will soon stand in God's presence; let us live in light of the fact. | 13:11-14 |
| | E. Even Christ did not please Himself. We should be governed by the same attitude in our dealings with weaker brothers. | 14:1-15:13 |
| | F. Paul hoped to see the Roman Christians soon. | 15:14-33 |
| | G. A recommendation, and greetings. | 16:1-16 |
| | H. An exhortation | 16:17-20 |
| | I. More Greetings. | 16:21-23 |
| | J. The Benediction | 16:25-27 |

Different Outlines for the Book of Romans

By Jensen Irving L. Jensen's Survey of the New Testament.	By Warren W. Wiersbe The Bible Exposition Commentary	By D.A. Carson and D.J. Moo An Introduction to the New Testament
<p>God's Salvation for sinners: Prologue- 1:1-17</p> <p>Doctrine- 1:18-11:36</p> <ul style="list-style-type: none"> . God's Holiness in condemning. 1:18-3:20 . God's Grace in Justifying sinners 3:21-5:21 . God's power in sanctifying Believers. 6:1-8:39 . God's sovereignty in saving Jews and Gentiles 9:1-11:36 <p>Practice- 12:1-15:13</p> <ul style="list-style-type: none"> . The Christian servant 12:1-15:13 . The Christian citizen 13:1-14 . The Christian Brother 14:1-15:13 <p>Epilogue 15:14-16:27</p>	<p>Introduction-1:1-17</p> <p>Sin--Righteousness demanded</p> <ul style="list-style-type: none"> A. The Gentiles guilty 1:18-32 B. The Jews guilty 2:1-3:8 C. The whole world guilty 3:9-20 <p>Salvation—Righteousness declared 3:21-5:21</p> <ul style="list-style-type: none"> A. Justification Stated 3:21-31 B. Justification illustrated in Abraham 4 C. Justification explained in Adam 5 <p>Sanctification—Righteousness defended 6-8</p> <ul style="list-style-type: none"> A. Victory – the flesh 6 B. Liberty – The Law 7 C. Security—The Spirit 8 <p>Sovereignty—Righteousness declined</p> <ul style="list-style-type: none"> A. Israel's past riches 9 B. Israel's present rejection 10 D. Israel's future restoration 11 <p>Service—Righteousness Demonstrated 12:1-15:7</p> <ul style="list-style-type: none"> A. In the Church body 12 B. In society 13 D. Towards the weaker believers 14:1-15:7 <p>Conclusion- 15:8-16:27</p>	<p>Epistolary Opening 1:1-17</p> <p>The gospel as the righteousness of God by faith 1:18-4:25</p> <p>The gospel as the power of God for salvation 5:1-8:39</p> <p>The Gospel and Israel 9:1-11:36</p> <p>The gospel and the transformation of life 12:1-15:13</p> <p>Epistolary conclusion 15:14-16:27</p>

Romans Crossword Puzzle



Across:

- 1. Set apart
- 3. Choice
- 5. Key word
- 7. Written in ___ 56-57
- 9. Written to Christians in the city of ___
- 11. The season when the book was written
- 13. The reason we deserve God's wrath
- 15. Paul's secretary (16:22)
- 17. Right attitude towards others
- 19. Point of conflict

Down:

- 2. The righteous will live by _____ (1:17)
- 4. The city where Romans was written
- 6. The place the author wanted to spread the gospel
- 8. The host of the author (16:23)
- 10. A type of unclean food
- 11. The _____ of sin is death (6:23)
- 12. Author (1:1)
- 14. Gentiles accepted in the Abrahamic covenant (Rom. 11; p. 155q)
- 15. Never _____ in your own works!
- 16. Genre of the book
- 18. Opposite of Gentiles

Adapted from a 1999 NT Survey class project

What About the Unreached (Rom. 1:18-20)?

One friend I know leads several people to Christ each week. Once I asked him how he did it. “Rick,” David noted, “you gotta get ‘em lost before you can get ‘em saved.” Seeing my puzzled look, he commented insightfully, “Most presentations of the gospel tell people that Christ is the *answer* before they even know what the *question* is. We try to give the solution before they even know they have a sin problem, so I spend most of my presentation showing them how helpless they are without Christ.”

This strategy is not unique to my friend David. Paul begins his great epistle in Romans 1:1–3:20 by expressing in clear terms how lost all people are without Christ. Most evangelicals believe that those who *hear* the message about Christ *and reject* it will go to hell (John 3:36; cf. Luke 16:27-31), but many also ask, “Are *all* people really lost? What about those who have never even heard of Christ?” Let’s address some common questions on this subject:

1. What about those who never hear the message about Christ in the first place?
 - a. Some (e.g., universalists) say all religions are basically the same and each provides a route to God; however, this denies the uniqueness of Christianity.
 - b. Some (e.g., Catholics) say there’s a second chance after death, but Hebrews 9:27 excludes any kind of purgatory.
 - c. Others point to the sincerity of the unevangelised, claiming that they will be judged only if they fail to live up to the light that they already have. However, this claims a form of salvation by works and Romans 1:20 says that all people are without excuse—not they may be without excuse.
 - d. One view attracting some evangelicals says if the unevangelised respond in faith to the light received, God saves them on the basis of Christ’s saving work—even though they do not know about this Giver of salvation (John Sanders, *No Other Name: An Investigation into the Destiny of the Unevangelized* [Grand Rapids: Eerdmans, 1992], 215, 282-83 and Clark H. Pinnock, *A Wideness in God’s Mercy: The Finality of Jesus Christ in a World of Religions* [Grand Rapids: Zondervan, 1992], 149-50; idem, “Toward an Evangelical Theology of Religions,” *Journal of the Evangelical Theological Society* 33 (1990): 359-68). For a rebuttal, see Robert A. Peterson, *Hell on Trial* (Presbyterian & Reformed, 1995), 228-34.
 - e. The only proper response to the state of the unevangelised is that they indeed are lost without Christ. This is supported in several ways:
 - 1) Scriptural Arguments:
 - a) God’s wrath is on people rejecting the clear light of conscience and creation evidence so that all are “without excuse” (Rom. 1:18-20; 2:12-16). Thus, God’s judgment “is based not on their response to unrevealed truth but to revelation they have received” (J. Ronald Blue, “Untold Billions: Are They Really Lost?” *Bibliotheca Sacra* 138 [Oct.-Dec. 1981]: 344; cf. Millard J. Erickson, “The Destiny of the Unevangelized,” *Bibliotheca Sacra* 152 [January-December 1995 in 4 parts]; *The Evangelical Mind and Heart* [Grand Rapids: Baker, 1993], 130-31; Ronald H. Nash, *Is Jesus the Only Savior?* [Grand Rapids: Zondervan, 1994]).
 - b) God does not send people to hell—He only lets those who reject what is plain to them go on the self-designated course to hell (ibid, 347). These are “given over” to heterosexual lusts (Rom. 1:24-25), homosexuality (vv. 26-27), and a depraved mind (vv. 28-32).
 - c) No one is righteous (Rom. 3:10-11) and all are condemned (5:18). This is why all people must call upon the name of the Lord to be saved (Rom. 10:13; cf. John 14:6; Acts 4:12), which cannot happen unless someone is sent to tell them about Christ (vv. 14-15). This

means that there exists no one who genuinely obeys even conscience and the so-called “moral law” which many claim is taught by the Ten Commandments.

- 2) Great Commission: Christ’s mandate to bring the gospel to every person assumes a lost world (Matt. 28:19; Mark 16:15; Luke 24:47; John 20:21; Acts 1:8). The fact that he gave this commission presumes that he knew the first century believers could do it. In fact, they largely did it in the Roman Empire even to India, though it took much longer to reach China.
 - 3) Apostolic Example: Paul’s passion was to reach people for Christ in new areas which never heard the gospel (Rom. 15:17-24). How could this have been his passion if persons in these unreached areas were not lost? Each apostle was persecuted while seeking to reach the lost, and all but John died a martyr’s death doing so.
 - 4) Logical Argument: If the unreached are not headed for hell, then the worst thing a Christian could do is to tell them about Christ! Why? Because if they hear the message, there’s a possibility of rejecting it and going to hell; however, if they don’t hear the message in the first place, hell isn’t even a possibility. Therefore, the best decision is to call back all our missionaries.
2. What happens to babies who die? I believe that they go to heaven based on two texts:
- a. David showed confidence in seeing his infant son who died (2 Sam. 12:23). While someone may question whether David’s opinion is correct (or whether we can read a NT understanding of the afterlife into his words), neither of these counterarguments is convincing to me. See Robert P. Lightner, *Heaven for Those who Can’t Believe* (Schaumburg, IL: Regular Baptist Press, 1977) for support for these babies. I believe the same applies to insane people who cannot even discern general revelation noted in Romans 1:18-20.
 - b. Jesus noted that the kingdom of God belonged to little children (Mark 10:14-15). Some believe this means we need childlike faith to enter heaven (Sanders, *No Other Name*, 290), but the passage appears to teach both doctrines.
3. How can I communicate hell to non-Christians? A few suggestions:
- a. Don’t be afraid to talk about hell. Jesus wasn’t! Christ talked about hell even more than He did about heaven.
 - b. Talk about sin in your evangelistic presentations. Talk about how God is holy and just and therefore must judge sin.
 - c. Remind unbelievers that hell was “prepared for the devil and his angels” (Matt. 25:41). Man through his disobedience has entered into this arrangement.
 - d. Avoid speaking of hell and sin as “spiritual separation from God.” Unbelievers are used to being separated from God and because of their sin many have convinced themselves that separation is good—so this hardly seems like a punishment!
 - e. Teach about hell in balance with even more fundamental doctrines, such as the deity of Christ, Trinity, substitutionary death of Christ, virgin birth, etc. While one need not be well-versed in these to become a Christian, he certainly cannot oppose them and be considered a true believer. Of course, all of us believe in some false beliefs, but those who oppose these basic ones must be taught clearly before they can be deemed truly evangelized.

Salvation by Works

Can a person really be saved without any works at all? Wouldn't it seem odd for someone to live his entire life for evil but then trust Christ just before he died, and then live in heaven eternally? However, would one who did good works throughout his life yet never trusted Christ be eternally lost in hell? Two passages below seem to teach salvation by works, so how do we explain them?

Works Verses	Explanation
<p>Rom. 2:6 God “will give to each person according to what he has done.”</p> <p>Rom. 2:7 To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life.</p> <p>Rom. 2:8 But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger.</p>	<p>These verses seem to teach salvation by works while others teach salvation by faith (e.g., Rom. 3:20). Paul appears to teach salvation by works elsewhere (cf. 1 Cor. 6:9-11; 2 Cor. 5:10; Gal. 5:21) but he did not see these as contradictory. It is better to see Romans 2:7 as hypothetical. Paul simply says that eternal life would be possible <i>if</i> one could keep the law entirely, but since no one can do this then all alike are under sin. This fits his argument that all persons are under judgment in Romans 1–3 and it also harmonizes well with 3:19-20.</p>
<p>Matt. 19:16 Now a man came up to Jesus and asked, “Teacher, what good thing must I do to get eternal life?”</p> <p>Matt. 19:17 “Why do you ask me about what is good?” Jesus replied. “There is only One who is good. If you want to enter life, obey the commandments.”</p> <p>Matt. 19:18 “Which ones?” the man inquired. Jesus replied, “Do not murder, do not commit adultery, do not steal, do not give false testimony,</p> <p>Matt. 19:19 honor your father and mother,’ and ‘love your neighbor as yourself.’ ”</p> <p>Matt. 19:20 “All these I have kept,” the young man said. “What do I still lack?”</p> <p>Matt. 19:21 Jesus answered, “If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me.”</p> <p>Matt. 19:22 When the young man heard this, he went away sad, because he had great wealth.</p>	<p>Was Jesus really telling this man that salvation was by works? If so, Jesus would contradict the numerous times he taught that salvation came through simple faith in Him (John 3:15, 16, 18, 36; 5:24; 6:35; 7:38; 11:25; 20:31; cf. 1 John 5:11-13).</p> <p>Rather, it seems more reasonable that Jesus was calling this rich man’s bluff. The man had claimed to perfectly keep the law and thus be worthy of salvation (v. 16), so Jesus was asking him to prove it.</p> <p>But if the man had truly sold everything, he still wouldn’t be saved. Notice that Jesus said he must also <i>follow him</i>. This means that he must be one who believed in Jesus.</p> <p>The preceding context emphasizes having the humble faith of a child to enter heaven. The rich man provides the contrast, for his trust in his works was far from humble. He thought of eternal life as something he could earn (vv. 16, 20). When he had to choose between money and Jesus, money won.</p>

Theological Words in Romans

Some people think theology is impractical and “only for the theologians.” However, *everybody* does theology. The issue is whether they do good or bad theology. Both types are practical too. Good theology leads us to freedom, joy, and security while bad theology results in bondage, lack of joy and an insecure lifestyle that has no certain hope. So let’s try to accurately define theological terms Paul uses...

<i>Foreknowledge (8:29a)</i>	God’s personal, relational look into the future to save certain individuals not based upon their faith but upon His desire to bring them into relationship with Him
<i>Predestination (8:29b, 30a) Election (9:10-13)</i>	The gracious act of God before creation when he chose some people for salvation and conformity to the likeness of Christ because of his sovereign good pleasure
<i>Calling (8:28, 30b)</i>	God’s effective “summons” through the preaching of the gospel of persons from the kingdom of darkness that guarantees their response and entrance into His kingdom
<i>Righteousness (3:21)</i>	Holiness or perfection which is inherent for God yet imputed (applied) to persons who trust in the perfection of Christ on their behalf
<i>Faith (3:22, 25)</i>	Trust or reliance of a person upon the atoning work of Christ on the cross as the sinless substitute to pay the sinner’s penalty due to God
<i>Grace (3:24)</i>	God’s giving undeserved blessings through His own good pleasure and no merit of their own— <i>giving</i> us what we do <i>not deserve</i>
<i>Mercy (11:30, 31, 32; 12:1)</i>	God’s withholding punishment through His compassion and no merit of their own— <i>not giving</i> us what we <i>do deserve</i>
<i>Justice (3:25-26)</i>	The fairness of God whereby He must punish sin in an individual or in a Sinless Substitute for that person, who for the believer is Jesus Christ
<i>Justification (3:24; 4:25; 5:18; 8:30c)</i>	The instantaneous legal act of God when he declares a sinner “not guilty” due to Christ’s righteousness being applied to this person, which makes him/her righteous in God’s sight
<i>Redemption (3:24; 8:23)</i>	The return of a sinner to God (“buying back” from the slave market) by Jesus Christ’s payment of the price of death with his own blood on the unbeliever’s behalf
<i>Propitiation (3:25)</i>	The removal of God’s punishment for sin through the perfect sacrifice of Jesus Christ so that God’s righteous anger is satisfied
<i>Imputation (5:13)</i>	Taking into account or reckoning (an accounting term for counting or charging to one’s account) either the sin of Adam to an unbeliever or the perfection of Christ to a believer
<i>Salvation (1:16; 5-9-10; 8:24; 9:27; 10:1, 9-10, 13; 11:11, 26)</i>	The act of God which delivers fallen man from the penalty of sin (eternal death) through his faith in Jesus Christ
<i>Sanctification (5:2; 15:16)</i>	God’s progressive work through the Holy Spirit to make a Christian increasingly free from sin’s power and increasingly like Jesus Christ
<i>Glorification (8:18, 19, 30d)</i>	The believer’s final state of being in complete conformance to the character of Jesus Christ in a resurrected body that will last forever

The Roman Road

Many years ago someone discovered a way to share the gospel simply by using verses only within the book of Romans. Since this became a “road” to salvation for many, it became known as the “Roman Road.” Try it with a pre-believer!

1.	Romans 3:23	All have sinned
2.	Romans 6:23	The penalty for our sin is death
3.	Romans 5:8	Jesus Christ died for sin
4.	Romans 10:9-10	To be forgiven for our sin, we must believe and confess Jesus as Lord

Adam versus Christ (Rom. 5:8-21)

Adam gave us...	Christ gives us...
Ruin 5:9	Rescue 5:8
Sin 5:12, 15, 21	Righteousness 5:18
Separation from God 5:18	Relationship with God 5:11, 19
Disobedience 5:12, 19	Obedience 5:10
Judgment 5:18	Deliverance 5:10, 11
Law 5:20	Grace 5:20

Justification, Sanctification, and Death to Sin (Rom. 6)

Contrasts Between Justification and Sanctification

Justification

“Not guilty”

Legal standing

Once for all time

Entirely God’s work

Perfect in this life

The same in all Christians

Sanctification

“Set apart”

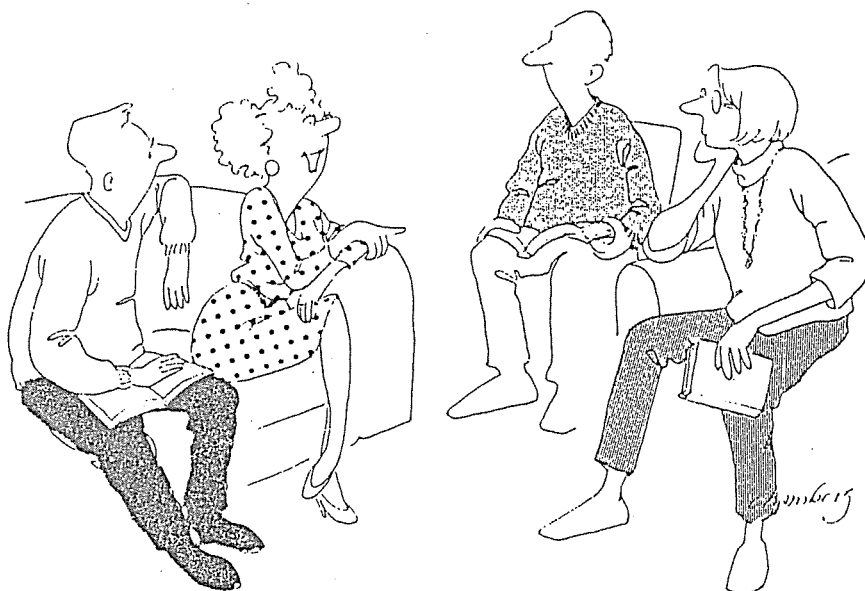
Internal condition

Continuous throughout life

We cooperate

Not perfect in this life

Greater in some than in others



*“Well, I haven’t actually **DIED** to sin, but I did feel kind of faint once.”*

Should Christians Follow the Ten Commandments (Rom. 7)?

Adapted from my 1990 dissertation, "The Eschatological Significance of the Sabbath," Dallas Seminary, 148-53

Despite the popularity of the belief that the Law is presently valid for believers, the New Testament treats the entire law as abrogated.¹ This is a major tenant of the Book of Galatians, written in response to the error of supposing that some of the law was still in effect. Paul's readers were falsely led into believing that *most* of the law was abrogated (e.g., the sacrificial system, dietary laws, etc.) but *certain* laws remained, circumcision in particular. Paul forcefully took issue with such teaching:

Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law (Gal. 5:2-3).

The issue to be emphasized here is Paul's view of the law as a whole. His point is that if one is required to keep *any* part of it, he is obligated to keep *all* of it. Conversely stated, if the believer is free from the law, he is free from *all* of it. This applies whether the part referred to is circumcision, the Sabbath, or any other part.²

The Pauline epistles uphold the abolishment of the *entire* law, not only part of it. Paul affirmed emphatically that believers are dead to the law (Rom. 7:1-6) and not under its rule (Rom. 6:14; Gal. 3:19, 23-29; 4:25, 31; 5:18). This is because Christ is the fulfillment (cf. Matt. 5:17-18) and termination or end of the law (Rom. 10:4) since His death abolished the law (Eph. 2:15). Further, Paul taught that the Mosaic Covenant has passed away (2 Cor. 3:6-11) and that the Abrahamic Covenant both preceded and followed the period of the law since the law served only temporarily (Gal. 3:14-25). The result is that "now that faith has come, we are no longer under the supervision of the law" (Gal. 3:25). Also, "the fact that God has (manifestly) accepted Gentiles as sons demonstrates that the period of the law is at an end; the custodian has finished his task and the son has become an heir (4:1-6)."³ Finally, in 1 Corinthians 9:20 Paul very clearly declares himself free from the law:

To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law.

Paul could not have stated more clearly that he was not under the law. He makes the same claim for his Roman readers as well: "you are not under law, but under grace" (Rom. 6:14). The preceding verses represent only a select group of passages that indicate that the law has been abolished and thus has no jurisdiction over the believer. Indeed, when comparing the Mosaic dispensation with "the dispensation in Christ, Paul found the former, glorious as it had been, to be worthless."⁴

Paul and the Decalogue

While many passages have been cited above to show the end of the law, those most pertinent to the present study are two texts specifically pointing to the end of the Ten Commandments in the present age. The first text is Romans 7. Here Paul emphatically states that the believer has died to the law by being joined to Christ (v. 4) with the result that he is released from the law (v. 6). His following illustration specifies this "law" as the Decalogue by referring to the tenth commandment which prohibits coveting (vv. 7f.). The purpose of this prohibition was to reveal Israel's inability to obey the law of God. Specifically, Paul claims

¹Douglas J. Moo, "Jesus and the Authority of the Mosaic Law," *JSNT* 20 (February 1984): 3-49; Roy L. Aldrich, "Causes for Confusion of Law and Grace," *BS* 116 (July-September 1959): 221-29; id., "Has the Mosaic Law Been Abolished?" 322-35; id., "The Mosaic Ten Commandments Compared to Their Restatements in the New Testament," *BS* 118 (July-September 1961): 251-58.

²One may object to this reasoning based upon that fact that Paul used circumcision (in the so-called ceremonial law) rather than the Sabbath (in the so-called moral law), but Paul's teaching on the present applicability of the Ten Commandments is noted later in this discussion.

³Douglas R. de Lacey, "The Sabbath/Sunday Question and the Law in the Pauline Corpus," in *From Sabbath to Lord's Day: A Biblical, Historical, and Theological Investigation.*, ed. D. A. Carson, 159-95 (Grand Rapids: Zondervan, 1982), 166.

⁴E. P. Sanders, *Paul, the Law, and the Jewish People* (Philadelphia: Fortress Press, 1983), 144.

freedom from the law because it has already fulfilled its purpose in revealing sin. Further, since the Decalogue is an essential unity, the abolition of one of its commandments (coveting) shows the abolition of them all.⁵ In other words, since his illustration denotes that believers are free from *one* of the Ten Commandments, and the Decalogue is a unity, it follows that believers are also free from *all* of the commandments, which includes the Sabbath.

Second Corinthians 3 is a second passage that even more clearly shows the believer's freedom from the Ten Commandments. In this chapter Paul contrasts his apostolic authority as a minister of the New Covenant with that of his opponents at Corinth who, by implication, were ministers of the Old Covenant (cf. 2:17; 3:14). One reason the New Covenant is more glorious than the Old is because this New Covenant is internal, written on men's hearts through the Person or activity of the Spirit (3:3b).⁶ Conversely, the Old Covenant was engraved upon tablets of stone (3:3, 7). The crucial issue here is *what* was written on stone in the Old Testament. Was it the entire law? No, only the Ten Commandments were engraved upon the tablets at Sinai (Deut. 4:13; 5:22).⁷ In other words, Paul equates the Old Covenant with the Decalogue.⁸ This law had a fading glory (i.e., lacked permanent validity)⁹ "because only in Christ is it taken away" (v. 14b). Therefore, since Paul contrasts his continuing ministry of blessing with the ministry of cursing in the Ten Commandments, he in effect teaches the abolishment of the Decalogue as a system by which one should live, including the Sabbath.¹⁰ That the Sabbath is included within this abolished Decalogue also finds support in that the death penalty for disobeying the Ten Commandments is never enforced in the New Testament.¹¹ It is inconsistent to argue for the continuance of the Sabbath requirement in the present age without a continued penalty for neglecting it.

⁵This is certainly not to say that believers are now free to covet, for this is prohibited elsewhere in the New Testament (e.g., James 4:2). What Paul means is that the prohibition of coveting in the Decalogue revealed man's inability to follow God's commands.

⁶Bernardin Schneider, "The Meaning of St. Paul's Antithesis 'The Letter and the Spirit,'" *CBQ* 15 (1953): 193-207.

⁷Charles Hodge, *A Commentary on 1 & 2 Corinthians*, GCS, 428. See also Exodus 24:12; 31:18; 32:15-16 for other verses mentioning the tablets. Many argue that Paul's reference to "tablets of stone" serves as a figurative designation for the entire law or Old Covenant (e.g., Victor Paul Furnish, *II Corinthians*, AB, 200; Bultmann, 73-75; Frederick W. Danker, *II Corinthians*, ACNT, 54; Colin Kruse, *The Second Epistle of the Paul to the Corinthians*, TNTC, 91-93; Knofel Staton, *Second Corinthians*, SBS, 56-57). However, the passage compares in graphic terms the actual writing (content) on the cold, external tablets with that "written" on the warm, internal heart; thus, the comparison drawn is between the Decalogue and that which replaces it—the work of the Spirit in the inner man. However, even if the tablets represent the *entire* law (the Old Covenant is the implied contrast in verse 6 and specifically mentioned in verse 14), this still argues for the abolition of the Sabbath as part of that law.

⁸De Lacey, "The Sabbath/Sunday Question and the Law in the Pauline Corpus," 167.

⁹Ernest Best, *Second Corinthians*, Interp., 31.

¹⁰Even Paul's statement that circumcision is nothing but rather what matters is "keeping the commandments of God" (1 Cor. 7:19) is inadequate proof that believers are to keep the Ten Commandments. There is no evidence that ἐντολῶν θεοῦ ("commandments of God") refers exclusively or even primarily to the Decalogue (C. K. Barrett, *I Corinthians*, 169; de Lacey, "The Sabbath/Sunday Question and the Law in the Pauline Corpus," 176). Objection to the preceding presentation of Paul's view of the Decalogue may also be based upon his appeal to the fifth commandment in Ephesians 6:1-3. However, here the primary motive for children obeying their parents is not the Decalogue, but because this is part of one's calling in Christ (4:1) and is right (v. 1b). The appeal to the Ten Commandments is at best a third motivation (ibid., 176).

¹¹For an evaluation of the penalties for each of the Ten Commandments, see Aldrich, "The Mosaic Ten Commandments Compared to Their Restatements in the New Testament," 251-58. He shows how the believer is not under the Decalogue, but instead "he is under the eternal moral law of God which demands far more than the Ten Commandments. It calls for nothing less than conformity to the character of God" (p. 257).

The Ten Commandments

#	Old Testament Commands	New Testament Repetitions
1	And God spoke all these words: "I am the LORD your God, who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me" (Exod. 20:1-3).	"Men, why are you doing this? We too are only men, human like you. We are bringing you good news, telling you to turn from these worthless things to the living God..." (Acts 14:15; mentioned at least 50 times).
2	"You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below... for I... am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation ... but showing love to a thousand generations of those who love me..." (Exod. 20:4-6).	"Dear children, keep yourselves from idols" (1 John 5:21; cf. 1 Thess. 1:9; Rev. 2:14, 20; 9:20; mentioned in the NT 12 times = 12x). * This chart is adapted and expanded from one by Lewis Sperry Chafer, <i>Systematic Theology</i> , 4:209-10
3	"You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name" (Exod. 20:7).	"Above all...do not swear—not by heaven or by earth or by anything else. Let your 'Yes' be yes, and your 'No,' no, or you will be condemned" (James 5:12; 4x).
4	"Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For in six days the LORD made the heavens and the earth... but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy" (Exod. 20:8-11).	No NT text requires this of Christians. However, one passage clearly <i>prohibits</i> the practice as required for believers: "Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ" (Col. 2:16-17; 0x).
5	"Honor your father and your mother, so that you may live long in the land the LORD your God is giving you" (Exod. 20:12).	"Children, obey your parents in the Lord, for this is right. 'Honor your father and mother'—which is the first commandment with a promise—that it may go well with you and that you may enjoy long life on the earth" (Eph. 6:1-3; cf. Matt. 15:4-6; 19:19; Mark 7:10; 10:19; 6x).
6	"You shall not murder" (Exod. 20:13).	"Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him" (1 John 3:15; cf. Matt. 19:18; Mark 10:19; Luke 18:20; Rom. 13:9; James 2:11; 6x).
7	"You shall not commit adultery" (Exod. 20:14).	"Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral" (Heb. 13:4; cf. Mark 10:19; 12x).
8	"You shall not steal" (Exod. 20:15).	"He who has been stealing must steal no longer, but must work, doing something useful with his own hands..." (Eph. 4:28; cf. Matt. 27:64; Mark 10:19; Luke 18:20; Rom. 13:9; Titus 2:10; 6x).
9	"You shall not give false testimony against your neighbor" (Exod. 20:16).	"Do not lie to each other, since you have taken off your old self with its practices" (Col. 3:9; cf. Eph. 4:25; 4x).
10	"You shall not covet your neighbor's house... wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor" (Exod. 20:17).	"Then he said to them, 'Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions'" (Luke 12:15; Rom. 7:7; 13:9; Eph. 5:3; James 4:2; 2 Pet. 2:3, 14; 9x).

Romans and the Law of Moses

A. A quick quiz to get you thinking...

1. T or F Christians should keep parts of the OT law which are not repeated in the NT.
2. T or F There are actually two laws: the moral (Ten Commandments) and ceremonial/civil.
3. T or F The Sabbath should still be obeyed by Christians.
4. T or F Believers today are obligated to keep all of the Ten Commandments.
5. T or F Tithing should be practiced by all followers of Christ.
6. T or F Christians today are prohibited from eating blood (e.g., yong tau foo, blood pudding, pig or duck blood at Chinese New Year).
7. T or F Believers must not charge other Christians interest based upon the Law (Deut. 23:19; Exod. 22:25; Lev. 25:36-37; Ezek. 18:8, 13, 17; 22:12; Prov. 15:5; 28:8).

B. The Purposes of the Law (adapted from J. Dwight Pentecost, Bibliotheca Sacra 128 [July 1971]: 227-33)

Both Romans and Galatians teach sanctification not by the Law but by faith in Christ alone. This finds support in that Abraham was justified by faith centuries before the Law (Gal. 3:17). After that, the Law and the Promise (Gen. 12:1-3) co-existed for years, so there is no conflict between the Law and the Promise. This led Paul to ask, "What, then, was the purpose of the law?" (Gal. 3:19). It had at least ten purposes:

1. It revealed or exposed the *sinfulness of man* (Gal. 3:19).
2. It revealed the *holiness of God* (1 Pet. 1:15).
3. It revealed the standard of *holiness for people* in fellowship with God (Ps. 24:3-5).
4. It *supervised* the physical, mental, and spiritual development of the redeemed Israelite until he could come to maturity in Christ (Gal. 3:24).
5. It *unified* the people to establish the nation in voluntary submission to God's decrees (Exod. 19:5-8; Deut. 5:27-28).
6. It *separated* Israel among the nations as a kingdom of priests to mediate God's truth to these nations (Exod. 31:13).
7. It provided *forgiveness* of sins for individual Israelites to restore their fellowship with God, even though they already functioned as a redeemed people (Lev. 1-7).
8. It made provision for Israel to *worship* God as a redeemed people (Lev. 23).
9. It *tested* if one was in the kingdom or the theocracy over which God ruled (Deut. 28). Faith led to obedience and blessing; lack of faith led to disobedience and judgment.
10. It *revealed* Jesus Christ (typology in the sacrificial system; Luke 24:27).

C. A Suggested Strategy for Expounding Old Testament Law

1. **Interpretation:** Study the intent behind the legal command, asking the question, "Why was this command given in Israel?" It is especially helpful to answer this question by showing how the law reveals the character of God. For example:

"God told Israel in Leviticus 19:9-10 not to harvest the corners of the fields because He had compassion on the poor who could glean there for their food."

2. **Principlizing:** State the intent of the law in the form of a general principle.

"God wants His people to give the underprivileged the chance to earn a living."

3. **Application:** Show how this principle relates to a contemporary parallel situation.

"As an employer you should provide opportunities for the poor to support themselves."

—You may be able to tell by now that I believe each question on the previous page's quiz is false—

The Indwelling & Sealing of the Spirit (Rom. 8)

I. Confusion: All or Part at Salvation?

- A. Sometimes Christians pray that they will receive the Spirit at some point after salvation.
 - 1. The reception of the Spirit came *after* salvation in some passages in Scripture:
 - Acts 2 (cf. 1:4-5)
 - Acts 8:14-17
 - (Acts 19:1-7 refers to OT believers in Messiah)
 - 2. Christians sometimes point to these verses for support that the Spirit does not indwell all believers. They contend that every Christian must seek His indwelling.
- B. The Issue: Do we receive all or part of God when we become a Christian? (In other words, can God be divided up into parts, each of whom come at different times?)

II. The Indwelling of the Spirit (adapted from Charles Ryrie, *The Holy Spirit*, 67-73)

- A. The Spirit indwells even carnal believers (1 Cor. 3:16; 6:19).
- B. Since the Spirit is a gift given indiscriminately (Acts 11:17; cf. 10:44), believers cannot earn Him (John 7:37-39; Rom. 5:5; 1 Cor. 2:12; 2 Cor. 5:5).
- C. Absence of the Spirit indicates an unregenerate state (Rom. 8:9b; Jude 19; cf. 1 Cor. 2:14).
- D. The Spirit abides forever (John 14:16), though Christians can grieve Him (Eph. 4:30).
- E. The obedience requirement for the indwelling (Acts 5:32) is the obedience of faith in Christ.
- F. The times when the Spirit was withdrawn due to sin (1 Sam. 16:14; Ps. 51:11; Luke 11:13) all occurred prior to Pentecost when He was given permanently (Acts 2; cf. John 14:16).
- G. The delay of giving the Spirit to the Samaritans (Acts 8:14-17) is not the norm for today:
 - 1. The Spirit came *at the same time* as salvation for Gentiles (Acts 10:44), so if a pattern is to be followed for Gentiles today then this would be it.
 - 2. The reason the Spirit indwelt the Samaritans *after* salvation: This was the first time any Samaritans were saved, so God delayed the Spirit's coming until Jews could verify it. This tied them into the church as a whole to prevent two types of Christians.
- H. The anointing of the Spirit is given to *all* believers (2 Cor. 1:21; 1 John 2:20, 27). No passage teaches that certain Christians are anointed and others are not.

“The difference between the anointing and indwelling seems to lie in their distinct purposes. The indwelling brings the presence of God into the life of the believer. The anointing, as far as the believer is concerned, is that he might be taught (1 John 2:20, 27). Actually, this seems to be the only purpose specified in the believer's case. However, if one may use the example of the anointing of Christ [Luke 4:18; Acts 4:27; 10:38; Heb. 1:9] and of Old Testament priests [Exod. 30:32-33; cf. kings 1 Sam. 10:1; Zech 4:14], then another purpose emerges—that of service. But...the full experience of the anointing depends on being filled with the Spirit” (Ryrie, 73).

III. The Sealing of the Spirit (cf. Eldon Woodcock, "The Seal of the Holy Spirit" *Bibliotheca Sacra* 155 [April-June 1998]: 139-63)

- A. Agent: God is the agent of the sealing (i.e., He is the one who seals the believer), according to 2 Corinthians 1:22 (cf. John 6:27).
- B. Sphere: "The Holy Spirit is the seal. The believer is sealed with or in the Spirit. In Ephesians 1:13 there is no preposition expressed" (Ryrie, 80). In other words, technically we are not sealed "by" the Spirit but "with" the Spirit.
- C. Extent: All believers are sealed:
1. All the Corinthian believers (carnal and spiritual alike) were sealed (2 Cor. 1:22).
 2. Christians are nowhere exhorted to seek a sealing.
 3. The believer's sealing is the basis for the exhortation not to grieve the Spirit (Eph. 4:30).
- D. Time: Since all Christians are sealed, this must happen at salvation.
- E. Intent: There exist two purposes of the sealing of Christians:
1. *Security*: It assures that since God gave us His Spirit, He will give us our entire inheritance in heaven as well (2 Cor. 1:22b; Eph. 4:30), including redeeming our bodies (Eph. 1:13-14).
 2. *Ownership*: It shows that God owns us (2 Cor. 1:22b, "seal of ownership")

IV. Security and Assurance

	Eternal Security	Assurance of Salvation
Basic Meaning	Being saved from the penalty of sin forever (once saved, always saved)	<u>Knowing</u> that we are saved from the penalty of sin forever
Definition	"The work of God which guarantees that the gift of salvation, once received, is forever and cannot be lost" (Ryrie, <i>Basic Theology</i> , 328)	"The realization of the truth of eternal security or perseverance" (Ryrie, <i>Basic Theology</i> , 328)
Spirit's Ministry	Sealing (Eph. 1:13-14)	Assuring (Rom. 8:15-17)
Believer's...	Position as child of God (Rom. 8:16b)	Practice of confidence (Rom. 8:16a)
Recipients	All Christians possess	Some Christians doubt
Permanence	Can't be lost (John 6:39-40; 10:27-29; Rom. 8:30, 38-39; Heb. 7:25)	Can be lost (for this reason John wrote 1 John 5:11-13)
Songs	"I Know Whom I Have Believed"	"Blessed Assurance" (#367)

Clarification: Preservation is essentially the same as eternal security, but perseverance focuses more on the believer who perseveres (though through the decree and power of God). In contrast, security focuses on God—it is God who secures our salvation (Ryrie, *Basic Theology*, 328).

V. Conclusion

- A. We are secure in Christ with the Spirit's presence—and He will never leave us (Heb. 13:5)!
- B. The Holy Spirit guarantees us that once we have Him, it is only a matter of time before we will have our entire heavenly inheritance.
- C. A believer has security whether or not he has assurance.

Romans 8:28-30

John D. Grassmick, Romans 206, Dallas Seminary, 1985

FIVE UNBREAKABLE LINKS IN GOD'S PLAN OF SALVATION

- Romans 8:28 And we know that He [God] works all things [even trials and suffering, cf. vv. 18, 35-36] together [in constructive harmony] for good [our spiritual benefit in being conformed to the character beauty of Christ, cf. v. 29] to those who love God [as viewed from the human side], to those who are called ones according to His purpose [as viewed from the divine side].
- 8:29 [We know this] because those whom He [God] foreknew [in electing grace], He also predestined [His predetermined goal] to take on and have the likeness [inwardly and outwardly] of His Son in order that He [the Son, Jesus Christ] might be the firstborn [the preeminent One] among many brothers [those who are sons/children of God, cf. vv. 14-16],
- 8:30 and those whom He [God] predestined, these [without the loss of one] He also called [the effectual, conversion-producing call to which a person responds with the obedience of faith, cf. Rom. 1:5; 10:16; 15:18; 16:26], and those whom He called, these [without the loss of one] He also justified [God's gift of a right standing before Him received by faith, cf. Rom. 5:1], and those whom He justified, these [without the loss of one] He also glorified [an already certain event (cf. v. 29) though not yet realized and thus still future].

A PARABLE ON ROMANS 8:28-30

One day a very wise and skillful sculptor desired to make a beautiful marble statue.

- Foreknowledge (Foreordination)** From among the *many possibilities* in the marble quarry he selected one *huge rough stone* which he would use for this purpose.
- Predestination** He *marked it* and thereby *destined it* for the beautiful finished product which he had in mind. That mark *preserved it* from being discarded and destroyed.
- Calling and Justification (by faith)** Sometime later he sent his *helper* to fetch the stone and place it on his own work table.
- Progressive Sanctification** Then the *sculptor began to chisel, rasp, and file* on that block of rough stone shaping it into the *likeness of the clay model* that served as his pattern. In the process, however, he did *nothing to ruin the stone* and he saw to it that *no one else marred it* either.
- Eternal Security**
- Rapture and Glorification** Then one day *his work was done*. The *statue was complete* with all its features finely honed in *full conformity* with his clay model. The time had come to *remove it* from the clutter of the work bench and *take it* to the *palace court* where it would be *unveiled for public display*. And all those who passed by *smiled their approval* and gave *accolades of praise* to the wise and skillful sculptor.

--Source Unknown

Gentile Engrafting (Rom. 11)

Adapted from Romans 11 notes of John D. Grassmick, Romans 206, Dallas Seminary, 1985, p. 48

In Romans 11:17-27 Paul clarifies the present relationship of both Jews and Gentiles to the Abrahamic Covenant by using an illustration of two olive trees.

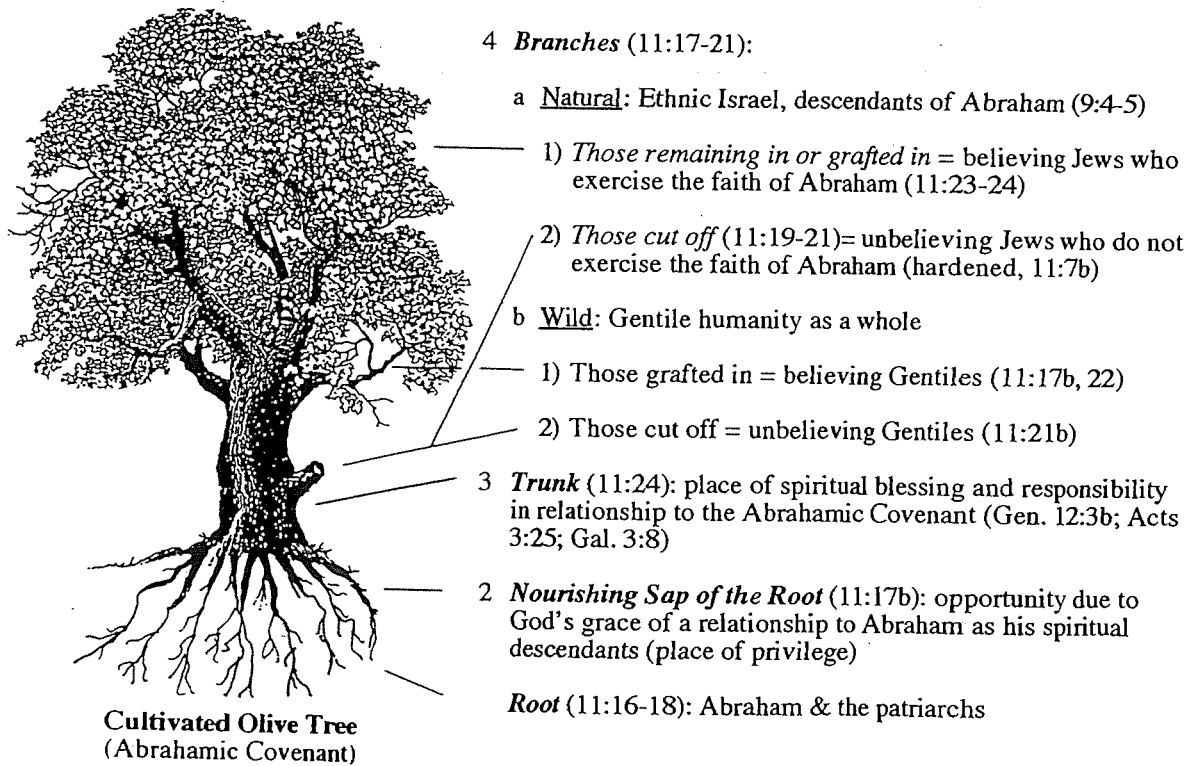
This covenant is a place of both opportunity and privilege: first given to Israel (cultivated olive tree) but after the unbelief of individual Jews (branches cut off) also extended to Gentiles (wild olive tree) in the church (branches grafted into the cultivated olive tree).

Paul's purpose here is twofold:

1. To warn Gentiles against pride in light of God's discipline of Israel for unbelief (11:17, 21-22)
2. To give an argument for the restoration of Israel (11:22-27)

Graphically, the Gentile engrafting looks like this:

Parts of the Tree



Israel & the Church (Rom. 9–11)

How does Israel relate to the Church? Amillennialists, postmillennialists, and covenant premillennialists argue that the Church is the “new Israel” with full or near complete continuity between these entities. Thus, the Church is seen to have simply replaced Israel and assumed her promises and covenants.

The other side of the spectrum is classical and revised dispensationalism that sees more discontinuity. In this scheme there are two separate peoples of God: Israel and the Church. The only overlap is that the believers today participate in some of the aspects of the Abrahamic and New Covenants (see pp. 20-25).

I have held both views in the past, but recently have adopted a third model with some elements of progressive dispensationalism. This newer system (since 1987) emphasizes both continuity and discontinuity yet still holds the dispensational distinctive that the Church is *not* the “new Israel.” Rather, it is a continuation of God’s covenant plan begun with Israel and continuing with a believing remnant of Israel today, along with Gentile believers grafted into the Abrahamic Covenant (see Romans 9–11; Galatians 3). Here are some points of difference and contact between these two entities:

DISCONTINUITY

	Israel	Church
<i>Identity</i>	Physical seed of Abraham (Gal. 6:12-16)	Spiritual seed of Abraham (Gal. 3:7, 29)
<i>Land Covenant</i>	Still outstanding (Deut. 30:1-10) but partly fulfilled since 1948 (Ezek. 37:1-7)	No land promise (Land Covenant) can be claimed by present believers
<i>Law</i>	Required to obey the law (Exod. 19-20)	Freedom from the law (Rom. 7; Gal. 3)
<i>Duration</i>	Abraham (Gen. 12:1-3) to eternity (Jer. 31:35-37)	Pentecost (Acts 2) to Rapture (1 Thess. 4:13-18) or even later (?)
<i>Wrath</i>	Experienced in Tribulation (Jer. 30:7)	Free from wrath (1 Thess. 5:9; Rev. 3:10)
<i>Faith</i>	Shown in offering sacrifices	Shown in trusting Christ’s sacrifice
<i>Priesthood</i>	<i>Has</i> one: a special class by heredity	<i>Is</i> one: all are priests (1 Pet. 2:5)
<i>Activity</i>	Set aside between 69th & 70th “Weeks” (Dan. 9:24-27)—a part of the “times of the Gentiles” (Luke 21:24)	Between 69th & 70th “Weeks” the church is a mystery unforeseen in the OT (Eph. 3:1-9; Col. 1:26)
<i>Qualification</i>	Ethnic—descendants of Abraham or Gentile proselytes who became Jews through circumcision as blessing is through Israel (1 Kings 8:41-43; Isa. 2:2-3; 19:19-25; 49:6; 51:4; 56:6-8; Zech. 14:16-19)	Nonethnic—“Neither Jew nor Gentile” (Gal. 3:28) means a combination of Jews and Gentiles without need to become Jewish proselytes (Acts 15; Eph. 3:3, 6)

CONTINUITY

	Israel	Church
<i>Abrahamic Covenant</i>	Origin in Abraham as the father of the nation (Gen. 12:1-3)	Believers today are grafted into this same covenant (Rom. 11:17-21; cf. Gal. 3:29)
<i>Davidic Covenant</i>	Promise of a literal temple (2 Sam. 7:13) fulfilled by Solomon (1 Kings)	Functions now as a spiritual temple (Eph. 2:19-22; 1 Pet. 2:4-10)
<i>New Covenant</i>	Promised forgiveness of sins, indwelling Spirit, new heart, reunification of Israel and Judah, and knowledge of God throughout the earth (Jer. 31:31-34)	The first three aspects (forgiveness of sins, indwelling Spirit, new heart) true today in a progressive fulfillment of the covenant (Luke 22:20)
<i>Law</i>	Required to obey the Mosaic law (Exod. 19-20)	Required to obey the "law of Christ" (Gal. 6:2) or "law that gives freedom" (James 1:25; 2:12)
<i>Salvation by</i>	God's grace through faith (Gen. 15:6)	God's grace through faith (Rom. 4:3)
<i>Basis of Salvation</i>	Sacrificial lamb	Sacrificial Lamb
<i>Spirit</i>	Filling on leaders	Indwelling of all believers (Rom. 8:9)
<i>Prophets</i>	Provided revelation of God's word	Foundation of the church (Eph. 2:20)
<i>Election</i>	Based on grace (Mal. 1:2)	Based on grace (Eph. 1:4-6, 11)
<i>Disobedience</i>	Lead to God's discipline	Leads to God's discipline (1 Cor. 11:30)
<i>Leadership</i>	Elders (Exod. 3:16, 18; 4:29, 31; 12:21; Num. 11:16-17; Josh. 24:31; 1 Sam. 15:30; 2 Sam. 17:4, 15; 1 Kings 21:8, 11 and many other texts)	Elders (Acts 11:30; 14:23-24; 15:1-6; 16:4; 20:17-38; 21:17-26; 1 Thess. 5:12-13; Phil. 1:1; 1 Tim. 3:1-7; 4:14; 5:17-25; Tit. 1:5-9; Jas. 5:14; 1 Pet. 5:1-5; Heb. 13:17)
<i>Witness</i>	"light for the Gentiles" (Isa. 49:3-6) "kingdom of priests" (Exod. 19:6) "holy nation" (Exod. 19:6)	"light of the world" (Matt. 5:14-16) "holy...royal priesthood" (1 Pet. 2:5, 9) "holy nation" (1 Pet. 5:9)

More Contrasts Between Israel and the Church

See Paul Enns, *Moody Handbook of Theology*, 389-90, 522; Charles Ryrie, *Basic Theology*, 399

The early church fathers almost unanimously taught that Christ will return to rule over Israel in a literal 1000 year millennium (Rev. 20:1-6; cf. Eschatology notes, 121-121b). However, since the 4th century AD many have taught that there is no future for national Israel due to its rejection of Christ so that Israel's promises have been transferred to the church as "the new Israel." Can such a teaching be found in Scripture? I believe it cannot for many reasons:

1. Israel and the Church have many differences in Scripture (see charts on preceding two pages).
2. Throughout Scripture the term "Israel" always refers to physical descendants of Jacob—it never refers to the church. To claim that it does is to argue from silence.
3. Luke contrasts natural Israel and Gentiles *after* the church is established (Acts 3:12; 4:8, 10; 5:21, 31, 35; 21:19).
4. Paul distinguishes Israel from the church, showing that the church is not Israel. If they were the same, his distinctions would be meaningless.

God has not rejected Israel to replace the nation with the church

Rom. 11:1 I ask then: Did God reject his people? By no means! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin. God did not reject his people, whom he foreknew.

Some Jews are in the church, a separate group from Israel

Rom. 9:6 ... For not all who descended from Israel [the nation] are Israel.

At present, Israel is mostly unsaved (and thus distinct from the saved Church)

Rom. 9:30-31 What then shall we say? That the Gentiles [believers in the Church], who did not pursue righteousness, have obtained it, a righteousness that is by faith; but Israel, who pursued a law of righteousness, has not attained it.

God is not finished with Israel

Rom. 11:11 Again I ask: Did they [Israel] stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious.

Israel's hardening is both partial and temporary as the future nation will be saved

Rom. 11:25-27 I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in. And so all Israel will be saved, as it is written:

'The deliverer will come from Zion; he will turn godlessness away from Jacob.
And this is my covenant with them when I take away their sins.'

Israel is spoken of as separate from the Church

1 Cor. 10:32 Do not cause anyone to stumble, whether Jews, Greeks or the church of God.

Israel and the Church are separate but fellow-heirs of God's promises

Eph. 3:6 This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.

5. John notes that Jews from all twelve tribes (Rev. 7:1-8) will witness for Christ in the future (Rev. 14:1-5). This group is distinct from believing Gentiles (Rev. 7:9).
6. Matthew also acknowledged a future for Israel in Christ's promise that the nation will again see Him (Matt. 19:28; 23:39).
7. Early Church Fathers before AD 325 believed in the 6000 six-year theory (cf. Eschatology, 112-15), dispensations, a premillennial return of Christ, and imminency (cf. Eschatology, p. 121 Crutchfield note). Therefore, dispensational features were noted very early in the church.

Responses to Dispensational Problem Passages

Texts Used to Equate Israel & Church	Dispensational Responses
The church is the “seed of Abraham” (Gal. 3:7; 4:31), which in the OT refers only to Israel. So isn’t the church the “new Israel”?	The church is the <i>spiritual</i> seed of Abraham, but this doesn’t mean it replaces the physical seed so that Israel is done away with permanently (cf. Rom. 11:1-2, 11, 15, 25; see preceding page).
“Neither circumcision nor uncircumcision means anything; what counts is a new creation. Peace and mercy to all who follow this rule, even to the Israel of God” (Gal. 6:15-16).	Paul doesn’t say that all who follow the rule (i.e., Christians) are the “true Israel.” He had just attacked the Jewish legalists, so it makes better sense that he announced blessing on Jews who had forsaken legalism to truly follow Christ.
The church is called the “true circumcision” (Phil. 3:3).	The comparison is not between the church and Israel but between the church and legalistic Jews.
Jesus told Pilate His kingdom “is not of this world” but “from another place” (John 18:36).	Christ did not comment on the <i>place</i> of His kingdom. He said the <i>source</i> of His kingdom was heaven. He did not say that this kingdom could not eventually be established on earth.
“Once, having been asked by the Pharisees when the kingdom of God would come, Jesus replied, ‘The kingdom of God does not come with your careful observation, nor will people say, “Here it is,” or “There it is,” because the kingdom of God is within you’” (Luke 17:20-21). Isn’t this amillennialism?	The “within you” (NIV) cannot refer to a spiritual rather than literal kingdom. Christ spoke this to unbelieving Pharisees who rejected Him as Messiah, so the kingdom was not <i>within them!</i> A better translation is “the kingdom of God is <i>in your midst</i> ” (the King stood right before them). “All they needed to do was acknowledge that He is indeed the Messiah who could bring in the kingdom—and then the kingdom would come” (Martin, “Luke,” <i>Bible Knowledge Com.</i> , 2:249).
Amos 9:11-12 says that the Davidic Covenant will be fulfilled, and James quoted this prophecy to say that the rebuilt house of David is the church which was used to preach the gospel to the Gentiles (Acts 15:15-18).	James did not say that Amos was <i>fulfilled</i> in the church, but only that Gentile inclusion (“the remnant of men”) agreed with the OT prophets. Also, the “return” (Acts 15:16) is used of a literal return (cf. Acts 5:22) that precedes the fulfillment of Amos’ prophecy. This means Christ’s return will precede the re-establishment of David’s throne. Christ’s present ministry at the Father’s right hand (Rom. 8:34) is not elsewhere in the NT associated with the Davidic throne— only when He returns will He occupy this throne (Matt. 19:28; Toussaint, “Acts,” <i>BKC</i> , 2:394).
Jer. 31:31-34 refers to Israel’s new covenant, which the NT applies to the church (Heb. 8), thus equating Israel with the church.	Not all of Jeremiah’s descriptions apply (e.g., all do not know the Lord), so the church only <i>begins</i> to fulfill this prophecy.

Responses to the Romans 9–11 “New Israel” View

Passages Some Use to Say that the Church is the “new Israel”	Dispensational Responses
<p>“For not all who are descended from Israel are Israel” (9:6). Since many Gentiles believe who have not descended from Israel, then they must be the “true, new Israel.”</p>	<p>The verse simply means that not all Jews believe. It does not speak of anyone who has <i>not</i> descended from Israel. The <i>only</i> ones that have descended from Israel are Jews. In fact, the first part of the verse reads, “It is not as though God’s word had failed...” in respect to him fulfilling the promises to Israel in verses 4-5. Verse 6 shows that there are two types of Israelites: the natural only (unbelievers) and the spiritual (believers). It never notes Gentiles. It means that “within Israel there is a separation, that of unbelieving Israel and believing Israel” (<i>NIV Study Bible</i> note).</p>
<p>“In other words, it is not the natural children who are God’s children, but it is the children of promise who are regarded as Abraham’s offspring” (9:8).</p>	<p>Agreed that unbelieving Jews cannot rightfully be called God’s children. However, like 9:6 above, this verse also says nothing about Gentiles being the “new Israel.” It only ties believers into Abraham as spiritual children of Abraham along with all Jews who believe.</p>
<p>“As he says in Hosea, ‘I will call them ‘my people’ who are not my people’...” (9:25). Since Gentiles are spoken of here as this new people (v. 24), then the church must have replaced Israel.</p>	<p>It is true that the verse speaks of Gentiles being called God’s people. But the verse does not say that Gentiles have <i>replaced</i> ethnic Israel as the “new Israel” so that God has no future for ethnic Israel. As “new covenant” demonstrates that the “old covenant” has been replaced, so use of “new Israel” implies a replacement of the “old Israel,” or ethnic Israel. Since no text explicitly calls the church “the new Israel” or “a new Israel” it is a confusing term to use.</p>
<p>Certain branches of the cultivated olive tree (11:24b) were cut off so that Gentiles could be grafted in. Thus the church has replaced Israel.</p>	<p>Only <i>certain</i> branches will be replaced—not the entire tree. God still has plans for the tree (Abrahamic Covenant) to be fulfilled, including both its Jewish and Gentile branches.</p>
<p>“Israel has experienced a hardening in part until the full number of Gentiles has come in. And so all Israel will be saved, as it is written: ‘The deliverer will come from Zion; he will turn godlessness away from Jacob. And this is my covenant with them when I take away their sins’” (11:25b-27). This means that at Jesus’ first coming the church (spiritual Israel) believed.</p>	<p>This is not Christ’s <i>first</i> coming but his <i>second</i>:</p> <ol style="list-style-type: none"> (1) Christ did not turn away godlessness from Jacob (ethnic Israel) at his first coming. Most rejected him. (2) The covenant to take away Jacob’s sins is the new covenant given to Israel and Judah (Jer. 31:34). (3) There is no reason to redefine “Israel” here to mean anything other than ethnic descendants of Jacob as the passage makes complete sense. It means that his descendants (Jews) will continue hardened until the Gentiles have plenty of chance to believe, but then, at that point, the Jewish nation as a whole will trust Christ and be saved in fulfillment of the hundreds of OT prophecies that speak of a believing Israel under Messiah (e.g., Isa. 2:5; 10:20-22; 25:8-9; 26:2; 29:23; 40:9; 45:17, 25; 52:3, 6-7, 9-11; 54:7-10; 62:12). Israel will be redeemed and righteous (Isa. 1:25-27; 2:3; 4:3-4; 33:24; 44:22-24; 45:25; 48:17; 63:16).

Views on “All Israel Will Be Saved” (Rom. 11:26)

Near the end of Paul’s three chapters on God’s election of Israel (Rom. 9–11), his argument includes this perplexing statement (11:25-27):

²⁵I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in.

²⁶And so all Israel will be saved, as it is written:

‘The deliverer will come from Zion;

he will turn godlessness away from Jacob.

²⁷And this is my covenant with them when I take away their sin.’”

What does Paul mean? His declaration has been viewed in four major ways:

I. All Jews will be saved.

- A. Support: Israel is the people of God—His elect nation (9:4, 11; 11:1, 28).
- B. Response: Election of the nation does not mean the salvation of each individual in it, especially since most Jews throughout the centuries have rejected Christ. God does not have different method of salvation for Jews since they must trust Christ too (1:16-17).

II. All Christians will be saved.

- A. Support: Paul upheld the security of the believer elsewhere (see Romans 8 studies).
- B. Response: This is a theologically true statement but doubtful that Paul had it in mind here. The believer’s security is not in the context. But the main problem with this view is that nowhere does Paul ever call Christians or the church “Israel.”

III. All elect Jews will be saved.

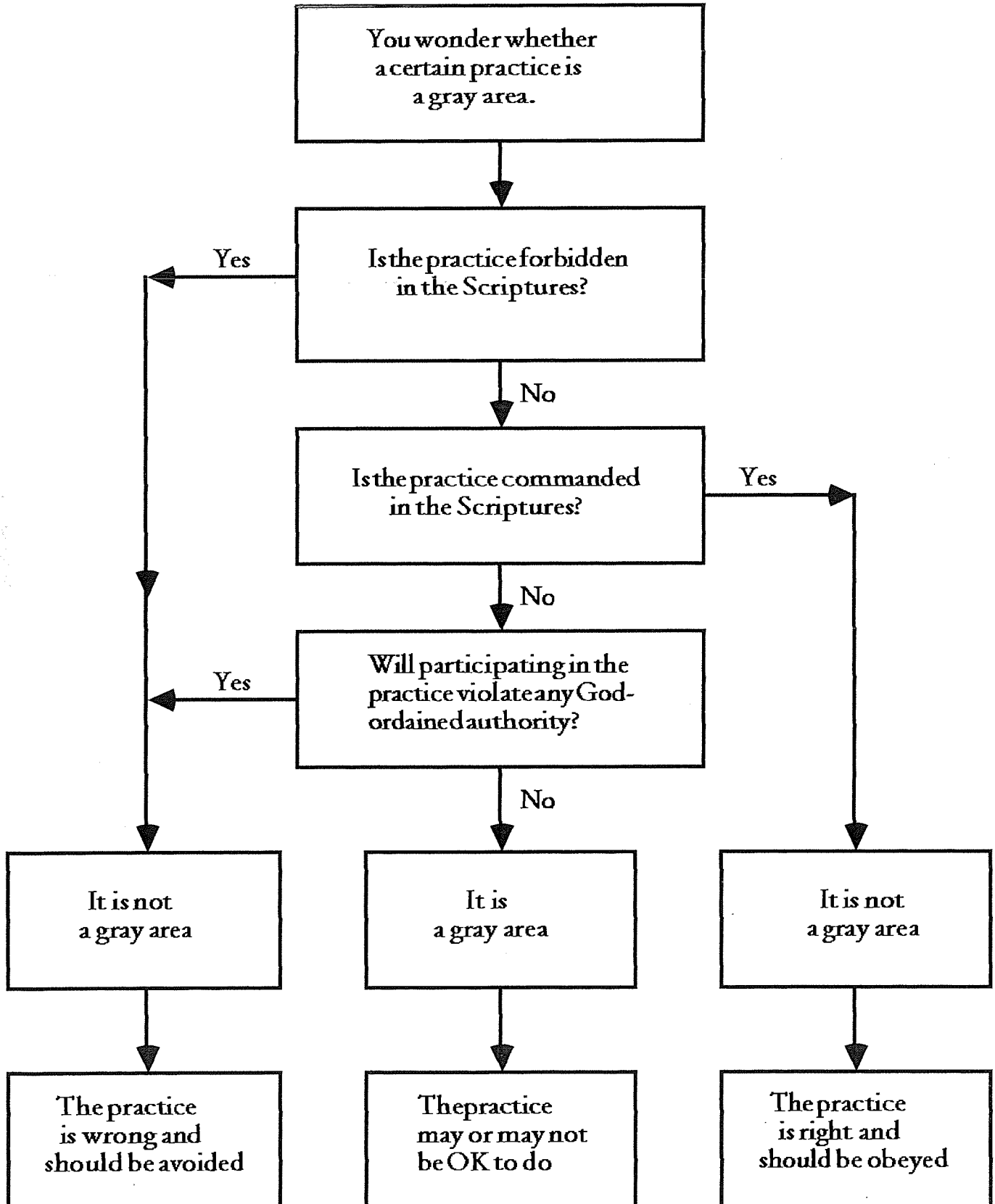
- A. Support: The total number of elect Jews in every generation, or the “fullness” of Israel (11:12), parallels the “fullness of the Gentiles” (11:25) in the context that refers to the total number of elect Gentiles.
- B. Response: Paul’s use of the words “all Israel” ruins these parallels on “fullness.” Certainly he meant more than simply all the elect (Jew or Gentile) would be saved.

IV. The great majority of Jews of the final generation will be saved.

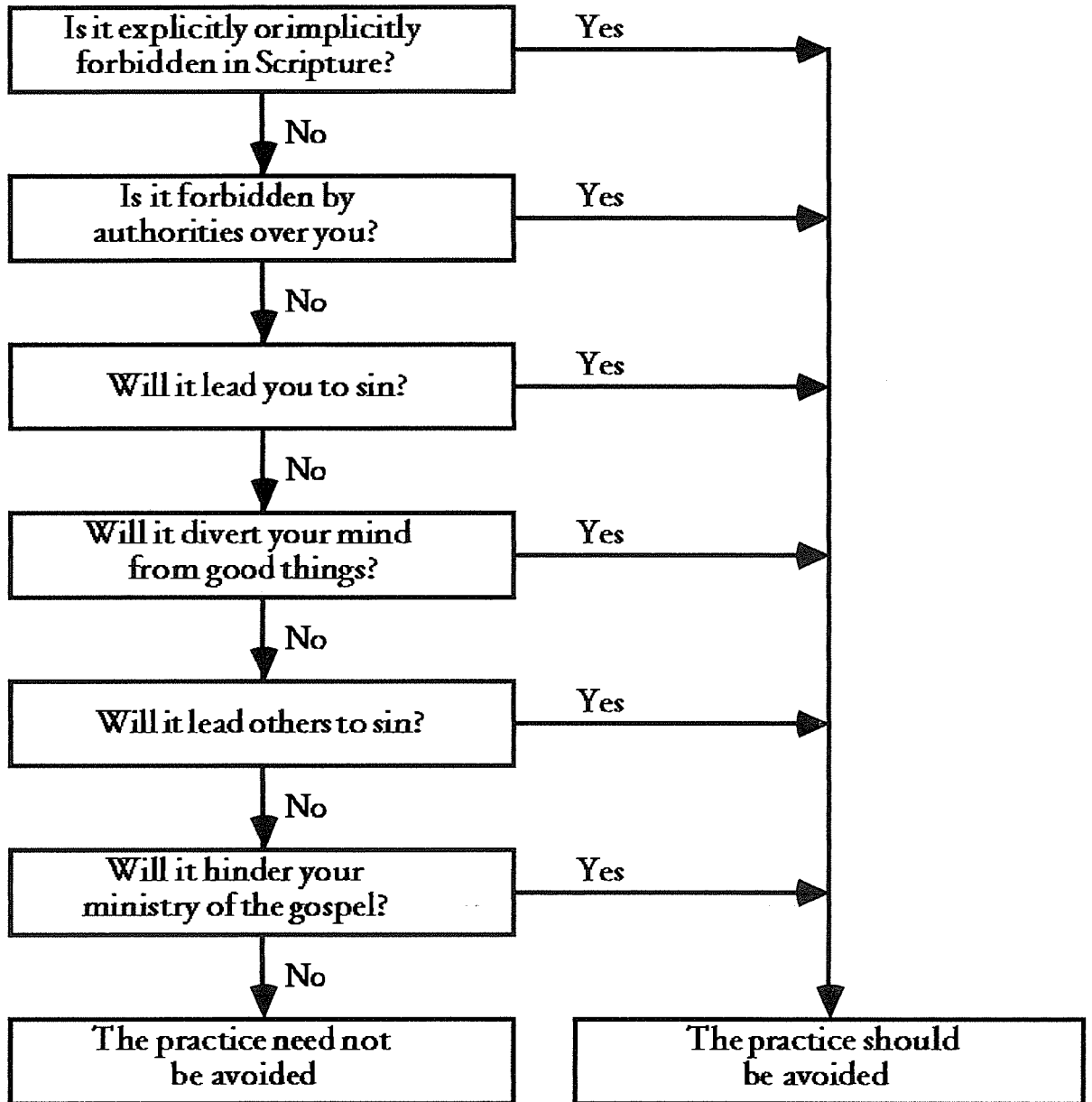
- A. Support: The nation of Israel will, in large part, trust in Christ at the second coming and be saved on the same basis as everyone else. This view has the best arguments for it:
 1. The OT prophesies repeatedly that Israel will trust in Messiah (e.g., Isa. 2:5; 10:20-22; 25:8-9; 26:2; 29:23; 40:9; 45:17, 25; 52:3, 6-7, 9-11; 54:7-10; 62:12). Israel will be redeemed and righteous (Isa. 1:25-27; 2:3; 4:3-4; 33:24; 44:22-24; 45:25; 48:17; 63:16). Paul then is only repeating a truth known for generations.
 2. This view best addresses the time element: the salvation of Israel will occur only *after* the “full number of Gentiles has come in.”
 3. The deliverer in the quote from Isaiah 59:20 was clearly God coming from Zion. The Jewish Talmud saw Isaiah depicting the Messiah, so Paul used it in like manner to refer to Christ’s return “to those in Jacob who repent of their sins” (Isa. 59:20b).
 4. The covenant “when I take away their sins” (11:27) is the new covenant initiated with Israel in the messianic kingdom when her sins are forgiven (Jer. 31:34) and the Spirit given to the nation (Isa. 59:21; Ezek. 36:27).
- B. Response: How can Paul say “all” Jews will be saved if he really means “the great majority”? This use of “all” with some exceptions is common in Scripture. Besides, we cannot say for sure that literally *all* Jews will *not* repent at Christ’s return.

How to Discern a Gray Area

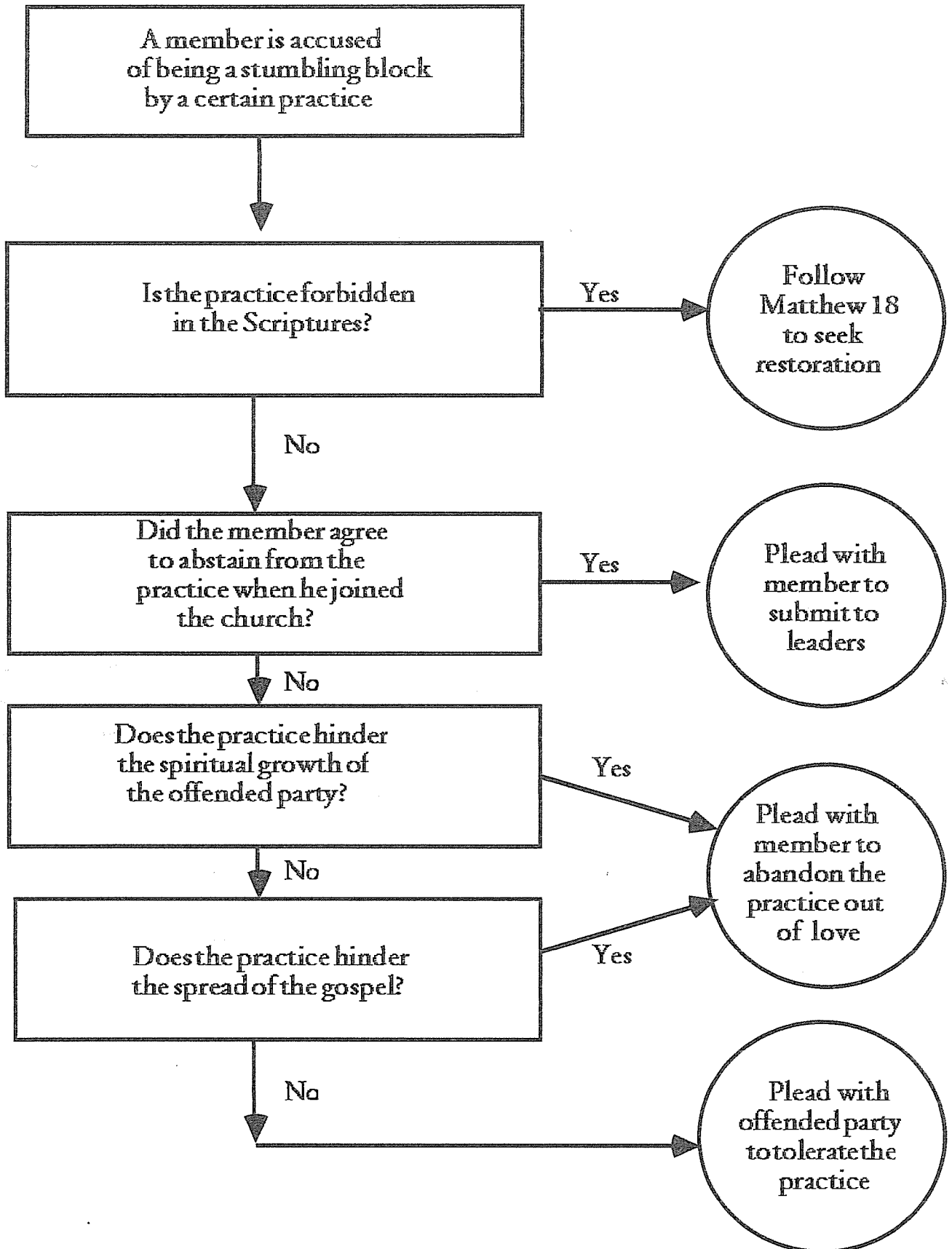
Although some Christians think so, not every practice is right or wrong, black or white. These have been often called doubtful issues or gray areas. I define gray areas as *practices not forbidden in the Bible over which Christians disagree*. Some believers consider them sinful while others think them legitimate. But how can we discern if a certain practice is gray or not? Perhaps the following flow chart will help.



How to Handle Gray Areas in Yourself



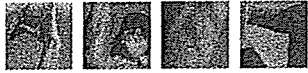
How to Handle Gray Areas in the Church



Examples of Potential Gray Areas (Rom. 14–15)

The gray areas noted in Romans 14–15 include sacred worship days (probably the Sabbath) and eating meat (see esp. 14:5-6). But these are only some of the issues that divide believers. Gray areas are defined as *practices not forbidden in the Bible over which Christians disagree*. Some believers therefore consider them sinful while others think them legitimate. The following is only a partial list, which varies from church to church and culture to culture:

- | | |
|---|--|
| Accepting gifts with the left hand | Preaching while sitting (not using a pulpit) |
| Being a Democrat (or Republican!) | Preaching without a tie (or coat) |
| Celebrating Christmas | Premarital kissing |
| Celebrating Easter | Raising one hand in church |
| Celebrating Good Friday | Raising two hands in church |
| Celebrating Lent | Refusing to recycle |
| Celebrating Palm Sunday | Saturday night church services (Sabbath) |
| Changing one's name to a "Christian" name | Shaking hands women (Nepal, Cambodia) |
| Chinese New Year giving of <i>hong baos</i> | Singing karaoke |
| Christmas trees in church sanctuary | Sitting with your spouse in church |
| Clapping in church services | Skipping church while on holiday |
| Dancing (western, tribal, ballroom, frenzy) | Skipping Sunday School at church |
| Drinking beer | Smoking or chewing tobacco |
| Drinking hard liquor | Swimming with the opposite sex |
| Drinking wine | Take communion at a Catholic church |
| Driving a motorcycle | Take communion at an Eastern Orthodox church |
| Eating bloody foods | Talking between men and women (Burmese) |
| Eating food sacrificed to idols | Tithing |
| Eating junk food | Using birth control |
| Eating meat | Using magic or illusions |
| Eating only "Christian food" (whatever <i>that</i> is!) | Using non-KJV translations |
| Giving only "Christian" greetings (New Year) | Voting for opposition political party candidates |
| Giving to non-religious causes | Watching cable TV |
| Having a gynecologist who performs abortions | Watching movies at church (esp. in worship) |
| Killing in war | Watching PG-rated movies |
| Laughing with men and women together | Watching R-rated movies |
| Listening to rock music | Wear native dress rather than western clothes |
| Masturbation | Wearing contact lens rather than glasses |
| Men wearing a beard or sideburns | Wearing sandals to church |
| Men with earrings | Wearing shorts in church |
| Men with long hair | Woman C.E. director |
| Mothers working outside the home | Woman pastor to women |
| Music with a beat | Woman song leader in services |
| Music with instruments | Woman Sunday School Superintendent |
| Obesity & gluttony | Woman Sunday School teacher (adult level) |
| Owning a Mercedes or BMW | Woman Sunday School teacher (primary level) |
| Owning an executive flat | Women going bra-less |
| Pastoring without a Bible college degree | Women with epidural to reduce childbirth pain |
| Pastoring without a seminary degree | Women wearing an Indian forehead dot |
| Pastoring without a doctoral degree | Women wearing a sari |
| Playing cards | Women wearing jewelry |
| Playing Dungeons & Dragons | Women wearing makeup and/or lipstick |
| Playing golf on Sunday | Women wearing pants in church |
| Playing the drums in church | Women with short hair |
| Playing the organ in church | Working at an abortion facility |
| Playing video games | Working at a night club |
| Polygamy? | Working at a beer, wine or tobacco company |
| Posting pictures of Jesus | Working on Sunday |
| Preaching past 12 noon | Worship in a different language |



missions at the edge

Living Like Jesus, a Torah-Observant Jew:

A Guide for Incarnational Witness Among Muslims

Joshua Massey is a cultural anthropologist, linguist, and missiologist, laboring among Asian Muslims since 1985. He is currently coordinating the development of contextualized evangelistic and discipleship literature for Muslim followers of Jesus in Asia. He has published several missiological articles on church planting and ethnographies on folk-Islamic ritual. The following excerpt is taken from a longer paper expected to appear in a future issue of the International Journal of Frontier Missions.

Christian missionaries have a serious problem when trying to proclaim good news to devout Muslims. Without major life adjustments, even the most spiritually vibrant among us tend to appear to Muslims as unclean pagans, whose devotion is often mistaken for irreverence towards God. Many Muslims would not dare to enter Christian homes lest they become ritually defiled. Those who embrace contextualization and adjust their diet accordingly may grow a beard and don local clothes, but the actual practice of their faith often does not communicate holy living to onlooking Muslims. Such missionaries generally do not pray liturgically in a particular direction, they do not perform ritual ablutions before prayer, and they do not pray at set times throughout each day. In short, most missionaries to Muslims, even pro-C4 and C5 workers¹, simply do not live and worship according to Muslim categories of righteousness, which are typically perceived as legalistic and works-oriented ritual.

As a result, most missionaries fail to earn the spiritual respect needed to be effective witnesses among devout Muslims. Ironically, however, these Muslim categories of righteousness are extremely similar to the very same Jewish categories of righteousness rooted in the Mosaic Law and practiced by Jesus and his earliest followers. Therefore, if Gentile missionaries to Muslims begin to live more like Jesus and his apostles lived—i.e., like Torah-observant Jews—we will be

far more likely to earn their spiritual respect, and therefore be more effective messengers of the Gospel.

In order for Gentile Torah-observance to be genuine, and not some kind of “contextual façade” or legalistic delusion, we need to take a fresh look at the role of the Law in the new covenant, and Gentile freedom to obey it. We will be greatly helped in this task by surveying the theological work of several Messianic Jewish theologians.

Why spend so much time building a foundation for incarnational living on the Torah when Paul’s example of becoming all things to all men is far simpler and more than adequate? A cursory look at Paul’s example in 1 Cor 9 may suffice for ministry to Gentiles, but we must go much deeper into Paul’s understanding of the Law if we want to minister effectively to peoples whose worldview is dominated by divine law and religio-legal categories of thought, as is the case with both Jewish and Muslim peoples. In ministry to Muslims, then, we need to look less at Paul’s approach to Gentiles, and closely study how he, Jesus and all Christ’s apostles reached Jews.

A better understanding and appreciation of the Law is therefore critically important for four salient reasons:

1) Knowing the difference between legalism and being free to obey the Law will help prevent the inconsistencies of “contextual chameleons,” whose behavior oscillates according to the people they are with at any given moment (e.g. Muslims or Christians), often resulting in a nagging inconsistency that can pester missionaries about their own authenticity, i.e. “If my Muslim friends saw me now, what would they think? Might they feel I have deceived them?”

2) Rooting incarnational witness in the Law frees a missionary from the occasional discomfort of wondering whether or not it is healthy to adopt Islamic forms which are ultimately rooted in flawed theology. However, when Torah-observance guides our personal liturgical practice and diet

(among other things), it becomes clear that we are actually living more like our Lord and his Jewish apostles.

3) Similarly, the Torah provides a much firmer foundation to explain our lifestyle adjustments to accusing Christians who think we’ve abandoned the faith or succumbed to syncretism.

4) Fourthly, understanding the Law as interpreted by the world’s pre-eminent rabbinic theologian (i.e., Jesus Christ our Lord), will not only help us live incarnationally among Muslims, but it will help us preach a Gospel with Law that truly is good news to Muslims. A gospel without Law may have been good news to Gentiles in the first century who didn’t want to keep the Law in the first place, but it is not good news to most Muslims, who share a Jewish appreciation of delighting in the Law as “a lamp unto our

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moving past cultural christianity



feet and a light unto our path" (Ps 119: 105).

Proclaiming "freedom from the Law" does not sound like Good News to God-fearing Muslims, but like antinomianism, a lawless, chaotic existence that demands unbridled freedoms and eventually results in what we see today in the Christian West: the virtual rebirth of Sodom and Gomorrah. Young missionaries to Muslims often naively assume that once a Muslim learns how few restrictions will be upon them if they become Christian, naturally they will convert. However, just the thought of eating pork is enough to make many Muslims nauseated.

We also mentioned a fifth reason to let the Law be our guide for international living among Muslims, especially for pro-C4 and C5 workers

who want to promote truly indigenous church planting movements. Living like a non-Torah-observant Christian can actually hinder the very indigeneity we long to promote as we mentor Muslim believers. Though they hear

Without major life adjustments, even the most spiritually vibrant among us tend to appear to Muslims as unclean pagans.

our constant encouragement to remain culturally Muslim, students are more likely to follow the example we live out before them. Living as liturgyless Gentile Christians, therefore, may well end up contributing to their "Chris-

tianization" and "de-Muslimization" which we strive to avoid. As Jesus said, "A student ... who is fully trained will be like his teacher" (Lk 6:40).

All of the Law is good if used properly, including dietary laws, the law of keeping a beard, the law of circumcision, and even traditional developments surrounding observance of the law to serve God with all your heart. So while Gentiles are free to let the Gospel permeate their own society according to the categories of their own worldview, incarnational witnesses to Muslims are free to obey the Torah for the right reasons, i.e. if they want to delight in the Law as David did, and not pervert it into burdensome legalism as the Judaizers did.

(1) "Pro-C4 and C5" refers to missionaries who favor the use of biblically permissible Islamic forms by Muslim followers of Jesus (Massey 2000).

Big Denominations and Their "Second Mission Structures":

They Really Do Need Each Other

Bob Blincoe is the U.S. Director of Frontiers. The following is excerpted from "Desired Symbiosis: Church and Mission Structures", in the International Journal of Frontier Missions, 19:3 (Fall 2002).



Call it *Symbiosis*.¹ Denominations are governing bodies that "grow the church where it is," while small, scurrying "second mission structures" initiate all kinds of pioneering outreaches to "go to where the church is not." My recent survey of 23 denominations and denomination-related mission agencies supports this idea.

I asked 12 denominations and 12 small denominationally related mission agencies—let's call them "second mission structures"—how they start new mission initiatives. The question I e-mailed each of them was:

Suppose your office wanted to send missionaries to Muslims in a country where you presently do not have

work—say, in Morocco or Iraq—how would your office go about doing this? In other words, how would you proceed to begin mission work in a new location?

I followed up most of the e-mails with a phone conversation. An intriguing pattern emerged: Each denomination—Lutheran, Presbyterian, Methodist, Episcopal, Reformed—that has defined its mission as "partnering with existing national churches" has made room—at times unenthusiastically—for creative outside-the-headquarters structures that initiate missions "where there is no partner."

Andrew Walls, perhaps the foremost missiologist of our day, has called this pattern the "fortunate subversion" of the church. Here is Walls:

The voluntary society arose because none of the classical patterns of Church government, whether Episcopal, Presbyterian, congregational, or connexional, had any machinery (in their late-eighteenth century form anyway) to do the tasks for which missionary societies came into being. By its very success, the voluntary society

subverted all the classical forms of Church government, while fitting comfortably into none of them . . . From age to age it becomes necessary to use new means for the proclamation of the Gospel beyond the structures which unduly localize it. Some have taken the word "sodality" beyond its special usage in Catholic practice to stand for all such "use of means" by which groups voluntarily constituted labour together for specific Gospel purposes. The voluntary societies have been as revolutionary in their effect as ever the monasteries were in their sphere. The sodalities we now need may prove equally disturbing (*The Missionary Movement in Christian History*, 1996, New York: Orbis Books, pp. 247, 253-254).

¹ *Symbiosis* 1: the living together in more or less intimate association or close union of two dissimilar organisms. 2: the intimate living together of two dissimilar organisms in a mutually beneficial relationship.

Look to the *International Journal of Frontier Missions* for similar articles originating from the September 2003 EFMA conference and other discussions. ☉

Name _____

Date _____

Spiritual Gifts Inventory

This inventory has been designed not to test your *knowledge* of spiritual gifts, but rather, your interest and experience in *using* your gift(s). Answer each of the following 90 questions according to the scale below. (Record your responses on scratch paper if you want to use this inventory again.) Do not answer what you would **like** to be true for yourself, but what is **actually** true for you. (Be honest!) Should a question ask if you enjoy doing something that you have never experienced, answer according to how much you *think* you would enjoy it. After you have finished, transfer your responses onto the Spiritual Gifts Inventory Worksheet to tabulate your scores. **Do not** record your responses directly onto the worksheet so that you will be able to take the inventory objectively.

0	1	2	3	4	5
Never (or only once)	Very Rarely (hardly ever)	Seldom (infrequently)	Sometimes (occasionally)	Usually (often)	Always (or almost always)

1. I feel motivated to study the Bible in order to give an orderly presentation of Scripture.
2. I enjoy giving a public testimony of how Christ changed my life.
3. I like to give of myself even when it causes me inconvenience if it will help other believers grow in their relationship with Christ.
4. I have a warm heart towards people and enjoy "coming alongside them" to encourage growth.
5. I desire to complete tasks and projects as quickly as possible.
6. I have joy in thanking God in advance while praying as if my request was already answered.
7. I delight in donating things to others in the body of Christ.
8. I enjoy helping with practical tasks that need to be done at church.
9. I enjoy going out of my way to help individuals in distress.
10. I am concerned about the accuracy of words in scriptural matters.
11. I feel I need to give people opportunity to become Christians after I share the gospel.
12. I like taking on the responsibility of nurturing new Christians in their spiritual growth.
13. I desire to visualize specific achievement and to design steps of action for others to develop a deeper commitment to Christ.
14. I find fulfillment in organizing people with various abilities in order to achieve a common goal.
15. I enjoy trusting God for goals even when external circumstances cause the accomplishment of these goals to appear humanly impossible.
16. I am very concerned that my financial investments in God's work be of high quality.
17. I like to volunteer for "behind the scenes" manual tasks such as cleaning, typing, ushering, etc.
18. I feel compelled to console a person who is embarrassed or who needs comfort.
19. I am interested in researching what the Bible says in order to discern the truth concerning what has been presented to me (I carefully evaluate what I'm taught).
20. I like to go where non-Christians often pass or congregate so that I may win them to Christ.
21. I enjoy going out of my way for new people at church in order to make them feel welcome.
22. I enjoy spending time with people who are eager to follow strategies to enable them to change a personal behavior pattern or to pursue a particular goal.
23. I delight in organizing people to accomplish projects (i.e., being used to "see all the pieces come together" and to see others enjoying the finished product).
24. I love to dream great dreams and tackle great tasks for God.
25. I enjoy contributing money or possessions in order to encourage others also to contribute.

0	1	2	3	4	5
Never (or only once)	Very Rarely (hardly ever)	Seldom (infrequently)	Sometimes (occasionally)	Usually (often)	Always (or almost always)

26. I can easily sense whether others really appreciate my help with projects.
27. Not only do I feel sympathetic with people experiencing *physical* discomfort, I have sympathy with those undergoing *mental* stress.
28. I find that I am willing to be criticized as stubborn or narrow-minded for sticking to God's Word when others' opinions differ from what I see the Bible saying.
29. I am concerned to use the proper approach when giving the gospel to different kinds of people.
30. When a fellow Christian strays from the Lord, I feel compassionate to help him return to Christ.
31. I love conversations which give me insights into how I can better meet people's spiritual needs.
32. I can endure criticism from people under my leadership in order to accomplish the ultimate task.
33. I love to persist in prayer until God miraculously changes circumstances (or until something is obviously not His will).
34. I am not greatly concerned that my donations will prevent me from having enough money, so I trust God by contributing sacrificially.
35. I like to avoid delegating those responsibilities that I think I may be able to do myself.
36. I prefer not to be a firm disciplinarian.
37. I find joy in harmonizing and arranging biblical content.
38. I enjoy encouraging and teaching other Christians how to be more effective in witnessing.
39. I want to know others well so I can most effectively guide them and meet their spiritual needs.
40. When encouraging others, I'm very concerned how that person responds to my efforts to help.
41. I desire to move on to a new challenge after fully completing the previous project.
42. Seeing my vision *accomplished* is more important to me than seeing *details* needed to achieve it.
43. I feel that Christians' offerings should be at least a tithe, but probably more.
44. I delight to assist others with everyday tasks to help them be more effective in their ministries.
45. I sympathize with others so much that I fail to confront them with truth when they need it.
46. I show ability at effectively communicating a spiritual truth that someone else shared with me.
47. I experience a great joy when leading someone to Christ.
48. My experience has shown that others look to me for guidance in their spiritual growth.
49. Believers come to me for Christian counsel because I can apply the Scriptures to their situations.
50. I have an ability to see the overall picture and clarify long-range goals.
51. Others say I have an unusual ability to rely on God's promises despite "impossible" situations.
52. I am "unusually generous" when donating to the Lord's work (i.e., compared to my income).
53. I get asked to assist in practical projects because I like to help and will "go the extra mile."
54. I am very understanding and sympathetic with those experiencing grief and affliction.
55. I have had others comment on how clearly I expound the Scriptures.
56. I find it natural and easy to invite others to commit themselves to Christ as Savior.
57. I can abhor a person's sin while at the same time lovingly accept that person as an individual.
58. I experience grief when teaching lacks practical application (e.g., specific steps of action).
59. I will delegate a responsibility if I can find someone else who can do it better.
60. I can discern projected plans for the future as to whether or not they may be God's will.
61. I have been one of the first to contribute to people who need food, clothing, or money.
62. I recall the likes and dislikes of others which enables me to effectively meet their practical needs.
63. I am able to remove hurts, renew hope and bring healing to others.
64. I continually test others' preaching or teaching with what the Bible says about that subject.
65. I explain the gospel clearly (because I know it well) and confidently (I am bold).

0	1	2	3	4	5
Never (or only once)	Very Rarely (hardly ever)	Seldom (infrequently)	Sometimes (occasionally)	Usually (often)	Always (or almost always)

66. I am patient with believers who are making slow progress in their Christian growth.
67. I can easily apply God's truth to a person's circumstances so that he/she is encouraged.
68. I assume leadership in managing if no structured leadership exists, but I'm not domineering.
69. I find it easy to trust God even when others lack confidence in His workings.
70. I need to feel a part of the work to which I contribute financial support.
71. I am very alert to detect and meet small, unnoticed details that require attention.
72. I show much sensitivity to words and actions that may dishearten and hurt others.
73. I have a resistance to scriptural quotations used out of context.
74. Compared to most Christians, I experience unusual success in bringing others to know Christ.
75. I take responsibility to protect weak Christians from influences that may undermine their faith.
76. I can gently rebuke others without condemning or discouraging them.
77. I work well under pressure and get to the heart of the matter quickly to take decisive action.
78. Raising another's expectations that God will do the improbable is an ability that I exercise.
79. I experience great joy when my gift (money or possessions) was an answer to specific prayer.
80. I am easily overextended in helping with a variety of projects because it is difficult to say "no."
81. I naturally sense when others are hurting inside.
82. I tend to see how scriptural truths relate to one another as a whole.
83. I witness to strangers even though I know that I won't be able to follow them up.
84. I can easily express warmth to individuals even though I may not know them very well.
85. I find it easy to call forth the best in others (their potential).
86. I easily discern and employ the abilities and gifts of others to meet practical needs.
87. I have a unusual prayer capacity to tap into God's resources on behalf of others.
88. I can sense when certain appeals for money are not worthy appeals.
89. I get frustrated when time limitations are placed on what I have to do (like this inventory!).
90. I can cheerfully spend time consoling those who need a listening ear.

Name _____

Date _____

Spiritual Gifts Inventory Worksheet

Directions

1. Transfer your answers from the Spiritual Gifts Inventory onto the corresponding blanks below. **Do not** record your responses directly onto this sheet while answering the inventory questions because this will tend to make you more biased in your self-evaluation. The inventory had ten questions for each gift: five related to interest or preference (questions 1-45) and five related to experience or ability (questions 46-90).
2. Add up your scores in the vertical columns to determine a total score for each gift and put each sum on the blank in the **Total Score** line. The highest possible score for each gift is 50.
3. Rate each gift on the **Gift Rating** line by assigning the highest **Total Score** a rating of 1, the second highest a 2, etc. Give tied scores the same rating and go to the next highest score.

1 ____	2 ____	3 ____	4 ____	5 ____	6 ____	7 ____	8 ____	9 ____	
10 ____	11 ____	12 ____	13 ____	14 ____	15 ____	16 ____	17 ____	18 ____	
19 ____	20 ____	21 ____	22 ____	23 ____	24 ____	25 ____	26 ____	27 ____	
28 ____	29 ____	30 ____	31 ____	32 ____	33 ____	34 ____	35 ____	36 ____	
37 ____	38 ____	39 ____	40 ____	41 ____	42 ____	43 ____	44 ____	45 ____	
46 ____	47 ____	48 ____	49 ____	50 ____	51 ____	52 ____	53 ____	54 ____	
55 ____	56 ____	57 ____	58 ____	59 ____	60 ____	61 ____	62 ____	63 ____	
64 ____	65 ____	66 ____	67 ____	68 ____	69 ____	70 ____	71 ____	72 ____	
73 ____	74 ____	75 ____	76 ____	77 ____	78 ____	79 ____	80 ____	81 ____	
82 ____	83 ____	84 ____	85 ____	86 ____	87 ____	88 ____	89 ____	90 ____	
____	____	____	____	____	____	____	____	____	Total Score
____	____	____	____	____	____	____	____	____	Gift Rating
Teaching	Evang.	Pastor- Teacher	Exhort.	Admin.	Faith	Giving	Service	Mercy	

Small Group Discussion Questions

1. What did the inventory show as your gift(s)? Did you score higher in speaking or serving gifts?
2. Do you agree with the inventory results? Do the others in your group agree?
3. What commitment will you make to the Lord to develop your gift(s)? Be specific concerning where and how you think it can be used. Be sure to share this with your small group.

Illustrations to Use in Sharing the Gospel

Love

Paternal (God loves us because we are made in His image): Do you have a son or daughter? Do you love him/her? Why? (because he's part of my family, made in your own image) Would you still love that child even if he/she did something wrong against your wishes? We, too, are originally part of God's creation, made in his image. But even though we've turned away from Him, He continues to reach out in love to us.

Sin

Rock (All fall short of God's standards): Let's suppose you and I were both to pick up a rock and try to throw them to China (or some other location mentioned in the conversation). Neither of us would reach the target because it's too far. Well, God is completely holy and perfect, so He's target for us is perfection. None of us can claim to be without sin, so we all fall way short of His standard.

Three a day (All fall short of God's standards): How bad are we in comparison to God's standard of perfection? Let's suppose you were really a relatively good person who sinned only three times a day. This includes every bad thought, word, and action. This would amount to over 1000 sins a year. Multiply this by your age and you'll see that you have fallen much short of God's perfect standard!

CBD (We have no excuse for our sin): I once drove down to a hotel on Orchard Road at 6:15 PM. As I approached the road I noticed that the big sign over the road said "Restricted Zone: In Progress." However, it was too late to turn back and get a day pass. The police wrote down my car's license number and three weeks later I received a ticket for \$70. Even though I was sincere, even though I was ignorant of the sign until it was too late, even though I could offer other excuses, in the final analysis I had no excuse.

Archery (All fall short of God's standards): One definition of sin is an archery term which meaning to "miss the mark." There's a bulls eye which is rarely hit. Morally speaking, God is perfect and always hits the "bulls eye." But we always fall short of His standards.

Non-swimmers (Man cannot save himself): Suppose a ship sank but none of the passengers in the water could swim. When each turned to his friend for help, what would happen? Of course, all would die, for they would all be in the same predicament. What if each one tried to save himself by pulling himself out of the water? Death would also result. In like manner, man cannot save himself *spiritually*. In fact, spiritually speaking, we're all in the water together and drowning.

Death

Capital Punishment (Certain sins result in death)

In Singapore the government has established various laws to punish those who sin. If one is caught with a certain amount of drugs in his possession at the airport, the law says that person must die. Why? To uphold standards for society. God's standards are even higher than the government's and He says that sin must result in death.

Wages (We have all earned death): Suppose you were to work for me for a day and I pay you \$50. This would be your wages since it represents what you have earned. The Bible says that because of our sin we have all earned death as our wage (Rom. 6:23).

Substitution

Book (Christ bore the weight of our sin upon Himself): Your sin weighs upon you just like this book weighs down my hand. But my other hand represents Jesus, and God desires to take this weight off of you to place it on Jesus (turn book over and place on other hand).

Cancer (Christ exchanges His goodness for our sin): Suppose you had cancer and through some medical means I was able to take your cancer cells into my own body in exchange for my good cells into *your* body. What would happen to me? Right, I would die. What would happen to you? Yes, you would live.

Kai (Christ gave His blood for us)

During the Vietnam War there was an orphanage located near an American Marine Base. One day the Viet Cong fired mortar shells into the orphanage, killing dozens of children and wounding many more. A boy name Kai had a seriously wounded friend who needed a blood transfusion. Kai's friend had a rare blood type and only Kai's blood matched it. Little Kai had never heard of a blood transfusion before but when the American doctors explained it would save his friend's life, little Kai volunteered. As Kai's blood began to flow to his friend, Kai began to whimper. When the doctors asked if it hurt, he said no. A little later he whimpered again. Again he told the doctors it did not hurt. Finally the doctors asked, "What's wrong, Kai?" With tears coursing down his light brown, dusty cheeks, Kai asked, "When am I to die, sir, when am I to die?" You see, little Kai did not know that he was to give only a *portion* of his blood. He thought he would give it all, and he was willing to die for his little friend.

Snake (Christ took the cause of our death upon Himself): A poisonous snake once bit a little girl in her backyard. Seeing that the girl would be dead in just a few minutes, the girl's mother cut her daughter's leg and sucked out the venom. The girl lived, but the poison killed the mother, who in effect had died as her daughter's substitute.

Drawbridge (People take for granted Christ's death for them): A man once had a job to lower a drawbridge twice a day at 8:00 AM and 4:00 PM for people to take a train over a river to and from work. He had a young boy whom he loved very much that was too young for school so he often accompanied his father up to the switching station. They would often wave to the train passengers as the train passed by. One day at about 3:45 while the bridge was up the man lost track of the whereabouts of his son, who had wandered off. He looked for him panicking for several minutes but had to give up the search as the train was coming at full steam towards the raised drawbridge. He made it back to the switching house in time enough to lower the bridge, but just as he reached for the lever he spotted his son, far down below him—in the midst of the gears! The father had to make a split second decision—either to leave the bridge up and cause the train to hit the raised drawbridge and crash into the river, or to allow the gears to crush his only son to save the train passengers. With pools of tears in his eyes and great anguish in his heart he lowered the drawbridge, crushing his small boy in the powerful gears. The people on the train safely passed by as usual, unaware of the great cost to save their lives. Those of us on earth *are* aware of an even greater cost to save us—the precious Son of the Father—who was crushed for our sins. Yet we often act like the passengers and glibly cast aside the tremendous sacrifice on our behalf.

Judge (God balances his fairness with mercy): A judge once had a boy come before him for sentencing only to discover that the lad was his own son. In order to be fair to the law, he set the fine at the appropriate amount, but then did something quite unusual. Laying down his legal robes, he came down from the bench and paid the fine himself to the officer, thus satisfying the legal requirement while at the same time being gracious to the one he loved. In like manner, Christ also saw our awful predicament in our disobedience, except in our case the penalty was much more severe—death itself. But Jesus laid aside his royal robes as God and came and paid that death penalty himself, thus satisfying the penalty and showing us his grace.

Twins (Satisfaction for sin has been paid by Christ): Suppose you killed someone and ran away, then the dead person's family members came looking for you for revenge. However, your twin brother/sister loves you very much and delivers himself/herself over to these people, who vent their anger by killing him/her. This would satisfy the anger of the relatives and save your life.

Soldier (Christ died for ungrateful, ungodly people): A promising, young, American lieutenant graduated from West Point Military Academy and soon found himself leading a group of recruits to fight the Viet Cong in Vietnam. One night they confronted the enemy who wounded one of their men. The rest ran for cover in a trench where they stayed all night, listening to the groans of the dying,

wounded soldier a few feet away. Finally, the lieutenant could not bear to hear the groans of his friend any longer and risked his life to save the man. He successfully pulled him back to the trench, but as he was about to hop in himself he was shot in the back and killed instantly. Sometime later, back in the US, the brave lieutenant's parents heard that the young soldier whom their own son had saved was in town. The surviving soldier came to their home late, drunk, using profanity and insensitive to the great cost given for his own life. After shutting the door behind the young soldier the bereaved mother could only say, "I gave my own precious son to save *that* wretch of a man?" Likewise, the Father gave his precious Son, Jesus Christ, to save an ungrateful, profane, race like ours.

Gift

Birthday (Seeking to earn our salvation insults God): On your birthday people give you gifts, don't they? Have you ever insisted upon paying for a gift? How do you think your friend or relative would feel if you did this? How do you think God feels when He offers us eternal life for free but we insist that we must pay for it (by our good works, baptism, church attendance, money, religious rituals, etc.)?

Pencil (The gift of salvation must be received to apply to us): I would like to give you this pencil for free (extend it to the person). If you pay me 10¢ or *any* price for it, it's not a gift. If you work for me in any way it's not a gift. It's simply yours—you just need to receive it.

Faith

Jet (Christ is trustworthy): Let's suppose I was employed by the ticket counter at an airport in a poor country to lead you to your jet to get you back to Singapore. So I lead you to a jet that hadn't been painted for years, had oil leaking out of the back, had part of a wing broken off, and had a hole in three of the windows? How would you feel? When you hesitate, I simply reply, "Oh, don't worry. Just have *faith* and this jet will get you to Singapore!" The important thing isn't the amount of your faith, it's the condition of the jet!

Ice (Christ is trustworthy): If you walked out on a lake frozen over with ice 1 millimeter thick, what do you think would happen? Of course, you'd fall in! What if you *really sincerely believed* that the ice would hold you up? Yes, you'd *still* fall in! How about if the ice was 1 meter thick, would it hold you up? Even if you had very little faith that it would? You see, the issue is not *how much* faith you have, it's what or *whom you place your faith in!* Many people are sincerely trusting "thin ice" to sustain them in this life and the next, but it won't work. On the other hand, even if you place the little faith that you have in Christ, you place this trust in the right source. He'll sustain you.

Chair (We all exercise faith everyday): Have you ever personally met the designer of this chair? (pause for answer) When you sat down on this chair you exercised faith.

Doctor (Faith can be placed in Christ because of His credentials): Once my wife got very sick and I took her to the hospital. When the doctor gave her some pills to take, she simply took them without asking any questions at all! Can you imagine that? She had never *seen* the man before, we had never *been* to this hospital before, and we didn't know *who* made the pills or even their *chemical composition!* Why would she do such an outrageous thing as take a pill that, for all she knew, could have been poison? (pause for answer) This was a simple act of faith in the credentials of one whom the hospital had deemed competent. As my wife found the doctor competent to meet her physical needs, I have found Jesus Christ competent to meet all of my spiritual needs.

Pilot (Faith can be placed in Christ because of His credentials): Have you ever taken a plane ride? Did you personally know the pilot of the jet? No, you exercised faith in this person to get you to your destination without ever knowing him.

Niagara (Biblical faith is a commitment—not simply intellectual assent): A famous tightrope walker once performed the greatest feat of his career by walking across Niagara Falls with only the aid of a balancing bar. The crowd was very enthusiastic! "Do you think I can do it without the balancing bar?"

he asked in response. The crowd cheered him on, so he did it. “How many feel I can take a wheelbarrow across and back?” The crowd went wild again, “Yes! You can do it!” they yelled. So he went back and forth with a wheelbarrow. “Who believes I can do it again with a dog inside?” the tightrope walker shouted. “We do!” Responded the crowd, so a dog was brought over, placed in the wheelbarrow, and the two made another successful trip. “Now who believes that I can do it with an even heavier load within the wheelbarrow—with the weight of a person inside?” he asked. By this time the crowd was ecstatic and going wild. “Any volunteers?” came the request. (pause) No one volunteered! They believed *intellectually* that he was able to take them across, but they were not committed to this belief. In like manner, many people *intellectually* believe Christ can take them to God but they are unwilling to *commit* themselves to that belief. Such belief without personal commitment is not genuine belief.

Circles (Biblical faith is a commitment—not simply intellectual assent): Two circles can be used to represent two kinds of life. Trusting Christ means being willing to turn your life over to Him to let Him direct your life. (See Four Spiritual Laws)

Questions on Romans 1–3

Romans 1–3 relates to our condemned state. Since people often defend themselves with the five questions below, I answer each in point form. All verses are from Romans unless otherwise noted.

A. How can a God of love send someone to hell?

1. All people deserve death (1:32), so it is a wonder that God does not send us all to hell since we all deserve it based on what we have done (2:5-6).
2. God is justly angry toward sin not because he lacks compassion, but because people reject the innate knowledge he gives them (1:18).
3. Eternal death is the result of man's sin—not God's arbitrary judgment (6:23).
4. Hell was made for the devil and his angels (Matt. 25:31), but man's rebellion shows that he deserves the same penalty.
5. God's desire is for all to repent (2 Pet. 3:9).
6. The better question is, "How can a sinful person like me (and you) rightly question the justice of a holy God (2:1-5; 3:19)?"

B. How would you counsel a person from Romans 1–3 who is deeply troubled over a loved one who died without hearing the gospel?

1. All people can see God's eternal power and divine nature in creation (1:20), so we know that the person was not without a witness.
2. God also gave this loved one a conscience (2:14-15), so perhaps this person responded to God based on conscience.
3. I would not directly say that person is under God's wrath since I don't really know if he or she repented, but what I do know is that God is just (2:6).
4. Those of us still living should make sure we are not ashamed of the gospel, so share the good news that God's righteousness is available now by faith (1:16-17).

C. Don't all religions lead to heaven? What matters is to be sincere in what you believe.

1. We should ask God if He thinks all of our man-made ways to reach him are valid. He says that observing our laws is not enough (3:19-20).
2. Idolatry in religions is not evidence of seeking God, but of rejecting him (1:25).
3. Religions don't resolve our main, sin problem with a substitute for our sin (3:25).
4. Sincerity is no substitute for truth. Millions are sincerely wrong about medical matters and some die from the wrong medicine—even though they take it sincerely.

D. I am a good person. Doesn't Romans 2:7, 13 assure me heaven?

1. All people know about God but are foolish in their thinking (1:21) since each has sinned (3:23) to the extent that not even one of them is a good person (3:10).
2. We deceive ourselves into thinking that we are good by comparing ourselves only with people who are worse than us, when in reality we must get our assessment from God, not man (2:29).
3. Since God says the needed standard is His own perfection offered to us, we must get perfection directly from him by faith in Christ (3:22).
4. The person who claims to be a good person condemns himself by not even living up to his own standard, let alone God's (2:1-2).
5. The "people" of Romans 2:7, 13 who achieve salvation by good works is only hypothetical since Romans 1-3 clearly shows that these persons do not exist.

E. I've been a church member for ten years. Doesn't that mean I will go to heaven?

1. Where in the Bible do we even find the concept of church membership, let alone it being the requirement for salvation?
2. Membership is only an outward rite, whereas true righteousness comes by faith apart from rites such as the law (3:21, 28).
3. Church attendance at best hints that we hear God's commands, but "it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous" (2:13).
4. The key way to obey God's law is to accept the Savior that he has provided, since salvation comes only by believing in Jesus Christ (3:24; cf. John 14:6; Acts 4:12).

Do You Agree or Disagree?

To explore your own ideas on this vital subject, please circle one of these three responses to each of the following questions: (A) Agree, (U) Unsure, or (D) Disagree.

1. A U D Mentally capable people today who have never heard about Jesus go to hell/hades.
2. A U D Mentally capable people today have to place their faith in Christ to go to heaven.
3. A U D Every person will either go to heaven or to hades/hell immediately after death (there is no such thing as purgatory or another temporary waiting place).

Conclusion

God did not give us the responsibility to invent our own way of getting to him. Our man-made plans never address our key problem of sin anyway. Rather, God lovingly tells us that the way to heaven by simple trust in his plan of sending his son, Jesus Christ.

Evangelism in Romans

Probably no other book in the Bible gives us more training in sharing our faith than Paul's letter to the Romans. The letter is filled with numerous principles for evangelism. The following is only a partial list of universal truths related to the gospel, evangelism, and salvation.

I. Nature of the Gospel

- A. Jesus Christ is the focus of the gospel (1:1-6; 16:25-27).
- B. The gospel is the focal point of evangelism and OT promises (1:3-4).
- C. Christ's resurrection in gospel preaching proves him as God's Son (1:4).
- D. The gospel is for everyone (1:14; 3:22a-24; 10:12; 16:26).
- E. Gospel preaching releases God's saving power (Rom. 1:15, 16).
- F. The gospel reveals God's righteousness (1:17a).
- G. Faith is the means to receive the gospel (1:17b; 3:27b; 4:13).
- H. The gospel includes God's judgment on sin (2:16).
- I. The gospel shows God's love for us (5:8).
- J. God's power in the gospel can bring forth signs and miracles (15:19).
- K. The gospel was a mystery in the OT that is now revealed (16:25-26).

II. State of the Unsaved

- A. All unsaved people need the gospel (1:18-3:20).
- B. Wicked people deserve God's wrath (1:18a; 2:5-6).
- C. Suppressing the gospel is due to our wickedness, not ignorance (1:18b).
- D. All people know through creation about an all-powerful God (1:20).
- E. God will judge based on one's conscience and light they have (2:15-16).
- F. Every person for whom Christ died is ungodly sinner (3:10-18; 5:6-8).
- G. The lost are objects of God's wrath to whom he shows patience (9:22).

III. Reasons We Should Share the Gospel

- A. God calls us to preach the gospel (1:1).
- B. We have an obligation to the unsaved (1:14).
- C. The gospel alone saves lives (1:16).
- D. The gospel can be received free (3:24; 4:4-5).
- E. The gospel highlights the unconditional love of God (5:6-8).
- F. The gospel makes us acceptable to God (5:15b, 17b, 18b, 19b, 21b).
- G. Evangelism grants people eternal life (5:18, 21b).
- H. Evangelism transforms slaves of sin into slaves of righteousness (6:16).
- I. The Spirit is already praying for people in ways we do not know (8:26).
- J. God has already chosen people to save (8:30, 33).
- K. Christ is praying for us too (8:34).
- L. God works everything or good when we love him and share (8:28).
- M. No one can be saved by physical descent alone (9:6-8).
- N. People cannot believe in Christ without someone to tell them (10:14-15).
- O. God never changes his mind about calling people to salvation (11:29).
- P. The gospel frees us from caring only for ourselves (14:7; 15:1).
- Q. Evangelism is the believer's priestly duty to unbelievers (15:16).
- R. We want all nations to believe and obey God (16:26).

IV. Results of Evangelism

- A. Evangelism encourages faith that leads to obedience (1:5).
- B. The gospel enables mutual encouragement (1:12).
- C. Unbelievers enter the spiritual family of Abraham (4:16).
- D. Baptism pictures the changed life brought about by the gospel (6:1-4).

- E. Christ's gospel conquers sin's grasp on us (7:24-25).
- F. Christians are free from the fear of death (8:1).
- G. God gives his Spirit to indwell all who trust Christ (8:9).
- H. Evangelism brings us into an intimate relationship with God (8:15).
- I. The Spirit confirms to us that we are God's children (8:16).
- J. God assures us that we are his forever (8:28-39).
- K. People become part of a new, united family of faith (12:5).
- L. God grants spiritual gifts to those who accept Christ (12:6-8).
- M. The gospel enables us to love others (13:8-10).
- N. God gives us more concern for others than for ourselves (14:1-15:13).
- O. Evangelism frees people from legalism (14:1).
- P. The gospel enables mutual teaching (15:14).
- Q. God empowers the message (15:18).
- R. Evangelism leads to care for the poor (15:26-29).
- S. The gospel establishes us (16:25).

V. Results of Salvation

- A. Salvation regenerates sinful man (2:29).
- B. Salvation results in God considering us "not guilty" of sin (3:24a).
- C. Salvation results in God redeeming us from Satan's grasp (3:24b).
- D. Salvation results in God atoning for our sin (3:25).
- E. Salvation results in God satisfying his justice in punishing sin (3:25-26).
- F. Salvation should lead to humility (3:27; 11:17-18).
- G. Salvation credits righteousness to a believer's "account" (4:23-24; 6:22).
- H. Salvation brings peace with God (5:1).

- I. Salvation gives us access into God's presence (5:2).
- J. Salvation brings joy from knowing our future hope (5:2b).
- K. Salvation brings joy in present sufferings (5:3).
- L. Salvation changes us from God's enemies to his friends (5:8-11).
- M. Salvation saves us from God's wrath and condemnation (5:9; 8:1).
- N. Salvation frees us from obedience to the Mosaic Law (6:14).
- O. Salvation sets us free from things that result in death (6:21-22; 8:37).
- P. Salvation frees us from bondage to sin (7:4).
- Q. Salvation enables us to be controlled by the Spirit (8:9).
- R. Salvation eventually gives us a new body (8:11, 30; 14:9).
- S. Salvation shows God's great mercy to those He prepares for glory (9:23).
- T. Salvation gives us an appreciation for the messenger (10:15).
- U. Salvation gives believers care for one another (14:13)

VI. Tips in Sharing the Gospel

- A. Preach the gospel with your whole heart and passion (1:9).
- B. Pray for open doors to share the gospel (1:10).
- C. Be patient for the right time to share (1:13a).
- D. Persevere in evangelism despite hindrances (1:13b).
- E. Be eager to share the gospel (1:15).
- F. Never be ashamed to share the gospel (1:16a).
- G. Begin sharing the gospel where you are at now (1:16b).
- H. Share people's need before sharing Christ as the answer (1:18-3:20).
- I. See idolatry as a rejection of God rather than ignorance (1:23).
- J. Do not neglect to emphasize repentance (2:5).

- K. Help people to *obey*—not just hear—the law (2:13).
- L. Help each person admit that he or she is a sinner (3:23).
- M. Be clear that the gospel is a gift—not a wage—from God (5:15-16; 6:23).
- N. Share Christ with all people (5:18).
- O. Use the law to reveal sin in others—not as a means of salvation (7:7).
- P. Recognize that sin will be active in people throughout this life (7:14-23).
- Q. Expect to suffer for proclaiming the message (8:18).
- R. Focus not on struggles of sharing but on our future rewards (8:18-19).
- S. Be willing even to go to hell for those you're trying to reach (9:1-2).
- T. Genuinely desire people to be saved (10:1).
- U. Recognize that faith is simpler than most admit (10:6-8).
- V. Get people to confess with their mouth that Jesus is God (10:9-10).
- W. Speak the gospel since faith comes only by hearing the message (10:17).
- X. Note that God does not reject people—they reject God (11:1).
- Y. When someone rejects the gospel, go to the next person (11:11).
- Z. First submit yourself to the lordship of Christ (12:1).
- AA. Add giving to gospel preaching—especially to believers (12:13a).
- BB. Practice hospitality (12:13b).
- CC. Be at peace with everyone (12:18).
- DD. Bless your enemies with practical care to help them repent (12:20).
- EE. Obey civil authorities as an example to unbelievers (13:1-7).
- FF. Never feel that you love others enough (13:8-10).
- GG. Share the gospel now rather than later (13:11).
- HH. Do everything for God's glory (14:17-18; 15:17-18; 16:27).
- II. Never weaken the truths of the gospel in your lifestyle (Rom. 15:14).

- JJ. Talk about what God has done for you—not vice versa (15:18)
- KK. Give priority to share where the gospel hasn't already gone (15:20).
- LL. Sharing your faith in a personal visit is better than a letter (15:23-24).
- MM. Care for other believers as an example of God's love (15:23-29).
- NN. Pray for others bringing forth the gospel message (15:30).
- OO. Pray against those trying to thwart the message (15:31).
- PP. Share the message of Christ with a joyful heart (15:32).
- QQ. Don't underestimate women as partners in the gospel (16:1).
- RR. Partner with many others in bringing forth the message (16:1-16).
- SS. Be experts at doing good and innocent about doing evil (16:19).

1 Corinthians

Proper Functioning of the Church											
Answers a Report from Chloe's men (1:11; 5:1)						Answers a Letter from the Church (7:1; 8:1; 12:1; 15:1; 16:1)					
Divisions		Disorders				Doctrine					
Leadership		Relationships				Theology					
Pride		Immorality				Selfishness					
Chapters 1-4		Chapters 5-6				Chapters 7-16 -----Corporate Worship-----					
Greeting & Problem	Misunderstandings	Incest	Lawsuits	Prostitution	Marriage	Liberty	Head Coverings	Lord's Supper	Gifts	Resurrection	Gospel Advance
1:1-17	1:18-4:21	5	6:1-11	6:12-20	7	8:1-11:1	11:2-16	11:17-34	12-14	15	16
Ephesus											
May 56 (on third missionary journey)											

Key Word: Sanctification

Key Verse: "Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you have been bought with a price. Therefore honor God with your body" (1 Cor. 6:19-20).

Summary Statement: Paul explains the *proper functioning of the church* in response to reports about the Corinthians' divisions, disorders, and doctrinal difficulties to assure that the church makes its *positional sanctification practical*.

Application: Does your church look "set apart" for God? Or is it plagued with divisions, disorders, and doctrinal difficulties that make it look the same as non-Christian groups?

1 Corinthians

Introduction

I. Title: The earliest title for 1 Corinthians is *Πρὸς Κορινθίους α΄* (*First to the Corinthians*). The *α΄* was added later to distinguish this epistle from Paul's second letter to the church.

II. Authorship

- A. External Evidence: Even the most imaginative critics uphold Pauline authorship since the patristic evidence is so early.
1. The early church writers who advocated Paul as author include: Clement of Rome (AD 95; *To the Corinthians* 47), Polycarp (AD 105; *To the Philipians* 11), Irenaeus (AD 185; *Against Heresies* 4, 27, 45), and others, including the 2nd century Muratonian Fragment.
 2. Even the radical German critic F. C. Baur and his Tübingen School considered 1 Corinthians as one of the “four undisputed Epistles.”
- B. Internal Evidence: The book itself argues even more strongly for Paul's authorship as it claims to be written by Paul (1:1).

III. Circumstances

- A. Date: Paul makes two comments concerning the Corinthians' giving which indicate that 2 Corinthians was written less than a year after 1 Corinthians (2 Cor. 8:10; 9:2). His mention of being about to leave Ephesus (1 Cor. 16:5-8) indicates that 1 Corinthians was written in May AD 56. The letter of 2 Corinthians followed later that year in fall AD 56.
- B. Origin/Recipients: Paul wrote Corinth from Ephesus across the Aegean Sea (see below).
- C. Occasion: Paul's establishment of the church at Corinth on his second missionary journey took about eighteen months from AD March 51-September 52 (1 Cor. 3:6, 10; 4:15; Acts 18:1-17). Nearly four years later while in Ephesus on his third missionary journey he received bad news about the church from two sources: (1) disturbing reports from the household of Chloe regarding divisions and disorders in the church (1:11), and (2) news of difficulties from the church itself via letter carried by three men (16:17). Therefore, Paul's letter is actually a response to these three issues, answering the problems of (1) divisions, (2) disorders and (3) difficulties raised in the church's questions.

IV. Characteristics

- A. First Corinthians describes the most problematic church situation in the New Testament. It therefore contains a theology of how God responds graciously but firmly to a carnal church.
- B. This letter provides more teaching on these topics than any other New Testament writing: church discipline, lawsuits among believers, marriage, Christian liberty, the role of women, the Lord's Supper, spiritual gifts, the nature of love, the gospel, and the resurrection of the body. Without 1 Corinthians the Church's understanding in each of these extremely vital areas would be seriously deficient.
- C. This letter, though named 1 Corinthians, was not Paul's first letter to Corinth. He had already written a letter before this (1 Cor. 5:9) which is now lost and therefore not part of Scripture.

Argument

The Book of 1 Corinthians records Paul's response to three concerns from two different sources. Each issue concerns the proper functioning of the church. Paul's first answer responds to a report from Chloe's household regarding divisions in the church that he severely rebukes (chs. 1–4). Next, he puts the Corinthian church to shame for various church disorders that he also may have learned from Chloe's household (chs. 5–6). The final and largest portion of the epistle answers the questions

penned in a letter by the church at large on various difficulties they were experiencing doctrinally and practically (chs. 7–16). This church letter requested Paul's opinion on certain issues, each of which Paul answers by introducing with the words “now concerning” (7:1; 8:1; 12:1; 15:1; 16:1). His purpose in writing is to assure that the believers operate effectively for the Lord by making their positional sanctification practical (Lowery, *BKC*, 2:506).

Synthesis

Proper functioning of the church.

1–4	Divisions
1:1-9	Salutation
1:10-17	Problem
1:18–4:21	Misunderstandings
1:18–2:16	Message
3	Messengers
4	Pride
5–6	Disorders
5	Incest
6:1-11	Lawsuits
6:12-20	Prostitution
7–16	Doctrinal Difficulties
7	Marriage
8:1–11:1	Liberty
8	Principle of love
9:1–10:13	Illustrations
9	Paul
10:1-13	Israel
10:14-30	Idol-feasts
10:31–11:1	Guiding principles
11:2-16	Head coverings
11:17-34	Lord's Supper
12–14	Spiritual Gifts
12:1-31a	Unity/diversity
12:31b–13:13	Love
14	Prophecy over tongues
15	Resurrection
15:1-34	Arguments
15:35-58	Rebuttals
16	Advancing the Gospel
16:1-4	Giving
16:5-24	Teamwork

Outline

Summary Statement for the Book

Paul explains the *proper functioning of the church* in response to reports about the Corinthians' divisions, disorders, and doctrinal difficulties to assure that the church makes its *positional sanctification practical*.

- I. (Chs. 1–4) Paul answers Chloe's report of divisions with the absurdity of exalting favorite teachers since their message is Christ crucified and they minister simply as Christ's humble servants to convince the church to humble itself.
 - A. (1:1-9) The reason Paul thanks God for the church being set apart for God is because he knows that they will achieve ultimate sanctification and to begin his stern epistle on a positive note.

1. (1:1-3) Salutation: The way Paul refers to the church in his opening statements is as *people set apart* for God's special purposes.
 2. (1:4-9) Thanksgiving: The reason Paul thanks God for the church is because God assures that *they will achieve ultimate sanctification*.
- B. (1:10-17) Problem: Paul commands against divisions in the church whereby competing factions have rallied around their favorite teachers—Paul, Apollos, Peter, and "Christ"—to let them know this is contrary to what he taught them.
1. (1:10-12) Paul rebuked the church for rallying around favorite teachers: Paul, Apollos, Peter, and "Christ."
 2. (1:13-17) Such divisions were contrary to what Paul had taught them.
- C. (1:18–4:21) Misunderstandings: The solution to the Corinthian divisions is to admit their misconceptions of the gospel message and messengers, as well as their own pride.
1. (1:18–2:16) Message: The church shouldn't boast of competing "versions of wisdom" through certain teachers because the gospel is not human wisdom but Christ crucified.
 - a) (1:18–2:5) The power of the gospel in Christ crucified—not in human wisdom—is seen in changed lives of the church and Paul.
 - (1) (1:18-25) The power of the gospel is in a "foolish" thing—Christ's atoning death—rather than supposedly superior ideas of men.
 - (2) (1:26–2:5) Two examples of how the gospel itself changes lives (not man's ideas) are the Corinthians and Paul.
 - (a) (1:26-31) The Corinthians themselves had found forgiveness despite their lowly status to prevent their boasting before God.
 - (b) (2:1-5) Paul's simple and non-eloquent message of forgiveness in the cross was the foundation of his preaching at Corinth.

- b) (2:6-16) The way the Corinthians could be united was to focus on God's wisdom shown in the gospel and given only to believers through the Spirit.
- (1) (2:6-10a) The content of Paul and the apostles' message was the gospel—God's secret message of wisdom revealed to the apostles but rejected by the world.
- (a) (2:6) To counter the Corinthian objection that Christianity is irrational, Paul declares that only believers speak God's wisdom.
- (b) (2:7-10a) God's wisdom is only understood by believers.
- (i) (2:7a) It is a secret or an unrevealed mystery to unbelievers.
- (ii) (2:7b) It was hidden from everyone until God revealed it to the apostles.
- (iii) (2:7c) It was predestined from eternity past that believers would have eternity future.
- (iv) (2:8) It is misunderstood as seen in those who crucified Christ.
- (v) (2:9-10a) It is not even thought about by unbelievers but only learned by believers through revelation by the all-knowing Spirit.
- (a) (2:9) But those who crucified Christ only represent us all who can't see, hear, or conceive of God's plan.
- (b) (2:10a) That's why God had to reveal His wisdom to us through the ministry of the Spirit.
- (c) (2:10b) The Holy Spirit knows everything.
- (2) (2:11-16) The reason only believers have God's wisdom is because they alone have the Spirit.
- (a) (2:11) No one knows what someone else is thinking.
- (i) (2:11a) This is true of humans—only that person knows his thoughts.
- (ii) (2:11b) This is also true of God—only the Spirit knows God's thoughts.
- (b) (2:12-13) Since no one knows what God is thinking unless God tells him, He has given us His Spirit to teach us spiritual truth.
- (i) (2:12) Believers have the Spirit in order to understand the salvation they have.

- (ii) (2:13) Believers don't proclaim godless intellectualism but rather the Spirit's teaching ministry in words of truth.
 - (c) (2:14-16) There exist two categories of people: unbelievers who don't understand God's wisdom and Christians who do.
 - (i) (2:14) The non-Christian thinks spiritual truth is foolish since he doesn't have the Spirit teaching him.
 - (ii) (2:15-16) The Christian can make intelligent spiritual decisions since Christ instructs him.
 - (a) (2:15a) He can discern spiritual truth in every area of life.
 - (b) (2:15b) He can make intelligent decisions apart from counsel of other humans.
 - (c) (2:16) He still can't instruct God but he can be taught by Christ.
 - (i) (2:16a) *He still can't instruct God.*
 - (ii) (2:16b) *He is instructed directly by Christ as to God's perspective on life.*
2. (Ch. 3) Messengers: The way to church unity for the selfish Corinthians was to see that the source of its blessings was God, not its leaders.
- a) (3:1-4) Problem: The divisions in the Corinthians revealed them to be carnal and selfish.
 - (1) (3:1) The classification of believers in which Paul placed the Corinthians was carnal rather than spiritual.
 - (2) (3:2-4) The evidences of carnal Corinthian believers was seen in their selfish lifestyle
 - (a) (3:2-3a) They couldn't understand doctrine beyond the basics like a newborn baby can't understand mature things.
 - (b) (3:3b) They fought with one another based on personal rights.
 - (c) (3:4) They divided into personal-interest groups just like unbelievers.
 - b) (3:5-23) Solution: The way to unity was for the Corinthians to see that God gave the church blessings, not man.
 - (1) (3:5-15) Leaders—like us all—are only instruments of God accountable to Him.
 - (a) (3:5-9) God causes church growth, not leaders.

- (b) (3:10-15) God will reward each believer's service, including service by Paul and Apollos.
 - (i) (3:10a) Paul established the church while Apollos built on this foundation.
 - (ii) (3:10b-15) Every believer's service will be rewarded at the judgment seat of Christ.
- (2) (3:16-23) The One who deserves credit in Corinth is God, not any man.
 - (a) (3:16-17) God indwelt the church and will judge individuals with death if necessary.
 - (b) (3:18-20) God's true wisdom had to replace the members' human "wisdom."
 - (c) (3:21-23) God would eventually give the church every leader and everything in the world.
- 3. (Ch. 4) Pride: The way Paul asked the Corinthians to treat him and the apostles was biblically—as faithful, humble servants yet with a fatherly concern—not pridefully by following certain leaders.
 - a) (4:1-5) The way the church should treat Paul and the apostles was as faithful servants accountable to Christ's judgment rather than human opinion.
 - (1) (4:1a) Apostles were *servants* of Christ.
 - (2) (4:1b-5) Apostles were to be faithful *stewards* accountable to Christ.
 - b) (4:6-7) The way the church should treat Paul and the apostles was according to biblical standards rather than pridefully comparing them.
 - (1) (4:6a) The church should not go beyond scriptural requirements for leadership selection.
 - (2) (4:6b-7) Being biblical will protect the church from pride shown in comparing leaders.
 - c) (4:8-13) The way the church should treat Paul and the apostles was as humble men who suffered to lead the church.
 - (1) (4:8) The church exalted itself for its wealth.
 - (2) (4:9-13) Paul humbled himself with the apostles who suffered for Christ
 - d) (4:14-21) The way the church should treat Paul was as a mature spiritual father who cared enough for them to discipline them.
 - (1) (4:14-15) Paul modeled maturity by admonishing them like a father.

- (a) (4:14) His purpose in writing was to warn them towards repentance rather than shame them so that they would lose face.
- (b) (4:15) His concern as their spiritual father went far beyond the concern of one who merely followed up on his church planting efforts.
- (2) (4:16-17) Paul modeled maturity by setting an example of godliness for them.
 - (a) (4:16) He exhorted them to follow his example.
 - (b) (4:17) He sent Timothy to remind them of his godly lifestyle.
- (3) (4:18-21) Paul modeled maturity by his willingness to discipline unrepentant believers there.
 - (a) (4:18) Some Corinthians thought Paul only threatened without action.
 - (b) (4:19-20) Paul promised to visit Corinth to discern if his opponents were genuinely spiritual or only talked that way.
 - (c) (4:21) The way the church would respond to Timothy would decide whether Paul's visit would be to discipline the unrepentant or reaffirm the repentant.

II. (Chs. 5–6) Paul answers the report of disorders in immorality and lawsuits to enable the Corinthian believers to realize that God has given them ability to make wise decisions to exercise church discipline.

- A. (Ch. 5) The reason the church had to guard its purity by disciplining a man involved in open promiscuity with his own stepmother was because his immorality had polluted the entire body to the extent that the church was proud of its “liberality.”
 - 1. (5:1-2) The correct response to an unrepentant, immoral man at Corinth was to humbly expel him.
 - a) (5:1) The church knew that one of their members had illegally and incestuously married his step-mother (“to have a woman” means to marry her; cf. Matt. 14:4).
 - b) (5:2) Paul demanded them to change their prideful attitude by expelling him with grief and humility.
 - 2. (5:3-8) The reasons the Corinthians had to discipline the sinning man were for both his and the church's benefit.
 - a) (5:3-5) Discipline hands a believer over to Satan's dominion to end his hypocrisy in the church.
 - b) (5:6-8) Discipline maintains the purity of the body.
 - 3. (5:9-13) The condition on discipline depends on whether or not immoral people are believers.

- a) (5:9-10) Corinthians could associate with immoral unbelievers.
 - b) (5:11-12) But they couldn't associate with a so-called Christian who practices sin.
 - c) (5:13) These so-called Christians must be removed.
- B. (6:1-11) The reasons disputes between believers must be solved by Christians are because they are more competent and will cause less shame to the body.
- 1. (6:1) The ones to solve disputes between believers must be Christians.
 - a) (6:1a) Paul acknowledges that disputes between Christians do occur.
 - b) (6:1b) Arguments between Christians should not be brought to non-Christians.
 - 2. (6:2-11) The reasons believers' disputes must be solved by Christians are because of the church's competency and witness.
 - a) (6:2-6, 9-11) Believers are more competent than unbelievers to solve Christian disputes.
 - (1) (6:2-3) Believers will judge even more difficult cases in the future.
 - (a) (6:2) We will judge the world in the millennium, so we ought to be able to judge a single church now.
 - (b) (6:3) We will judge angels in the future, so we ought to be able to judge people now.
 - (2) (6:4-6) Even inexperienced Christians make better judges than non-Christians.
 - (a) (6:4) Even non-leadership caliber members judge better than unbelievers.
 - (b) (6:5-6) Even not-so-wise Christians judge better than unbelievers.
 - (3) (6:9-11) Salvation and sanctification are more important in making judgments than legal expertise.
 - (a) (6:9-10) Unsaved judges are easily led to debauched lives.
 - (b) (6:11) In contrast, the church is saved and sanctified—and thus more able to discern between believers.
 - b) (6:7-8) It is better to suffer a personal loss than to have the whole church lose its witness.
 - (1) (6:7) It is better that one Christian *be wronged* than the church be wronged from litigating believers.
 - (2) (6:8) It is better to lose money than to lose ministry opportunities by cheating other Christians.

- C. (6:12-20) The reasons the Corinthian believers should avoid sexual immorality with prostitutes were because it harmed their relationship with God, others, and themselves.
1. (6:12-14, 17, 20) Immorality harms our relationship with God, who gives the body value.
 - a) (6:12) Immorality enslaves us rather than freeing us for God's use.
 - b) (6:13) Immorality misuses our bodies dedicated to God's use now.
 - c) (6:14) Immorality misuses our bodies dedicated to God's use later [after resurrection].
 - d) (6:17) Immorality destroys our unity with Christ.
 - e) (6:19-20) Immorality dishonours God's dwelling since the Spirit indwells us.
 2. (6:15-16) Immorality harms our relationship with others.
 - a) (6:15) Immorality misuses our role in the church.
 - b) (6:16) Immorality gives away the oneness meant for marriage.
 3. (6:18) Immorality harms our relationship with ourselves.

III. (Chs. 7–16) Paul answers questions posed by the church about doctrinal difficulties the believers faced to enable them to make sanctification practical.

- A. (Ch. 7) Paul answers questions about marital status by declaring that singleness provides the most ministry opportunities, but getting married is allowable and those married should remain so.
1. (7:1-24) The purpose the Corinthians should be content with the marital, ethnic, and socio-economic state God placed them is that each situation has its advantages.
 - a) (7:1-7) The purpose those married should stay married is so their sexual needs can be legitimately met.
 - (1) (7:1) Singleness is better for ministry than marriage.
 - (2) (7:2-6) Marriage has the benefit of pleasing one's partner sexually.
 - (a) (7:2) Marriage is God's solution to immorality.
 - (b) (7:3-6) Husbands and wives have both sexual rights and duties towards one another.
 - (i) (7:3) Each spouse has a responsibility to meet the other's sexual needs.
 - (ii) (7:4) Each spouse has a right over the other spouse's body.

- (iii) (7:5) Marital abstinence should only be mutual, temporary, and for prayer.
 - (iv) (7:6) Marital abstinence is not commanded but only allowed.
 - (3) (7:7) Life is simpler as a single but singleness and marriage are both God's gifts.
 - b) (7:8-9) The concession for widowers and widows to get married is allowed if they have unmet sexual needs.
 - (1) (7:8) Widowers and widows should stay single like Paul.
 - (2) (7:9) But if they have an uncontrolled sexual desire, they should get married.
 - c) (7:10-11) The purpose divorcees should remain unmarried is to enable reconciliation with their spouse.
 - (1) (7:10) God prohibits divorce.
 - (2) (7:11) If divorce does occur, God says to remain unmarried for the possibility of reconciliation.
 - d) (7:12-16) The purpose those in mixed marriages should remain married is to be a godly influence on the family.
 - (1) (7:12-13) Believing spouses should not divorce their unbelieving spouses.
 - (2) (7:14) The believer can have a godly influence on the unbelieving spouse and children.
 - (3) (7:15-16) If the unbeliever insists on the divorce, one has no choice but to let him or her leave since this is an individual choice.
 - e) (7:17-24) The main idea of Paul is that everyone should remain in their present marital, physical, and socio-economic state.
 - (1) (7:17-19) Jews and Gentiles shouldn't try to look like the other group physically.
 - (2) (7:20-23) Slaves should be willing to stay in their low socio-economic position as slaves.
 - (3) (7:24) Everyone should be content with the marital, physical, and socio-economic state God placed them.
2. (7:25-40) The reason Paul advocated singleness during the Corinthians' trials was because it has many advantages.
- a) (7:25-35) The reason Paul preferred the Corinthians to remain single in their perilous times was because singleness has many advantages.

- (1) (7:25-28a) The preference of Paul was for singles not to marry.
 - (a) (7:25) Paul had no direct command from Christ for never-married females at Corinth so he would state his own opinion.
 - (b) (7:26-27) Paul believed the Corinthian crisis made it best for people to stay in their present marital state.
 - (i) (7:26) Marital decisions should be put on hold.
 - (ii) (7:27a) Marrieds shouldn't seek a divorce.
 - (iii) (7:27b) Singles shouldn't seek a spouse.
 - (c) (7:28) Even still, marriage is not prohibited.
- (2) (7:28b-35) The reason singleness is more desirable than marriage is because it has key advantages.
 - (a) (7:28b) Trials: Singles don't have some troubles that marrieds do.
 - (b) (7:29-31) Time: Singles have more time to invest in eternal matters.
 - (i) (7:29a) Times of persecution remind us that time to do God's work is short for us all as Christ can come at any moment.
 - (ii) (7:29b-31a) Believers shouldn't be preoccupied with worldly things.
 - (a) (7:29b) Marrieds shouldn't become so preoccupied with their families that they can't effectively serve Christ.
 - (b) (7:30a) Those mourning shouldn't let it interfere with serving Christ.
 - (c) (7:30b) Those rejoicing shouldn't let it interfere with serving Christ.
 - (d) (7:31a) Those shopping shouldn't let it interfere with serving Christ.
 - (iii) (7:31b) The reason we shouldn't be preoccupied with worldly things is because they don't last.
 - (c) (7:32-35) Distractions: Singles can serve God in ways that marrieds can't.
- b) (7:36-40) The exceptions to remaining single apply both to those never married and to widows.
 - (1) (7:36-38) A marriage concession is allowed for an unmarried man with sexual temptation towards his fiancée who's getting too old.

- (a) (7:36) A man tempted towards sexual sin with his fiancée should marry her.
- (b) (7:37) A man convinced he shouldn't marry his fiancée shouldn't marry her.
- (c) (7:38) It's better not to marry in perilous times but it's not prohibited.
- (2) (7:39-40) A remarriage concession is allowed for one whose spouse has died but Paul does not prefer this.
 - (a) (7:39a) A woman's marriage bond is broken by her husband's death.
 - (b) (7:39b) Remarriage to a believer is allowed only after the death of a former spouse.
 - (c) (7:40) Widows are generally happier if they don't remarry.
- B. (8:1–11:1) Paul answers questions about meat sacrificed to idols with the principle of Christian liberty, in which a knowledgeable Christian denies himself rights out of love for a believer with a sensitive conscience and avoids pagan idol feasts to glorify God.
 - 1. (Ch. 8) A knowledgeable believer must give up his right to eat food sacrificed to idols (and to participate in other amoral areas) to show love for a believer who would be offended due to his more sensitive conscience.
 - a) (8:1-3) The guiding principal in the idol food issue is that love is more important than knowledge.
 - (1) (8:1) Whether believers can eat food sacrificed to idols relates to the superiority of love over knowledge in that love edifies others while knowledge edifies self.
 - (2) (8:2-3) All who rely on human knowledge have incomplete knowledge and thus are inferior to those who love since God (who knows everything) deems love more important than knowledge.
 - b) (8:4-8) The reason some believers defile their conscience if they eat idol foods is because they do not realize that there really are no gods behind idols.
 - (1) (8:4-6) Since there is but one God, there really are no gods to which people can offer food.
 - (2) (8:7-8) Even though eating idol food is of no spiritual consequence, some people have a weak conscience in this area due to their lack of knowledge.
 - c) (8:9-13) The application of knowing that love is everything and idols are nothing is to even permanently give up the right to eat idol meat in a pagan temple if it hurts a weaker brother's conscience to sin against Christ.

- (1) (8:9) A believer should never exercise his freedom if it hurts a weaker believer.
 - (2) (8:10-12) The results of a believer who insists on his right to eat in an idol's temple are terrible.
 - (a) (8:10) This strong brother will likely cause his more sensitive brother to sin by also eating in an idol's temple.
 - (b) (8:11) The weak brother could even give up his faith.
 - (c) (8:12) The strong brother sins against his brother and against Christ.
 - (3) (8:13) Knowing that Paul's eating habits can cause weaker brothers to sin made him even willing to be a vegetarian.
2. (9:1–10:13) Paul illustrates Christian liberty from his voluntary denial of his own apostolic rights and Israel's misuse of its privileges in the wilderness to show the church how Christian liberty works and the judgment associated with selfishness.
- a) (Ch. 9) The reason Paul willingly gave up his rights was to win others to Christ.
 - (1) (9:1-14) The reason Paul proved his right to financial support from those to whom he ministered was to show he did have rights.
 - (a) (9:1-6) Paul was an apostle who had many rights, including the right of financial support.
 - (i) (9:1a) Paul was free in Christ not to be bound by any one else's conscience.
 - (ii) (9:1b-2) Paul had fulfilled a key requirement of being an apostle by personally seeing Jesus Christ and also by planting the Corinthians church.
 - (iii) (9:3-6) Paul lists some of the rights he and Barnabas had as apostles.
 - (a) (9:3-4) It was only right for them to be paid with food and drink for their teaching ministry.
 - (b) (9:5) The right of marriage was claimed by Peter and the half brothers of Jesus.
 - (c) (9:6) The right not to have to work for a living shouldn't be imposed on Paul since the other Christian teachers were paid for their ministry.
 - (b) (9:7) Financial support is customary for all "secular" workers.
 - (c) (9:8-11) Financial support is scriptural for both oxen and people.

- (d) (9:12) Financial support is claimed by the other fellow teachers but not by Paul and Barnabas so as not to hinder the gospel.
 - (e) (9:13) Financial support is the universal pattern for religious workers—Jewish and pagan—so why not Christian workers too?
 - (f) (9:14) Jesus ordained financial support for those who serve Him.
- (2) (9:15-18) The reason Paul relinquished his rights was to have the reward of preaching the gospel without charge.
- (a) (9:15) Paul never clung to any apostolic right.
 - (b) (9:16-18) The reason Paul relinquished his rights was to have the reward of preaching the gospel without charge.
- (3) (9:19-27) The guiding principle of Paul was to give up every right to win people to Christ.
- (a) (9:19-23) Paul gave up different rights to win various people to Christ.
 - (i) (9:19) He accepted voluntary slavery to everyone else's conscience so none of them would be offended.
 - (ii) (9:20) To evangelize Jews, Paul accepted Jewish ways necessary only for those under the Mosaic law—perhaps by circumcising Timothy (Acts 16:3) and paying for vows (Acts 18:18) and temple offerings (Acts 21:20-26).
 - (iii) (9:21) To evangelize and Gentiles, Paul accepted Gentile ways—perhaps different foods (Gal. 2:11-21).
 - (iv) (9:22a) To those with weak consciences, Paul made sure he nothing to offend them.
 - (v) (9:22b-23) Paul's motivation in giving up every known right to every known person was not to put a stumbling block in anyone's path so that some would trust Christ and Paul might be blessed.
 - (b) (9:24-27) Christians should likewise give up any right that hinders winning people to Christ like a runner or boxer denies himself to win a temporal wreath.
- b) (10:1-13) The way the Corinthians can avoid being judged as Israel was for its evil practices is to humbly accept God's warnings and help when tempted.
- (1) (10:1-5) God's judgment fell upon nearly all the Israelites who had received God's blessings.
- (a) (10:1-4) All Israelites with Moses in the wilderness had common blessings.

- (i) (10:1-2) All Israel was delivered from the sun's heat and from drowning in the Red Sea due to their identification with Moses.
 - (a) (10:1a) All had guidance by God through the cloud each day.
 - (b) (10:1b) All were saved from the pursuing Egyptians at the Red Sea.
 - (c) (10:2) God's deliverance of Moses via the cloud and sea also saved all those identified with Moses.
- (ii) (10:3-4) All Israel received nourishment in the desert from Christ.
 - (a) (10:3) All ate the manna miraculously provided from the sky.
 - (b) (10:4) All drank the water miraculously brought forth by Christ from a rock.
- (b) (10:5) Despite experiencing God's blessings, the Israelites were still involved in pagan practices, earned His displeasure, and died in the desert.
- (2) (10:6-13) The way to escape the same judgment that Israel experienced for evil practices is to humbly accept God's warnings and help when tempted.
 - (a) (10:6-10) One purpose God judged the Israelites for their evil practices was to warn us of his judgment for similar practices.
 - (i) (10:6-7) Idolatry was judged as an example to us.
 - (ii) (10:8) Sexual immorality was judged as an example to us.
 - (iii) (10:9) Testing God was judged as an example to us.
 - (iv) (10:10) Grumbling was judged as an example to us.
 - (v) (10:11) Israel's judgment in these incidents should warn us of like judgments.
 - (b) (10:12-13) The way to escape God's judgment for idolatry is to humbly accept God's help when tempted.
 - (i) (10:12) Judgment sometimes results from pride so believers should be humble.
 - (ii) (10:13) God never allows us to be tempted without an escape route.
- 3. (10:14-30) Eating idol-meats is consistent with Christian liberty if it edifies others but inconsistent if it is part of a pagan idol feast.

- a) (10:14-22) The reason the Corinthians should avoid an idol feast is because it is demonic in nature just as the Lord's supper is godly in nature.
 - (1) (10:14) Flee from idolatry.
 - (2) (10:15-17) The Lord's supper is a corporate communion with Christ.
 - (a) (10:15-16a) The cup in the communion ceremony symbolizes believers' forgiveness through Christ's blood.
 - (b) (10:16b-17) The bread in the communion ceremony symbolizes believers' unity with those who are also partaking.
 - (3) (10:18-22) Eating at a pagan idol feast is prohibited since it is a corporate communion with demons just as the Old Testament sacrifices were a communion with God.
 - (a) (10:18) Old Testament saints worshipped God when they sacrificed.
 - (b) (10:19-20) Pagan idols are harmless in and of themselves but participation in idol feasts is prohibited since this constitutes worship of demons.
 - (c) (10:21-22) We can't worship both God and demons without tempting Him to judge us.
 - b) (10:23-30) The exception to the church's freedom to eat all foods is if it hinders the good of others.
 - (1) (10:23-24) The general principal for idol foods is freedom to eat but only if it doesn't hurt others.
 - (2) (10:25-26) Believers can eat all food since God created it all.
 - (3) (10:27-30) But believers shouldn't eat food even privately if it violates another's conscience.
 4. (10:31–11:1) Paul's guiding principle on Christian liberty is to do everything to glorify God by not pleasing self at the expense of others.
- C. (11:2-16) The reason Corinthian wives should wear a head covering during public prayer or declaring revelation was because this was the culturally sensitive way to show their submission to their husbands in a culture with blurred sex distinctions.
1. (11:2-6) The reason Corinthian wives should show their submission to their husbands by wearing a head covering during public prayer or declaring revelation was because not to do so was shameful in Corinth.
 - a) (11:2) Paul's commendation to the Corinthians for holding to many good traditions is given to start his following rebuke on a positive note.

- b) (11:3) God's authority structure is submission from wives to husbands to Christ to God.
 - c) (11:4) Men who pray or declare revelation publicly with a head covering shame Christ as their head.
 - d) (11:5-6) The reason Corinthian wives should show their submission to their husbands by wearing a head covering during public prayer or declaring revelation was because not to do so was shameful in Corinth.
 - (1) (11:5a) Women who pray or declare revelation publicly without a head covering cause shame to their husbands as their head.
 - (2) (11:5b-6) Women not wearing a head covering in such situations is as shameful as having short hair or being bald in that society.
2. (11:7-12) The reason Corinthian wives should show their submission to their husbands by wearing a head covering during public prayer or declaring revelation was because this showed the husband's authority since creation.
- a) (11:7) Men should pray with uncovered head because man was first to be made in God's image (not woman).
 - b) (11:8-10) Corinthian women should pray with a head covering because wives have always been lead by their husbands.
 - (1) (11:8) Woman was created from man (not vice versa).
 - (2) (11:9) Woman was created to be man's helper (not vice versa).
 - (3) (11:10a) Women's submission reminds angels that they too function under authority.
 - (4) (11:10b) Women praying with a head covering showed they were under their husband's authority.
 - c) (11:11-12) Men and women have been dependent on each other since creation but God is life's ultimate source.
 - (1) (11:11) Christian men and women are dependent on each other.
 - (2) (11:12a-b) Men and women are actually the source of each other.
 - (a) (11:12a) Eve was created from Adam.
 - (b) (11:12b) All subsequent men came from their mothers.
 - (3) (11:12c) Ultimately God is the source of life.

3. (11:13-16) The reason Corinthian wives should wear a head covering during public prayer or declaring revelation was because it showed proper sex distinctions in Corinth where they were blurred.
 - a) (11:13) Society saw a female praying with her head uncovered as improper.
 - b) (11:14-15) Nature teaches that men should have short hair but women long hair, which can serve as her covering.
 - (1) (11:14) The timeless, transcultural order understood by all is that it is shameful for men to have long hair.
 - (2) (11:15) The timeless, transcultural order understood by all is that it is appropriate for women to have long hair as her head covering.
 - (a) (11:15a) Women take pride in their long hair.
 - (b) (11:15b) Women's long hair serves as their head covering.
 - c) (11:16) Churches followed the cultural norms so as not to be a stumbling block.
- D. (11:17-34) The way the Corinthians should celebrate the Lord's Supper in a worthy manner rather than use it for selfish purposes is to look outward, look back, look forward, and look inward towards oneself.
 1. (11:17-22) The way to celebrate the Lord's Supper in a worthy manner is to look outward for others in the body (horizontal aspect).
 2. (11:23-25) The way to celebrate the Lord's Supper in a worthy manner is to look back at Christ's death for you (vertical aspect).
 3. (11:26) The way to celebrate the Lord's Supper in a worthy manner is to look forward by proclaiming Christ's second coming to enact the New Covenant.
 4. (11:27-34) The way to celebrate the Lord's Supper in a worthy manner is to look inward at oneself in self-examination or suffer God's judgment in sickness or even in death.
- E. (Chs. 12-14) Paul answers questions about spiritual gifts with exhortations to exercise them in selfless love rather than selfish pride so that the entire body, not just a few, might benefit from the gifts and participate in orderly worship.
 1. (12:1-31a) The church is spiritually gifted with both unity and diversity like the human body's individual parts so that every member of the church plays an important part and the entire church benefits as a result.
 - a) (12:1-6) The importance of the Corinthian's diverse spiritual gifts was seen in their praise of the united but triune God.
 - (1) The understanding of spiritual gifts begins with seeing Christ as God (12:1-3).

- (a) Paul didn't want the Corinthians to show ignorance of their God-given abilities [by praising self] (12:1).
- (b) Whereas idols can say nothing, Corinthian Christians with spiritual gifts praise Christ as God (12:2-3).
 - (i) They used to follow idols that couldn't speak at all (12:2).
 - (ii) Now they followed the Holy Spirit who affirmed the deity of Christ (12:3).
- (2) The diversity of the spiritual gifts is united in the triune God (12:4-6).
 - (a) God the Spirit gives the various types of spiritual gifts (12:4).
 - (b) God the Son appoints the various places the spiritual gifts are used (12:5).
 - (c) God the Father gives the power to use the spiritual gifts (12:6).
- b) (12:7-11) One evidence of the Spirit's work in the life of each Christian is that person's spiritual gift(s).
 - (1) (12:7) The purpose of spiritual gifts is to benefit the body of Christ.
 - (a) (12:7a) One evidence of the Spirit's work in a believer's life is a spiritual gift.
 - (b) (12:7b) The purpose of a spiritual gift is to benefit the body of Christ.
 - (2) (12:8-11a) The source of the various gifts is the Holy Spirit.
 - (a) (12:8a) The gift of message of wisdom comes from the Spirit.
 - (b) (12:8b) The gift of message of knowledge comes from the Spirit.
 - (c) (12:9a) The gift of faith comes from the Spirit.
 - (d) (12:9b) The gifts of healing come from the Spirit.
 - (e) (12:10a) The gift of miracles comes from the Spirit.
 - (f) (12:10b) The gift of prophecy comes from the Spirit.
 - (g) (12:10c) The gift of distinguishing of spirits comes from the Spirit.
 - (h) (12:10d) The gift of tongues comes from the Spirit.
 - (i) (12:10e) The gift of interpretation of tongues comes from the Spirit.
 - (3) (12:11) The one who determines which spiritual gift each believer receives is the Spirit.

- (a) (12:11a) Each believer has received a spiritual gift from the Spirit.
 - (b) (12:11b) The Spirit decides which gift each believer receives.
- c) (12:12-31a) The reason “behind-the-scenes” and “up-front” believers need each other is because both are needed for a healthy functioning church.
- (1) (12:12-13) The different parts of the human body illustrate the diversity of gifts within the universal church.
 - (a) (12:12a) A single human body has many varied parts.
 - (b) (12:12b-13) The universal church is also varied but still baptized by one Spirit into one body.
 - (2) (12:14-20) The reason “behind-the-scenes” believers shouldn’t feel unneeded is because without them the church couldn’t function as a diversified body.
 - (a) (12:14) The church has many people with different gifts.
 - (b) (12:15-16) Believers with less honored gifts shouldn’t feel unneeded.
 - (c) (12:17-20) Diversity in the church makes it more effective.
 - (3) (12:21-26) The reason “up-front” believers shouldn’t feel proud is because they need “behind-the-scenes” believers for a caring church.
 - (a) (12:21) Believers in more honored positions shouldn’t pridefully say they don’t need those with less honored roles.
 - (b) (12:22-24a) The reason “up-front” believers should shun pride is because we especially honor “behind-the-scenes” believers.
 - (i) (12:22) Weaker gifts are indispensable.
 - (ii) (12:23a) Less honorable gifts are honored.
 - (iii) (12:23b) Gifts never to be seen are guarded with modesty.
 - (iv) (12:24a) Yet the “up-front” believers need less acknowledgment.
 - (c) (12:24b-26) The result of God giving different gifts and greater honor to “behind-the-scenes” believers is a caring church.
 - (i) (12:24b) God has given different gifts and greater honor to “behind-the-scenes” believers.
 - (ii) (12:25-26) God’s diversity of gifting and greater honor to serving gifts results in unity and mutual care in both suffering and honor.

- (a) (12:25) God's diversity of gifting and greater honor to serving gifts results in unity and mutual care.
 - (b) (12:26a) Suffering is shared.
 - (c) (12:26b) Honor is shared.
- (4) (12:27-31a) The reason all believers need each other is because none of them individually can make a diversified church.
- (a) (12:27) The church is composed of different members.
 - (b) (12:28-30) The hierarchy of members shows that they all are not supposed to have the same gifts.
 - (c) (12:31a) Yet the gifts that edify the most members should be more emphasized.
2. (12:31b–13:13) Paul notes how love is superior to and indispensable for beneficial use of gifts as love is superior to gifts, love benefits others, and love outlasts gifts to urge the church to a selfless use of its gifts.
- a) (12:31b) The best way to use spiritual gifts is the loving way (as opposed to emphasizing the gifts which edify the most members; cf. 12:31a).
 - b) (13:1-3) One reason love is indispensable for beneficial use of gifts is because love is superior to gifts in what it produces.
- (1) (13:1) A sign gift such as *tongues* used to the maximum by speaking every human and angelic language without love speaks empty and worthless words and so *produces nothing*.
 - (2) (13:2) One who uses any gift to its ultimate degree without love *is nothing*.
 - (a) (13:2a) A speaking gift such as *prophecy* without love is worthless to edify others.
 - (b) (13:2b) *Wisdom* that knows all previously hidden doctrines but without love is worthless to edify others.
 - (c) (13:2c) *Knowledge* that knows all facts but without love is worthless to edify others.
 - (d) (13:2d) *Faith* that can move mountains but without love is worthless to edify others.
 - (3) (13:3) A serving gift such as *giving* to the ultimate degree without love *gains nothing*.
 - (a) (13:3a) Giving all my possessions to the poor without love gains nothing for me.

- (b) (13:3b) Giving my life itself in martyrdom by burning as the most horrible death possible burning without love gains nothing for me.
- c) (13:4-7) Another reason love is indispensable for beneficial use of gifts is because love benefits others in contrast to the Corinthian misuse of gifts for self-edification.
- (1) (13:4a-b) Love benefits others passively and actively.
- (a) (13:4a) Love is passively patient by not retaliating towards others (6:8; 11:21-22).
- (b) (13:4b) Love is actively kind by serving those who do harm (10:33).
- (2) (13:4c-5) Love doesn't hurt others in seven negative ways.
- (a) (13:4c) Love isn't inwardly jealous of others' giftedness (3:3-4; 12:14-17).
- (b) (13:4d) Love doesn't outwardly boast of its own giftedness (12:21).
- (c) (13:4e) Love isn't inwardly prideful of its clique (4:6, 18), tolerance (5:2), and knowledge (8:1).
- (d) (13:5a) Love doesn't behave improperly in engagement (7:36), sex roles (11:17-22), and worship (11:26-33).
- (e) (13:5b) Love isn't selfish in financial (6:7) and debatable matters (10:24).
- (f) (13:5c) Love isn't irritable as in initiating lawsuits (6:1).
- (g) (13:5d) Love isn't unforgiving in offenses (6:8), in withholding marital sex (7:5), and by insisting on rights (8:11).
- (3) (13:6) Love knows the right things to get happy about.
- (a) (13:6a) Love doesn't rejoice in wickedness as in delight over incest (5:2).
- (b) (13:6b) Love does rejoice with the truth.
- (4) (13:7) Love doesn't give up on others.
- (a) (13:7a) Love endures the shortcomings of others as in those who misuse their gifts (12:14-26).
- (b) (13:7b) Love believes the best of others.
- (c) (13:7c) Love hopes in God that church problems will be resolved.
- (d) (13:7d) Love perseveres when personally wronged by courageously waiting for marriage (7:9), food (11:21), or a chance to speak (14:27).

- d) (13:8-13) Another reason love is indispensable for beneficial use of gifts is because love outlasts gifts.
- (1) (13:8a) Love is eternal and complete.
 - (2) (13:8b-12) Gifts are temporary and partial.
 - (a) (13:8b-d) Prophecy, tongues and knowledge are *temporary*.
 - (b) (13:9-12) Prophecy and knowledge are *partial*.
 - (i) (13:9-10) The reason prophecy and knowledge will cease is because they are designed to give only part of the whole truth of God before the church is complete.
 - (ii) (13:11-12) Two illustrations show the partial nature of prophecy and knowledge.
 - (a) (13:11) Gradual maturity of humans parallels how these revelatory gifts were given only until the maturity of the body of Christ at the completion of the canon.
 - (b) (13:12) Poor reflections in a mirror represent how prophecy and knowledge helped Paul know in part in contrast to our complete knowledge at Christ's return.
 - (3) (13:13) The result of the superiority, benefits, and permanence of love is that love will not only outlast gifts but even faith and hope.
3. (Ch. 14) The way to achieve orderly worship is to emphasize prophecy over uninterpreted tongues (since prophecy edifies the church and convicts unbelievers while uninterpreted tongues does neither) and to impose speaking limitations on both.
- a) (14:1-25) The reason to emphasize prophecy over uninterpreted tongues is because prophecy better edifies both believers and unbelievers with understanding.
 - (1) (14:1) The ways for public worship to edify are to love and to emphasize the most important gift of prophecy.
 - (2) (14:2-25) The reason to emphasize prophecy over uninterpreted tongues is because prophecy edifies both believers and unbelievers.
 - (a) (14:2-5) Prophecy is better than tongues because prophecy benefits other believers while uninterpreted tongues only encourage the speaker.
 - (i) (14:2-3) Prophecy is better than tongues because others understand it while only God understands tongues.
 - (ii) (14:4-5) Prophecy is better than tongues because it edifies the church while tongues only edifies the speaker.

- (b) (14:6-19) Prophecy is better than tongues because uninterpreted tongues are incomprehensible.
 - (i) (14:6) Tongues benefit no one unless they reveal God's will.
 - (ii) (14:7-9) As musical instruments that don't distinguish notes don't communicate, so tongues without interpretation doesn't communicate.
 - (iii) (14:10-12) Since the languages of tongues speakers make sense only to those who understand them, prophecy and other intelligible gifts should be emphasized more than uninterpreted tongues.
 - (iv) (14:13-17) The reason prayer and singing with the mind is superior to these activities without understanding is because comprehension edifies oneself and others.
 - (v) (14:18-19) A little understandable prophecy is better than a lot of incomprehensible tongues.
- (c) (14:20-25) Prophecy is better than tongues because prophecy has a superior purpose, audience, and results.
 - (i) (14:20) The church should act maturely rather than childishly in the use of their gifts.
 - (ii) (14:21-22) Prophecy is better than tongues because of its superior purpose and audience.
 - (a) (14:21-22a) The purpose of uninterpreted tongues is to authenticate God's work for unbelievers.
 - (b) (14:22b) The purpose of prophecy is to edify believers.
 - (iii) (14:23-25) Prophecy is better than tongues because of its superior expected results.
 - (a) (14:23) The result of uninterpreted tongues will be revolting for unbelievers in the assembly.
 - (b) (14:24-25) The result of prophecy will be conviction, repentance, and worship for unbelievers in the assembly.
- b) (14:26-40) The way to achieve orderly worship is to impose speaking limitations.
 - (1) (14:26-35) The way for verbal messages to edify the church is by speakers to be orderly by taking turns.
 - (a) (14:26) The motive of all verbal messages in church services should be to edify the church.

- (b) (14:27-28) The way for tongues messages to be orderly and edify the church is by speaking in turn and with interpretation.
 - (c) (14:29-33a) The way for prophetic messages to be orderly and edify the church is by speaking in turn and with evaluation by other prophets.
 - (d) (14:33b-35) The way for women's questions to be orderly and edify the church is by them asking their husbands these questions at home.
- (2) (14:36-38) The penalty for disobeying Christ's speaking limitations by following one's own guidelines is church discipline.
- (a) (14:36-37) The Corinthians shouldn't pridefully suppose that their worship abuses were from God since the limitations Paul imposed were actually from Christ.
 - (i) (14:36) The Corinthian worship abuses weren't from God.
 - (ii) (14:37) The limitations Paul imposed were actually from Christ.
 - (b) (14:38) Disobeying Christ's speaking limitations should result in church discipline.
- (3) (14:39-40) The solution to disorderly worship at Corinth is to emphasize prophecy without totally excluding tongues.
- (a) (14:39a) The church should eagerly allow genuine prophetic messages.
 - (b) (14:39b) The church should not forbid genuine tongues messages.
 - (c) (14:40) The general guideline for all worship is that it be orderly.
- F. (Ch. 15) Paul affirmed Christ's resurrection as the foundation of the Corinthians' faith to strengthen their belief in their own future resurrection and to motivate them to confident service for Christ now.
- 1. (15:1-11) *Historical Argument*: The resurrection of Christ was a key part of the gospel that the apostles preached and the Corinthians believed.
 - a) (15:1-3a) The importance of the gospel was so vital that the Corinthians' faith was founded on it.
 - (1) (15:1-2) The message the Corinthians received for salvation was the gospel.
 - (2) (15:3a) The gospel Paul received from tradition and preached at Corinth was the most important doctrine the Corinthians knew.
 - b) (15:3b-8) The content of the gospel that Paul preached at Corinth had three major elements: Christ's vicarious death, burial, and resurrection.

- (1) (15:3b) Christ's death as Isaiah 53 prophesied proved He bore our sins rather than His own.
 - (2) (15:4a) Christ's burial proved He really died.
 - (3) (15:4b-8) Christ's resurrection and appearances proved Him to be the Messiah prophesied by the Old Testament.
- c) (15:9-11) The result of the gospel was the salvation of Paul and the Corinthians through apostolic preaching of God's grace.
- (1) (15:9-11a) Paul was saved by grace through the gospel.
 - (2) (15:11b) Paul and the apostles preached this gospel message.
 - (3) (15:11c) The Corinthians believed the gospel message.
2. (15:12-57) The result of Christ's resurrection will be the resurrection of believers in new bodies.
- a) (15:12-34) *Logical Argument*: The important implications of Christ's resurrection should shame the Corinthian believers who doubted their own resurrection.
- (1) (15:12) Some Corinthians doubted the believers' resurrection despite having heard preaching that Christ arose.
 - (2) (15:13-34) The implications of Christ's resurrection should shame believers who doubt their own resurrection.
 - (a) (15:13-19) The results if Christ's resurrection is false is hopelessness.
 - (i) (15:13) Our resurrection and Christ's resurrection stand or fall together.
 - (ii) (15:14) If Christ is still dead, Christian preaching and faith are useless.
 - (iii) (15:15-16) If Christ is still dead, preachers are liars.
 - (iv) (15:17) If Christ is still dead, living believers are not forgiven.
 - (v) (15:18) If Christ is still dead, dead believers are doomed to hell.
 - (vi) (15:19a) If Christ is still dead, our hope lasts only for this life.
 - (vii) (15:19b) If Christ is still dead, Christians should be pitied more than anyone else.
 - (b) (15:20-28) The results of Christ's resurrection will be our resurrection and His reign to subdue every power until the end of the millennium.

- (i) (15:20-23) Christ's resurrection gives hope that millions of others will also rise at His return.
 - (ii) (15:24-27a) His return will result in His reign until He subdues every power.
 - (iii) (15:27b-28) Christ will then hand His kingdom over to the Father so that the Triune God will be shown sovereign over everything.
 - (c) (15:29-32) The results if Christ's resurrection is false is meaninglessness in baptism and persecution.
 - (i) (15:29) If Christ is still dead, new Christians baptized in the name of believers who died do so in vain.
 - (ii) (15:30-32) If Christ is still dead, persecuted Christians may as well live for pleasure.
 - (d) (15:33-34) The Corinthians who doubted the resurrection through false teachers should feel ashamed and return to their senses.
- b) (15:35-57) *Theological Argument*: The nature of believers' resurrected bodies is far superior to our present earthly bodies.
- (1) (15:35) Since the resurrection is true, the question arises as to what kind of body it will be.
 - (2) (15:36-41) The superiority of the resurrected body is shown in three illustrations from nature.
 - (a) (15:36-38) Plant life shows that the first body (the seed) is far inferior to the second body (the grown plant).
 - (b) (15:39) Animal life shows that the flesh of each species differs from the others so it follows that the believer's resurrected body will be better than his mortal "species" before death.
 - (c) (15:40-41) Inanimate objects of the earth (mountains, canyons, seas?) are inferior in glory to heavenly bodies (sun, moon, stars).
 - (3) (15:42-57) The superiority of the resurrected body over the earthly body is shown in the need to exchange temporal bodies like Adam's for an eternal body like Christ's.
 - (a) (15:42-44a) The superiority of the resurrected body over the earthly body is shown in the need to replace weak and sinful bodies with new bodies.
 - (i) (15:42) Bodies that can die will be raised as bodies that will never die.
 - (ii) (15:43a) Sinful bodies will be raised as bodies that will never sin.

- (iii) (15:43b) Weak bodies will be raised as powerful bodies.
 - (iv) (15:44a) Physical bodies will be raised as spiritual bodies.
 - (b) (15:44b-49) The superiority of the resurrected body over the earthly body is shown in Christ's superiority to Adam.
 - (i) (15:45) As Adam brought physical life into existence, so Christ will give spiritual life to men.
 - (ii) (15:46) Adam's physical life had to precede Christ's spiritual life.
 - (iii) (15:47) Adam was from earth but Christ from heaven.
 - (iv) (15:48) As Adam passed on physical life, so Christ will Christ pass on spiritual life.
 - (v) (15:49) As Adam passed on his sinful likeness to all men, so Christ will pass on His sinless likeness to all believers.
 - (c) (15:50-57) The superiority of the resurrected body over the earthly body is shown in the need to defeat death at the Rapture to live with God eternally.
3. (15:58) *Experiential Argument*: The result of God's promise of the believer's resurrection should be confident service for Christ now with assured reward.
- a) (15:58a-c) The Corinthian believers should show their faith in the resurrection in three ways.
 - (1) (15:58a) They should stand firm in their belief in the resurrection.
 - (2) (15:58b) They should never let anyone or anything shake their faith.
 - (3) (15:58c) They should serve Christ wholeheartedly.
 - b) (15:58d) The reason the believers should serve Christ wholeheartedly and without wavering is because this service will be rewarded.
- G. (Ch. 16) The way the Corinthians could advance the gospel until Paul returned to them was by giving and teamwork.
- 1. (16:1-4) The way the Corinthians could advance the gospel until Paul returned to them was by giving to the needy Jerusalem saints.
 - a) (16:1) Paul's instructions to Corinth on giving were consistent with those he gave the Galatians.
 - b) (16:2) Offerings proportionate to their income should be collected each Sunday so that the church would have sufficient funds before Paul arrived.

- c) (16:3) The money should be brought to Jerusalem by trustworthy men after Paul arrived at Corinth.
 - d) (16:4) Paul left open the option of himself accompanying the men.
2. (16:5-24) The way the Corinthians could advance the gospel until Paul returned to them was by teamwork.
- a) (16:5-18) The way the Corinthians could help their leaders was by financial support, encouragement, and understanding.
 - (1) (16:5-9) The Corinthians could financially assist Paul after further ministry in Ephesus, a summer preaching tour in Macedonia, and an extended visit to Corinth.
 - (2) (16:10-11) The Corinthians could encourage Timothy with compassion if he makes it to the church.
 - (3) (16:12) The Corinthians should understand that Apollos felt he should stay in Ephesus despite Paul's strong urging to accompany the letter.
 - (4) (16:13-18) The Corinthians could submit to all of their spiritual leaders by heeding the exhortations of the letter.
 - (a) (16:13) Guard the faith by following the basics: watchfulness, steadfastness, courage, and moral strength.
 - (b) (16:14) Do everything in love.
 - (c) (16:15-18) Submit to spiritual leaders.
 - b) (16:19-24) The way the Corinthians could help their relationships was by imitating Paul's people-priority shown in greeting others.
 - (1) (16:19-20) Paul sends greetings from those with him in Ephesus.
 - (2) (16:21-24) Paul sends a curse to those who do not love the Lord but sends love to those who do.

CORINTH FIRST CHURCH

Corinth, Greece—Rev. T. Carswell Maximus

TO: Paul, Apostle
FROM: Corinth First Church
Corinth, Greece

What if the Corinthians Answered Paul's Letters

Dear Paul,

Well, my friend, a few days after we got your two letters, we had a board meeting at Corinth First Church. Let me tell you, it was a rough go-around.

Your letters caused no little stir here, believe me. Like, we're talking heavy, Paul. Most of us—Brother Earnest and Sister Emily Grandbucks included—feel that you're being a little too rough on us.

Standards are fine, Paul, but let's face it: we're all living in this town together, and we have to get along. Bending the rules a little seems the prudent thing to do. Besides, you know who, though he may be living (so you say) in "sin," does tithe. And our treasury would sorely miss him. Besides which, it's a personal family matter—and we feel the church here in Corinth has no real right to butt into personal matters. After all, what our members do on their own time is their own business, wouldn't you agree?

Regarding the funds you asked us to send you—the Disbursement Committee (having no other time to do so) meets Wednesday night in our new Grandbucks Fellowship Hall during service. Consequently, this extremely important group of our members missed the general membership vote on your fund request; and, not having their essential input, well, we had to table the issue, thereby keeping the funds in 11-percent C.D.'s for another year. You'll agree, I'm sure, that this is great for the building fund.

Here's the good news. We have our eye on a piece of property across town that we think we can get down-zoned since one of our members is on the Corinth City Council. And, dear brother, Grandbucks is on the Corinth National Bank's board—so the financing will be no problem.

I'm quite enthusiastic about our building program, dear Paul. We're up to three services on Sunday mornings, and we hope to exceed 10,000 in attendance on Easter. Incidentally, we have four elders set to dress up like giant bunnies and hide gaily colored eggs in the choir loft for the kids. How God blesses.

As to your plea for "walking around" money—please forgive me, but are you truly being an effective steward? Watching those pennies? Perhaps you could follow our lead and have a garage sale. We made more than \$126 last month with one, and it kept 375 of us busy, busy, busy—for the Lord, of course. I must say, Paul, I disagree entirely with your admonition to avoid using the courts. We have initiated a lawsuit against First Church of Laodicia for the recovery of a certain letter which we know they have and which they say they've misplaced. In your letter, your warning to avoid lawsuits—well it's reasonable to assume that civilized people would behave in a civilized way . . . Hence, we must disregard your warning and hope the courts will straighten out this tiff we're

having within the brotherhood. Good common sense has always proven effective in matters such as these.

Our "bus ministry" is going fine. We have come up with the idea of hiding little packs of bubble gum under the bus seats. The kids get on the bus for the bubble gum, then—zap! We close the doors and "spirit" them off to church. We're calling it our "Kapture the Kids for KhrisT" program. We have 238 kids at each Sunday service now. I must admit, though, with all of them blowing bubbles, it gets rather hectic at times.

Speaking of hectic, your friend, Timothy, whom you sent to us, is causing problems. Frankly, it seems he's a bit of a fanatic. Now Paul, we both know that too much of a good thing can be too much, if you get my drift. Nough said.

As to your proposed wintertime visit—sure, we look forward to seeing you but, next time, please give us a little more warning when you plan on dropping in. Since we're in the midst of a building program, we really don't have the time for any lengthy speeches. Our motto: Let's get the job done and get it done now!

Well, old and trusted friend, I'll close now. And please, take my advice and go to a qualified ophthalmologist about the problem you're always complaining about.

Yours, and trusting entirely in Him,
I remain,

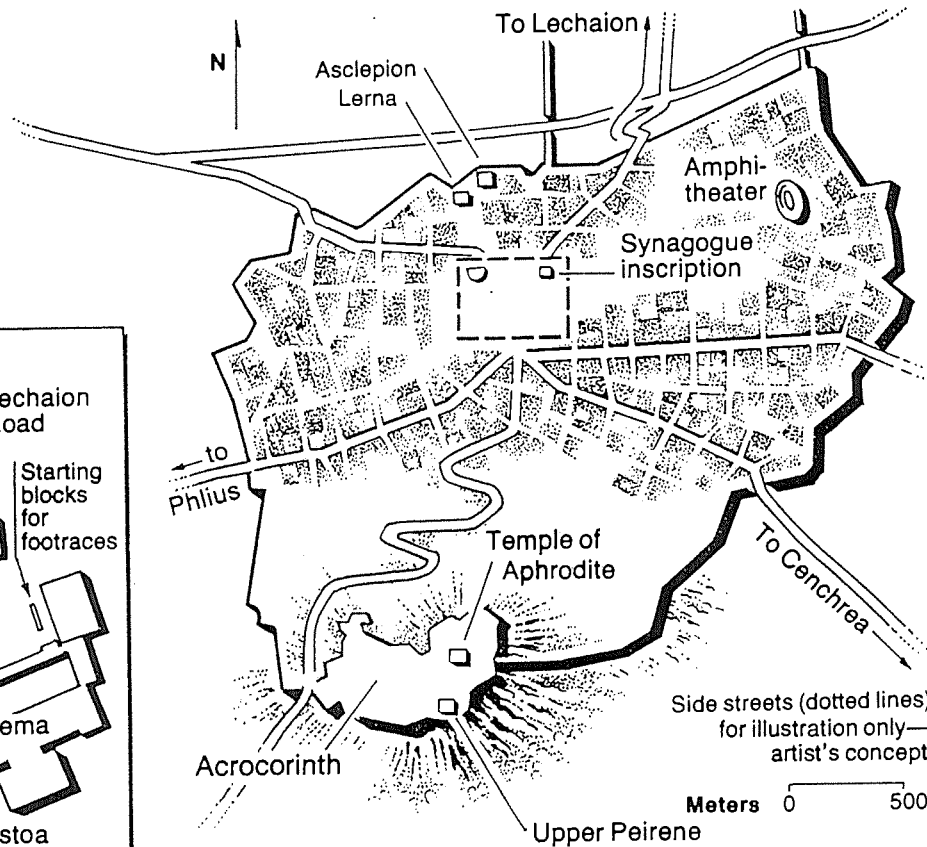
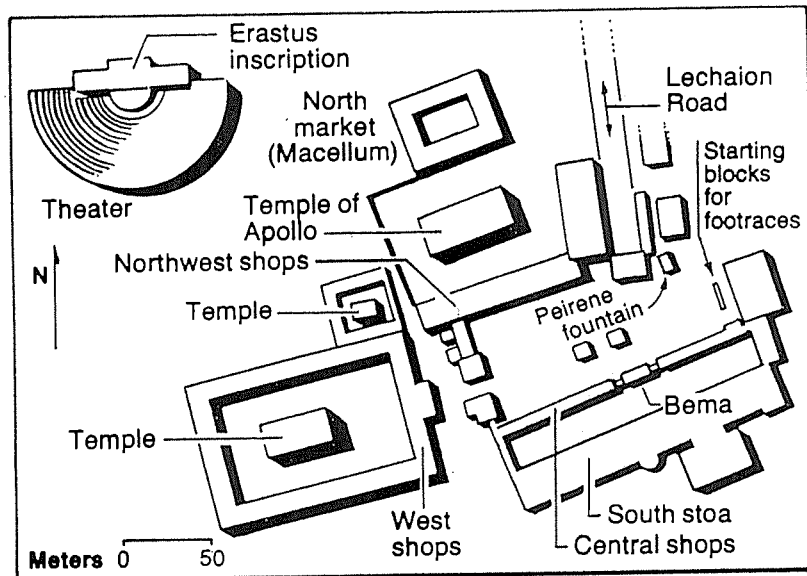
By Robert J. Hensler
"The Door" magazine
From Issue #88/December,
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Reverend Doctor T. Carswell Maximus
D.D., Ph.D., L.L.B.A.



From Issue #108/November-December, 1989

Corinth in the Time of Paul



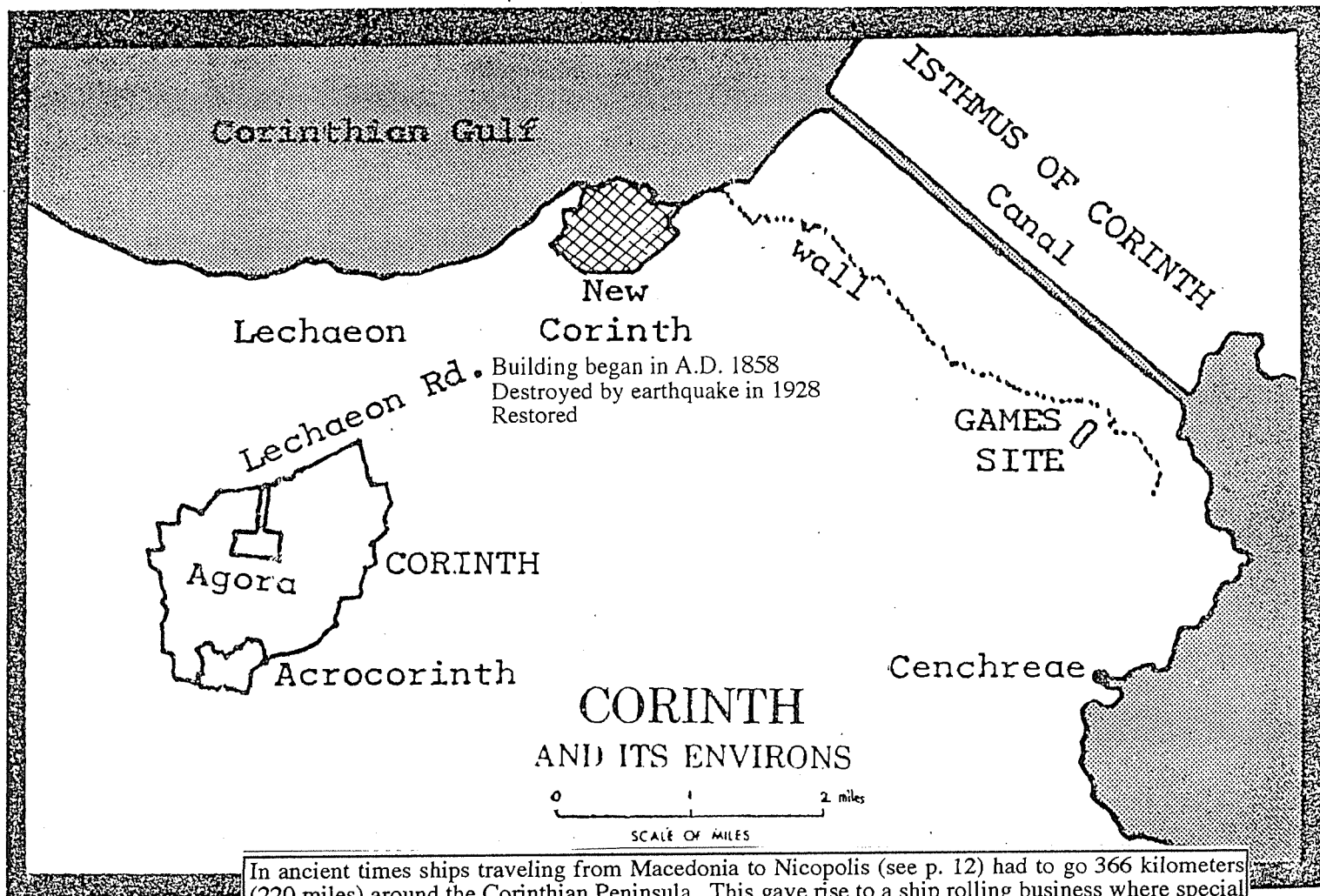
The city of Corinth, perched like a one-eyed Titan astride the narrow isthmus connecting the Greek mainland with the Peloponnese, was one of the dominant commercial centers of the Hellenic world as early as the eighth century B.C. No city in Greece was more favorably situated for land and sea trade. With a high, strong citadel at its back, it lay between the Saronic Gulf and the Ionian Sea and ports at Lechaion and Cenchrea. A *diolkos*, or stone tramway for the overland transport of ships, linked the two seas. Crowning

the Acrocorinth was the temple of Aphrodite, served, according to Strabo, by more than 1,000 pagan priestess-prostitutes. By the time the gospel reached Corinth in the spring of A.D. 52, the city had a proud history of leadership in the Achaian League, and a spirit of revived Hellenism under Roman domination following the destruction of the city by Mummius in 146 B.C.

Paul's lengthy stay in Corinth brought him directly in contact with the major monuments of the *agora*, many of which still survive. The fountain-house of the spring *Peirene*, the temple of Apollo, the *macellum* or meat market (1 Co 10:25) and the theater, the *bema* (Ac 18:12), and the unimpressive synagogue all played a part in the experience of the apostle. An inscription from the theater names the city official Erastus, probably the friend of Paul mentioned in Ro 16:23.

Corinth and Its Environs
Source Unknown

For an overall view, please see the location of Corinth in ancient Greece on page 12



In ancient times ships traveling from Macedonia to Nicopolis (see p. 12) had to go 366 kilometers (220 miles) around the Corinthian Peninsula. This gave rise to a ship rolling business where special crews rolled ships on logs for seven kilometers (and 100 meters up a hill!) towards or from the Corinthian Gulf. This freed up the sailors for several days to visit nearby Corinth. And where did they go in Corinth? They supported the 1000 prostitutes in the temple of Aphrodite, thus adding to the already depraved state of the city. But why didn't they simply use the canal above? The canal wasn't built until 1880-1893!

1 Corinthians 13:8-13

NOTE: The next two pages may be the most technical in this entire book as they deal with some very difficult passages. So hold your hat! They are essentially a summary of Robert L. Thomas, "Tongues...Will Cease," *Journal of the Evangelical Theological Society* 17 (1974): 81-89.

1 Corinthians 13:8-13 indicates that the "partial" (spiritual gifts of prophecy, knowledge, and tongues) will be done away with before the "perfect" (NASB) comes. However, what is meant by the "perfect?" This word (*to teleion*) can mean "complete," "perfect" or "mature" so three major views exist, viewing *to teleion* as:

Crucial Questions	Canon (Bible)	Rapture	Body (Church)
13:8 What is the nature of:			
a) prophecy & knowledge?	revelatory	non-revelatory	revelatory
b) tongues?	confirmatory	non-confirmatory	confirmatory
When do these gifts cease?	with canon	at Christ's coming	with canon
13:10 What is <i>to teleion</i> ?	the "complete" (the canon)	the "perfect" (Christ's coming)	the "mature" (the body)
13:11 What does growth to manhood represent?	before and after completed canon	before and after Christ's coming	before and after body's maturity (indicated by canon)
13:12 What are partial and full sight and knowledge?	before and after completed canon	before and after Christ's coming	before and after body's maturity (completed by <i>parousia</i>)

1. **The Canon View** sees *to teleion* as "the complete, the totality," referring to "the completed Scriptures." Therefore, prophecy, knowledge and tongues ceased before the New Testament was finished and are not existing today.

Strengths

- a. Revelational knowledge context (vv. 8-9).
- b. Confirmatory nature of tongues (cf. 14:22).
- c. Contrasts with partial nature of prophecy and knowledge.
- d. *to teleion* often means "complete."
- e. "Complete" best contrasts "partial" (v. 10).

Weaknesses

- a. Unreconcilable with Christ's coming (the *parousia*) in verse 12.
- b. The context does not refer to a completed New Testament. It's also doubtful that Paul ever envisioned one.
- c. "The whole" (*to ek pantos*) better contrasts "partial" than *to teleion* in that both are quantitative.

2. **The Rapture View** sees *to teleion* as "the perfect" (as opposed to "the complete" above), referring to the coming of Christ at the Rapture. Therefore, prophecy, knowledge and tongues will cease only when Christ comes and exist today as legitimate gifts.

Strengths

- a. Adequately explains "knowing fully" in verse 12.
- b. "Face to face" (v. 12) well describes seeing Christ at His coming (cf. 1 Cor. 1:7) and has OT parallels to seeing God personally.
- c. "Perfect" well describes the condition at the *parousia* (Rapture).
- d. *to teleion* often means "perfect" in secular, philosophical Greek (e.g. Plato) as well as James 3:2.

Weaknesses

- a. Inadequately explains the gradual maturing development of verse 11.
- b. Fails to recognize the distinctions between the revelatory nature of prophecy and knowledge and the confirmatory nature of tongues (cf. 14:22).
- c. Paul never uses *to teleion* as "the perfect" in the absolute sense.
- d. "Perfect" (a qualitative term) poorly contrasts "partial" (a quantitative term, v. 10).

3. **The Body View** sees *to teleion* as "the mature," referring to the maturity of the body of Christ. "It pictures the Christian church collectively, growing up as one body, beginning with its birth, progressing through different stages of development during the present [relative maturity, v. 11] and reaching maturity at the *parousia* [ultimate maturity, v. 12; Thomas, 86]." By using the ambiguous term *to teleion* Paul left open two possibilities, the church being: (1) relatively complete at the completion of the New Testament or (2) ultimately complete at Christ's return. This view ultimately comes to the same conclusion as the Canon View.

Strengths

- a. Parallel 1 Cor. passages contrast *to teleion* (meaning "mature") with "babes, child" (νήπιος; 2:6 & 3:1; 14:20; cf. Heb. 5:13-14).
- b. Consistent with both the relative maturity of v. 11 and the absolute maturity of v. 12.
- c. Best fits the "body and gifts context" of 1 Cor. 12-14 and the striking similarity to Eph. 4:1-16.
- d. Has the same strengths of a., b., & c. in the Canon View.

Weaknesses

- a. "Mature" (a qualitative term) poorly contrasts "partial" (a quantitative term, v. 10).
- b. Assigns a double sense for *to teleion* which may be unlikely.

Implications of the Body View: While this is a difficult issue, it seems that the Body View has the most to commend it. There is no New Testament evidence that Paul knew which would come first: Christ's coming or the completion of the canon (as the Old Testament was complete). His use of the somewhat ambiguous term *to teleion* therefore would allow room for either possibility: the completion of the canon or the Rapture.

However, Paul *did* recognize that the church would be progressing in maturity during the period of direct revelation and miraculous authentication (represented by childhood in v. 11a) until the time of the completion of the canon (represented by the body's maturity in v. 11b). Thus, the church would continue to grow until the time of the *parousia* when maturity will be complete, with the body of Christ collectively mature and conformed to His image. Since the canon was completed *before* Christ's return this means that while some gifts would continue, prophecy, tongues and knowledge ceased when the canon was finished in the first century.

Temporary Foundational Gift

Prophecy

Prophecy, Inspired Utterance

In Lists: Romans 12:6; 1 Corinthians 12:10, 28, 29; Ephesians 4:11

Greek: **propheteia** (προφητεία) comes from **pro** "forth" and **phemi** "I speak" i.e., speak forth.

"In the Septuagint [the 250 BC Greek translation of the Hebrew OT], [**prophetes**, 'the noun form of **propheta**'] is the translation of the word **roeh**, 'a seer; 1 Sam 9:9, indicating that the prophet was one who had immediate intercourse with God. It also translates the word **nabhi** meaning either one in whom the message from God springs forth or one to whom anything is secretly communicated" (Vine).

Prophets spoke an uninterpreted message of God (2 Pet. 1:20-21), some OT prophets not even fully understanding what person or time their message indicated (1 Pet. 1:10-12). NT prophets spoke divine revelation on the impulse of sudden inspiration to exhort the church (1 Cor. 14:29-31), as contrasted with teachers, who systematically instructed hearers in a better understanding of the Scriptures (Acts 28:30-31).

Definition: "The special ability...to receive and communicate an immediate message of God to His people through a divinely anointed utterance" (C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow*, 228).

Characteristics of those with the gift of prophecy:

1. Spoke both predictively ("fore-telling," Acts 11:27-28; 21:10-14) and proclamation or preaching ("forth-telling," Acts 15:32; 1 Cor. 11:4-5), but always from divine origin (2 Pet. 1:21).
2. Received messages by divine revelation (1 Cor. 14:26, 29-30; Eph. 3:5).
3. Did not interpret God's message, but just declared it (2 Pet. 1:20-21).
4. Declarations were 100% accurate, totally free from error (Deut 18:14-22)—the implication is that after weighing it for truth, it should be rejected if any error is taught (1 Cor. 14:29).
5. Generally directed messages to believers (1 Cor. 14:22) for exhortation (1 Cor. 14:3), edification (1 Cor. 14:3-5, 26), consolation (1 Cor. 14:3), and teaching (1 Cor. 14:19, 22, 31).
6. Could have evangelistic results for unbelievers in a church service (1 Cor. 14:23-25), though not its main emphasis (1 Cor. 14:22).
7. Served as the second most important gift in the Church (1 Cor. 12:28; Eph. 4:11), to be emphasized especially over tongues (1 Cor. 14:1, 5, 29).
8. Differs from *non*-inspired proclamation by teachers (Rom. 12:8) or pastor-teachers (Eph. 4:11).

Scriptural Examples: Agabus (Acts 11:27-28; 21:10-11), Barnabas, Simeon, Lucius, Manaen, Paul (Acts 13:1), Philip's four daughters (Acts 21:9), Judas and Silas (Acts 15:32).

Temporary Nature: Prophecy was foundational to the Church (Eph. 2:20). Revelation 22:18-19 closes the Scripture with a warning to never add to His completed revelation. Jude 3-4 also seems to indicate that the canon is closed and that God no longer speaks prophetically. However, two future witnesses are yet to come during the Great Tribulation who will both prophesy (Rev. 11:3). If true prophecies which add to God's revelation do not exist today, the warning "do not despise prophetic utterances" (1 Thess. 5:20) cannot be disobeyed except in reference to disobeying biblical commands. Prophecy is equal in authority to the Bible, for it is God's inerrant word in spoken form rather than written form.

Other Viewpoints:

1. **Preaching:** Revelational prophecy ceased with the completion of the canon, but today "prophesying has come to mean the proclamation of the written Word of God..." (Leslie Flynn, *19 Gifts of the Spirit*, 53; Earl Radmacher, "Spiritual Gifts" tape, Campus Crusade for Christ; Billy Graham, 139-141; John MacArthur, *The Church*, 139; Alan Redpath, *The Royal Route to Heaven*, 142-43; C. K. Barrett, *1 Corinthians*, 316).
2. **Exhortive Preaching:** Non-revelatory prophecy exists today as powerful exhortive-type preaching (Gothard, "Understanding Your Spiritual Gift," 5).
3. **Revelational** prophecy exists today (Charismatics, Wagner—see definition above, 228).

4. Any Christian involved in “telling something that God has spontaneously brought to mind” (Wayne A. Grudem, “Why Christians Can Still Prophecy: Scripture Encourages Us to Seek this Gift yet Today,” *Christianity Today* [September 16, 1988]: 29; cf. Grudem’s 1988 book, *The Gift of Prophecy*). His article is reproduced in my Spiritual Gifts notes. 124-28.

Since Grudem’s view has gained the greatest following recently in both charismatic and non-charismatic settings it deserves closer scrutiny. His main points are dangerous—if you believe Grudem then you must believe the following:

- a. OT prophets have their counterpart in NT apostles (not NT prophets) in their authoritative function of writing Scripture.

Response:

- 1) It is true that both wrote Scripture, but this does not lower the value of NT prophets. It only affirms that NT apostles received revelation directly from God. It does not indicate the NT prophets also did not receive divine revelation.
- 2) NT prophets are ranked second only to apostles (1 Cor. 12:28) and thus had very high status. In fact, they formed the foundation of the church along with apostles (Eph. 2:20).
- 3) Continuity between OT and NT prophets is affirmed by Peter who noted that NT prophecy was of the same nature (Acts 2:17-18; cf. Joel 2:28).
- 4) “The apostles were a very restricted group who existed during one period of time. They were promised that they would be on twelve thrones judging the twelve tribes of Israel (Matt. 19:28) and their names will be on the foundation of the heavenly city (Rev. 21:14). The Old Testament prophets are promised none of these things. Everything about the apostles shows their uniqueness” (Edgar, *Satisfied by the Promise of the Spirit*, 62).

- b. OT and NT prophecy are different in nature. OT prophets spoke with absolute divine authority but “this ordinary [NT] gift of prophecy had less authority than that of the Bible, and even less than that of recognized Bible teaching in the early church” (p. 30). There exists two kinds of NT prophecy: infallible “apostolic” prophecy and fallible “congregational” prophecy.

Response:

- 1) Grudem’s argument begins with a broad, secular definition of prophecy meaning “one who speaks on the basis of some external influence” (p. 30). Scripture often uses secular Greek terms but attaches more specific meaning (e.g., for logos, agape, etc.). We do not determine the nature of OT prophecy from secular usage but only Scripture; the NT (not secular Greek usage) is also our guide for determining the nature of NT prophecy.
- 2) Identical terms for OT and NT prophecy are used (cf. LXX), so we should assume these are of the same nature unless good exegetical grounds can be shown for a difference. Would God use the same terms with completely different meanings, leading to confusion?
- 3) We should test and not despise prophecies (1 Thess. 5:20-21), but this hardly argues for less authority than OT messages. In fact, it is identical to the OT requirement that true prophecies must be tested to make sure they come true under penalty of death (Deut. 13:1-5; 18:14-22). Only the death penalty is not reiterated in the NT. The parallel of “Thus saith the Lord” is still used in the NT as “The Holy Spirit says” (Acts 21:11).
- 4) That Paul disobeyed the Spirit’s warning not to go to Jerusalem (Acts 21:4) does not indicate “fallible but inspired” prophecy, as Grudem claims. It may indicate a fallible Paul. Paul felt compelled by the Holy Spirit (20:22-23) but maybe he was mistaken. Perhaps God wanted him to live longer than he did. Apostles sometimes erred in practice (e.g., Peter withdrew from Gentiles in Galatians 2; Paul struggled with sin in Rom. 7:14-25), but apostles did not err in doctrine.

- 5) Grudem says, "If prophecy had equaled God's word in authority, [Paul] would never have had to tell [the Thessalonians] not to despise it" (p. 30); but this statement shows great ignorance of the massive rejection of OT prophets (Matt. 23:37; Heb. 11:33-40). People reject God's inspired word even today despite His warnings.
 - 6) The stipulation that prophets were to "weigh what is said" (1 Cor. 14:29) is interpreted by Grudem as "sift the good from the bad" (p. 31). But is this the intent of Paul? The discernment was to judge whether the *message itself* was from God, not to pick and choose which parts were good and bad. This is why God provided the gift of discernment (1 Cor. 12:10), for false prophets could be within their midst (12:3).
 - 7) The stipulation that prophets were allowed to interrupt one already speaking (1 Cor. 14:30) does not indicate fallibility in their messages as Grudem claims (p. 31). Why can't God stop one person from declaring an inspired message when enough has been said? "A prophecy which is truly from God is evidenced by an orderly and rational manner of presentation" (Farnell, 86). True prophets remained in control of their mind in contrast to pagan ones. This verse says nothing at all about the content or reliability of the prophecy.
 - 8) The idea that early church prophets had less authority than teachers is erroneous (cf. Grudem, 34). True, elders were to teach, but even this emphasizes the *high* standing attributed to prophecy, with which few (if any) elders were gifted. In fact, prophecy appears first when listed with teaching (Acts 13:1), indicating prophecy's prominence. The spiritual gifts are listed in order of importance in 1 Corinthians 12:28 with prophets *ahead* of teachers. Surely if the gift included erroneous material inspired by the Holy Spirit it would not be given such priority! The high place ascribed to prophecy is clear in that it is the only gift mentioned in each gift list in the NT (cf. Spiritual Gifts notes, 6). Please see the other contrasts between prophecy and teaching on page 161h.
- c. God is the author of error since He brings things to believers' minds but they mess it up in the transmission of the message.

Response:

- 1) Grudem amazingly accuses the Holy Spirit of error (called "inaccuracies of detail") when Agabus prophesies that Paul would be bound by *Jews*, though it actually happened by *Romans* (Acts 21:10-11, 33). But the *Jews caused* the riot which resulted in the Romans binding Paul (21:27f.), so the Spirit was not wrong in His message through Agabus.
- 2) Agabus also prophesied that the Jews would hand Paul over to the Gentiles (21:11b). The fact that they preferred to kill him in no way argues for "inaccuracy in detail" by the Spirit as Grudem alleges, for in fact the Jews did hand him over, though involuntarily.
- 3) Grudem essentially teaches that a message can be inspired but erroneous, which is incredible to imagine. Will God really author error? If so, what about our Bible? This is similar to saying Scripture is inspired but not inerrant in the original manuscripts. While there have always been false (erroneous) prophecies from Satan, it is incredible that evangelicals now actually believe in "inspired but erroneous" messages from God Himself!
- 4) If NT "congregational prophecy" was "simply a very human—and sometimes partially mistaken—report of something the Holy Spirit brought to someone's mind" (Grudem, *The Gift of Prophecy...*, 14), who can determine the authoritative (accurate) from the non-authoritative (mistaken) messages of God?

- d. Prophecy may be exercised by any Christian. As defined earlier, this new view on prophecy is simply “telling something that God has spontaneously brought to mind” (Grudem, “Why Christians Can Still Prophesy,” 29). Since any Christian can share something which the Lord has impressed in his/her mind, prophecy can be exercised by any believer.

Response:

- 1) “Are all apostles? Are all prophets?” (1 Cor. 12:29). The obvious answer is “no” since God distributes the gifts as He wills (12:11, 18) and therefore has not given the potential of the same gift to every believer. Thus this verse is clear that not every Christian should or can have the gift of prophecy.
- 2) “Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy” (1 Cor. 14:1; cf. v. 39) does *not* exhort each individual believer to prophesy. If it did, it would contradict 1 Corinthians 12:29 (quoted above) which says that it is not God’s will for all to prophesy. Rather, this is written in the second person plural (“all of you”) encourage the church *as a whole* to promote prophecy over tongues. This is consistent with Paul limitation of no more than three prophets speaking per service (14:29).
- 3) Grudem supposes that even the discernment of prophecy can be exercised by any believer (*The Gift...*, 60-62; cf. 1 Cor. 14:29), but the most logical antecedent of “the others” is the “prophets” noted in the first part of the verse. Paul used *allos* (“another of the same kind”) rather than *heteros* (“another of a different kind”; i.e., not a prophet). Grudem notes, “Especially hard to believe is the idea that the teachers, administrators and other church leaders without special gifts of prophecy would sit passively awaiting the verdict of an elite [prophetic] group” (p. 62). But is this so hard to imagine? “Inspired spokesmen were in the best position to judge spontaneously whether a new utterance agreed with Paul’s teaching... The responsibility of New Testament prophets to weigh the prophecies of others does not imply that true prophets were capable of giving false prophecies, but that false prophets could disguise their falsity by occasional true utterances” (Farnell, 84-85).

Summary of Prophetic Views

Grudem’s View	Biblical View
Prophecy is declaring anything (true or false) that the Spirit brings to one’s mind	Prophecy is declaring God’s inspired and inerrant revelation to others
The above definition was invented in 1988 by Wayne Grudem	The above definition has been the teaching of the church for 20 centuries
OT prophets are parallel to NT apostles	OT prophets are parallel to NT prophets
God changed the definition of prophecy from the OT to the NT	God kept the meaning of prophecy consistent between the two testaments
God gives some prophecies with errors	God gives all prophecies without errors (2 Pet. 1:20-21)
Any believer can prophesy	Only those with the gift of prophecy can prophesy (1 Cor. 12:29)
There’s two kinds of NT prophecy (fallible and infallible)	There’s one kind of NT prophecy (infallible)
Fallible prophecy can be inspired	Fallible prophecy is false prophecy (Deut. 13:1-5; 18:14-20)
God sometimes lies	God always tells the truth since He cannot lie (Heb. 6:18)

Prophecy versus Teaching

Since both prophecy and teaching communicate God's Word, is there any difference between them? Grudem says one key difference is that "prophecy has less authority than teaching" (Wayne A. Grudem, "Why Christians Can Still Prophecy: Scripture Encourages Us to Seek this Gift yet Today," *Christianity Today* [September 16, 1988]: 34). The following cites more biblical contrasts:

	Teaching	Prophecy
<i>Value</i>	Inferior: Teaching is listed after prophecy in the leadership structure of the church at Antioch (Acts 13:1)	Superior: Prophecy has a long OT history of declaring an uninterpreted word of God (2 Pet. 1:20-21) whereas teachers must interpret it
<i>Relation to the Other Gift</i>	A less important gift: listed after prophecy in the priority of the gifts (1 Cor. 12:28)	The second most important gift, superseded only by apostleship (1 Cor. 12:28)
<i>Authority</i>	Less authoritative than prophecy since God's written word must be interpreted by the teacher	More authoritative than teaching since the spoken word is divinely inspired and uninterpreted (2 Pet. 1:20-21)
<i>Source of Truth is ...</i>	God's Word (Col. 3:16)	God's Spirit (2 Pet. 1:21)
<i>Revelatory Nature</i>	Uninspired explanation of already revealed truth (Acts 15:35; 11:12, 26; Rom. 2:21; 15:4; Heb. 5:12)	Inspired foretelling the future or "forthtelling" (declaring doctrinal truth) received by revelation (1 Cor. 14:19, 26, 29-30; Eph. 3:5)
<i>Style</i>	Systematic	Spontaneous (Acts 11:28; 21:4, 10-11)
<i>Limitations</i>	No limitation on teaching is given in church services	Two or three prophetic messages in each service (14:29a), speak in turn (14:30-31), weigh what is said (14:29b, 32)
<i>Leadership Requirements</i>	Required of elders (1 Tim. 3:2; 5:17; Tit. 1:9) since the church needs continued teaching of truth through its history	Not required of elders as this would provide too high a standard; also, revelation need not continue after the canon is complete (Rev. 22:18-19)
<i>Foundation for the Church</i>	Not foundational in nature for the Church—the foundation is not in interpreted messages but in divinely spoken and written messages from God provided by apostles and prophets	Foundational for the Church along with apostleship (Eph. 2:20), which means that it need not continue through Church history since the foundation is provided once-for-all (e.g., no apostles today)
<i>Cessation</i>	No hint is given in the NT that this gift has ceased or will do so in the church age	The gift will cease by someone other than self: passive voice (1 Cor. 13:8a; cf. Spiritual Gifts notes, 29)

Note: I believe this chart provides a more credible contrast between the two gifts than offered by Grudem on page 34 of his article cited above. While he rightfully upholds the value of teaching, his biblical examples do not actually contrast teaching with prophecy. Rather, they only show the great importance that teaching had in the early church.

Temporary Sign Gift

*Speaking in Tongues***Speaking with Tongues, Strange Tongues, Tongues, Speaks in a Tongue, Speaks with Other Tongues, Tongues of Men, Various Kinds of Tongues**

In Lists: 1 Corinthians 12:10, 28, 30

Greek: *glossa* (γλῶσσα) "tongue," "language" (BAGD 1., 2.)

The word *glossa* has three different meanings in the New Testament:

1. The tongue as an organ of speech (Mark 7:33; Rom. 3:13; 14:11; 1 Cor. 14:9, etc.)
2. Something shaped like a tongue, such as forked flames of fire (Acts 2:3)
3. A language:
 - a. Understood by the speaker (Rev. 5:9)
 - b. Not understood by the speaker (Acts 2:4f.; 10:46-47; 19:6; 1 Cor. 12:10, 28; 13:1, 8; 14:1-40)

Speaking in tongues is mentioned only in Mark 16:17 and Acts and 1 Corinthians and refers to this third usage above (speaking in a language unknown to the speaker but known by others on earth). Some teach a fourth usage of *glossa* as meaning an "ecstatic utterance" (emotional speaking not in a foreign language). They seek to support this claim based upon Romans 8:26 ("...the Spirit Himself intercedes for us with groanings too deep for words"), 1 Corinthians 13:1 ("If I speak with the tongues of men and of angels...") and 1 Corinthians 14:2 ("...one who speaks in a tongue...speaks mysteries"). They insist that *glossa* in Acts refers to "languages" but *glossa* in 1 Corinthians means "ecstatic utterances."

This interpretation fails on several accounts:

1. Romans 8:26 says that it is the *Spirit* who speaks, not us—and He does so with *inaudible, nonuttered*, internal groanings (Edgar, "Cessation," 384).
2. 1 Corinthians 13:1 does not teach that anyone *can* speak an angelic language, but only that *if* one could speak any earthly or heavenly language, this ability would be useless without love.
3. To "speak mysteries" (1 Cor. 14:2) refers merely to the speaker's inability to comprehend the foreign language he is using; it does not indicate that the tongue is not a language.
4. The *only* description of tongues speaking in the NT (Acts 2:4-11) is in real human languages.
5. Besides Paul's 21 uses of *glossa* in 1 Corinthians 12-14, he uses it three times elsewhere in the New Testament (Rom. 3:13; 14:11; Phil. 2:11), each time referring to intelligible speech. Therefore, *glossa* in the New Testament always refers to known languages.

Definition: The God-given ability to declare divine revelation in a foreign language unknown by the speaker to unbelieving foreigners in their own language (as a sign) and/or to an interpreter who can translate this to edify the church.

Characteristics:

1. Unique among the spiritual gifts in the following respects:
 - a. The only spiritual gift with restricted use (except 2-3 prophets per service, 1 Cor. 14:29):
 - 1) Only to be spoken by 2-3 people in at a church gathering, each in turn (1 Cor. 14:27)
 - 2) Only to be exercised if an interpreter is present (1 Cor. 14:28), although each speaker should pray to be able to interpret his message (1 Cor. 14:13). This is not a command to pray for the *gift* of interpretation (ability to understand *others'* tongues messages)!
 - 3) Only to be spoken by men in the church, never women (1 Cor. 14:34-35)
 - b. The only gift in which the believer uses a language unknown to him (1 Cor. 14:2, 11)
 - c. The only gift ever given to *groups* of people—on three unique occasions (Acts 2, 10, 19)
 - d. The only gift ever over-emphasized in a New Testament church (1 Cor. 14)
 - e. The only gift ever said to be misused in a New Testament church (1 Cor. 14).
 - f. The only gift mentioned as gradually ceasing in and of itself (1 Cor. 13:8b; see below)
 - g. The only gift which is useless for edification when exercised apart from another spiritual gift, i.e., the gift of interpretation of tongues (1 Cor. 14:5, 11, 13, 27, 28)
2. Audible speech (Acts 2:4, 11; 1 Cor. 13:1; 14:2ff) in known languages (Acts 2:4-11)
3. Least important of all of the gifts (1 Cor. 12:28), especially inferior to prophecy (1 Cor. 14)
4. Can be controlled by voluntarily refraining from speaking (1 Cor. 14:27-28)
5. Not given to all believers (1 Cor. 12:30)
6. Revelational (1 Cor. 14:16) since God Himself is speaking (14:21)—presumably without error!

7. Only understood by God, not men (1 Cor. 14:2, 28), so prayer in a tongue (1 Cor. 14:14) is a *negative* action rather than praise (Acts 2:11; 10:46; cf. Edgar, *Miraculous Gifts*, 181, 186-99)
8. There may be a twofold purpose of tongues:
 - a. Sign (Mark 16:17) to unbelievers (1 Cor. 14:21-22), including Jews (Acts 2:4-11) and Gentiles (Acts 10:44-48; 19:1-7; 1 Cor. 14:22-24) to authenticate the message of salvation in Christ (Heb. 2:3, 4). They authenticated God's activity in evangelistic settings (Acts 19:6).
 - b. Edification to the church when translated (1 Cor. 12:7; 14:5, 12, 17, 19, 26).

Note: Another commonly taught purpose is for self-edification, based upon 1 Corinthians 14:4. However, self-edification is merely an accompanying circumstance or by-product of exercising this gift (or any gift!). Gifts are given not for selfish ends but for the "common good" (1 Cor. 12:7).

Scriptural Examples: Apostles at Pentecost (Acts 2:4, 11), Gentile believers (Acts 19:46), converted disciples of John (Acts 19:6), Corinthians (1 Cor. 12-14), and Paul (1 Cor. 14:18)

Temporary Nature: In 1 Corinthians 13:8 "to be done away" (καταργηθήσονται) in the passive voice indicates that something *outside* of prophecy or knowledge would end their use. However, for tongues "to cease" (παύσονται) in the middle voice indicates that "the subject is *both* the performer and receiver of the action" (Goetchius, *The Language of the New Testament* [New York: Charles Scribner's Sons, 1965], 100). This indicates that the gift of tongues would stop in and of *itself* without any object acting upon it. The gifts of prophecy and knowledge were to be "done away" at the coming of the "complete" ("perfect"; 1 Cor. 13:10), which probably refers to the relative maturity of the Body of Christ at the completion of the New Testament since they fulfilled their purpose by providing us with God's Word in written form (see these notes, pp. 161b-c). However, tongues seems to have ceased by *itself* after fulfilling its purpose as a sign to Israel (Isa. 28:11, quoted in 1 Cor. 14:21) and to unbelieving Gentiles (1 Cor. 14:22-24).

"God was thereby giving notice to Israel that He was moving from the Jews to the Gentiles as His people. Paul explains this in detail in Romans 11 and Jesus had prophesied it in Matthew 21:33-43...In 70 A.D. Israel was wiped out in fulfillment of Deuteronomy 28:63-65. They were dispersed into every nation on the face of the earth, and since that day there has been no Biblical purpose for the gift of tongues" (Radmacher, *Controversial Spiritual Gifts*, 18). Also, Hebrews 2:3-4 says "signs" (including tongues) authenticated the apostolic message.

How then can one explain "speaking in tongues" today? It must not be the biblical gift of tongues, but rather ecstatic speaking which is often called "glossalalia" (*glossa* "tongue" + *lalia* "speech"). The phenomenon today (ecstatic utterances) may be attributed to one of two sources:

1. **Self:** Highly emotional experiences for many people have caused them to suddenly burst out in a gibberish, ecstatic speech, which has often been confused with the biblical gift of tongues. This has been studied extensively by psychologists as a psychological phenomenon.
2. **Satan:** The devil is a master counterfeiter, even appearing as an angel of light if needed (2 Cor. 11:4), so the more closely ecstatic speaking resembles true tongues, the more suspect it may be! Satan especially wants to convince believers to rely upon any experience more than the Word of God. Ecstatic speaking is characteristic of many cults and religions, including Mormonism, Jehovah's Witness, Islam, Buddhism, Hinduism and pagan African cults.

Some may ask, "What about the command, 'Do not forbid speaking in tongues' (1 Cor. 14:39)?" This statement applies only to the true gift of tongues—not to today's ecstatic utterances. Nothing in Scripture prohibits the church from limiting ecstatic speech.

Other Viewpoints:

1. Tongues exists now to edify oneself in a "private prayer language" as well as "public tongues" to communicate immediate messages from God to the church (charismatics; Wagner, 253).
2. Tongues exists today not as a gift, but as a "manifestation" (result in *someone else's* life). This is one of the "supernatural results of the Holy Spirit's work in our lives and also in the lives of those to whom we minister." Thus, "various tongues" means that as the tongues speaker speaks, "another's spirit is freed to communicate with God" (Gothard, "How to Identify Spiritual Gifts," and "Understanding Your Spiritual Gift," 5).

Questions on Tongues Speaking

1. Why can't tongues be a special prayer language for private use?
 - a. The purpose of the gifts is that they might edify *others* (1 Cor. 12:7; 14:26). The one mention of tongues edifying self is a *negative* action in comparison to prophecy's *positive* result of building up others (14:4). Self-edification is not to be the *goal* of exercising a spiritual gift, but simply an accompanying circumstance (cf. 1 Cor. 13:5).
 - b. The purpose of tongues was to serve as a sign to unbelievers (1 Cor. 14:22). J. B. Phillips translates this, "That means that tongues are a sign of God's power, not for those who are unbelievers but for those who already believe" (*The New Testament in Modern English*, rev. ed., NY: Macmillan, 1972). He explains this misinterpretation thus, "This is the sole instance of the translator's departing from the accepted text. He felt bound to conclude, from the sense of the next three verses, that we have here either a slip of the pen on the part of Paul, or, more probably, a copyist's error" (Phillips, 552). Phillips fails to mention, however, that *not one* of the thousands of NT manuscripts read with his own invented reading! Nor can an error by Paul be reconciled with an inerrant text. Despite Paul's clear teaching that tongues serve as a sign to *unbelievers*, most charismatics today see this as a sign to them as *believers* that God is at work in their lives. Examples of tongues usage includes both outside (Acts 2, 10. 10) and inside the assembly (1 Cor. 14), but the clearly stated purpose is as a sign to unbelievers. One could infer from this that God only grants a tongues utterance to an assembly when an unbeliever is present (14:23), but even in this case it should be translated so that believers could be edified (14: 5, 12, 17, 19, 26).
 - c. One who speaks in a tongue does so "to God" (1 Cor. 14:2), but Paul clearly says that prayer with understanding is superior to prayer in a tongue because prayer without understanding by comparison is a *negative* action (1 Cor. 14:14-15).
 - d. Tongues was not given to all (1 Cor. 12:30), so why would God give a special prayer language to only some of His children? While some may ask the same question ("Why did only some receive it?") of any of the gifts, prayer is a privilege shared by all.
 - e. God's provision of the gift of interpretation of tongues (1 Cor. 12:30) shows that tongues were not for devotional use. Tongues should never be used without interpretation (14:26-28), which indicates that a private use is out of character with the purpose of the gift. Even though a tongues speaker should seek to understand what he is saying (14:13), this person has no guarantee that he does indeed understand. While very few who claim such a "private prayer language" ever seek to understand their utterances, Paul noted that prayer with understanding is better (1 Cor. 14:19).
 - f. The use of every gift is public, not private. In every case where gifts were used, the body is assembled. But how are we to understand 1 Corinthians 14:28 in this respect: "If there is no interpreter, the speaker should keep quiet in the church and speak to himself and to God"? Is this not a private use? No, for every time in Scripture that tongues are spoken they are uttered within the context of a group—even the speaking of 1 Corinthians 14:28 takes place "in the church" (cf. 14:19 which is not clearly contrasted with private use).
 - g. Paul said that he spoke in tongues more than the Corinthians (14:18). Did this not indicate a private usage? No, for Paul never stated the circumstances or location of this practice. He then notes, "but in the church" intelligible speech is better than unintelligible speech (v. 19). Is this not a comparison between private and public tongues? No, rather he contrasts tongues used outside of the assembly as a sign to unbelievers (vv. 20f.) with tongues needing interpretation in the assembly. In both cases tongues are public.
2. Why isn't the gift of tongues the evidence that one has been baptised with the Spirit?
 - a. Receiving at least *one* spiritual gift is an evidence that one has received Christ (i.e., been baptised with the Spirit; 1 Cor. 12:7, 11, 18), but nowhere does the Bible say this gift must be tongues. The "gift" of Acts 2:38 is not tongues but the Spirit Himself.

- b. All Christians are baptised with the Spirit (1 Cor. 12:13), but not all believers are to speak in tongues (1 Cor. 12:30); therefore, a connection between the two cannot be maintained.
 - c. Scripture records the salvation experience of dozens of individuals; however, on only two accounts did salvation result in tongues (Acts 10, 19).
3. Why shouldn't I seek the gift of tongues?
- a. You shouldn't seek *any* spiritual gift since the Holy Spirit is the one who decides which gift each believer should possess (1 Cor. 12:7, 11, 18).
 - b. Even if you *were* to seek a gift, it is clear that tongues would not be that gift since it is the least important of the spiritual gifts (1 Cor. 12:28).
 - c. There are only five passages in the NT which mention tongues-speaking (Mark 16:17; Acts 2:4-11; 10:46; 19:6; 1 Cor. 12-14). None of these passages indicate that the speakers ever sought for the gift. In fact, Peter and the saved Jews were amazed that it happened (Acts 10:45). Therefore, the biblical pattern is not to seek the gift—except in the case of the Corinthians, who were rebuked for it (1 Cor. 14:1-2, 39).
4. Should the appearances of the gift of tongues in Acts be the pattern for the church today?
- a. The problem with this question is that it assumes a single pattern of tongues-speaking in Acts, which the following chart shows did not exist. It was bestowed at differing times in relation to salvation and to separate groups. The only common element is that in each occurrence it served as a sign to Jews.
 - b. Interpretive problems have often arisen when establishing doctrinal beliefs based only upon the material in the Book of Acts. A proper understanding of Acts can only be obtained when one recognizes that it is a transitional book and therefore not intended to set norms for the post-apostolic age. This is especially true in regard to speaking in tongues in Acts:

<i>Passage</i>	<i>Speakers</i>	<i>Audience</i>	<i>Related to Salvation</i>	<i>Purpose</i>
2:1-4	Apostles+	Unsaved Jews at Pentecost	After salvation	Validate for Jews the fulfillment of Joel 2
8:14-17	Samaritans	Saved Jews doubting God's plan (Peter+)	After salvation	Validate for Jews God's acceptance of Samaritans
10:44-47	Gentiles (Cornelius+)	Saved Jews doubting God's plan (Peter+)	At salvation	Validate for Jews God's acceptance of Gentiles
19:1-7	OT believers in Messiah	Jews needing gospel message confirmed	At salvation	Validate for Jews God's message through Paul

Chart adapted from Stanley Toussaint, "Acts," in *The Bible Knowledge Commentary*, 2:408

Notice that in each case above tongues were given on unique occasions to validate God's work for Jews who were in attendance. As far as we know, no situations when the biblical gift of tongues was given to groups of believers ever happened again. Thus no norm can be established from Acts.

Tongues versus Prophecy

The Apostle Paul felt that one of the best ways to teach the proper emphasis regarding the gift of tongues was to contrast tongues with prophecy. Most of 1 Corinthians 14 is devoted to showing the superiority of prophecy over tongues. Paul's teaching here is summarized in the following chart along with other relevant passages.

	Tongues	Prophecy
<i>Value</i>	Inferior (14:5a)	Superior (14:1)
<i>Relation to Other Gifts</i>	The least important gift (12:28)	The second most important gift (12:28)
<i>Language Used</i>	Foreign (14:10)	Vernacular (14:19)
<i>Corollary Gift</i>	Interpretation of tongues (12:30; 14:27-28)	Discerning of spirits (12:10; 14:29)
<i>Speaker's Knowledge of Language</i>	Unknown: "utters mysteries with his spirit...my spirit prays but my mind is unfruitful" (14:2b, 14)	Known: "pray with my spirit [and] with my mind" (14:15, 19)
<i>Value (without Interpretation)</i>	Harmful: people cannot understand and thus are not edified (14:16-17, 23, 28)	Great: people can understand and thus are edified (14:5b, 24-25)
<i>Edification (without Interpretation)</i>	Self only (14:4a; cf. 10:24; 12:7, 11)	Entire church (14:4b)
<i>Direction of Speech is to...</i>	God (14:2)	Men (14:3)
<i>Result in Others</i>	Revelation, knowledge, prophecy, word of instruction (14:6)	Strengthening, encouragement, and comfort (14:3b)
<i>Type of Communication</i>	Speaking (14:6), prayer (14:14), praise (14:16), singing? (14:15b)	Foretelling the future, "forthtelling" or declaring doctrinal truth (14:19)
<i>Purpose</i>	Sign to unbelieving Jews (14:21-22a)	Message to believers (14:22b)
<i>Limitations</i>	Two or three tongues messages in each service (14:27a), speak in turn (14:27b), someone must interpret (14:27c-28)	Two or three prophetic messages in each service (14:29a), speak in turn (14:30-31), weigh what is said (14:29b, 32)
<i>Exhortation</i>	Negative: Do not forbid tongues (14:39b)	Positive: Be eager to prophesy (14:39a)
<i>Agent of Cessation</i>	Self: middle voice (13:8b)	Someone other than self: passive voice (13:8a)

A Self-Test on Love

Most Christians know 1 Corinthians 13 as the best description of love in the Bible. However, we often assume that knowing is doing. To find out how much love really controls your own actions, rank yourself from 1 (weakest) to 10 (strongest) in these descriptions in verses 4-7.

1	2	3	4	5	6	7	8	9	10
Never	Once	Rarely	Seldom	Sometimes	Occasionally	Usually	Often	Almost Always	Always

LOVE IS PATIENT

I am slow to anger; I bear with trials and people without complaint; I don't give God deadlines.

LOVE IS KIND

I am thoughtful, considerate, and generous with praise; I have time for people and build them up.

LOVE DOES NOT ENVY

I am as happy to see others promoted as I am to see this for myself; I am not threatened by others' gifts and accomplishments and am not critical when I am unnoticed.

LOVE DOES NOT BOAST

I readily acknowledge that I can do nothing for God apart from His grace; I am quick to redirect praise to God; I don't leave others with a better impression than what is absolutely true.

LOVE IS NOT PROUD

I view myself rightly rather than have an inflated idea of my own importance; I don't have to be coaxed, honoured, or pampered to do my part; I talk about others more than myself.

LOVE IS NOT RUDE

I am not crude, nasty, cutting, sarcastic, or cocky; I am polite, well-mannered, courteous and gracious with everyone—especially with my closest family members.

LOVE IS NOT SELF-SEEKING

I have a greater concern for the well-being of others than for myself; I accept others without expecting them to conform to my expectations and interests; I am not possessive of those I love.

LOVE IS NOT EASILY ANGERED

I can "keep my cool"; I look at inconveniences as opportunities for growth rather than violations of my personal rights; I don't talk about my rights; I am not touchy or defensive.

LOVE KEEPS NO RECORD OF WRONGS

I easily forget how others have hurt or inconvenienced me; I reach out to those who are not kind to me rather than feeling that they "owe me one."

LOVE DOES NOT DELIGHT IN EVIL BUT REJOICES IN THE TRUTH

I spend more time reading God's Word than I do watching television; I am saddened to see evil people come out on top; I am glad when right and justice prevail no matter who gets the credit.

LOVE ENDURES ALL THINGS

I bear with the shortcomings of others; I patiently stand with people whose faults I know well.

LOVE BELIEVES ALL THINGS

When I have no evidence, I believe the best; My first response is to believe rather than disbelieve others; I make my decisions based on the honesty of other people.

LOVE HOPES ALL THINGS

When the evidence is adverse, I hope the best will come out of it; I anticipate future victory.

LOVE PERSEVERES ALL THINGS

When my hopes are repeatedly disappointed, I courageously wait; I "hang in there" rather than try to escape my difficulties with others.

Love in Action: For the next seven days, I will do one unselfish act each day for my family and friends—something I wouldn't ordinarily do—to improve in my weak areas (write them above).

What's a Woman to Do?

Note: The context of all three passages below is public worship.

It looks like 1 Corinthians 11 contradicts 1 Corinthians 14 and 1 Timothy 2

1 CORINTHIANS 11	1 CORINTHIANS 14	1 TIMOTHY 2
Can pray publicly (vv. 5, 13)	Speaking is prohibited (v. 34)	Public prayer for men only (v. 8)
Can prophesy publicly (v. 5)	Speaking is disgraceful (v. 35)	Must be silent (v. 12c)
Speaking is O.K. (implied)		Can't teach men (v. 12a)
		Can't have authority over men (v. 12b)

Which text is the general rule (norm) and which the exception?

Veils universal practice (v. 16) | Silence universal practice (v. 33) | Men praying universal practice (v. 8)

To see how people have tried to solve these apparent contradictions, see the next 8 pages of these notes!

The Role of Women in the Church

Introduction

Years ago my wife and I visited an Evangelical Free Church. The adult Sunday school class of several men and women greeted us warmly, then we sat in the front row. Then the song leader informed us all that the regular teacher was not able to make it, so a very qualified substitute teacher had come instead. After a very impressive introduction to this teacher named "Gene," the teacher turned the pulpit over to the speaker. When the teacher came forward I soon saw that the one I thought had been a "Gene" actually was a "Jean"! She did an excellent job preaching to the class, but I still had some lingering questions...

A young woman became a good friend of mine one summer while we traveled together in America and Europe with a Christian music group called the Continentals. Over the years after that summer Joan and I corresponded with one another. One day I noticed that the return address on her letter was from Berkeley, California. To my amazement, her remarks inside the letter revealed that she was attending the American Baptist Seminary to become a pastor of a church. "Rev. Joan" has been ordained now for many years.

The role of women in the church has been debated much the past 50 years in response to the emphasis on the equality of men and women. Many denominations now ordain women into ministry and within most churches women enjoy a freedom to minister that was suppressed for centuries. I believe that this debate is generally good, for it has forced evangelicals to return to the Scriptures for answers.

However, this controversy has at least two problems. The first problem is that for many Christians the biblical teaching on the matter has taken a back seat to pragmatism and the world's philosophies. The second problem is that even when one does turn to the Scripture, some apparent contradictions on the role of women cause believers to be confused regarding whether God has a definitive answer on the issue. Since the Bible itself is the only reliable authority for faith and practice, this study will evaluate these passages in an attempt to clear up some of the confusion.

Problem Passages on the Role of Women

A glance at the key NT passages on the role of women in the church can at first seem irreconcilable. In 1 Corinthians 11:2-16 Paul allows women to publicly pray and prophesy in church. However, three chapters later he commands women to remain silent in the churches (1 Cor. 14:34). How can we reconcile these two passages? Then in 1 Timothy 2:11-12 Paul confounds us more by asserting that women should receive instruction with submissiveness, not teaching or exercising authority over men. Therefore, in the first text women are to speak publicly, in the second they are to say nothing at all, and in the third they are to remain quiet (but not necessarily silent). How can Paul's teaching on this important subject be harmonized?

Various Attempts to Harmonize Paul's Teaching

The three passages mentioned above have been explained in several different ways:

- 1) Paul changed his mind between 1 Corinthians 11 and 1 Corinthians 14 (with 1 Timothy 2:11-12), withdrawing the former passage's allowance of public prayer and prophecy.¹

Response: A fickle apostle can hardly be described as under the inspiration of the Holy Spirit!

- 2) The 1 Corinthians 14 prohibition refers to teaching with an authoritative direction for the church but the other two texts allow prayer and prophecy as part of their regular ministry.²

Response: The three passages do not have distinctions on the amount of authority inherent in each situation. Also, why would not a "regular ministry" be considered authoritative?

- 3) Women are allowed to pray and prophesy in general (1 Cor. 11) but the prohibitions are designed to discourage hysterical outbursts (1 Cor. 14:33, 40)³ and to maintain the doctrinal integrity of the church by not allowing any uninstructed persons to teach in the body (1 Tim. 2:11).⁴ Therefore, the latter two passages are not applicable today except in situations concerning unruly conduct and false teaching.

Response: Hysterical outbursts are not noted in 1 Corinthians 14:33, 40 and 1 Timothy 2 does not indicate that women are to refrain from teaching because they are not as well instructed. It refers back to the creation account as evidence for woman's subordination.

- 4) Paul's statement in 1 Timothy 2:12 is best translated "I am not presently permitting a woman to teach or to have authority over men..." with the meaning that "the verb tense cannot be made necessarily into a general principle for all time" and the infinitive "to have authority" is literally "to domineer."⁵ The "silence" of 1 Corinthians 14:34 is qualified in that it relates only to questions which women are to reserve for their husbands at home (v. 35) and whatever praying or prophesying they do must be done under the inspiration of the Spirit (1 Cor. 11:5).⁶ Therefore, women can pray and prophesy today.

Response: To claim that Paul's use of the present tense meant that the practice was limited to his own time is only speculation. It more likely means that this was his normal practice, especially in view of his appeal to the creation account for support (1 Tim 2:13ff.). Also, the Greek word *authenteo*, "to exercise authority," does not necessarily have a negative connotation such as is true of "to domineer."

- 5) Paul did not actually make the statement in 1 Corinthians 14:34 which advocates that women be silent in the church since this was added sometime later by someone seeking to conform the church to a more traditional, "Jewish" position.⁷ Also, he did not author the 1 Timothy passage.⁸ This leaves only the 1 Corinthians 11 passage as authentic.

Response: No textual support exists to question the authenticity of either of these passages.

- 6) Women praying and prophesying is allowed in 1 Corinthians 11, but 1 Corinthians 14:34-35 and 1 Timothy 2:11-12 prohibit women from teaching men.⁹ Therefore, the latter two passages do not limit women in public prayer and prophesying.

Response: Teaching is not the subject addressed in 1 Corinthians 14. The context concerns prophecy and tongues. Also, one should wonder why prophesying would be allowed but teaching excluded. Finally, public prayer for women is prohibited by 1 Timothy 2:8.

- 7) Women are not allowed to speak publicly in church (1 Cor. 14:34), which includes teaching men (1 Tim 2:12). The 1 Corinthians 11 permission to pray and prophesy is only hypothetical since "we are not sure whether St. Paul contemplated the *possibility* of women prophesying in exceptional cases."¹⁰

Response: It makes little sense that Paul would devote half a chapter to a situation that was not actually occurring. The rest of the epistle addresses actual problems, not hypothetical ones. Also, Paul does not prohibit the practice of women praying and prophesying.

- 8) Women cannot judge prophets in 1 Corinthians 14 which is a completely different situation than their permission to pray or to prophesy in the church according to 1 Corinthians 11.¹¹

Response: 1 Corinthians 14 limits women from speaking with authority in the church, not simply judging prophets. Otherwise we would expect Paul to use the verb "to judge" rather than "to speak."

- 9) The prohibitions in 1 Corinthians 14:34 and 1 Timothy 2:12 that prohibit speaking and teaching men apply only to married women whose husbands were present in the assembly whereas 1 Corinthians 11:2-16 applies to all other women.¹²

Response: Although these first two texts may apply to married women in particular, nothing in 1 Corinthians 11 suggests that it is limited to single women and women with unsaved husbands.

- 10) 1 Corinthians 11 has informal meetings in view (e.g., mid-week prayer meetings, etc.) but 1 Corinthians 14 refers to the more formal Sunday worship service.¹³

Response: Formal/informal contrasts are forced since church worship took place in homes anyway. Paul seems to address the entire church by the phrase “nor do the churches of God” (1 Cor. 11:16b) and women ministering to men privately would have been inappropriate.

- 11) A woman’s prophesying in 1 Corinthians 11 refers to preaching, which is allowed of women today, indicating that the speaking limits in 1 Corinthians 14 does not include *all* speech.¹⁴

Response: Preaching is not the same as prophecy. Preaching interprets God’s Word whereas prophecy is uninterpreted (2 Pet. 1:20-21). This view also does not address 1 Timothy 2 that clearly prohibits women from teaching men, which would be included in preaching.

- 12) The prohibition of 1 Corinthians 14 is the general rule and the prophesying of 1 Corinthians 11 the exception occurring only in the Corinthian church—a practice which Paul did not necessarily approve (he only regulated it with the use of the veil). The principle of silence also applies in 1 Timothy 2 where women are not allowed to teach men as well. “It is only too apparent that the early church did not allow its women to take part audibly in public worship. That included preaching, praying in mixed company, and teaching men in public.”¹⁵

Response: Most (if not all) views above see 1 Corinthians 11 as the general rule on women's role in the church. Yet this emphasis upon 1 Corinthians 11 is not necessary, especially since the major teaching in this chapter is to illustrate with a head covering the woman's position of subordination to man (her role in the church service is not the emphasis). Undoubtedly, the women in Corinth prayed and prophesied in church, but Paul did not condone this practice and we find no evidence of women leading in worship in any other NT church. In 1 Timothy 2:8, he specifically states that it should be the *men* who are to pray in the worship service.

Therefore, the prohibition of 1 Corinthians 14 is the general rule and the prayer and prophecies of 1 Corinthians 11 the exception. Chapter 11 concerns the women's position but chapter 14 relates to the women's public activity, indicating that chapter 14 should be the norm for worship. This priority of silence is consistent with the 1 Timothy 2 prohibition from teaching men as well.

Conclusion

Both 1 Corinthians 14:34-35 and 1 Timothy 2:11-12 teach that the men in a congregation should lead in worship. Women should “remain silent” in the sense of public preaching, public prayer in the services of the church and teaching men in public (Priscilla's ministry to Apollos was approved of God as a *private* ministry in Acts 18). These limitations, of course, do not bar women from *all* ministries since older women are commanded to instruct the younger women (Tit. 2:4) and all women may teach children and serve the church in numerous other ways.

Finally, Charles Ryrie writes,

There are many times on both the home and foreign fields when there are simply no men to do the work. In such instances this writer feels that we need to remember that Paul not only commanded that things be done decently and in order but also that they be done. In such cases, then, one feels that it is better to do the work with qualified women—even though this is not the ideal—than to sit back and do nothing simply because there are no men. However, women must be cautioned against continuing in such work after there are trained men available for the job.¹⁶

To this I can heartily agree.

Endnotes

- ¹Thomas Charles Edwards, *The First Epistle to the Corinthians* (London: Hodder & Stoughton, 1885), 381.
- ²F. Godet, *First Epistle to the Corinthians* (Edinburgh: T. & T. Clark, 1887), 2:915.
- ³Irene M. Robbins, "St. Paul and the Ministry of Women," *Expository Times* 44 (January 1935), 186.
- ⁴Austin H. Stouffer, "The Ordination of Women: YES," *Christianity Today* (February 20, 1981), 258.
- ⁵Don Williams, *The Apostle Paul and Women in the Church* (Ventura: G/L Publications, Regal Books, 1977), 112; David M. Scholer, "1 Timothy 2:9-15 & the Place of Women in the Church's Ministry," in *Women, Authority & the Bible*, ed. Alvera Michelsen (Downers Grove, IL: IVP, 1986): 193-219 says that Paul's prohibition related only to women at Ephesus who were succumbing to false teachers and is not a timeless principle.
- ⁶Williams, 71.
- ⁷Gordon D. Fee, *The First Epistle to the Corinthians*, NICNT (Grand Rapids: Eerdmans, 1987), 699; Hans Conzelmann, *1 Corinthians* (Philadelphia: Fortress Press, 1975), 246.
- ⁸Robbins, 185.
- ⁹George W. Knight III, "The Ordination of Women: NO," *Christianity Today* (February 20, 1981), 262; H. Wayne House, "The Speaking of Women and the Prohibition of the Law," *Bibliotheca Sacra* 145 (July-September 1988): 310. James B. Hurley says most interpreters have held this view ("Did Paul Require Veils or the Silence of Women? A Consideration of 1 Cor. 11:2-16 and 1 Cor. 14:33b-36," *Westminster Theological Journal* 35 (Winter 1973): 190.
- ¹⁰Godet, 324-325.
- ¹¹James B. Hurley, *Man and Woman in Biblical Perspective* (Grand Rapids: Zondervan, 1981), 188-194.
- ¹²David K. Lowery, "1 Corinthians," in *The Bible Knowledge Commentary: New Testament*, eds. John F. Walvoord and Roy B. Zuck (Wheaton: Victor Books, 1983), 541.
- ¹³Harold R. Holmyard III, "Does 1 Corinthians 11:2-16 Refer to Women Praying and Prophecy in Church?" *Bibliotheca Sacra* 154 (October-December 1997): 461-72; John MacArthur, Jr., *1 Corinthians*, MacArthur New Testament Commentary (Chicago: Moody, 1984), 256; W. E. Vine, *1 Corinthians* (London: Oliphants, 1951), 147; R. C. H. Lenski, *The Interpretation of St. Paul's First and Second Epistles to the Corinthians* (Minneapolis: Augsburg, 1963), 437.
- ¹⁴Craig Blomberg, *1 Corinthians*, The NIV Application Commentary (Grand Rapids, Zondervan, 1994), 219.
- ¹⁵Charles C. Ryrie, *The Role of Women in the Church* (Chicago: Moody Press, 1958), 80; Archibald Robertson and Alfred Plummer, *A Critical and Exegetical Commentary on the First Epistle of Paul to the Corinthians*, 2d ed., The International Critical Commentary (Edinburgh: T. & T. Clark, 1914), 230; Leon Morris, *The First Epistle to the Corinthians*, Tyndale New Testament Commentaries (Grand Rapids: Eerdmans, 1958), 201.
- ¹⁶Ryrie, 80.



Connection

EXTRA TOPICS OF INTEREST TO
DALLAS THEOLOGICAL
SEMINARY ALUMNI

WOMEN IN THE CHURCH BIBLICAL DATA REPORT

Several years ago, an ad hoc faculty committee prepared a report on the role of women in the church. The report was presented at a time when Dallas Seminary was revising its degree programs and admissions policies. The purpose for the report was to help the seminary design and administer its degree programs in a manner consistent with a valid understanding and application of Scripture.

Since the initial publication of the report, the seminary has received many requests for copies from alumni and churches. Most were searching for a concise survey of the biblical data pertaining to the participation of women in the worship and service of God. Because of this continuing interest, we have decided to reprint the report in its entirety as a *Connection Extra*. While the report focuses specifically on Dallas Seminary, we believe the information will be beneficial to churches and parachurch organizations.

Woman at Creation

- Woman has personal equality with man as an image-bearer of God (Gen. 1:27–28; 5:1–2).

Allowing for biological distinctives a woman has the same nature, qualities, and abilities as a man. Maleness and femaleness, though distinct, are fully harmonized (Gen. 1:28; Ps. 8:4–8; 1 Cor. 11–12).

- Woman has a distinctive role function within this equality (Gen. 2:18).

The priority of the male in creation reflects God's appointed order for His creation not male superiority. Man has the responsibility of headship (cf. 1 Cor. 11:3; Eph. 5:21), and woman has the responsibility of being a "fitting helper" (Gen. 2:18). Each supplies what is lacking in the other. They are complementary because they are distinct.

Woman at the Fall

The superiority of male over female is first mentioned in Scripture as an inevitable

consequence of sin not as an inherent quality or right. In the post-Fall order of things God said man would exploit woman's natural "helpmate desire" toward him, or more probably, he would retaliate in the face of her "desire" (cf. Gen. 4:7) to dominate and lead him in order to dominate and subjugate her (Gen. 3:16b). The subjugation of either women or men is a symptom of mankind's fallen nature (cf. e.g., pagan religions).

Women in the Old Testament Times Until the Time of Jesus

- Women served in the doorway of the Tabernacle (Exod. 38:8; 1 Sam. 2:22).

The same word (*saba*) is used of their work as that of the Levites. These women were probably widows who devoted themselves to the service of God.

- Miriam, a prophetess, and all the women with her gave public praise to God (Exod. 15:20–21).

Apparently she also had some leadership role along with Moses and Aaron (Mic. 6:4).

- Deborah was a prophetess and also a judge in Israel (Judg. 4–5).

She and Barak sang a song of praise for God's deliverance which is recorded for both men and women to read (Judg. 5).

- Hannah prayed in the house of the Lord, and her prayer of thanksgiving was recorded for both men and women to read (1 Sam. 1:9–2:10).

- Huldah was a prophetess who prophesied before the high priest and the men of King Josiah (2 Kings 22:8–20; 2 Kings 22:3 with Jer. 1:2).

- Many women sang in the temple choirs (1 Chron. 25:5–7; Neh. 7:66–67).

- Many women had an important part to play in proclaiming the Lord's Word (Ps. 68:11).

- Though a few women served as civil rulers in Israel (e.g., Deborah) there is no record of a female priest or high priest.

- The prophet Joel predicted that one day "your sons and daughters will prophesy" (Joel 2:28–32; Acts 2:16–18).

- The Virgin Mary's praise to God is recorded for both men and women to read (Luke 1:46–55).

- Anna was a prophetess who served in the temple night and day with fastings and prayers (Luke 2:36–38).

Women in the Ministry and Teaching of Jesus

- A loyal group of women accompanied Jesus and served Him on His ministry tours (Luke 8:1–3; Matt. 27:55; Mark 15:41).

- In contrast to normal custom and rabbinic standards, Jesus spoke with a Samaritan woman and revealed to her the nature of true worship (John 4:7–26).

- Jesus cared equally for the physical infirmities of women (Mark 1:29–31; 5:25–34), and He drew attention to the devotion of an unnamed poor widow to teach a lesson in discipleship (Mark 12:41–44).

- He permitted Mary, Lazarus' sister, to sit at His feet and learn—a privilege granted only to men at that time (Luke 10:42).

- Women who had been healed by Jesus praised God publicly in the synagogue (Luke 13:13).

- In a male-dominated culture, He redressed legal situations which were weighted against women (Matt. 19:9–10; Mark 10:11–12).

glorifies God is through being the “glory of man” (1 Cor. 11:7), that is, by fulfilling her responsibility given at creation of voluntarily submitting herself to the headship of man.

In the New Testament, the headship-submission relationship relates to the home and the church. All women are not subject to all men.

Paul’s list of elder qualifications indicates that the office of elder/pastor is limited to men, and this office with its commensurate authority is conferred by the local church (1 Tim. 3:1–7; Titus 1:5–9; 1 Pet. 5:1–4).

Consequently the directing/ruling function of the local church is reserved for men. There are no examples of “ordained” women elders in the Scriptures, nor are they encouraged to seek such an office. Nevertheless elders may delegate certain responsibilities to various church members, both men and women.

Whether the office of deacon is open to women is debated. The primary passage which raises this issue is 1 Timothy 3:11. There are three major interpretations of this verse:

1. The women mentioned are unmarried assistants to male deacons (Robert M. Lewis, “‘Women’ of 1 Timothy 3:11,” *Bibliotheca Sacra* 136 [April–June, 1979]:167–75).
2. The women mentioned are the wives of male deacons (Charles Ryrie, *The Role of Women in the Church*, p. 91; C. K. Barrett, *The New Clarendon Bible*, p. 61).
3. The women mentioned are a select group of female deacons within the church (James Hurley, *Man and Woman in Biblical Perspective*, and the majority of commentators).

Women in the Ministry and Teaching of Paul and Peter

Paul affirms the personal equality of man and woman in the new creation by stating that in Christ there is “neither male nor female” (Gal. 3:28).

A woman obtains salvation by faith exactly as a man does (Eph. 2:8–9; 1 Pet. 1:18–19), and both are coheirs of the grace of Life despite some physical limitations a woman has as one who has “the weaker [feminine] vessel [body]” (1 Pet. 3:7).

Like a man, she is indwelt by the Holy Spirit (Rom. 8:9b), and her body also serves as a sanctuary of the Holy Spirit (1 Cor. 6:19–20). In the new creation she has equal standing before God (Rom. 5:1–2) and man and woman are interdependent (1 Cor. 11:11–12).

A woman has access to God in prayer as does a man (1 Cor. 11:4–5, 13); she is nurtured by His Word as is a man (1 Pet. 2:2); and she enjoys the privileges and responsibilities of the priesthood of all believers (1 Pet. 2:5, 9; 3:7; Rev. 1:6a). In Christ a woman is given the same spiritual gifts available to men today, including pastoring, teaching, and evangelism (1 Cor. 12:7–11; 27–31; Rom. 12:3–8; 1 Pet. 4:10–11).

The Holy Spirit sovereignly distributes spiritual gifts (1 Cor. 12:11). They are given in order that all believers might use them to glorify God (1 Pet. 4:10–11) and to equip and build up the body of Christ (Eph. 4:12–16). They are to be exercised for the common good and according to God’s established order (1 Cor. 12:7; 14:26–40). A spiritual gift is not the same thing as a church office.

- Though Jesus had both male and female disciples, all twelve original apostles were men (Matt. 10:1–4; Mark 3:13–19).
- He entrusted women with the high privilege of carrying the news of His resurrection to His twelve disciples (Mark 16:6–8; Luke 24:11).

This was a remarkable thing in that culture since a woman’s testimony was not legally valid in order to establish a fact. No wonder the disciples had a hard time believing them!

- Mary Magdalene was one of the first people to see Jesus as the risen Lord (John 20:11–18).
- Jesus’ charge to evangelism and discipleship given to the apostles applies to the church at large with reference to all believers, men and women (Matt. 28:19–20; Mark 16:15–16; Acts 1:8).

Women in the Life and Ministry of the Early Church

- The Holy Spirit fell on men and women on the Day of Pentecost (Acts 2:1–4).
- Women prayed with men (Acts 1:14; 12:12).
- Women had various ministries of hospitality, service, and good works (Dorcas, Acts 9:36; Mary the mother of Mark, Acts 12:12; Lydia, Acts 16:14–15).
- Priscilla and Aquila took Apollos aside and explained to him the way of God more accurately (Acts 18:26–28).
- The Holy Spirit used women as His prophetic mouthpiece (Philip’s four daughters were prophetesses, Acts 21:8–9).

Overall it appears that women took as active a part in the life and ministry of the church as men.

- Paul recognized that the Holy Spirit used women as His prophetic mouthpiece (1 Cor. 11:5).

- Paul instructed older women to teach younger women and children (2 Tim. 1:5 with 3:14–15; Prov. 1:8; Titus 2:3–5).

- Women had ministries of hospitality, good works, and service (1 Cor. 16:19; Col. 4:15; 1 Tim. 2:10; 5:9–10).

- Paul encouraged both unmarried men and women to remain single and devote themselves to the Lord’s service (1 Cor. 7:32–34).

- Euodia and Syntyche were coworkers with Paul (Phil. 4:2–3).

- In Romans 16, out of the 29 people commended for loyal service 10 were women (Rom. 16; 1 Cor. 9:5). No distinction in service or status is implied.

Phoebe is called a “deacon [servant] of the church” (Rom. 16:1). Andronicus and Junia (feminine), Paul’s kinsmen and fellow-prisoners, were said to be “outstanding among the apostles, who also were in Christ before me” (Rom. 16:7).

- Within the framework of the personal equality of man and woman God has established a functional order in which man has the responsibility of headship (leadership) in both the home and church (1 Cor. 11:3, 8–9; 14:34–36; Eph. 5:23; Col. 3:18; 1 Tim. 2:11–12; 1 Pet. 3:1–7), and woman has the responsibility of willing submission in recognition of God’s order (Eph. 5:22–24; Col. 3:18; 1 Pet. 3:1).

Functional submission in these spheres is not inconsistent nor incompatible with personal (ontological) equality in Christ. The two must exist side by side just as God instituted them originally.

One primary means by which woman

women are to be absolutely silent at all times during corporate worship. Of several interpretations of this passage two of the most common are also the most probable.

Paul's prohibition is against women speaking out to teach men in corporate worship (1 Tim. 2:11–12; George Knight, *The New Testament Teaching on the Role of Men and Women*, pp. 36–37).

The second interpretation states that Paul's prohibition is against women evaluating the utterances of the prophets in corporate worship (since this evaluation would involve an exercise of authority which would go against the requirement of submission to male headship) (1 Cor. 11:2–6; 1 Tim. 2:11–15; James Hurley, *Man and Woman in Biblical Perspective*, pp. 188–94).

Both interpretations have merit, but the latter one fits the context of 1 Corinthians 14:26–35 better. As shown above, the Law did not prohibit prayer and praise by women in public worship. Consequently, Paul's reference to the Law (14:34) is probably a reference to the creation order as it is now to be exhibited in the local church.

1 Timothy 2:9–15

In verses 9 and 10 Paul directed that a woman's dress and behavior should be appropriate when she engages in corporate worship so that in attitude, appearance, or conduct she does not give the impression that she rejects God's established order of male headship in this sphere.

In verse 11, he asserted that women are to receive instruction in corporate worship with a quiet and submissive spirit. If they do this, they will have less problem

definitive criteria is to distinguish universal, unchanging, normative truths from recorded applications which are local, temporary, and subject to changing situations. To fail to see how a particular application of a normative principle has been culturally conditioned or to treat a normative principle as culturally relative would both be mistakes. How to make this distinction and do it accurately needs further thought and discussion.

Many interpreters agree that the normative principle in 1 Corinthians 11 is that a woman, while praying and prophesying, is to show her acceptance of and submission to God's ordering of His creation (11:7–13). Accordingly, the application of this principle here is culturally conditioned. In Paul's day it was expressed by the head-covering which was necessitated by first-century culture (11:16). Our culture has no consistent, corresponding custom. However a woman's hair naturally serves in the place of a head-covering, and the normative principle of a submissive spirit remains constant.

Some, however, would argue that the head-covering is not simply a particular application of a normative principle and therefore culturally determined; but is, in fact, part of the normative principle itself and thus normative practice since Paul appeals to creation order in his argument. But one must consider whether Paul used the creation account to substantiate male headship or a female head-covering.

1 Corinthians 14:34–35

In light of 1 Corinthians 11:5 and 14:26, it is reasonable to suggest that 1 Corinthians 14:34–35 does not mean that

woman herself to exercise her spiritual gifts within the divinely ordained order and not to a sign of another's authority over her (Morna Hooker, "Authority on Her Head: An Examination of 1 Corinthians 11:10," *NTS* 10 [1963–64]: 410–16).

The nature of this sign of authority in Paul's day is difficult to determine, but it is usually interpreted in one of two ways.

It may refer to the practice of wearing veils in corporate worship since some sort of head-covering seems to be indicated in the passage, even though the term "veil" does not occur in the Greek text (Bruce Waltke, "1 Corinthians 11:2–16: An Interpretation," *Bibliotheca Sacra* 135 [January–March, 1978]: 46–57).

Or it may refer to a woman's long hair which, when properly fastened, would serve in place of a head-covering (11:15), reflecting her submission to God's established order in the church (James Hurley, *Man and Woman in Biblical Perspective*, pp. 184–86).

This raises the hermeneutical problem of cultural relativity with its corresponding adaptations. Unchanging truths about God and His will are applied in a variety of cultural and situational contexts within Scripture itself. It is generally recognized, especially by dispensationalists, that not all biblical teaching about conduct is normative for behavior today. Some applications of biblical principles are restricted to a limited audience. Scripture itself must specify the nature and extent of this restriction in some way and biblical theology confirms it.

One task of exegesis that is widely practiced but lacks widely accepted

The second and third views seem more probable, and both handle the data adequately. Whether or not they held the office of deacon in New Testament times, it is clear that women fulfilled many of its functions (1 Tim. 2:10; 5:9–10; Acts 9:36).

Phoebe may have been a recognized deacon of the church in Cenchræa (Rom. 16:1–2). If so, this would indicate that both men and women served in this office. However, since she was probably a wealthy social leader in the city, she may have been simply an unofficial patroness of the church.

• Since the function of teaching is a spiritual gift and not an office of the church, it is available to both men and women (Rom. 12:7; 1 Cor. 12:28–29).

The question, however, is not whether a woman may teach but whom she may teach and in what setting. Three Pauline passages speak to this issue: 1 Corinthians 11:2–16; 14:26, 34–35; and 1 Timothy 2:9–15. The interpretation and application of these passages continue to evoke considerable debate in evangelical circles. It is generally agreed that these verses primarily refer to activities within the context of corporate worship.

1 Corinthians 11:2–16; 14:26

On two occasions Paul mentioned specific situations in which a woman may speak in corporate worship (1 Cor. 11:5 and 14:26).

In 1 Corinthians 11, Paul instructs a woman to have a sign of authority on her head (1 Cor. 11:10) when she prays and prophesies in order to demonstrate her submission to God's established order in the church. Some argue that "authority on her head" refers to the authority of a

that befits the office of elder/pastor. It is debated whether this prohibition regarding teaching the Scriptures or Bible doctrine extends beyond the confines of corporate worship or church-related meetings.

There are numerous spheres of leadership and ministry that are appropriate for women, limited only by situations where a woman would assume “headship” authority over a man or men. Such spheres include Christian education, outreach and evangelism, specialized pastoral ministries, church administration, a music ministry, a prayer ministry, a service ministry, and a writing ministry.

Perhaps two biblical guidelines would be helpful in evaluating particular situations:

1. Does our interpretation or application of a biblical passage in a given situation affirm woman’s personal equality with man?
2. Does our interpretation or application of a biblical passage in a given situation affirm woman’s responsibility of willing submission to man’s headship responsibility in the home and church?

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- Scripture affirms a basic pattern of functional order applicable to the church in which men are given headship—the task of leadership, and women are to be subject to this leadership (as are men who are not designated leaders).
 - Scripture demonstrates that women have unique and significant ministries to fulfill along with men in the church because they are gifted with the same spiritual gifts as men. There are no gender distinctions in the distribution of spiritual gifts.
 - The office of elder is not open to a woman, but as with a man, she can exercise her gifts without holding this office.
 - The office of deacon is probably open to a woman—at least women fulfilled many of its functions in the New Testament church.
 - The Scriptures indicate that a woman may participate actively in corporate worship, but she is not to teach or engage in activities in which she has authority over a man or men in this sphere.
- She may minister in church services or church-related meetings so long as her primary purpose is not to have authority



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favor upon her. In so doing she will work out her salvation in God’s ordered plan and will reap eternal reward (2:15).

Though women are forbidden to teach men in corporate worship, they can always teach women and children (Titus 2:3–5) and give instruction to men as well, at least privately, as Priscilla and Aquila did with Apollos (Acts 18:26).

Several questions remain.

What constitutes teaching in the worship service of the church? A testimony, a devotional, a missionary report, singing a solo, or reading a passage of Scripture?

Does a woman violate Paul’s injunction if the elders of her church, realizing she is a competent teacher, agree that she should teach the whole church, men included, in the area of her competence which may or may not involve the direct exposition of Scripture?

Can a woman teach men in settings apart from local church worship or church-related meetings (e.g., home Bible studies), such as in a college classroom, in personal evangelism, in a writing ministry, or on the mission field where no male missionaries serve (cf. Acts 18:24–26)?

Conclusions

- Scripture affirms that women are equal with men as image-bearers of God and in their personal standing before God and the church.
- Scripture affirms that women are distinct in their femaleness from men in their maleness as created and ordered by God.

obeying Paul’s command in verse 12 to neither teach nor have authority over a man in public worship. This is not Paul’s narrow opinion or an overreaction to a local church problem at Ephesus (cf. Douglas Moo, “1 Timothy 2:11–15: Meaning and Significance,” *Trinity Journal* 1 NS [1980]: 62–83).

The reason for Paul’s prohibition is twofold:

1. Adam was formed before Eve (2:13), a reference to God’s established order in creation and the principle of headship (Gen. 2:21–22).

There is a proper kind and order of leadership in the new creation as well as in the old prior to and following the Fall.

2. Eve was genuinely deceived by Satan; whereas Adam was willfully disobedient to God’s command (2:14).

She acted on her own initiative and was deceived. Paul did not wish Eve’s error to be repeated in the church. Thus, a woman, no matter how gifted or capable, is not “to have authority” (not just “to usurp authority,” KJV) that properly belongs to a man in this sphere. This is simply God’s established order. Paul did not mean that a woman is inherently less intelligent or more easily deceived than a man and so cannot teach or lead. Male headship itself has not preserved the church from heresy. Neither did Paul mean that sin in the human race is the fault of a woman (cf. Rom. 5:12–21).

Despite her equal standing in Christ, a woman should not despise the key role assigned to her—childbearing and child rearing—and should use it as an opportunity to glorify God. Her unique ability to bear and nurture life is evidence of God’s

Interpretive Issues on Spirit Baptism

I. The Issue Stated

A. Both John and Jesus promised the disciples that they would be baptised with the Spirit, which was fulfilled on the Day of Pentecost (Acts 2). The Spirit is not mentioned as the agent (the one who baptises) in these references in the Gospels and Acts, but all translations show Him to be the agent in 1 Corinthians 12:13. The translation of “baptised *with* the Spirit” in the Gospels/Acts is accepted by both charismatic and non-charismatic interpreters.

B. However, a difference of opinion occurs on 1 Corinthians 12:13, translated as follows:

“For we were all baptized by* one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given the one Spirit to drink” (NIV, *Marginal Note: Or *with*, or *in*)

“For by* one Spirit we were all baptized into one body, whether Jews or Greeks, whether slave or free, and we were all made to drink of one Spirit” (NASB, *Marginal Note: Or *in*)

Because of the added phrase “into one body,” both interpretive camps see a need to render the “by one Spirit” phrase differently than in the gospels. The Pentecostal choice is “in one Spirit” but the non-Pentecostal view is “by one Spirit.” Both of these (“in” and “by”) are acceptable grammatically, but theology and the rest of the verse must also be considered to make the best decision.

II. The Choices Reviewed

Actually, the phrase **Baptizo en Pneumati** could be translated three different ways:

- A. “Baptised in the Spirit”: This translation makes the Spirit the *element* (or sphere) into which a believer is spiritually baptised. This standard Pentecostal interpretation is advocated by some commentaries on 1 Corinthians (e.g., Gordon D. Fee, NICNT, 606; Leon Morris, TNTC, 174; Robertson/Plummer, ICC, 272; cf. NIV and NASB margins). These commentaries translate the next phrase “so as to become one body” (instead of the NIV “into one body”) with the idea that the Church is the end or goal of the baptism.
- B. “Baptised by the Spirit”: This option makes the Spirit the *agent* or the one who actually does the baptising. Most if not all reputable translations and paraphrases follow this interpretation (NIV, NASB, KJV, NKJV, Amplified, GNB, RSV, LB, Phillips, etc.). They all note that believers are baptised “into one body” so that the Church is the element (or sphere).
- C. “Baptised with the Spirit”: This makes the Spirit the *instrument* in the baptism, a meaning which is used consistently in the Gospels and Acts. However, few (if any) translations render it this way in 1 Corinthians 12:13, though it is grammatically possible (cf. NIV margin; MacArthur, *Charismatic Chaos*, 231-32; my view on the next few pages).

* Some may hope that all three views exist at the same time (cf. David Lowery, “1 Corinthians,” in *The Bible Knowledge Commentary*, 2:533). However, this is unlikely as the *sphere* (element) in the text is specifically designated to be the body of Christ.

** Note that the concept of a “Baptism of the Holy Spirit” is not a scriptural designation since the Greek preposition *en* (ἐν) only very rarely means “of” (an exception is Rom. 5:15, ἡ δωρεὰ ἐν χάριτι “the gift of grace”).

III. The Significance of the Issue

Why does it make any difference whether the translation is “in the Spirit” or “by the Spirit”?

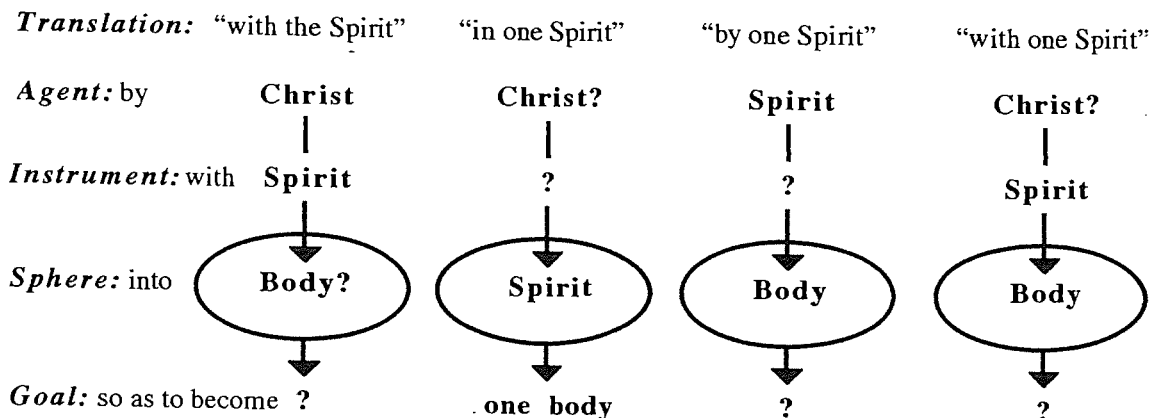
- A. The issue affects whether we must have a post-conversion Spirit baptism (a so-called “second blessing”) after our salvation, evidenced by speaking in tongues (cf. Acts 2:4). The “in the Spirit” view makes 1 Corinthians 12:13 teach a different baptism than the gospels/Acts and thus divides the Church into the “haves” and the “have-nots” (those with a special baptism experience versus “non-Spirit-baptised” believers).
- B. The issue affects whether the baptising and filling of the Spirit are separate (non-charismatic) or the same (charismatic) experiences.
- C. The issue affects distinctions regarding whether the Church began on the day of Pentecost (non-charismatic) or not (charismatic). The latter view produces a much different conception of what is meant by the body of Christ, for it has the problem of explaining how the Church existed in the OT without any baptising work of the Spirit. (Other problems also result from having the Church exist prior to Acts 2.)

IV. Reasons why “baptised with the Spirit into one body” may be the best solution

- A. One phrase (*baptizo en pneumati*) describes the same work of the Spirit throughout the NT. The other uses of *baptizo en pneumati* contrast John the Baptist as an agent of baptism with Christ as an agent of baptism (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16). Each of these references clearly mention Christ as the agent who “will baptize you *with* the Holy Spirit.” While the sphere into which Christ baptises is not stated, this sphere is clearly indicated in 1 Corinthians 12:13 as the body of Christ, the Church. Thus both the agent and the sphere are noted in Scripture, leaving us with the Spirit as the instrument.
- B. In none of the six cases above is the Spirit the *sphere* (element) into which people were baptised, so why would He be the element in 1 Corinthians 12:13?
 - 1. It makes much better sense to see the Spirit and Christ working together as dual agents to baptise believers into Christ’s body, reflected in “View B” on the next page and translated this way in most Bibles. (All reputable translations adhere to this view. While this itself is not determinative, note that a unanimous opinion exists against the Pentecostal interpretation of the verse.)
 - 2. Perhaps it is even better to interpret *baptizo en pneumati* as indicating instrument/means. This way the same phrase is used in a consistent manner throughout the New Testament. Perhaps significantly, “Nowhere in the Bible is the Holy Spirit spoken of as the baptiser” (MacArthur, *Charismatic Chaos*, 231).
- C. The Corinthian church did not *become* one body because of the Spirit baptism. Rather, it only joined the *already existing* universal church when these Corinthians were saved.
- D. The translation of “in the Spirit” with its associated “so as to become one body” sheds doubt on whether all believers have actually received this Spirit baptism, which would contradict Romans 8:9.

Summary of Interpretations on Spirit Baptism

	Gospels/Acts Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 2:33; 11:16	1 Corinthians 12:13		
		View A Pentecostal Interpretation	View B All Bible Translations, Non-Pentecostal View	View C Another Non-Pentecostal View — My View
Translation: How is <i>baptizo en pneumati</i> rendered?	“will baptize you with the Holy Spirit”	“We were all baptised in one Spirit so as to become one body”	“We were all baptised by one Spirit into one body”	“We were all baptised with one Spirit into one body”
Agent: Who baptises? (“by...”)	Christ	(Unstated)	Holy Spirit (under Christ)	(Unstated)—but the gospels show Him to be Christ
Instrument: With what or whom is the believer baptised?	Holy Spirit — Matt. 3 says all are baptised either with the Spirit (v. 11, believers) or with fire (v. 12, unbelievers)	(Unstated)	(Unstated)	Holy Spirit
Sphere: Into what <i>element</i> is the baptism?	(Unstated)	Holy Spirit	Body of Christ	Body of Christ
Goal: To what <i>end</i> or purpose is the baptism?	(Unstated)	Body of Christ	(Unstated)	(Unstated)
How is <i>eis hen soma</i> translated?	N/A	“so as to become one body” (goal or end)	“into one body” (sphere)	“into one body” (sphere)—same use in Rom. 6:3-4; Gal. 3:26-27
Correlation of Gospels/Acts with 1 Cor. 12:13	—	Inconsistent	More consistent	Most consistent
Resulting Theology	N/A	Not all Christians have Spirit baptism (we should seek it) Baptism and filling are the same experience	All Christians already have Spirit baptism (we shouldn't seek it) Baptism and filling are different experiences	All Christians already have Spirit baptism (we shouldn't seek it) Baptism and filling are different experiences



The Baptism and Filling with the Spirit

One key issue that must be clear in order to understand the Scripture's teaching on charismatic issues is the biblical distinction between the Holy Spirit's ministries of baptising and filling:

	The Baptism with the Holy Spirit	The Filling with the Holy Spirit
Definition or Purpose	The Spirit's work of placing believers into the body of Christ	The Spirit's work of empowering (controlling) believers for service and equipping them with Christ's character
Scripture	Prophesied (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5); Fulfilled (Acts 2:1ff.; cf. 11:15-16); Explained (1 Cor. 12:13)	"Walk by the Spirit" (Gal. 5:16) "Keep in step with the Spirit" (Gal. 5:25) Be "led by the Spirit" (Gal. 5:18)
Key Passage	1 Corinthians 12:13	Ephesians 5:18
Tense	Aorist: past event, action undefined	Present: continuous, action repeated
Mood	Indicative: a statement of fact ("were baptised"), never commanded or shown "how to get the baptism"	Imperative: a command to heed ("be filled"), shown how to receive the filling by yielding ourselves to Christ
Time Occurs	At salvation "promise...is for all" (Acts 2:38-39) when they believed (Acts 11:16-17) "every spiritual blessing" (Eph. 1:3) "complete in Him" (Col. 2:9-10) Believers have been given "everything pertaining to...godliness" (2 Pet. 1:3)	At and after salvation
Frequency	Not repeated (a one-time experience)	Repeated (throughout one's life; compare Acts 9:17; 13:9)
Participants	All Christians (spiritual and carnal) ("we were all baptised" 1 Cor. 12:13; cf. Gal. 3:2, 14; 4:6)	Spiritual Christians
Permanence	Eternal: cannot be undone	Temporal: can be lost (Acts 2:4; 4:8, 31)
Prerequisites	Faith in Christ	Yieldedness to Christ
OT occurrences?	No: never happened before Pentecost	Yes: OT believers sometimes empowered for service by the Spirit but not indwelt
Results	Position: Placed in the body of Christ (Church)	Practice: Praise, worship, thanksgiving, submissiveness (Eph. 5:19-21); Christlike character (Gal. 5:22-23); Evangelistic involvement (Acts 2:4 w/ 2:41; 4:31 w/ 5:14; 6:3 w/ 6:7)
Commanded?	No	Yes
Sought?	No (Acts 11:15-16)	Yes

Walking by the Spirit
1 Corinthians 2:14-3:3

THE THREE LIVES

THE NATURAL PERSON

Life "in the Flesh"
1 Corinthians 2:14

FLESH (Romans 8:8)
Though flesh can mean the body, it is the learned independence which gives sin its opportunity. The natural man who tries to find purpose and meaning in life independently of God is going to struggle with inferiority, insecurity, inadequacy, guilt, worry, and doubts.

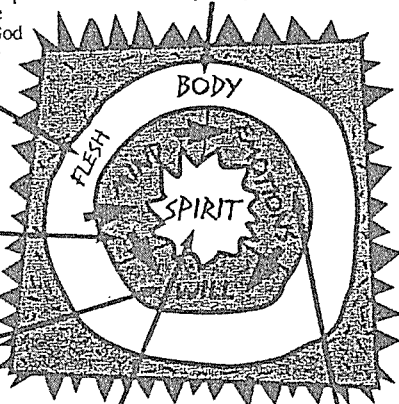
BODY
Tension or migraine headaches, nervous stomach, hives, skin rashes, allergies, asthma, some arthritis, spastic colon, heart palpitations, respiratory ailments, etc.

MIND
Obsessive thoughts, fantasy, etc.

WILL (Galatians 5:16-18)
Walk after the flesh
immorality
impunity
lustfulness
idolatry
witchcraft
hatred
strife
outbursts
of anger

SPiRiT
Man's spirit is dead to God (Ephesians 2:1-3); thus, the natural man is unable to fulfill the purpose for which he was created. Lacking life from God, sin is inevitable.

EMOTIONS
Bitterness, anxiety, depression, etc.



THE SPIRITUAL PERSON

Life "in the Spirit"
1 Corinthians 2:15

FLESH (Romans 8:8)
The crucifying of the flesh is the believer's responsibility, on a day-by-day basis as he considers himself dead to sin.

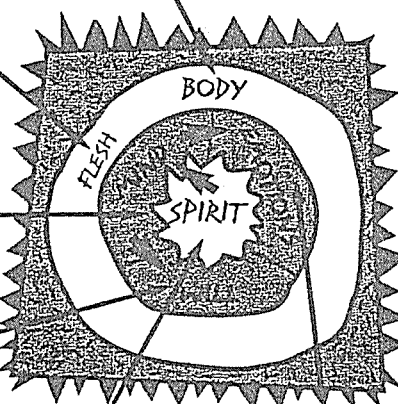
BODY
Temple of God (1 Corinthians 6:19,20)
Present as a living and holy sacrifice (Romans 12:1)

MiND
Transformed (Romans 12:2)
Single-minded (Philippians 4:6-8)
Prepared for action (1 Peter 1:13)

WILL (Galatians 5:16-18)
Walk after the Spirit
love
joy
peace
patience
kindness
goodness
faithfulness
gentleness
self-control

SPiRiT (Romans 8:9)
Salvation (John 3:3; 1 John 3:9)
Forgiveness (Acts 2:38; Hebrews 8:12)
Assurance (Romans 8:16)
Security (Ephesians 1:13,14)
Acceptance (1 John 3:1)
Worth (Ephesians 2:10)

EMOTIONS
Peace (1 Colossians 3:15)
Joy (Philippians 4:4)



THE FLESHLY PERSON

Life "According to the Flesh"
1 Corinthians 3:3

FLESH (Romans 8:8)
The ingrained habit patterns still appeal to the mind to live independently of God.

BODY
Tension or migraine headaches, nervous stomach, hives, skin rashes, allergies, asthma, some arthritis, spastic colon, heart palpitations, respiratory ailments, etc.

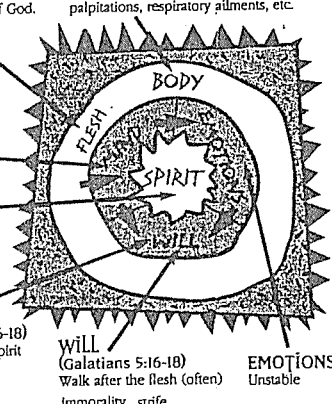
MiND
Double-minded

SPiRiT (Romans 8:9)
Alive but quenched (1 Thessalonians 5:19)

WILL (Galatians 5:16-18)
Walk after the Spirit (seldom)
love
joy
peace
patience
kindness
goodness
faithfulness
gentleness
self-control

WILL (Galatians 5:16-18)
Walk after the flesh (often)
immorality
impunity
lustfulness
idolatry
witchcraft
hatred
outbursts
of anger

EMOTIONS
Unstable
strife
jealousy
disputes
dissensions
factions
envying
drunkenness
carousing



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Source: Neil T. Anderson + Dave Park, *Busting Free: Helping Youth Discover Their Identity in Christ* (Ventura, CA: Gospel Light, 1994)

Tongues in Acts and 1 Corinthians

Speaking in tongues in Acts have both similarities and differences with the tongues of 1 Corinthians. While the tongues themselves are the same, the circumstances were different.

Comparisons	Tongues in Acts	Tongues in 1 Corinthians
<i>Known foreign languages used</i>	Languages of the Roman world were spoken (Acts 2:7-11)	Since the same term (<i>glossa</i>) is used, we should assume the nature of the gift is the same
<i>Both functioned as a sign to unbelievers</i>	The listeners were exhorted to receive forgiveness (Acts 2:38)	Unbelievers in the assembly needed translation for blessing (1 Cor. 14:21-22)
<i>Source is God rather than self</i>	The tongues speakers were not trying to get the gift (Acts 2:2)	Tongues is among the gifts of the Spirit (1 Cor. 12-14)
Contrasts	Tongues in Acts	Tongues in 1 Corinthians
<i>Speaker's Control</i>	Uncontrolled	Controlled
<i>Given to...</i>	Groups only	Individuals who are gifted
<i>Phenomenon</i>	Wind and fire (Acts 2:2)	None
<i>Frequency per person</i>	One-time	Repeated
<i>Those who understand</i>	Native speakers	Those gifted in interpretation
<i>Interpretation</i>	No corollary gift	Yes (the corollary gift of interpretation)
<i>Dates</i>	AD 33-53 (Acts 2-19)	AD 56
<i>When occurred</i>	Generally at salvation	Generally after salvation
<i>Use</i>	Always used properly	Often misused
<i>Restrictions</i>	None	Some: only 2-3 per service, each in turn, need interpreter (1 Cor. 14:27)

Eternal Security in Corinth

One issue Christians disagree about is the subject of “once saved, always saved.” Are believers genuinely saved for eternity *now*, or must we wait until death to find out if we have persevered enough to achieve eternal life? In other words, can a Christian find assurance of salvation?

Answers to this question typically fall into two camps. Arminian churches (Methodists, Wesleyans, Pentecostals, General Baptists, Salvation Army, etc.) who emphasize free will in salvation generally teach against the doctrine of eternal security. However, Calvinistic churches (Presbyterians, Reformed, Particular Baptists, Brethren, Anglican, etc.) usually support eternal security. Their logic is often that those who are genuinely saved will persevere to the end of their lives and prove they had salvation all along.

A problem comes with people who claim the name of Christ but *do not persevere* in faith and practice. Are these people saved? At this point the church at Corinth can serve as a key test case. Corinthian believers were by far the most carnal Christians in the NT. If there *ever* was a church that Paul would have taught *against* the concept of eternal security, Corinth would have been that church—they had divisions, incest, prostitution, lawsuits, spiritual gift abuses, disbelief in the resurrection, etc.

Surprisingly, Paul affirmed the Corinthians repeatedly that they have eternal security:

1. Their salvation will be maintained until the Lord’s return.

“He will keep you strong to the end, so that you will be blameless on the day of our Lord Jesus Christ. God, who has called you into fellowship with his Son Jesus Christ our Lord, is faithful” (1 Cor. 1:8-9)

2. Even carnal believers will still enter heaven because of their saving faith but without rewards.

“If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man’s work. If what he has built survives, he will receive his reward. If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames” (1 Cor. 3:12-15; cf. 2 Cor. 5:10)

3. They should expel the incestuous man so Satan could even kill him, but he would still be saved.

“When you are assembled in the name of our Lord Jesus and I am with you in spirit... hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord” (1 Cor. 5:4-5)

4. Paul exhorts them to serve God wholeheartedly since their service would be fully rewarded.

“Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain” (1 Cor. 15:58)

5. God alone secured their redemption, for He sealed them with the Spirit to assure their salvation.

“Now it is God who makes both us and you stand firm in Christ. He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come” (2 Cor. 1:21-22)

For further study, read Joseph C. Dillow, *The Reign of the Servant Kings* (Miami Springs, FL 33266: Schoettle Pub. Co. [P.O. Box 594], 1992); Charles Stanley, *Eternal Security: Can You Be Sure?* (Nashville: Nelson, 1990); Charles R. Swindoll, *The Grace Awakening* (Dallas: Word, 1990, 1996).

Should Leaders Defend Themselves?

"I'm convinced that God wants us to reconcile with our former church," I told my congregation at our evening service. Yet our key lay leader insisted publicly that the motives of the church leaders at the mother church were wrong, making any talks with them pointless. That night I came face-to-face with opposition to my leadership as pastor and, frankly, I anguished at how to respond.

One touchy issue that every Christian leader faces eventually is how to respond when opposed. Should he defend himself or leave the matter alone for the Lord to deal with his opposers in His own time? Actually, we see both responses in Scripture.

1. Several leaders **defended themselves**.
 - a. **Moses** sometimes defended himself against complaints from the people by rebuking them (Exod. 16:2; Num. 14:2; 16:2; 20:2).
 - b. **Jeremiah** prophesied that Hananiah would die since he was a false prophet who opposed him by saying the exile would last only two years (Jer. 28).
 - c. **Nehemiah** beat some of his opposers who intermarried with pagans and pulled out their hair (Neh. 13:25).
 - d. **Paul** planted many churches, but others generally insisted on doing his follow-up—and they often did it wrong. So Paul defended himself on the first missionary journey to the Galatians (1:1–2:21), on the second journey to the Thessalonians (1 Thess. 2:3–3:13), and especially on his third journey to the Corinthians (1 Cor. 1:10–17; 2:1–10; 3:4–10; 4:1–21; 2 Cor. 6:11–13; 10:1–13:10).
2. However, leaders sometimes left their opposers alone and **did not defend themselves**.
 - a. **Moses** responded to opposition from Aaron, Miriam (Num. 12:3) and the people often by doing nothing or simply talking to God about it (Exod. 15:24; 17:2; Num. 16:41; 21:4).
 - b. **David** was the legitimately anointed king and yet repeatedly refused to defend the throne against Saul (1 Sam. 18–27) or Abner (2 Sam. 2:12–3:39) or Absalom (2 Sam. 15–18). He even executed those who defended his throne against Ish-Bosheth (2 Sam. 4).
 - c. **Jesus** refused to defend himself before Herod Antipas (Luke 23:9).

So the Bible has no clear pattern on how to respond to opposition—or does it? *In each case where leaders did defend themselves, they actually did not defend their own biases. Rather, they stood for God's clearly revealed will.* Moses knew that God was leading him since the Lord called him (Exod. 3–4). Jeremiah had been clearly told that the exile would last 70 years (Jer. 25:10–11), so he had God's prophetic word that Hananiah ultimately stood against God. Nehemiah based his rash actions on God's clear prohibition of intermarriage (Exod. 34:16). Finally, Paul knew that opposition against his apostolic authority actually attacked the gospel itself (Gal. 1:6–9).

Likewise, *in each case where leaders did not defend themselves, they also refused to defend their own way. Instead, they stood for God's clearly revealed will by allowing God alone to defend them.* When Moses refused to defend himself before the people and complained only to God, he witnessed God's relief of his burden (Num. 11:10–25) or God's judgment against his opposers (Num. 12:10; 14:1–5, 20–23). David also realized that he had little to fear about losing his kingdom since it was graciously given by God alone (1 Sam. 16:13). Of course, the ultimate example of not defending oneself was Jesus Himself. He willingly submitted to the Father's will to the point of death, even death on a cross (Phil. 2:8).

When the gospel is at stake, Christian leaders must defend themselves based upon Scripture. However, sometimes a refusal to protect one's position is the very means that God exalts Himself. Recognizing the deceitfulness of our own hearts, we must ask God for both wisdom and humility to discern whether we are protecting our own reputation or God's.

Marital Separation (1 Cor. 7:5)

“Your husband must live in a separate house for at least three months to save your marriage.” This advice from a Christian counselor intended to force the husband to see that he couldn’t continue his feelings toward a former lover. Although he had lived faithfully with his wife for 16 years, the former woman had re-entered the picture and he had to choose between the two women.

This situation forced me to consider what biblical separation actually entails. “So you are separated from your husband,” I told the wife. “But what does that mean? Does it mean you still see your husband? How often? Does it mean that there is no sexual intimacy? Is there even any biblical warrant for you to separate from your husband apart from his consent? Is that submission?” The issue of separation raises many questions, especially since it is often suggested by Christian counselors and psychologists such as Dr. James Dobson in his book *Love Must Be Tough*.

The apostle Paul knew of certain Corinthians who practiced ongoing abstinence in their marriages. Paul addressed these believers in 1 Corinthians 7:

¹Now for the matters you wrote about: It is good for a man not to marry. ²But since there is so much immorality, each man should have his own wife, and each woman her own husband. ³The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. ⁴The wife’s body does not belong to her alone but also to her husband. In the same way, the husband’s body does not belong to him alone but also to his wife. ⁵Do not deprive each other except by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control. ⁶I say this as a concession, not as a command. ⁷I wish that all men were as I am. But each man has his own gift from God; one has this gift, another has that.

⁸Now to the unmarried and the widows I say: It is good for them to stay unmarried, as I am. ⁹But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion.

¹⁰To the married I give this command (not I, but the Lord): A wife must not separate from her husband.

¹¹But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife.

A key question about this passage is whether verse 5 speaks of sexual abstinence within the same house or in the context of a marital separation. Taking the text at face value, abstinence without separation appears more likely. First, the “coming together” in verse 6 refers in the context to resuming sexual relations, not a spouse coming back into the home with the other spouse after a separation. Also, separation in verse 10 begins a new subject and is parallel to divorce in verse 11. This usage indicates that, in the mind of Paul (and God), marital separation is not his will as it is tantamount to divorce.

So then, are there *no* cases that warrant separation? No, some cases do exist. With spousal abuse (physical, emotional, adultery, etc.), child molestation, and other criminal offenses separation is probably necessary for governing authorities to enforce the law. Also, saving the lives of family members is more important than saving the marriage.

Therefore, Paul likely addresses marital sexual abstinence while the couple still lives together. Yet even in this situation he gives three restrictions (v. 5):

- ◆ Abstinence must be mutual. A wife who withholds her body from her husband (and vice versa) violates verses 3-4. This is because God calls all spouses to mutual submission (Eph. 5:21).
- ◆ Abstinence must be temporary. Otherwise within a few weeks or months the husband will look elsewhere to meet his sexual needs and the wife elsewhere for her emotional needs.
- ◆ Abstinence must be for prayer. Intimacy with one another must be replaced by intimacy with God. A regular plan of prayer together and/or separately must be agreed upon and implemented.

Divorce & Remarriage (1 Cor. 7:12-16)

The most intimate relationship we can have is marriage, so when this union can be broken and reestablished is hotly debated. Even though it is difficult to set aside our personal experiences and those we care about, such experiences do not determine truth. As the divorce rate continues to rise, it is increasingly important for us to know God's view on divorce and remarriage. Therefore, though psychological, sociological, and other factors matter greatly, this study only addresses the *biblical teaching* on divorce and remarriage.

I. Quiz: What is your view on divorce and remarriage right now?

Choose EVERY answer below that describes your view at present.¹

- A. God's hatred for divorce **forbids anyone to seek divorce**. Marriage to another while the previous partner is alive is **adultery** with no exceptions. Even though civil law allows for divorce, in God's sight, *only death breaks the marriage bond* between a husband and wife.
- B. God's hatred of divorce forbids a believer to seek divorce but **allows the unbeliever** to divorce; marrying another when the previous partner is alive is **adultery** with no exceptions.
- C. **A believer may seek divorce** if the partner is unfaithful by the sin of **adultery or desertion**, but marriage to another while the previous partner is alive is **adultery** (Matt. 5:32; 19:9).
- D. **A believer may seek divorce** if the partners are **incompatible**, but marriage to another while the previous partner is alive is **adultery**.
- E. God's hatred of divorce **forbids the believer to seek divorce** but permits the unbeliever in a relationship to carry through the process. In this case, marriage to another while the previous partner is alive is **permitted**. If God allows divorce for a person, then He also allows remarriage.
- F. **A believer may seek divorce** if the partner is unfaithful by the sin of **adultery or desertion**; marriage to another while the previous partner is alive is **permitted**.
- G. **A believer may seek divorce** if the partners are **incompatible**; marriage to another while the previous partner is alive is **permitted**.

II. Definitions: Let's first agree on the meaning of some terms...

- A. **Marriage** is the divinely ordained, legal, public joining of a husband and wife according to the statutes of the country where they wed, consummated in sexual intercourse.
- B. **Divorce** is the legal breaking of a marriage bond so that the couple is not considered husband and wife by the civil authorities of the land.
- C. **Remarriage** denotes a second, legal marriage of a previously married person.
- D. **Desertion** is defined as the withdrawal of physical presence for many months from one's spouse, even though financial assistance could be maintained. Desertion does not refer to the lack of physical or emotional intimacy of a marriage partner living in the same home.
- E. **Adultery** refers to a married person involved in a sexual relationship with one other than his or her spouse. It includes homosexuality and need not be repeated to be considered adultery. There is no such thing as "spiritual adultery" where sexual fidelity is maintained but emotional needs are not being met.

¹ Statements adapted from Ron Sheveland, "Pastoral Candidate Questionnaire" (Yucaipa, CA: Baptist General Conference, 2010), 9.
4-Jan-13

III. Sticky Passages

- A. All Christians agree that *divorce is not God's original plan* since "God hates divorce" (Mal. 2:14). Also, Jesus sounded as if divorce is *never* allowed for any reason in both Mark and Luke:
 1. "...Whoever divorces his wife and marries another woman commits adultery against her, ¹²and if she herself divorces her husband and marries another man, she is committing adultery" (Mark 10:11-12 NAU).
 2. "Everyone who divorces his wife and marries another commits adultery, and he who marries one who is divorced from a husband commits adultery" (Luke 16:18 NAU).

- B. The clarity of the above verses probably would unify most Bible-believing Christians in a "no divorce, no remarriage" view if it weren't for three other "sticky" passages:
 1. Jesus: "But I say to you that everyone who divorces his wife, except for *the* reason of unchastity (Gk: *porneia*), makes her commit adultery; and whoever marries a divorced woman commits adultery" (Matt. 5:32 NAU).
 2. Jesus: "And I say to you, whoever divorces his wife, except for immorality (Gk: *porneia*), and marries another woman commits adultery" (Matt. 19:9 NAU).
 3. Paul: "Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called us to peace" (1 Cor. 7:15 NAU).

IV. Four Views on Divorce & Remarriage

The above passages raise many questions that are answered differently by various scholars who generally fall into one of four views on divorce and remarriage. I have held each of these interpretations at different times in my walk with Christ. Reputable, evangelical scholars support each one, as seen below by four scholars, each of whom earned their Doctorate in Theology from Dallas Theological Seminary and contributed to the helpful book, *Divorce and Remarriage: Four Christian Views*.² The book addresses them in a continuum where the views are listed from the most narrow (left side) to the least narrow (right side). Note that the first two views are very similar and could be almost seen as a single view in many respects since both views recognize that spouses are often in situations where they have no choice but to divorce whereas they do have a choice whether to remarry.³

	No Divorce, No Remarriage	Divorce, But No Remarriage	Divorce & Remarriage for Adultery & Desertion	Divorce & Remarriage for at Least 5 Situations
Advocates <i>The first scholar represents the view in the book edited by House below</i>	J. Carl Laney F. F. Bruce Joseph Fitzmeyer Ralph P. Martin Charles Ryrie	William Heth Gordon Fee John Piper Gordon Wenham	Thomas Edgar Jay Adams D. A. Carson James Dobson William F. Luck John MacArthur John Murray Chuck Swindoll	Larry Richards

² The seven-page chart in this study summarizes H. Wayne House, ed., *Divorce and Remarriage: Four Christian Views* (Downers Grove: IVP, 1990) where the first scholar under "Advocates" section presents his view, gives a case study and responds to the other three views. There exists, of course, variance even within those holding the same view, but this study hopefully will basically represent their views as well. Note also that Richards does not mention anyone else who shares his view. He has only two footnotes in contrast to Heth's 106 notes.

³ Other views not surveyed above include the betrothal view (unfaithfulness discovered in before he marriage consummation) and the invalid mixed marriage view (*porneia* as the marriage between a believer and unbeliever); see rebuttals by Edgar, 171-177.

	<i>No Divorce, No Remarriage</i>	<i>Divorce, But No Remarriage</i>	<i>Divorce & Remarriage for Adultery & Desertion</i>	<i>Divorce & Remarriage for at Least 5 Situations</i>
Nature of Marriage:				
<i>Is marriage an unconditional covenant? (i.e., is every marriage permanent in God's eyes?)</i>	Yes, seen in "cleave" and "one flesh" (Gen. 2:24) and by calling remarriage "adultery" ⁴	Yes—the terms in Gen. 2:24 indicate that the spouse becomes a permanent, close relative that can't be changed ⁵	No—Gen. 2:24 does not speak of divorce; "cleave" elsewhere denotes a military alliance that can be broken; "one flesh" doesn't imply permanence ⁶	No—it can be broken due to the hardness of man's heart
<i>What breaks the marriage bond in God's sight?</i>	Death alone (Rom. 7:3; 1 Cor. 7:39)	Death alone (Rom. 7:2-3; 1 Cor. 7:39)	Death, plus "sexual sin breaks the marriage bond, but the marriage is not actually dissolved until a certain legal procedure (divorce) is carried out" (Edgar, 142) ⁷	Death, plus when a divorced spouse remarries, is homosexual, takes a live-in lover [i.e., adultery?], leaves the community and cuts off contact, remains hostile and abusive, or emotionally and spiritually abandons the relationship while still living together (Richards, 242) ⁸
Divorce:				
<i>Does Deut. 24:1-3 institute or approve divorce? Did the bill of divorce dissolve the marriage?</i>	No, it simply regulated a practice already occurring; "There God describes what he does not necessarily prescribe" (Laney, 252)	No, it prohibited the first husband from benefiting financially by remarrying his now wealthy first wife ⁹	A woman's "first" of two husbands shows that this marriage was dissolved; ¹⁰ it also says nothing about a dowry and allows almost unlimited remarriage (Edgar, 155)	Yes, although in some cases the marriage was against God's will, it still was forgiven

⁴ Marriage is "God's act of joining a man and a woman in a permanent, covenanted, one-flesh relationship" according to Renald E. Showers, *Lawfully Wedded* (Langhorne, Penn.: Philadelphia College of Bible, 1983), 36; cited by J. Carl Laney in *Divorce and Remarriage: Four Christian Views*, 20. Other views surveyed would probably agree with this definition except for the word "permanent."

⁵ The terms "forsake" and "cleave" in Gen. 2:24 are covenant terms used of God's unconditional commitment to Israel despite her unfaithfulness (Lev. 26:44-45; Jud. 2:1-3; Isa. 50:1; Jer. 3:8, 12; Heth, 75). Heth also says the "one flesh" refers not to sex or children but to becoming permanent kin. Thus, a married person cannot "undo" being a spouse any more than this person can "undo" being a brother, sister, father, mother, son, daughter, etc. Marriage is just as permanent a relationship, supported by the prohibition of marrying one's in-laws (Lev. 18) since legal divorce does not dissolve marriage (though the levirate marriage of Deut. 25:5-10 is allowed; Heth, 82). Edgar responds that such a view would logically make the couple in an incestuous relationship—plus it would not restrict them from marrying others (Edgar, 154).

⁶ "Christ's statement, referring to Genesis 2:24, 'What God has joined together let no man separate' (Mt 19:6) implies just the opposite of permanence, that it can be broken" (Edgar, 137). Edgar also notes that since sex with a prostitute is "one flesh" (1 Cor. 6:16), it rules out "permanence" as the meaning for one flesh (ibid.). Further, marital kinship is not the same as blood relations since a widower could marry his wife's sister (Lev. 18:18; Edgar, 139).

⁷ Heth and Laney would presumably say that, if this is true, the couple would need to be married again following each act of adultery.

⁸ Edgar rightfully points out that the first three situations Richards presents depends on *porneia* as an exception, the fourth depends on desertion, and the last (abandoning the relationship while still living together) has no exegetical support (Edgar, 266).

⁹ "The biblical kinship view of marriage nevertheless suggests that just as parents cannot 'cut off' their children from being their own flesh and blood, no matter how disreputable or immoral they may be, so a man cannot 'divorce' or sever the kinship relationship with his wife, who is his own flesh and blood (Gen. 2:23-24; Lev. 18:7-8) through the covenant and consummation of marriage" (Heth, 87).

¹⁰ Jesus also referred to the woman who "had five husbands" (John 4:16-18), indicating that her divorces broke former marriage bonds.

	No Divorce, No Remarriage	Divorce, But No Remarriage	Divorce & Remarriage for Adultery & Desertion	Divorce & Remarriage for at Least 5 Situations
<i>Do the divorces in Ezra 9–10 indicate that God allows divorce and remarriage?</i>	No, this story teaches the dangers of apostasy (9:10-14) and it is unclear if any remarriages took place; this was suggested by Shecaniah, not commanded by God (Laney, 252)	These annulled <i>illegal</i> "marriages": "took" (9:2), "gave dwelling to" (10:2) & "sent away" are used only for foreign women (cf. Ruth 1:4; Neh. 13:25) so these husbands likely remarried Israelites	Heth's argument that Ezra's action was kindness since the women were not killed neglects the fact that the men themselves also could have been executed	Yes—"God actually demanded in Ezra's day that some Israelites divorce their wives" (Richards, 252).
<i>What is the <i>porneia</i> of Matt. 5:32; 19:9?</i>	An unlawful, incestuous marriage prohibited in Lev. 18:6-18	Adultery is the most common type of marital infidelity, but others are included as well	Adultery, since an adulterous woman was normally described with the term <i>porneia</i>	Not adultery but any other sexual sin, including incestuous marriage ¹¹
<i>Why is the exception clause only in Matthew's gospel when Mark 10:2-12 describes the same statement by Jesus as Matthew 19:9?</i>	It related only to Jewish readers familiar with the OT laws and the incestuous marriages of Herod Archelaus, Antipas, and Agrippa II ¹²	Remarriage was not allowed for any divorce—even that of Matt. 19:9—so Mark 10:11-12 and Luke 16:18 are consistent with this view (Heth, 108)	"Mark, as often happens in other passages, merely omitted a detail which Matthew included... an exception is not a contradiction" (Edgar, 166, 168) ¹³	It shows "God's compassion and willingness to accommodate his standards to humanity's weakness" (Richards, 145)
<i>Did Paul allow divorce among believers in 1 Cor. 7:10-11? Can a divorcee remarry once the former spouse remarries since reconciliation is impossible?</i>	No: "The wife should not leave her husband" (7:10) and "the husband should not send his wife away" (7:11b) with no exception clause present ¹⁴	No: "In cases of separation or divorce, those involved must remain single or be reconciled (1 Cor. 7:11)" ¹⁵	Yes, if adultery or desertion by an unbeliever exists; ¹⁶ remarriage is allowed in these two cases even if the former spouse is still alive	Yes: "A divorced person as well as widows and those ... not previously married is included among the unmarried Paul speaks to, advising marriage if this is their gift... (v. 7)" ¹⁷

¹¹ "Adultery may be grounds for forgiveness, but it is not grounds for divorce!" (Richards, 229). Richards is unclear as to his own view on *porneia*, for he claims that "attempts to define *porneia* do not seem to help us clarify Jesus' meaning" (Richards, 231). He even thinks that Jesus may be "speaking of some previous sexual sin of the divorced partner that in effect invalidates the marriage so no stigma of adultery remains" (ibid.).

¹² "Mark and Luke omit any mention of the exception to the permanence of marriage in the case of *porneia*. They clearly understood that the exception would relate only to the Jews living under the Mosaic regulations of Leviticus 18:6-18" (Laney, 38-39).

¹³ "The additional details in Matthew 19:3-12 must be understood in Mark 10:2-12. Mark's account does not *deny* any exception which is stated in Matthew" (Edgar, 253, emphasis mine; see especially his pages 179-180).

¹⁴ "Apparently Paul knew nothing of an 'exception clause' spoken by Jesus" (Robert Stein, "Is It Lawful for a Man to Divorce His Wife?" *Journal of the Evangelical Theological Society* 22 [June 1979]: 118; cited by Laney, 41). Laney also notes that Paul may not have seen the "exception clause" as applicable to believing Gentiles, yet Paul does refer the view of Jesus in 1 Cor. 7:10-11 (Edgar, 172).

¹⁵ Heth, 92.

¹⁶ "Paul is not giving the information in 1 Corinthians 7:10-11 to provide a complete discussion on divorce and remarriage. He is answering the question whether or not it is acceptable for a believer to stay married to an unbeliever" (Edgar, 188).

¹⁷ This is because Paul used the same word for "unmarried" to apply to both a divorcee (7:11) and to the broader category of unmarried people (7:7), including widows and those never married (Richard, 240). Laney responds by pointing out that the context changes at 1 Cor. 7:12 where Paul begins discussing mixed marriages, so divorcees are not addressed in verses 10-11 (Laney, 251).

	No Divorce, No Remarriage	Divorce, But No Remarriage	Divorce & Remarriage for Adultery & Desertion	Divorce & Remarriage for at Least 5 Situations
<i>What should a person do after a divorce?</i>	Two options by Paul (1 Cor. 7:11): 1. Remain single 2. Be reconciled	"Remarriage after divorce constitutes adultery (Mt 5:32; Mk 10:11-12; Lk 16:18)." See Rom. 7:2-3; 1 Cor. 7:39.	"It is wrong to divorce... and marry another unless it [due to] adultery" (Edgar, 190)	"The abandoned spouse is 'not bound' by the marriage vow... and thus free to remarry" ¹⁸
<i>Is desertion by an unbelieving spouse grounds for divorce (1 Cor. 7:15)?</i>	No—"The prohibition against divorce is given four times in verses 10-13!"	Yes, "Paul exempts the Christian from the responsibility for the divorce" (Heth, 112)	Yes, since the believer has no say in the matter	Yes—An exception following what appears to be a situation without an exception (7:10-11; cf. Richards, 241)
Remarriage:				
<i>Does Matt. 19:9 permit remarriage?</i>	No, since the exception clause applies only to divorce and not to remarriage in the Greek text ¹⁹	No, since the exception clause applies only to divorce and not to remarriage in the Greek text	Yes, unless the divorce was not due to adultery; prohibiting remarriage is a grammatical impossibility ²⁰	Yes—"Persons who divorce for any reason do have the right to remarry... [and] be fully involved in the life of the local church, without prejudice" (Richards, 243)
<i>How does the "eunuch passage" relate to Christ's strict view of divorce and remarriage (Matt. 19:10-12)?</i>	The context relates not to celibacy but to divorcees who chose to remain single for the sake of the kingdom	"God will give faithful disciples the grace they need if they should face a divorce they cannot prevent (v. 11)" (Heth, 106)	Celibacy is difficult but required of some servants of God, but divorce and remarriage <i>only after adultery</i> may appear strict	Richards does not address this issue, but he feels the general context relates to <i>legalism</i> by the Pharisees, not divorce (p. 221) ²¹
<i>To what is the believing spouse not "bound" in 1 Cor. 7:15?</i>	Not bound to Christ's prohibition of divorce but Paul says nothing about remarriage for the deserted spouse as marriage lasts until death (7:39)	Not obligated to prevent divorce with an unbeliever with all the means at his disposal to prevent the kind of separation in 7:15	Not bound to the marriage with the deserting spouse, so this believer is free to divorce the unbeliever who left	Not bound to the marriage bond (Richards, 240)

¹⁸ Richard continues, "Past failure to achieve the ideal does not disqualify the divorced person from another try!" (Richards, 239). However, divorce was not God's will as a single, permanent marriage is God's will, intended to be a lifetime commitment (ibid.).

¹⁹ "This interpretation of the divorce texts remained the standard view of the church in the West until the sixteenth century when Erasmus suggested that the 'innocent' spouse had the right not only to divorce, but also to contract a new marriage. It is significant that those who had the closest contact with the language and culture of the New Testament did not regard the exception to apply to remarriage" (Laney, 38). Heth also gives an extensive argument against remarriage based on the Greek construction.

²⁰ Heth's view that divorce *alone* (without remarriage) equals adultery is illogical since the person remains celibate (Edgar, 157).

²¹ Richards, 224-227, says Matt. 19 does not allow Jewish ecclesiastical courts to rule on a person matter like marriage, but the passage actually says nothing about such courts (Edgar, 163).

	No Divorce, No Remarriage	Divorce, But No Remarriage	Divorce & Remarriage for Adultery & Desertion	Divorce & Remarriage for at Least 5 Situations
<i>Does 1 Cor. 7:15 permit remarriage?</i>	No, as this would contradict 7:10-11 where remarriage is prohibited for believers; marriage of a believer and unbeliever are no different	No—This violates an indissoluble marriage; the same word for “divorce” is in 7:11 and Paul argues each to remain in his state (7:17-24)	Yes. “A biblically valid divorce allows for remarriage” (Edgar, 190)	Yes—“The abandoned believer can consider himself or herself unmarried and thus is free to remarry” (Richards, 240)
<i>What does it mean that one “released from a wife” is allowed to marry (1 Cor. 7:27-28)?</i>	The context is female virgins but also includes unmarried men (but not divorcees)	Being released from a promise to marry one’s betrothed (not divorce)	Edgar does not address this issue	Richards does not address this issue
Grace:				
<i>How is God’s grace shown?</i>	Prohibiting remarriage is God’s protection from an unlawful union; also, grace means a divorced and remarried couple need not break up	God does not give grace to sin via remarriage (Heth, 115); he gives grace by giving all “the divine resources [needed] to obey the ethical standards required of Christian disciples” ²²	“Four of the seven [passages on divorce and remarriage] seem to allow for some kind of divorce and remarriage” (Edgar, 153); it is <i>not</i> always sin, as Richards indicates (Edgar, 262)	Divorce and remarriage must be confessed as sin but it does enact a new union in a new marriage with sexual relations taking on a holy and undefiled character (Richards, 236)
<i>Would “all things become new” (2 Cor. 5:17) support remarriage for a believer?</i>				
<i>Can a person marry again following divorce as an unbeliever?</i>	No—Marriage is an indissoluble union by nature for believers or for unbelievers	No—Marriage is an indissoluble union by nature for believers or for unbelievers	Yes, if the former spouse was guilty of adultery	“God permits divorce where hardness of heart in one or both parties has destroyed the covenant character of the relationship” (Richards, 243)
<i>How should we counsel a woman married to a repeatedly violent, incestuous, adulterous husband?</i>	Since divorce is allowed only in cases of unlawful marriage, such a marriage should be maintained	A separation or legal divorce is allowable (but not a remarriage)	Divorce and remarriage is allowed for such a woman after she has tried	“Spiritual leaders have no right to stand in judgment over particular cases” (Richards, 243)
<i>How old is this view of divorce and remarriage? How popular is it now?</i>	Not held by many in any period of church history, including today	Taught by <i>all</i> Greek and Latin scholars until AD 500 except one!	First taught by Erasmus in early 1600s but is now the prevailing view	The second most popular view among American evangelicals today

²² Heth, 113. Also, against Richards, “I do not see how obedience to what I think is God’s revealed will can be called legalism” (p. 260).
4-Jan-13

	<i>No Divorce, No Remarriage</i>	<i>Divorce, But No Remarriage</i>	<i>Divorce & Remarriage for Adultery & Desertion</i>	<i>Divorce & Remarriage for at Least 5 Situations</i>
Strengths:	Considers the Bible first, even if it results in the most unpopular view	Is the earliest view held by those who best understood Greek	Early Fathers often erred, even on justification, so carry little weight	Shows compassion for both the "innocent" and the "guilty" spouses
	Incorporates the Jewish context of Matthew's gospel	Is careful not to allow remarriage in Matt. 19:9 when that text does not clearly approve it	Appears to be the natural reading of Matt. 5:32; 19:9; 1 Cor. 7:15	Shows that the ultimate decision for a marriage lies with the couple themselves
	Sensitive to the fact that "neither Mark nor Luke saw the exception as applicable to their Roman or Greek readers" (Laney, 199)	Takes Paul's "no remarriage" counsel at face value: to remain unmarried or to reconcile (1 Cor. 7:10-11)	Sees statements as absolute unless exceptions are noted elsewhere	Emphasizes God's forgiveness and grace as he cares for us and understands our situations (Richards, 236)
		Correctly notes that Paul's only <i>clear</i> teaching about remarriage is after a spouse dies		Supports the decisions of those remarrying by standing with them (Richards, 245)
Weaknesses:	Gives a narrow meaning to <i>porneia</i> even though the NT uses it broadly	Can be seen as heartless to prevent remarriage for the "innocent" partner who sought to save a marriage to an adulterer or deserter	First taught in the 16 th century, so is a very new view (but not necessarily wrong though)	Sees when an unbelieving partner wants a divorce in 1 Cor. 7:15 as representing <i>any</i> marriage, while the text speaks only of mixed marriages
	Does not address how to handle one who beats his wife	Prohibits remarriage even when Matt. 19:9 allows it in the case of the exception	Little explanation of the lack of an exception clause in Luke and Mark	Why is <i>porneia</i> not adultery only because a more common word for adultery could have been used?
	Seeing all marriage as permanent is an implication without strong biblical support	Seeing all marriage as permanent is an implication without strong biblical support (cf. below)	Divorcing an adulterous spouse leaves little place for biblical forgiveness ²³	Equates our setting parameters for divorce and remarriage as being Pharisees
	Does not adequately answer the exception texts	"One flesh" doesn't show permanence since it is applied to prostitution in 1 Cor. 6:16	Dogmatically permits remarriage in Matt. 19:9 when the Greek syntax is debatable ²⁴	Is it genuine pastoral concern to encourage people to marry contrary to Scripture? ²⁵

²³ "Is divorce the way to deal with an unfaithful spouse?" (Laney, 199). Edgar has little place for biblical promise keeping (p. 200).

²⁴ Heth, 208. The first scholar to appeal to the syntax of Matt. 19:9 to justify divorce and remarriage was J. Murray in the 20th century.

²⁵ Do we help people's hardness of heart by feeding their ungodly preferences? Is enabling them really in their best interest?

No Divorce, No Remarriage	Divorce, But No Remarriage	Divorce & Remarriage for Adultery & Desertion	Divorce & Remarriage for at Least 5 Situations
Leviticus 18 refers not to "incestuous marriage" but to incest (Edgar, 65)	View of Deut. 24:1-4 assumes the second divorce was for a significantly different reason	Treatment of OT texts is scant, as is his view that Luke 16:18 and Rom. 7:1-6 are merely illustrations	Sees the OT law as "flawed" (p. 227) but Paul saw it as "holy, righteous, and good" (Rom. 7:12)
Arguing that 1 Cor. 7:10-11 doesn't allow for the exception assumes that Paul <i>must</i> have repeated it	Deut. 24:1-4 says nothing of the wife's dowry	Only one page of support for <i>porneia</i> meaning "adultery" (Edgar, 186-187) is a sketchy defense (Laney, 202); we need a full word study of all texts	"Doomed to a single life" (p. 239) violates Paul's view of the single life as "better" (1 Cor. 7:38) and "happier" (v. 40)
	Being the oldest view does not mean it is the best	Matt. 19:9 is the only text given much detail	Absolves accountability to pastors or church elders ²⁶
		Edgar's claim (p. 151) that the no-divorce, no-remarriage view is sacramental is unfair to Laney (Laney, 205)	Richards says all that divorce and remarriage is sin but can be done since God will forgive; this could be applied to theft, murder, and any other sin then!

V. Applications Today

- A. I have attempted to state each position above objectively so the reader can make his or her own decision on this important matter after studying the relevant data. Which do *you* believe has the best biblical support?
- B. I have held to each of these positions at various points in my Christian life, but at I present lean to the third one as the one best fitting the biblical data. There *do* appear to be two exceptions (adultery and desertion by an unbeliever) to the general prohibition of divorce and remarriage. The supposed indissolubility of marriage also does not seem to be supported by Scripture, and it makes sense that the exception clause of Matthew 19:9 could harmonize with Mark and Luke's treatment of divorce and remarriage by their assuming it need not be stated to their readers.

VI. Conclusion

We should make every reasonable effort to keep marriages together, but divorce will continue to be a reality in our fallen world. Whichever view you as a church pastor or lay leader or concerned Christian hold, you *must be consistent* in applying it. It is unfair to arbitrarily treat fellow believers going through the breakdown of the most important relationship in their life. May God grant you the wisdom that you need to represent both his grace and his high standards in the marriage relationship, which is a picture of Christ's love for the church (Eph. 5:21-33).

²⁶ Couples thinking they have no accountability to church leaders is contrary to Matt. 18:15-18; Heb. 13:17; 1 Pet. 5:5 (Laney, 253).

VERITAS

Equipping Christians to live by truth—veritas—from God.

Integrity: How to Live Above the Crowd

Charles R. Swindoll



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Dr. Evan O'Neill Kane was the chief surgeon of Kane Summit Hospital in New York City and had practiced his specialty for 37 years. He was convinced that general anesthesia was too risky, that people should be operated on with simply a well-administered local anesthesia so that all of the risks of the general anesthesia could be bypassed.

He was anxious to prove his theories. The problem was finding a guinea pig who was willing to go under the knife and to be awake during that time. All of those that he talked to, it seemed, were fearful of waking up during the surgery, that is, in their bodies and feeling the pain of the deep, probing scalpel.

But finally he found a subject. Kane had performed appendectomies thousands of times. He estimates, as he tells the story, about 4,000 times. So it was, once again, the same procedure. The patient was prepped and brought into the operating room. The local anesthesia was carefully administered and the surgery was under way. As always, he simply came to the right side of the abdomen, made a cut across that narrow section, and went in. He tied off the blood vessels, found the appendix, excised it, and finished with a nice simple

work of suturing the incision place. And remarkably, the patient felt very little discomfort. In fact, he was up and about the next afternoon, which is remarkable since this was back in 1921, when people who had appendectomies were kept in the hospital six, seven, even eight days.

It was a milestone in the world of medicine. And it was also a milestone in courage because the patient and the doctor were one and the same. Dr. Kane had operated on himself!

What *Is* Integrity?

This is what I'm asking you to do today. I want to talk about the importance of integrity. But I cannot tell your integrity by looking. This is a "soul" surgery procedure.

We'll let the scalpel of the Word of God go into the very soul and spirit within us, that it might reveal the intentions of the heart.

Now in order to whet your appetite for a subject like this, it might help if I did a crash course on the word itself. The best among our English dictionaries is the *Oxford English Dictionary*. You know it's thorough when you get the two-volume set and the print is so small a magnifying glass comes with it. I have that set in my study, so I checked out "integrity" and found that it comes from the Latin *integritas*, which means "wholeness, entirety, completeness." The root is *integer*; meaning "untouched, intact, entire." Webster adds, "a firm adherence to a code of moral ethics, moral values, an unimpaired condition."

A person with integrity is not divided—that's called duplicity. They

don't pretend—that's called hypocrisy. What is seen on the outside, if one has integrity, matches what is on the inside. People with integrity police themselves. They don't have to be watched. It makes no difference whether someone is looking or no one is around. The life is lived the same way.

In searching through the Scriptures for an example of this, I came to the life of Daniel. And I found in the fifth chapter a classic example of true integrity. The background is familiar to many of you. Daniel has lived through several administrations, the latest of which is Belshazzar.

That night the kingdom fell into the hands of the Medes and the Persians, and Darius took the throne from Belshazzar. He and "took over the kingdom, at the age of sixty-two" (verse 31).

Now when you take over a new kingdom, you set up a new administration. And it is a perfect time for corruption to enter in. Daniel, having been awarded for his good work under Belshazzar, is recognized by Darius as a trustworthy man. So he puts him as one of the three commissioners who oversee 120 governors, who together guard and administer the king's treasury. Then the text says Daniel "distinguished himself among the administrators and [the governors]."

He began distinguishing himself . . . he stood out among the crowd.

Michael Jordan, if anyone would've asked any one of us, has stood out in the ranks of the National Basketball Association.

Some of *you* are doing that.

2 Corinthians

Defense of Apostolic Authority											
Ministry Sincerity				Giving				Ministry Authority			
Chapters 1-7				Chapters 8-9				Chapters 10-13			
Defense of Paul's Motives				Defense of Paul's Worth				Defense of Paul's Traits			
Character of Paul				Collection for Saints				Credentials of Paul			
Greeting 1:1-11	Defends Conduct 1:12-2:17	Defends Ministry 3:1-6:10	Restore Confidence 6:11-7:16	Examples 8:1-9	Purpose 8:10-15	Arrangements 8:16-9:5	Benefits 9:6-15	Defense 10	Offense 11:1-12:18	Warning 12:19-13:10	Closing 13:11-14
Macedonia											
Fall AD 56											

Key Word: Apostleship

Key Verse: "For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. For God, who said, 'Let light shine out of darkness,' made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ" (2 Corinthians 4:5-6).

Summary Statement: Paul *defends his apostleship* against attacking false teachers to assure both the Corinthians' *doctrinal foundation* and their promise to give to Jerusalem saints, thus providing an example of respect for and giving to church leaders today.

Applications:

For Church Lay People: Do you frequently criticize your spiritual leaders? (In other words, do you have a problem submitting to authority?)

For Spiritual Leaders: Are you fearful of defending your God-given spiritual authority?

2 Corinthians

Introduction

I. Title The earliest title for the letter of 2 Corinthians is Πρὸς Κορινθίους β' (*Second to the Corinthians*). The β was obviously added later to distinguish this epistle from Paul's first letter to the same church.

II. Authorship

- A. External Evidence: Even very creative critics uphold Paul as author as the patristic evidence is early. Early church writers upholding Paul include Polycarp (AD 105; *To the Philippians* 11), Irenaeus (AD 185; *Against Heresies* 4, 27, 45), and others, such as the Muratonian Fragment (2nd cent.).
- B. Internal Evidence: The book argues strongly for Pauline authorship as it specifically claims to be written by Paul (1:1). Some critics have speculated that chapters 1–9 and 10–13 actually constitute two different letters (e.g., the letter of 2:4) because of their difference in tone (joy to concern and comfort to self-defense). However, the content of 10–13 never even mentions the offender of 2:5-11. Furthermore, chapter 2 refers to a sorrowful tone that is lacking in the firm declarations of 10–13. Finally, no textual evidence, linguistic evidence, church fathers, or church tradition validates such an attack upon the unity of the book.

III. Circumstances

- A. Date: Paul makes two comments concerning the Corinthians' giving which indicate that 2 Corinthians was written less than a year after 1 Corinthians (2 Cor. 8:10; 9:2). His mention of being about to leave Ephesus (1 Cor. 16:5-8) indicates that 1 Corinthians was written in May AD 56. The letter of 2 Corinthians followed later that year in fall AD 56.
- B. Origin/Recipients: Paul addressed this second letter to the church at Corinth from the province of Macedonia that was north of Corinth.
- C. Occasion: Paul's planting the Corinthian church on his second missionary journey took about eighteen months from March AD 51-September AD 52 (1 Cor. 3:6, 10; 4:15; Acts 18:1-17). Nearly four years later while in Ephesus on his third missionary journey he received disturbing reports from Chloe's household about divisions in the church (1 Cor. 1:11) and a letter from the church carried by three men (1 Cor. 16:17) that requested Paul's opinion on certain issues (1 Cor. 7:1; 8:1; 12:1; 15:1; 16:1). He answered the problem of divisions and gave the much-needed response to the church's questions in the letter of 1 Corinthians (he had already written a letter before this; cf. 1 Cor. 5:9).

However, within a year of Paul's writing 1 Corinthians, false teachers infiltrated the church (2 Cor. 11:20) and stirred up the people against him by accusing him of being proud (2 Cor. 10:1), fickle (2 Cor. 1:16f.), unimpressive in appearance and speech (2 Cor. 10:10), dishonest (2 Cor. 8:16), and unqualified to be an apostle (2 Cor. 11:23; 12:6-7). Paul saw this threat as valid reason to visit the church personally, and he refers to this second visit as a "painful visit" (2 Cor. 2:1; 12:14; 13:1). (He anticipates this visit in 1 Corinthians 16:5-9.)

After leaving the church this second time, Paul wrote a sorrowful letter (his third letter to the church) to urge the church to discipline the leader of the opposition (2 Cor. 2:1-11; 7:8f.). Titus delivered the letter then met Paul in Macedonia with the good news that most of the Corinthians had repented of rebelling against Paul's apostolic authority (2 Cor. 7:6-7). Nevertheless, Paul still felt it necessary to write the letter of 2 Corinthians to defend himself against the minority opposition (2 Cor. 10–13). So Titus turned right around and headed back to Corinth to deliver 2 Corinthians, accompanied by two other brothers (2 Cor. 8:16-24). Later Paul made a third visit to the church, anticipated in 2 Corinthians 13:1; Acts 19:21 and recorded in Acts 20:2-3.

IV. Characteristics (*TTTB*, 390, adapted)

- A. This letter reveals Paul's character, motives, priorities, desires, and emotions more than any other NT writing. It records events about Paul that would otherwise not be known: his persecutions and hardships not recorded in Acts (2 Co. 11:23-27), extra details of his escape from Damascus (11:32-33), God's revelation of Paradise to him in a vision (12:1-7), and his "thorn in the flesh" (12:7-10).
- B. This is probably the least taught and least preached Pauline epistle in the church today. No doubt this is because pastors and teachers are reluctant to apply its message—that the church owes them respect because of their ministry for Christ full-time!
- C. Second Corinthians is also probably Paul's most unsystematic epistle. The style is unique among Paul's epistles in its many digressions, unusual constructions, mixed metaphors, broken sentences, and sudden shifts in feeling and tone. It has all the signs of having been written by one under extreme anguish of heart. Paul's distress is that his entire eighteen-month's work at Corinth might be in danger of being undermined by false teachers.
- D. This letter expands upon Paul's former command for a contribution (1 Cor. 16:1-4) in a passage offering the most extended teaching on giving in the New Testament (2 Cor. 8-9).

Argument

Paul penned Second Corinthians to defend his apostolic authority against slanderous false teachers. This is accomplished by communicating the genuineness of his ministry so that the believers can really trust him (chs. 1-7) before they finish collecting the offering they had pledged the year before (chs. 8-9), and through a defensive and offensive proclamation of the proofs of his apostleship (chs. 10-13). After investing eighteen months at Corinth, three letters, a painful visit and an anticipated visit, he was not about to let fake servants of Christ erode his foundation laid at Corinth. Therefore, this letter contains personal information necessary to uphold his integrity before the church so that it would not be lost to the enemy.

Synthesis**Defense of apostolic authority**

Answers allegations regarding:

1-7	Ministry sincerity	Motives
1:1-11	Salutation	
1:12-2:17	Defends conduct	
1:12-24	Postponed visit	
2:1-11	Disciplining opposer	
2:12-17	Sending of Titus	
3:1-6:10	Defends ministry	
3	Superior to Mosaic	
4:1-6:10	Suffering	
6:11-7:16	Restore confidence	
8-9	Giving	Worth
8:1-9	Examples: Macedonians/Christ	
8:10-15	Purpose	
8:16-9:5	Arrangements	
9:6-15	Benefits	
10-13	Ministry authority	Traits
10	Defensive	
11:1-12:18	Offensive	
11:1-6	Motive in making claims	
11:7-12:18	Proofs of apostleship	
12:19-13:10	Warning	
13:11-14	Conclusion	

Outline

Summary Statement for the Book

Paul defends his apostleship against attacking false teachers to assure both the Corinthians' doctrinal foundation and their promise to give to Jerusalem saints, thus providing an example of respect for and giving to church leaders today.

- I. (Chs. 1–7) Paul thanks God for His comfort, answers attacks from slanderous false teachers against the sincerity of his ministry, and exhorts restoration of their confidence to assure the foundation he laid at Corinth.
 - A. (1:1-11) Paul greets the Corinthians and thanks God for comforting him while fleeing Asia so that the church might see his genuineness as an apostle and pray for him.
 - B. (1:12–2:17) Paul defends his conduct in regard to the postponement of his promised visit and his harsh treatment of the Corinthian leader who opposed him during his “painful visit” to remind them that the results of both situations have been positive.
 1. (1:12-24) His postponed visit that caused Corinthians to doubt his care actually prevented Paul from excessively rebuking the Corinthians for not disciplining their leader who opposed Paul.
 2. (2:1-11) Their discipline of this leader should make Paul’s next visit one of rejoicing, restoration, forgiveness, and love so that Satan would not drive a wedge between Paul, the leader, and the church.
 3. (2:12-17) Instead of another visit, Paul’s sending Titus should remind the church to spread the sweet aroma of Christ to believers while also warn unbelievers of their impending peril.
 - C. (3:1–6:10) Paul defends his ministry through contrasting it with the Mosaic ministry and through his willingness to suffer for Christ's sake in order to assure his foundation laid at Corinth and defend himself before slanderous false teachers.
 1. (Ch. 3) Paul's Christian ministry is superior even to Moses' since the glory of the New Covenant is superior to that of the Mosaic Covenant.
 2. (4:1–6:10) Paul does not lose heart while suffering because he sees his trials from God's perspective.
 - a. (4:1-15) Paul never gives up during suffering because God's power helps him to minister for the Corinthians’ benefit.
 - b. (4:16–6:2) Paul does not lose heart during suffering because his motivation comes from an eternal perspective and a love that compels him in his ministry of reconciliation.
 - c. (6:3-10) Paul evidences the marks of a genuine ministry in extreme suffering rather than discrediting his ministry through offending others by requiring a comfortable lifestyle.
 - D. (6:11–7:16) Paul exhorts the believers to restore their confidence in him just as he has opened his heart to them so that they may respond emotionally—not just intellectually—to his defense of his character and ministry.
- II. (Chs. 8–9) Paul explains generous giving to encourage the Corinthians to fulfill their promise to help the suffering Jerusalem saints.
 - A. (8:1-9) Paul praises the giving of the Macedonians and Christ Himself as examples of selfless giving to urge the Corinthians to complete their commitment to help the suffering church in Jerusalem.

- B. (8:10-15) Paul explains that the purpose for giving is to have all the churches of Christ assist one another in their times of need so that all are equally enabled to carry on the work of ministry.
- C. (8:16–9:5) Paul sent Titus and two others with the letter to assist the church in preparing a generous gift so that Paul's boasting about the church's liberality may indeed become a reality.
- D. (9:6-15) Paul cites the benefits of generous giving as continued blessing and cause for the recipients of generosity to thank God.

III.(Chs. 10–13) Paul proves his apostolic authority against false teachers so the Corinthians would respect his authority and sacrifices for Christ before he visits the church personally.

- A. (Ch. 10) Paul defends his apostolic authority against his accusers' charges of cowardice, weakness, and pride.
- B. (11:1–12:18) Paul proves his requirements of an apostle to make sure the Corinthians are not deceived by his accusers.
 - 1. (11:1-6) His motive in making the following apostolic claims is to assure with a godly jealousy that the Corinthians not be deceived.
 - 2. (11:7–12:18) He lists several proofs of his claim as a genuine apostle of Christ.
 - a. (11:7-15) His willingness to minister without pay supports his apostleship.
 - b. (11:16-33) His sufferings support his apostleship.
 - c. (12:1-10) His visions and revelations, especially his revelation of Paradise which necessitated a thorn in the flesh, supports his apostleship.
 - d. (12:11-12) His miraculous signs and wonders supports his apostleship.
 - e. (12:13-18) His paternal love for the church supports his apostleship.
- C. (12:19–13:10) Paul warns the carnal Corinthian believers to examine themselves and repent before he comes so that he need not use his apostolic authority for disciplining when he arrives.
- D. (13:11-14) Paul's conclusion summarizes the conduct he desires in them and expresses salutations and a benediction as a final appeal to practice their positional sanctification.

PAUL ON STRESS

Ken Williams, Ph.D.

The apostle Paul was an incredible missionary, but not without his problems. Amazingly, he endured many difficulties and hardships, even though he wasn't particularly strong emotionally. To discover his secret of emotional health under stress, Ken Williams traveled back in time and was able to meet with him in Rome, where he was under guard. Paul happily consented to the interview, and granted permission to Images to share his ideas.

K: Paul, I've studied your letters and Luke's vivid description of your long and fruitful missionary life. You are truly amazing!

P: Why would you say that? I really haven't done anything out of the ordinary.

K: Well, you talked a lot about your weaknesses and struggles. Yet you traveled all over the world as you know it and shared the gospel everywhere. You endured really hard stuff that would have blown me away. But you made it, and you seem to be really healthy emotionally.

P: If you read my letters then you know that I did it in Christ's strength, not my own. That's the key. Remember? His power is made perfect in my weakness. Living in His strength rather than my own made the difference for me.

K: Yeah, but there's got to be more to it than that. In your second letter to the Corinthian Christians you talked about 45 different kinds of terrible hardships you had experienced, but you came through all of them well. Come on, tell me how you did it.

P: You counted all those struggles? I didn't realize I had gone on about them so much. Okay, I'll let you in on a few of my strategies, but you'll have to dig the rest of them out of the Word. The first thing that comes to mind is that I'm very free to feel and express my emotions. I like to call it being "HOT"—honest, open and transparent. I don't apologize or feel guilty about my feelings, and I freely share them with my friends. Being honest with myself, God and others about my feelings is one of my secrets to emotional health.

K: Wow! That's awesome, when I think about how slow a lot of us modern missionaries are to talk about our feelings, especially our painful ones. We're so reluctant that sometimes we even try to tell ourselves we don't feel them. We're afraid we won't be seen as spiritual, I guess. As you can tell, I like to count things. I counted no less than 33 different feelings you mentioned in your letters, and 20 of those were what we call

negative—feelings like fear, anxiety, shame, regret, anguish, humiliation, and a lot more. Is it really okay to have feelings like these, and talk about them?

P: Of course it is. You 20th century missionaries must really be messed up! Don't you know how we Bible characters are so HOT about this? This is being just like God. Doesn't He feel all kinds of feelings and talk about them? Why can't we? In fact, when we do, we take the first step to emotional health. You can't be healthy and lie about how you feel, whether you're talking about physical or emotional health. So tell your missionary friends to be honest and not be ashamed of their feelings. Tell them to encourage each other to be honest, and don't condemn each other for what they feel.

By the way, they need to know that emotional health does *not* mean never feeling bad, or never being hurt emotionally. Remember, physical health doesn't mean we're never sick or wounded, but that we bounce back to health again. In the same way, emotionally healthy people can be wounded, but they bounce back.

K: That's really helpful, Paul. What else has helped you keep healthy emotionally all these years?

P: Well, I've had a lot of help from others. In fact, I couldn't survive without them. I went out of my way to build strong relationships with friends and coworkers. They have ministered to me, not only in practical ways but to my emotional needs too. And I've ministered to them. God never intended for us to serve Him alone. I'll never forget how often Onesiphorus refreshed me when I was in prison in Ephesus. And how God comforted and strengthened me through friends like Timothy, Titus, Phoebe, Silas and even Mark. I wonder how many people God used to help me through hard times?

K: I counted no less than 77 people that you mentioned in your letters as being significant to you in some way.

P: You really do like to count things, don't you. I've heard that some of you modern missionaries try to get along without much help from others.

K: When I became a missionary most missions seemed to want independent people, who could make it on their own. We all thought that needing others was weakness. That didn't work very well, as you can imagine. I've really been challenged to build strong friendships as I've read how God used friends in your life, Paul.

P: Thanks. I hope you'll tell other missionaries to

Paul on Stress (2 of 2)

put high priority on building strong friendships, in which they can minister to others and let themselves be ministered to. That makes for strong emotional stability, especially in hard times. I know what I'm talking about.

K: What have you done to keep yourself whole when the stress has been overwhelming, Paul?

P: One strategy I've used is to do something about the situation if I can't handle it. When I was in Athens one time I couldn't stand the stress of not knowing what had happened to the Thessalonian believers. So Silas and I sent Timothy to check on them. Another time in Troas the Lord opened a door for the gospel, but I didn't find Titus there. I had no peace of mind so I left there and went to Macedonia. The point is, it's better to change the situation or even leave than to damage yourself emotionally.

K: That's very encouraging to hear. As a counselor, I've had to help missionaries who stayed in situations longer than they should have, and suffered severe mental problems. A lot of them aren't even serving God today as a result. We sometimes call it "burnout." We seem to see it as a major failure if we can't handle every situation, but you're giving us permission to get out if we need to. I'll pass that on. Can you share anything else that helps you?

P: I've built a couple of habits over the years that no missionary should be without. First, I've learned to choose an *attitude of gratitude*, no matter how difficult things are. Even when I feel terrible emotionally. Long ago I learned that even when I feel bad, I can choose to be grateful to God. It's still hard to do at times, but God always brings emotional stability when I choose to thank Him and praise Him. As you know, I told the Corinthians about the time I had no peace of mind in Troas and left. Remember what I said next? "But thanks be to God..." Even when I felt I had to miss a great opportunity for the gospel, I still chose an attitude of gratitude.

A second habit I keep working on is to choose joy, especially in hard times. Did you know we have a choice to rejoice, no matter what the circumstances? If only missionaries in your time could build this habit, I'm sure they would have a lot less emotional upheaval. What do you think?

K: I agree. In fact, I try to follow your example of choosing joy, and the Lord really does give joy, even in very difficult times. Did you know that you mentioned

joy 14 times in your letter to the Philippians? And you were in prison at the time! Paul, I want you to know that the Lord has never failed to give me joy when I've chosen gratitude and joy. I'm very grateful to you for showing me the way.

P: It's really the Lord who shows us the way. Remember, for the joy set before Him He endured the cross. Hey, they are going to be changing guards soon. Any other questions?

K: This has been a great help, and I can't wait to share it with other missionaries. Before I go, can you just briefly mention a few other strategies you've used to keep your head on straight all these years? Hopefully my missionary friends can study them in more detail and learn how to apply them.

P: Sure. I'll just run through several, but I won't tell you where they are in the Bible. Missionaries are mature enough to find them without help.

I had to keep working at relying on the Lord, not on myself. Of course I didn't have one of those computers you talked about, so it was easier for me to rely on the Lord than for you.

I refused to compare myself with others. I wish every missionary would learn to do that. Comparing ourselves causes such emotional uproar.

I freely admitted my weaknesses and learned to accept them, yes even delight in them. That brought great peace of mind and joy in the Lord.

I had my share of conflicts with other missionaries, including Barnabas and Peter, but I didn't run away. Dealing openly with conflicts was painful for me, but it sure helped me to stay emotionally healthy.

When things looked impossible, I chose to believe in God. As you must know, Ken, emotional health for us missionaries depends on choosing to believe Him when doubts try to take over our minds and hearts.

Finally, I worked hard at focusing on eternal realities rather than just looking at present circumstances. This helped me not to lose heart when times were tough.

K: Paul, I'll pass these insights on, and hope that many missionaries will work on following your example, as you have followed Christ's example. As they do, I'm sure they will experience your kind of emotional health, even in tough times. Thanks for sharing out of your own life.

Contrasting the Old and New Covenants

2 Corinthians 3-4

OLD COVENANT

NEW COVENANT

initiated by Moses (3:8)

initiated by Christ (3:4)

of the letter (3:6a)

of the Spirit (3:6a, 18b)

kills (3:6b, 7a)

gives life (3:6b)

engraved on stone (3:3b, 7a)

engraved on hearts (3:3b; Jer. 31:33)

glorious (3:7a)

more glorious (3:8, 10)

glory faded (3:7b, 11a, 13b)

glory ever-increases (3:11b, 18)

condemns men (3:9a)

brings righteousness (3:9b)

deception (3:13)

boldness (3:12)

veiled face of Moses (3:13b)

unveiled faces (3:13a, 18a)

veiled minds (3:14a)

unveiled minds (3:14b; 4:3-6)

veiled hearts (3:15)

unveiled hearts (3:16)

dullness (3:14a)

freedom (3:17)

Moses reflected God's glory

all believers reflect Christ's glory (3:17)

non-transforming (3:7)

transforming (3:18)

lack of zeal (3:13)

confidence, steadfastness (3:4-5; 4:1)

deception (3:13)

sincerity (4:2)

Views on the New Covenant

Issue: How can the OT and NT data on the New Covenant be reconciled? Jeremiah 31 declares it is for Israel and Judah but the NT (Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:8; 9:15) apply it to the church. Is there actually *no* New Covenant, is it only for *Israel* or only for the *church*, or are there *two* New Covenants, or does the *church participate* in some of its aspects while awaiting the final fulfillment of the covenant? This study takes the last view, as do most modern premillennialists and other scholars. Note that “OC” and “NC” below relate to the Old Covenant and New Covenant, respectively.

View	Explanation	School/Scholars	Problems
Restated Mosaic	No New Covenant	Critical -Couturier -Duhm -Schmidt -Potter	<ol style="list-style-type: none"> 1. OC/NC distinctions in text ignored 2. OC=conditional, NC=unconditional 3. OC=temporal, NC=eternal 4. OC=external, NC=internal 5. OC=no enablement, NC=enablement 6. NC=peace, prosperity, sanctuary, Spirit (parallel passages)
Church Alone	No Israel Participation	Amillennial/ Postmillennial -Allis -Cox -Smick -Boettner	<ol style="list-style-type: none"> 1. Ignores OT data by equating Israel and the Church 2. NC introduced≠fulfilled to Israel 3. Present need to know YHWH (need for Great Commission) 4. AD 70 Jerusalem vs. Jer. 31:40
Israel Alone	No Church Participation	Misc/Classical Dispensational -Darby -Thompson -von Rad	<ol style="list-style-type: none"> 1. Ignores NT data -Christ's Last Supper words -Paul's statements -Hebrews application to Church 2. Ignores present work of Spirit
Two New Covenants	NC for Israel NC for Church	Early 1900s Dispensational -Chafer -Walvoord (old) -Ryrie (old)	<ol style="list-style-type: none"> 1. Same terminology for OT & NT NCs 2. Israel/Church distinction too sharp 3. Basis of forgiveness the same 4. If 2 NCs then no OC for Church 5. Church doesn't possess Israel's promises
Church Participation	Primarily for Israel Secondarily for Church	Misc/Present Dispensational -Keil -Lemke -Bright -Scofield -Walvoord (DTS) -Ryrie (DTS) -Archer (TEDS) -Kaiser (TEDS) -Feinberg (Talbot) -Thiessen (Talbot)	<p><u>Support:</u></p> <ol style="list-style-type: none"> 1. Primary fulfillment future—Rom 11 2. Deals with both OT & NT data 3. Forgiveness/Spirit= blessings now 4. NC has new law 5. Rebuttals to above views