New Testament Survey 2

**Romans to Revelation (2 volumes once again)**

*Singapore Bible College*

Rick Griffith, ThM, PhD

**Thirty-Fourth Edition**

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127, 128 (corrects 1-2 MJ), 129; Gethsemane spelling: 83, 97, 101, 110; adds sermon outlines in John notes pp. 116a-j

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**Abbreviations**

BAGD *A Greek-English Lexicon of the New Testament & Other Early Christian Literature* (by Bauer, Arndt, Gingrich, and Danker)

*BKC Bible Knowledge Commentary* (2 vols., eds. Walvoord and Zuck)

c. About (Latin *circa*)

ca. About (Latin *circa*)

DTS Dallas Theological Seminary

*EBC Expositors Bible Commentary* (12 vols., ed. Frank Gaebelein)

Guthrie *New Testament Introduction* (by Donald Guthrie)

Hiebert *An Introduction to the New Testament* (3 vols., by D. Edmond Hiebert)

House *Chronological and Background Charts of the New Testament* (by H. Wayne House)

LXX Septuagint (250 BC translation of OT from Hebrew to Greek)

Kümmel *An Introduction to the New Testament* (by Werner Georg Kümmel)

NICNT New International Commentary on the New Testament

TNTC Tyndale New Testament Commentaries

*TTTB Talk Thru the Bible* (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 a course text, 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](http://web.me.com/singaporerick). 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](http://www.internetseminary.org). This is free for anyone to take anytime.

(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 onto 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 any announcements that I have posted, and then take your quiz for that week. If you have tech issues (e.g., getting online), contact Joshua Tew in the IT department at [joshua@sbc.edu.sg](mailto:joshuadaniel@sbc.edu.sg). Our tech department 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, and argument of each NT book.

B. Place each of the NT books in chronological order in conjunction with the Book of Acts, Roman history, and Jewish history.

C. Show the relevance of each NT book to Asian culture and world mission.

D. Know from experience the value of Internet learning so you will know how to learn via the net.

**III. Course Requirements**

A. Readings: 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**: These evening certificate students will read only the course notes prior to each session and then take a different online quiz from the degree students (denoted by letter, not number).

2. **Degree** (BTh, MA, MDiv, GDCS): Degree students must choose *one* of two options:

a. IBS Course: This course is called “Advanced Studies in the NT” (NT-302) on the Internet Biblical Seminary website at [www.internetseminary.org](http://www.internetseminary.org). Just sign up for free as a new student under the SBC group association. The content is the same as our class, but the IBS course has more details, interactive questions, and self-check questions. You should complete all 16 lessons, including the reading, interactive questions, Life Notebook entries, and Self Checks (closed book, closed Bible, closed notes, opened mind). Your online grade will average your scores for the Life Notebook and Self-Checks. You will report your progress on each quiz on the SBC Moodle site (see below). This website content is the same as my single 860-page volume of class notes, but we can cover only about 25% of the class notes in class. Therefore, this option can help you go deeper into each lesson. Note that the four online Unit Exams are optional and will not count towards your course grade while the Self-Checks will, but you may take these unit exams to practice for your Moodle quizzes and/or final exam. Those taking the online option need NOT do a project.

b. Textbook: Elwell and Yarbrough’s *Encountering the New Testament* (Baker, 1998, 2005). 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 less depth as the IBS site. Those choosing to read the text must also complete a course project (see below).

B. Quizzes for degree students are the same whether they do the IBS course or read the *Encountering the NT* textbook (but CCTE students have different quizzes). All quizzes must be taken *before* the class period for which it is assigned. Half of the quiz grade will cover whether you finished 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. 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.

C. The Project is *only for degree students reading the ENT text* and can be done in one of four ways:

1. Translate one (BCM) or two (MDiv/MABS/MACE/GDCS) PPT presentations of the course teaching for OT or NT books into your native tongue. Download your English files at [http://www.biblestudydownloads.com](http://web.me.com/singaporerick) (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.
2. Translate one (BCM) or two (MDiv/MABS/MACE/GDCS) “The Bible…Basically” presentations or scripts. We especially need help in Burmese, Dutch, French, Hindi, Japanese, Khmer, Kiswahili, Lotha, Malayalam, Mao, Mizo, Nepalese, Sinhala, Tagalog, Tamil, Tangkhul, Tenyidie, Thai, and Vietnamese. These should comprise 50-70 slides for BCM or 70-100 slides for graduate students. The English TBB is available by clicking on the Holy Bible logo at the top of [http://www.biblestudydownloads.com](http://web.me.com/singaporerick), which brings you to the login page for TBB English (username: tbb + password: Fryman). Other languages can be downloaded at this site. 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 (MDiv/MABS/MACE/GDCS) to a group of 5+ people. This can be done via the pulpit, home Bible study, cell group, Sunday school class, etc. Alternatively, BCM students may teach sessions 1 (Overview), 3F (Jesus), 6 (Open Bible), and 8 (NT) in “The Bible…Basically” seminar (see #2 above). Grad students should add sessions 2 (Map) and 3E (Silence). Your students will fill in the evaluation on page 9, but you should add your 1-2 page report that explains what you did, what you learned, who you taught, etc.
4. A Research Paper on an NT theme of the student’s choice (but approved by the lecturer) must be 6-8 double-spaced pages and written according to Turabian guidelines (see the sample library paper). Use bottom page footnoting. Plagiarism will not be tolerated. The page count does not include a title page, table of contents, and bibliography of 6-8 sources (author, title, place of publication, publisher, date). It will be graded based on page 9b.

D. The Final Exam (20%) *covers* *only the IBS course or Encountering the NT*. It has multiple choice, matching, and ordering questions. This is a timed online Moodle exam that will allow you no more than 90 minutes to take it. It must be finished *before* 10 PM on Thursday night of the Final Exam Week. 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 provided (pp. 382-84).

**Grading Percentages Applied to the Course Grade**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Audit** | **CCTE** | **Degree (IBS option)** | **Degree (ENT option)** |
| Reading NTS Class Notes | - | 50% | - | - |
| Reading *ENT* or IBS Course | - | - | 50% | 25% |
| Project (teaching/translation/paper) | - | - | - | 25% (1-2 PPT) |
| Online Quizzes | - | 50% | 25% | 25% |
| Online Final Exam | - | - | 25% | 25% |

**IV. Course Bibliography**

\* Books with an asterisk are on reserve in the library.

† Books with a cross as well indicate required readings.

“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)](http://www.christianbook.com)). US$50 (9-hour version for US$70).

Religious life was complex when 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 this production that cost US$30 million to film on location in Tunisia, Pompeii, Herculeneum, and Rome. It was broadcast in the USA during the 1984-85 television season. We normally see clips of this film when we study 1 Timothy.

Bailey, Mark, and Constable, Tom. *The New Testament Explorer: Discovering the Essence, Background, and Meaning of Every Book in the New Testament.* Swindoll Leadership Library. Nashville: Word, 1999. 691 pp. S$58.50 in the SBC Book Centre but presently out of print.

A readable yet scholarly treatment. Constable is Chairmen 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 “BAG”; includes the most up-to-date archaeological findings in determining the meanings of Greek words.

\*Beitzel, Barry J. *The Moody Atlas of Bible Lands.* Chicago: Moody, 1986. xviii+234 pp. CBD for S$50.31 or SBC Book Centre for S$54.18 (with student discount).

Evangelical, excellent in both physical geography (70 pp.) and historical geography (119 pp.) with maps superior to the *NIV Atlas* below, maps nicely tied in with the text; weak in that it lacks regional maps, often lacks Scripture references on the maps (though cited in supporting material), and has few full colour photographs. One advantage of this atlas is that 44 of its maps are available as colour transparencies from CBD for US$130, though even at this price these transparencies lack titles! Beitzel teaches at Trinity International Univ. (TEDS) in Deerfield, IL. Lindsey BS 144, 112-13.

\*Benware, Paul N. *Survey of the New Testament.* Everyman’s Bible Commentary. Chicago: Moody, 1990. 304 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.

\*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. The newest NT survey which 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*. 2d ed. Grand Rapids: Baker, 1998, 2005. 446 pp. US$45.00 hb. with CD.

The nicest layout of NT surveys in its colour 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. 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.

\*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.

\*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.

\*Guthrie, Donald. *New Testament Introduction.* 4th ed. Downers Grove: IVP, 1961, 1964, 1970, 1990. 1054 pp.

A British conservative’s rebuttal to liberal arguments. Not light reading!

\*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.), vol. 3: 1962, 1977 (294 pp.).

Conservative, technical work answering liberal arguments aimed at NT books, but more readable than Guthrie. Hiebert lectures at Mennonite Brethren 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.

Concerns dates for Christ’s birth, ministry, crucifixion, and Daniel 9. 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, TN: Nelson, 1978; reprint, Grand Rapids: Baker, 1992.

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 sequential history of Palestine 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 gospels from a dispensational perspective.

\*Tenney, Merrill C. *New Testament Survey.* Rev. ed. Grand Rapids: Eerdmans, 1961. 465 pp.

An easy to read, popular summary of NT history and the writing of the NT books.

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 difficulty passages (in contrast to many other commentaries which avoid controversial texts). Is theologically consistent (dispensational) throughout. This 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 (6559-1555 ext. 7130). Also, my home is at Block 2-302 on the SBC campus, mobile is 9113-7090, and home phone number is 6762-2011 (email griffith@sbc.edu.sg). My office hours when I can talk are from 8:00-10:00 on Wednesdays/Thursdays and 11:00-5:00 on Tuesdays/Fridays. 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). This method addresses together all writings by Paul, 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)
* Online Study Guide Lessons (13 lessons x 1 hour each = 13 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 are we using the net?**

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 among the first (early adaptors) 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 papers. You also will have immediate feedback to your quiz and can discuss it in class.

E. Relational Dimension: My purpose in breaking the class into small groups is so you will not “get lost” in such a large class. Each class period you will interact with people who all know you.

**VIII. Course** **Schedule for GDCS (Mon 730-930 PM) & BCM, MA, & MDiv (Tues 810-1000 AM)**

**For Jan-May 2011**

|  |  |  |  |
| --- | --- | --- | --- |
| **Session** | **Date: Mon/Tue** | **Class Content** | **Assignments** |
| 1 | 17 Jan/11 Jan | ***Unit 1: The Kingdom Is Introduced***  Syllabus, NT Overview,  Synoptic Gospels | Read this syllabus and the online introduction to the course |
| 2 | 24 Jan/18 Jan | Matthew, Luke | *Encountering NT,* Chapters 4 & 6 or  Online Lessons 1 & 3  **Sign up in class on options & project** |
| 3 | 31 Jan/25 Jan | Mark, John  (Dr Rick teaching in Myanmar) | *Encountering NT,* Chapters 5 & 7 or  Online Lessons 2 & 4  **Online Quiz 1 by midnight before class** |
|  | **1 Feb (T) only** | **Chinese New Year Break** | **No class or assignments** |
| 4 | 7/8 Feb | ***Unit 2: The Kingdom Is Expanded***  Acts | *Encountering NT,* Chapters 14-16 or  Online Lesson 5 |
| 5 | 14/15 Feb | James, Galatians | *Encountering NT,* Chapter 1 (Why NT?) or  Online Lesson 6 |
| 6 | 21/22 Feb | 1 & 2 Thessalonians | *Encountering NT,* Chapter 17 Paul or  Online Lesson 7 |
| 7 | 28 Feb/1 Mar | 1 & 2 Corinthians | *Encountering NT,* Chapter 19 Cors/Gal or  Online Lesson 8  **Online Quiz 2 by midnight before class** |
| 8 | 7/8 Mar | ***Unit 3: The Kingdom Is Tested***  Romans | *Encountering NT,* Chapter 18 Rom or  Online Lesson 9 |
|  | **14-18 Mar** | **Mid-Semester Break** | **No class or assignments** |
| 9 | 21/22 Mar | Ephesians, Colossians | *Encountering NT,* Chapter 20 Prison or  Online Lesson 10 |
| 10 | 28 Mar/29 Mar  (8-9 AM only on 29 March) | Philemon, Philippians | *Encountering NT,* Chapter 2 NTB or  Online Lesson 11  **Online Quiz 3 by midnight before class** |
| 11 | 4/5 Apr | 1 & 2 Peter | *Encountering NT,* Chapter 23 Pet/Jn/Jd or  Online Lesson 12 |
| 12 | 11/12 Apr | ***Unit 4: The Kingdom Is Victorious***  1 Timothy, Titus, 2 Timothy but AD DVD omitted as sessions 12-13 combined | *Encountering NT,* Chapter 21 Thess/Tim or  Online Lesson 14  **Online Quiz 4 by midnight before class** |
| 13 | 18/19 Apr | Hebrews, Jude | **Project Due**  *Encountering NT,* Chapter 22 Heb/Jas or  Online Lesson 13 |
| 14 | 25/26 Apr | 1-3 John & Revelation | *Encountering NT,* Chapter 24 Rev or  Online Lessons 15-16  **Online Quiz 5 by midnight before class** |
| No class | 2-5 May | Take the Final Exam online between Monday 2 May and Thur 5 May (10 PM) | Review both the Final Exam Study Sheet (pp. 382-383) and the *Encountering NT* Study Sheet (notes, 384) |

**CCTE Course Schedule**

(**12 sessions required for CCTE credit but 14 taught for GDCS)**

CCTE scheduling covers six sessions each for NTS1 and NTS2, while the GDCS semester lasts 15 weeks. Since this evening class combines both CCTE and GDCS, two sessions are not required for CCTE students (sessions 7-8). However, please attend these three sessions anyway. As for the quizzes, please take your online quiz before midnight Sunday night each week at <https://www.sbc.edu.sg/moodle/login/index.php> using your SBC username and password. While you should read more than you are quizzed on, quiz questions cover only the underlined pages of the notes on one New Testament book read for that night (5 or 10 questions). Pages 22-25 are optional, but please fill in these charts to review for the quizzes. Note that there are no F & J quizzes.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| ***Session*** | ***Date (Mon)*** | ***Topic*** | ***Class Notes to Read*** | ***Book for Quiz*** |
|  |  |  |  |  |
| 1 | 17 Jan | Syllabus, Overview | 4-10, 38, 49, 52 | No quiz10 |
|  |  |  |  |  |
| 2 | 24 Jan | Matthew | 67-81 15 *total pp. tonight:* | Matthew (Quiz A) |
|  |  | Luke | 93-106 14 *29* | 15 + 14 = 29 |
|  |  |  |  |  |
| 3 | 31 Jan | Mark | 82-89f 14 | Mark (Quiz B) |
|  |  | John | 107-116 *22* | 14 + 9 = 22 |
|  |  |  |  |  |
| 4 | 7 Feb | Acts | 120-131 *12* | Acts (Quiz C) |
|  |  |  |  |  |
| 5 | 14 Feb | James | 267-273, 273p-274b 7+4 |  |
|  |  | Galatians | 38, 167-17412  *23* | Galatians (Quiz D) |
|  |  |  |  |  |
| 6 | 21 Feb | 1 Thessalonians | 139, 203-210b 11 | 1 Thess. (Quiz E) |
|  |  | 2 Thessalonians | 211-216 6 *17* |  |
|  |  |  |  |  |
| 7 is | 28 Feb | 1 Corinthians | 156-158, skim 159-159z 3 | (no quiz) |
| optional |  | 2 Corinthians | 140, 162-166c *9 12* |  |
|  |  |  |  |  |
| 8 is | 7 March | Romans | 145-154, 155c-155d *27* | (no quiz) |
| optional |  |  |  |  |
|  | **14 March** | **Mid-Class Break** | **No Class** | **No Assignments** |
|  |  |  |  |  |
| 9 | 21 March | Ephesians | 175-180 6 | Ephesians (Quiz F) |
|  |  | Colossians | 187-193, 201-2 7+3 *16* |  |
|  |  |  |  |  |
| 10 | 28 March | Philemon | 245-253 11 | Philemon (Quiz G) |
|  |  | Philippians | 181-186k 17  *28* |  |
|  |  |  |  |  |
| 11 | 4 April | 1 Peter | 275-280a | 1 Peter (Quiz H) |
|  |  | 2 Peter | 284-289 *23* |  |
|  |  |  |  |  |
| 12 | 11 April | 1 Timothy | 217-222, 222a-i 6+9 | 1 Timothy (Quiz I) |
|  |  | Titus | 241-244h 4+8 = 12 | (Skip Quiz J) |
|  |  | 2 Timothy | 237-240 4 *31* | 2 Timothy (Quiz J) |
|  |  |  |  |  |
| 13 | 18 April | Hebrews | 254-266d *21* | Hebrews (Quiz K) |
|  |  | Jude | 310-317b 10  *31* |  |
|  |  |  |  |  |
| 14 | 25 April | 1 John | 290-296 *7* | Revelation (Quiz L) |
|  |  | 2 John | 297-301 5 |  |
|  |  | 3 John | 305-309 5 |  |
|  |  | Revelation | 318-334 17+17 *34* |  |

SINGAPORE BIBLE COLLEGE

NT SURVEY COURSE EVALUATION

(for your students to complete)

NAME OF COURSE: …New Testament Survey… CLASS SIZE: ………

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 methods of assessment were appropriate. |  |  |  |  |  |
| 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 |  |  |  |  |  |

**GENERAL COMMENTS:**

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

**2. In what ways did you consider this course to be helpful for your ministry?**

**3. In what ways did you think this course could be improved for future students?**

**4. Further comments:**

**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 or images incorrectly

Text **fits** onto each page without crossing edge of slide

Text **did not need to be enlarged** to be at least 20 point

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 incorrectly

Images **fit** onto each page without crossing edge of slide

Embedded text in **English covered** with translation

***Misc***

**Animations** don’t need to be repaired

**Slide order** remains the same as the English version

**Done right the first time** (no email trail with me!)

**File name** remains same with dash & language at end

**Easy transfer** by CDor Memory Key or Email

**Sent as intact file** (don’t break a file into separate ones)

***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:**

**Research Paper Grade Sheet**

Student Topic Paper Grade 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,* 6th ed. (Chicago: Univ. of Chicago Press, 1996). See also the Research Paper Checklist on the next two pages.

1 2 3 4 5

Poor Minimal Average Good Excellent

***Introduction***

**Purpose** (the paper addresses what issue?)

**Scope** of the issue defined/narrowed down

**Procedure** for addressing the issue introduced

***Body***

**Wide research** (other views, good sources)

**Individual work** (no more than 20% quotations)

**Key passages** addressed adequately

**Development** (proves points, not just lists verses)

**Interpretation** of passages accurate (exegesis)

***Conclusion***

**Solution** given to issue raised in introduction

**Main points** reviewed and/or restated

**Length** (1/2 to 1 page, w/o unnecessary info.)

***Miscellaneous***

(These can be addressed anywhere in the paper)

**Application** (shows why the topic is important)

**Depth** (leaves any questions unanswered?)

**Overall** content

***Form***

**Format** (typed, title page, length, pages numbered)

**Spelling** and typographical errors, punctuation

**Grammar** (agreement of subject/verb and tenses)

**Footnoting** (better than endnoting; biblio. incl.)

**Arranged** **logically** (not a collection of thoughts)

**Sections** clearly stated without orphan headings

***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**:

**My Biographical Sketch**

****

**Rick and Susan Griffith**

**Kurt (24), Stephen (21), and John (18)**

**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 (24 yrs.), Stephen (21 yrs.), and John (18 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 NT Department Coordinator 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. Now he teaches mostly Bible Exposition classes, including Homiletics, OT and NT Backgrounds & Survey, Pentateuch, Gospels, Eschatology (theology of the future), Ecclesiology (theology of the church), and Pneumatology (theology of the Holy Spirit). He has also written the Advanced Studies in the New Testament course available for free 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! A survey of one of his courses revealed that 17 of the 20 students were 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. The Griffiths are missionaries with WorldVenture (formerly CBInternational) and Rick serves as the Singapore field leader.

Dr Griffith also enjoys several other partnerships. He also serves as Singapore Director for BEE (Biblical Education by Extension); Asia Director & Translation Coordinator for "The Bible... Basically International" Seminars; Web Author & Editor, Internet Biblical Seminary; and itinerate professor at Lanka Bible College (Sri Lanka), Myanmar Evangelical Graduate School of Theology, Union Bible Training Center (Mongolia), Jordan Evangelical Theological Seminary, and BEE 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 Sunday afternoons at the Metropolitan YMCA at 60 Stevens Road from 4:00-5:30 PM. See cicfamily.com for details. Join us!

In 2009 Dr. Griffith developed a new website at [www.biblestudydownloads.com](http://www.biblestudydownloads.com) where all ten of his courses are available for free download. This includes 5000 pages of his course notes in Word and pdf formats, more than 300 PowerPoint presentations in English, and hundreds of translations of these by his students into 29 languages. Current languages include Bangla, Burmese, Chin, Chinese, Dutch, French, Hindi, Indonesian, Japanese, Khmer, Kiswahili, Korean, Lotha, Malay, Malayalam, Mao, Mizo, Mongolian, Nepalese, Paite, Russian, Tagalog, Tamil, Tangkhul, Tenyidie, Thai, 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 what Christ taught is a key part of 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 in his day of prosperity that there existed a “famine for hearing the words of the Lord” (Amos 8:11)
* Pastors are doing too many things
* Preachers give empty and simplistic sermons
* Attempting to be “relevant,” pastors preach what people want to hear—not what they need

**Background Information**

**Kingdom & Covenants Timeline**

Stages of God’s Plan in History

**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 | • prophetically (Dan. 9:27) |
| • linguistically | • emotionally |
| • religiously | • 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

Every Geographical Location in Acts/Epistles

Authors of the New Testament

Palestine under Herod the Great

*Bible Visual Resource Book,* 197 **Chronology of the Herodian Dynasty**

**(37 B.C.-AD 70)**

John Grassmick, Dallas Seminary

Maier’s chart not in notes

**Geography of the House of Herod**

*Bible Visual Resource Book,* 181

**Genealogical Chart of the Herodian Dynasty**

H. Wayne House

Herod’s Temple and Jewish Sects

*Bible Visual Resource Book,* 185

**Roman and Jewish Leaders**

**New Testament Overview**

Introduction to the New Testament;

The New Testament Bookshelf

*Bible Visual Resource Book,* 169**New Testament Books Classified Doctrinally**

|  |  |  |
| --- | --- | --- |
| ***Book*** | ***Doctrinal Classification*** | ***Theme*** |
| 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 The |
| 2 Timothy | Ecclesiology | Sound doctrine against opposition Pastoral |
| Titus | Ecclesiology | Sound conduct against opposition Epistles |
| 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 early 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 |

**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**

*What the book says Why it says it Main (Big) Idea*

*(Theme) (Reason) (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 lead 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.

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**

cf. Esch, 214

The following chart shows that many New Testament writings came in response to false teaching or persecution. Notice also how often teaching on persecution of the recipients was accompanied by teaching on eschatological hope in light 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

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 2:1-3 1:7 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; 4–22

\_\_\_\_\_\_ \_\_\_\_\_\_ \_\_\_\_\_\_

19 14 17

New Testament Summary Chart **Each NT Book in Three Words**

Terry Hall, *Bible Panorama,* 158

**The Topical New Testament**

Terry Hall, *Bible Panorama,* 178

**Themes of New Testament Books**

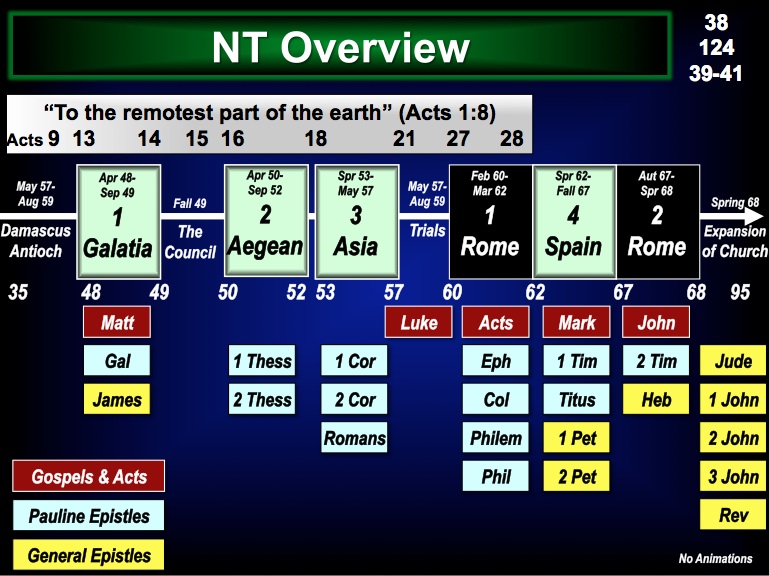
Terry Hall, *Bible Panorama,* 153

The New Testament Canon During the First Four Centuries

H. Wayne House

**New Testament Chronology**

NT Chronology



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

**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]](#footnote-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]](#footnote-2) & Arabia |  | 9:19b-25; Gal. 1:17 |
|  | summer 37 | Jerusalem visit #1[[3]](#footnote-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]](#footnote-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]](#footnote-5) |
|  | spring 44 |  | Peter escapes prison | 12:3-19a |
|  | late 44? |  | God kills Agrippa I | 12:19b-24 |
|  | fall 47[[6]](#footnote-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 |
|  | fall 49 | Antioch: rebukes Peter | Still “anti-Gentile” | Gal. 2:11-16 |
| Galatians | 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 |

**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 68 |  | 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 |  |
| 6 | summer-fall 66 | Crete then Asia Minor | Titus left at Crete | Tit. 1:5 |
| Titus 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; Jos.*War* 6.10.1) | 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**

Other New Testament Chronologies (2 of 5)

Other New Testament Chronologies (3 of 5)

Other New Testament Chronologies (4 of 5)

Other New Testament Chronologies (5 of 5)

**The Date of Christ’s Death**

*See separate file under NTS Handouts!!!*

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.[[7]](#footnote-7) 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.

# Contrasts Between the Main Dates Proposed

|  |  |  |
| --- | --- | --- |
| ***Issues*** | ***AD 30*** | ***AD 33*** |
| *Beginning of John’s Ministry in Tiberius’ 15th* year *(Luke 3:1-2)* | 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). |
| *Passover (Nisan 14) on a Friday (John 19:28)* | 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.[[8]](#footnote-8) |
| *46-year temple construction (John 2:20)* | The “temple” began to be constructed by Herod in 19 BC and continued to AD 27. | Jews referred to the sacred building (nao,j John 2:20)—not the whole temple area with their courts (i`ero,n John 5:14; 7:14, etc.). The building took 1.5 years to build, being completed in 18/17 BC.[[9]](#footnote-9) Thus the building *had stood* 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). |
| *About 30-years old at start of His ministry (Luke 3:21-23)* | 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. |
|  |  |  |
| *Proponents* | Elwell & Yarbrough[[10]](#footnote-10) | Hoehner[[11]](#footnote-11) |

# Conclusion

Issues 2, 3, & 4 above are 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 the AD 33 date has the most merit. This would argue that Jesus was crucified on Friday, 3 April, AD 33.

**New Testament**

**Book Studies****;**

Paul’s First Missionary JourneyPaul’s Second Missionary JourneyPaul’s Third Missionary JourneyPaul’s Trials & ImprisonmentsPaul’s Fourth Missionary Journey

*Bible Visual Resource Book*, 259 adapted

Walk Thru the Pauline Epistles

Walk Thru the General Epistles

NT Epistle Contrasts (NTS, 253g)

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Pauline** | | | **General** |
| *Named after* | | Recipients | Author (except Hebrews) | |
| *Authors* | | 1 (Paul) | 5 (unknown, James, Peter, John, Jude) | |
| *Date* | | Earlier | Later (except James) | |
| *Chronology* | | Missionary journeys & Acts (except Pastorals) | After missionary journeys & Acts (except James) | |
| *Number* | | 13 | 9 | |
| *Number of Letters in Theological Categories*  *(cf. p. 24)* | | Soteriology (2)  Ecclesiology (5)  Eschatology (2)  Christology (4) | Soteriology (2)  Ecclesiology (0)  Eschatology (4)  Christology (1)  Missiology (2) | |

**Time Line of Paul’s Life**

*Bible Visual Resource Book,* 22

**Romans**

**See separate file for Romans in NTS handouts folder**

Rome in the Time of Paul

*Bible Visual Resource Book,* 231

**Circular View of Romans**

Terry Hall, *Bible Panorama,* 162

**The Three Tenses of Salvation**

**The Flow of the Book of Romans**

***Seeing the Book Through the Lens of a Sovereignty Theme***

John D. Grassmick, Dallas Seminary, 1985

**Outlines of Romans**

**Romans Crossword Puzzle**

**See separate file for Romans in NTS handouts folder**

**What About the Unreached (Rom. 1:18-20)?**

**See separate file for Romans in NTS handouts folder**

Unreached 2 of 2

**See separate file for Romans in NTS handouts folder**

Salvation by Works

**See separate file for Romans in NTS handouts folder**

**Theological Words in Romans**

**See separate file for Romans in NTS handouts folder**

**The Roman Road**

**See separate file for Romans in NTS handouts folder**

**Whose Children (Rom. 5)?**

**See separate file for Romans in NTS handouts folder**

**Justification, Sanctification, and Death to Sin (Rom. 6)**

**See separate file for Romans in NTS handouts folder**

**Should Christians Follow the Ten Commandments (Rom. 7)?**

Adapted from my 1990 dissertation, “The Eschatological Significance of the Sabbath,” Dallas Seminary, 148-53

**See separate file for Romans in NTS handouts folder 1 of 2**

Should Christians Follow the Ten Commandments (Rom. 7)?

2 of 2

Adapted from my 1990 dissertation, “The Eschatological Significance of the Sabbath,” Dallas Seminary, 148-53

**See separate file for Romans in NTS handouts folder**

**The Indwelling & Sealing of the Spirit (Rom. 8)**

**See separate file for Romans in NTS handouts folder**

**III. The Sealing of the Spirit** (cf. Eldon Woodcock, “The Seal of the Holy Spirit” *Bibliotheca Sacra* 155 [April-June 1998]: 139-63)

**See separate file for Romans in NTS handouts folder**

**Romans 8:28-30**

John D. Grassmick, Romans 206, Dallas Seminary, 1985

**Gentile Engrafting (Rom. 11)**

Adapted from Romans 11 notes of John D. Grassmick, Romans 206, Dallas Seminary, 1985, p. 48

**See separate file for Romans in NTS handouts folder**

**Israel & the Church (Rom. 9–11)**

DISContinuity

**See separate file for Romans in NTS handouts folder**

Continuity

**See separate file for Romans in NTS handouts folder**

**More Contrasts Between Israel and the Church**

See Paul Enns, *Moody Handbook of Theology,* 389-90, 522; Charles Ryrie, *Basic Theology*, 399

**See separate file for Romans in NTS handouts folder**

**Responses to Dispensational Problem Passages**

**See separate file for Romans in NTS handouts folder**

**Responses to the Romans 9–11 “New Israel” View**

**See separate file for Romans in NTS handouts folder**

**Views on *All Israel Will Be Saved* (Rom. 11:26)**

**See separate file for Romans in NTS handouts folder**

**How to Discern a Gray Area**

**See separate file for Romans in NTS handouts folder**

**How to Handle Gray Areas in Yourself**

**How to Handle Gray Areas in the Church**

**Examples of Potential Gray Areas (Rom. 14–15)**

**See separate file for Romans in NTS handouts folder**

|  |
| --- |
| Working on Sunday  Worship in a different language |

**1 Corinthians**

**See separate file for 1 Corinthians in NTS handouts folder but supplements are on a separate file from the outline copied from 2003 notes**

**Corinth First Church**

**Corinth in the Time of Paul**

*Bible Visual Resource Book,* 235

**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**

1 Corinthians 13 (2 of 2)

Temporary Foundational Gift

Prophecy

4. Any Christian involved in “telling something that God has spontaneously brought to mind” (Wayne A. Grudem, “Why Christians Can Still Prophesy: 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.

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.

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 that the Lord has impressed in his/her mind, prophecy can be exercised by any believer.

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 Prophesy: Scripture Encourages Us to Seek this Gift yet Today,” *Christianity Today* [September 16, 1988]: 34). The following cites more biblical contrasts:

Temporary Sign Gift

Speaking in Tongues

**Tongus (2 of 2)**

**Questions on Tongues Speaking**

***1. Why can’t tongues be a special prayer language for private use?***

***2. Why isn’t speaking in tongues proof that one has been baptised with the Spirit?***

Tongues versus Prophecy

**A Self-Test on Love**

**What’s Woman to Do?**

This study is in the NTS folder under transparencies

**The Role of Women in the Church**

See the separate study in the 1 Corinthians supplements in the NT Survey handouts folder

See the separate study in the 1 Corinthians supplements in the NT Survey handouts folder

See the separate study in the 1 Corinthians supplements in the NT Survey handouts folder

See the separate study in the 1 Corinthians supplements in the NT Survey handouts folder

**Dallas Seminary on Women in the Church**

1 of 4

Dallas Seminary on Women in the Church (2 of 4)

Dallas Seminary on Women in the Church (3 of 4)

Dallas Seminary on Women in the Church (4 of 4)

**Interpretive Issues on Spirit Baptism**

**III. The Significance of the Issue (Is section D at the bottom too weak?)**

**Summary of Interpretations on Spirit Baptism**

**The Baptism and Filling with the Spirit**

***Agent:*** by

**Body?**

**Spirit**

**Christ**

**?**

**Spirit**

***Goal:*** so as to become

“with one Spirit”

**Body**

**Spirit**

**Christ?**

**?**

“by one Spirit”

**Body**

**?**

**Spirit**

**?**

“in one Spirit”

**?**

**Christ?**

**one body**

***Instrument:*** with

***Sphere:*** into

***Translation:***

“with the Spirit”

“with the Spirit”

Walking by the Spirit

* Typically the phrase “walking in the Spirit” is used regarding this ministry of the Spirit, but this phrase designates the *sphere* (which actually is the body of Christ). A better term is “walking by the Spirit” which more accurately shows *dependence* as the phrase is a dative of means (Ryrie, *The Holy Spirit,* 1st ed., 100).

**Tongues in Acts and 1 Corinthians**

**Eternal Security in Corinth**

**Should Leaders Defend Themselves?**

**Marital Separation (1 Cor. 7:5)**

**Self-Evaluating Sanctification**

**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 Confi-  dence  6:11– 7:16 | Examples  8:1-9 | | Purpose  8:10-15 | Arrange-  ments  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 Pro.j Korinqi,ouj b , (*Second to the Corinthians*). The b 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 Cor. 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**

10 Defensive Traits

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. (2 Cor 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. (2 Cor 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 that 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 (1 of 2)

Paul on Stress (2 of 2)

**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 | 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 | 1. Ignores OT data by equating Israel & the Church  2. NC introduced≠fulfilled to Israel  3. Present need to know YHWH (still need the Great Commission)  4. AD 70 Jerusalem vs. Jer. 31:40 |
| Israel Alone | No Church Participation | Misc/Classical Dispensational:  –Darby  – Thompson  –von Rad | 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) | 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 the Church | Misc/Present Dispensational:  –Keil  –Lemke  –Bright  –Scofield  –Walvoord (DTS)  –Ryrie (DTS)  –Archer (TEDS)  –Kaiser (TEDS) | Support:  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 |

**Signs of the Covenants**

God has made several covenants with man throughout the ages. With several of them he has attached a sign or memorial as reminders of his and/or our responsibilities to keep these covenants.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| *Covenant* | *Definition* | *Promise* | *Fulfillment* | *Sign* |
| **Noahic** | **Unconditional promise not to flood the earth again** | **Gen. 9:12-17** | **No more sea**  **(Rev. 21:1)** | **Rainbow**  **(Gen. 9:12-17)** |
| **Abrahamic** | **Promise to provide Israel a land, rule, and spiritual blessing** | **Gen. 12:1-3; 15:13-18** | **Continues at present (Gal. 3:17) but Israel still has a future (see Rom. 11:25-27)** | **Circumcision**  **(Gen. 17:11)** |
| **Mosaic** | **Conditional stipulations for blessing on Israel** | **Exod. 19–31; Deut. 28** | **Death of Christ (Rom. 7:4-6)** | **Sabbath**  **(Exod. 31:13)** |
| **Palestinian** | **Promise of physical land from the Wadi of Egypt to the River Euphrates** | **Deut. 30:1-10** | **Land blessed (Amos 9:13-15)** | **No sign**  **(that I know of)** |
| **Davidic** | **Promise of eternal,**  **political rule of a descendant of David** | **2 Sam. 7:12-17** | **Rule renewed (Amos 9:11-12)** | **Christ seated at the Father’s right hand**  **(Acts 2:34-36)** |
| **New** | **Promise of spiritual indwelling of the Spirit (“law written on hearts”), forgiveness, and total evangelization of Israel** | **Jer. 31:31-34** | **Paul & the Apostles (2 Cor. 3–4)**  **All Israel saved (Rom. 11:26-27)** | **Cup of the Lord’s Supper (Luke 22:20; 1 Cor. 11:25)** |

**Galatians**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Justification by Faith Freedom from the Law? Christian Liberty?** | | | | | | |
| **Judaizer Attack #1**  **“Paul teaches this doctrine by his own authority!”** | | **Judaizer Attack #2**  **“This is a new teaching contrary to the OT!”** | | **Judaizer Attack #3**  **“Teaching faith alone will encourage a sinful lifestyle!”** | | |
| **Paul’s Defense:**  **“God called me and the 12 apostles affirmed this”** | | **Paul’s Defense:**  **“Salvation has always been by faith–even in the OT”** | | **Paul’s Defense:**  **“No, justification by faith naturally leads to godly living”** | | |
| **Biographical** | | **Theological** | | **Practical** | | |
| **Chapters 1–2** | | **Chapters 3–4** | | **Chapters 5–6** | | |
| **Upholds**  **Apostleship** | | **Upholds**  **Justification by Faith** | | **Upholds**  **Responsibilities** | | |
| **Rebuke** | **Relationships** | **Affirmed** | **Illustrated** | **Balance** | **Service** | **Warnings** |
| **1:1-9** | **1:10–2:21** | **3** | **4** | **5** | **6:1-10** | **6:11-18** |
| **Antioch of Syria** | | | | | | |
| **Fall AD 49 (after first missionary journey)** | | | | | | |

**Key Word: Justification**

**Key Verse: “[We Jews] know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified” (Galatians 2:16).**

**Summary: The reason we cannot be saved by obeying the Law is because Paul’s call, theology and practice all uphold *justification by faith*.**

**Application:**

**Do you add *any* other requirements for salvation except faith in Christ—baptism, tongues, good works or any other good deed?**

**The logical result of justification by faith is godliness.**

**Galatians**

**Introduction**

**I. Title** The Greek title for the letter (Pro.j Gala,taj *To the Galatians*) follows the standard form of naming Paul's writings after their recipients.

**II. Authorship**

A. External Evidence: The traditional view is that the Apostle Paul wrote Galatians.

1. This finds early support by Polycarp (3:3; 5:1; cf. Kümmel, 198). Marcion also placed the epistle at the top of his list of genuine Pauline epistles (Harrison, 255).

2. Paul as author of Galatians has been mostly uncontested even among the 19th century German critics in the Tübingen school. The few that do oppose Pauline authorship include Bauer, R. Streck (the Swiss scholar), and the nineteenth century radical Dutch critics (Kümmel, 198).

B. Internal Evidence: The Book of Galatians explicitly mentions Paul as its author (1:1; 5:2). In fact, Paul probably departed from his usual practice of dictating his letters to a secretary by actually penning the epistle himself (6:11; cf. “Characteristics” section below). Most of chapters 1 and 2 are autobiographical (e.g., 1:11f.) and several Pauline themes are evident (e.g., grace, law).

C. Conclusion: Both external and internal evidence point to Paul's authorship (Harrison, 255; Guthrie, 468; Kümmel, 198). Galatians has always been the least challenged of Paul's epistles (Guthrie, 468). There exists not even scant evidence to disprove the genuineness of the Epistle. The Epistle to the Galatians is generally the standard by which other Pauline writings are tested (Bruce, 2).

**III. Circumstances**

A. Date: The issue of date closely relates to the destination of the letter (Bruce, 43-56). The two theories of destination are the North Galatian Theory (adopting the later date) and the South Galatian Theory (generally suggesting an earlier date):

1. External evidence from Marcion suggests that Paul wrote from Ephesus shortly before writing 1 Corinthians (approx. AD 55), thus supporting the later date. However, Marcion's reliability and sources are questionable as he believed only in Luke’s gospel and Paul’s letters (Kümmel, 197).

2. Internal evidence shows that the Galatians deserted Paul's teaching just after his first visit (1:6f.), lending more credence to the South Galatian Theory. If the second visit of 4:13 is the one in Acts 16:6, then the epistle is post-Jerusalem Council (AD 53-56; Harrison, 260; Kümmel, 197-198; Betz, 9-12). However, if this later date is true, one would think that Paul would have mentioned the decree of the Jerusalem Council in the letter since both the Council and the epistle address the same theme (requirements of the law for Gentile believers). On the other hand, if the second visit (4:13) refers to revisiting Acts 14:21 churches then the letter could be pre-Jerusalem Council (AD 48-49), though it would not need to demand the early date (Guthrie, 458).

3. Conclusion: Arguments for both dates are inconclusive, but the best evidence supports the South Galatian Theory (see below) and the earlier date of about fall AD 49.

B. Origin: The origin of the book of Galatians is not specifically stated and depends upon the identity of the recipients as to whether they lived in North or South Galatia:

1. The Northern Theory says Paul wrote to North Galatia from Ephesus, Corinth, Macedonia, or Rome (Betz, 12).

2. The Southern Theory says that Paul wrote to South Galatia from Antioch or somewhere en route from Antioch to Jerusalem for the Jerusalem Council (Harrison, 260).

C. Recipients: The epistle addressed “the churches of Galatia” (1:2). This is the only Pauline letter to a group of churches. Evidently Paul did not have enough time to write each church individually, so a circular letter was sent (Hiebert, 2:71). The greatly debated question is, “Where were these churches?” The two theories of destination hinge largely upon the interpretations of two verses in Acts (16:6; 18:23) that refer to this Galatian region (Bruce, 3-18; Guthrie, 450-457; Harrison, 257-259; Kümmel, 191-193). Both theories agree that the recipients were Gentiles (4:8; 5:2f.; 6:12f.), but the question is, *“Which* Gentiles?” See notes, 174a (chart) and 138-40, 280a (maps).

1. The Traditional View (North Galatian Theory): Galatians was written to Gallic believers in the territory of Galatia (ethnic Galatia, including the cities of Ancyra, Pessinus, and Tavium) of whom Paul had won to Christ on his second missionary journey (Acts 16:6; p. 139). Advocates include Lightfoot, Betz, Kümmel, and Harrison.

a. External evidence (from Acts and history)

1) The Gauls overtook North Galatia from the Phrygians in the 3rd century BC then named the region after themselves (Bruce, 3-8; Guthrie, 450; Kümmel, 191).

2) The characteristics of fickleness, strife, anger, and impulsiveness that Paul denounced in his readers closely parallel Gallic lifestyles (Bruce, 4).

3) Luke describes the South Galatian towns in the province of Galatia in geographical, not provincial terms (Betz, 11).

4) The northern view was the unanimous view of the church fathers (Hiebert, 2:77).

b. Internal evidence

1) Interpreting the visit of Galatians 2:1-10 as the Jerusalem Council visit allows for only the northern view (explained in the Characteristics section).

2) The chronology of Paul's life in the southern view places his conversion at AD 23-30 (Harrison, 262; Hiebert, 2:84), which is too early.

2. Alternative to the Traditional View (South Galatian Theory): Paul wrote to the Greek believers in the Roman province of Galatia (political Galatia, including the cities of Pisidian Antioch, Iconium, Lystra, and Derbe), whom Paul had won to Christ on his first missionary journey (Acts 13–14; p. 138). Advocates include Ramsay, Bruce, Hiebert, and Guthrie (Griffith too).

a. External evidence (from Acts; Guthrie, 452-57)

1) Phrygia and Galatia in Acts 16:6; 18:23 are designated a “region” (singular), not “regions” (plural), so this region can refer to both the districts in the province of Asia (southern part) and the part of Phrygia in the adjoining province of Asia.

2) Assuming the Northern Theory, it would be strange for Luke to say so little about this area in which such a major controversy arose.

3) Paul generally referred to groups of churches by their Roman province (e.g., Macedonia, Achaia, Asia, and Judea). Luke’s usage of the term should not be imposed upon Paul.

4) “Galatia” was the best term to describe the various ethnic groups in the south.

b. Internal evidence

1) Since Paul visited the Galatian churches during his recovery from a bodily illness (4:13) it is unlikely that he traversed the difficult journey off the road to the central plateau on which Northern Galatia was located.

2) The mention of Barnabas (2:1, 9, 13) is more natural if the readers knew him. Barnabas accompanied Paul only in South Galatia.

3) No mention is made to the verdict of the Jerusalem Council (cf. Acts 15) which would have already occurred, assuming the Northern Theory.

4) The letter was written in Greek, a language understood by only the northern people of Ancyra and Pessinus at best (Bruce, 9).

5) Peter hardly would have acted as he did (2:11f.) right after the Jerusalem Council.

Conclusion: External evidence is divided. The Northern Theory was virtually unchallenged until the last two centuries, but the evidence from Acts seems to best support the Southern Theory. The Patristic bias for the Northern Theory may be explained by second century evidence that the term “Galatia” had ceased to be used in reference to the southern area; therefore, the Fathers interpreted the term in light of their own day (Hiebert, 2:77).

However, the internal evidence favors the southern view. While the southern view has chronological difficulties, the northern view has the problem of attributing the “again” of Galatians 2:1 to a third (not second) visit. Therefore, the weight of the evidence supports the Southern Galatian Theory.

D. Occasion: The Galatians accepted the gospel eagerly at first (3:1-5; 4:13-14) but this ended (4:15) due to opposition from Jewish false teachers (Judaizers) who had spread their teaching in the churches after Paul established them (1:7b; 4:13-14; 5:7). They proclaimed “another gospel” (1:6-9) associated with the Jewish Torah and circumcision (2:15-21; 3:2-5; 4:21; 5:2-12; 6:12-17). Paul had confronted these Judaizers already in Jerusalem (2:4-5) but this letter was written before the Jerusalem leaders officially disapproved of them at the Jerusalem Council (Acts 15:19-21, 24). Since no official word had yet come from Jerusalem, Paul wrote the churches immediately to combat this false teaching by defending his apostleship (Gal 1–2) and the true gospel of justification by faith alone (Gal 3–4), which produces a unique lifestyle based upon freedom in Christ (Gal 5–6).

**IV. Characteristics**

A. Literary Characteristics:

1. Structure: Its threefold structure is explained in the occasion section above. This is different from the twofold structure characteristic of other Pauline writings: Romans (1–11, 12–16), Ephesians (1–3, 4–6), Colossians (1–2, 3–4), etc.

2. Mood: Even the first verse shows a severe tone as it lacks the customary salutation. The letter lacks a thanksgiving for the readers or words of praise for them (e.g., they are never referred to as “saints”). However, some touch of affection does appear (4:12-15, 19-20).

3. Unity: Paul vindicates his authority repeatedly (1:1, 11-16; 6:11-16) and defends justification by faith (1:6-10; 2:4, 14; 3:1–5:12), so the unity of the letter has gone virtually unchallenged. It is the most accepted epistle of Pauline authorship.

B. The Jerusalem visit (2:1-10) has been seen as either Paul's famine trip to aid the depressed church (cf. Acts 11:27-30) or Paul's attendance at the Jerusalem Council (cf. Acts 15:1-29).

1. Advocates of the Jerusalem Council view (Lightfoot, Hendriksen, Hiebert) argue:

a. The apostles (2:9) and Titus (2:1-3) are not mentioned in the famine visit.

b. Although the apostles acknowledged Paul and Barnabas' Gentile ministry, this is unlikely before their first missionary journey (i.e., before Acts 13).

c. It is difficult to see why the Jerusalem Council would need to be called (Acts 15) if the issue of Gentile salvation had already been settled (Acts 11).

d. Perhaps the best Council view evidence is the problematic chronology of the southern view that places Paul's conversion between AD 23-30 (1:18; 2:1; Harrison, 262; Hiebert, 2:84).

2. Advocates of the Famine view (Bruce, Tenney, Duncan) affirm this evidence:

a. The visit to Jerusalem “again” (2:1), taken in its most natural sense, refers to Paul's actual second visit following his conversion (Acts 11).

b. Galatians 2:1-10 is a private discussion, not the Jerusalem Council assembly of Acts 15.

c. The decrees of the Council are totally missing in Galatians 2.

d. Peter and Paul's dispute over eating with Gentiles (2:11-21) makes better sense pre-Jerusalem Council.

3. Conclusion: The southern view has chronological difficulties and the northern view forces the second visit to Jerusalem (“again” in 2:1) to mean a third visit. Both views have problems, but better evidence for the Southern Galatian Theory favors the famine view.

C. Paul declares at the end of the epistle, “See with what large letters I am writing (e[graya, aorist) to you with my own hand” (6:11). Two views of the aorist prevail:

1. The traditional view sees Paul using an epistolary aorist (“I am writing”) where he signs after his normal custom of dictating the bulk of his letter to a scribe (cf. Rom. 16:22; 1 Cor. 16:21).

2. However, Paul never uses the aorist when writing only a few concluding words, so it seems more logical that he uses the normal use of the aorist (“I wrote”). This means Paul painstakingly wrote the entire letter himself, possibly with large letters due to an eye malady (4:25; Hiebert, 2:89-90).

D. Galatians is the only Pauline letter written to a group of churches.

E. This is the first letter of Paul that has been included in the New Testament.

**Argument**

Galatians is often called “the Magna Carta of Christian Liberty” since it emphasizes the believer's freedom in Christ. However, it is evident that Paul's purpose was threefold: to defend his apostleship against the Judaizers (Gal 1–2), to defend the essence of the gospel based in justification by faith alone (Gal 3–4), and to give practical exhortations in light of the believer's freedom in Christ (Gal 5–6).

Therefore, Paul's purpose in writing is to convince the Galatians that since they were saved by grace they are free from the Law. As a result, Judaizers who sought to impose upon them a legalistic system based upon the Law should not lead them away from their moorings in Christ.

**Synthesis**

**Justification by faith**

**1–2 Biographical: Defends apostleship**

1:1-9 Rebuke

1:10–2:21 Relationship to other apostles

1:10-24 Independence

2:1-10 Interdependence

2:11-21 Indictment

**3–4 Theological: Defends justification by faith**

3 Affirmed

3:1-5 Galatian's experience

3:6-14 Abraham's experience

3:15-29 Law/Promise vs. faith

4 Illustrated

4:1-11 Domestic: son vs. servant

4:12-20 Historical: personal plea

4:21-31 Biblical: Isaac (Abrahamic) vs. Ishmael (Mosaic)

**5–6 Practical: Defends responsibilities**

5 Balance

5:1-15 No to legalism/license

5:16-26 Yes to Spirit

6:1-10 Service

6:11-18 Warnings

6:11-13 Against legalists

6:14-17 Against despising him

6:18 Benediction

**Outline**

**Summary Statement for the Book**

**The reason we cannot be saved by obeying the Law is because Paul’s call, theology and practice all uphold *justification by faith*.**

**I. Biographical: Paul defends his apostolic call to counter Judaizer teaching that Paul invented justification by faith (Gal 1–2).**

A. Paul omits the usual thanksgiving and rebukes the Galatians for replacing the gospel with Judaizer legalism to show his displeasure (1:1-9).

B. Paul defends his apostleship against the Judaizers to show that he did not make up justification by faith by his own authority (1:10–2:21).

1. His independence of other apostles is evident by receiving revelation directly from Christ and by not meeting them for three years (1:10-24).

2. His interdependence with other apostles was seen at the famine visit when apostles at Jerusalem approved his justification by faith teaching (2:1-10).

1. He indicted Peter, the chief apostle who contradicted justification by faith when he publicly acted against justification by faith (2:11-21).

**II. Theological: Paul illustrates salvation by faith and not by the Law to counter the Judaizer accusation that justification by faith was a new teaching (Gal 3–4).**

A. Paul affirms justification by faith by comparing the inferior Law with the superior Holy Spirit and Promise (Gal 3).

1. Since the Galatians received the Holy Spirit by faith, not the Law, their sanctification must be by the same means, revealing that thier own experience affirms salvation by faith (3:1-5).

1. The Galatians received salvation by receiving the Holy Spirit by faith, not the Law, so their sanctification must also be by faith (3:1-5).

2. Abraham was justified by faith, not by Law, so this doctrine has solid scriptural foundation and is not a new teaching (3:6-14).

3. Salvation was by faith for 430 years between Jacob and the Law, so the Law led man to faith by revealing sin (3:15-29).

B. Paul illustrates justification by faith in domestic, historical, and biblical life to convince the Galatians to abandon legalism (Gal 4).

1. A son’s privileges over a slave’s pictures a believer's spiritual religion over the Law to help the readers abandon legalism (4:1-11).

2. Their former commitment to Paul when he was with them should encourage them to show the same zeal for the truth now (4:12-20).

3. God blessing Isaac (=Abrahamic Covenant) instead of Ishmael (=Mosaic Covenant) shows the folly of Galatians following the Law (4:21-31; cf. p. 174a).

**III. Practical: Paul applies salvation by faith in Spirit-led living by exhorting balance and others-orientation (Gal 5–6).**

A. Balance between legalism and license comes the Spirit—not the sinful nature (Gal 5).

1. Believers should not live in the extremes of legalism and license in light of their freedom from the Law (5:1-15).

a. A Christian is free from the Law so should never again be entrapped in legalism (5:1-12).

b. A Christian is free from the Law so should use this freedom to love instead of selfish pursuits (5:13-15).

2. Believers should live under direction from the Spirit rather than from the sinful nature (5:16-26).

B. Serve sinning Christians, burdened believers, teachers, and everyone since freedom from the Law leads to caring for others (6:1-10).

C. A final warning contrasts the impure Judaizer motives with his own pure motives to convince them to apply what he has written (6:11-18).

**Contrasting Galatians and Romans**

Galatians and Romans have common themes such as justification by faith (Gal. 2:16; 3:14; Rom. 1:17; 3:21-22), freedom from the Law (Gal. 3:10-13, 23-25; 5:1; Rom. 7:1, 6; 8:2-4), and how the Law reveals sin (Gal. 3:22; Rom. 3:20; 5:20; 7:7). Yet these books remain unique in several ways:

|  |  |  |
| --- | --- | --- |
|  | **Galatians** | **Romans** |
| ***Influence of Cities*** | Minor | Major |
| Number of Churches | Several Cities  (Lystra, Derbe, etc.) | Single City  (Rome) |
| ***Church Founded*** | AD 48-49  (on first missionary journey) | AD 33-56  (no one knows exactly when) |
| ***Founder*** | Paul | Pentecost converts? or  Paul’s disciples? |
| ***Written*** | AD 49  from Antioch | AD 56-57  from Corinth |
| ***View of Paul*** | Doubted  (but most knew him!) | Credible  (but most didn’t know him!) |
| ***Paul’s Opponents*** | Judaizers | None |
| ***Jew-Gentile Relations*** | Serious rift | Mild criticism of each other |
| ***Readers*** | Mostly Gentiles | Jew-Gentile mix |
| ***Theological Errors*** | Serious: Salvation | Minor: Christian liberty |
| ***Theme (Key Word)*** | Justification (2:16) | Righteousness (1:17) |
| ***Vocabulary & Tone*** | Simple yet Severe | Technical and Structured |
| ***Form*** | Modified Defense  (e.g., no thanksgiving) | Traditional Presentation  (e.g., names, greetings…) |
| ***OT Quotes*** | Few  (only 12, or 2 per chapter) | Nearly as many as the rest of Paul’s epistles (63 total!) |
| ***Doctrinal Focus*** | Narrow: Justification | Broad: Many topics\* |

\* Natural revelation (1:19-20), universality of sin (3:9-20), justification (3:21-24), propitiation (3:25), faith (4:1-25), Israel (chaps. 9–11), gifts (12:3-8), government (13:1-7), Christian liberty (14:1–15:13)

**Who Are the Judaizers Today?**

Scholars generally agree that the teachers who came to Galatia after Paul left taught that faith alone does not save. These teachers insisted on a “faith plus works” formula by adding works of the law as a requisite for genuine conversion—especially the rite of circumcision (5:6). Paul actually never gives them a name. However, since these teachers sought to get the believers to return to the Jewish law, the term “Judaizers” has been coined for them.

But were these Judaizers at Galatia Jewish *believers* or *unbelievers*? The consensus among commentators is that they were genuine believers who were simply confused in this area of doctrine (cf. Ronald Y. K. Fung, *The Epistle to the Galatians,* NICNT, 7-9; Kümmel, 298-301; Lightfoot, 27, 52-53; Ridderbos, 15-16). Some factors may support them being believers:

* The apostles and elders allowed representation of the “circumcision party” at the Jerusalem Council (Acts 15:1, 24). This may argue that these teachers are the same as the Judaizers since they also argued that Gentiles should be required to keep the Law (Gal. 2:12). If so, then the mother church considered them to be Christians and we should probably do the same.
* These Jewish teachers had no doubt about Jesus being the Messiah, in contrast to the majority of Jews who would not accept Christ as Israel’s king.

However, some factors may indicate that the Judaizers were indeed unsaved:

* Paul says that the Judaizer’s was “a different gospel” (NIV) which was really not the gospel at all (1:6-7). Since there is only one true gospel, the Judaizer “gospel” would then be a false teaching that was not Christian after all.
* Paul described these men in the strongest words possible, pronouncing upon them eternal condemnation (1:8-9). Ascribing hellfire to anyone but unbelievers would seem inappropriate.
* Paul also refers to them as “false brothers” (2:4).
* The Jerusalem Council occurred shortly after Paul’s letter to the Galatians and it verified Paul’s teaching on faith alone (as opposed to the Judaizer view being considered another “evangelical option” or gray area). While Judaizers (i.e., the “circumcision party”) were allowed to attend the meeting, they were soundly defeated.
* Although the Judaizers did not reject Christ outright as Messiah as did their Jewish brethren, by adding other requisites to salvation they taught a second type of heresy that undermined the nature of the true gospel.

Given the above reasons, this study takes the view that the Judaizers were not actually Christians. Any group that adds to the simple gospel of justification by faith alone cannot be deemed “Christian.” This includes the Catholic Church (which adds works), Church of Christ (which adds baptism), and the True Jesus Church (which adds works, baptism, tongues, footwashing, etc.). This diagram depicts how Judaizers were Jews on the fringes of the church but still outside the body:

**All Humanity**

(the entire large rectangle)

**Gentiles**

(this square with unbelievers outside the circle)

**Jews**

(this square with unbelievers outside the circle)

**Church**

(Jews & Gentiles in the circle)

**Judaizers**

**Ceremonial vs. True Religion**

One basic difference between Paul’s gospel and the religion of the Judaizers is that Paul taught faith by experience whereas his opponents taught that man is made right by ceremonial religion. These are contrasted in Galatians 4 with the infant-grown son contrast. Note the distinctions between these modes of living in these diagrams from Paul A. Pomerville, *Galatians and Romans* (Brussels, Belgium: International Correspondence Institute, 1976), 95, 96, 98.

**Faith & Works in the Bible**

Here’s an Issue for your small group…

**Which is the most accurate depiction of salvation in the OT and NT?**

***Salvation by…***

Faith Alone

Faith Alone

Faith + Works

Faith Alone

Works

Faith

Faith + Works

Faith + Works

**OT**

**NT**

**Which verses in the Bible support your answer?**

Distinguishing Salvation and Sanctification

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Man’s**  **Role** | **God’s Response** | **Life of**  **Faith** | **Restored Fellowship** |
| **OT** | Faith in God’s Passover Lamb | Exodus | Wilderness Wanderings | Sacrifices (Sin, Guilt) |
| **NT** | Faith in Christ as Lamb of God | Salvation  Positional Sanctification | Growth  Progressive Sanctification | Confession (1 John 1:9) |

**Salvation in the Old Testament**

How were people saved during Old Testament times? Were only Jews saved? How? Was it through the tabernacle and temple sacrifices? Did killing these animals actually forgive sin? These questions will naturally arise in a thinking person’s mind when encountering the OT.

First, salvation has always been by faith and not by works of the Law. This is Paul’s key point in Galatians and Romans and it applies to all times. Paul gives Genesis 15:6 as support: “Abraham believed God, and it was credited to him as righteousness” (Rom. 4:3; cf. vv. 11, 16-24; Heb. 11). Salvation in all ages is based in God’s grace, not our works (Eph. 2:8-9). The ways He has shown His grace has changed over the ages, but His method of salvation by grace through faith is constant.

OT believers expressed their faith in many ways: worshipping God, offering sacrifices, or doing good deeds, but it was their *faith* that saved–not their sacrifices or worship or deeds. Their faith was placed in God’s provision of a coming Saviour (1 Pet. 1:10-12), though they did not realise that this Redeemer specifically was Jesus Christ. Further, there is no hint that their salvation could be lost.

One may ask, “But doesn’t the OT say sacrifices forgave people?” Leviticus promises Israelites that they “will be forgiven” by sin offerings and guilt offerings (4:20, 26, 31, 35; 5:10, 13, 16, 18; 6:7; 19:22; cf. Heb. 9:13). However, these refer to any *specific* sin rather than forgiveness from *all* sin for salvation; also, ritual without repentant faith was useless (Ps. 40:6-8; Isa. 1:11-20; Jer. 7:21-26).

This parallels our experience some. We are saved from the penalty of sin by faith, just like Jews (and Gentiles identifying with Israel) in the OT–but we show faith by trusting Christ as our past sacrifice rather look forward to a future sacrifice. We still sin, but 1 John 1:9 promises, “If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.” We have *positional* forgiveness for all sins (past, present, and future) and a secure relationship with God. However, confession helps us experience *practical* forgiveness and restoration of our fellowship with Him. In like manner, Job sacrificed for cleansing and restored fellowship while saved (Job 42:7-9).

But why can’t the “blood of bulls and goats…take away sins” (Heb. 10:4)? Sacrifices forgave and cleansed only from external ceremonial impurity (Heb. 9:13), but Christ *removed* all sin and cleansed *internally*. A clear treatment of OT sacrifices is John S. Feinberg, “Salvation in the Old Testament,” *Tradition and Testament,* eds. John S. and Paul D. Feinberg (Chicago: Moody, 1981), 39-77 (adapted below into chart form). Issues 1-3 are the same for OT and NT but 4-5 are different:

|  |  |  |
| --- | --- | --- |
|  | **OT Times**  **(Moses to Christ’s Death)** | **NT Times**  **(Christ’s Death to Today)** |
| ***Basis***  **of Salvation** | God’s gracious provision of the death of Christ since “it is the blood that makes atonement for one’s life” (Lev. 17:11b) | God’s gracious provision of the death of Christ (“without the shedding of blood there is no forgiveness” Heb. 9:22) |
| ***Requirement***  **of Salvation** | Faith in the provision that God has revealed–as a gift (Ps. 51:16-17) | Faith in the provision that God has revealed–as a gift (Gal. 2:16) |
| ***Ultimate Content***  **of Salvation** | Object of faith is God Himself–prophets exhorted repentance, not sacrifices (Jer. 3:12; Joel 2:12) | Object of faith is God Himself–heroes of faith are cited to exhort faith in God (Heb. 11) |
| ***Specific***  ***Revealed Content***  **of Salvation** | Cumulative content of faith involved sacrifices & promises: animals (Gen. 3:21); Abel’s sacrifice (Gen. 4:4); Abrahamic covenant (Gen. 15), etc. | New content of faith is the shed blood of Jesus Christ (1 Pet. 1:18-21) which removes sin removes sin while OT sacrifices merely covered sin |
| ***Believer’s Expression***  **of Salvation** | Obey moral law, offer animal sacrifices, obey Mosaic law (civil and ceremonial aspects) | Obey moral law, observe Lord’s Supper and baptism, etc. through the Spirit’s enabling (Rom. 8:9) |

**The Readers of Galatians**

*Summary Concerning the Location of “Galatia”*

|  |  |  |
| --- | --- | --- |
|  | **Northern Theory** | **Southern Theory** |
| *Advocates* | Lightfoot, Betz, Kümmel, Harrison,  John A.T. Robinson | Ramsey, Bruce, Hiebert, Guthrie, Grassmick, Hoehner, Tenney, Benware, Griffith |
| *Age* | Traditional View | Newer View (1800s) |
| *Location* | North Galatia (small area-Benware) | South Galatia (large area) |
| *Nature* | Territory | Roman Province |
| *Describes* | Ethnic Galatia | Political Galatia |
| *Cities* | Ancyra, Pessinus, Tavium | Pisidian Antioch, Iconium, Lystra, Derbe |
| *Established* | Second Missionary Journey  (Acts 16:6-8; AD 51-52) | First Missionary Journey  (Acts 13–14; AD 49) |
| *Barnabas* | Absent (with John Mark) | Present |
| *Gal 2 Ref.* | Jerusalem Council (Acts 15) | Famine Visit (Acts 11:27-30) |
| *Date* | AD 53-57 | AD 48-49 |
| *Writing* | Paul’s third NT letter | Paul’s first NT letter |
| *Origin* | Ephesus, Corinth, Macedonia | Antioch, en route to Jerusalem |
| *Support* | Luke Used Geographical Names  Gallic Lifestyles  Unanimous Patristic Support | Paul Used Roman Names  Paul did Plant Churches Here  Mention of Barnabas  Paul's Sickness  Absence of Jerusalem  Council Decree |
| *Problems* | Second Visit (2:1)  No Support Paul ever Visited North  No Mention of Jerusalem Council  (Acts 15) | Paul's Dates (1:18; 2:1) |

Why does it make any difference whether the book was written to the north or south? If it was to the south, this makes the readers the same people as in Acts 13–14 so that we have the scriptural background for the letter.

**Covenant Contrasts in Galatians 4:21-31**

**The Catholic View of Justification**

**The Scriptural View of Justification**

**Evangelicals and Catholics Together**

1 of 2

**Evangelicals and Catholics Together** (2 of 2)

**Fruit of the Spirit Defined**

Most of us cannot recognize what kind a tree we are looking at by seeing only its leaves and branches. But when we see fruit on it, identifying it is simple.

The same is true of Christians. The unmistakable fruit of God’s Spirit in our lives is powerful evidence that one has truly trusted Christ. Galatians 5:22-23 notes that this fruit (singular) is love, but love includes the other eight traits as well…

|  |  |  |
| --- | --- | --- |
| Inner Life | **Love** | **Unconditional and unselfish commitment to others; active service to them** |
| **Joy** | **Deep happiness stemming from a personal relationship with God, including a sense of fulfilling His will** |
| **Peace** | **Wholeness, tranquility of mind, sense of well-being, based on forgiveness** |

|  |  |  |
| --- | --- | --- |
| Social Relationships | **Patience** | **Longsuffering, steadfastness, forbearance, willingness to wait for others like God waits for us** |
| **Kindness** | **Excellence of character towards those of fragile nature in personality and need** |
| **Goodness** | **Sense of ideal character, righteousness softened by love** |

|  |  |  |
| --- | --- | --- |
| Principles  of  Conduct | **Faithfulness** | **Fidelity towards others, reliable since God is reliable towards us** |
| **Gentleness** | **Meekness, tamed and trained, submissive to God’s will and considerate to others** |
| **Self-Control** | **Self-mastery, priority of others’ concerns over selfish desires** |

**Fruit of the Spirit Compared**

**Does the Law of Moses Apply to Me?**

**Does the Law of Moses Apply to Me? (2 of 2)**

**Ephesians**

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Jew-Gentile Unity Shown in Love** | | | | | | | | |
| **Unity as Equals** | | | | **Love as Testimony** | | | | |
| **Chapters 1–3** | | | | **Chapters 4–6** | | | | |
| **Doctrine** | | | | **Application** | | | | |
| **Position** | | | | **Practice** | | | | |
| **Belief** | | | | **Behaviour** | | | | |
| **Privileges** | | | | **Responsibilities** | | | | |
| **Salutation**  **1:1-2** | **Position**  **1:3-23** | **Reconciliation**  **2** | **Uniqueness**  **3** | **Unity**  **4:1-16** | **Holiness**  **4:17–5:20** | **Submission**  **5:21–6:9** | **Reliance**  **6:10-20** | **Love**  **6:21-24** |
| **Rome** | | | | | | | | | |
| **Fall AD 60 (first Roman imprisonment)** | | | | | | | | | |

**Key Word: Unity**

**Key Verses: “As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace” (4:1-3).**

**Summary Statement: 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.**

**Application:**

**Do you *really* believe you are equal with other members of the body of Christ?**

**• Filipino maids?**

**• Former Muslims (Malays)?**

**• Believers at Changi Prison?**

**• Poor churches of India, Myanmar, Bangladesh, etc.?**

**How do you express your unity with believers who are different from you?**

**Ephesians**

**Introduction**

**I. Title** The title (Pro.j vEfesi,ouj *To the Ephesians*) is found on *all* Greek manuscripts (cf. Metzger, *The Text of the New Testament*, 37), including the oldest extant manuscript, *p*46 (*ca.* AD 200). However, Marcion (AD 140) entitled the letter *To the Laodiceans* which has led some scholars to believe the letter was intended to be a circular epistle to various churches of which Ephesus was chief (Metzger, *A Textual Commentary on the Greek New Testament*, 601).

**II. Authorship**

A. External Evidence: All of the early church fathers believed that Paul wrote Ephesians. However, most modern scholars have nearly the opposite response.

1. Ephesians had wide circulation early in the second century as it appeared in the heretic Marcion's canon (*ca.* AD 140), which only considered Paul's writings authoritative. It also was included among the Pauline writings in the Muratonian canon (*ca.* AD 180) and the Latin and Syriac versions of the fourth century (Guthrie, 480).

2. Contrary to the overwhelming patristic evidence, in recent centuries Ephesians has probably been the most disputed Pauline epistle, beginning with Erasmus (16th century) and especially the 19th century radical German schools (Guthrie, 482f.; Kümmel, 357f.; Hiebert, 2:257f.).

B. Internal Evidence: The epistle itself strongly supports Pauline authorship, as it makes this direct claim (1:1; 3:1), has affinities to Colossians in content and vocabulary (Guthrie, 481, 491-92), is consistent with Pauline doctrine, and has Paul's normal structure of greeting, thanksgiving, doctrinal portion, ethical exhortations, closing greeting, and benediction.

Despite the internal evidence for Pauline authorship, many scholars see Ephesians as only written in his name by someone else for several reasons: linguistic and stylistic differences compared to other Pauline writings, the belief that people in Paul’s day often wrote in another’s name, the impersonal form (e.g., no forms of endearment, lack of greetings to specific individuals) that does not address any concrete situation, the allusions to the author not knowing the recipients (1:15; 3:2; 4:21), lack of the words “in Ephesus” (1:1) in the oldest manuscripts, the first-person references which “appear forced,” and supposed theological differences with Pauline doctrine (M. Barth, 38, 41-44; Kümmel, 358f. answered by Guthrie, 482f.). However, a closer look at each of these arguments renders them often speculative and certainly inadequate to overthrow the unanimous external evidence and weighty internal factors.

**III. Circumstances**

A. Date: Acceptance of Pauline authorship and close affinities to Colossians and Philippians suggest that he wrote Ephesians during the same house arrest from AD 60-62 (cf. Acts 28:30-31). Hoehner dates it in the fall AD 60. Since Philemon was also written during the same confinement, these four letters (Ephesians, Colossians, Philippians, and Philemon) are known as the “prison epistles.” The liberal dating (AD 80-100) assumes non-Pauline authorship for the reasons mentioned above.

B. Origin/Recipients: Paul wrote to the Ephesian church while in bondage in Rome, seen in two direct references (3:1; 4:1) and mention of his chains (6:20). Church tradition as well as the text (1:1) and the early title support an Ephesian destination. A textual problem in which some manuscripts (eg., *p*46 a\* B\* 424c 1739) lack the phrase “in Ephesus” (1:1) is not problematic since all manuscripts contain the title and several good manuscripts do contain the phrase (A ac B3 D F G *Byz* Latin Syriac Coptic). However, it may be that this letter was written as a circular letter for all of Asia originally sent to Ephesus as the capital city, which could explain the lack of greetings to specific individuals.

C. Occasion: Paul had invested over two years teaching at Ephesus on his third missionary journey (Sep. 53-early spring 56; Acts 19). Within four years from leaving he was imprisoned in Rome. While there he wrote his epistle to the Colossian church which Tychicus probably carried with the letter to Philemon since Onesimus accompanied him (Col. 4:7-9). It makes sense that since Tychicus would pass through Ephesus en route to Colosse that he could also deliver a letter to the Ephesians (Eph. 6:21-22) unless the Ephesian letter was written one year earlier as proposed by Hoehner. As to why Paul felt the need to write the Ephesian church, different opinions exist below.

**IV. Characteristics**

A. The purpose of the epistle has been explained in many ways:

1. “Ephesians is a manifesto of the love and mission of God to the world of which God's people are to be exponents” (Markus Barth, 1:56).

2. Markus Barth gives other less acceptable purposes that assume non-Pauline authorship (1:57f.): a cover letter for the rest of the Pauline epistles (E. Goodspeed), a letter countering the competition in Asia Minor by John’s and Peter’s writings (K. H. von Weizsäcker), a discourse on baptism for new converts (N. A. Dahl), a defense against second century Gnosticism (F. C. Baur), etc.

3. Believers living in a spiritually beggarly existence must appropriate their wealth in Christ (*TTTB*, 399). Paul's purpose is “to make Christians more aware of their position in Christ and to motivate them to draw upon their spiritual source in daily living: 'walk worthy of the calling with which you were called' (4:1; see 2:10)” (*TTTB*, 402).

4. His aim is to encourage Jews and Gentiles to demonstrate their love for one another since they are one in Christ (Hoehner, *BKC*, 2:614). This is supported by the eventual loss of their first love for Christ (Rev. 2:4) and the 19 occurrences of the noun or verb for “love” (avga,ph avgapa,w) out of only 107 in all of Paul's writings.

B. Ephesians contains the most complete description of demonology (2:2; 6:11-16) in all of Paul's writings. Even more significant is his emphasis on the person and work of the Holy Spirit (1:13-14; 2:18; 3:5, 16; 4:3-4, 30; 5:18; 6:17-18).

C. This letter contains more doctrinal and exhortative material in the form of prayers than any other New Testament writing (M. Barth, 1:58-59).

D. Ephesians has the longest sentences of any NT writing with eight lengthy sentences (1:3-14, 15-23; 2:1-7; 3:1-13, 14-19; 4:1-7, 11-16; 6:14-20), the first of which scholars have thought to be the most cumbersome sentence in the Greek language (Hoehner, *BKC*, 2:616)!

E. Ephesians gives the fullest explanation of the unity between Jews and Gentiles of any NT writing. This joint-body in Christ is the “mystery” hidden since OT times (3:1-13).

**Argument**

A key to the argument of Paul's letter to the Ephesians can be found in the distinction between the many references to two groups designated as “we” (1:11) and “you” (1:13; 2:1). Since the “you” clearly refers to Gentiles (2:11; 3:1) who were far away from God (2:13), by “we” Paul has in mind Jews like himself who are part of the people of Israel and possess the covenants of promise.

This Jew-Gentile distinction is important since the original readers of the letter were mostly Ephesian Gentiles, as they are the only group addressed (1:13; 3:1). Paul, in effect, wrote this epistle to encourage these Gentile believers of their new standing in Christ as equal heirs with Jewish Christians. His passion was that both groups would work together for the Lord as a testimony to the world. The manner in which this purpose is accomplished is to first lay the doctrinal foundation of the Jew-Gentile unity (Eph 1–3), then the practical implications for this new entity of both Jews and Gentiles called the Church (Eph 4–6).

**Synthesis**

**Jew-Gentile unity shown in love**

**1–3 Unity as equals**

1:1-2 Salutation

1:3-23 Position

1:3-14 Praise for blessings

1:15-23 Prayer for understanding

2 Reconciliation

2:1-10 Individually

2:11-21 Corporately

3 Uniqueness

3:1-13 Mystery

3:14-21 Prayer for unity in love

**4–6 Love as testimony**

4:1-16 Unity

4:17–5:20 Holiness

5:21–6:9 Submission/headship in…

5:21 All of life

5:22–6:4 Home

5:22-24 Wives

5:25-33 Husbands

6:1-3 Children

6:4 Fathers

6:5-9 Workplace

6:5-8 Subordinates

6:9 Bosses

6:10-20 Reliance upon God

6:21-24 Love

**Outline**

**Summary Statement for the Book**

**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.**

**I. (Eph 1–3) Paul affirms God's calling of Gentiles into the church as equals to Jewish believers positionally and prays for this union experientially so that God might be given glory.**

A. (1:1-2) Paul identifies himself as an apostle called by Christ and greets the Ephesian church with a blessing in order to affirm the divine authority of the letter.

B. (1:3-23) The present position of the Gentile believers as equal to predestined Jews causes Paul to praise God and pray that the Gentiles might fully comprehend this so as to encourage them to want to get to know Him better.

1. (1:3-14) Paul praises God that both Jewish and Gentile believers have experienced every spiritual blessing in Christ in order to encourage his Gentile readers that the benefits of their redemption equal those of the predestined Jews.

2. (1:15-23) Paul prays that the Gentile Ephesian believers would have wisdom and revelation to comprehend their exalted position in Christ as an encouragement for them to get to know God better (cf. v. 17b).

C. (Eph 2) The past position of Gentile believers in their depraved state and separation from Israel has been eradicated because of God's love, resulting in the reconciliation of Jews and Gentiles in one body, the Church.

1. (2:1-10) God's work of grace for depraved individuals has brought about a new position which makes them responsive to God by His love, mercy, and grace.

2. (2:11-21) Jews and Gentiles are now reconciled together in one body despite their former separation since all are saved by grace.

D. (Eph 3) Paul describes the unique nature of the Jew-Gentile union and prays for strengthened love among them so that this union might result in unity to the glory of God.

1. (3:1-13) Paul parenthetically describes the mystery never revealed until his ministry that the Church was to be composed of a Jew-Gentile union in order to give his readers an appreciation of the unique privilege they now have due to God's grace.

2. (3:14-21) Paul prays that his readers would have strengthened power and a deep realization of the tremendous scope of God's love to strengthen the love between his Gentile and Jewish readers in an experiential unity to the glory of God.

**II. (Eph 4–6) Paul gives practical instruction on Christian living so that his readers would show their Jew-Gentile unity through love as a testimony to the world.**

A. (4:1-16) Paul exhorts the church to serve one another under gifted people whom God provides so that the church might reach its full potential in Christ-likeness.

B. (4:17–5:20) Paul exhorts the believers to exchange their old lifestyles with a righteous walk in the power of the Holy Spirit so that they might be shining testimonies to a depraved world.

C. (5:21–6:9) Paul exhorts the believers to submission and headship in all of life, including the church, home, and work place to show that every relationship must be transformed by their new life in Christ.

D. (6:10-20) Paul exhorts the believers to rely on God and His defensive and offensive provisions to successfully defeat Satan to show their inadequacy to proclaim the message of Christ in their own power.

E. (6:21-24) Paul's closing remarks encourage the church to request further information from Tychicus and to love one another.

Ephesus in the Time of Paul

*Bible Visual Resource Book,* 243

Ephesian Theatre

**John at Ephesus**

***The Fortication Walls of the Church of St. John***

While on the cross, Jesus placed his mother Mary into John’s care (John 19:26-27). Church tradition records that John fulfilled this request by bringing her to Ephesus where he ministered until his death, except for some time on Patmos where John receive the Revelation.

**The Temple of Artemis**

**Ephesian Artifacts** **Our Position in Christ**

The current rage in psychological circles focuses on individual self-esteem—how good a person feels about himself or herself. This is not a scriptural emphasis at all. Rather than encouraging us to exalt self, the Bible tells us to deny self (Matt. 16:24), not think too highly of self (Rom. 12:3), and that the heart is desperately wicked (Jer. 17:9)!

We have no reason for good self-esteem. However, we have every reason to walk in confidence due to what *God* thinks of us. While this is taught in many NT books, the book of Ephesians probably emphasizes our position in Christ better than any NT book. Notice how several of the texts below come from Ephesians.

**Dispensations in Ephesians**

Has God required the same stipulations of all people throughout history? Certainly not! His command not to eat from certain trees in Eden was given only to our original parents, circumcision does not apply today, the sacrificial system is abolished, and believers worship corporately on Sunday rather than the Sabbath. While salvation has always been by faith (Gen. 15:6; Rom. 4), man has shown this faith in different ways in various ages. There have been multiple economies or administrations under which man has lived.

Since Paul’s letter to the Ephesians emphasizes the nature of the Church, these economies are spoken of several times in this epistle. A brief look at these verses can help us understand the uniqueness of our own administration (dispensation) in contrast to those preceding it.

Ephesians 3:2-6 is the clearest text that teaches the church age as a dispensation (oivkonomi,a):

Surely you have heard about the **administration** (oivkonomi,a) of God’s grace that was given to me for you, 3that is, the mystery made known to me by revelation, as I have already written briefly. 4In reading this, then, you will be able to understand my insight into the mystery of Christ, 5which was not made known to men in other generations as it has now been revealed by the Spirit to God’s holy apostles and prophets. 6This 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 (NIV).

The word used here, *oikonomia*, is a compound word from *oikos* (“house”) and *nomos* (“law”). The basic idea of a dispensation is that of managing “house laws” as a steward. God has ultimate authority but he delegates duties to man as his steward to fulfill specific responsibilities. When man faithfully carries out these duties he is rewarded. But failure to discharge his responsibilities brings punishment–even a change of dispensation. This word, *oikonomia* (3:2 “stewardship” NASB; “administration” NIV; “dispensation” KJV), is also used repeatedly in the NT in this sense (Luke 16:1-4; 1 Cor. 9:17; Eph. 1:10; 3:2, 9; Col. 1:25; 1 Tim. 1:4; Paul Benware, *Understanding End Times Prophecy*, 87).

Note above that the Church was not even foreseen in the OT (Eph. 3:5). While Gentiles could be saved in the OT times, to do so they needed to become Jews. The idea that they could be God’s people without conversion to Judaism was difficult to understand even for the Jerusalem church in the book of Acts. But Paul and other NT apostles and prophets were given revelation of this “mystery” unknown except by divine revelation.

The word for “administration” (NIV for *oikonomia*) is also used in Ephesians 3:9 where Paul notes that God had graciously enabled him “to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things.” This clearly refers to the church administration.

Ephesians 1:9-10 also notes another dispensation:

He made known to us the mystery of His will, according to His kind intention which He purposed in Him 10with a view to an **administration** (oivkonomi,a) suitable to the fullness of the times, that is, the summing up of all things in Christ, things in the heavens and things on the earth…” (NAU).

Here is yet another administration when Christ will be the ruler of both heaven and earth in a yet future age (dispensation). Revelation 20:1-6 provides the length of this age as 1000 years, so scholars have called this the millennial rule of Christ. The NIV translation “to be put into effect” literally is “an administration (*oikonomia,* KJV “dispensation”) suitable to the fullness of the times” (NAU).

Although not specifically referred to as a dispensation, Ephesians 2:15 notes that a key ministry of Christ was “abolishing in his flesh the law with its commandments and regulations.” Thus the law economy was done away with at the death of Christ (cf. Rom. 7:7).

Therefore, Ephesians teaches at least three dispensations: law (2:15), grace (3:2, 9), and the future rule of Christ (1:9-10).

**Eternal Security in Ephesians**



Can a Christian lose his salvation? Paul answers this question in his letter to the Ephesians where he speaks of the sealing with the Holy Spirit:

1. 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” (Charles C. Ryrie, *The Holy Spirit*, 80). In other words, technically we are not sealed “by” the Spirit but “with” the Spirit.

2. Extent: All believers are sealed. In fact, the believer’s sealing is the basis for the exhortation not to grieve the Spirit (Eph. 4:30; cf. 2 Cor. 1:22).

3. Intent: There exist two purposes of the sealing of Christians:

a. *Security*: God has given us His Spirit, so He will also give us our entire inheritance in heaven (Eph. 4:30; 2 Cor. 1:22b), including redemption of our bodies (Eph. 1:13-14).

b. *Ownership*: It shows that God owns us (2 Cor. 1:22b, “seal of ownership”)

**What Do You Think of Prayer?**

Ephesians speaks of prayer more than any of Paul’s epistles. To explore your own ideas on this vital subject, please mark as A, U, or D to show whether you Agree, are Unsure, or Disagree with each of the follow statements on prayer.

1. God does nothing except in response to prayer
2. Prayer is the most important activity for the Christian
3. The only prayer of an unbeliever that God answers is a prayer of repentance
4. The more people praying for you, the better
5. Prayer walks (praying on site) are more effective than praying from far away
6. Christians should try to pray with believers living in sin
7. Prayerlessness is a symptom of self-sufficiency
8. My attitude is a barometer of my prayer life
9. Satan knows the inaudible prayers of our heart (i.e., he can read our minds)
10. Satan counterfeits answers to prayer
11. We should confront principalities and powers in prayer
12. We should pray against demons who control certain geographical areas
13. The type of prayer Satan hates most is praise

**The Christian’s Armor**

Peter Lord, *The 29-59 Plan: A Guide to Communion with God*, 3rd ed. (Agape Ministries, 1982), 35

**The Weapons of Our Warfare**

**Paul’s Prayers for NT Churches**

*Source Unknown (1 of 2)*

Study the following prayers of Paul for churches under his care, marking this sheet with lines to common themes, circling similar words or concepts, showing contrasts, etc. Look for *how* he prayed for others as well as *what* he prayed for. How does this differ from your own prayers for people you know?

**Paul’s Prayers for NT Churches**

*Source Unknown (2 of 2)*

How do we often pray for people? We are often too shallow. Perhaps Paul’s prayer in Ephesians 1:16-19 can become a good checklist for godly, Word-led prayer for the saints…

**Philippians**

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Results of Imitating Christ’s Attitude** | | | | | | | | | |
| **Joy** | | | **Humility** | | **Protection** | | **Peace** | | |
| **Chapter 1** | | | **Chapter 2** | | **Chapter 3** | | **Chapter 4** | | |
| **Joy (5x)** | | | **Joy (7x)** | | **Joy (1x)** | | **Joy (4x)** | | |
| **Attitude (1x)** | | | **Attitude (7x)** | | **Attitude (8x)** | | **Attitude (4x)** | | |
| **Suffering** | | | **Submission** | | **Salvation** | | **Sanctification** | | |
| Salutation  1:1-2 | Thanks & Prayer  1:3-11 | In Prison Ministry  1:12-30 | Exhorted  2:1-4 | Exemplified  2:5-30 | From Legalism  3:1-16 | From Indulgence  3:17-21 | With People  4:1-3 | With God  4:4-9 | Always  4:10-20  –  Greetings  4:21-23 |
| **Rome** | | | | | | | | | | |
| **Early Spring AD 62 (first Roman imprisonment)** | | | | | | | | | | |

**Key Word: Attitude**

**Key Verse: “Your attitude should be the same as that of Christ Jesus”  
(Philippians 2:5).**

**Summary Statement: Paul exhorts the Philippian believers to *imitate Christ’s attitude* that they may experience joy, humility, and peace to be protected from *false teachers and disunity* in the church.**

**Application: How do you need to show a more Christ-like attitude during difficulty?**

**Note: Words for “joy” total 17 times in the letter but words for “attitude” total 20 times.**

**Philippians**

**Introduction**

**I. Title** The Greek for Philippians (Pro.j Filipphsi,ouj *To the Philippians*) follows the standard practice of naming the Pauline Epistles after their recipients.

**II. Authorship**

A. External Evidence: Scholars of nearly all persuasions believe Paul wrote Philippians. The only exception is perhaps F. Baur of the radical 19th century German critics.

B. Internal Evidence: Philippians claims to be written by Paul (1:1). This is confirmed in the references to his companion Timothy (1:1; cf. Acts 16) and the description the author gives of himself (3:4-6).

**III. Circumstances**

A. Date: Paul mentions his imprisonment (1:14) in Rome (palace guard 1:13), which places the epistle during his first Roman imprisonment (AD 60-62). It is evident that Philippians is the last of the four prison epistles since Ephesians lacks mention of any expected release, and Colossians and Philemon were written at about the same time as Ephesians or shortly afterwards (AD 60-61). Therefore, the best date for Philippians is early spring AD 62. This was just before Paul's release, accomplished in answer to the church's prayers (1:19).

B. Origin/Recipients: Mention of the palace guard (1:13) and Caesar's household (4:22) indicate that Paul wrote during his Roman imprisonment (not his captivity in Ephesus or Caesarea). Therefore, the letter was written in Rome and sent to the colony of Philippi (1:1b) by Epaphroditus (2:25-30).

C. Occasion: Paul’s “Macedonian Call” on his second missionary journey led to his planting the church at Philippi (Aug.-Oct. AD 50). Lydia, others, and the Philippian jailer responded to the gospel, but then government officials asked Paul and Silas to leave (Acts 16). Paul returned to the city six years later, though probably for just a few days (between June-Nov. AD 56; Acts 20:1, 6). He wrote this epistle to the church six years after this (AD 62), after the church had sent Epaphroditus with a gift (4:18). Epaphroditus almost died of an illness, but when he recovered Paul sent him back to the Philippians with the letter (2:25-30). The immediate reason for writing was to express his affection and thanks for the church's generosity (other purposes are listed in the “Argument” section below). Yet another key purpose was to encourage perseverance (1:27-28; 2:12; 3:13-15; 4:1) against Judaizers who sought to require obedience to the Mosaic law (1:27-28; 3:2-4, 17-19; cf. Acts 15:1-6; Gal. 1:6-9; 2:1-16; 3:1-5; 5:7-10; 6:12-13).

**IV. Characteristics**

A. Philippians is not a systematic treatise of formal doctrine, but it contains the most significant christological passage in the Pauline epistles (2:5-11), cited as an example of humility. This passage is often called the *kenosis* passage since it refers to Christ's emptying (Gr. kenovw, “to empty”) His rights (not deity) as God. These seven verses provide profound insights into His preexistence, incarnation, humiliation, and exaltation (*TTTB*, 408).

B. Although authorship has rarely been debated in regard to Philippians, the unity has been strongly challenged. Some suggest several interpolations written by Paul at a different time. Particularly at issue are: (1) a sudden change in tone from affection to warning and from the posture of fellow worker to an assertion of authority (3:1a verses 3:1b) and (2) the so-called poetic hymn in the midst of prose (2:6-11). The first issue is not significant when one allows Paul a change of disposition as he writes and secondly, the insertion of a well-known or even Pauline “hymn” does not affect the inspiration of the letter.

C. Central Theme: Philippians is one of the most studied biblical books, resulting in differing ideas on the theme. Here are some examples of the central idea (from least to most likely):

1. Living the Christian life (Robert P. Lightner, “Philippians,” *BKC*, 2:647) is offered as a theme but this is too general as it could be said that all NT books exhort Christian living.

2. Pastoral: Paul's warmth here is unmatched by any other epistle. “He pours out his heart [to these] whom he prizes highly and loves profoundly” (Hendriksen, NTC, 39; cf. Lightfoot, 66; Martin, NCBC, vii). After all, this was the first church ever in Europe. But this theme does not account for the exhortations and doctrinal content.

3. Joy: The most popular theme for Philippians is that believers can rejoice despite their circumstances due to Christ (Benware, 222; Wiersbe, *Be Joyful*; Briscoe, *Bound for* Joy; William D. Lawrence, “Overcoming Under the Circumstances,” DTS Video Series, 1984, 4). Joy amidst trials is an emphasis since the words “joy” or “rejoice” or “glad” appear 17 times in this four-chapter book (1:4, 18 [2x], 25, 26; 2:2, 17 [2x], 18 [2x], 28, 29; 3:1; 4:1, 4a, 4b, 10). Yet this theme downplays its doctrinal elements too much.

4. The Person of Christ (Alec Motyer, *The Message of Philippians*, BST, 22-23) is prominent as His name is noted 70 times or more. The following lists every occurrence of “Christ,” “Jesus,” “Lord,” or pronouns referring to Him in the book:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Characteristics** | ***Chapter 1*** | ***Chapter 2*** | ***Chapter 3*** | ***Chapter 4*** |
| Deity (God) |  | 2:6 |  |  |
| Pre-eminent (Lord) | 1:2, 20 | 2:9-11 | 3:20-21 |  |
| Returning in Power | 1:6, 10 | 2:10, 16 | 3:20-21 | 4:5 |
| Sacrificial (Cross) | 1:29 | 2:8 | 3:18 |  |
| Savior |  |  | 3:20 |  |
| Glorified Body (Resurrected) |  |  | 3:10, 21 |  |
| Incarnation (man) |  | 2:6-8 |  |  |
| Humble |  | 2:6-8 |  |  |
| Obedient |  | 2:8 |  |  |
| Selfless Interests (Servant) |  | 2:6, 21 |  |  |
| Has a Ministry Plan |  | 2:21, 30 |  |  |
| Provider of Needs |  |  |  | 4:19 |
| Helper via the Spirit | 1:19 |  |  |  |
| Answers Prayer | 1:19 |  |  |  |
| Gives Faith to Believe | 1:29 |  |  |  |
| Gives Privilege of Service | 1:1, 14-18, 22 |  |  |  |
| Gives Ability to Glorify Him |  |  | 3:3 |  |
| Gives Affection for Others | 1:8 | 2:29 |  |  |
| Gives Righteousness (Saints) | 1:1, 10-11 |  | 3:9 | 4:21 |
| Gives Encouragement |  | 2:19 |  |  |
| Gives Knowledge of Himself |  |  | 3:8, 10 |  |
| Gives Glory to God | 1:11 |  |  |  |
| Gives Grace | 1:2 |  |  | 4:23 |
| Gives Comfort to Us |  | 2:1 |  |  |
| Gives Comfort for Others |  | 2:1 |  |  |
| Gives Purpose for Ministry |  | 2:16 |  |  |
| Gives Life | 1:21 |  |  |  |
| Gives Ability to Do Everything |  |  |  | 4:13 |
| Gives Joy (Contentment) | 1:18, 26 | 2:29 | 3:1 | 4:4, 10-13 |
| Gives Confidence (Ability to Stand) | 1:13-14 | 2:19, 24 |  | 4:1, 19 |
| Gives Peace | 1:2 |  |  | 4:2, 7 |
| Gives Suffering | 1:13, 29 |  | 3:10 |  |
| Gives Rewards | 1:21, 23 |  | 3:7-8, 14 |  |
| Gives Humility |  | 2:5 |  |  |
| Gives Unity | 1:15-17 | 2:1-2 |  | 4:21-22 |
| Gives New Bodies (Resurrection) |  |  | 3:11, 21 |  |
| Gives Christlikeness (Exalts Himself in Us) | 1:20, 27 | 2:5 | 3:10-14 |  |

5. Multipurpose (*TTTB*, 408): Paul had many purposes in composing this epistle to the Philippians. He expresses affection for them (1:7), thanks them for their gift (1:5, 7; 4:10-19), updates them on his missionary work in prison (1:12f.), encourages them in their growth (1:27f.), corrects a problem of disunity in the church (2:1-4, 14; 4:2), encourages them of Epaphroditus' recovery (2:25f.), warns of false teaching (1:28)—especially legalism (3:2-4) and libertinism/ antinomianism (3:17-19), and exhorts them to express joy in their trials as he had in his own sufferings (3:1; 4:4).

6. Imitating the Attitude of Christ: While Philippians does emphasize the person of Christ, the *application* of this truth is the focus of the book. Having Christ’s attitude (or mind) appears to be the most all-encompassing purpose, with 2:5-11 forming the heart of the book (Moisés Silva, WEC, 19-20; cf. see “Argument” below). This theme goes deeper than joy (or any other positive characteristic in the book) since it explains *how* one can experience these qualities during difficulty (cf. p. 186k).

**Argument**

As good as the above purposes are, none sums up the book as a whole except the last one–the exhortation to have the mind or attitude of Christ. Clearly Christ is the main subject as His name appears 70 times, but some key verbs which convey the idea of imitating His thinking, attitude, or mind appear twenty or more times (fronevw “think, form opinion, set one's mind on, be minded, or disposed” [BAGD] 1:7; 2:2a, 2b, 5; 3:15a, 15b, 16 [*Byz.*], 19; 4:2, 10a, 10b; h`gevomai “think, consider, regard, lead, guide” [BAGD] 2:3, 6, 25; 3:7, 8a, 8b; skopevw “notice, consider” 2:4; 3:17; logivzomai “reckon, consider” 3:13; 4:8). This is supported with many “knowledge” terms (esp. 1:9-11; 3:8-10) “which include, but are not restricted to, purely intellectual concerns” (Silva, 20).

Therefore, the concept of imitating Christ's attitude in difficulty appears more times (over 20) than the theme of rejoicing and should be given at least as much weight (3:10). Each chapter bears out this emphasis since having Christ's attitude produces: joy in adversity (Phil 1), humility leading to unity (Phil 2), protection from legalistic or libertine teaching (Phil 3), and peace with God and man in all circumstances (Phil 4). Paul wrote the Philippians to let them know that “as a man thinks, so is he” (Prov. 23:7) and the best thinkers do so with Christ's attitude. Paul states the key verse in this respect in Philippians 2:5, “Your attitude should be the same as that of Christ Jesus” (NIV), which begins the heart of the book (2:5-11). A related concept is that of mimicking Paul (3:17; 4:9).

**Synthesis**

**Results of imitating Christ’s attitude**

**1 Joy**

1:1-2 Salutation

1:3-11 Thanksgiving/prayer

1:12-30 Joy in prison ministry

**2 Humility**

2:1-4 Exhorted

2:5-30 Exemplified in…

2:5-11 Christ

2:12-18 Paul

2:19-24 Timothy

2:25-30 Epaphroditus

**3 Protection**

3:1-16 From Legalists

3:1-3 Warning against legalists

3:4-6 Paul's former confidence in the flesh

3:7-16 Paul's present pursuit of Christlikeness

3:17-21 From Libertines

3:17-19 Warning against libertines

3:20-21 Christ's power

**4 Peace**

4:1-3 Peace between two women

4:4-9 Peace with God

4:10-20­ Peace in all circumstances

4:21-23 Affectionate greetings

**Outline**

**Summary Statement for the Book**

**Paul exhorts the Philippian believers to *imitate Christ’s attitude* that they may experience joy, humility, and peace to be protected from *false teachers and disunity* in the church.**

**I. (Phil 1) Paul thanks and prays for the Philippians and rejoices over how his imprisonment advanced the gospel to encourage them to see how contending against their persecutors with Christ's attitude will give them *joy* as well.**

A. (1:1-2) The reason Paul's introduces himself and Timothy as God's servants and greets the Philippian church with a blessing of God's grace and peace is to serve as a foretaste of the warmth and affection in the rest of the letter.

1. (1:1a) Authors: Paul identifies himself and his co-author Timothy as servants to set a tone of affection (he does not refer to his authority as apostle; cf. Gal. 1:1).

2. (1:1b) Recipients: The Philippian church (both congregation and leaders) is addressed as having received its holiness in Christ.

3. (1:2) Salutation: The Father and Son are identified as the Source of favor and harmony.

B. (1:3-11) The reason Paul thanks the believers for their gifts and prays that their love would multiply is so that Christ's attitude would produce greater righteousness within them.

1. (1:3-8) Paul’s thanksgiving for the church’s partnership through their giving is done affectionately and with the promise of God’s blessing on it.

2. (1:9-11) Paul’s prayer is that the church’s love would grow in both knowledge and righteousness until the rapture.

C. (1:12-30) The purpose Paul rejoices over how his imprisonment advanced the gospel is to exhort the church to rejoice with the same joyful attitude in their own trials (see p. 186c).

1. (1:12-18a) Paul rejoices that the gospel has reached the Roman guard and others even through those preaching from impure motives to help the church to also rejoice in its own persecutors (cf. p. 186c).

a. (1:12-14) The Philippians thought Paul was hindered in proclaiming the gospel while in prison, but rather than it being hindered, it was advanced even farther.

b. (1:15-18a) Paul was so selfless that he even rejoiced that some preached the gospel from selfish motives.

2. (1:18b-26) Paul rejoices that whether he is executed or released from prison doesn’t matter since both have their advantages!

|  |  |
| --- | --- |
| **Persecutors** | **Paul** |
| “Aha! You like to share about Jesus? I’ll *imprison* you!” | “Good! This will give me more time to pray, write letters to the churches, and share Christ with soldiers guarding me.” |
| “Well, then, I’ll *torture* you!” | “Thank you, for in this way I can participate in the sufferings of my Master, Jesus.” |
| “Oh yeah? Then I’ll *kill* you!” | “This is the best option yet, for then you will usher me into his presence!” |

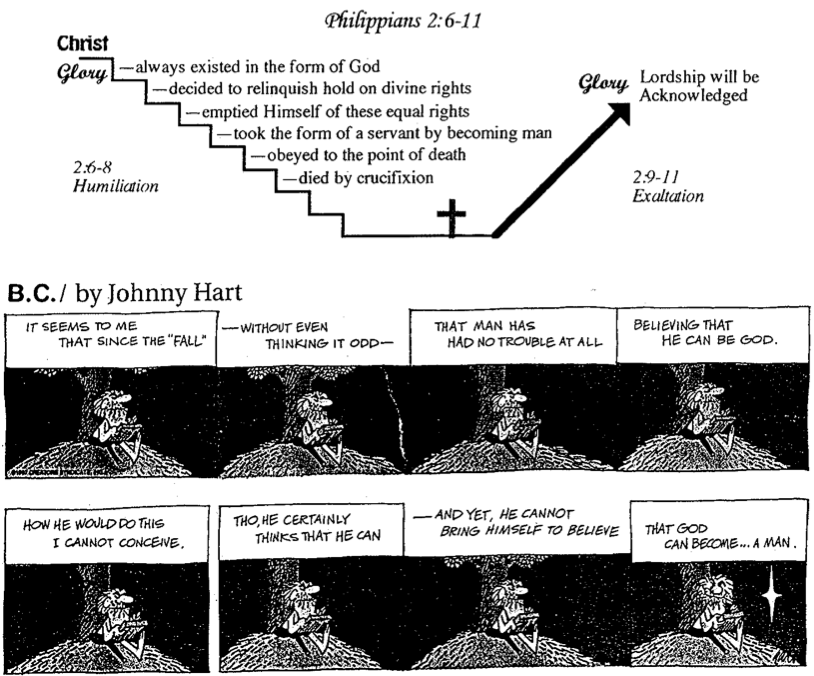
3. (1:27-30) Paul exhorts the church to faithfully contend against their own persecutors by living worthy of Christ in unity and rejoicing (assumed).

**II. (Phil 2) Paul presents the *humility* of four individuals (Christ, himself, Timothy, and Epaphroditus) as models of Christ's attitude to exhort the church to unity through the humility of each individual member.**

A. (2:1-4) Paul exhorts each member of the church to unity through a humble concern for one another to prevent divisions in the church (see p. 186d).

B. (2:5-30) Paul illustrates how the humility of four individuals contributes to the unity of the body in order that the church might imitate these specific examples of selfless concern.

1. (2:5-11) Paul exhorts each member of the church to imitate the humility of Christ who relinquished His equal rights with the Father as the ultimate example of humility to alleviate any problems of unity within the congregation.



2. (2:12-18) Paul exhorts the church to follow his own example of humility in selfless service for them as a model of Christ's attitude to motivate them to put away divisive complaining even in his absence (see pp. 186e-f).

3. (2:19-24) Paul commends Timothy as an example of Christ's selfless attitude which he just described and indicates his intention to send him to the church to provide for them a living model of Christ's humble attitude so they could learn unity from a godly man.

4. (2:25-30) Paul commends and sends Epaphroditus as a model of Christ's attitude of humility shown in his concern that the church was distressed over his illness in order to encourage the Philippians to demonstrate Christ's humble attitude also.

**III.(Phil 3) Paul exhorts the church to mimic his pursuit of Christlikeness rather than trust in self-righteousness so that they will be protected from legalistic or libertine teachers by striking a balance between law and liberty.**

A. (3:1-16) Paul exhorts the Philippians towards Christlikeness by deploring his own former self-righteousness to protect them from legalists (Judaizers denying their flesh) who place confidence in their own righteousness (see p. 186g).

1. (3:1-3) Paul warns the church against legalists.

2. (3:4-6) Paul used to be like the Judaizers when he placed confidence in his own seemingly righteous deeds and pedigree (cf. p. 186h).

3. (3:7-16) Paul renounces his self-righteousness by setting himself up as a model of one who seeks Christlikeness above all else.

a. (3:7-11) All his advantages are garbage compared to knowing Christ (see p. 186h).

b. (3:12-16) The church should seek Christlikeness like Paul.

\*Have *you* renounced personal accomplishments to pursue Christlikeness (see p. 186i)?

B. (3:17-21) Paul exhorts the church towards Christlikeness by reminding them that Christ will give them new bodies to protect them from libertines (antinomians indulging their flesh).

1. (3:17-19) Libertines live for today by indulging their flesh, so avoid them (see p. 186j).

2. (3:20-21) Believers live for tomorrow by anticipating their glorified bodies.

3. (4:1) Believers should follow Paul’s example of faith and resist false, imbalanced teaching.

**IV.(Phil 4) Paul notes that having Christ's attitude produces *peace* with God and man in all circumstances so the church would rely upon Christ's strength as empowerment for unity and contentment in the church.**

A. (4:1-3) Paul pleads for peace between two women by having Christ's attitude of standing firm so that unity could prevail in the assembly.

B. (4:4-9) Paul promises peace with God by following some simple principles.

1. Rejoice (4:4).

2. Be gentle with others (4:5).

3. Pray in all circumstances (4:6-7).

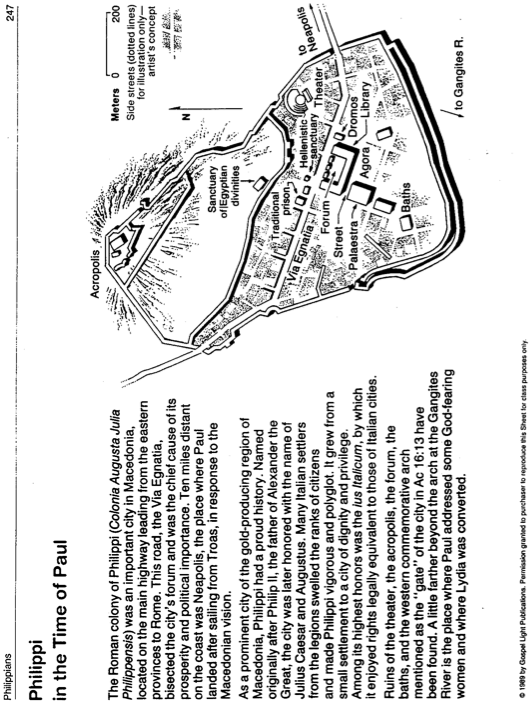
4. Think about praiseworthy things (4:8-9).

C. (4:10-20) Paul rejoices with peace in all circumstances to let the believers know that, while he appreciates their gift, his strength and contentment lie in Christ, who is their Source of power as well.

D. (4:21-23) Paul closes his letter with affectionate greetings to show his deep care for them.

Philippi in the Time of Paul

*Bible Visual Resource Book,* 247



**Happiness** verses **Joy**

|  |  |
| --- | --- |
| **Happiness** | **Joy** |
| **External** | **Internal** |
| **Dependent on circumstances** | **Independent of circumstances** |
| **Emotional response** | **Act of the will** |
| **Having what**  **you want** | **Wanting what**  **you have** |
| **Euphoria** | **Contentment** |
| **Effect** | **Cause** |
| **Result** | **Foundation** |
| **Inconsistent** | **Consistent** |
| **Temporary** | **Eternal** |

***Two Ways to Relate to Others***

***Philippians 2:1-4***

|  |  |
| --- | --- |
| **Selfish** | **Selfless** |
| Produces grumbling (2:14) | **Produces joy**  **(2:2a)** |
| Leads to division (4:2) | **Leads to unity**  **(2:2b)** |
| Proud  (2:3a) | **Humble**  **(2:3b)** |
| Considers self better than others (2:3a) | **Considers others better than self (2:3b)** |
| Looks out for self (2:4a) | **Looks out for others (2:4b)** |
| Imitates Satan | **Imitates Christ (2:5)** |

**Results of a Bad Attitude**

***Philippians 2:14-16***

**Those who invested in us will wish they had invested in others**

**We won’t be blameless and innocent**

**We won’t stand out with a positive impact**

**If we complain and argue**

**Results of a Good Attitude**

***Philippians 2:14-16***

**Those who invested in us will rejoice that their efforts had been worth it**

**If we do everything without complaining and arguing**

**We will be blameless and innocent, children of God above reproach**

**We will shine like stars in the universe**

**Balance in the Christian Life**

|  |  |  |
| --- | --- | --- |
| **Legalism** | ***A Godly Balance*** | Libertinism |
| **Phil. 3:1-3** | **Phil. 3:4-16** | **Phil. 3:17-20** |
| **Legal = Law Only** | **Standards and Liberty** | **Liberty = No Law** |
| **Excessive Rules** | **Only Biblical Rules** | **License for Everything** |
| **Actions are Everything** | **Actions are Something** | **Actions are Unimportant** |
| **Highly Structured** | **Some Structure** | **No Structure** |
| **Pharisee-like** | **Christlike** | **Glutton-like** |
| **“god” is their Traditions** | **God is Christ** | **“god” is their Stomach** |
| **Starves the Flesh** | **Controls the Flesh** | **Indulges the Flesh** |
| **Claim of Perfectionism** | **In Process (3:12-13)** | **Practice of Fatalism** |
| **Think they’ve Arrived** | **Know they Haven’t** | **Don’t Care if they Do** |
| **Confidence**  **in Flesh (3:3)** | **Confidence**  **in Christ (3:7)** | **Confidence**  **in Shame (3:19c)** |
| **Righteousness**  **from the Law (3:9a)** | **Righteousness**  **by Faith (3:9b)** | **Righteousness**  **Not Pursued (3:19d)** |
| **No Movies** | **Wholesome Movies** | **All Movies** |
| **No TV** | **Wholesome TV** | **All TV** |
| **No Music** | **Wholesome Music** | **All Music** |
| **No Wine for Merit** | **No Wine/Moderation** | **Drunkenness** |
| **Unclean Foods** | **Moderation** | **Gluttony** |
| **“Christian Sabbath”** | **Rest** | **Frivolity** |
| **Celibacy Required** | **Celibacy for Ministry** | **Sexual Immorality** |
| **Salvation can be Lost** | **Eternal Security** | **Salvation can’t be Gained** |

|  |  |
| --- | --- |
| **Paul’s Pedigree (Phil. 3:4-6)** | |
| ***Circumcised the eighth day*** | This sign of participation in the Abrahamic Covenant separated Paul from pagans and was performed on him the exact day the OT prescribed (Gen. 17:11-12) |
| ***Of the people of Israel*** | Paul was a pure-blooded member of this race chosen by God himself (not even a proselyte, who was often viewed as “second class”) |
| ***Of the tribe of Benjamin*** | This tribe was one of the smallest, yet it boasted Israel’s first king (Saul)–so Paul was not from a disreputable tribe like Dan, Reuben, etc. |
| ***A Hebrew of Hebrews*** | Paul did not adopt Greek ways even though he grew up in a Greek city (Tarsus) |
| ***In regard to the law, a Pharisee*** | This sect adhered more strictly to the Mosaic law than any sect in mainstream society |
| ***As for zeal, persecuting the church*** | Even most Pharisees did not actively seek to do away with Messianic believers |
| ***As for legalistic righteousness, faultless*** | Paul followed all 613 Pharisaical laws without exception |

Excrement for Christ

***Phil. 3:7-8***

**Paul considered his life’s best accomplishments mere “dung” (KJV) compared to knowing Christ. Which of the following items are potential sources of pride in your own life?**

**Personal**

Occupational position/title

Income level

Power

Education/Degree(s)

Other

**Social**

Social position

Friends

Spouse

House

Car

Neighborhood

Country club

Golf/sports

Children

Other

**Spiritual**

Church position/title

Tithes, offerings, gifts

Church membership

Ministry experience or giftedness

Bible knowledge

Humility

Other

**Physical**

Personal Appearance

Strength

Health

Abilities

Other

*Is your attitude toward these things like Paul’s? Are they “rubbish” to you?*

Modern License

***Philippians 3:18-19***

|  |  |  |  |
| --- | --- | --- | --- |
| ***Text*** | ***Interpretation*** | ***Mormons*** | ***Holy Laughter*** |
| ***Live as enemies of the cross of Christ*** | **They oppose salvation by faith** | **Salvation by works** | **Do not preach the cross** |
| ***Their destiny is destruction*** | **They are unsaved** | **Claim that all are saved but are not even saved themselves** | **Claim to be Christians but if so, why don’t they preach Christ?** |
| ***Their god is their stomach*** | **Their real goal is pleasure** | **Goal is to be a god to have sex with as many celestial wives as possible** | **Goal is to feel good** |
| ***Their glory is in their shame*** | **They’re proud about things that they should be ashamed of** | **Temple polygamy is the highest goal** | **The spiritual heights is to laugh uncontrollably and cluck like a chicken** |
| ***Their mind is on earthly things*** | **They have**  **“here-and-now” priorities** | **“Become a god for ego and sex”** | **“Don’t use your mind and you will feel great!”** |

**Imitating Christ**

Mimicking Christ is one of the most practical suggestions of how to live the Christian life. If each of us could simply ask, “What would Jesus do?” in a given situation, our behaviour would radically change for the better.

This challenge is presented in Charles M. Sheldon’s book, *In His Steps*, written in 1896–over 100 years ago but still in print (Copyright: Chosen Books, 1984; Grand Rapids: Kregel, 1989; Grand Rapids: Spire [Baker], 1994. 251 pp.). Due to a copyright error, sixteen publishers began publishing it in the US alone and soon it was printed in 45 countries so that a conservative estimate is 22 million copies in circulation–the world’s record next to the Scriptures! This fiction depicts what happens when a small group of Christians commit themselves to live as Jesus would for an entire year.

Imitating Jesus is not only the theme of the book of Philippians (2:5). Throughout the New Testament we are exhorted to imitate Christ…

In His Character

“For those God foreknew he also predestined to be conformed to the likeness of his Son” (Rom. 8:29)

In His Joyful Suffering

“You became imitators of us and the Lord; in spite of severe suffering, you welcomed the message with the joy of the Holy Spirit” (1 Thess. 1:6)

In His Maturity

“until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the stature of Christ” (Eph. 4:13)

In His Patience

“But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his unlimited patience as an example for those who would believe and receive eternal life” (1 Tim. 1:16)

In His Perfection

“We proclaim Him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ” (Col. 1:28; Matt. 6:33)

In His Submission to Unjust Suffering

“To this you were called, because Christ suffered for you, leaving you an example, that you should follow in His steps” (1 Pet. 2:21)

In Everything

“He must become greater, I must become less important” (John 3:30)

“…I am in the pains of childbirth until Christ is formed in you” (Gal. 4:19)

“Whoever claims to live in him must walk as Jesus did” (1 John 2:6)

**Colossians**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Deity of Christ vs. Syncretistic Heresy** | | | | | |
| **Supremacy/Deity** | | | **Practical Instruction** | | |
| **Chapters 1–2** | | | **Chapters 3–4** | | |
| **Heretical Living** | | | **Holy Living** | | |
| **Belief** | | | **Behaviour** | | |
| **Greeting & Prayer**  **1:1-14** | **Supremacy & Deity**  **1:15–2:3** | **Syncretistic**  **Heresy**  **2:4-23** | **Position:**  **Union with Christ**  **3:1-4** | **Practice:**  **Holiness in Relationships**  **3:5–4:6** | **Conclusion**  **4:7-18** |
| **Rome** | | | | | | |
| **Autumn AD 61 (first Roman imprisonment)** | | | | | | |

**Key Word: Deity**

**Key Verse: “For in Christ all the fullness of the Deity lives in bodily form” (Colossians 2:9).**

**Summary Statement: 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.**

**Application:**

**Know the New Age movement well so as to teach your church members of its heresies.**

**Colossians**

**Introduction**

**I. Title:** The Greek title (Pro.j Kolossaei/j *To the Colossians*) follows the normal practice of naming Paul’s epistles after their recipients, even though the letter was to be read in nearby Laodicea too (4:16).

**II. Authorship**

A. External Evidence: Early Christian writers attributed the authorship to Paul, whereas modern radical critics assume a second century author using Paul's name.

1. Early support for Pauline authorship comes from Justin (*Dialogue* 85.2; 138.2), Marcion (*Dialogue* 84, 85), Irenaeus (*Against Heresies* 3.14.1; *ca.* AD 185), Tertullian (*DePreascr. Haer.* 7), and Clement of Alexandria (*Strom.* 1.1).

2. Pauline authorship was unquestioned until the 19th century German scholars denied it based upon internal factors. Mayerhoff argued for dependency upon Ephesians and Baur with his Tübingen School considered the heresy combated in the letter as second century Gnosticism.

B. Internal Evidence: Pauline authorship is supported by several factors:

1. The letter claims to have been written by Paul (1:1, 23; 4:18).

2. The similarity of Colossians to Ephesians argues for Pauline authorship in that they were written at about the same time (see comparison in “Characteristics” section).

3. Colossians also has many affinities especially with Paul's letter to Philemon, of which the authenticity is impeccable (Geisler, *BKC*, 2:667). Both books include Timothy's name in the salutation (1:1; Philem. 1); mention Aristarchus, Mark, Epaphras, Luke, and Demas (4:10-14; Philem. 23-24); refer to Archippus' ministry (4:17; Philem. 2); and confirm the sending of the slave Onesimus back to Colosse (4:9; Philem. 10).

**III. Circumstances**

A. Date: Colossians was written during Paul's first imprisonment in Rome (Feb. 60-March 62; cf. Acts 28:30; dates in this introduction are from Hoehner, 381-84). The best evidence suggests a specific date of autumn 61.

B. Origin/Recipients: As mentioned above, the epistle mentions Paul's many associates (4:7-17), especially Tychicus (4:7), who carried the Colossian and Ephesian letters (Eph. 6:21) accompanied by Onesimus (4:9) with the letter to Philemon (Philem. 10, 12, 17). This provides evidence that the Ephesian, Colossian, and Philemon letters all had the same origin. The other two books mention Paul's imprisonment (Eph. 3:1; 4:1; Philem. 1, 9) that was in Rome (see Ephesians notes). Therefore, Colossians must have been written in Rome to be sent to Colosse (1:2).

C. Occasion: Paul had never visited Colosse when he wrote this letter. However, during his nearly three-year ministry in nearby Ephesus (Sept 53-May 56; cf. Acts 19) he probably met (and may have converted) Epaphras, who returned to Colosse and founded the church (1:7). Five years later, when Epaphras heard of Paul's imprisonment, he visited the apostle and brought news of their love (1:8).

Epaphras evidently also brought news of a serious heresy plaguing the church. This prompted Paul to pen the epistle to the Colossians for Tychicus to deliver since he was returning to Colosse with Onesimus anyway. The nature of the heresy has been much debated, but the internal evidence suggests that it was the seedbed for what later developed into Gnosticism in the second century. Its characteristics can be determined from the counterattack levied by Paul in the epistle:

1. Its Jewish nature is evident in its legalistic emphasis on following certain Old Testament laws and ceremonies (2:16-17).

2. It had Greek philosophical roots in a so-called “deeper knowledge” (*gnosis*; 2:2b-4, 8-10) which was revealed only to a special “elite.”

3. The system taught the worship of angels as mediators between man and God (2:18).

4. The heresy denied the deity of Christ (1:15; 2:9), and thus His supremacy (1:15b, 17a) and ability to create (1:16) and sustain the world (1:17).

5. Its ascetic nature had a low view of the body (2:20-23).

It is difficult to peg the Colossian heresy with certainty since Paul nowhere gives a formal expression of its elements, nor does he give it a name. However, the above evidence shows that it was a syncretistic Jewish-Greek-Ascetic-Pagan cult. Nevertheless, Paul's method of combating the heresy is to emphasize the deity and supremacy of Christ–his clear emphasis in the book.

**IV. Characteristics**

A. Colossians uses a number of terms found nowhere else in the New Testament.

1. The 35 unique words include “visible” (1:16), “supremacy” (1:18), “fill up” (1:24), “philosophy” (2:8), and “deity” (2:9; Kubo, *A Reader's Greek-English Lexicon of the New Testament*, 193-97).

2. Paul redefines terms used by the heretical movement with an orthodox meaning (e.g., *pleroma*, “fullness,” 2:9; and *gnosis*, “knowledge” 2:3; cf. *TTTB*, 413).

3. While many scholars interpret the use of so many unique words as evidence for non-Pauline authorship, the unique Colossian situation calls for special vocabulary that Paul did not need to use in his other writings (Guthrie, 553).

B. Paul uses no Old Testament references in his epistle to the Colossians.

C. Colossians gives the fullest explanation of Christ’s deity of any NT writing. Especially worth noting are (1) “He is the image of the invisible God, the firstborn [‘preeminent one’] over all creation. For by Him all things were made…” (1:15), (2) "For God was pleased to have all his fullness dwell in him" (1:19), and (3) “For in Christ all the fulness of Deity lives in bodily form” (2:9).

D. The twin epistles of Ephesians and Colossians can be compared and contrasted in several ways (adapted and expanded from *TTTB*, 413):

**Ephesians Colossians**

**Similarities:**

Written in prison, carried by Tychicus Written in prison, carried by Tychicus

Stresses wisdom, knowledge, fullness, Stresses wisdom, knowledge, fullness,

and mystery and mystery

First half–position First half–position

Second half–practice Second half–practice

**Ephesians Colossians**

Similar passages: Similar passages:

“In Him we have redemption through His “in whom we have redemption, the

blood, the forgiveness of sins…” (1:7) forgiveness of sins” (1:14)

“to be put into effect when the times will “and through Him to reconcile to Himself

have reached their fulfillment–to bring all things, whether things on earth or things

all things in heaven and on earth together in heaven, by making peace through His

under one head, even Christ” (1:10) blood, shed on the cross” (1:20)

1:15-17 1:3-4

1:18 1:27

1:19-20 2:12

1:21-23 1:16-19

5:22-24 (wives) 3:18 (wives)

5:25-33 (husbands) 3:19 (husbands)

6:1-3 (children) 3:20 (children)

6:4 (fathers) 3:21 (fathers)

6:5-8 (slaves) 3:22-25 (slaves)

6:9 (masters) 4:1 (masters)

**Differences:**

Emphasizes the Church Emphasizes Christ

as the body of Christ as the Head of the body

General, universal Specific, local

Irenic, calm Polemic, concern

Reflective, quiet Spiritual conflict

**Argument**

Paul writes the Colossian epistle to deliver the church from a serious heresy threatening its very life since it is attacking the deity of Christ. His response to this cult takes a two-pronged approach. He first establishes the supremacy of Christ as God in order to deal with the theological basis of the false teaching (Col 1–2). He then provides practical instruction in light of the deity of Christ which, when followed, will put the enemies of Christ to shame as they see holy living in the church (Col 3–4). Thus the Pauline formula to successfully fight this cult is a holy lifestyle founded in a solid christological foundation. This alone could successfully fight a heresy which is both legalistic/ascetic (not free) and philosophical/ knowledge-oriented (not lifestyle-oriented).

**Synthesis**

**Supremacy/deity of Christ vs. syncretistic heresy**

**1–2 Supremacy/deity**

1:1-14 Greeting/prayer

1:15–2:3 Supremacy/deity

2:4-23 Syncretistic opposing heresy

2:4-10 “Gnostic”

2:11-17 Legalistic

2:18-19 Mystic

2:20-23 Ascetic

**3–4 Practical instruction**

3:1-4 Position: union with Christ

3:5–4:6 Practice: holiness in relationships

3:5-17 Holy living

3:5-9 Put off

3:10-17 Put on

3:18–4:6 Relationships

3:18-21 Family life

3:22–4:1 Work life

4:2-6 Public life

4:7-18 Conclusion

4:7-15 Commends fellow-workers fighting heresy

4:16-18 Distribute the letter to fight heresy

**Outline**

**Summary Statement for the Book**

**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.**

**I. (Col 1–2) Paul establishes the supremacy of Christ over all things as God in order to combat the heretical teachers who had infiltrated the Colossian church with false precepts and practices.**

A. (1:1-14) Paul's greeting and prayer for the believers serves as a positive introduction to the church which needs to know of his authority and their enabling to fight heresy.

1. (1:1-2) Paul greets the Colossian church with his title of apostle in order to establish his spiritual authority before members of the church who would question his teaching within the letter.

2. (1:3-14) Paul offers a prayer of thanksgiving for the fruitfulness of the Colossians’ faith and petition that they would realize their high standing in Christ in order to let them know of God's adequacy in them to fight the false teaching in their midst.

B. (1:15–2:3) Paul establishes the supremacy of Christ over all things in His Person as God and in His work as Redeemer so that the believers might realize that his labors on their behalf have not been in vain.

C. (2:4-23) Paul explains that he is emphasizing the deity of Christ to show that higher life is in Christ in contrast to the deceptive precepts and practices attacking the church.

1. (2:4-10) “Gnosticism” is wrong since deity is in Christ.

2. (2:11-17) Legalism is wrong since reality is in Christ.

3. (2:18-19) Mysticism is wrong since headship is in Christ.

4. (2:20-23) Asceticism is wrong since immunity is in Christ.

**II. (Col 3–4) Paul provides practical instruction in light of the deity of Christ to shame the enemies of Christ as they see holy living in the church**.

A. (3:1-4) Paul affirms the believer's position in union with Christ to provide the basis for a holy (heavenly) living rather than the sinful (earthly) living which characterizes the false teachers.

B. (3:5–4:6) Paul instructs that the believer's practice affects every area of life and results from union with Christ to exhort the church how to shame its enemies through holy living.

1. (3:5-17) The proper method of holy living is to replace the sins of the old life with virtues of the new life.

a. (3:5-9) The first step in holy living is to put off the sins of the old life: sins of the body, materialism, and improper speech.

b. (3:10-17) The next step in holy living is to put on the virtues of the new life: proper relationships, forgiveness, love, peace, thankfulness, Scripture meditation, singing, and doing everything for God's glory.

2. (3:18–4:6) A believer's union with Christ brings about holy living that improves relationships in every area of life.

a. (3:18-21) Families improve when wives, husbands, children and fathers obey commands concerning their roles.

b. (3:22–4:1) Work is harmonious when slaves work for Christ and masters treat their slaves with fairness.

c. (4:2-6) Unbelievers receive a positive witness when believers pray, speak and act with wisdom.

C. (4:7-18) Paul commends and sends greetings from his fellow-workers who have been faithful in the face of error to affirm that the Colossians do not stand alone in their fight, then he commands distribution of his letter to combat false teaching elsewhere.

|  |  |  |  |
| --- | --- | --- | --- |
| **Issue** | **False Teaching at Colosse** | **New Age Movement** | **Christianity** |
| Salvation | Christ + Other Ways | Many Ways | Through Jesus Christ alone |
| Worship | God + Angels | Via Spirit Guides | Through the Holy Spirit |
| Sanctification | Via Rituals and Ceremonies | Via Enlightenment | Through Holy Living in the Spirit’s power |
| Hope | Uncertain | Reincarnation | Resurrection |
| Deity | Christ is not God | We are God | Christ is God |
| Theism | Syncretistic | Many Gods | Trinity |
| Basis | Human Effort + Secret Knowledge | Human Effort | Christ’s Work on the Cross |

Adapted from the 1997 Colossians Class Presentation

**Colossians Crossword Puzzle**

Adapted from a SBC Class Presentation

1. What type of false teaching filtering into the Colossian church emphasized knowledge?

2. Where was Paul when he wrote the letter?

3. What is the key word for the book of Colossians?

4. Colosse was located in what modern day country?

5. Who probably founded the church at Colosse?

6. What was the chief problem plaguing the church?

7. Who formed the majority of the Colossian church membership?

The Sabbath at Colosse

(2 pages as 193a-b)

**Biblical Evidence for the Doctrine of the Trinity**

(Adapted from Dr. R. Walter Martin)

**Introduction**

“Many people think that the Trinity is impossible to understand, that it is a logical and conceptual impossibility. The cults vehemently deny the Trinity asserting that it is a doctrine of Satan. The non-Christian religions make sport of the doctrine saying that Christians believe in three gods.

“But it *is* possible to understand the Trinity. We may not have exhaustive knowledge of the doctrine. But we can know it enough to state it clearly and understand it deeply....”1

**How to Prove the Trinity**

1. Begin the investigation into Scripture by starting from scratch, assuming nothing.

2. Demonstrate that the Bible teaches that there is only one God (Isa. 44:6; 1 Tim. 2:52).

3. Correctly define the Trinity: “Within the nature of the one, true God exists three Person(age)s: the Father, the Son and the Holy Spirit, who share the same attributes, are the same substance (nature, essence or reality) and are in effect the one, true God.”

4. Decide who Jesus is: a lunatic (one who made false claims unknowingly), a liar (one who made false claims knowingly) or who he said he was (one who spoke the truth).3 Assuming Christ spoke only the truth we must believe what he says. This is recorded in the Bible, so may we use only the Bible as our only authoritative source concerning this doctrine?

5. Show the person the reasonableness of this proposition: If three biblical Persons are all called God and share the same attributes of God, but there exists only one God, they are in effect *the* one, true God. (If this can be demonstrated then the Trinity is true.)

6. The Bible conclusively proves the above proposition in the following passages that identify the same attributes/titles with the Father, the Son, and the Holy Spirit:

**Attribute/Title Father Son Holy Spirit**

Called “God” (deity) 2 Pet. 1:174 Heb. 1:6-85 Acts 5:3-46

Worshipped as God Matt. 4:107 John 20:288 None9

Indwells believers 1 Cor. 3:16a10 Col. 1:2711 1 Cor. 3:16b12

Is the truth John 3:3313 John 14:614 1 John 5:615

Raised Christ Acts 3:2616 John 10:1717 Rom. 8:1118 Stopped here

Omniscient (all knowing) Ps. 139:1-519 John 16:320 1 Cor. 2:10-1121

Omnipotent (all powerful) Matt. 19:2622 Phil. 4:1323 Zech. 4:624

Omnipresent (everywhere) Jer. 23:2425 Matt. 18:2026 Ps. 139:7-1227

Has personhood John 3:1628 John 1:9-1829 John 14:1730

Helper (*Paraclete*) 2 Cor. 1:3-6 1 John 2:1 John 14:2631

Forgives sin Isa. 45:2532 1 John 2:1233

Forgets sin Jer. 31:3434 Heb. 8:12 Heb. 10:1735

Immutable (changeless) Mal. 3:636 Heb. 13:837

Eternal Exod. 15:1838 John 1:1-239

“I Am” Exod. 3:14 John 8:58 40

“Alpha and Omega” Rev. 1:8 Rev. 22:13, 16

“First and the Last” Isa. 44:6 Rev. 1:17

Holy Isa. 6:341 Mark 1:2442 Luke 11:13

Note: Underlined verses are translated correctly in the Jehovah Witness *New World Translation.*

7. Additional evidence from both the Old and New Testament reaffirms the verses on the preceding chart to support the doctrine of the Trinity:

a. Old Testament Evidence:

1) The title *elohim* (“God”) always appears in the plural (2570 times!), thus supporting the teaching of Scripture elsewhere that God is more than one Personage (Gen. 1:1ff.).

2) Plural personal pronouns (“Us” rather than “Me”) are used of God (Gen. 1:26; 3:22; 11:7; Isa. 6:8).

3) The three Persons of the Trinity appear together in the same passage as distinct from one another (Isa. 48:16; 59:20-21; 63:7-10).

4) Distinctions within the nature of God as Father, Son and Holy Spirit are evident in:

a) Immanuel (Messiah) as being “God with us” (Isa. 7:14).

b) The Son called “the mighty God” (Isa. 9:6).

c) The Father delegating sovereign authority to the Son (Ps. 2:7).

d) The Father sending the Holy Spirit (Ps. 104:30).

e) One LORD as distinguished from the LORD (Gen. 19:24; Hos. 1:7).

f) The Spirit of the Lord (Holy Spirit) distinct from the Father and Son (Isa. 48:16).

g) The Redeemer (who must be divine) as distinguished from the LORD (Isa. 59:20).

h) The Father sending the Angel of Jehovah, or preincarnate Christ, who is called God yet distinguished from Him (Gen. 16:7-13; 18:1-21; 19:1-28; 32:30; Mal. 3:1).

b) New Testament Evidence:

1) Jesus Christ is called the God incarnate (John 1:14) and the Son of **God** (Matt. 16:16) but He was conceived by the **Holy Spirit** (Matt. 1:18, 20); however, He is never called “the Son of the Holy Spirit.” Therefore, the Spirit must be God since God conceived Mary to produce the Son of God!

2) The three Persons of the Trinity are distinguished at the baptism of Christ where the Father spoke from heaven and the Holy Spirit descended as a dove (Matt. 3:16-17).

3) The Father and the Comforter (Holy Spirit) are distinguished from Christ Himself (John 14:16-17).

4) The Great Commission command to baptize “in the name (singular) of the Father, the Son and the Holy Spirit” breaks the rules of grammar by using a singular noun (“name”) with three (i.e., a plural number of) genitives (Matt. 28:19). Again, in this trinitarian prescription for baptism the three Persons are distinguished.

5) Many other passages distinguish between the Persons in the Godhead by listing all three in the same passage (John 3:21-24; 4:2-31; 15:26; Rom. 8:9; 1 Cor. 12:3-6; 2 Cor. 1:21; 13:14; Eph. 1:17; 2:13-22; 3:14-19; 2 Thess. 2:13-14; Jude 20-21; Rev. 1:4-5).

**Misunderstandings of the Trinity**

1. Tritheism: three persons who are three gods

2. Modalism: one person who manifests himself in three different ways

3. Unitarianism: one person who is the only God

4. Nonsense: one person who is at the same time three persons

“Denials of the Doctrine” (Search Ministries)

**Different Views of God Diagrammed**

**Illustrations of the Trinity**

No illustration of the Trinity can be adequate, but the following depict some of its aspects:

1. The triple point of water: Water in a vacuum tube at zero degrees centigrade will contain liquid, ice and vapor yet each part will still be H2O, the same substance.

2. An Egg: An egg is composed of three parts: the white, yolk and shell. However, it is one egg.

Problem: Illustrates “parts” of God which is unscriptural.

3. The Sun: The Sun is unapproachable (the Father) but is the source of beneficial light (the Son) which in turn gives power to make plants grow (the Spirit).

Problem: Impersonal illustration whereas God is a personal being.

4. A Man: A man can simultaneously be a father, son and husband although he is but one man.

Problem: Approaches modalism since it indicates three different functions for one man.

5. A Diagram: The following diagram is the best illustration of the Trinity which I have seen:

Diagram (Ryrie)



**Conclusion**

“A popular statement about the Trinity goes like this, ‘Try to understand the Trinity and you will lose your mind, but fail to understand the Trinity and you will lose your soul.’ This betrays a misunderstanding of the doctrine. The Trinity is not a logical contradiction. For God to be three persons yet one essence is logically possible. We do know the **what** of the Trinity: God is three persons but one essence. But the **how** of the Trinity–the exhaustive knowledge of how the persons of the Trinity relate to one another–that is a mystery. It is what we **can** know coupled with what we **cannot** know that compels us to worship such a great God.”43

**Trinity Study Endnotes**

Note: Underlined verses are translated correctly in the Jehovah Witness *New World Translation.* Those with double underline are particularly clear even in this distorted version of the Bible.

1 “The Trinity.” An unpublished study outline by Search Ministries, Dallas, TX.

2 Deut. 4:39b; Isa. 43:10; 44:8; 45:22; Mark 12:29; Gal. 3:20; Eph. 4:5-6; Jas. 2:19; 1 Cor. 8:4-6.

3 For a full explanation of the “Liar, Lunatic, Lord” apologetic see Josh McDowell's *Evidence that Demands a Verdict*  (San Bernardino, CA: Here's Life Publishers, 1979), 103-107.

4 1 Cor. 1:3; Eph. 6:23; Phil. 1:12; 2:10; Col. 3:17.

5 Matt. 1:23; 4:6-7; Mark 2:1-12; John 1:1, 14; 5:18; 10:30; 12:44-45; 14:9-11; 15:23; 17:11, 21; 20:28; Rom. 9:5; Phil. 2:8-11; Col. 1:15-19; 2:9; Tit 2:13; Heb. 1:1-4; 2 Pet. 1:1; 1 John 5:20; Rev. 1:8 with 1:17-18.

6 Matt. 1:18 with 16:16; 2 Cor. 3:17.

7 Exod. 20:3-5.

8 Matt. 2:2, 8, 11; 28:17; Heb. 1:6.

9 No explicit NT text (that I know of) encourages us to worship the Spirit or pray to Him.

10 2 Cor. 6:16.

11 Rom. 8:10.

12 John 14:17; 1 Cor. 6:19.

13 John 7:28; 8:26.

14 John 1:14; 8:32 with 8:36.

15 John 15:26; 16:13.

16 1 Thess. 1:10; Col. 2:12.

17 John 2:19-21.

18 Acts 17:31.

19 Matt. 10:29-30.

20 Col. 2:3; Heb. 4:13; Rev. 2:23.

21 Isa. 11:2.

22 Gen. 18:14; Job 42:4; Jer. 32:17; Zech. 8:6; Mark 10:27; Lk 1:37; 18:27.

23 Col. 1:17; Heb. 1:3.

24 Perhaps also 1 Cor. 12:13.

25 Job 22:12-14; Eph. 4:6.

26 Matt. 28:20; Col. 1:27.

27 John 14:17.

28 Matt. 6:9-13.

29 Phil. 2:6-8.

30 The Holy Spirit is not a “vapor” or a “divine influence.” Only a person is referred to by the personal pronoun “He” (John 16:8) and only a person can be quoted (Acts 13:2).

31 Mark 2:7; Ps. 103:3a, 12; Isa. 1:18; 44:22; 53:5; Jer. 31:34.

32 Mark 2:1-11; Acts 10:43; 13:38.

33 John 15:26.

34 Isa. 43:25.

35 The Father’s words (Jer. 31:34) are attributed to the Son (Heb. 8:12) and Spirit (Heb. 10:17). The author could not exercise this freedom unless all three are one.

36 James 1:17.

37 Heb. 1:12.

38 Ps. 41:13; Rev. 1:8.

39 Col. 1:15; Rev. 22:13.

40 The seven “I am” statements in John are: 6:35; 8:12; 8:58; 10:11; 11:25; 14:6; 15:1.

41 1 Pet. 1:15-16; Rev. 4:8; 15:4

42 Parallel in Luke 4:34; cf. Luke 1:35; John 6:69; Acts 2:27; 13:35; Rev. 3:7.

43 “The Trinity.” An unpublished study outline by Search Ministries, Dallas, TX.

Reincarnation

(See separate file under NTS handouts as NTS199a-d)**Colossian Heresy in the True Jesus Church**

1. Founder and History

Apparently this group began this century in Taiwan, but I’m not too sure about this since none of the sixteen pamphlets of True Jesus Church literature which I obtained provides any historical background to the group! To me this appears to be a conscious omission, since they believe that they alone have salvation. The logical result of such a belief is that no one else since the New Testament church has been saved until they came along as the “True Jesus Church, established by Jesus through the Holy Spirit during the end-time” as “the restored true church of the apostolic times.” However, they do correctly state, “Our church IS NOT another denomination” (*Words of Life* pamphlet 16:4).

2. Teachings

a. Anti-Trinitarian: The above may sound as if the TJC believes in the Trinity, but this is not so. Another pamphlet clears this up by declaring that “Jesus is the Heavenly Father…Jesus is ‘Johovoh’ [sic] God in the Old Testament, and so is He [sic] the Heavenly Father, the Father of the spirits. He said, ‘I and the Father are one’ (Jn. 10:30)” (*Words of Life* pamphlets 12:22; 14:16). Therefore they believe in the ancient heresy known as Modalistic Monarchianism–that there exists only one God *and one person* who assumes different modes using different names.

b. Salvation: There exists an elaborate and complicated formula of several things one must do in order to be saved. In fact, they seem to have covered all of the “additions” taught by other groups but missed the most important–faith in Christ!

*Identification* with the True Jesus Church

+

Water *Baptism* in the TJC with Head Bowed

+

*Footwashing* by a Minister of the TJC

+

*Holy Communion* (Transubstantiation)

+

*Reception* of the Holy Spirit

+

*Speaking in Tongues* (as the Sign of Receiving the Spirit)

=

**Salvation!**

We should praise God that becoming a Christian is not really as complicated as the True Jesus Church has made it. They do so because they have no concept of the grace of God, shown in the atoning death of Christ. This foundation finds little or no mention in their literature.

**A Christian Response to World Religions**

See separate file

**How Do You Respond to Trials?**

|  |  |  |  |
| --- | --- | --- | --- |
| You say… | Strategy | Temperament | Epistle |
| “I’m right!” | Push through | Choleric | Ephesians |
| “Why me?” | Depression | Melancholy | Philippians |
| “I’ll just  get through” | Compromise | Sanguine | Colossians |
| “It’ll pass” | Ignore it | Phlegmatic | Philemon |

**Prison Epistle Christology**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Christ as… | Focus | Explanation |
| Ephesians | Head | Unity  of Christ | Christ breaks down barriers between believers |
| Philippians | Example | Attitude  of Christ | Christ models how to  handle difficulty |
| Colossians | God | Deity  of Christ | Christ is superior to human philosophies |
| Philemon | Reconciler | Forgiveness  of Christ | Christ reconciles believers to God and one another |

**Applying the Prison Epistles**

|  |  |  |  |
| --- | --- | --- | --- |
| **Epistle** | **1st**  **Century**  **Problem** | **21st**  **Century**  **Problem** | **Solution**  **(Theme)** |
| **Ephesians** | **Jew-Gentile Conflicts (“Weism”)** | **Chinese Only**  **Baptist Only**  **Adults Only** | **Realize**  **Christian**  **Unity**  **(4:3)** |
| **Philippians** | **Persecution**  **Prison**  **Death** | **Ministry**  **Inconvenience**  **-time, sleep**  **-recreation**  **-pride (kids)** | **Imitate Christ’s Attitude**  **(2:5)** |
| **Colossians** | **Denying Christ’s**  **Deity** | **New Age**  **Cults** | **Proclaim**  **His**  **Deity**  **(2:9)** |
| **Philemon** | **Forgive**  **Master**  **and**  **Slave**  **(“Meism”)** | **Forgive**  **Boss/**  **Employee/**  **Others** | **Reconcile**  **the Relationship**  **(vv. 17-18)** |

**1 Thessalonians**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Preparation for the Rapture** | | | | | |
| **Innocence of Greed** | | | **Principles for Growth** | | |
| **Chapters 1–3** | | | **Chapters 4–5** | | |
| **Personal** | | | **Practical** | | |
| **Silence Slanders** | | | **Strengthen Stand** | | |
| **Historical** | | | **Hortatory** | | |
| **Reflections** | | | **Exhortations** | | |
| **Looking Back** | | | **Looking Forward** | | |
| **Commendation**  **1:1-10** | **Conduct**  **2:1-16** | **Concern**  **2:17–3:13** | **Love**  **4:1-12** | **Eschatology**  **4:13–5:11** | **Church Life**  **5:12-28** |
| **Encourage Others** | **Be Innocent** | **Care for Others** | **Please God** | **Be Comforted but Watchful** | **Live Holy** |
| **Corinth** | | | | | | |
| **Early Summer AD 51 (on second missionary journey)** | | | | | | |

**Key Word: Rapture**

**Key Verse: “May the Lord make your love increase and overflow for each other and for everyone else, just as ours does for you. May he strengthen your hearts so that you will be blameless and holy in the presence of our God and Father when our Lord Jesus comes with all his holy ones” (1 Thessalonians 3:12-13).**

**Summary Statement: Believers can prepare for the Rapture by serving without greed and by strengthening their doctrine and relationships.**

**Application: Are you ready for the Lord’s return if he comes today?**

**1 Thessalonians**

**Introduction**

**I. Title:** The Greek title (Pro.j Qessalonikei/j a, *First to the Thessalonians*) distinguishes this letter from Paul's second letter to the church just a few months later.

**II. Authorship**

A. External Evidence: Pauline authorship has been upheld since the Marcion Canon (AD 140) and Muratorian Canon (AD 170). The early Church Fathers also believed Paul wrote 1 Thessalonians.

1. **Attacks**: Nevertheless, radical 19th century critics denied apostolic authorship, claiming: (a) a lack of Pauline ideas and Old Testament citations, (b) a reference to the fall of Jerusalem (AD 70) which places the epistle after Paul's death (AD 68), and (c) a large amount of non-Pauline vocabulary in the letter.

2. **Response**: Since the church was mostly Gentile (1:9-10; Acts 17:4) Paul would not cite the OT frequently. Also, the supposed reference to the fall of Jerusalem (2:16b) is very ambiguous. Finally, as this was one of his earliest letters and not primarily a doctrinal treatise, it does not reflect the same theological vocabulary as later letters.

B. Internal Evidence: The letter itself strongly supports Pauline authorship:

1. The epistle claims to have been written by Paul (1:1).

2. The church organization is primitive, reflecting an early date (Guthrie, 567).

3. No later writer would have attributed to Paul the unfulfilled expectation of living to see the Rapture (4:15, 17; cf. Kümmel, 185).

C. Conclusion: The attacks upon Pauline authorship have been soundly defeated so that nearly all scholars, despite their critical assumptions, believe that Paul penned this epistle.

**III. Circumstances**

A. Date: The evidence from the letter suggests that Paul wrote it only a few months after leaving the city on his second missionary journey in early summer 51 (Hoehner, 381-84).

B. Origin/Recipients: Paul wrote from Corinth to Thessalonian believers to his north in Achaia (see “Occasion” below for support). This was a very young church—only about six months old.

C. Occasion: After Jews in Thessalonica incited crowds against Paul, he left Silas and Timothy with the church with instructions to meet him in Athens (Acts 17:11-16). They did, but Paul then sent Timothy back to the Thessalonians (1 Thess. 3:1-2) and Silas back to Macedonia (probably Philippi). Both men rejoined Paul in Corinth (Acts 18:5) and are mentioned with Paul in his salutation (1:1). Timothy brought the good news that the Thessalonians, despite persecution, had remained true to the Lord (3:6f.). Paul otes repeatedly how happy this made him (1:2-10; 2:19-20; 3:6, 8-10), especially as he thought that Satan might have undone his work in them (3:5). Therefore, he wrote to encourage the church still more, urging them to press on in growth in light of the Lord's return. Timothy also probably informed him of some questions from the church.

**IV. Characteristics**

1. The tone of the epistle shows very fond feelings for the Thessalonian believers (1:2-3, 7-8; 2:17-20).

B. First Thessalonians contains the fullest explanation of the Rapture in Scripture (4:13–5:11). Paul believed in the imminency of Christ's return (“we” in 4:17) and thus revealed himself to be a proponent of a pretribulational Rapture (see the study after 1 Thessalonian notes).

C. How long Paul stayed at Thessalonica is debated because Luke recorded that Paul reasoned in the synagogue only three weeks (Acts 17:2). However, Hoehner says Paul stayed from November 50-January 51, then the letter came in early summer AD 51. Many arguments suggest this longer stay:

1. The Philippians sent Paul at least two gifts when he was at Thessalonica (Phil. 4:16).

2. He stayed there long enough to use his trade of tent making (2:9; cf. 2 Thess. 3:7-9).

3. Paul's general practice was to preach in the synagogue until he got kicked out (Acts 13:46; 18:6; 19:8-9). Evidently this took only three weeks at Thessalonica, after which he taught Gentiles.

4. Since most Thessalonian believers were Gentiles formerly involved in idolatry (1:9; 2:14-16), a Gentile ministry would have required a fair amount of time after his three-week Jewish ministry.

D. The purpose of the letter has been seen in different ways (Ryrie, *1 & 2 Thess.*, 13-14):

1. Paul encouraged the people to continue to grow in Christ as they had been doing, based upon Timothy’s good report (1:1-10; 3:6-13).

2. Paul defended himself against some in Thessalonica who had accused him of insincerity and greed (2:2-6) as well as for failing to return to the city (2:17–3:5).

3. Paul exhorted them to remain steadfast in the face of persecution (3:1-13; 5:16-18).

4. Paul answered doctrinal questions relating to believers who had died prior to the Lord’s return (4:13–5:11).

5. Paul instructed them in healthy church life, such as sexual purity (4:1-8), respect for leadership (5:12-13), laziness (5:14), and relationships (5:15f.).

**Argument**

While each purpose above finds support at some point in the letter, only the common theme of the Lord’s return (Rapture) appears *throughout* it. Each of the five chapters closes with an exhortation on the Lord's soon coming (1:10; 2:19-20; 3:13; 4:13-18; 5:23-24).

Paul writes two major sections in this first letter to the Thessalonians, each showing how believers should live in light of the Rapture. He first uses himself as an example of proper conduct until the Lord returns (1 Thess 1–3). In this section he seeks to convince them of his sincere motives in establishing the church to defend himself against the false attacks of Jews and Gentiles in the city who had accused him of being a religious huckster concerned only with money (2:3, 5, 7, 9).

Paul then gives principles for growth until the Lord’s return (1 Thess 4–5). These doctrinal and relational matters facing the Thessalonians that Timothy had reported include instruction on living to please God (4:1-12), eschatological issues (4:13–5:11), and church life (5:12-22).

**Synthesis**

**Preparation for the Rapture Rapture Noted:**

**1–3 Innocence of Greed**

1:1 Salutation

1:2-10 Commendation 1:10

2:1-16 Conduct

2:1-12 Gospel delivered without greed

2:13-16 Gospel received in suffering

2:17–3:13 Concern

2:17–3:5 Longing to see them 2:19-20

3:6-13 Timothy's encouraging report 3:13

**4–5 Principles for Growth**

4:1-12 How to love God and others

4:13–5:11 Eschatological teaching

4:13-18 Rapture comfort 4:13-18

5:1-11 Day of the Lord (Tribulation/Millennium) warning

5:12-24 Healthy church life 5:23-24

5:25-28 Conclusion

**Outline**

**Summary Statement for the Book**

**Believers can prepare for the Rapture by serving without greed and by strengthening their doctrine and relationships.**

**I. The way Paul prepared for the Rapture was by serving without greed seen in his honorable life as he planted the Thessalonian church (1 Thess 1–3).**

1. Silas and Timothy (co-laborers in Thessalonica) wrote with Paul, who did not note his apostleship to show his concern (1:1).

B. Paul *commended* their lifestyles as evidence of God's blessing on their ministry and their godly living in view of Christ’s return (1:2-10).

C. Paul's *conduct* among them was not motivated by greed since he had a secular job and cared for them like a parent for his children (2:1-16).

D. Paul showed his *concern* by longing to see them and sending Timothy since he had not been able to see them again (2:17–3:13).

**II. The way Paul prepared for the Rapture was by strengthening the church's doctrine and relationships (1 Thess 4–5).**

A. Believers should love God through sexual purity, love Christians by continued growth, and love unbelievers by earning their own living (4:1-12).

B. The Rapture both comforts in its resurrection of believers but warns since the Tribulation will follow unexpectedly (4:13–5:11).

C. Healthy church life where each person fulfills his roles will lead to continued growth in sanctification until the Rapture (5:12-24).

D. Three requests and a benediction show Paul's genuine concern for the church (5:25-28).

**Themes in 1 Thessalonians**



**Arguments for a Pretribulational Rapture**



Pretribulationalists teach that the Rapture of the Church will precede the Tribulation. Why?

1. Christ told the Philadelphia believers, “I will keep you from the hour of testing (kavgw, se thrh,sw evk th/j w[raj tou/ peirasmou/), that hour which is about to come upon the whole world, to test those who dwell upon the earth” (Rev. 3:10). The definite article before “hour” indicates that the Tribulation period is in view (cf. Rev. 4–19).

2. The nature and purpose of the Tribulation is to test “those who dwell upon the earth” (Rev. 3:10b), a phrase used over a dozen times in the Book of Revelation. Each time this “phrase occurs… the *enemies* of the church are always in mind” (Mounce, *The Book of Revelation*, 120, emphasis mine). Since the Church is not to be tested, why would the Church be present during this time of testing?

3. The Holy Spirit’s work of restraining evil will be absent in the Tribulation. His restraining ministry is mentioned elsewhere in Scripture (Gen. 6:3; John 16:8-11). It is hard to conceive of a period when the Spirit’s restraining influence will be curtailed with the Church still present.

4. There is no mention of the Church in Revelation 4–19, the portion of this book relating to the Tribulation. Rather, the church (the “tabernacle of God”) is in heaven (Rev. 13:6; cf. Eph. 2:21-22) as Bride (19:1, 7-8) ready to return to the earth at Christ’s Second Coming.

5. The Church will never come under God's wrath (John 5:24; Rom. 5:9; 8:1; 1 Thess. 1:10; 5:9). Although the church has been promised persecution and tribulation (John 16:33; Acts 5:41; Phil. 1:29), this is different from the wrath that describes the Tribulation (Rev. 6:15-17; 11:18; 14:10, 19). Wrath and persecution are not the same!

6. Since the Rapture is imminent it must be pretribulational. Christians are not to wait for signs of his return but for his coming itself. The New Testament teaches that the next event on God's eschatological calendar is an imminent Rapture:

a. “For you yourselves know full well that the day of the Lord will come just like a thief in the night… so then let us not sleep as others do, but let us be alert and sober… and build up one another, just as you also are doing” (1 Thess. 5:2-11). This means the day of the Lord (that begins after the Rapture and continues through the Millennium) was imminent so that it would take people by surprise. Paul told the Thessalonians to fight “sleep” (spiritual lethargy) to prepare for Christ's unexpected arrival.

b. Jesus told the disciples, “I will come back and take you to be with me…” (John 14:3) by actually using the present tense (“I am coming”). This shows a sense of the immediate future without any intervening signs (Herman A. Hoyt, *The End Times* [Chicago: Moody, 1969], 96-97).

c. Other New Testament texts teach that Christ will come to receive his saints to himself before the Tribulation (James 5:8-9; Tit. 2:13; Heb. 9:28; 1 Pet. 1:6-7; 1 John 2:28; 3:2-3; Rev. 22:10,12).

7. The Second Coming of Christ will be in two distinct stages:

|  |  |  |
| --- | --- | --- |
|  | **The Rapture** | **The Revelation (Second Coming)** |
| 1 | Pretribulational (Rev. 3:10) | Posttribulational (Rev. 19:11-21) |
| 2 | Christ will come in the air (1 Thess. 4:16) | Christ will come to the earth, His feet touching the Mt. of Olives (Zech 14:4) |
| 3 | A coming for the saints (John 14:1-2; 1 Thess. 4:15-17) | A coming with the saints (Matt. 25:31; 1 Thess. 3:13; Rev. 19:14) |
| 4 | Saints (dead and alive) will be caught up (“raptured”) from the earth to meet the Lord in the air and taken to heaven (1 Thess. 4:16-17) | Saints already on earth will remain on the earth (no Rapture) to be ushered into the Millennium (Acts 15:16; Rev. 5:10; cf. Matt. 6:10; chap. 24) |
| 5 | Produces comfort and hope (1 Thess. 4:18) | Produces fear and judgment (Matt. 24:27-31; Luke 21:20-28; Rev. 6:15-17) |
| 6 | Mystery truth revealed only in the New Testament age (1 Cor. 15:51) | Central in OT prophecy but clarified in the NT (Jer. 30:7; Zech 14:1-3; Matt. 24:30; Col. 3:4) |
| 7 | Bodies of church saints glorified (1 Cor. 15:51-58; Phil. 3:20-21) and brought to heaven for seven years (1 Thess. 4:17) | Bodies of tribulation saints left in mortal state to continue to live on the earth in the millennium (Matt. 25:31-34) |
| 8 | Imminent, no signs needed (1 Thess. 4:16) | Not imminent but preceded by spectacular signs in the heavens and on the earth (Matt. 24:29-31; Luke 21:25-28; Acts 2:19-21; Rev. 1:7; Rev 6-19) |
| 9 | Primary purpose is deliverance of the saints from this world (1 Thess. 1:10) | Primary purpose is judgment of unbelieving (Matt. 25:31-46) |
| 10 | Invisible and private as only believers see Christ and since God sends a powerful delusion through the Antichrist (2 Thess. 2:11) | Visible and public since “every eye shall see Him” (Rev. 1:7) |
| 11 | Fulfills a promise to the Church where Jew-Gentile distinctions do not exist (1 Thess. 4:15; cf. John 14:1-3; Eph. 2:11-16) | Fulfills promises to Israel of covenants made in the Old Testament (Gen. 12:1-3; Ps. 89; Isa. 11:11-14; cf. Rom. 11:26-27) |
| 12 | Evil begins to increase (2 Thess. 2:1-12) | Evil is suppressed (2 Thess. 1:7; Ps. 37:9-10) |
| 13 | Church removed (1 Thess. 4:13-18) | Satan removed (Rev. 20:1-3) |
| 14 | Christ shown as Head of the Church and all things (Eph. 1:10, 22; 4:15; Col. 1:18; 2:10) | Christ vindicated as Messiah to Israel (Zech. 14:3-4; cf. Acts 1:6 with v. 11) |
| 15 | Judgment seat of Christ for believers follows  (2 Cor. 5:10; 1 Cor. 3:13) | Judgment of Israel and Gentiles follows  (Ezek. 20:34-38; Matt. 25; Zech. 14:4; cf. p. 160) |
| 16 | The Lord is at hand––imminency (Phil. 4:5) | The kingdom is at hand––afterwards (Matt. 24:14) |
| 17 | Nature subsequently ruined (Rev. 6–16) | Nature subsequently restored (Rom. 8:19-22; Isa. 11:6-9; 35:9; 65:25) |

**Practical Implications of the Rapture**

***How should your belief in Christ’s future return change the way you live now?***

**1 Thessalonians 4:13-18**

Knowing that at the Rapture we’ll see Christians who have died prevents us from hopeless grieving.

Once we are with the Lord we’ll *never* be separated from Him—and that’s encouraging (vv. 17-18)!

**1 Corinthians 15:35-49**

We’ll receive a new body at the Rapture so we shouldn’t be absorbed with “body worship” now.

**1 Corinthians 15:50-58**

Christ’s return will show that he defeated Satan, so this gives us victory over sin now (15:54-57).

Our future hope stabilizes us now (15:58).

Christ’s sure return motivates us to diligent service since it’s not done in vain (15:58).

**2 Peter 3:1-9**

The more scoffing about his return we hear, the more encouraging it should be for us (3:1-4).

The longer it takes for Christ’s return, the more his patience is shown towards us (3:8-9)

**2 Peter 3:10-18**

The destruction of all we can see should motivate us to invest in the things we can’t see (3:10-13).

The judgment of the earth should motivate holy living (3:11, 14).

Knowing the Day of the Lord is coming gives us wisdom that protects from false teaching (3:15-17).

**Questions on the Thessalonians**

1. Review how the Thessalonian church was planted in Acts 17. How long did this take? What doctrines did Paul teach them? Do you generally teach these doctrines to new believers?

2. What do you think is the heart of 1 Thessalonians (what is the key passage that summarizes its theme)? Why is it this passage and not another?

3. Which passage in 2 Thessalonians summarizes the book? How do you know?

4. How did their lack of a good theological foundation cause problems in Christian behaviour in these epistles? How have you seen this in churches today?

**2 Thessalonians**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Tribulation Corrections** | | | | | | | |
| **Persevere in Persecution** | | **Day Still Future** | | | **Discipline the Idle** | | |
| **Chapter 1** | | **Chapter 2** | | | **Chapter 3** | | |
| **Emotional** | | **Theological** | | | **Practical** | | |
| **Encouragement**  **in Persecution** | | **Explanation**  **of the Day** | | | **Exhortation**  **in Body Life** | | |
| **Discouraged**  **Believers** | | **Disturbed**  **Believers** | | | **Disobedient**  **Believers** | | |
| **Correction**  **of Perspective** | | **Correction**  **of Doctrine** | | | **Correction**  **of Behaviour** | | |
| **Salutation**  **1:1-2** | **Reward vs. Judgment**  **1:3-12** | **Pretrib.**  **Teaching**  **2:1-2** | **Antichrist**  **Prerequisite**  **2:3-12** | **Stand**  **Firm**  **2:13-17** | **Prayer**  **Requests**  **3:1-5** | **Discipline**  **Idle**  **3:6-15** | **Blessing**  **Given**  **3:16-18** |
| **Corinth** | | | | | | | | |
| **Late Summer AD 51** | | | | | | | | |

**Key Word: Tribulation**

**Key Verse: Do not “become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the day of the Lord has already come. Don’t let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction”   
(2 Thessalonians 2:2-3).**

**Summary Statement: 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.***

**Application: Do you study eschatology, believing that it affects your behaviour as a Christian?**

**2 Thessalonians**

**Introduction**

**I. Title** The Greek title (Pro.j Qessalonikei/j b , *Second to the Thessalonians*) distinguishes this letter from Paul's first letter to the church just a few months before.

**II. Authorship**

A. External Evidence: Support for Pauline authorship has been upheld “very probably” since Polycarp (*ca.* AD 135; cf. Best, 37-38) and possibly earlier with Ignatius (*ca.* AD 110). One can add to this the Marcion Canon (*ca.* AD 140) and Muratonian Canon, plus the testimony of the early Church Fathers and ancient versions.

B. Internal Evidence: The letter itself strongly supports Pauline authorship:

1. The epistle claims that Paul wrote it (1:1; 3:17).

2. The premature ending (3:1-5) suits Paul more than a conscious imitator (Kümmel, 189).

3. The similarities to 1 Thessalonians, cited by some critics as evidence against Pauline authorship, actually support it (Best, 50-56).

4. Supposed discrepancies between the eschatologies of 2 Thessalonians 2:1-12 and 1 Thessalonians 4:13–5:11 have also been levied by critics, but these differences are accountable to the two different phases of Christ’s coming (Hiebert, 57).

C. Conclusion: The attacks upon Paul’s authorship have been soundly defeated so that nearly all scholars, despite their critical assumptions, believe that Paul penned this epistle.

**III. Circumstances**

A. Date: Hoehner suggests that Paul wrote 2 Thessalonians in the summer AD 51 (just a few months after his first letter). The following supports this claim:

1. Paul, Silas, and Timothy (1:1) are not known to have been together again after their stay in Corinth, which was the place Paul wrote the letter (Hiebert, 59).

2. The same general conditions exist in the church as discussed in 1 Thessalonians (e.g., idleness; cf. 1 Thess. 4:11-12; 2 Thess. 3:6-15).

3. These men apparently stayed in Corinth another year. This doesn’t necessarily argue for a date only a few months after 1 Thessalonians, but certainly the second letter precedes Paul's visit to them five years later (May 56). It is fairly certain that 2 Thessalonians did not follow the first letter by more than 12 months (Constable, *BKC*, 2:713).

B. Origin/Recipients: Paul wrote from Corinth to the Thessalonian believers north of him in the province of Macedonia (see “Date” above for support). Although this was his second letter to them, the congregation was still young—probably less than year old.

C. Occasion: The historical and chronological scenario for Paul’s ministry at Thessalonica during his second missionary journey probably looks like this:

1. Paul plants the Thessalonian church November 50-January 51

2. Paul’s ministry in Berea, Athens, and Corinth February-March 51

3. Silas and Timothy report to Paul in Corinth April/May 51

4. Paul writes 1 Thessalonians and sends it from Corinth Early Summer 51

5. The carrier of 1 Thessalonians reports back to Paul Mid Summer 51

6. Paul writes 2 Thessalonians from Corinth Late Summer 51

7. Paul departs Corinth first of September 52

Within only a few months after writing 1 Thessalonians, Paul got news (probably from the letter carrier) of problems unresolved by his first letter. The persecution of the believers had increased (1:3-10), false teachers had taught that the day of the Lord had already come (2:1-12), and some of the Thessalonian Christians had become idle as they simply “waited for the Rapture” (3:6-15). Therefore, Paul decided to write the church again to help the believers handle these difficulties.

**IV. Characteristics**

A. Although 2 Thessalonians is Paul's shortest letter to a New Testament church, it contains significant information regarding the second coming of Christ and the day of the Lord.

1. The return of Christ, occupying the major theme of chapters 1–2, is the most mentioned doctrine in the New Testament, referred to 318 times (*TTTB*, 423). This averages out to every 25 verses in the New Testament, or 1.2 times per chapter! (The NT has 7959 verses and 260 chapters.) In 2 Thessalonians, 18 of 47 verses (38%) stress eschatology.

2. The day of the Lord is also taught many places in Scripture (cf. Isa. 13:6, 9; Joel 1–2; Zeph. 1:14-16; 1 Thess. 5:1-11; Rev. 6–20) and refers to a time of judgment upon God's enemies and blessing upon His children that is unsurpassed. Chronologically, it begins after the Rapture (perhaps half way through the seven-year tribulation) and continues to the end of the millennium (Constable, *BKC*, 2:717).

3. A problem exists concerning the day of the Lord: if the Rapture can happen at any time (i.e., without preceding signs), and the day of the Lord begins after that, how then can this latter “day” be preceded by three signs (2:3-12)?

a. These verses are clear that three signs (the apostasy, the revelation of the Antichrist, and the removal of the restrainer) all precede the day of the Lord. At first this may look like support for the posttribulational position (i.e., that the church will be removed from the earth *after* the tribulation).

b. However, the tribulation does *not* begin with the Rapture. It begins when the Antichrist signs a covenant with Israel (Dan. 9:27). What 2 Thessalonians 2:3-7 notes is only that the three signs will take place prior to the beginning of the tribulation, which could happen days, weeks, or months after the Rapture.

c. Therefore, while no signs precede the Rapture, at least three signs precede the day of the Lord during the time period between the Rapture and day of the Lord.

Prophecy Timeline Pasted In

B. Whereas Paul wrote 1 Thessalonians to *comfort*, he wrote 2 Thessalonians to *correct.*

C. Paul deviates from his usual epistolary pattern through his two thanksgivings (1:3f.; 2:13f.) and two prayers (1:11-12; 2:16-17). Some believe that this indicates a merging of two separate letters, but there is no evidence that Paul ever felt constrained by a particular literary pattern and no manuscript evidence exists to doubt the unity of the epistle.

**Argument**

As mentioned above, Paul wrote 2 Thessalonians to help the believers handle three difficulties facing the church: increased persecution (1:3-10), false teaching that the day of the Lord had already come (2:1-12), and idleness among some of the Thessalonian Christians who were “waiting for the Rapture” (3:6-15). Paul's design in writing was to *encourage* perseverance based upon their future reward at the day of the Lord (2 Thess 1) and to *correct* their false notion of the day of the Lord (2 Thess 2) which had resulted in idleness (2 Thess 3). The overriding theme is the day of the Lord and its implications on behavior.

**Synthesis**

**Day of the Lord corrections**

**1 Emotionally: Persevere in persecution**

1:1-2 Salutation

1:3-12 Church's reward vs. persecutors' judgment at day of the Lord

**2 Theologically: Day still future**

2:1-2 Teaching hasn't changed

2:3-7 Antichrist events preceding Day

2:3a Apostasy

2:3b-4 Worship as God

2:5-7 Restrainer removed

2:8-12 Antichrist activity and end

2:13-17 Stand firm

**3 Practically: Discipline the idle**

3:1-5 Pray for spread of the gospel

3:6-15 Discipline lazy unemployed members

3:16-18 Blessing/benediction

**Outline**

**Summary Statement for the Book**

**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.***

**I. Discouraged believers should persevere since God will judge their persecutors in the Tribulation (2 Thess 1).**

A. Paul mentions his fellow-workers Silas and Timothy but not his position as an apostle to begin his letter relationally (1:1-2).

B. God will reward the church’s faithfulness but punish their persecutors at Christ's return so they should persevere in their calling (1:3-12).

**II. Paul corrects the heretical idea that the day of the Lord already occurred by teaching that the Antichrist must be revealed first (2 Thess 2).**

A. Ignore false ideas that Paul changed his views on the time of the day of the Lord meaning that they had missed the Rapture (2:1-2).

B. Three events will precede the day of the Lord so that the Thessalonians could see that they had not missed this event (2:3-12).

1. The professing church will depart from the earth (or from the God’s Word) before the day of the Lord comes, leaving only an apostate church (2:3a).

2. The Antichrist will reveal himself to the discerning before the day of the Lord begins (2:3b-4; by signing a covenant with Israel; cf. Dan. 9:27).

3. The restraining ministry of the Holy Spirit in the Church will be removed from earth, allowing the Antichrist to rule (2:5-7).

4. Then the Antichrist will prove himself in counterfeit miracles and a powerful delusion sent by God but will be destroyed at Christ’s return (2:8-12).

C. Paul prays that they will stand firm in good works since they will be spared from the day of the Lord by sharing in Christ's glory (2:13-17).

**III. The church should discipline idle believers who live off others to shame them into responsible work shown by Paul and his companions (2 Thess 3).**

A. Paul requests prayer for the progress of the gospel and prays the same for them to model sensible behavior in light of the day of the Lord (3:1-5).

B. They must discipline idle believers who live off others as they wait for the Rapture to shame them into responsible work (3:6-15).

C. Paul signs the concluding blessing and benediction to show the genuineness of the epistle (cf. 2:2b) so that the church would act on its authority (3:16-18).

In our day when most talk of self-esteem, it is refreshing to find the Godhead noted more than once each verse on the average in these books…

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Focus on God in the Thessalonian Epistles** | | | | | |
| **Total Verses** | **“God”** | **“Jesus”** | **“Lord”** | **“Christ”** | **Total** |
| 1 Thess. (89) | 36 | 16 | 24 | 10 | 86 |
| 2 Thess. (47) | 18 | 13 | 22 | 10 | 63 |
| Total (136) | 54 | 29 | 46 | 20 | 149 |

Numbers of Greek occurrences from Elwell & Yarbrough, *Encountering the New Testament*, 332

**The Day of the LORD**

**I. Usage**

A. The “day of the LORD” concept appears in every prophetical writing in the Old Testament, although not always by that same term.

B. The judgment aspect receives detailed treatment in Zephaniah, Joel, and Revelation 6–19. Some believe that the “Lord’s day” of Revelation 1:10 also refers to this period (cf. 2 Thess. 2:2-3).

**II. Definition**

A. The day of the LORD is “the time of Yahweh’s final intervention in history when He will judge the wicked, deliver the righteous, and establish His kingdom” (Hobart Freeman, *An Introduction to the OT Prophets*, 146).

1. *Judgment*

a. Primarily it refers to a destruction of Israel’s enemies (Zeph. 2–3; Amos 1:3–2:3; Joel 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.).Freeman, 146-47

b. However, it also includes punishment of the rebellious and disobedient in the nation of Israel (Amos 5:18-20).

c. The Great Tribulation of Revelation 6–19 finds so many parallels with descriptions by the OT prophets that the two judgments must certainly be the same period.

d. Ultimately the day of the LORD will end in a destruction of the world (2 Pet. 3:10).

2. *Deliverance*

a. Israel’s salvation from Gentile oppressors will occur through God who preserves and delivers a remnant of Israel (Joel 2:32; Zech. 14; Zeph. 3:8-20; Isa. 2, 11; 65-66; Amos 9:11-15; Ezek. 20:33-44, etc.).

b. This salvation is to enable Israel to enter into the kingdom in which God will fulfill all His promises to Abraham (cf. class notes, 336-37).

c. The deliverance has many blessings (Deut. 30:3-9) also for Gentiles (Zeph. 3:9).

d. Final salvation after judgment will be in the new heaven and earth (2 Pet. 3:11-13).

3. Diagram

*Judgment + Salvation = Day of the LORD*

Great Tribulation + Christ’s Return/ = Day of the LORD

Millennium

B. The day of the LORD also had a nearer aspect to the prophets, depicting an imminent, impending disaster–generally through the Assyrians or Babylonians. Sometimes even both the near and far aspects appear together in a dual sense. God did not clearly reveal whether a near or far perspective was to be understood so as to encourage repentance.

C. For further study see Greg A. King, “The Day of the LORD in Zephaniah,” *Bibliotheca Sacra* 152 (January-March 1995): 16-32.

**The Antichrist**

**I. The Post-Rapture Crisis for Leadership**

A. The need for a world leader after the Rapture cannot be overstated.

1. Someone will need to explain the disappearance of millions of Christians.

2. Communications, transportation, economic, and all other systems will be disrupted.

3. The middle-east problem especially will need to be resolved.

B. Difficult times have always set the stage for a strong man to take control. The world scene after the Rapture will be a perfect environment for the Antichrist to gain power.

**II. Names for the Future Fuhrer**

A. The names are many, describing his multifaceted character and the great emphasis placed upon this man in the Bible.

B. List of the names in scriptural order:

Bloody and Deceitful Man Ps. 5:6

Wicked One Ps. 10:2-4

Man of the Earth Ps. 10:18

Mighty Man Ps. 140:1

Assyrian Isa. 10:5-12

King of Babylon Isa. 14:2

Sun of the Morning Isa. 14:12

Spoiler Isa. 16:4-5; Jer. 6:26

Nail Isa. 22:25

Branch of the Terrible Ones Isa. 25:5

Profane Wicked Prince of Israel Ezek. 21:25-27

Little Horn Dan. 7:8

King of Fierce Countenance Dan. 8:23

Prince that shall Come Dan. 9:26

One who causes Desolation Dan. 9:27

Vile Person Dan. 11:21

Willful King Dan. 11:36

Idol Shepherd Zech. 11:16-17

Abomination of Desolation Matt. 24:15

One Coming in His Own Name John 5:43

Man of Sin 2 Thess. 2:3

Man Doomed to Destruction 2 Thess. 2:3

Lawless One 2 Thess. 2:8

Antichrist 1 John 2:18, 22

Angel of the Bottomless Pit Rev. 9:11

Beast from the Abyss/Sea Rev. 11:7; 13:1

[Scarlet] Beast Rev. 17:3, 8, 12

**III. Summary of the Activity of the Future Fuhrer**

A. Makes 7 year treaty with Jews Dan. 9:27a; 2 Thess. 2:3 (treaty reveals him?)

B. Peaceful beginning Rev. 6:1-2

C. Heads 10 nation confederacy Dan. 7:20

D. Dominated by world church Rev. 17:3-11

E. Dominates world church Rev. 17:12-16

F. Breaks covenant with Israel Dan. 9:27 (midpoint of the Tribulation)

G. Counterfeits death/resurrection Rev. 13:3a

H. Worshiped worldwide Rev. 13:3b-8, 11-15

I. Sets up image for worship 2 Thess. 2:3-4

J. False prophet promotes mark Rev. 13:16-18

K. Two witnesses slain Rev. 11:7

L. Persecutes Jews & Victorious in Israel Dan. 11:40-43

M. Defeated by Christ Rev. 19:11-19

N. Doom in Lake of Fire Rev. 19:20

**Daniel’s 70th Week**

Dr. J. Paul Tanner, SBC, 1998

**1 Timothy**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Church Order**  **(is maintained by giving priority to…)** | | | | |
| **Combat False Teachers** | **Church**  **Life** | **Personal Life/Doctrine** | **Various Church Groups** | **Warning Against Materialism** |
| **Chapter 1** | **Chapters 2–3** | **Chapter 4** | **5:1–6:10** | **6:11-21** |
| **Doctrine** | **Worship** | **Example** | **Respect** | **Priorities** |
| **Warning** | **People** | **Warning** | **People** | **Warning** |
| Salutation  Fight heresies  God’s grace  Charge | Prayer  Gender Roles  Leader Qualities  Purpose of Epistle | Future heresy  Watch life  Watch doctrine | Respect everyone  Widows  Elders  Slaves  False teachers | Spiritual goals  Wealthy must give  Closing charge |
| **Practical Exhortations Throughout**  (in contrast to the normal theology then application Pauline epistle structure) | | | | | |
| **From Macedonia to Ephesus** | | | | | |
| **Autumn AD 62** | | | | | |

**Key Word: Order**

**Key Verse: “… I am writing you these instructions so that…you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of truth” (1 Tim. 3:14-15).**

**Summary Statement: 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.***

**Application: Do you take an active role in guarding your local church against heresy—or do you expect others to do it?**

**1 Timothy**

**Introduction**

**I. Titles**: The Books of 1 Timothy (Pro.j Timo,qeon a, *First to Timothy*), 2 Timothy (Pro.j Timo,qeon b , *Second to Timothy*), and Titus (Pro.j Ti,ton *To Titus*) designate three of Paul's letters which, since the 18th century, have been often called “Pastoral Epistles.” At least three facts make these unique:

A. The Pastorals are the only Pauline epistles addressed to individuals (except for Philemon, which some also consider a Pastoral Epistle). Timothy and Titus were younger men serving as apostolic delegates to different geographical areas, and, although the men are not specifically designated pastors in these writings, they fulfilled a pastoral-like role (hence the title “Pastoral Epistles”).

B. The Pastoral Epistles are Paul's last three writings preserved in the New Testament. Thus they provide many insights into the kind of concerns that burdened Paul near the end of his ministry.

C. The Pastoral Epistles provide the most information in Scripture on local church life, order, and leadership. All pastors/church leaders should be experts in these books–and those of us who follow them should heed Paul’s pastoral advice here too!

**II. Authorship**

A. External Evidence: Attestation for Pauline authorship is as good as that of any other Pauline epistle except Romans and 1 Corinthians (Guthrie, 585).

1. Early support from the Church Fathers is strong. Numerous passages in 1 Clement (*ca.* AD 95) and the Ignatian letters (*ca.* AD 110) indicate direct dependence upon copies of the Pastorals in hand (Kelly, 3). Polycarp quoted them (*Letter to the Philippians*; *ca.* AD 135 at latest) and by the mid-second century Irenaeus, Tertullian, Clement of Alexandria, and the Muratonian Canon unquestionably cite the Pastorals as Pauline (Kelly, 4).

2. Despite the overwhelming evidence for Pauline authorship, most modern liberal scholars believe a “Paulinist,” or second to third generation follower of Paul, wrote the Pastorals in the second century. The reasons for supposing such a forgery are:

a. Pastorals are not in Marcion's canon and 1 and 2 Timothy were rejected by Tatian.

b. The earliest Greek manuscript available, *p* 46, does not include the Pastorals.

B. Internal Evidence: The letters claim Pauline authorship (1 Tim. 1:1; 2 Tim. 1:1; Tit. 1:1) and contain the typical Pauline characteristics: sense of divine call, use of many personal names, and doctrinal emphases (grace, redemption through Christ, purpose of the Law, the Scriptures, the need for practical godliness, etc.).

Liberal scholarship denies Pauline authorship based upon internal factors such as an inability to reconcile the contents historically with the Book of Acts, a large number of words not found elsewhere in Paul's writings, a similarity to the vocabulary used in the second century, an ecclesiology “too advanced” for Paul's time, and “anti-Pauline” theology (Hellenistic terms “foreign to Paul”; 1 Tim. 6:15-16; 2 Tim. 1:10; Tit. 2:10f.).

Each of these so-called “evidences” depends on presupposition than objective data, and biblical facts should never be ignored to harmonize with presupposition. Some critics proposed a fragments hypothesis where scraps of Pauline writings were pieced together in the second century to make the Pastorals, but this creates more problems than it solves and is rejected even by modern critics.

**III. Circumstances**

A. Date: The chronology of the last years of Paul's life is obscure (Guthrie, 623), yet one harmonization of the internal and external data yields this scenario (Hoehner, 381-84):

**First Roman Imprisonment (Acts 28:30-31) February 60–March 62**

Paul writes **Ephesians, Colossians, Philemon,** and **Philippians** Autumn 60–early Spring 62

James, the Lord's brother, martyred Spring 62

**Freedom from Imprisonment Spring 62–Autumn 67**

Paul in Ephesus and Colosse (Timothy left at Ephesus) Spring–Summer 62

Peter travels to Rome 62

Paul in Macedonia Late Summer 62-winter 62/63

**1 Timothy** written from Macedonia to Timothy in Ephesus Autumn 62

Paul in Asia Minor Spring 63-Spring 64

Paul in Spain (anticipated in Rom. 15:24) Spring 64-Spring 66

Christians persecuted by Nero, Peter martyred Summer 64

Paul in Crete (Titus left there; Tit. 1:5) Early Summer 66

Paul in Asia Minor Summer-Autumn 66

**Titus** written from Asia Minor to Titus in Crete Summer 66

Paul in Nicopolis (Tit. 3:12) Winter 66/67

Paul in Troas (2 Tim. 4:13), Macedonia and Greece Spring–Autumn 67

**Second Roman Imprisonment Autumn 67–Spring 68**

Paul arrested and brought to Rome Autumn 67

**2 Timothy** written from Rome to Timothy in Ephesus Autumn 67

Paul beheaded Spring 68

**Destruction of Jerusalem September 2, 70**

B. Origin/Recipients: The above dates reveal that, after Paul's release from prison, he wrote 1 Timothy from Macedonia (1 Tim. 1:3a). He sent it to his long-time traveling companion, Timothy (1 Tim. 1:2), who he had left in Ephesus (1 Tim. 1:3b). The letter to Titus followed (Tit. 1:4) which he sent to Crete (Tit. 1:5) from an unknown origin (Ephesus, Macedonia, and Corinth have been postulated). Paul then penned 2 Timothy from Rome during his second Roman imprisonment shortly after his first defense before the Imperial Court (2 Tim. 1:8-17; 2:9; 4:16-17). Since he did not expect to live much longer (2 Tim. 4:6-8), he requested Timothy to hurry to him before winter (2 Tim. 4:9, 21).

C. Occasion: Paul wrote 1 Timothy only a month or two after leaving him in Ephesus. It might seem strange that he would need to write him so quickly, but perhaps Paul had to leave Ephesus in a hurry without providing him adequate instructions for church organization and oversight. Equally possible is that an emissary from Timothy asked for Paul's help. However, neither of these hypotheses can be supported from the text so the reason for the letter must be determined from its contents, which concern church order.

**IV. Characteristics**

A. Paul's first letter to Timothy contains more information on the qualifications for church leadership than any New Testament writing (1 Tim. 3:1-12). The necessary character traits for both elders and deacons are specified (in contrast to the letter to Titus, which concerns only elders; cf. Tit. 1:5-9).

B. Timothy's position in the Ephesian church is not specifically mentioned. He evidently was not an elder since Paul spoke of the elders as individuals different from Timothy. In like manner, Titus was to appoint elders (Tit. 1:5) but not be one himself. Some have referred to Timothy as the pastor, but the letter suggests that his function at the church was to represent Paul (1 Tim. 1:3; 3:14; 4:6, 13).

**Argument**

Paul specifically declares his purpose for writing the young Timothy, “… I am writing you these instructions so that…you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of truth” (1 Tim. 3:14-15). Thus, Paul's aim is to help Timothy instruct others in keeping order in the church (cf. 2 Tim. 2:2). When Paul penned the letter, false teaching was attacking the Ephesian church. Paul begins the epistle with a charge to Timothy to defend the faith using Paul's own life change as an encouragement to persevere (1 Tim 1). Proper conduct in public worship is discussed next so that the leadership and people might be above reproach before accusers (1 Tim 2–3), followed by an exhortation directed towards Timothy's life and doctrine (1 Tim 4). The letter concludes with instruction how to handle various groups in the church (5:1–6:10) and a warning of the perils of materialism to prevent the replacement of spiritual with material priorities (6:11-21). Throughout the letter Paul seeks church order not simply for order's sake alone, but as a deterrent to false teaching and practice that destroys local church ministry.

**Synthesis**

**Church order priorities**

**1 Combat false teachers**

1:1-2 Salutation

1:3-11 Warn against heresies

1:12-17 God's grace to Paul

1:18-20 Charge

**2–3 Church life**

2:1-7 Prayer

2:8-15 Gender roles

3:1-13 Leadership qualifications

3:14-16 Purpose for epistle

**4 Personal life/doctrine**

4:1-5 Warning of future heresy

4:6-16 Watch life/doctrine

**5:1–6:10 Various church groups**

5:1-2 Treat all people with respect

5:3-16 Widows

5:17-25 Elders

6:1-2 Slaves

6:3-10 False teachers

**6:11-21 Warning against materialism**

6:11-16 Priority of spiritual goals

6:17-19 Wealthy should share

6:20-21 Closing charge

**Outline**

**Summary Statement for the Book**

**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.***

**I. (1 Tim 1) Paul charges Timothy to defend the faith against false teachers of the Law and reminds him of God's grace in his own life to encourage Timothy to courageously fulfill his ministry.**

A. (1:1-2) Paul greets Timothy with a reminder of his apostolic calling to add authority to the instructions following in the letter which would be difficult to carry out in the midst of false teaching to encourage Timothy to act courageously.

B. (1:3-11) Paul reminds Timothy of his task to prohibit false teachers of the Law from leading the people away from love into speculation in order to encourage Timothy to correct Ephesian teachers majoring on minor matters in their Bible teaching.

C. (1:12-17) Paul's own testimony of God's grace poured upon him despite his former persecution of the church is given to encourage Timothy that if God could use Paul, the “chief of sinners,” then surely God could use Timothy.

D. (1:18-20) Paul's first charge to Timothy exhorts him to be committed to spiritual truth in the battle against apostasy to motivate him to courageously defend the faith in the face of certain resistance.

**II. (1 Tim 2–3) Paul instructs Timothy in proper conduct in public worship to insure the priority of prayer and godly leadership for victory against those who could find fault in the church.**

A. (2:1-7) The apostle's first positive instruction is to emphasize the importance of prayer so that the church would recognize its dependence upon God for victory in the battle over people's souls.

B. (2:8-15) Paul contrasts the men's role of teaching and authority in the church with the women's responsibilities of deeds of service and maintenance of their homes in order to balance the ministry from extremes of passive men and dominant women.

C. (3:1-13) The qualifications for elders and deacons are provided to guide Timothy to assure that the church is led by the most godly leaders available to assure victory against those who would seek to find fault in the church.

D. (3:14-16) Paul states his purpose in providing the leadership qualifications and writing the epistle to instill in Timothy the importance of proper conduct in the church.

**III.(1 Tim 4) Paul exhorts Timothy to watch his personal life and doctrine closely to help him overcome the influences of ascetic apostates threatening the life of the Ephesian church.**

A. (4:1-5) Paul warns that some believers will reject Christianity for a demonic, ascetic teaching which denies the legitimacy of marriage and certain foods to shock Timothy into realizing the Satanic source of such teaching.

B. (4:6-16) Timothy is exhorted to watch his personal life and doctrine closely so that even as a young man he will diligently use his gift of teaching to protect himself and his congregation from false teachers.

**IV. (5:1–6:10) Paul provides instruction on how to respectfully treat various groups in the church to assure that financial and other needs are met.**

A. (5:1-2) Paul instructs Timothy to treat all people with respect as the general principle of interpersonal relationships to follow in applying Paul's specific instructions regarding the various groups in the subsequent verses.

B. (5:3-16) Older, godly widows without family should be cared for by the church but younger widows should remarry so as not to be a financial or social burden to the believers.

C. (5:17-25) Elders should be well supported financially, not easily accused, and not hastily appointed so as to carefully guard the church by having only godly men serve in the highest office.

D. (6:1-2) Slaves of Christian masters should work even harder than they would if they were owned by unbelievers because they benefit believers.

E. (6:3-10) False teachers who emphasize financial gain and useless theologies should be spurned to prevent church members from focusing upon materialism and speculation.

**V. (6:11-21) Paul cautions how materialism destroys godly virtues to enable Timothy to watch his own life so that physical goals do not replace spiritual and thus result in his own apostasy.**

A. (6:11-16) Paul charges Timothy to flee materialism and speculation and pursue godly virtues to exhort him in spiritual rather than physical goals for the glory of God.

B. (6:17-19) The materially rich should be rich in deeds by sharing their wealth to the needy in the congregation so they can obtain rewards in heaven and fulfillment on earth resulting from giving.

C. (6:20-21) The closing charge is a final warning that some professors of Christianity have left the basics for speculation to caution Timothy to watch his own life lest apostasy take him in as well.

**Selecting Leadership for the Local Church**

**I. How Do Most Churches Select Their Leaders?**

(i.e., What criteria is often used to find out who will be the church deacons, elders, etc.?)[[12]](#footnote-12)

A. Popularity (attractiveness, charisma, and likableness)

B. Past (tradition, “He's always had that office” mentality)

C. Politics (shrewdness, clout, manipulation)

D. Pocketbook (wealth, large church contributions, even bribery)

E. Profession (occupational standing–why do so few middle and lower class elders exist?)

**II. How *Should* Churches Select Leaders? What Process of Selection and What Qualifications Must Potential Church Leaders Meet?**

A. Scriptural Examples:

1. APOSTLES: The Replacement of Judas (Acts 1:12-26)

a. Process of Selection: Congregational selection of candidates, prayer, drawing of lots, apostolic appointment. However, since we have no apostles anymore I believe that this process is not a pattern for us!

Expand on this process of selection next time by consulting some church constitutions

b. Qualifications: To be in “the twelve,” one had to be a participant in Christ’s ministry and eyewitness of His resurrection (Acts 1:21-22). For other apostles only the latter was required (cf. 1 Cor. 9:1). This is why no one today qualifies as an apostle.

2. DEACONS: The Church at Jerusalem (Acts 6:1-6)

a. Process of Selection: Congregational selection, apostolic appointment (Gr: “ordain”)

b. Qualifications: Good reputation, full of the Spirit and of wisdom (v. 3; but see especially 1 Tim. 3:8-13 which is explained later in this study)

3. ELDERS: Titus' Responsibility (Titus 1:5-9)

a. Process of Selection: undefined, but Paul told Titus as his apostolic representative to appoint (Gr: “ordain”) men once they had been selected. Elders were likely selected by church vote just as were the leaders in the Jerusalem church (cf. Acts 6:1-6). With no apostolic delegates today to ordain elders, ordination must be by the church leadership.

b. Qualifications: Titus 1:6-9; 1 Tim. 3:2-7 (explained on the following pages)

B. Scriptural Principles:

1) Qualifications *apply only to men* (women are excluded).

2) Qualifications are not optional but *essential* (all qualities must be true of one being considered; failure in one area should be reason for withholding appointment).

3) Qualifications primarily refer to one's *present lifestyle* and character, not his past (unless Scripture designates past actions as applicable to the present).

4) Qualifications refer to the *office of elder* (i.e., bishop, overseer, pastor) *or deacon* but not other church leadership positions (e.g., Sunday School teacher, care group leader).

5) Qualifications *must be maintained* to stay an elder. Those who at first met the qualifications but later neglected to maintain the standards must resign or be removed from the board.

6) Qualifications emphasize a man's *character far more than his abilities* (which may disqualify some of the most successful and shrewd businessmen within the church).

7) Qualifications emphasize a man's ability to manage his *home* more than his work.

**An Examination of the Elder Qualifications**

**(Titus 1:6-9; 1 Timothy 3:1-7)**

**I. Outline of the Qualifications**

**A. General Reputation (Titus 1:6a; 1 Tim. 3:2a)**

**B. Family Life (Titus 1:6b; 1 Tim. 3:2b, 4-5)**

**C. Negative Characteristics (Titus 1:7; 1 Tim. 3:3a, 6)**

**D. Positive Characteristics (Titus 1:8; 1 Tim. 3:2b, 3b, 7)**

**E. Teaching Requirement (Titus 1:9; 1 Tim. 3:2)**

Note: A man’s *desire* to be an elder must precede any official evaluation (1 Tim. 3:1a). If a man does not want to become an elder, it matters little whether he qualifies, so even if “desire” is not considered a qualification, it certainly is relevant. Also, “BAGD” in the qualities below abbreviates the Greek lexicon by Bauer, Arndt, Gingrich, and Danker. This work is considered the standard dictionary for defining Greek words.

**II. Examination of the Qualities Individually** (NIV translations are underlined)

**A. General Reputation (Titus 1:6a; 1 Tim. 3:2a)**

Next time go back through this designations and make all consistent with NIV translation

1. Above Reproach is a general qualification of general reputation that can be seen as an “umbrella principle” under which all the other traits fall.

Also add Deacon parallels here where applicable

a. (avne,gklhtoj Tit. 1:6, 10 [deacons]) means “blameless” (cf. KJV) or “irreproachable” (BAGD 64b) in the sense that no one can point a finger at his character or behavior with an accurate accusation–not perfect, but having a good reputation. This means not “merely unaccusable, but unaccused; not free from any just charge… but free from any charge at all…if any present [at the elder's ordination] had such a charge to bring, the ordination should not go forward until such a charge had been sifted” (Trench, 381). This requirement to be blameless excludes one guilty of sin in his past which the church would need to discipline (e.g., divorce, immorality, criminal offenses) or which affects his present reputation.

b. (avnepi,lhmpton 1 Tim. 3:2) is translated “above reproach,” being a synonym and also meaning “irreproachable” (BAGD) with the same sense as ajnevgklhto”.

2. Respectable (ko,smion 1 Tim. 3:2b) also has the idea “honorable” (BAGD) and is used of women who wear modest apparel (1 Tim. 2:9). The word refers to one who is living an orderly or well-arranged life, and Christ used the verb form (kosme,w) to designate a “well-ordered house” (Matt. 12:44), “well-trimmed lamps” (Matt. 25:7) and “decorated” tombstones (Matt. 23:29). A respectable man shows maturity that avoids personal excesses that may offend others, particularly weaker brothers and sisters. The church whose leaders do not earn respect will have a difficult experience.

3. [Having] a Good Reputation with Those Outside the Church (marturi,an kalh,n e[cein avpo. tw/n e[xwqen 1 Tim. 3:7) also is mandatory for one being considered for office. An elder should be respected both inside and outside the church. The phrase literally reads, “to have a good witness from those outside.” This requirement disqualifies anyone known by unbelievers as a crooked businessman, a lazy worker, a tyrant, a hardheaded and insensitive man, etc. A “good reputation” can be very broad.

Note: The following qualities relate to a man’s *genuine* character, but the qualities above (“above reproach,” “respectable” and “good reputation”) denote his *perceived* character. A godly man who is not *known* as a godly man cannot qualify as elder.

**B. Family Life (Titus 1:6b; 1 Tim. 3:2b, 4-5)**

4. The Husband of One Wife (mia/j gunaiko.j a;ndra in 1 Tim. 3:2; mia/j gunaiko.j avnh,r in Tit. 1:6) emphasizes a man's control in sexual restraint and a faithful relationship to his wife if he is married. (If he is not faithful in this second most important relationship in life should he be trusted in the affairs of the church?) This qualification excludes any husband unfaithful to his wife or one guilty of homosexuality, incest, and other sins of the flesh. (See the detailed evaluation on pages 228-230).

5. Having Responsible Children is generally translated like the NIV’s “whose children believe” (te,kna e;cwn pista, Tit. 1:6) but may also be translated “having faithful children.” This alternate translation is preferable since: (1) parents are not ultimately responsible for the salvation of their children, and (2) because the parallel meaning is supported in 1 Timothy 3:4 where an elder is required to “manage his household well, keeping his children under control with all dignity” (cf. 1 Tim. 3:12 for deacons). The word for “manage” is also used of elders who “rule” (1 Tim. 5:17). The meaning of “having faithful children” is explained in the following clause (below).

6. (Whose Children Are) Not Accused of Dissipation or Rebellion (mh. evvn kathgori,a avswti,aj avnupo,takta Tit. 1:6) refers to the elder's children not being able to be slandered for riotous living or insubordination (“being wild or disobedient,” NIV), but rather being disciplined and restrained (able to accept authority). The man whose children are rebellious or excessive (drugs, sex, drunkenness, etc.) would best get his family under control before taking on responsibility as a church leader (cf. 1 Tim. 3:5).

**C. Negative Characteristics (Titus 1:7; 1 Tim. 3:3a, 6)**

7. Not Self-Willed (mh. auvqa,dh Tit. 1:7) means that the man under consideration must not be “stubborn or arrogant” (BAGD), or not self-indulgent to the point of showing arrogance to others. He must be a protector of God's concerns (holiness, purity, faithfulness, etc.) rather than of selfish pursuits (desire for control in the church, overbearingness, etc.). Humility is indispensable.

8. Not Quick-Tempered (mh. ovrgi,lon Tit. 1:7) means not “inclined to anger” (BAGD), not given to outbursts of wrath, not contentious or belligerent. Gentle (evpieikh/ 1 Tim. 3:3) or “yielding” and “kind” (BAGD) describes this characteristic positively.

9. Not Addicted to Wine (mh. pa,roinon Tit. 1:7; 1 Tim. 3:3) properly describes one who is “not drunken” (BAGD). The literal translation is “not (one who lingers) beside (his) wine.” Temperate (nhfa,lion 1 Tim. 3:2) refers to the same idea, “literally temperate in the use of alcoholic beverages, sober, clear-headed, self-controlled” (BAGD). An alcoholic or heavy drinker should never be considered for the office of elder. Ideally an elder should be a non-drinker and at the most one who drinks with great moderation.

10. Not pugnacious (mh. plh,kthn 1 Tim. 3:3) refers to a “pugnacious man, bully” (BAGD). This is a man who is “not violent” (NIV) and not given to blows, not eager to use his fists, and not argumentative. Certainly any man with a reputation for physical and emotional retaliation at others would not meet this elder qualification.

11. Uncontentious (a;macon 1 Tim. 3:3b) properly understood refers to the quality of being “peaceable” (BAGD). Not only should the elder avoid fighting (“not pugnacious” above), he must also actively pursue unity and harmony within the body of Christ. One who tends to “witch hunt” makes the work of the elders terribly difficult in the many potentially explosive situations that eventually face every church. If this characteristic is expected of all believers (Tit. 3:2), how much more for the leaders!

12. Not Pursuing Dishonest Gain (mh. aivscrokerdh/ Tit. 1:7) refers to one “not fond for dishonest gain, greedy for money” (BAGD 25a). He makes an honest living and is upright in all his business dealings since he is “not given to filthy lucre” (KJV). Free from the love of money (avfila,rguron 1 Tim. 3:3b) describes the characteristic positively. A man who gambles, hoards his money, or is pursuing the elder office for financial advantage is clearly disqualified, as would be one who refuses to at least tithe.

13. Not a New Convert (mh. neo,futon 1 Tim. 3:6) means not “newly planted” and gives our English word “neophyte” (BAGD). The age in Christ a Christian qualifies for eldership is not designated, but Paul appointed elders from men less than a year old in Christ during his first missionary journey (Acts 14:23). However, they were not novices as they were steeped in Judaism. The principle is to appoint mature men in Christ, especially mature in humility to fight pride from being appointed to office.

**D. Positive Characteristics (Tit. 1:8; 1 Tim. 3:2b, 3b, 7)**

14. Hospitable (filo,xenon Tit. 1:8; 1 Tim. 3:2), or “loving strangers” (Hendriksen), also should characterize one considered for the office of elder. The word for “hospitable” here is a compound word (fi,loj, “brotherly love” plus xe,noj, “stranger, alien”) which means showing love towards those one doesn’t know. Does the man love and care for believers and strangers, or treat people with contempt, especially if they are of a different social status or race? One who still struggles with racial, religious, or social prejudices is disqualified on this requirement. “For the whole law is fulfilled in one word, in the statement, ‘You shall love your neighbor as yourself’” (Gal. 5:14).

15. Loving What is Good (fila,gaqon Tit. 1:8) has the same root (fi,loj, “brotherly love”) as above, meaning “loving goodness, virtuous, ready to do what is beneficial to others” (Hendriksen; cf. Phil. 4:8). The KJV, “a lover of good men,” is an inaccurate and unfortunate translation in its exclusiveness (especially since believers are commanded to love all men; cf. Rom. 13:8-10). “Loving what is good” in its simplest sense means loving God and what God loves. This characteristic definitely disqualifies from office one who approves of abortion, premarital and extramarital sex, and other harmful practices clearly forbidden by Scripture.

16. Sensible (sw,frona Tit. 1:8) suggests being “of sound mind, reasonable, sensible, serious, keeping one's head” (BAGD). Prudent (sw,frona 1 Tim. 3:2) expresses the same concept with a different English translation of the same Greek word. This connotes that an elder needs to be wise and balanced in his judgment, marked by a proper self-image (humility without self-condemnation) as Romans 12:3 exhorts. This quality excludes men known as lacking proper judgment or proud “know-it-alls.”

17. Just (di,kaion Tit. 1:8) is defined as “upright, righteous” (BAGD). Being just suggests a man who demonstrates impartiality in his decision-making. He is fair, able to make mature judgments and characterised by practical righteousness affirmed in his lifestyle.

18. Devout (o[sion Tit. 1:8) especially emphasizes a man's relationship with God as “devout, pious, pleasing to God, holy” (BAGD). One demonstrating this quality continually progresses in holiness to be more like Christ. He has made it a priority to “put on the new man” (Eph. 4:24). He is one of whom people declare, “He sure is a godly man!”

19. Self-Controlled (evgkrath/ Tit. 1:8) also refers to being “disciplined” (BAGD). A man with excesses in habits, tardiness, anger, etc. reveals him to be undisciplined in his lifestyle and therefore not qualified for the office of elder. The point here is to require someone to exercise control over his own life before he is given control over the church.

**E. Teaching Requirement (Tit. 1:9; 1 Tim. 3:2)**

20. Able to Teach (didaktiko,n 1 Tim. 3:2) and Holding Fast the Faithful Word… to Exhort (Encourage)… and to Refute… (Tit. 1:9) both specify that elders should have some aptitude for teaching, although not necessarily possessing the *gift* of teaching (Rom. 12:7; 1 Cor. 12:28; Eph. 4:11). They need not be scholars, but they should have a good grasp of the Word of God for two purposes (Tit. 1:9b): (1) to exhort (encourage) others in sound doctrine, and (2) to refute those who contradict [sound doctrine]. This teaching qualification is no light order, especially since the responsibility covers a church-wide scale. It is imperative that an elder be well grounded in the “faithful word which is according to the teaching” (Tit. 1:9), and yet to be able to communicate the Word in a non-offensive manner. This characteristic excludes those with no aptitude for teaching on a group or one-on-one basis and those who possess only a superficial knowledge of the Bible, especially in its basic doctrines.

**III. Summary of the Qualifications**

The 1 Timothy 3 and Titus 1 elder qualifications mostly describe a man's character, not his abilities (exceptions being “able to teach” and “managing his household well”). It can be concluded from this observation that God is more concerned with *who* a man is than *what* he can do, especially as this is revealed in his family relationships and general reputation as a man of God.

**IV. Practical Implications**

The qualifications for elder are presented as a unit. No ratio or percentage of them that need to be true of a man appears in either 1 Timothy 3 or Titus 1. Paul stressed each characteristic as vital. Therefore, *all* of the traits are necessary to accept a man as an elder. (If *all* the qualities were not mandatory, who would be so presumptuous to decide *which* ones are optional?)

This requirement of all the qualifications does not infer that the man must have *arrived* as a man of God, but that he is progressing toward greater spiritual maturity with these qualities as a foundation. The church should be instructed in the meanings of the requirements in a series of messages, then as a congregational body should decide upon each possible elder candidate who is put forward by a committee which recommends elders.

The question rises concerning how long to wait until such men are identified in a congregation. Scripture gives no time indication here. The temptation in some churches is to appoint men too quickly to this office; this leads to selecting elders who don’t really scripturally qualify.

However, this also doesn't mean that the body of believers should sit around and wait for qualified men to appear like magic. The pastor needs to build his life into several men with the prayer that many of them would eventually qualify to assist him as elders.

These men certainly can and should assist the pastor before assuming the title of elder. They need not be elders to be useful to the church. Being discipled by the pastor allows them time for growth into men of God who then can serve as elders with the pastor as models of a church with high, biblical standards of church leadership.

Alexander Strauch summarizes the importance of elder qualifications:[[13]](#footnote-13)

It is highly noteworthy that the New Testament provides more instruction concerning the qualifications for eldership than on any other aspect of eldership. Such qualifications are not required of all teachers or evangelists. One person may be gifted as an evangelist and be used of God in that capacity, yet be unqualified to be an elder. An individual may be an evangelist immediately after conversion, but Scripture says that a new convert cannot be an elder (1 Timothy 3:6).

When we speak of the elders' qualifications, most people think that these qualifications are different than those of the clergy. The New Testament, however, has no separate standards for professional clergy and lay elders. The reason is simple. There aren't three separate offices–pastor, elders, and deacons–in the New Testament-style local church. There are only two offices–elders and deacons. From the New Testament perspective, any man in the congregation who desires to shepherd the Lord's people and meets God's requirements for the office can be a pastor elder.

**A Closer Look at “Husband of One Wife”**

**for Elders (1 Tim. 3:2; Tit. 1:6) and Deacons (1 Tim. 3:12)**

**See Separate file in NTS Handouts Folder as NTS228-230**

**Husband of One Wife 2 of 3 (page 229)**

**Husband of One Wife 3 of 3 (page 230)**

**An Examination of the Deacon Qualifications**

***1 Timothy 3:8-13***

**(SEE SEPARATE FILE)**

**Qualifications for Elders and Deacons**

*Bible Visual Resource Book,* 257

**Roles of Elders**

Roles of Elders (2 of 3)

Roles of Elders (3 of 3)

**Elder Interview Questions**

Elder Interview Questions (2 of 4)

Elder Interview Questions (3 of 4)

Elder Interview Questions (4 of 4)

**Combating Materialism**

One problem that Christian workers face is thinking that materialism cannot have grasp on them. This is why Paul warned Timothy against becoming a lover of money (1 Tim. 6:3-10). Yet how can pastors, missionaries, and all believers fight the grip of materialism in practical terms? Here are some suggestions, most of which I keep myself:

1. Give your speaking honorariums over to the church or to another Christian organization—or don’t get paid for your speaking in the first place.

2. Require approval from someone (e.g., your spouse) for purchases over a certain amount (we use $100 as a guideline, except for groceries!).

3. Don’t make a purchase over a certain amount without both praying about it and sleeping overnight on it. (My wife’s and my guide is $100 here too, which has saved us from buying many a vacuum cleaner and encyclopedia set! Again, groceries are exempt here.)

4. Commit to living on a certain income for a time period and give the excess money earned back to the Lord’s work.

5. Don’t let sales people into your home unless both husband and wife agree. This means that a salesman will never enter your home when only one spouse is there.

6. Put budgeted money into respective envelopes and stop spending when they empty.

7. Don’t compare your salary with others. Don’t ask what others make or tell them your own salary. This will keep you from the twin sins of pride (if you make more) and jealousy (if you make less). Sometimes ignorance is better than knowledge.

8. Don’t purchase anything on credit (except a house) that you cannot pay off within one month. This will prevent purchase of depreciating items such as cars, furniture, computers, etc.

9. Never gamble—at the horse races, card games, or stock market. Instead, put your savings in lower-risk investments. They may have lower rates of return but at least you can’t lose all your money. Avoiding the stock markets (except mutual funds when someone else is managing your money) will also keep you from the temptation to always watch the rates to discern whether to buy or sell rather than invest yourself in ministry.

**2 Timothy**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Sound Doctrine Against Opposition** | | | | |
| **Persevere in Present Hardship** | | **Persevere in Future Hardship** | | |
| **Chapters 1–2** | | **Chapters 3–4** | | |
| **Examples**  **of Faithfulness**  **1** | **Characteristics**  **of Faithfulness**  **2** | **Problem:**  **Apostasy**  **3:1-9** | **Solution:**  **Preach the Word**  **3:10–4:5** | **Paul’s Hope**  **4:6-22** |
| **Eunice**  **Lois**  **Paul**  **Onesiphorus** | **Discipling**  **Single-minded**  **Obedient**  **Hardworking**  **Biblical**  **Holy**  **Gentle** | **Godlessness**  **Hypocrisy** | **Preaching**  **Persevering**  **Rebuking**  **Encouraging**  **Evangelism** | **Martyrdom**  **Betrayals**  **Greetings**  **Benediction** |
| **Rome to Ephesus** | | | | |
| **Autumn AD 67 (second Roman imprisonment)** | | | | |

**Key Word: Doctrine**

**Key Verse: “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work… Preach the Word” (2 Timothy 3:16-17; 4:2).**

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

**Application: Is anything more powerful against heresy than God’s Word—methods, logic, ignoring false teaching, etc.? While teaching proper doctrine is not the only thing needed, it is the most important thing.**

**2 Timothy**

**Introduction**

**I. Title**: The Book of 2 Timothy (Pro.j Timo,qeon b , *Second to Timothy*) is one of the three books commonly called “Pastoral Epistles, which are unique in that they are addressed to individuals (not churches) and constitute Paul's last writings (cf. 1 Timothy notes).

**II. Authorship**

A. External Evidence: Attestation for Pauline authorship is as good as that for any other Pauline epistle except Romans and 1 Corinthians (cf. 1 Timothy notes).

B. Internal Evidence: The letter claims Pauline authorship (2 Tim. 1:1) and contains the typical Pauline characteristics (cf. 1 Timothy notes).

**III. Circumstances**

A. Date: The chronology of the latter years of Paul's life is obscure (Guthrie, 623), yet a harmonization of internal and external data yields the following scenario (Hoehner, 381-84):

**First Roman Imprisonment (Acts 28:30-31) February 60–March 62**

Paul writes **Ephesians, Colossians, Philemon,** and **Philippians** Autumn 60–early Spring 62

James, the Lord's brother, martyred Spring 62

**Freedom from Imprisonment Spring 62–Autumn 67**

Paul in Ephesus and Colosse (Timothy left at Ephesus) Spring–Summer 62

Peter travels to Rome 62

Paul in Macedonia late summer 62-winter 62/63

**1 Timothy** written from Macedonia to Timothy in Ephesus Autumn 62

Paul in Asia Minor Spring 63-Spring 64

Paul in Spain (anticipated in Rom. 15:24) Spring 64-Spring 66

Christians persecuted by Nero, Peter martyred Summer 64

Paul in Crete (Titus left there; Tit. 1:5) early Summer 66

Paul in Asia Minor Summer-Autumn 66

**Titus** written from Asia Minor to Titus in Crete Summer 66

Paul in Nicopolis (Tit. 3:12) Winter 66/67

Paul in Troas (2 Tim. 4:13), Macedonia and Greece Spring–Autumn 67

**Second Roman Imprisonment Autumn 67–Spring 68**

Paul arrested and brought to Rome Autumn 67

**2 Timothy** written from Rome to Timothy in Ephesus Autumn 67

Paul beheaded Spring 68

**Destruction of Jerusalem September 2, 70**

B. Origin/Recipients: Paul penned 2 Timothy to his long-time traveling companion, Timothy (2 Tim. 1:2), five years after his first letter. If Timothy was still in Ephesus (1 Tim. 1:3b), 2 Timothy also had the same destination (2 Tim. 1:16-18; 4:19). Paul wrote from Rome (1:17; 2:9; Roman names in 4:21) in his second Roman imprisonment after his first defense before the Imperial Court (4:16-17).

C. Occasion: When Paul wrote 2 Timothy he was an experienced inmate. Ten years earlier (May 29-June 9, 57) he was imprisoned in Jerusalem for a few weeks, then in Caesarea for over two years 8-10 years earlier, and in Rome for over two years 5-7 years earlier. Having spent nearly five of the past ten years behind bars, he knew about prisons and political procedures. He knew that this second Roman imprisonment could only result in execution (2 Tim. 4:6-8). Since Paul did not expect to live much longer in the Roman jail, he requested Timothy to hurry to him before winter (2 Tim. 4:9, 21).

Three years before Paul composed 2 Timothy, Rome had burned (AD 64). Since Nero blamed the Christians, it had become very dangerous to be a Christian, and especially to be a leader or associated with one. As a result, many of Paul's co-workers sought a much lower profile, and some even fell away (everyone in Asia, 1:15; Demas, 4:10; Alexander, 4:14). No one even defended Paul before the Emperor when he was on trial for his life (4:16). No doubt the timid Timothy was tempted to minister less aggressively as well (1:7-8). Therefore, Paul wrote this epistle to remind him of the need to faithfully continue to preach the Word in the face of hardship (4:2) and false teachers (3:6-9; 4:3-4).

**IV. Characteristics**

A. This letter to Paul's younger protégé is unique in that it is his last extant writing.

B. This letter provides the clearest NT exposition of the *need* for exposition (4:2). It shows the need to guard the gospel (1:14), emphasizes the centrality of the Scriptures (2:15), notes how we must persevere in the gospel (3:14) and suffer for it (1:8; 2:3), and provides the most important explanation of the inspiration of Scripture (3:16-17).

**Argument**

Paul's second letter to Timothy concerns itself more with the man Timothy than with his congregation, as was the case for the first letter. With so many falling away just before Paul's death, he carefully chooses his words in perhaps his last statements to Timothy in order to assure that Timothy himself would remain true to the faith until death. The apostle accomplishes this end through exhorting him to persevere in present hardships with godly character (2 Tim 1–2) because the future will even be more difficult (2 Tim 3–4). He will especially have to fight apostasy with faithful preaching of the Word of God (3:10–4:5).

**Synthesis**

**Sound doctrine against opposition**

**1–2 Persevere in present hardship**

1:1-2 Salutation

1:3-18 Examples of faithfulness

1:3-7 Eunice and Lois

1:8-14 Paul

1:15-18 Onesiphorus

2 Characteristics of a faithful minister

2:1-2 Discipling

2:3-4 Single-minded

2:5 Obedient

2:6-13 Hardworking

2:14-19 Biblical

2:20-22 Holy

2:23-26 Gentle

**3–4 Persevere in future hardship**

3:1-9 Future apostasy

3:10–4:5 Preach the Word

4:6-18 Paul's hope in the face of death

4:19-22 Conclusion

**Outline**

**Summary Statement for the Book**

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

**I. (2 Tim 1–2) Paul encourages Timothy to persevere in present hardships and illustrates the characteristics he should exemplify to combat false teaching and apostasy.**

A. (1:1-2) Paul greets Timothy by identifying himself as “an apostle…according to the promise of life that is in Christ Jesus” to encourage Timothy with his own persevering attitude in the face of death.

B. (1:3-18) Timothy is encouraged to continued faithfulness like that of his mother, grandmother, Paul, and Onesiphorus in the midst of many others who have fallen away.

1. (1:3-7) Paul thanks God for Timothy's past faithfulness learned from his mother and grandmother and confirmed at his ordination to encourage him to continue ministering this way.

2. (1:8-14) Timothy is encouraged to courageously suffer the present distress of Nero’s persecutions like Paul because of the power of the gospel.

3. (1:15-18) Paul contrasts the desertion of nearly all the Asian believers with the faithfulness of Onesiphorus from Ephesus to encourage Timothy to also courageously minister the gospel.

C. (2 Tim 2) Paul points out the characteristics of a faithful minister in order to admonish Timothy to persevere in present testings.

1. (2:1-2) A discipling teacher passes on the teaching he has received by investing his time in potential multipliers.

2. (2:3-4) A good soldier's single-minded desire to please his commander pictures the faithful minister’s unswerving commitment to please the Lord.

3. (2:5) A successful athlete's faithfulness to the rules pictures the faithful minister’s steadfast obedience to God's Word.

4. (2:6-13) A hardworking farmer's reaping his material rewards pictures the faithful minister’s joy of seeing spiritual fruit just as Christ was raised to see His fruit.

5. (2:14-19) A diligent workman who is unashamed pictures the faithful minister in his use of the Scriptures against false teachers.

6. (2:20-22) A noble container which is preferred over an ignoble container pictures the discipline needed to stay away from false teachers.

7. (2:23-26) A gentle servant instructs false teachers rather than quarreling with them.

**II. (2 Tim 3–4) Paul exhorts Timothy to persevere in future tribulation and furnishes his own positive attitude towards death to encourage Timothy to faithfully preach the Word despite apostasy.**

A. (3:1-9) Paul warns of a future time when people will appear godly but exemplify the traits of the enemy to enable Timothy to face it intelligently.

B. (3:10–4:5) The apostle exhorts his younger apostolic delegate to oppose the future false teaching by faithfully preaching the inspired Word of God and fulfilling the other duties of his ministry: enduring hardship, rebuking, encouraging, and evangelizing.

C. (4:6-18) Paul expresses hope in God despite his approaching death and betrayals by his friends as a model to Timothy of trust in God despite future testing.

D. (4:19-22) Paul's closing greetings, request for Timothy's visit before his execution, and benediction reveal a man not conquered by death, but victorious in it.

**The Process of Church Discipline**

***Church Authority to Restore Sinning Christians Based on Matthew 18:15-20***

Key Issue: How do we restore sinning Christians properly?

I. God’s way to restore members in sin is to keep the matter as private as possible (15-17).

A. The desired end is restoration, not punishment or excommunication.

1. We must be clear that the goal of discipline is behaviour change since many churches “excommunicate” only to punish rather than restore (e.g., Catholic).

2. Restoration is God’s goal for a wandering saint in the context (vv. 10-14).

3. Restoration is the explicit teaching of this text in verse 15b.

4. Restoration is the desired goal of church discipline in other passages (Gal. 6:1, etc.).

B. God’s restoring process involves four steps that tell more and more people about the sin (15-17).

1. First only the offended person should deal with it individually (15).

2. Then this person should take only one or two others along (16).

3. The sin should be exposed to the entire church (17a).

4. The church should treat this person as an unbeliever (17b).

a. Don’t refer to the person as a Christian.

b. Seek to evangelise this person.

c. Do not allow the person to participate in the Lord’s Supper.

d. Remove the person from membership.

e. Remove this person from any responsibility in the church.

f. Prohibit the sinner from attending church (?).

(But why can we do all this? What right do we have to discipline our members? Because…)

II. Our church acts as an extension of the authority of God Himself (18-20).

A. We act in the place of the Father when we seek to restore someone (18-19).

1. Too often today’s churches act as if they have no authority under God (we should still exercise discipline upon sinning members who leave to attend another church).

2. Our authority to announce guilt or innocence is what God has already determined (18).

3. The Corinthians were to “deliver over to Satan” a believer living in sexual sin (1 Cor. 5: 5).

4. We should trust that our leaders’ prayerful judgments are God’s will (19; cf. Ps. 82:1).

B. We act in the presence of Jesus Christ when we seek to restore someone (20).

Main Idea: We restore sinning members properly because we act on God’s behalf.

Application

1. Remember that as a member of this church you submit to its authority under God. This means that we will lovingly seek to restore you should you fall. As leaders we will take this responsibility seriously.

2. Is there any sin in your life worthy of discipline? Please clean this area up now and avoid pain for us all!

**Purposes of Church Discipline**

Ted G. Kitchens, ThD Dissertation (Dallas Theological Seminary, 1989), 239

**Sins that Warrant Church Discipline**

Ted G. Kitchens, ThD Dissertation (Dallas Theological Seminary, 1989), 240;

cf. idem, “Perimeters of Corrective Church Discipline,” *Bibliotheca Sacra* 148 (April-June 1991): 201-13

###### Private and personal offenses that violate Christian love

**Titus**

|  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Sound Conduct Against Opposition** | | | | | | | | | | | |
| **Appoint Elders** | | **Set Things in Order** | | | | | | | | | |
| **Prevent**  **False Doctrine** | | **Practice**  **True Doctrine** | | | | | | | | | |
| **Elders**  **vs. False Teachers** | | **Conduct**  **for Various Groups** | | | | | **Grace**  **Leads to Godliness** | | | | |
| **Chapter 1** | | **2:1-10** | | | | | **2:11–3:15** | | | | |
| **Organize** | | **Teach** | | | | | **Grace** | | | | |
| Truth leads to godliness  1:1-4 | Elders  1:5-16 | Older Men  2:1-2 | Older Women  2:3 | Younger Women  2:4-5 | Younger  Men  2:6-8 | Slaves  2:9-10 | Educates  2:11-15 | Empowers  3:1-2 | Motivates  3:3-8 | Protects  3:9-11 | Concl.  3:12-15 |
| **Asia Minor to Crete** | | | | | | | | | | | | |
| **Summer AD 66** | | | | | | | | | | | | |

**Key Word: Conduct**

**Key Verse: “This is a trustworthy saying. And I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good. These things are excellent and profitable for everyone” (Titus 3:8).**

**Summary Statement: 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).***

**Application:**

**The grace of God must result in our proper conduct.**

**Do you do good deeds:**

**• because you fear punishment by God (external motivation, the law) or**

**• because you love Him in response to His grace?**

**Titus**

**Introduction**

**I. Title:** The Letter to Titus (Pro.j Ti,ton *To Titus*) is one of the three books commonly called Pastoral Epistles, which are unique in that they are addressed to individuals (not churches) and constitute Paul's last writings (cf. 1 Timothy notes).

**II. Authorship**

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B. Internal Evidence: The letter claims Pauline authorship (Tit. 1:1) and contains the typical Pauline characteristics (cf. 1 Timothy notes).

**III. Circumstances**

A. Date: The chronology of the latter years of Paul's life is obscure (Guthrie, 623), yet one harmonization of the internal and external data yields this scenario (Hoehner, 381-84):

**First Roman Imprisonment** (Acts 28:30-31; cf. p. 142) **February 60–March 62**

Paul writes **Ephesians, Colossians, Philemon,** & **Philippians** Fall 60–early Spring 62

James, the Lord's brother, martyred Spring 62

**Freedom from Imprisonment Spring 62–Fall 67**

Paul in Ephesus and Colosse (Timothy left at Ephesus) Spring–Summer 62

Peter travels to Rome 62

Paul in Macedonia late summer 62-winter 62/63

**1 Timothy** written from Macedonia to Timothy in Ephesus Fall 62

Paul in Asia Minor Spring 63-Spring 64

Paul in Spain (anticipated in Rom. 15:24) Spring 64-Spring 66

Christians persecuted by Nero, Peter martyred Summer 64

Paul in Crete (Titus left there; Tit. 1:5) early Summer 66

Paul in Asia Minor Summer- Fall 66

**Titus** written from Asia Minor to Titus in Crete Summer 66

Paul in Nicopolis (Tit. 3:12) Winter 66/67

Paul in Troas (2 Tim. 4:13), Macedonia and Greece Spring– Fall 67

**Second Roman Imprisonment Fall** **67–Spring 68**

Paul arrested and brought to Rome Fall 67

**2 Timothy** written from Rome to Timothy in Ephesus Fall 67

Paul beheaded Spring 68

**Destruction of Jerusalem September 2, 70**

B. Origin/Recipients: Paul's letter to Titus (Tit. 1:4) was sent from an unknown location in Asia Minor to Titus in Crete (Tit. 1:5). Ephesus, Macedonia, and Corinth have been postulated, but the location of composition does not change the interpretation of the contents.

C. Occasion: Between Paul's first and second Roman imprisonments he and Titus traveled together to Crete. With the evangelistic work well under way and many new Christians, Paul left Titus to organize the new believers into local churches, and then he moved on to other ministries. Shortly afterwards Paul penned the epistle to Titus to provide him with practical wisdom regarding church administration and the conduct of believers.

**IV. Characteristics**

A. Paul's letter to Titus shares many of the same concerns as his first letter to Timothy (leadership qualifications, advice on false teaching, need for sound doctrine and behavior).

B. While similarities exist, there exist several differences between these last two letters we have penned by Paul:

|  |  |
| --- | --- |
| **Titus** | **2 Timothy** |
| Written in freedom at Asia Minor (AD 66) | Written in captivity at Rome (AD 67) |
| Briefer (3 chapters, 46 verses) | Longer (4 chapters, 83 verses) |
| More official, less personal (6 names used) | Warm, informal (20 names used) |
| Teaches how the church is to be organized | Teaches how the church is to be lead |
| Emphasis on sound conduct | Emphasis on sound doctrine |

C. Despite its greater emphasis on behavior as opposed to doctrine, Titus contains three excellent summaries of Christian theology (1:1-4; 2:11-14; 3:4-7), the last two being among the most significant New Testament passages on the grace of God (*TTTB*, 440).

**Argument**

Paul's aim in his letter to Titus is to give him practical advice that will help this apostolic delegate organize the new believers in Crete. His letter offers counsel in three general areas: how to appoint the right elders who can counter false teaching through word and deed (Tit 1), how to teach the people respectable conduct to protect the churches from being maligned by opposers (2:1-10), and finally, how to exhort the saints to live in contrast to the false teachers since the grace of God which they received leads to godly behavior (2:11–3:15). The apostle's emphasis is upon Christian behavior more than Christian doctrine; nevertheless, the fact that Titus had to *teach* the people proper action shows that doctrine and behavior are inseparable.

**Synthesis**

**Sound conduct against opposition**

**1 Elders against false teachers**

1:1-4 Truth leads to godliness

1:5-16 Elders

1:5-9 Character/Scriptural knowledge

1:10-16 Needed to refute materialistic teachers

**2:1-10 Conduct for various groups**

2:1-2 Older men

2:3 Older women

2:4-5 Younger women

2:6-8 Younger men

2:9-10 Slaves

**2:11–3:15 Grace leads to godliness**

2:11-15 Educates

3:1-2 Empowers

3:3-8 Motivates

3:9-11 Protects

3:12-15 Conclusion

**Outline**

**Summary Statement for the Book**

**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).***

**I. (Tit 1) Paul exhorts Titus to appoint elders of character and of the Scriptures to protect the newly formed Cretan churches by refuting legalistic false teachers.**

A. (1:1-4) Paul's greeting to Titus declares how truth leads to godliness in order to preview the contents that emphasize godly behavior in a pagan world.

B. (1:5-16) Paul provides a checklist of elder qualifications so that Titus might select only godly men who will be able to refute legalistic false teachers in both word and deed.

1. (1:5-9) Titus' task on Crete is to organize the churches by appointing men of character and the Scriptures.

2. (1:10-16) Godly men of sound doctrine are needed to refute legalistic, Jewish false teachers eager for wealth.

**II. (2:1-10) Paul exhorts Titus to teach various groups conduct conforming to sound doctrine so that Cretan enemies cannot malign the church or God's Word.**

A. (2:1-2) Older men should be taught to act respectably in line with their age.

B. (2:3) Older women should be taught respectable behavior also so they can teach the younger women by example.

C. (2:4-5) Younger women should be taught by the older women (not by Titus) the priority of an upright home life.

D. (2:6-8) Younger men should be taught self-control in speech and actions.

E. (2:9-10) Slaves should be taught submission to their masters in respect, lack of slander, and honesty.

**III. (2:11–3:15) Paul affirms that God's grace leads to godly behavior to remind Titus that his instructions in the letter are required of all Christians since all are saved by grace.**

A. (2:11-15) God's grace educates believers how to choose godliness over ungodliness.

B. (3:1-2) God's grace empowers gracious behavior before all people.

C. (3:3-8) God's grace motivates Christians to good works as a natural response to being accepted by God because of His mercy.

D. (3:9-11) God's grace protects believers from behavior that divides fellow Christians on minor issues so that church discipline must be exercised upon argumentative saints.

E. (3:12-15) Paul's conclusion sends greetings, exhorts hospitality to his fellow-workers, and instructs the people in meaningful employment to act in line with gracious behavior.

**Church Government Summary**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Episcopal** | **Presbyterian** | **Congregational** | **Elder/Congregational** |
| *Definition* | Bishop rule over several churches | Local church elders submit to higher bodies | Individual local church members have ultimate say | Individual local church members say balanced with elected elders |
| *Structure* | Bishop  Archdeacon  Vicar  Priest  Warden  PCC  Leaders  Congregation | General Assem.  Synod  Presbytery  Session  Local church | Congregation  Deacons  Pastors | Elders/Pastors  Deacons  Congregation |
| *Uniquenesses* | Various levels of clergy  Most hierarchical structure | One level of clergy  Teaching and ruling elders distinguished  (1 Tim. 5:17) | One level of clergy  Democratic  Local church autonomy  Single pastor per church common | One level of clergy  Democratic  Local church autonomy |
| *Denominations and Groups* | Anglican/Episc.  Lutheran  Methodist  Orthodox  Catholic | Presbyterian  Reformed | Congregational  Baptist  Bible Presb.  Evangelical Free  Pentecostal | Bible churches  Independent |
| *Biblical Support*  *Cited* | OT precedent of single leader  Matt. 16:18; 18:18; 28:18-20 (apostolic succession)  Acts 6:3, 6 (bishop ordaining)  Acts 15:13 (James)  Tit. 1:5 (Titus’ authority) | OT precedent of rule by elders  Acts 11:30 (elders handled finances)  Acts 14:23 (group of elders per church)  Acts 15 (assembly higher than local church)  Acts 20:17f. (elders as ultimate church authority) | Matt. 18:17; Acts 1; 6:3-5; 11:22; 15:25; 1 Cor. 5:12; 2 Cor. 2:6-7; 2 Thess. 3:14; 1 John 2:20; 4:1 (group decisions)  Elder, bishop, pastor & overseer synonymous (e.g., 1 Tim. 3:1 vs. Tit. 1:5)  1 Pet. 2:9 (priesthood of believers)  NT focus on local church (many verses) | Presbyterian column (except Acts 15 is not seen as denoting an assembly higher than the local church)  +  Congregational verses |

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Episcopal** | **Presbyterian** | **Congregational** | **Elder/Congregational** |
| Biblical Refutation | No clear evidence of structure above the local church (James presided rather than ruled)  Power to ordain not clearly given to a single bishop  Apostolic succession unproved  Bishop/presbyter distinction unwarranted | No clear evidence of structure above the local church (Jerusalem church in Acts 15 has no authority over Antioch as decision made by whole church in v. 22)  Priesthood of believers not sustained with elders who lord it over the flock | Single pastor (=elder) concept unbiblical as elders always functioned as a group |  |
| Practical Advantages | Efficiency  Unity (less church splits?) | Group decision making | Group decision making  Congregation has significant input | Balance of power between elders & congregation |
| Practical Disadvantages | Too much authority in one person (bishop)  Little place for congregational input | Too much authority in one group (elders)  Little place for congregational input | Inefficiency  Major decisions often made by the uninformed  Disunity (church splits)  Pastor too often seen as employee  rather than a leader | Danger of an overpowering elder board  Difficulty determining which issues are elder issues and which are congregational |

**Baptism Summary**

See separate file in NTS Folder, NTS244c

**Philemon**

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Forgive Others and Seek Forgiveness** | | | | | | | | |
| **Greeting**  **1-3** | | **Prayer & Commendation**  **4-7** | | **Appeal for Onesimus**  **8-21** | | | **Conclusion**  **22-25** | |
| **Preface** | | **Praise** | | **Petition** | | | **Postscript** | |
| **People**  **Concerned** | | **Philemon’s**  **Character** | | **Onesimus’**  **Conversion** | | | **Paul’s**  **Co-Workers** | |
| Authors  1a-b | Recipients  1c-3 | Thanks  4-5 | Relationships  6-7 | General Appeal  8-11 | Reasons for Return  12-16 | Specific Appeal  17-21 | Preparations  Greetings  Blessing  22-25 |
| **Rome to Colosse** | | | | | | | | | |
| **Fall AD 61** | | | | | | | | | |

**Key Word: Forgiveness**

**Key Verse: “So if you consider me a partner, welcome him [Onesimus] as you would welcome me. If he has done you any wrong or owes you anything, charge it to me” (Philemon 17-18).**

**Summary Statement: A Christian slave owner should *forgive* his runaway but repentant slave, Onesimus, whom Paul lead to Christ and sent back to restate as Christian brother to teach *how to forgive and be forgiven.***

**Application: With whom do best relate to now?**

**1. Philemon: Whom do you need to *forgive* a wrong done to you?**

**2. Onesimus: Whose forgiveness do you need to *request*?**

**3. Paul: How can you *help* two others reconcile?**

**4. The Church: How can you *affirm* the reconciliation of others?**

**Philemon**

**Introduction**

**I. Title**: The title (Pro.j Filh,mona *To Philemon*) follows the standard practice of naming New Testament epistles after their recipients.

**II. Authorship**

A. External Evidence: All believed that Paul wrote Philemon until objections were raised in the fourth century against its lack of doctrinal content. However, Jerome and Chrysostom vindicated the epistle and Paul’s authorship has been universally held until the 19th century radical critics.

B. Internal Evidence: Paul refers to himself three times as author (vv. 1, 9, 19).

**III. Circumstances**

A. Date: The letter was written during Paul's first imprisonment in Rome (AD Feb. 60-March 62), evident in the parallels between this epistle and the one to the entire Colossian church (cf. v. 23 with Col. 4:7-10). Hoehner’s date for this epistle is the same as that for Colossians: fall AD 61.

B. Origin/Recipients: Philemon (v. 1b), a wealthy Christian slave owner in Colosse, is the primary addressee, but others in his church are included as well (v. 2).

C. Occasion: During Paul's first imprisonment in Rome (AD Feb. 60-March 62) he led to Christ the fugitive slave of Philemon named Onesimus (v. 10b). The content of the letter reveals that Onesimus had done some injustices to and stolen from Philemon (v. 18) before he ran away. This letter to Philemon (who also had become a Christian through Paul; v. 19b) was sent with Onesimus to Colosse to convince Philemon to forgive Onesimus as a brother (Col. 4:9).

**IV. Characteristics**

A. This “New Testament email” is the shortest letter of Paul's epistles (only 25 verses).

B. The letter to Philemon gives the clearest example of the need to show forgiveness in the New Testament. Onesimus’ commitment to return to his former master risked his life to ask forgiveness, yet he still did it. The Roman government gave absolute rights to slave owners and no rights to slaves as they were considered their masters’ property. “The slave was absolutely at his master’s disposal; for the smallest offence he might be scourged, mutilated, crucified, [or] thrown to the wild beasts” (J. B. Lightfoot, *Saint Paul’s Epistles to the Colossians and to Philemon,* 321).

C. This writing illustrates the nature of imputation perhaps better than any other. Paul requests that all of the sin of Onesimus be placed not upon Onesimus but upon himself (v. 18). In like manner Christ took the sin of humanity upon Himself (Rom. 5:12-21).

D. In this correspondence Paul provides several reasons forgiveness is important:

1. Forgiveness solidifies friendships (vv. 8-11, 17, 20).

2. Restored relationships make people more helpful to us (v. 11).

3. Forgiveness involves one’s heart (v. 12).

4. The sacrifice that forgiveness requires is painful but good for us (vv. 13, 18-19a).

5. Forgiveness shows humility since it must be voluntary not forced (vv. 14, 21).

6. Forgiveness reminds one that God is in control of painful events (vv. 15, 16).

7. Forgiving others reminds us of how God forgave us (v. 19b).

E. The letter finishes without the end of the story ever completed. The question looms, “Did Philemon forgive Onesimus?” Three factors would indicate that he did:

1. Philemon preserved this epistle and allowed it to be circulated and copied among the churches so that it was finally included within the canon. If he had *not* forgiven Onesimus, it is unlikely that he would have allowed this lack of forgiveness to be publicized!

2. Paul expressed great confidence that Philemon would do more than even forgive Onesimus (v. 21). Perhaps what this means is that the apostle had no doubt that Philemon would grant Onesimus his freedom so that he would no longer be a slave.

3. Ignatius wrote a letter to the nearby church in Ephesus about AD 115 and addressed it to “Bishop Onesimus”! Are the former slave and the Ephesian bishop one and the same? This took place approximately 55-57 years later, which would have made Onesimus in his 70s.

**Argument**

Paul's short letter to Philemon shows both the importance of forgiving offenders and also being forgiven (making right the offenses one causes) as necessary decisions for walking with God. This views the letter from the perspective of both Onesimus and Philemon. Paul greets Philemon (vv. 1-3) and praises him (vv. 4-7) as introduction to his main request, the pardon of Onesimus (vv. 8-21), followed by closing personal remarks (vv. 22-25). That the letter served not simply as a personal piece of correspondence to Philemon alone is evident in the address to others in the church and the use of the plural “you” in verse 25.

**Synthesis**

**Forgive others and seek forgiveness**

**1-3 Greeting**

**4-7 Prayer/commendation**

**8-21 Appeal for Onesimus**

8-11 General appeal

8-9 Paul's credentials

10-11 Onesimus' new status

12-16 Reasons for return

12-13 Proper

14 Philemon's authority

15-16 Sovereignty

17-21 Specific appeal

17 Forgiveness

18-19a Imputation

19b Debt to Paul

20 Complete acceptance

21 Grant freedom

**22-25 Conclusion**

22 Preparations

23-24 Greetings from co-workers

25 Blessing

**Outline**

**Summary Statement for the Book**

**A Christian slave owner should *forgive* his runaway but repentant slave, Onesimus, whom Paul lead to Christ and sent back to restate as Christian brother to teach *how to forgive and be forgiven.***

**I. The letter addresses Philemon, his wife, his son and his housechurch with wishes for God's grace and peace to prepare for appeal for Onesimus (1-3).**

A. Paul introduces himself in humble and friendly terms to stir Philemon's sympathy and conscience, and adds Timothy's name as additional weight for his appeal (1a-b).

1. Paul humbly and warmly (no apostolic appeal) greets Philemon to touch his conscience from one bondsman for another (1a).

2. Paul adds Timothy to give weight to his appeal by affirming that Timothy agreed with Paul about the letter (1b).

B. Philemon and others receive the letter to show Philemon the widespread influence of his private decision about Onesimus (1c-2).

1. Philemon, a wealthy Christian slave owner, is the primary recipient of the letter (1c).

2. Apphia, Archippus and the housechurch also receive the letter as additional incentive for Philemon to accept Onesimus (2).

a. Apphia, placed between two men instead of after, is apparently Philemon’s wife and would influence his decision about Onesimus (2a).

b. Archippus is probably Philemon's son and pastor of the church so would need to know about Philemon's response to Onesimus (2b).

c. The entire housechurch that met in Philemon's home is also addressed to show the public implications of his decision about Onesimus (2c).

C. Paul wishes his readers God's unmerited favor and peace to remind Philemon that grace and peace for Onesimus come from God (3).

**II. Paul prays for and commends Philemon’s love and faith to encourage these qualities towards his runaway but repentant slave Onesimus (4-7).**

A. The nature of Paul's thanksgiving is continual, godward, and personal to let Philemon know he esteems highly (4).

1. The reason Paul thanks God for Philemon's faith in Christ shown by loving believers is to imply that Onesimus is among them (5).

C. Paul prays for Philemon's faith active in his relationships so this same faith might be shown towards Onesimus (6).

D. Paul's thanksgiving is based upon Philemon's love shown in good deeds that refreshed believers (7).

**III. Paul appeals to Philemon with reasons for him to grant mercy to Onesimus with a full pardon for his sins (8-21).**

A. Paul makes a general appeal for mercy on Onesimus to prepare Philemon to grant his specific request later (8-11).

1. Paul appeals based on his credentials as Philemon’s old friend suffering for Christ to arouse Philemon's sympathy (8-9).

a. Paul appeals not from his apostolic authority but from brotherly love so that Philemon's decision would be voluntary (8-9a).

b. Paul appeals as a man having grown old through a strenuous life to add weight to his entreaty (9b).

c. Paul appeals as prisoner for Christ's sake to arouse Philemon's sympathies and make him favorable to grant Paul's request (9c).

2. Paul appeals to Onesimus' new position and usefulness as a believer so Philemon would treat him like other Christians (10-11).

a. Paul appeals to Philemon based Onesimus' new position in Christ so he would act properly in the family of God (10).

b. Paul appeals based Onesimus' new usefulness to both Philemon and Paul as a believer so he would see his true value (11).

B. Paul gives many reasons for sending Onesimus back to Philemon to show his real motives and so Philemon would forgive Onesimus (12-16).

1. His desire for a continuing relationship with Onesimus could not overrule doing what was right (12-13).

2. He recognizes Philemon's authority over Onesimus as his slave so Philemon could decide if Onesimus could stay with him (14).

3. Perhaps God was working for the greater good by Philemon and Onesimus becoming brothers in Christ (15-16).

C. Paul requests Philemon to forgive Onesimus, offers to pay his debts, and shows confidence that Philemon will free Onesimus (17-21).

1. Paul requests that Philemon accept Onesimus back as a brother to show Onesimus' equal standing with them in Christ (17).

2. Paul offers to pay any of Onesimus' debts to Philemon to encourage Philemon to forgive him unconditionally (18-19a).

3. Philemon owes his own conversion to Paul so he should forgive Onesimus rather than require paying of his debts for stealing (19b).

4. Paul asks Philemon to accept Onesimus so his forgiving him would encourage both Onesimus and Paul (20).

5. Paul expresses confidence that Philemon will both forgive and free Onesimus (21).

**IV. Paul closes his letter to reinforce the public nature of Philemon's decision and to remind of God's power for fulfilling his appeal (22-25).**

A. The church should prepare for Paul’s upcoming visit in answer to their prayers as well as quickly respond to Paul's plea for Onesimus (22).

B. Five voluntary fellow prisoners with Paul also greet Philemon to reinforce the public nature of his decision about Onesimus (23-24).

1. Epaphras, who started the Colossian church (Col. 1:7) and voluntarily shared Paul's confinement, greets Philemon (23).

2. Four other fellow workers with Paul also greet Philemon to emphasize the public influence that Philemon's decision will carry (24).

C. Paul blesses the Colossian church with Christ's grace to underscore the Source of power to fulfill his appeal in the letter (25).

Dear Onesimus, I’ll Write the Letter–but You Deliver It (1 of 2)

Dear Onesimus, I’ll Write the Letter–but You Deliver It (2 of 2)

**How We Become Like Those We Resent**

Bill Gothard, *Basic Seminar Notebook* (Institute in Basic Youth Conflicts, 1986)

**Basic Steps to Gain a Forgiving Spirit**

Bill Gothard, *Basic Seminar Notebook* (Institute in Basic Youth Conflicts, 1986)

**How Do I Ask Forgiveness?**

1. Never say, “I’m sorry (full stop).”

Say, “Will you forgive me for \_\_\_\_\_\_\_\_\_\_ (specifically identify your offense).”

*Philemon 10, 18*

2. Request forgiveness in person–not by phone or letter or fax or e-mail or through mediators. . .

*Onesimus traveled 1400 kilometers to speak to Philemon in person*

3. Demonstrate humility without concern for saving face.

*Philemon 1, 8-9, 14 (cf. Gal. 6:1b, 3-4)*

4. Remember that your response is not a private issue, but public, involving many people.

*Philemon 1-2, 25 (plural)*

5. Make the request for forgiveness as public as the offense.

a. Public sins require public apology (1 Tim. 5:20)

b. Private sins require private apology (Matt. 18:15)

***Restoring Relationships***

|  |
| --- |
| **General Principle: Romans 12:18** |

|  |  |
| --- | --- |
| **When Offender: GO!** | **When Offended: GO!** |
| Matthew 5:23-24 | Matthew 18:15 |
| James 5:16 | Galatians 6:1 |

**The Value of the Philemon Postcard**

*Jon Courson’s Application Commentary: New Testament* (© 2003), pp. 1429-1433 (1 of 4)

**The Value of the Philemon Postcard**

*Jon Courson’s Application Commentary: New Testament* (© 2003), pp. 1429-1433 (2 of 4)

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**The Value of the Philemon Postcard**

*Jon Courson’s Application Commentary: New Testament* (© 2003), pp. 1429-1433 (4 of 4)

**Philemon and the Domestic Maid**

“Postcard to Philemon,” NT Survey Class Presentation, SBC, 2005 (1 of 2)

**Philemon and the Domestic Maid**

“Postcard to Philemon,” NT Survey Class Presentation, SBC, 2005 (2 of 2)

**Hebrews**

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Christ's Superiority over Judaism as High Priest** | | | | | | | | | | | | | |
| **Superiority in His**  **Person to…** | | | **Superiority in His**  **Priestly Work to…** | | | | | **Endurance Through Faith** | | | | | |
| **1:1–4:13** | | | **4:14–10:18** | | | | | **10:19–13:25** | | | | | |
| Prophets  1:1-3 | Angels  1:4–2:18 | Moses  3:1–4:13 | Aaron  4:14–6:20 | Melch.  7 | Old Cov.  8 | Taber-nacle  9:1-10 | Sacri-  fices  9:11–10:18 | Will-ful Sin  10:19-39 | Models  11:1–12:3 | Endure as Sons  12:4-13 | Ethics  12:14-17 | Ignoring God  12:18-29 | Exhor.  13 |
| **Christ’s Majesty** | | | **Christ’s Ministry** | | | | | **Christian’s Manifestation** | | | | | |
| **Theology** | | | | | | | | **Practice** | | | | | |
| **Unknown Author, Recipients, Origin, and Destination!** | | | | | | | | | | | | | | |
| **AD 67-68** | | | | | | | | | | | | | | |

**Key Word: Superiority**

**Key Verse: “Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him, endured the cross, scorning its shame, and sat down at the right hand of the throne of God” (Hebrews 12:1-2).**

**Summary Statement: An unknown author shows Hebrew believers the *superiority of Christ as High Priest* and the superiority of Christianity over Judaism to exhort them to endure persecution rather than *return to their former life* under Judaism.**

**Application: Despite the perceived advantages, never, ever let difficulties convince you to return to the religion you embraced before you were saved!**

**Hebrews**

**Introduction**

**I. Title** The Greek title (Pro.j vEbrai,ouj *To the Hebrews*) does not follow the standard practice of naming General Epistles after their authors. In this case the name comes from the Jewish recipients.

**II. Authorship**

A. External Evidence: The author of the Book of Hebrews is not stated in the book, although 13:18-24 tell us that the book was not anonymous to its original readers. Several different authors have been suggested throughout the history of the Church. Even early church tradition was divided over the issue of authorship. A historical overview looks like this:

1. In Alexandria (Egypt) and in the Eastern Church the author was considered to be **Paul**.

2. North African early church fathers (e.g., Tertullian of Carthage) said **Barnabas** wrote it.

3. In Italy and Western Europe authorship was **initially debated**. Pauline authorship was rejected originally by Hippolytus (*ca.* 160-235), Caius (cited by Eusebius), and Irenaeus (*ca.* 140-203). Hebrews was not in the Muratorian Canon (AD 170), but Jerome (AD 340-420) and Augustine (AD 354-430) eventually convinced the Western Church to accept the Eastern Church view of authorship by **Paul**. This officially became Catholic dogma at the Council of Trent (AD 1546).

4. Reformation Protestants such as Calvin rejected the Catholic adherence to Pauline authorship. Luther and Erasmus attributed the epistle to **Apollos**.

5. Modern scholarship remains equally baffled by the authorship question! Additional suggestions include **Luke**, **Clement**, **Silas**, **Priscilla**, and **Philip the Evangelist**. Therefore, external evidence is inconclusive.

B. Internal Evidence: Although in some respects the letter seems non-Pauline, the best evidence may indicate Pauline authorship.

1. Several lines of internal evidence support Pauline authorship:

a. Timothy is mentioned in 13:23, likely as a traveling companion.

b. The author seems to be in prison (13:19) and the letter has the characteristically Pauline form of the closing benediction (13:20-21), including a greeting from Italian believers (13:24). This may indicate that Paul could have written it during one of his imprisonments in Rome (AD 60-62, 67-68).

c. Pauline themes of faith (ch. 11), the New Covenant (ch. 8), Israel's example (ch. 4), gifts and power (2:4) and the person of Christ (chs. 1–10) are evident.

d. Paul may have purposely omitted his name due to the hatred Jews had for him (they thought he maligned the temple and “apostatized” from Judaism to Christianity).

2. However, several lines of internal evidence may oppose Pauline authorship:

a. The Greek style is more polished and classical than in Paul's epistles. The Old Testament quotations are from the Septuagint (Greek) rather than the Hebrew text, which would be expected of one trained formally as a Jew like Paul. (However, Paul does use both translations in his writings.)

b. No customary Pauline salutation appears at the beginning.

c. It seems that 2:3-4 indicates a second-generation author who received the gospel from the disciples of Jesus. Paul did not describe himself in this way (Gal. 1–2).

d. While Paul’s writings emphasize the death and resurrection of Christ, Hebrews emphasizes the priesthood of Christ and His present work.

3. Any objective inquisitor of the epistle’s author must confess with the third century church father Origen who said, “Who it was that really wrote the Epistle, God only knows.”

4. Being anonymous does not affect its canonicity since the early church held to its authority.

**III. Circumstances**

A. Date: The date is not expressly stated in the book so must be determined by internal and external evidence. However, the following facts can be summarized:

1. Clement of Rome quoted the letter in AD 95-96 which rules out a second century date.

2. The lack of reference to the destruction of the Jerusalem temple points to a date before AD 70, especially since the sacrificial system was still in operation (cf. 8:4-5, 13: 9:6-9; 10:1-3, 11) and was “obsolete and aging” and would “soon disappear” (8:13).

3. The readers had “not yet resisted to the point of shedding blood…” (12:4), so this may suggest a date prior to the Neronian persecutions (AD 64-68). However, this assumes the recipients would be persecuted by the Romans (e.g., Nero), which may not have been the case had they still held to monastic inclinations. Also, no reputable scholars date the book prior to AD 64.

4. Assuming Pauline authorship, the best dating estimate may be during his second Roman imprisonment (AD 67-68), placing it during the Jewish revolt in Palestine.

B. Recipients: That the readers were Jews is evident from the many allusions to and quotes from the Old Testament which would have needed explanation if a Gentile audience was in view. This finds support in that “To the Hebrews” is the oldest and most reliable title.

These Jews, however, were second-generation (2:1-4) believers (3:1; 4:14-16; 10:19-22, 32-34; 12:7; 13:1, 20-22) who should have matured beyond their present immature state in Christ (5:11-14). They were immature, but they were true believers, not simply professing Christians. They were in danger of lapsing back into Judaism, perhaps due to persecution for Christ (although the precise nature of their temptation is not explicitly stated). A problem with dabbling in Old Testament rites is hinted at in 7:11, 26-28; 8:4-5; 9:1–10:18.

Several lines of evidence indicate that the letter is not a general address; instead, it appears that these Jewish Christians composed a specific community:

1. They have a definite history to which the author is acquainted, including their conversion (2:3), ministry to other Christians (6:10), sufferings for the gospel (10:32-34), and present state of spiritual maturity (5:11ff.).

2. The author had already visited them once and desired to revisit them (13:19, 23). The readers apparently had a concern for Timothy as well (13:18).

3. The readers may have been the leadership section of a larger community since it is unlikely that the writer would expect the entire church to be teachers (5:12).

C. Origin: The letter apparently was sent from Italy (13:24) to its recipients in another locale. However, Italy itself may also have been the destination since the Italians here may have been with the author sending their greetings to their countrymen in Italy.

D. Destination: The Jewish Christians who first read the letter lived in a specific geographical location which probably was away from Jerusalem (i.e., in a mission field) since they were not among those who personally saw the Lord (2:3). Many destinations have been suggested: the Lycus Valley in Asia Minor, Rome, Cyprus, Cyrene, and the Qumran Community near the Dead Sea (see “Occasion” below). If Barnabas authored it, evidence may point to Cyrene (his home area) as the destination. He evidently ministered in Rome at the time of writing and a relationship may have existed between Italian Christians and believers at Cyrene through Barnabas' contact with Simeon called Niger (a black) and Lucius of Cyrene (cf. Acts 13:1). No one really knows the origin or destination, but Jewish Christians in the Diaspora mixed with Gentile believers, as in Ephesus, Corinth, and Rome; however, the recipients of this letter were all Jews, so a location in Israel is most likely.

E. Occasion: The admonishment not to stop meeting together (10:25) may show that the readers had sectarian tendencies, possibly separating themselves from their original, larger group. Perhaps they were believers saved from the Jewish Qumran Community who identified with a church, experienced persecution from unbelieving Jews, and then separated with the thought of a possible return to the Community and Judaism. The Dead Sea Scrolls note that the Qumran Community believed that Michael and his angels would be the rulers of the coming age. If the recipients were saved out of this background, persecution may have tempted them to again emphasize angels—so the writer began by showing how Jesus surpassed angels (1:4–2:18). No one knows the exact historical situation, but the writer had clear prophetic knowledge that the temple and sacrificial system would soon be destroyed (8:13), which happened in AD 70. He warned these believers that returning to Judaism would inflict the fires of Rome upon all involved in the Jewish revolt—believer or unbeliever alike. Thus the “raging fire that will consume the enemies of God” (10:27; cf. 6:8) refers not to eternal hellfire but to the fires that burned Qumran, Jerusalem and all other cities resistant to the Romans (p. 266c). See the excellent support of this view by Randall C. Gleason, “The Old Testament Background of the Warning in Hebrews 6:4-8,” *Bib Sac* 155 (Jan-Mar 1998): 62-91; idem., “The Old Testament Background of Rest in Hebrews 3:7-4:11,” *Bib Sac* 157 (July-Sep 2000): 281-303.

Whoever these Jewish Christians were, the writer saw them in a very serious situation. Five severe warnings (2:1-4; 3:7–4:13; 5:11–6:8; 10:19-39; 12:18-29) admonish them not to reject Christianity for Judaism. The recipients had suffered persecution (10:30-32), though perhaps not to the point of actual martyrdom (12:4). They desperately needed endurance (10:36), for they had become dull of hearing (5:11) and were in danger of drifting away from their moorings in Christ (2:1; 3:12).

**IV. Characteristics**

A. Hebrews perplexes scholars as to its authorship more than any book in Scripture. The recipients, place of writing, and destination are equally baffling!

B. The five warning passages in Hebrews have caused much debate. The main issue is whether they address professing Christians (non-Christians) in danger of eternal damnation, Christians in danger of loss of salvation, or Christians in danger of loss of reward or temporal judgment in the fires of Jerusalem. See page 266c that contrasts these views in more detail.

C. Hebrews has the greatest information in Scripture on several doctrines: the “rest” for the believer (pp. 266g-k), the Melchizedek Priesthood (p. 266m), the High Priesthood of Christ (p. 266u), the New Covenant (p. 266o, 266v), and the typology of the offerings and feasts in Leviticus.

D. Hebrews lacks a salutation at the beginning, reading “more like a sermonic essay than a letter… [In fact,] only 13:18-25 sounds like a real epistle” (*TTTB*, 457).

E. The Greek style is considered by many to be the most elegant in the New Testament. At least 157 words are used in this epistle that are found nowhere else in Scripture.

F. It has over 86 OT quotes and many allusions as well so that it has more than 100 references from 21 OT books (p. 266aa)! It also contains the longest quote in the NT (Heb. 8:8-12 quotes Jer. 31:31-34).

G. Chapter 11 is the Church’s most loved chapter in Scripture on faith (pp. 266x-z).

H. Hebrews has been called the fifth Gospel. Whereas the four Gospels relate what Christ did while on earth then, Hebrews supplements them by explaining his role in heaven now.

I. Romans shows the *need* for Christianity but Hebrews shows the *superiority* of Christianity.

J. Six key words repeated in the book affirm the superiority of Christ since He is the perfect and eternal high priest in heaven and thus better than Judaism (Harold L. Willmington, *Willmington’s Guide to the Bible* [Wheaton: Tyndale, 1991], 516):

1. “Priest, high priest” Used 32 times

2. “Heaven” Used 17 times

3. “Eternal, forever” Used 15 times

4. “Perfect” Used 14 times

5. “Better” Used 13 times

6. “Partakers” Used 9 times

**Argument**

Hebrews is a logical and yet passionate and stern declaration to rescue a group of persecuted Jewish Christians from abandoning Christianity to return to Judaism. The writer affirms the superiority of Christ in a rational style, beginning first with His person and then His work. He explains Jesus’ preeminence over the prophets, angels, Moses, Aaron, the Old Covenant, the tabernacle and sacrifices to convince the readers that abandoning Christ Himself for only types of Him makes no sense and receives sure judgment. Five warning texts emphasize how forsaking the substance for the shadow is clearly a tragic mistake. The letter then progresses with an exhortation to endure in faith, citing the examples of many who have successfully gone before the suffering recipients of the epistle. The final chapter exhorts the church to love in both the social and religious realms, concluding with a request for prayer, a benediction, and personal greetings.

The author wrote to prevent his hearers from deserting the faith by lapsing back to Judaism. He did this by showing the superiority of Christianity (and Christ specifically) to the old system of Judaism in many ways:

1. Christ is the final revelation of God and is God Himself (1:1-8).

2. Christ is superior to: (a) angels (chs. 1–2), (b) Moses (chs. 3–4), and (3) Aaron, the old covenant, the sanctuary, and the sacrifices (chs. 4–10).

3. The word “better” occurs 13 times (1:4; 6:9; 7:7, 19, 22; 8:6a, 6b; 9:23; 10:34; 11:16, 35, 40; 12:24; p. 266f)) along with emphases in christology and soteriology. Each time “better” contrasts Christ with the old order.

4. Five admonitions to the Hebrews warn them against despising the new order so that they can return to the old (2:1-4; 3:7–4:13; 5:11–6:8; 10:19-39; 12:18-29).

**Synthesis**

**Christ's superiority over Judaism as high priest**

**1:1–4:13 Superior in His person to…**

1:1-3 Prophets (theme)

1:4–2:18 Angels

1:4-14 Due to deity

2:1-4 #1–Drifting away #= five warning passages

2:5-18 Due to humanity

3:1–4:13 Moses

3:1-6 Glory/position

3:7–4:13 #2–Unbelief

**4:14–10:18 Superior in His priestly work to…**

4:14–6:20 Aaronic priesthood

4:14-16 Due to deity

5:1-10 Due to Melchizedek order

5:11–6:20 Maturity

5:11–6:8 #3–Immaturity warned

6:9-20 Maturity exhorted

7 Melchizedek

8 Old covenant

9:1-10 Tabernacle

9:11–10:18 Sacrifices

**10:19–13:25 Call to endurance through faith**

10:19-39 #4–Willful sin

11:1–12:3 Models of faithful endurance

12:4-13 Endurance as sons

12:14-17 Ethics of endurance

12:18-29 #5–Ignoring God's voice

13:1-25 Exhortations to love/conclusion

**Outline**

**Summary Statement for the Book**

**An unknown author shows Hebrew believers the *superiority of Christ as High Priest* and the superiority of Christianity over Judaism to exhort them to endure persecution rather than *return to their former life* under Judaism.**

**I. (1:1–4:13) The readers should not return to Judaism because Christ is superior to Judaism’s prophets, angels, and Moses in *His person*.**

A. (1:1-3) Since Christ is *superior to the OT prophets*, the readers should follow Christ.

1. (1:1) OT prophets ministered to Jews repeatedly and only as partial revelations of God.

2. (1:2-3) Christ is the *final revelation* of God as His person exceeds that of the prophets.

a. (1:2a) Jesus is *God’s Son* speaking (which was never said of a prophet).

b. (1:2b) Jesus is *heir* of the universe (but no prophet was ever appointed to rule the world).

c. (1:2c) Jesus is the *Creator* of the universe (but all prophets are created beings).

d. (1:3a) Jesus is *God* since he exactly represents the Father (said of no prophet).

e. (1:3b) Jesus is *Sustainer* of the universe by his word (but prophets don’t sustain the world).

f. (1:3c) Jesus is *Atonement* for mankind’s sins (while prophets need his atonement).

g. (1:3d) Jesus *completed* his ministry in a manner pleasing to the Father.

B. (1:4–2:18) Since Christ is *superior to the angels* in both his deity and humanity, the readers should not respect created angels (as mediators between God and man in the giving of the Law) more than Christ, the Creator Himself.

1. (1:4-14) Christ is superior to angels in *His deity* as the OT says many things about him not said of angels, so the readers should not return to their Jewish sect emphasizing angel ministry.

a. (1:4-5) Christ has a *better name* than angels since he is called God’s son.

b. (1:6-12) Angels eternally *worship* Christ as God and the Father calls him “God” (1:8).

c. (1:13-14) Christ has *completed his work* whereas the angels continue working.

2. (2:1-4) First Warning: Christ is unsurpassed in the angelic realm, so these Christian readers would be punished if they discarded their faith and drifted back into Judaism. (No penalties are listed here, but they can’t include hell as the writer was among those who could “drift away.”)

3. (2:5-18) Christ is superior to angels in *His humanity* since Scripture says man, not angels, has authority to rule over the world, which gives Christ authority to rule and be a merciful high priest, so the readers should trust Christ rather than angels.

a. (2:5) God never promised angels authority to rule the world in the future.

b. (2:6-8) Psalm 8:4-6 promises man this privilege of ruling the world fully in the future.

c. (2:9-13) Many Scriptures prophesied that Jesus would became a man with authority to rule due to His atoning death.

d. (2:14-18) Other wonderful results of Christ’s humanity make Him more desirable to worship than any angel.

1) (2:14-16) As a man, Christ has been able to defeat Satan’s grip on other men.

2) (2:17) As a man, Christ atoned for man’s sin as a compassionate high priest.

3) (2:18) As a man who was victorious in His suffering, Christ can help people now who suffer temptation.

C. (3:1–4:13) Since Christ is *superior to Moses* in His glory and position, as unbelief in Moses’ time forfeited entering the Promised Land, so any readers who return to Judaism will forfeit their inheritance in the messianic kingdom. [[14]](#footnote-14)

1. (3:1-6) Christ is superior to Moses in His glory and position so the readers should follow Christianity over Judaism.

a. (3:1-4) Christ is greater than Moses in *His* *glory* because, while both were faithful, two offices of apostle (cf. Moses) and high priest (cf. Aaron) are combined in one Person (Christ) who built the redeemed community while Moses only served them.

b. (3:5-6) Christ is greater than Moses in *His position* because He was not *in* “God’s house” (the redeemed of all ages) as a servant, but *over* the house as a son.

2. (3:7–4:13) Second Warning: As Israel was not able to enter Canaan rest (the Promised Land) because of unbelief, so believers in the church should continue in obedience to enter their rest in the same Promised Land in the Millennial Kingdom

a. (3:7-19) The second warning passage quotes and applies Psalm 95:7-11 by saying that if disobedience to Moses brought Israel the judgment of not obtaining their inheritance in Canaan, so would disobedience to the One above Moses.

1) (3:7-11) Psalm 95:7-11 shows that Israel's unbelief in the wilderness kept them from entering Canaan to show that this same unbelief was possible in the time of the psalmist.

2) (3:12-15) Psalm 95:7-11 is applied to show the readers that although they could have the same type of unbelief in their day as well, daily mutual encouragement could help them prevent such a hardening of heart.

3) (3:16-19) Israel’s unbelief in God’s promise to bring them into the Promised Land is deemed as rebellion, sin, and disobedience which disqualified them from entering Canaan to show the readers the seriousness of their own situation.

b. (4:1-13) Israel’s former unbelief should warn these Hebrew Christian readers against rejecting Christ for a mere shadow (Judaism) as failure to keep obeying will result in loss of their reward of rest in Canaan in the kingdom (cf. 1 Cor. 3:11-15; pp. 266i-k).

**II. (4:14–10:18) The readers should not return to Judaism because Christ is superior to Judaism’s priestly system in *His high priestly work.***

A. (4:14–6:20) Since Christ is *superior to Judaism’s high priest* in His position and qualifications, the readers should follow Him.

1. (4:14-16) Christ’s superiority to the earthly high priest (Judaism’s highest office) in His heavenly position and victory over temptation in every way should cause the readers to draw near to Him rather than drift away.

a. (4:14) Jesus did not pass from one *room* into another (as did the high priest to enter the Holy of Holies annually on the Day of Atonement), but He passed through the *heavens* and therefore is unequaled as high priest.

b. (4:15-16) However, even in His greatness, Christ is able to “sympathize with our weaknesses” and provide free access to His throne of grace.

2. (5:1-10) Christ’s superiority to the earthly high priest (Judaism’s highest office) in His qualifications makes Him worthy to be followed more than Judaism.

a. (5:1-4) There were basically two qualifications of the Jewish high priest.

1) (5:1-3) He needed to be a man participating in human weakness.

2) (5:4) He needed to be chosen by God.

b. (5:5-10) Jesus fulfilled both of these high priestly qualifications even more than did the earthly high priest.

1) (5:5-6) Christ was chosen by God (as was the Aaronic high priest) but He was chosen to be in the higher Melchizedek priesthood since He was God’s Son.

2) (5:7-10) Christ became a man but showed human submission more than any man in His prayers and ability to learn obedience, qualifying Him into the Melchizedek priesthood.

3. (5:11–6:20) A severe warning against lapsing back into Judaism and an encouragement to spiritual maturity is given to prevent the readers from apostasy and temporal judgment.

a. (5:11–6:8) Third Warning: The danger of continued spiritual immaturity shown in a return to Judaism would lead to an irreversible apostasy and judgment in the fires of Jerusalem.

1) (5:11-14) The lethargy to pursue Christ had resulted in dullness of hearing so that these Christians who were old enough to be teachers still needed to be taught the basics about Christ rather than advanced doctrine in righteousness.

2) (6:1-3) This dangerous situation caused them to be susceptible to wrongly emphasize the lifeless Old Testament rituals[[15]](#footnote-15) rather than mature doctrines.

3) (6:4-8) Apostasy by dropping Christianity for the Law would be an irreversible decision in which a recommitment to Christ was impossible and physical death inevitable.[[16]](#footnote-16)

b. (6:9-20) An encouragement to spiritual maturity shows confidence that the readers will not apostasize and be judged but they will show faithfulness to the end of their lives.

B. (Ch. 7) Since Christ is *superior to Abraham and Judaism’s Levitical priesthood* by being of the Melchizedek Priesthood, the readers should follow Him.

1. (7:1-10) The great angel Melchizedek[[17]](#footnote-17) and the respected Levitical priesthood received tithes from Israel’s founder, Abraham, which shows their high stature within Judaism.

a. (7:1-3) Melchizedek, personified as the king of Salem, possessed such superior qualities that even Abraham, the great patriarch of Israel, paid him tithes.

b. (7:4-10) Levi also paid Melchizedek tithes through Abraham.

2. (7:11-28) However, Christ is preeminent over the Levitical priesthood since he is from the tribe of Judah (not Levi) and from the order of Melchizedek, so a return to the old Levitical order is foolish and unnecessary.

a. (7:11-19) Jesus' fulfilling the promise (Ps. 110:4) of a new, future Priest from an order other than Aaron's–the Melchizedek priesthood not decided by heredity– shows how Christ could be of Judah’s line and how the Law had ended.

b. (7:20-22) God recognized Jesus as high priest by oath whereas other priests do not obtain office with an oath.

c. (7:23-25) Jesus is a permanent priest as He is eternal while other priests all die in office.

d. (7:26-28) Jesus’ character is perfect whereas other priests need to offer sacrifices for their own sins since they are not perfect.

C. (8:1-13) Since Christ is *superior to the old covenant* in that He established the new covenant, the readers should follow Him.

1. (8:1-6) Since Jesus in His priesthood supersedes the old priesthood, His covenant established likewise supersedes the old covenant.

2. (8:7-13) The fact that Jeremiah 31:31-34 taught the coming of a new and better covenant demonstrates that the coming of the new covenant makes the old obsolete.

D. (9:1–10:18) Since Christ is *superior to the tabernacle* by His sacrifice, all should follow Him.

1. (9:1-10) Despite their glory, the tabernacle and sacrificial system were only temporary.

a. (9:1-5) The earthly sanctuary (tabernacle) met God’s approval in its arrangement of the articles of furniture and reminders of His blessing.

b. (9:6-10) The sacrifices of the priests and annual ministry of the high priest (who offered up blood for the people’s and his own sins) were only external regulations that could not cleanse the worshippers’ consciences.

2. (9:11–10:18) Christ is a far better sacrifice than could ever be offered in the tabernacle, so the Hebrews should not trade the new and permanent source of redemption for the old and transitory.

a. (9:11) Christ passed from earth to heaven after His atonement for man–not simply from the Holy Place to the Holy of Holies in the tabernacle.

b. (9:12-14) Christ shed His own human blood–not just the blood of animals.

c. (9:15) Christ’s sacrifice resulted in Him becoming the mediator of a new covenant.

d. (9:16-22) Christ died because forgiveness never comes except by the shedding of blood–in relation to the tabernacle as well as to the new covenant.

e. (9:23–10:18) Christ entered heaven itself following His sacrifice to show that His sacrifice was the one perfect, permanent, and final sacrifice.

**III. (10:19-13:25) Since Christ is superior to Judaism, the Hebrew readers are exhorted to endure persecution by faith rather than to shrink back.**

A. (10:19-39) The danger of willful sin in which believers lose their lives highlights the need to persevere in faith despite the obstacles.

1. (10:19-25) Exhortation: The unsurpassed high priesthood of Christ should encourage perseverance in fellowship with God and man.

a. (10:19-22) Christ’s superiority exhorts believers to draw near to Him.

b. (10:23) Christ’s faithfulness exhorts believers to hold fast to true doctrine.

c. (10:24-25) Christ’s superiority moves believers to show one another love and good deeds.

2. (10:26-31) Fourth Warning: Divine judgment through death by Roman fires[[18]](#footnote-18) would result if these believers continued in the willful sin of disbelief after accepting the truth of the gospel.

3. (10:32-39) The preceding warning is buffered by an encouraging reminder that the readers had already suffered persecution successfully in the past to exhort this same endurance in their present difficulties.

B. (11:1–12:3) Examples of others who endured in faith should encourage the persecuted Hebrews to likewise see that perseverance was a requisite to their own reward.

1. (Ch. 11) Old Testament saints persevered in anticipating the fulfillment of God's promises but did not receive what was promised even at their deaths, just as the Hebrew believers had yet to receive all that God had promised them as members of His family.

2. (12:1-3) Jesus Christ is given as the ultimate example of endurance at the cross and reward in His exaltation to help the readers look away from sin and everything else that may hinder their faith and look to Jesus in order not to tire of being faithful.

C. (12:4-13) The results of enduring hardship from God as disciplined sons is righteousness and confidence.

1. (12:4-11) All sons of God must endure discipline in order to become righteous just as human sons are trained by their earthly fathers.

2. (12:12-13) As a result of responding correctly to God’s discipline, the Hebrews could be strong and confident.

D. (12:14-17) Endurance must be done in the context of right relationships with others since even perseverance can be done with bad attitudes and improper motives.

1. (12:14) God requires peace with others if we are to be truly holy.

2. (12:15) God requires sanctification in relationships to prevent the spread of bitterness.

3. (12:16-17) God requires purity in lifestyle to prevent sexual sin and greed like Esau.

E. (12:18-29) Fifth Warning: Ignoring the voice of God feared at Sinai at the establishment of the Mosaic covenant by apostatizing will result in even greater divine retribution now since this same God established the new covenant with its even greater blessings.

1. (12:18-24) The awesome God feared and avoided at Mt. Sinai at the giving of the law (old covenant) has now brought believers in the new covenant as citizens of heaven.[[19]](#footnote-19)

a. (12:18-21) Believers do not come to the unapproachable God who was greatly feared in the fire and smoke of the terrible and awesome Mt. Sinai when Moses gave Israel the old covenant (cf. Exod. 19:10-25; Deut. 4:11-12; 5:22-26).

b. (12:22-24) Believers have come to the living God who has accepted them into the new covenant as citizens of heaven (Mt. Zion) with God, angels, OT saints, and Jesus (cf. Rev. 14:1; Ps. 2:6; 48:1-2, 8).

2. (12:25-29) Believers should never reject God when He speaks from heaven now since this will invite even more severe judgment than Israel experienced in Moses' time.

a. (12:25) If rejecting God’s voice from earth brought judgment on Israel in the desert, then rejecting His voice from heaven now will bring at least as much judgment.

b. (12:26-27) God’s judgment at Sinai repeatedly shook only the area near the mountain, but in the future [after the millennium] He will judge the entire earth and skies by removing them.

c. (12:28-29) God deserves to be thanked and worshipped because of His graciousness in providing heaven permanently and because of His holiness shown in judgment.

F. (Ch. 13) An epilogue of various admonitions on how the Hebrew believers could “offer to God an acceptable service with reverence and awe” (12:28) gives practical exhortations that did not appropriately fit earlier in the letter but nevertheless needed to be said.

1. (13:1-17) Exhortations to love in various realms of life summarize some practical applications of Christ’s supremacy.

a. (13:1-6) The readers are exhorted to love in the *social realm* so that the supremacy of Christ is shown in relationships with people.

1) (13:1-3) Hospitality must be shown to all the saints, to strangers, and to prisoners.

2) (13:4) Purity in marriage must be priority to avoid God’s judgment.

3) (13:5-6) Contentment with one’s’ possessions is the logical result of recognizing God’s commitment to his children.

b. (13:7-17) The readers are exhorted to love in the *religious realm* so that the supremacy of Christ is shown in relationship to God.

1) (13:7-8) They should honor church leaders because they teach and live out God’s word, which is as changeless as is Christ Himself.

2) (13:9-17) Doctrinal purity will result from separation from Judaism and obedience to their leaders.

2. (13:18-25) The epistle concludes in a personal manner to temper the strong exhortations within the body of the letter.

a. (13:18-19) The author requests prayer in general, and particularly that he might be able to join the Hebrews soon so he could exhort them face-to-face.

b. (13:20-21) A doxology that God would enable the readers to fully obey reminds them that only through God’s power can they please Him.

c. (13:22-25) Concluding remarks, especially greetings from those with him in Italy, end the letter on an affectionate note.

**Anglican Heresy**

**Eternal Security in Hebrews**

Eternal Security in Hebrews (2 of 2)

**Views on the Warning Passages**

Hebrews warns those who “fall away” five times (2:1-4; 3:7–4:13; 5:11–6:8; 10:19-39; 12:18-29). Each warning cautions readers not to reject Christianity for Judaism. These passages are perhaps the most controversial in the NT. But *what* penalty do these verses actually warn against–and to *whom* are they addressed? The basic issues can be contrasted in the following chart:

|  |  |  |  |
| --- | --- | --- | --- |
| ***Issues*** | **False Believer** | **Former Believer** | **Carnal Believer** |
| ***What group of Jews***  ***is being addressed?*** | **Unbelievers:**  Professing “Christians” in the assembly who are not really believers after all | **Believers:**  Christians who sin because they do not see the superiority of Christ | **Believers:**  Christians who sin because they do not see the superiority of Christ |
| ***What is the nature of their punishment?*** | Never had salvation | Loss of salvation | Loss of reward |
| ***What is the result?*** | Hell | Hell | Divine discipline  (even by death) |
| ***Which theological perspective holds to this view?*** | Reformed  (Presbyterian, B-P, etc.)  Some Arminians too | Arminian  (Methodist, AOG, Nazarene, etc.) | Partakers  (Baptist, Bible  church, etc.) |
| ***Strengths*** | It takes the seriousness of the warnings as signifying hell | It takes the seriousness of the warnings as signifying hell | Loss of rewards as a judgment for true believers is more biblically consistent than loss of salvation |
| ***Weaknesses*** | Hebrews consistently speaks of the readers as genuine Christians  (3:1; 4:14; 10:23, 39) | “Temporal security” goes against the NT doctrine of justification by grace (John 3:16; Rom. 8:28-39) | Texts refer to judging *persons*, not *deeds* (“fire that will consume the enemies of God,” 10:27; cf. 6:8) though these may denote the AD 70 Jerusalem fire |
| ***Adherents*** | Hughes, *Hebrews*, 420;  McKnight (below), 34; Toussaint, *GTJ* (1982): 67, 78-79 | Attridge, *Hebrews*, 293-96;  Lane, *Hebrews 9–13*, 295-96 | Dillow, *Reign of Servant Kings*, 458-65; Pentecost, in *Integrity of Heart…*,140; Oberholtzer, *BibSac* (1988): 412-25; Gleason, *BibSac* (2000) |

For two other views not noted above see Scot McKnight, “The Warning Passages of Hebrews: A Formal Analysis and Theological Conclusions,” *Trinity Journal* 13 (Spring 1992): 23-25. He says that scholars also hold to the hypothetical view (that does not see apostasy as possible) and the community view (that applies the text only to groups rather than individuals). However, neither of these views has received much of a following and thus is not treated above.

**Views on Eternal Security and Perseverance**

Can a Christian lose his salvation? This question is often answered from either a Calvinistic or Arminian view. However, a third, meditating view draws from both of these views. Joseph C. Dillow has championed this Partakers view, or Inheritance view in *The Reign of the Servant Kings* (Miami Springs, FL: Schoettle Pub. Co. [P.O. Box 594], 1992). This monumental work of 649 pages is quite scholarly and yet very readable, comforting and convincing to me. Note the distinctions between these three views:

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| ***Issues*** | **Reformed** | **Arminian** | **Partakers** |
| *How does each system define election and perseverance?* | God sovereignly *elects* to salvation and helps believers persevere in faith until death | God elects those whose *free will* accepts Christ and preserves them unless they lose faith | God *elects* to salvation; some do not persevere, but the faithful will partake of rewards |
| *What specific elements of salvation make up this system of belief?* | **T**otal depravity  **U**nconditional election  **L**imited atonement  **I**rresistible grace  **P**erseverance | Natural inability Enns,495  Conditional election  Unlimited atonement  Resistible grace\*  Conditional perseverance | Total depravity  Unconditional election  Unlimited atonement  Irresistible grace  Conditional perseverance |
| *How does this view see carnal Christians*  *(e.g., 1 Cor. 3:1-5)?* | They aren’t Christians or are at a low level of spiritual commitment in a particular area | They spurn Christ to the point of almost losing their salvation | These believers lack blessings now and later (but are still saved) |
| *Do all believers persevere until death?* | Yes  1 Cor. 15:2; Phil. 1:6 | No  Rom. 8:13; Gal. 5:21; 6:8 | No  1 Cor. 3:15; Rev. 3:26 |
| *Can a true Christian lose his salvation?* | No,  it is eternally secure | Yes,  it is not eternally secure | No,  it is eternally secure |
| *Is 100% assurance of salvation possible?* | Yes, if one knows Christ as Saviour | No, since no one knows if  he will persevere | Yes, if one knows  Christ as Saviour |
| *How does this system counsel believers in habitual sin?* | “You better re-examine whether you genuinely trusted Christ” | “You either lost your salvation or never were really saved” | “You must turn from your sin to be fully rewarded (Heb. 3:14)” |
| *How do those struggling with sin gain spiritual motivation?* | From fear that they may not actually be saved after all | From fear that they may not have sufficiently maintained their salvation | From fear that they will miss key rewards (their inheritance can be lost but not their salvation) |
| *What actually results in the listeners from this teaching?* | They may become carnal Christians by doubting their salvation | They believe God must always be appeased  (low view of grace) | They will more likely appreciate God’s faithfulness to them |
| *Who holds this view?* | John Calvin (d. 1564),  Reformed churches,  Presbyterians,  Charles Hodge,  Arthur Pink | Jacob Arminius (d. 1609),  John Wesley, Methodists,  Wesleyans, Nazarenes, Holiness churches,  Pentecostals/Charismatics | Baptists, Bible churches,  Joseph Dillow,  Zane Hodges,  Earl Radmacher,  Charles Ryrie |

\* Formerly known as “prevenient” grace—it means God’s grace comes to all to enable them to believe, but it is not always successful and can be resisted.

**Exhortations in Hebrews**

**The 13 ‘Betters’**

**Views on the ‘Sabbath-Rest’ of Hebrews 4**

Summarizing Richard James Griffith, “The Eschatological Significance of the Sabbath,” ThD diss., Dallas Theological Seminary, 1990, pp. 279-311

“There remains, then, a Sabbath-rest for the people of God” (Heb. 4:9). What does this mean? At least seven different views can be cited, each with their strengths and weaknesses.

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| **View** | **Strengths** | **Weaknesses** |
| *Present Sabbath Rest and Future Heavenly Rest*  (held by Seventh-day Adventist scholar Bacchiochi) | 1. Rest is present since those 'who have believed *are entering'* (4:3). 2. “Remains” literally means “to leave behind” the sabbath (4:1). 3. “Strive to enter that rest” shows the Sabbath is permanent (4:11). | 1. But this view says the sabbath is also future (inconsistent). 2. “Remain” also appears in 4:6 and makes no sense there as “to leave behind.” In fact, 4:1 does not even mention the Sabbath. 3. How could “enter” be an appropriate verb to use for “observe” (4:3, 11)? 4. If the readers were sabbath-keepers, why command what they were already doing? 5. Joshua didn’t fail to lead Israel into the weekly Sabbath. 6. The book emphasises the new covenant–not a Mosaic sabbath. 7. Changes meaning from the land rest of Hebrews 3. |
| *Present Sunday and Grace Rests and Future Heavenly Rest*  (Jewett, Beckwith & Stott, J. Owen) | 1. Christ rose on a Sunday. 2. Believers worshipped on Sunday (Acts 20:7; Rev. 1:10). | 1. Sunday was a day of worship (but not rest) in the early church. A required weekly day of rest for Christians is never commanded in Scripture. Sunday was not a rest day until the fourth century. 2. One cannot properly argue that, because heavenly rest has not yet been consummated, we must therefore preserve the physical symbol of rest. |
| *Present Spiritual Rest*  (Chafer, Kent, Thieme, Ellen Whit, most Adventists) | 1. The present tense of “enter” (4:3) shows that entering is through believing. 2. Enter “today” (3:7, 13, 15; 4:7). 3. Believers are delivered from works-oriented salvation (4:10). | 1. God’s rest is physical more than spiritual as Canaan is a physical place. Just because Israel did not enter the rest in Joshua's day does not mean that the *nature* of the rest has changed. 2. Rest is preceded by resurrection (Rev. 20:4f.). 3. The Sabbath rest is “another day” (4:8) or time period (not a state of being). 4. The Sabbath rest is like God’s rest from his work (4:10), which is *good* work (and thus is not like “works-oriented salvation,” which is bad). 5. Exhortations to diligence (4:1, 11) refer to an eschatological rather than soteriological rest since believers need no effort to be saved. |
| *Present Spiritual and Future Heavenly Rest*  (Clarke, Barrett, Wiersbe) | 1. Since the rest is God's, it must be both present and future 2. People enter it now (a present aspect) but also must strive to enter it (future) | 1. The parallel with the Israelite generation makes a dual focus improbable. The generation under Joshua could not in some sense have their rest spiritually without having it physically. 2. The parallel between the Sabbath rest available and God's “physical” rest (4:10) suggests only the latter (physical) rest. 3. To read a spiritual/salvation rest into the passage goes beyond its stated evidence. |

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| **View** | **Strengths** | **Weaknesses** |
| *Future Heavenly Rest*  (Attridge, Barnes, Bruce, Delitzsch, Gaebelein, Lincoln, Moffatt, Morris, von Rad, Vos, Westcott, and others–this is the most popular view) | 1. The promise of entering His rest still stands (4:1). 2. The believer's rest occurs after death (Rev. 14:13). 3. Sabbath typified “the world to come” by rabbis. 4. Rest can’t be land since believers expect 'better things' (6:9). 5. Rest in Hebrews 3 is redefined in 4:4-5 as a type (cf. 1 Cor. 10:1-13). 6. Rest equals the heavenly sanctuary (6:19-20; 8:2; 9:11, 23-24; 10:19), heavenly Jerusalem (11:10, 16; 12:22; 13:14), and heavenly promised land (11:14ff.). 7. The rest is called “God's rest” so it must be that which He has enjoyed in heaven since creation (Gen. 2:2-3). | 1. The first argument is valid, for indeed the text does indicate the eschatological rest to be future. Yet this does not automatically mean heaven. 2. In the second argument, those who rest after death (Rev. 14:13) “reign with Christ a thousand years” (Rev. 20:4) on earth in the kingdom (Rev. 5:10). 3. The rabbinic “age to come” referred not to heaven, but to a political-geographical experience in the kingdom with the Abrahamic Covenant fulfilled. 4. Why can’t the believer’s rest be in a physical place such as the renewed earth? Heaven is also a physical place. The teaching that “better” cannot be physical is without scriptural support. 5. Why attach a different meaning to rest than in chapter 3? The same word (“rest”) is used. Paul's typology (1 Cor. 10:1-13) is specifically defined but Hebrews 3–4 indicates no antitype of Canaan rest. 6. In response to the claim that Hebrews associates “rest” with heavenly antitypes, these depictions are found farther along in the book in Hebrews 6–13. As such they are not actually contextually related to the rest theme in 4:1-13. In contrast, the immediate context (3:7-19) clearly relates the rest with the earthly land of Canaan, which God calls His rest in accord with the meaning in Psalm 95. Thus the immediate context is a better indicator of meaning than passages later in the book. 7. How do we know God’s rest has been in heaven? He resides on earth too. God’s rest in Scripture relates not to heaven but to earth. It was after he finished creating the *earth* (not heaven) that He “rested.” Therefore, the land is “God's rest” since it was offered according to His promise (Gen. 12:1-3; 15:18) though it will not be claimed apart from Israel's repentance (Deut. 30:1-5). |
| *Millennial Rest with Present Day Application*  (Lombard, Riesenfeld, Jehovah’s Witnesses) | 1. Hebrews contrasts the present age & the age to come. 2. Hebrews contrasts the transient earthly life with the eternal heavenly life. | 1. “Age to come” is a millennial term, so this first point has merit. 2. Claiming a present spiritual rest and eschatological physical rest is inconsistent; it applies two different meanings to “rest” in the same context. 3. This view also must accept a dual meaning to the concept of resting from one's work (4:10): the present aspect viewing this work negatively and the future aspect seeing it positively. |
| *Future Millennial Rest*  (G. Archer, Buchanan, Griffith, Zane Hodges [BKC], Kaiser, Lang, Oberholtzer, Seiss, Toussaint) | 1. I believe this view has the strongest support, so see the more extensive explanation below. | 1. The text seems to indicate that the rest is a present rest (not future), but this is explained below. 2. This view may also have other weaknesses, but these can be explained (see next three pages). |

Support for the Future Millennial Rest

1. **The context** of the previous chapters talks much of the Millennial kingdom.

a. Believers are designated “companions” (mevtocoi) with Christ in His anointing by God as messianic King (1:9 quoting Ps. 45:6-7).

b. Christ's victory over His enemies before the Millennium (1:13) is linked with the promise that believers will share in that victory (swthriva; 1:14).

c. The same eschatological salvation (swthriva) is referred to three verses later (2:3), which Christ will share with man in “the world to come,” or Millennium (2:5).

d. That Christians are companions with Christ in His future dominion is repeated in chapter 3 (3:1, 14; cf. 6:4; 12:8). However, the saints' promise of reigning with Him is contingent upon their continued faithfulness to their confession (3:6b)

2. **The land promise** is mentioned repeatedly in the passage itself (3:7–4:13).

a. The text quotes Psalm 95 five times (3:7-11, 15; 4:3, 5, 7) to emphasize millennial rest in Canaan. Surely the “rest” of Psalm 95 is not eternal rest in heaven or the spiritual rest of salvation, but the repose Israel sought in having her own land. As Psalm 95 is an enthronement psalm that depicts the time of the Messiah’s rule, it is appropriate that the author use this particular psalm to refer to the millennial rest.

b. The “rest” in this passage must be something that Joshua *could have* offered his people had they believed. Certainly he *could not* have offered them salvation (spiritual peace) or eternal life (heaven). However, what he did offer was access to the land so that wherever the people would tread, that land would be theirs (Josh. 1:3).

c. The millennial view best explains the “work” in 4:10: “for anyone who enters God's rest also rests from his own work, just as God did from his.” Most commentators see the work here as a figurative “abstention from servile work” or sinful deeds at all times. However, ceasing work in a literal sense makes better sense since the text compares man's rest with God's rest from His literal work of creation; certainly God does not rest from sinful deeds.

3. **Other Scripture** often depicts Israel as literally resting in the millennial age.

a. God says of Zion, “This is My resting place forever and ever; here I will sit enthroned, for I have desired it” (Ps. 132:14).

b. As God rests there, so will Israel, for He will give the nation rest from pain and turmoil and harsh service in which it has been enslaved (Isa. 14:3).

c. He also promises, “My people will live in peaceful dwelling places, in secure homes, in undisturbed places of rest” (Isa. 32:18; cf. Ezek. 34:15).

d. The kingdom age is spoken of as a time in which God “will rest in His love” (Zeph. 3:17).

4. **Extra-biblical references** taught about the Sabbath rest in the kingdom age.

a. Jews first taught the millennial sabbath:

1. When Adam died at age 930, “he lacked 70 years from 1000 years, for 1000 years are like one day in the testimony of heaven” (Jubilees 4.30-31, 2nd cent. BC).

2. Israel “will dwell in confidence in the land. And then it will not have any Satan or any evil (one). And the land will be purified from that time and forever” (Jub. 50.5; cf. suppression of Satan’s power in Revelation 20:4).

3. In Life of Adam and Eve 51.2 (1st cent. AD), the archangel Michael says to Seth regarding Eve's death, “Man of God, do not prolong mourning your dead more than six days, because the seventh day is a sign of the resurrection, the rest of the coming age.”

4. In this age Israel will be free from laborious work (2 Enoch 65:9 late 1st cent. AD).

b. Christians followed this common Jewish idea of a literal 1000 years of sabbath:

1. The six days of creation each represent one thousand years of history (based upon Psalm 90:4), which are followed by “the Sabbath” millennium which commences “when His Son shall come” (Epistle of Barnabas 15.4-9).

2. Augustine wrote before he became amillennial, “Therefore, the eighth day signifies the new life at the end of the world; the seventh day, the future rest of the saints on this earth” (Augustine, *Sermons on the Liturgical Seasons,* 259.2).

3. “A kingdom is promised to us upon the earth, although before heaven, only in another state of existence; inasmuch as it will be after the resurrection for a thousand years in the divinely-built city of Jerusalem” (Tertullian, *The Five Books Against Marcion*, 3.25).

4. “And 6000 years must needs be accomplished, in order that the Sabbath may come, the rest, the holy day ‘on which God rested from all His works’” (Hippolytus, *Fragments on Daniel*,2.4).

5. **Hebrews 4:8** refers to the Sabbath rest as a time period: “For if Joshua had given them rest, God would not have spoken later about another day.” Obviously “day” refers to another time period, not another state of being. This does not definitively argue for the millennial view since the heavenly rest view relates to a future time period; however, it is consistent with the kingdom view and inconsistent with the “present spiritual rest” orientation.

6. **An Objection** against the millennial view concerns verse 3a, which seems to warn against missing a *present* rest ("Now we who have believed enter that rest–eijsercovmeqa gavr eij" [thvn] katavpausin oiJ pisteuvsante")." This immediate aspect is reflected in all of the major English translations (NIV, NASB, NEB, REB, KJV, NKJV, RSV, GNB, NBV, Amplified, Moffatt, Phillips, Williams).

**Response**: However, despite this support, there is reason to question a present nuance here. Because of these factors it is better to advocate a futuristic (proleptic) use of the present here.[[20]](#footnote-20) The use of a futuristic present is supported by these factors:

a. The preceding proves an overwhelming amount of eschatological emphases in the passage, in the Book of Hebrews as a whole, in parallel Scriptures, and in the extra-biblical literature.

b. A futuristic present could demonstrate an even more affirmative tone regarding the assurance of rest. Turner notes that futuristic presents "are confident assertions intended to arrest attention with a vivid and realistic tone or else with imminent fulfillment in mind, and they are mainly restricted to the vernacular."[[21]](#footnote-21)

c. The use of the futuristic present is not only well established,[[22]](#footnote-22) but, interestingly enough, the verb e[rcomai employs the futuristic present perhaps more than any other verb.

1) The Messiah is called the oJ e[rcovmeno", the "Coming One" (Matt. 11:3), which means not one who has already arrived or who is in process of arriving (presently) but one who is expected in the future.

2) The same nuance is used of Hliva" e[rcetai, "Elijah is coming" (Matt. 17:11), which is present in form but future in meaning.

3) The nobleman who distributed ten minas in Luke 19:13 commanded his servants, "Put this money to work . . . until I come (ejn w{/ e[rcomai) back," employing a future sense.

4) Christ referred to His future return with the present form pavlin e[rcomai, "I come again" (John 14:3), which obviously has the futuristic sense of "I *will* come again."

5) Paul used the futuristic present dievrcomai, "I go/am going" (1 Cor. 16:5), to designate an upcoming visit.

6) Even in other languages verbs of going often employ a futuristic present.

**The Eschatological Significance of the Sabbath**

A Summary of the ThD dissertation by Richard James Griffith, Dallas Theological Seminary, 1990

**The High Priest’s Garments**

*The Jews for Jesus Newsletter*

**Melchizedek and OT Quotes in Hebrews**

**Chart and Furnishings in Hebrews**

**Christ vs. the Old Order**

**Truth in Action Through Hebrews**

**Christ as Prophet, Priest, and King**

*How Can He Be a Priest from the Line of Judah?*

The Jewish readers addressed in Hebrews did not see how Jesus could be their high priest. After all, Christ descended from the line of Judah (the kingly line; 7:14) through David whereas all priests came from the line of Levi through Aaron (7:11). No one could be both an Aaronic priest and a Davidic descendant qualified to be Israel's king. This can be diagrammed like this:

**Jacob**

Jacob had 12 sons but only one became the priestly line and only one the kingly line

(Gen. 49:10; Num. 3)

**10**

**Other Sons**

**Judah**

**Levi**

**Aaron**

**David**

**Prophet**

**Priest**

**King**

Jewish tradition held that Isaiah was of the kingly line and also a prophet. Zephaniah also was of the kingly line (Zeph. 1:1).

Prophets were not selected by genealogy, so they could come from any tribe.

Jeremiah was both priest and prophet

However, the actual picture for Jesus is that his priesthood is not of Aaron but of Melchizedek, the ancient OT figure to whom Abraham paid tithes (Gen. 14:18-20) and had no family line. This is how Jesus can be prophet, priest, and king simultaneously (Heb. 7:11; cf. Ps. 110:4).

**King**

**Prophet**

**Priest**

This does not intend to teach that there were *others* in the order of Melchizedek who were also prophets or kings, for there were none. This only shows that Christ's priestly heritage came from Melchizedek–notAaron.

**Contrasting the Priesthoods**

Hebrews 5:1-10 and Hebrews 7 provide much information on the priestly ministries of Aaron's descendants, of Melchizedek, and of Christ. Make as many observations as you can in these three columns below, then draw lines between your lines to show comparisons and contrasts.

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| **Aaronic Priesthood** | **Melchizedek** | **Jesus as High Priest** |
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**The Tabernacle**

**Backsliding Temptations**

Why not start off our study in Hebrews by being really honest with one another? We often share how Christ has changed our lives. That is wonderful. But each of us also is still tempted by certain aspects of our "BC" (Before Christian) days. These things tempt so many Singaporean Christians that one third of them return to their former religion. So what was *your* religion or philosophy before you became a Christian (Buddhist, atheist, agnostic, nominal Christian, genuine Christian family, etc.)? What about your BC days still tempts you to return today (had more time, legalism, freedom, etc.)?

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| --- | --- |
| **My Background** | **The Hebrews' Background** |
|  |  |
| **My Temptations** | **The Hebrews' Temptations** |
|  |  |

**Implications of Christ's High Priesthood**

Hebrews goes to great lengths to prove Christ's high priesthood–that He identifies with us by making atonement for our sin and by praying for us. This doctrine relates better to Jewish readers than to us. Also, it is not emphasized much in the rest of the NT. So why would this truth be so important to us?

* When we understand that Christ is our high priest then we can confidently experience what it means to be truly forgiven. Jews better understood how Jesus brought his blood of atonement "behind the curtain into the holy of holies" (6:19-20), but we Gentiles also need forgiveness.
* His high priesthood means He's worthy of worship which motivates us to persevere in our faith (4:14; 6:19) so we will not lose our rewards by falling away (6:7-11).
* Christ has a heart for us. As the earthly high priest was tempted to sin, so Christ sympathizes with us–even though He didn't ever sin (4:15). He understands us!
* The high priesthood of Jesus gives us boldness to approach Christ in prayer (4:16a). Don't think He's too high and lofty to listen to you!
* Here we find mercy and grace in times of need (4:16b).
* *Mercy* means He *doesn't* *give* us what we *deserve* (hell, punishment).
* *Grace* means He *gives* us what we *don't deserve* (heaven, forgiveness).
* Knowing Christ's high priesthood (that He has provided atonement and is superior to the Law) is basic to learning the "solid food" of the Bible (5:11-12). Such "food" consists of learning about righteousness that mature believers alone care about to distinguish between good and evil (5:13-14). I suspect this would include aspects of holiness that immature believers consider as getting "very picky": making every word spoken a holy one, being saturated with God's Word, submitting every area of life to Christ's Lordship, etc.
* Christ's high priesthood clarifies that believers are not under the Mosaic law since the Aaronic priesthood has been superceded (7:12, 18-19). Therefore, many rules do not apply to us–food laws, Sabbath, feasts, etc.
* His priesthood also assures our salvation due to His intercession for us (7:25).
* As high priest Christ fully meets our needs since He doesn't have the limitations of the OT high priests who repeatedly had to offer sacrifices for their own sins as well as for the people (7:26-28).

**Old vs. New Covenant** print p22s131

Hebrews 8:8-12 is the longest OT quote in the NT. It's from Jeremiah 31:31-34, the text that has the most explicit OT teaching on the new covenant. Solomon's temple was about to be destroyed in 586 BC and life under the old (Mosaic or Sinai) covenant was going to be radicially altered. So God used Jeremiah to comfort Israel by revealing an even better covenant to come.

In like manner, the Hebrews passage also reminds us of this new covenant just before the temple would be destroyed a second time in AD 70 (8:13). Unless we understand the old covenant, though, we won't appreciate the new. So let's draw some contrasts between the two covenants from Hebrews 8…

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| --- | --- |
| **Old Covenant** | **New Covenant** |
| High priest stood in the tabernacle (10:11)  (atoning work was incomplete) | Christ sat down in heaven (8:1a; 9:24; 10:12)  (atoning work was complete) |
| Priests never ruled | Christ is next to God's throne (8:1b) |
| Priest served in temporary tabernacle (8:13) | Christ serves in true tabernacle (8:2a) |
| Tabernacle set up by man (8:2c) | Tabernacle set up by God (8:2b) |
| Type: Sanctuary a copy and shadow (8:5a) | Antitype: Heaven is the reality (8:5b) |
| Moses mediated old but good pattern (8:5c) | Christ as mediator of better promises (8:6) |
| Imperfect (8:7a) | Perfect (8:7b) |
| Obsolete, aging, and soon to disappear (AD 70) after the book of Hebrews was written (8:13b) | New and thus replacing the old covenant  (8:13a) |
| Holy Place and Most Holy Place (9:1-8) | Earth and Heaven (9:11) |
| High priest passes between rooms (9:7) | Christ passed from earth to heaven (9:11) |
| Could not cleanse the conscience (9:9; 10:2) | Cleanses the conscience (9:14; 10:22) |
| High priest entered Holy of Holies with animal blood for atonement (9:12a) | Christ entered heaven with His own blood  for atonement (9:12b) |
| Blood of animals covered sin temporarily  (9:13; 10:1-4) | Blood of Christ forgave sins eternally  (10:14) |
| Required only animal sacrifices  for purification (9:22) | Required a much greater Sacrifice  for purification (9:23) |
| Repeated sacrifices (10:1-2) | Once-for-all sacrifice (9:26, 28) |
|  |  |

**Parallels Between Hebrews 6:4-12 and 10:26-36**

William L. Lane, *Hebrews 9–13, v*ol. 47, Word Biblical Commentary (Dallas: Word, 1991), 2:296-97

The Hall of Faith

***Examples of Endurance from Hebrews 11***

Why are there Halls of Fame for sports heroes? Examples have a way of spurring us on to greater heights in ways that theory can never do. The author of the book of Hebrews knew this well. This is why he listed specific people who faithfully endured amidst difficulty to encourage his readers that they were not alone in their struggle. These people are enrolled in God’s Hall of Faith!

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| ***Hero*** | **Challenge** | **Demonstration** | **Endurance & Faith Lessons** |
|  |  |  |  |
| ***Us Believers in Creation (3)*** | Explain how the world came into being when we were not there | Trust that God created the universe by speaking (3a) | * Faith can see the unseen * God did not provide any eyewitnesses of creation that we might trust in His word |
| ***Abel (4)*** | Please God in righteous offerings (Gen. 4:2-5) | Offered a better sacrifice than did Cain (4a) | * Offer what God requires * Worship in humility |
| ***Enoch (5)*** | People of his age did not seek to please God | Pleased God in his lifestyle of holiness | * Please God (cf. Eph. 5:17) * Faith goes against the flow |
| ***Noah (7)*** | Had to heed God’s warning of a worldwide flood with no sign of rain | * Built the ark despite ridicule * Believed it would rain | * Endure patiently (120 years to build the ark!) * Do God’s “silly” will despite opposition |
| ***Abraham***  ***(8-12, 13-19)*** | * No land * No son, then must sacrifice him (Gen. 22) | * Moved to an unknown land * Wife conceived * Gave his best | * Don’t live in the past * Trust God’s renewal ability * Be generous like Abraham |
| ***Isaac (20)*** | Trust God to bless both Jacob & Esau (Gen. 27:27-29) | Went against tradition by blessing both boys | * Trust God’s Word over tradition |
| ***Jacob (21)*** | Could have asked, “Should I reveal the future of each son?” | Blessed every son and worshiped God outside of Canaan | * Faith does the unpleasant things * Faith looks to the future with hope |
| ***Joseph (22)*** | Could have felt that Israel would remain in Egypt forever | Commanded, “Bury me in Canaan” (Gen. 50:25) | * Faith acts now based on God’s promises yet unfulfilled |
| ***Moses’ Parents (23)*** | Obey Pharaoh (Exod. 1:22) or save their son’s life (Exod. 2:1-4)? | Trusted that God would protect a baby floating in the Nile | * Trust in God’s protection often is risky, humanly speaking |
| ***Moses***  ***(24-28)*** | * Grasp of power & materialism * Leave Egypt? * Will blood on the door save? | * Chose slavery * Led the Exodus * Kept Passover | * Reject worldly pleasures for difficulties that have God’s blessing |

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| **Hero** | **Challenge** | **Demonstration** | **Endurance & Faith Lessons** |
| Israel at  the Red Sea (29) | Trapped by Pharaoh & water (Exod. 14:9) | Crossed between walls of water (Exod. 14:21-22) | * Look up when trapped * Get God’s bearings * March in His will |
| Israel at Jericho (30) | Non-military plan on Canaan’s first city (Josh. 6:1-5) | Circled & shouted (Josh. 6:6-16) | * Obey God’s non-conventional strategies |
| Rahab (31) | Hide spies or not (Josh. 2:1-3)? | Hid them and helped them escape (Josh. 2:4-16) | * Show individual faith when the group won’t believe |
| Gideon (32) | From a wimpy clan & had his doubts (Judg. 6:11-22) | Attacked when vastly outnumbered (Judg. 7:19-21) | * God equips * Move with the movers * Grow in faith |
| Barak (32) | Fight foot soldiers against chariots (Judg. 4:13) | Overcame doubts to attack a stronger army (Judg. 4:14f.) | * Growth in faith eventually helps us stand alone |
| Samson (32) | Militarily superior Philistines (Judg. 13–16) | Beat them despite lust and vengeful attitude | * Be dedicated for God’s service * Overcome your biggest weakness |
| Jephthah (32) | Illegitimate child who was thrown out (Judg. 10:11) | Returned to his people as a judge | * Conquer rejection by faith * God is bigger than our biggest failure |
| David (32) | Goliath vs. David’s wimpy size (1 Sam. 17) | Defeated him without a sword | * The bigger they are, the harder they fall |
| Prophets (32) | Want godly wife  Don’t get involved  Protect your wife | Hosea: loyal to harlot  Amos: confronted sin  Ezekiel: wife died | * Obedience supercedes comfort * Stand alone * Bear ministry sacrifices |
| Women with resurrected relatives (35) | Elijah had to help widow & dead son (1 Kings 17:8-20) | Raised the boy to life (1 Kings 17:21-24) | * Regular people can do great things by faith (cf. James 5:17) |
| Persecuted (36) | Keep believing amidst trials  (2 Tim. 3:12) | Rejoicing in suffering (James 1:2) | * Faith is always optimistic |
| Martyrs (37a) | Life itself is the dearest possession to most people | * Stephen martyred (Acts 7) * Rome’s martyrs | * True faith is faithful to death |
| Mistreated (37b-38) | Jeremiah: temptation to preach only positive things to avoid persecution | Kept preaching truth despite being deemed “negative” preaching (Jer. 32:3, 28, 36) | * Faithful obedience is often persecuted (Jer. 32:2) * Don’t abandon convictions or truth when life gets difficult |

**Christ’s Superiority & How Faith Works**

*Nelson’s Book of Maps and Charts*

**OT Quotes in Hebrews**

*Evangelical Dictionary of Biblical Theology*

Enduring God’s Discipline

Enduring God’s Discipline

Hebrews 12:1-13

*Background: The author has already provided many examples of faithful endurance (Heb. 11).*

# How can we endure in faith (12:1-3)?

* ***Remember the many faithful believers before us who cheer us on (1a).***
* ***Rid yourself of obstacles to faith (1b-c).***
* Even good things that aren’t sin must be eliminated (1b).
* Sin must be put away as well (1c).
* ***Run toward Jesus as He is the best example of faithful endurance (2-3).***

*But when we get off track (as the Hebrews did) God disciplines us.*

*Examples of God’s discipline…*

##### *Difference between punishment and discipline…*

# What results from enduring God’s discipline in faith (12:4-13)?

* ***Realization that we are God’s sons results from enduring God’s discipline (4-9).***
* ***Righteousness results from enduring God’s discipline (10-11).***
* ***Reassurance and spiritual strength results from enduring God’s discipline (12-13).***

# Wrap-Up

* ***Is the Lord disciplining you? How?***
* ***How are you responding?***
* ***How should you respond?***

**The Better Covenant Warns Us Not to Turn Back**

*The Warning of Hebrews 12:18-29*

The author of Hebrews has one final warning to Hebrew Christians tempted to turn back to Judaism. By contrasting the first covenant with the second, he hopes they will see how inviting this new covenant is in comparison. These two covenants are figuratively depicted as two mountains:

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| --- | --- | --- |
|  | **Mt. Sinai** | **Mt. Zion** |
| ***Reality*** | “You have not come to…” (18a) | “You have come to…” (22a) as if heaven was a present reality |
| ***Nature*** | Mountain of fire and darkness (18b) | City of perfection  (22b; cf. 11:10, 16; 13:14) |
| ***Mood*** | Gloom (18) | Joy (22) |
| ***Privileges*** | Feared even touching Sinai  (20) | Names recorded in heaven in  privileged status (= “firstborn,” 23) |
| ***Location*** | Earth  (25-26; cf. Exod. 19:10-25) | Heaven  (22, 25) |
| ***Covenant*** | Old/Mosaic (21) | New (24) |
| ***Atoning Blood*** | None was yet shed (20) | Perfect atonement (24) |
| ***Participants*** | Jews who could not escape living under the law (25) | God (21, 23b)  Angels (22)  Church (23a)  OT saints (23c)  Jesus (24) |
| ***Listening*** | Asked not to hear God  (19b) | Should listen to God speaking  (25) |
| ***Stability*** | Easily shaken  (26-27a) | Cannot be shaken  (27b-28) |
| ***Application*** | Never turn back to your  past religion (25) | Press on to your future reward with thanks and worship (28b-29) |
|  |  |  |

**Contrasting the Abrahamic & Mosaic Covenants**

Distinguishing these covenants provides a foundation for interpreting the OT and NT, especially the prophets as they look back on covenants with both Abraham (e.g., Ezek. 36–37; OTS, 508) and Moses (e.g., Lam. 1:3; OTS, 496). Knowing the conditional and temporal nature of the Law prevents misapplying obsolete commands to the Church today (e.g., Sabbath, charging interest to believers, tithing). Also, God’s faithfulness to sinners is clear due to Abraham.

|  |  |  |
| --- | --- | --- |
|  | Abrahamic Covenant | Mosaic Covenant |
| *Recipient*  *(Date* *& Place)* | Abraham as mediator for all nations  2060 BC, Ur of the Chaldees | Moses as mediator for Israel  1445 BC, Mount Sinai |
| *Scripture* | Genesis 12:1-3 (but formalized into a covenant in Genesis 15) | Exodus 20–31 is the heart of the covenant |
| *Between God &* | A person (for a future nation) | A nation |
| *Scope* | Universal (“all peoples will be blessed through you”) | Only Israel received the Law (Deut. 4:8; Ps. 147:20) |
| *Character & Significance* | Grace (promises)  –primary (what God will do) | Works (laws)  –secondary (how God will do it) |
| *Promises* | Land, seed, and blessing (without indication of time of fulfillment) | Blessing for obedience and cursing for disobedience (Lev. 26; Deut. 28) |
| *Conditions* | Unconditional: "I will…” | Conditional: "If you will…then I will…” |
| *Participation* | Abraham asleep (Gen. 15:17) | Israel agreed to obey (Exod. 19:8) |
| *Analogy* | Father to son (royal grant) | Suzerain (superior king) to vassal (servant nation) |
| *Purpose* | Clarified Israel’s blessings in general terms to motivate the nation towards righteousness by faith in God’s provision of a wonderful future (Gen. 12:1; 15:1, 6) | Clarified how Israel could be blessed in the Abrahamic Covenant as soon and full as possible; didn’t restate or expand the Abrahamic Covenant but revealed sin (Rom. 5:20; Gal. 3:19, 24) |
| *Form* | Oral (no written stipulations) | Written on tablets of stone & Pentateuch |
| *Emphasis* | Blessing over discipline/judgment  (five “blessings” in Gen. 12:1-3) | Judgment/discipline over blessing  (contrast Deut. 28:1-14 & vv. 15-68) |
| *Christology* | Ultimate seed (Gen. 12:3) | Typified in tabernacle (Heb. 8–10) |
| *Sign* | Circumcision (Gen. 17:11) | Sabbath (Exod. 31:13, 17) |
| *End* | Never been terminated (deemed an eternal covenant in Gen. 17:8) | Ended at Christ’s death (Rom. 7:6; 10:4; 2 Cor. 3:7-11; Gal. 5:1; Heb. 7:11-12) |

While most of the above is original, some is based on Thomas L. Constable, “A Theology of Joshua, Judges, and Ruth,” in *A Theology of the Old Testament,* ed. Roy B. Zuck (Chicago: Moody, 1991), 100-101.

**Hebrews Brain Twister**

|  |  |  |  |  |  |  |  |  |  |  |  |
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| **S** | **U** | **P** | **T** | **A** | **B** | **E** | **R** | **N** | **A** | **C** | **L** |
| **T** | **G** | **V** | **N** | **D** | **E** | **M** | **O** | **N** | **S** | **O** | **K** |
| **E** | **C** | **H** | **R** | **I** | **S** | **T** | **I** | **O** | **V** | **E** | **L** |
| **H** | **S** | **W** | **E** | **R** | **B** | **E** | **H** | **V** | **D** | **J** | **O** |
| **P** | **Y** | **T** | **I** | **R** | **O** | **I** | **R** | **E** | **P** | **U** | **S** |
| **O** | **I** | **R** | **C** | **S** | **Y** | **F** | **Z** | **N** | **Q** | **D** | **A** |
| **R** | **N** | **I** | **S** | **F** | **A** | **I** | **T** | **H** | **T** | **A** | **F** |
| **P** | **R** | **I** | **E** | **N** | **H** | **P** | **U** | **S** | **V** | **I** | **F** |
| **R** | **A** | **R** | **G** | **C** | **A** | **V** | **E** | **T** | **F** | **S** | **I** |
| **I** | **W** | **E** | **L** | **G** | **I** | **S** | **N** | **T** | **V** | **M** | **C** |
| **E** | **L** | **E** | **K** | **Z** | **O** | **X** | **H** | **E** | **K** | **O** | **C** |
| **S** | **M** | **I** | **L** | **M** | **N** | **A** | **R** | **U** | **L** | **N** | **E** |

1. Keyword for Hebrews
2. Hebrews author shows the superiority of \_\_\_\_\_ as high priest
3. Hebrews author shows the superiority of Christianity over \_\_\_\_\_\_\_\_\_
4. Hebrews has been called the \_\_\_\_\_\_ gospel
5. Hebrews was written to prevent readers from desertion of the \_\_\_\_\_\_\_
6. King of Salem & Priest of the Most High
7. Christ is superior in his person to p\_\_\_\_, a\_\_\_\_ & M\_\_\_\_\_
8. The ‘BETTER’ book

*2002 NT Survey Class Presentation*

**James**

**See separate file for James in NTS handouts folder**

Gary Stanley, “Oh, Brother!” *Worldwide Challenge* (April 1982): 32-33 (1 of 2)

Gary Stanley, “Oh, Brother!” *Worldwide Challenge* (April 1982): 32-33 (2 of 2)

References to Nature in the Book of James

James’ References to Jesus’ Sermon on the Mount

Views on Lordship Salvation

274b-c

Views on Lordship Salvation

2 of 2

Perseverance

274d-i

**1 Peter**

**See separate file for 1 Peter in NTS handouts folder**

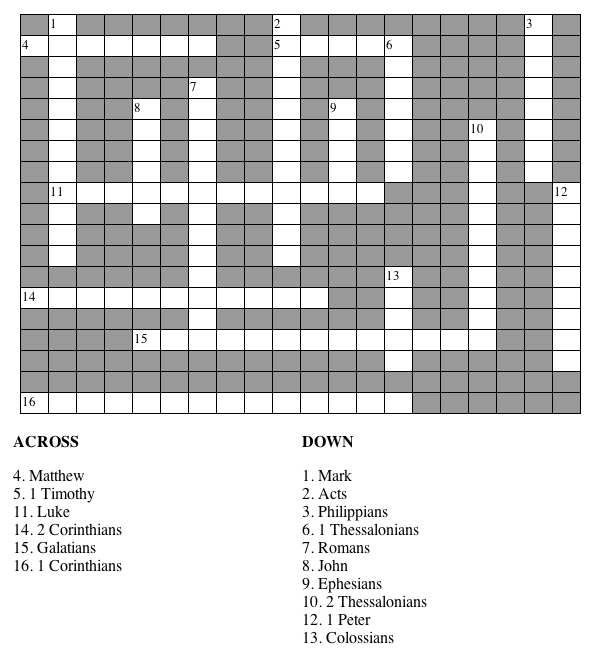
**Geography of 1 Peter**

*The Student’s Bible*

**NT Keyword Crossword Puzzle**

Created at <http://www.crosswordpuzzlegames.com/cgi-crosswordpuzzlegames/create>

It’s time to review where we have come so far in the course. Take the next few minutes to review all the key words you remember up to this point. Put the ones you remember on the chart first, then if you need help go to page 24 for the answers. Have fun!

****

**Submit to Government**

**The Life of Peter**

*The Word in Life Study Bible* Nelson, 1996)

**Early Church Suffering**

**Unjust Suffering**

Alan Andrews (Navigators) at Grace Baptist Church, June 1994

**Definitions of Suffering**

Bill Gothard, *Birthday Greetings* (Institute in Basic Youth Conflicts, 1987)

**Palm Trees and Suffering**

Bill Gothard, *Birthday Greetings* (Institute in Basic Youth Conflicts, 1986)

**The “Spirits in Prison” of 1 Peter 3:18-20**

**2 Peter**

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Knowledge to Combat False Teaching** | | | | | | | | | |
| **God’s Election** | | | **Future Apostasy** | | | **Lord’s Return** | | | |
| **Chapter 1** | | | **Chapter 2** | | | **Chapter 3** | | | |
| Salutation  1:1-2 | Provides Every Need  1:3-11 | Foundation of Knowledge  1:12-21 | False Teachers Coming  2:1-3a | End in Hell  2:3b-10a | Character Described  2:10b-22 | Scoffers Before Rapture  3:1-4 | Destroys Heaven & Earth  3:5-13 | Motivates Holiness  3:14-16 | Protection/ Growth Exorted  3:17-18 | |
| **Adequacy of**  **Believers** | | | **Inadequacy of**  **Unbelievers** | | | **Expectancy of**  **Believers** | | | |
| **Holiness** | | | **Heresy** | | | **Hope** | | | |
| **Disciples of the Lord** | | | **Diabolical Leaders** | | | **Day of the Lord** | | | |
| **Rome to North Asia Minor** | | | | | | | | | | |
| **AD 64** | | | | | | | | | | |

**Key Word: Knowledge**

**Key Verse: “Therefore, dear friends, since you already *know* this, be on your guard so that you may not be carried away by the error of lawless men and fall from your secure position. But grow in the grace and *knowledge* of our Lord and Savior Jesus Christ. To him be glory both now and forever! Amen” (2 Peter 3:17-18).**

**Summary Statement: 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.***

**Application: Never stop being a student of the Scripture. If you do, you will stop growing in grace and you will eventually tolerate and/or promote heresy. So what new things in His Word has God been teaching you lately?**

**2 Peter**

**Introduction**

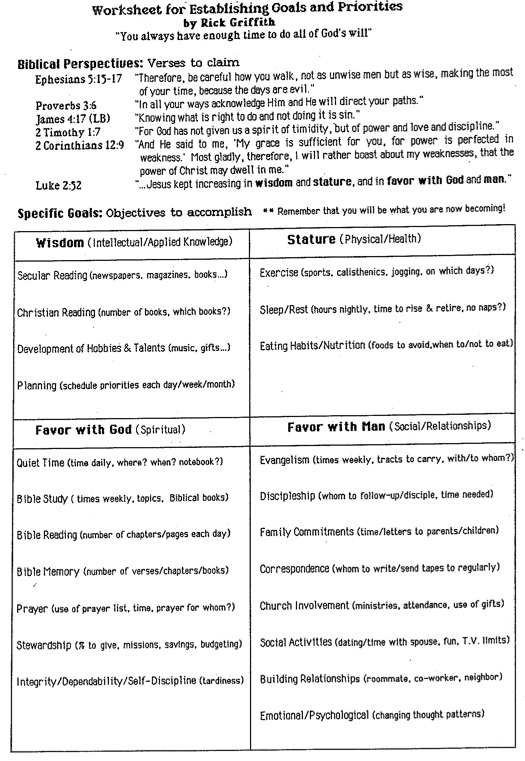
**See separate file for 2 Peter in NTS handouts folder**

**II. Authorship**

Page 286 space for pagination

**IV. Characteristics**

A. Contrasts Between Peter’s Two Letters



**Summary of Prophetic Views**

is page 289c

**52 Week Bible Reading Plan**

is page 289h

**1 John**

|  |  |  |
| --- | --- | --- |
| **Obedience in Love Combats Early Gnosticism** | | |
| **Necessity of**  **Obedience** | **Characteristics of**  **Love** | **Benefits of**  **Obedience** |
| **Chapters 1–2** | **3:1–5:3** | **5:4-21** |
| **Humanity of Christ**  **Prerequisites to obedience**  **Hindrances to obedience** | **Don’t sin**  **Don’t hate believers**  **Compassion**  **Confidence before God**  **Obey apostolic teaching**  **Care for believers**  **Obey God's commands** | **Victory over the world**  **Assurance of salvation**  **Guidance in prayer**  **Freedom from sin**  **Fidelity to God** |
| **Ephesus to Asia Minor Churches** | | | |
| **AD 85-95** | | | |

**Key Word: Love**

**Key Verse: “I am writing these things to you about those who are trying to lead you astray… And now, dear children, continue in him, so that when he appears we may be confident and unashamed before him at his coming” (1 John 2:26, 28).**

**Summary Statement: 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.**

**Application:**

**How can you show love to another believer so that heresy might be thwarted? Who do you know that needs to see Christian love demonstrated in order to turn from false teaching?**

**1 John**

**Introduction**

**I. Title**: The Greek title (’Iwa.nnou a, *First of John*) follows the standard practice of naming the General Epistles after their authors and distinguishes this epistle from John's other two letters.

**II. Authorship**

A. External Evidence: The letter of 1 John is the best attested of all the General Epistles.

1. Evidence for John’s authorship is very early after its composition, starting with Polycarp–John’s contemporary for 20 years (*Letter to the Philippians*; AD 110-135). Irenaeus quoted John as author of this epistle (*Against Heresies* 3.16.5; 3.16.8; *ca.* AD 185). Many other Church Fathers also accepted Johannine authorship: Clement of Alexandria (AD 155-215), Tertullian (AD 150-222), Origen (AD 185-253), Cyprian (AD 200-258) and all Latin and Greek Fathers. The Muratonian Canon and Old Syriac Version also attributed 1 John to John.

2. The major opposing views are: (a) a second “John” penned the epistle that was known either as “John the Elder” or possibly “John the Presbyter,” and (b) a disciple of John wrote the book. In one statement, Papias seems to make a distinction between “John the Elder” and “John the Apostle” (Guthrie, 868-69, 886-87); however, elsewhere he uses the term “elder” to refer to the original apostles, so the “two men” should be interpreted as one and the same.

B. Internal Evidence: The contents of the epistle itself support the strong tradition for Johannine authorship. He is not mentioned by name, but he is an eyewitness (1:1-4) who carries great authority shown in the assertiveness by which he speaks (2:19; 4:6, 14). The style is also very similar to that of the Fourth Gospel.

**III. Circumstances**

A. Date: Most conservative scholars date 1 John from AD 80-97 and liberals date it soon after (AD 90-110). The epistle does not mention any persecution, which lasted during Domitian's reign (AD 81-96). This may suggest a date just before AD 81 or after AD 96 (but is an argument from silence). At any rate, John was an old man in his eighties or older when he wrote. This course uses a date of AD 85-95 as it likely preceded Revelation (AD 95-96).

B. Origin/Recipients: The traditional view is that John wrote this epistle as a circular letter from his residence in Ephesus to the churches of Asia Minor (Hiebert, 3:199; Guthrie, 873-76). The admonition to keep oneself from idols (5:21) substantiates this tradition since idols were prominent in the pagan Graeco-Roman culture but rare in Israel.

C. Occasion: The epistle suggests that many antichrists had gone out into the world (2:18f.) and perhaps had even infiltrated the churches. Although Gnosticism did not develop into its worst form until the second century, an early (beginning) form of Gnosticism is evident in this letter. Gnosticism had two basic heretical elements: the exaltation of intellect (*gnosis*) and the belief that matter is inherently evil.

John combats two forms of Gnostic teaching in his letter that supposedly exalted the intellect:

1. Docetic Gnosticism denied the *humanity* of Christ (4:2-3), saying that He only *seemed* to be human (cf. *dokeo*, “to seem”), so John wrote that he actually touched Jesus (1:1).

2. Cerinthian Gnosticism denied the *deity* of Christ. Cerinthus, who lived near John in Asia Minor, taught that Jesus was only a man upon whom “the Christ” descended at His baptism but left before His crucifixion. John replied that Jesus Christ came both by water (His baptism) *and* by blood (His death), thus refuting Cerinthus (5:6).

The practical outworking of Gnostic belief that matter is evil also fell into two camps.

1. Some Gnostics reasoned that since matter is evil, one should avoid it at all costs, resulting in asceticism. (Asceticism is the attempt to remove oneself from all possible temptations to sin by withdrawing from society–some forms are called monasticism.) In his letter John attempts to defeat asceticism by encouraging fellowship among believers (1:7).

2. Other Gnostics took a more fatalistic attitude, thinking that since one cannot change the fact that matter is evil, any type of immoral aberration is acceptable. John especially responded to this latter philosophy (1:6, 8, 10; 3:4-10). His letter shows that obedience to God's commands, especially through loving others, is the best rebuttal to the practices of Gnosticism. He also sought to defeat immorality by exhorting obedience and righteousness (2:28-29).

|  |  |
| --- | --- |
| **Docetic Gnosticism** | **Cerinthian Gnosticism** |
| From dokeo, “to seem”  (Christ only seemed to be a man) | From Cerinthus, founder in Asia (Christ only seemed to be God) |
| Matter is Evil | Spirit is Good |
| Depreciated Materialism | Exalted Knowledge (gnosis) |
| Denied Christ's Humanity | Denied Christ's Deity |
| Touched Jesus (1:1) | Water & Blood (5:6) |
| Led to Asceticism | Led to Pride |
| Immorality exalted | Education exalted |

**IV. Characteristics**

A. The literary characteristics are unique:

1. John makes several absolute statements, especially 1 John 3:6. Sometimes this verse is translated as, “No one who abides in Him *sins*” (NASB; held by commentators Kubo, Marshall, R. Brown, and Smalley). However, others interpret this with a habitual sense: “No one who lives in him *keeps on sinning”* (NIV; held by commentators Ross, Stott, Barker, Plummer, F. Stagg, and Zerwick). I think the absolute sense is more natural.

2. John's definition of abiding in Christ is clearly explained as obeying God's commands and loving one's brothers (2:28–4:16).

3. Teaching by contrast (antithetical parallelism) is abundant as John sees everything as black or white: light vs. darkness (1:5; 2:9-11), life vs. death (3:14; 4:12), love vs. hatred (4:20), new vs. old (2:7), Christ vs. antichrist (2:22), truth vs. falsehood (4:6), confidence vs. fear (4:17-18), love of the world vs. love of God (2:15), confession of sin vs. denial of sin (1:8-10), and sin leading to death vs. sin not leading to death (5:16).

4. The style is very simple and yet profound in meaning. Concepts are frequently repeated, but not monotonously (e.g., love, light, life, truth, and righteousness).

5. It surprisingly has not one Old Testament quotation and only one incident (Cain, 3:12).

B. A significant textual problem in 1 John 5:7 deserves attention. In the KJV this reads, “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” This provides the clearest statement of the Trinity in the Bible and thus has been forcefully defended by some KJV advocates.

However, this translation has a questionable origin (to the delight of Jehovah's Witnesses):

1. Alexandrian and Byzantine texts convincingly show this reading as an error. It is in only four Greek manuscripts—and the earliest is a 12th century manuscript (min. 88) with the added phrases scribbled in the margin! Thus, *thousands* of earlier manuscripts do not include it.

2. Despite its dubious origin, some questioned Erasmus in the 16th century why he did not include the verse in his *Textus Receptus* (his Latin translation from the Greek)*.* He said that if anyone could show it to him in a *Greek* manuscript then he would include it. Someone promptly added it to a Greek manuscript (min. 61) and showed it to him. Although embarrassed, he then *had* to include it, even though he did not believe it was original. Unfortunately, Erasmus' *Textus Receptus* became the basis of the King James Version soon after, reproducing the error into the most popular English translation of the Bible. See D. A. Carson, *The King James Version Debate: A Plea for Realism* (Grand Rapids: Baker Book House, 1978), 34-35, 59-61.

**Argument**

John's letter has at least five stated purposes: to promote fellowship (1:3), to produce joy (1:4), to protect holiness (2:1), to prevent heresy (2:26), and to provide assurance of salvation (5:13; *TTTB*, 483, adapted). This fivefold purpose makes the book difficult to summarize in a central theme or purpose and difficult to outline, especially since the subjects overlap. However, it seems that the general theme of obedience, especially demonstrated in loving others, encompasses all of the above purposes. The word “love” is used 35 times (NIV), so it is a huge emhasis.

Viewed in this manner, a simple outline of the epistle sees John exhorting obedience (chs. 1–2) seen particularly by loving others (3:1–5:3) which provides many benefits (5:4-21). These benefits are innumerable, but the most immediate benefit of obedience by love is the protection from early Gnosticism that it provides.

**Synthesis**

**Obedience in love combats early Gnosticism**

**1–2 Necessity of obedience**

1:1-5 Humanity of Christ (vs. Docetic Gnosticism)

1:6–2:14 Prerequisites to obedience

2:15-29 Hindrances to obedience

2:15-17 Worldliness

2:18-29 Deception

**3:1–5:3 Characteristics of love**

3:1-10 Don’t habitually sin

3:11-15 Don’t hate believers

3:16-20 Show compassion

3:21-24 Show confidence before God

4:1-6 Obey apostolic teaching

4:7-21 Care for believers

5:1-3 Obey God's commands

**5:4-21 Benefits of obedience**

5:4-5 Victory over the world

5:6-13 Assurance of salvation

5:14-17 Guidance in prayer

5:18-20 Freedom from habitual sin

5:21 Fidelity to God

**Outline**

**Summary Statement for the Book**

**Believers must *obey God's commands by loving others* to be protected from *early Gnosticism* that denied either Christ’s deity or humanity.**

**I. (Chs. 1–2) Knowing the *prerequisites to a life of obedience* helps believers not be easily led astray into early Gnostic teaching and practice.**

A. (1:1-5) John begins his epistle with a clear affirmation of the humanity of Christ and confidence that this rebuttal of Docetic Gnosticism will bring him joy by seeing fellowship among believers.

B. (1:6–2:14) John expresses the prerequisite to living in obedience is dependence upon Christ in order to protect the holiness of his readers.

C. (2:15-29) John explains the hindrances to a life of obedience in order to prevent the heresy of early Gnosticism from gaining a following from believers who are not protected by a life of obedience (“walk in the light” already noted in 1:7).

1. (2:15-17) Worldliness among believers is cautioned so that they would not be easily led away into false teaching and practice.

2. (2:18-29) Deception among believers is cautioned so that they would not be easily led away into the false teaching and practices of early Gnosticism.

**II. (3:1–5:3) *Living in love* defends against early Gnostic teaching and practice.**

A. (3:1-10) An inability to sin when living in light of one's future conformity to the character of Christ characterizes one who genuinely loves.

B. (3:11-15) An inability to hate other believers characterizes one who genuinely loves.

C. (3:16-20) Compassionate acts characterize one who genuinely loves.

D. (3:21-24) Confidence before God because of righteous behavior characterizes one who genuinely loves.

E. (4:1-6) Obedience to the apostolic teaching rather than the error of Docetic Gnosticism characterizes one who genuinely loves.

F. (4:7-21) Caring for others as Christ did characterizes one who genuinely loves, since God Himself is love.

G. (5:1-3) Obedience to God’s commands characterizes one who genuinely loves.

**III. (5:4-21) The *consequences of a life of obedience* motivate his readers to live obediently in the face of early Gnosticism.**

A. (5:4-5) Victory over the world system results from a life of obedience.

B. (5:6-13) Assurance of salvation results from a life of obedience.

C. (5:14-17) Guidance in prayer results from a life of obedience.

D. (5:18-20) Freedom from habitual sin results from a life of obedience.

E. (5:21) Fidelity to God shown in avoiding idolatry results from a life of obedience.

**Ascending Spiral Structure in 1 John**

Roy B. Zuck, Dallas Theological Seminary

***The Da Vinci Code* Heresy**

**The Things of the World**

**Eternal Security**

**2 John**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Limits to Love** | | | | |
| **Aid True Teachers** | | | **Avoid False Teachers** | |
| **Verses 1-6** | | | **Verses 7-13** | |
| **Walk in Commandments** | | | **Watch for Counterfeits** | |
| **Positive** | | | **Negative** | |
| **Demonstrate Truth** | | | **Defend Truth** | |
| **Greeting in Truth and Love**  **(1-3)** | **Children’s Obedience Commended**  **(4)** | **Exhortation to Love**  **(5-6)** | **Prohibition to Help False Teachers**  **(7-11)** | **Expected Visit & Greetings**  **(12-13)** |
| **Ephesus** | | | | | |
| **AD 85-95** | | | | | |

**Key Word: Limits**

**Key Verses: “Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son. If anyone comes to you and does not bring this teaching, do not take him into your home or welcome him” (2 John 9-10).**

**Summary Statement: 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.***

**Application: Don’t contribute to or encourage in any way Buddhism, Islam, Hinduism, Mormonism, Jehovah’s Witnesses or any other false religion.**

**2 John**

**Introduction**

**I. Title**: The Greek title (’Iwa.nnou b , *Second of John*) follows the standard practice of naming the General Epistles after their authors and distinguishes this epistle from John's two others.

**II. Authorship**

A. External Evidence: The Church has long viewed this epistle as penned by the Apostle John, leader of the church of Ephesus in Asia Minor and author of the Gospel, 1 John, 3 John and Revelation.

B. Internal Evidence: The designation “the elder” (v. 1) has always been considered another designation for John until the rise of liberal scholarship. Themes such as love (vv. 1, 3, 5, 6), joy (vv. 4, 12; cf. 1 John 1:4), truth (v. 4), and antichrist (v. 7) bear remarkable resemblance to emphases in 1 John and the Gospel of John.

**III. Circumstances**

A. Date: Most scholars believe that John recorded this epistle about AD 90, although nothing in it excludes an earlier date (see 1 John notes). Thus it was written in about AD 85-95.

B. Origin/Recipients: John invested the final years of his ministry in Ephesus, which makes this capital of Asia the likely origin. The letter is addressed to the “chosen lady and her children” (v. 1), which has caused some debate as to who really is being addressed.

1. Some believe the title is a personified form for a local church, citing the following arguments:

a. No personal names are found in the epistle—either for the woman herself, her children or her nephews (in contrast to 3 John).

b. The literary form which addresses nations, cities, and churches as female personages is common in the Bible (“the daughter of Zion” for Israel; “the bride of Christ” for the church in Eph. 5:29f.; 2 Cor. 6:2f.; “she who is in Babylon” for a church in 1 Peter 5:13).

c. “The greeting in verse 13 is more natural if sent from one church to another than from a group of people to their aunt by means of a third party” (Guthrie, 892).

d. John often referred to the people in the church as “children” (1 John 2:12, etc.).

e. Nothing is known in the New Testament of a woman named *Eklecta* or *Kyria*—the Greek titles for “chosen” and “lady” which some see as the woman’s name.

f. The lady was known not only by John, but by “all who know the truth” (v. 1), which is more probable if it refers to a community than to a woman.

g. The subject matter regarding false teachers matches that of a church more than that of an individual, “although this might have been equally necessary for a prominent private person in the habit of entertaining visitors freely” (Guthrie, 892).

h. The predominant use of the second person plural (vv. 8, 10, 12) suggests a composite community more than a family.

i. The “new commandment” (v. 5) “has more point if applied to a community rather than to the narrower limits of a family circle” (Guthrie, 892).

2. The Virgin Mary who resided in Galilee (Knauer's view cited by Barnes, 1501).

3. An anonymous woman and her children are addressed (v. 1), who probably opened their home for church services and housed traveling preachers. This more literal view depicting an actual woman in a local church is probably preferable for several reasons:

a. Her children are mentioned (vv. 1, 4) and “the reference to the lady's children is quite intelligible if these were by now grown up” (Guthrie, 891).

b. She may have been named *Eklecta* (“chosen”) or more likely *Kyria* (“lady,” a popular proper name for Christian women [although only in later times]; cf. Barnes, 1501) as the Syriac and Arabic versions translate it as a proper name

c. Possible grammatical constructions include “the Elect Lady,” “an Elect Lady,” “Eklecta the Lady,” “The elect Kyria,” and “Eklecta Kyria.”

d. This better distinguishes between the woman herself and her children (physically or spiritually). If the “lady” is the church, then who are the “children”?

e. If the “lady” refers to the leader of the church then it would be odd to refer to the leader of a church by a feminine title.

f. The New Testament pattern for addressing churches is to refer to them by name.

g. The woman's name may have been kept secret to protect her from persecution.

h. It’s best to follow the literal sense unless it doesn’t make sense (it does here).

i. The woman's nephews and nieces (v. 13) make good sense taken literally.

j. Adopting the literal meaning better accounts for the reluctance of some of the early Christians to use this epistle. “A private letter written to a lady would not seem of sufficient importance to receive canonical status” (Guthrie, 893).

C. Occasion: Before the New Testament writings were completed and circulated among the early believers, the churches had to rely upon traveling preachers and teachers for truth. Inns were unsafe and few in number, so these teachers stayed with Christians. A question with which many struggled was, “How could someone know *which* teachers to allow into his/her home?” John answers this question in this epistle where he pointedly commands a hospitable woman to “put limits on her love” by refusing to house false teachers or to encourage them in any way.

**IV. Characteristics**

A. This letter is the second shortest book in the Bible (3 John is slightly shorter; cf. p. 306).

B. This is the only NT letter addressed to a woman.

C. Verse 10 is the most controversial part of this letter. The issue is whether false teachers should be allowed to: (1) stay in believer's homes, (2) enter their homes, or (3) neither. The third view is the normal interpretation so that believers are not involved in promoting false teaching even in the slightest sense. See the study on pages 302-4 for different views on this subject.

**Argument**

John’s second epistle warns a woman zealous in hospitality against providing lodging to false teachers so she wouldn't help spread their destructive doctrines. His greeting balances truth and love to illustrate this point (vv. 1-3), followed by a commendation of the woman for her love (v. 4) balanced with the importance of truth (vv. 5-6). Next follows the main teaching of the letter, which warns her to demonstrate her love with discerning limits by refusing hospitality to false teachers (vv. 7-11). A conclusion follows (vv. 12-13).

**Synthesis**

**Limits to love**

**1-6 Aid True Teachers**

1-3 Greeting in truth and love

1a Author

1b-2 Recipients

3 Blessing

4 Commendation for children's obedience

5-6 Exhortation to love

**7-13 Avoid False Teachers**

7-11 Prohibition to help false teachers

7 Heresy defined

8-9 Rewards lost for aiding heresy

10-11 Never aid heresy

12-13 Expected visit/greetings

**Outline**

**Summary Statement for the Book**

**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.***

**I. (1-6) John encourages a woman in both truth and love to prepare her for his later rebuke.**

A. (1-3) John greets a woman and her children with an emphasis on truth and love to prepare them for his warning on overemphasizing love by helping false teachers.

1. (1a) The Apostle John, the leader of the Ephesian church, identifies himself in a short epistle in the latter years of his life that the recipients might know that the contents have the stamp of apostolic authority.

2. (1b-2) The recipients, a woman and her children, are affectionately greeted in love and truth to emphasize John's basis for his love, and they are kept anonymous probably to protect them from more severe persecution should the letter fall into the wrong hands.

a. (1b) The recipients, a woman and her children, are kept anonymous probably to protect them from more severe persecution if the letter fell into the wrong hands.

b. (1c-2) The recipients are affectionately greeted in love and truth from John and other believers to emphasize that John's basis for his love was God's truth so that the woman might know that her response to his limits on love are to protect the truth.

1) (1c) John expresses not only his love for the woman based upon truth but reminds her that all who know God love her too since true love is based upon truth.

2) (2) John declares that his love is based upon the eternal, indwelling truth of God which all Christians share so that the woman might know that her response to his limits on love are to protect the truth.

3. (3) John notes that God's blessings always come in both truth and love to stress this balance as preparation for his teaching to follow on how love must be limited by truth.

B. (4) John commends the woman for the obedience of her children in order to buffet his later correction with this word of sincere appreciation.

1. (4a) John had joy from the woman's children living the truth, thus letting her know of his high esteem for her in order to buffet his later correction with this word of sincere appreciation.

2. (4b) The woman's children please not only John but God the Father by their obedience, which would serve to encourage her that God was pleased with her life as well.

C. (5-6) John exhorts the woman to practice the truth through a life of love shown in obedience so that she won't think by his later comments that he is discouraging love altogether.

1. (5) John notes that God has always expected those who fear Him to love one another so that his later statements won’t be misunderstood as discouraging love altogether.

2. (6) A life of love is the same as it always has been–obedience to God's commands.

**II. (7-13) John warns the woman not to help false teachers to help her see love’s limits.**

A. (7-11) John warns the woman to protect the truth by not assisting false teachers who deny that Christ is God become man to stress how love must discern with limits.

1. (7) False teachers who deny that Christ is incarnate God are numerous, deceptive and totally against Christ, so the woman should consider how she may be supporting such men.

2. (8-9) John cautions the woman not to lose her rewards by aiding or believing false teachers’ heresies to encourage her to please God by remaining steadfast in doctrine.

a. (8) Believers can lose the rewards that they have earned for the Judgment Seat of Christ to cause the woman to consider whether her aid to false teachers really receives God's blessing.

b. (9) Rewards can be lost when believers go beyond orthodox teaching by adhering to heresy without God's approval, so she should please God by remaining steadfast in doctrine.

3. (10-11) John warns that a Christian must never encourage the spread of heresy by inviting false teachers inside one’s home or even greeting them to stress how the woman's love must have discerning limits based upon the truth of the gospel.

a. (10) A Christian must never invite false teachers inside one’s home or even greet those who propagate destructive heresies, so this woman's love must be discerning and have limits.

b. (11) Anyone who even *greets* a proselytizing false teacher encourages him in his heresies and helps promote his evil work, so the woman must see she is aiding Satan's workers.

B. (12-13) A personal visit to clarify about false teachers is better than a letter so John hopes to see the woman and sends greetings from her sister's children to end this serious letter affectionately.

1. (12) John wants to clarify his teaching about discerning love by a personal visit which is better than a letter and would result in a joyful time rather than a list of stern regulations.

a. (12a) John has more teaching on the delicate subject of responding to false teachers but expresses that a letter was not the best means to communicate this so that the woman might know that he would further clarify the nature of discerning love later.

b. (12b) John expresses a desire for a personal, face-to-face visit which would better clarify his teaching and result in a joyful time rather than a list of stern regulations.

2. (13) John sends greetings from her nephews and nieces to end in an affectionate way.

**The Meaning of 2 John 10**

**A Study of How to Respond to False Teachers**

**Translations**

1. “ … do not take him into your house or welcome him” (NIV).

2. “ … do not receive him into *your* house, and do not give him a greeting” (NASB).

3. “ … receive him not into *your* house, and do not bid him God speed” (KJV).

4. “ … do not receive him -- do not accept him, do not welcome him *or* do not admit him -- into

[your] house or bid him Godspeed *or* give him any encouragement” (Amplified).

5. “ … don't have him inside your house; don't even greet him” (J. B. Phillips).

6. “ … don't even invite him into your home. Don't encourage him in any way” (Living Bible).

7. “ … don't take him into your home or greet him “ (Beck).

8. “ …you must stop welcoming him to your house and stop bidding him good morning” (Williams).

9. “ … stop receiving him into your house. And stop giving him greeting” (Wuest)

10. “ … do not receive him into the house or give him any greeting” (Revised Standard Version)

11. “… stop receiving him into [your] house and stop saying a greeting to him” (my translation)

12. “… mhV lambavnete aujtoVn eij” oijkivan kaiV caivrein aujtw'/ mhV levgete” (Greek).

**Interpretive Issues**

1. Definition: The lexical (dictionary) meaning of caivrein (caivrw) is twofold (BAGD 873-74):

a. “rejoice, be glad” (e.g., Romans 12:15a “Rejoice with those who rejoice…”).

b. used as a formula of greeting--

1) as a form of address, often on meeting people… “welcome, good day, hail (to you), I am glad to see you,” sometimes (e.g., Hermas) “how do you do?” or even the colloquial “hello”… “good morning”; … “greet someone, bid someone the time of day” 2 John 10f.

2) elliptically at the beginning of a letter… “greetings” (James 1:1).

2. Parallel Passages: The word is used in the sense of “b.” above in 2 John 10 but also in…

a. “Going at once to Jesus, Judas said, '**Greetings**, Rabbi!” and kissed Him (Matt. 26:49)

b. “… They put a staff in His right hand and knelt in front of Him and mocked Him. “**Hail**, King of the Jews!” they said (Matt. 27:29b).

c. “Suddenly Jesus met [the women after His resurrection]. '**Greetings**,' He said. They came to Him, clasped His feet and worshiped Him” (Matt. 28:9; cf. Mark 15:18; John 19:3).

d. “The angel went to her [Mary] and said, '**Greetings**, you who are highly favored! The Lord is with you” (Luke 1:28).

3. Tense Usage: The use of the present imperative tense here has either of two possibilities:

a. Iterative: repeat an action at successive intervals or whenever the occasion arises; i.e., “whenever a false teacher comes don't receive him into your house” (cf. J. A. Moulton, *Grammar of the New Testament Greek*, Vol. 1, Edinburgh: T & T. Clark, 1908, 125).

b. Prohibitive: a command to discontinue an action already going on; i.e., “stop receiving him into the house” (Eugene Van Ness Goetchius, *The Language of the New Testament*, New York: Charles Schribner's Sons, 1965, 263).

c. Therefore, John wrote the woman given to hospitality to immediately stop demonstrating hospitality to false teachers (which could only occur the next time she had opportunity to encourage them in their propagation of their false gospel).

**Notes from Commentaries Allowing Entrance Into Homes**

1. John Stott makes three key observations on 2 John 10 (*The Epistles of John*, 213-14). I agree with “a.” and “c.” but show my disagreement with “b.” in brackets []:

a. “John is referring to teachers of false doctrine, not merely to believers in it… Christians may certainly welcome and entertain someone who holds false views, and will seek to bring him to a better mind. It is those who are engaged in the systematic dissemination of lies, dedicated missionaries of error, to whom we may give no encouragement.”

b. “John's instruction may well relate not only to an 'official' visit of false teachers, but to the extending to them of an 'official' welcome, rather than to private hospitality [because]:

(1) “this letter was addressed, to a church, not to an individual [But verse 1 says it was written to a woman and her children!], and

(2) “the phrase *if there come any unto you* (plural, *humas*) describes the anticipated visit of a false teacher (or group of them, verse 7) to the church in question… They had left the church where John was . . . but had evidently not yet arrived where the recipients of the Second Epistle were” [but if this were true why didn't John specifically say, “There are some false teachers en route to you from our area . . .”? Also, the plural “you” obviously refers to the woman and her children in verse 1 since a church is nowhere mentioned in the letter].

(3) “John's order [is] not to *receive him . . . into your house*, which is literally 'into the house' (RSV). Which house? Of course he may mean that every Christian house was to be closed to the false prophets. But may it not be that John was referring to 'the house' . . . in which the church met for worship?” [Of course, the woman's house probably was also the same place believers met for worship–besides this, should false prophets be banned from church services but welcomed into private homes?]

NOTE: Stott contradicts this whole second argument (b) when he writes concerning (3) above, “How then can we make him welcome in our home or church or wish him well on his journey?” (p. 214).

c. “John is referring to teachers of false doctrine about the incarnation, and not to every false teacher.” [Here Stott brings up a good point: those in view are first of all *teachers*, and second, they are *not* divergent in a *small* issue (e.g., a different perspective on baptism, church structure, divorce, etc.) but a *big* issue–whether Jesus is indeed God in the flesh].

2. F. F. Bruce writes, “The injunction not to receive any one who does not bring 'the teaching of Christ' means that no such person must be accepted as a Christian teacher or as one entitled to the fellowship of the church. It does not mean that (say) one of the Jehovah's Witnesses should not be invited into the house for a cup of tea in order to be shown the way of God more perfectly in the sitting-room than would be convenient at the doorstep” (*The Epistles of John*, 142).”

Therefore, the above authors believe that the verse prohibits false teachers from a teaching ministry in the church. In this view, it does not prohibit believers from showing hospitality to false teachers within their own homes.

**Notes from Commentaries Denying Entrance Into Homes**

1. “For their hospitality and keep [traveling Christian preachers] depended upon the generosity *of the members* of the church. Such hospitality was not to be offered to preachers with a false message; it can be taken for granted that they were not to be allowed to minister in the church [emphasis mine]” (Marshall, *The Epistles of John*, 74).

2. “Do not receive such a teacher as one who can justly claim the privilege of Christian hospitality as a brother” (Westcott, *The Epistles of St. John*, 231).

3. “Neither the local church *nor the individual* believer are to have any fellowship whatsoever with those teaching erroneous views which deny the person and work of Christ [emphasis mine]” (Robert Weldon Wilson, “An Exposition of Second and Third John,” Th.M. Thesis, Dallas Theological Seminary, 1955, 36).

**Summary of the Differing Views:**

**Can False Teachers**. . .

**View *Stay* in Believers Homes? *Enter* Believers' Homes? Adherents**

1 Yes Yes John R. Stott

F. F. Bruce

2 No Yes Stanley Toussaint

3 No ? I. Howard Marshall

B. F. Westcott

Robert Weldon Wilson

4 No No Rick Griffith

**Views Explained**

1. False teachers can stay overnight with believers and can be invited to enter the private homes of believers because the command prohibits them only from church services (Stott, Bruce)

2. False teachers should never stay overnight with believers *but* can be invited to enter the private homes of believers for a chat (Toussaint, Dallas Seminary)

3. False teachers should never stay overnight with believers but the question of staying inside for a few minutes is not addressed (Marshall, Wilson, Westcott)

4. False teachers should never stay overnight with believers *and* should never be invited to enter the private homes of believers (Griffith). In my opinion, this is the natural sense to the expression, “Do not take him into your house or welcome him.” Anyone who invites a heretical teacher into his house even for a few minutes has welcomed false teaching into the home.

**Modern Heresies**

“Modern Heresies” by Dave Hunt (2 of 2)

**3 John**

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Supporting Missionaries** | | | | | | | | |
| **1-8** | | | **9-11** | | | **12-14** | | |
| **Gaius** | | | **Diotrephes** | | | **Demetrius** | | |
| **Commended** | | | **Condemned** | | | **Recommended** | | |
| **Supported**  **Missionaries** | | | **Opposed**  **Missionaries** | | | **Is a**  **Missionary** | | |
| Greetings & Prayer  1-2 | Joy over Godliness  3-4 | Support  Confirmed  5-8 | for Rejecting John  9 | for Opposing  Missionaries  10 | for Doing Evil  11 | Good  Reputation  12 | Visit  Anticipated  13-14a | Affectionate  Greetings  14b-d |
| **Asia Minor** | | | | | | | | | |
| **c. AD 90** | | | | | | | | | |

**Key Word: Missionaries**

**Key Verse: “We ought therefore to show hospitality to such men [missionaries] so that we may work**

**together for the truth” (3 John 8).**

**Summary Statement: 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.***

**Application:**

**Are you advancing the gospel by supporting missionaries through hospitality and finances?**

**3 John**

**Introduction**

**I. Title**: The Greek title (’Iwa,nnou g , *Third of John*) follows the standard practice of naming the General Epistles after their authors and distinguishes this epistle from John's two others.

**II. Authorship**

A. External Evidence: The Apostle John penned this shortest biblical writing as the leader of the Ephesian church in Asia Minor and author of his Gospel, 1 John, 2 John and Revelation.

B. Internal Evidence: The title “the elder” (v. 1) was always interpreted as John until the rise of liberal scholarship. Themes such as love (v. 6), joy (v. 4; cf. 1 John 1:4), and truth (vv. 1, 3-4, 12) bear remarkable resemblance to emphases in 1 John and the Gospel of John.

**III. Circumstances**

A. Date: Most conservative scholars believe John wrote concerning this issue about AD 90, although nothing in the epistle excludes an earlier date (see 1 John notes).

B. Origin/Recipients: John addresses his dear friend Gaius, a man who regularly opened his home to traveling missionaries, probably in Asia Minor, where John lived.

C. Occasion: Before NT writings were completed and circulated among believers, churches relied upon traveling missionaries (prophets and teachers) for truth. Inns were unsafe and few in number, so these missionaries stayed with Christians. A man named Gaius extended hospitality to such men (vv. 5-8), despite the opposition of another man in his church named Diotrephes (vv. 9-10). John wrote to encourage Gaius to continue his hospitality and support to missionaries. Whereas John in 2 John warns against supporting *false* teachers, 3 John speaks to the “flip-side” of the issue: believers should support *true* missionary teachers.

**IV. Characteristics**

A. **People** in the Postcard: This warm, personable letter revolves around three people:

1. Gaius is a godly man who wholeheartedly supports the missionaries (vv. 1-8).

2. Diotrephes (“nourished by Zeus”) is a carnal believer opposing hospitality towards the missionaries practiced by Gaius and other believers (vv. 9-11). Although the common first century practice for Gentiles saved from idolatry was to change their names after embracing Christianity, Diotrephes’ pagan name was not changed after his conversion.

3. Demetrius is a missionary whom the church should support (v. 12).

B. The latter two epistles of John can be contrasted in several ways:

**2 John 3 John**

Recipient a Woman a Man

Names Anonymous Gaius, Diotrephes, Demetrius

Mood Condemns Commends

Condemns Bad Doctrine Bad Conduct

Missionaries False True

Hospitality/Support Misplaced Missing (Diotrephes), Maintained (Gaius)

Verses 13 14

Words (Greek text) 245 219

C. This is the shortest letter in the Bible in terms of the number of words.

**Argument**

The Book of 3 John teaches believers to show hospitality and support for true teachers sent from the church (missionaries) to enable them to spread the gospel freely. John wrote Gaius this “postcard” to commend him for this kind of hospitality. John first commends Gaius for his faithful support of these men (vv. 1-8), then condemns Gaius' opposer, Diotrephes, for rejecting the missionaries and those who supported them (vv. 9-11), and concludes with an introduction of Demetrius, who is worthy of support (v. 12) along with some personal matters (vv. 13-14).

**Synthesis**

**Supporting missionaries**

**1-8 Gaius confirmed**

1 Greetings

2 Prayer for health

3-4 Joy over godliness

5-6a Past support commended

6b Future support encouraged

7-8 Believers' responsibility

7 Not non-Christians

8 Partnership in spreading truth

**9-11 Diotrephes condemned**

9 for rejecting John's instructions

10 for opposing missionary support

10a Gossip

10b Inhospitableness

10c Excommunications

11 for doing evil

**12 Demetrius recommended**

**13-14 Conclusion**

13-14a Personal visit anticipated

14b-d Affectionate greetings

**Outline**

**Summary Statement for the Book**

**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.***

**I. (1-8) John confirms Gaius for his godliness and missionary support so that he would continue to support missionaries despite Diotrephes' opposition.**

A. (1) John identifies himself as author and addresses his letter to a dear Christian brother, Gaius, to indicate the apostolic authority the letter possesses and to give public commendation of Gaius before all who may read it, especially Diotrephes.

1. (1a) The Apostle John, the leader of the Ephesian church, identifies himself in a short epistle in the latter years of his life so that whoever read the letter might know that its contents have the stamp of apostolic authority.

2. (1b) John's beloved friend Gaius, a Christian man of material means, is recipient of the epistle to give public commendation of Gaius before all who may read it—especially Diotrephes.

B. (2) John prays that Gaius' health and general well being might be in as good of shape as his spiritual vitality to demonstrate his concern for both Gaius' physical and spiritual needs.

C. (3-4) John expresses the joy he had after hearing from some missionaries who had stayed with Gaius that Gaius faithfully lived the Christian life to commend him for his godly life as the best news John could ever receive about him or any other convert.

1. (3) John expresses the joy he had after hearing from some missionaries who had stayed with Gaius that Gaius faithfully lived the Christian life to commend him for his faithfulness to God's workers.

2. (4) John notes that the best news he could ever hear about someone he led to Christ is that he continue growing in Christ, obedient to the truth, so that Gaius might know that John couldn't be more pleased with him.

D. (5-6a) Gaius' hospitality and love towards missionaries whom he supported is confirmed so that he would continue to support them in spite of Diotrephes' opposition.

E. (6b) Further hospitality and support for these men is encouraged so that Gaius might understand that this ministry must continue.

F. (7-8) John reminds Gaius that since the missionaries' work is for Christ the world will not support it, thus reminding him and other believers of their personal responsibility to fund God's work.

1. (7) Non-Christians have no interest in funding work done for Christ.

2. (8) John reminds Gaius that missionaries must be completely supported by God's people in order to show that missionaries and supporters are partners in spreading God's truth.

**II. (9-11) John condemns Diotrephes for rejecting his teaching and for opposing missionary support so that his evil actions would not be imitated.**

A. (9) John warns that even though the church where Gaius was had received a letter from John commending missionaries' support, Diotrephes, a leader in the church, rejected the appeal from personal ambition.

B. (10) John writes to condemn Diotrephes for his opposition to missionary support shown in his gossip, lack of hospitality, and excommunication of hospitable believers, but John promises to condemn it again personally should he have opportunity to visit the church.

1. (10a) John condemns the malicious gossip of Diotrephes to protect the integrity of the missionaries visiting the church.

2. (10b) John condemns the inhospitable actions of Diotrephes to instruct the church that this lack of generosity is not to be imitated.

3. (10c) John condemns the excommunication of hospitable believers by Diotrephes to reveal his egotism and opposition to the truth of God.

C. (11) John condemns Diotrephes to contrast his inhospitable, evil actions (which should be avoided) with the hospitable, good deeds of Gaius (which should be imitated).

**III.(12) John recommends Demetrius, probably a traveling missionary who carried the letter, with a threefold positive testimony so that Gaius would not hesitate to give him the same support he showed to other missionaries.**

A. (12a) Everyone in the various churches who knew Demetrius spoke well of him, so Gaius would “imitate what was good” if he extended hospitality to Demetrius.

B. (12b) Even if no one testified on Demetrius' behalf, if God's truth could talk it would also speak well of Demetrius since his exemplary behavior lined up with proper teaching, which would serve to encourage Gaius to take in Demetrius.

C. (12c) John and his fellow-workers recommend Demetrius so that when Diotrephes rejects Demetrius, Gaius might take courage that Demetrius is highly endorsed.

**IV. (13-14) John expresses a desire to personally see Gaius, wishes him peace, sends greetings, and requests greetings to Gaius' friends on his behalf to reinforce both his displeasure with Diotrephes and his affection for Gaius.**

A. (13-14a) Although John had much to write about supporting missionaries, Diotrephes' opposition and other causes, he expresses hope to tell these things personally to Gaius so that Gaius would know both John's affection for him and his displeasure with Diotrephes.

B. (14b-d) John wishes Gaius peace, sends greetings from his friends and requests that Gaius' friends be personally greeted for him, thus ending the letter on an affectionate note to reinforce his love for Gaius and his friends.

1. (14b) John requests that Gaius might know peace in the tumultuous situation in which he finds himself with Diotrephes to reinforce his love for Gaius.

2. (14c) John sends greetings from the friends with him as an affectionate gesture.

3. (14d) John requests that Gaius' friends be personally greeted for him as an indication of his individual concern and value placed upon every believer in Gaius' church.

**Mission Activity Among Asian Nations**

Based on Asia Mission Congress ‘90 Research Track Comittee Report (Seoul, Korea), 9

**Jude**

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Contending Against Pretenders** | | | | | | | | | | |
| **Why to Contend** | | | | | | **How to Contend** | | | | |
| **Intro** | | **Pretenders’**  **Practices** | | | | **How to Avoid**  **Pretenders’ Snares** | | | **Praise for Preservation** | |
| **Verses 1-2** | | **Verses 3-16** | | | | **Verses 17-23** | | | **Verses 24-25** | |
| Greet-ing  1 | Bless-ing  2 | Purpose of Epistle: Defend the faith  3-4 | OT Pretenders  5-7  (Past) | Charac-teristics  8-13  (Present) | Judgment  14-16  (Future) | Remember Apostles’ Predictions  17-19 | Nurture Oneself in God’s Love  20-21 | Show Mercy to Pretenders’ Followers  22-23 | Source of Victory  24 | Only Savior  25 |
| **Unknown Origin to Probably Palestine** | | | | | | | | | | |
| **c. AD 75** | | | | | | | | | | |

**Key Word: Pretenders**

**Key Verse: “…Contend for the faith that was once for all entrusted to the saints. For certain men whose condemnation was written about long ago have secretly slipped in among you. They are godless men, who change the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord” (Jude 3b-4).**

**Summary Statement: 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.**

**Application: Do you fight those who introduce godlessness in the church—or do you let them get away with lowering the standard?**

**Jude**

**Introduction**

**I. Title** The Greek title (’Iou,da *Iouda*) follows the tradition of naming General Epistles after the author.

**II. Authorship**

A. External Evidence: Despite its small size and limited subject matter, Jude was accepted as authentic and quoted by the early Church Fathers, including Tertullian and Origen. It was also included in the Muratonian Canon (*ca.* AD 170).

B. Internal Evidence: This is the only NT letter of Jude, half-brother of Jesus Christ and son of Joseph and Mary. Jude was also the brother of James (v. 1a), another half brother of the Lord (Matt. 13:55; Mark 6:3), the leader of the church at Jerusalem (Acts 15:13) and author of the epistle bearing his name (James 1:1). Jude is the same as Judah or Judas and means “praise” (cf. Rom. 2:29).

**III. Circumstances**

A. Date: Most scholars believe Jude wrote between AD 67-80, especially since the readers themselves had heard the apostles (v. 17). For this course a date of about AD 75 will be used (Hoehner’s dating).

B. Origin/Recipients: Jude does not specify an exact church (v. 1b), but the many references to the Old Testament (Egypt, Sodom and Gomorrah, Moses, Cain, Balaam, Korah, Enoch, Adam, and fallen angels) and to extrabiblical literature suggests that the original recipients may have been Christian Jews of Palestine who were gathered into local fellowships (E. Pentecost, *BKC*, 2:918).

C. Occasion: The men Jude condemned were “denying the lordship of Christ (v. 4), exercising sinful license (vv. 4, 8, 16), rebelling against authority (vv. 8, 11, 18), giving into their own desires (vv. 16, 19), being concerned only with gain for themselves (vv. 11-12, 16), being divisive (v. 19), fault-finding (v. 16), and boasting (v. 16)” (Pentecost, 917). He wrote to inform the church of these men so that believers would not fall into their error, which evidently was more behavioral than doctrinal.

**IV. Characteristics**

A. Like 2 John, this “postcard” warns against unbelieving false leaders—especially a beginning form of Gnosticism. Gnostics taught that the spirit was good and the body evil. Since the body was evil “you may as well live it up!” This led to all kinds of arrogant indulgences.

B. Jude is the only NT book that refers to the Pseudepigrapha (“falsely ascribed” books). He alludes to the Assumption of Moses (Jude 9) and quotes 1 Enoch 1:10 (Jude 14-15). However, he does not affirm the authority of these books.

C. Jude is fond of triads. For example, he uses triads in verse 1 (Jude, servant, brother; called, sanctified, preserved), verse 2 (mercy, peace, love), and verses 5-7 (people, angels, those who did not believe), etc. (*TTTB*, 503).

D. The letter of Jude summarizes 2 Peter 2 in many respects. See pages 316a-b for comparisons.

**Argument**

The Letter of Jude exhorts its readers to “contend for the faith” (v. 3b) which is endangered by pretenders seeking to lead the Lord's people away from their moorings in Christ. After the greeting and blessing (vv. 1-2), Jude exposes the pretenders of the faith within the church (vv. 3-16) so their practices can be avoided (vv. 17-23). His closing doxology praises God as the only hope for protection from apostasy (vv. 24-25).

**Synthesis**

**Contending against pretenders**

**1-2 Greeting/blessing**

**3-16 Pretenders' practice**

3-4 Purpose of epistle: defend the faith

3 Original intention

4 Present intention

5-7 Old Testament pretenders

5 Israelites in wilderness

6 Chained angels

7 Sodom, Gomorrah, nearby towns

8-13 Characteristics

8-10 Speech rejects authorities

11a Religion devised

11b Greed

11c Rebellion

12-13 Destructive lifestyle

14-16 Future judgment

**17-23 How to avoid pretenders' snares**

17-19 Remember apostolic predictions

20-21 Nurture oneself in God's love

20a Study Scriptures

20b Prayer

21 Look for rapture

22-23 Show mercy to pretenders' followers

**24-25 Praise for preservation from apostasy**

**Outline**

**Summary Statement for the Book**

**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.**

**I. (1-2) Jude identifies himself as author, affirms some unknown believers as recipients, and wishes upon them threefold graces of mercy, peace and love which they needed in their time of defending the faith from pretenders.**

A. (1) Jude, the half-brother of Jesus Christ and full-brother of James, identifies himself as author and affirms his recipients as predestined, beloved and eternally secure believers.

1. (1a) Jude, the half-brother of Jesus Christ and full-brother of James, wrote the epistle.

2. (1b-d) An unknown group of predestined, loved and eternally secure believers are the recipients.

a. (1b) These believers are predestined by being called and chosen by God.

b. (1c) God the Father loved these believers with an incomprehensible, unconditional love.

c. (1d) These believers have been kept eternally secure by Jesus Christ and will continue to be saved [perfect tense].

B. (2) Jude wishes for his recipients graces of mercy, peace and love to be multiplied in their lives because of the stiff opposition they are facing from pretenders.

1. (2a) Mercy is the first grace to be multiplied as God's protection from merciless pretenders.

2. (2b) Peace is wished upon the readers in the midst of their war against false teachers.

3. (2c) Love from God is wished upon the readers as protection and assurance in their trials.

**II. (3-16) Jude warns against, illustrates and describes the pretenders who have secretly infiltrated the church so that they can be recognized and avoided.**

A. (3-4) Jude reveals the purpose of his letter as a warning to his readers to defend the faith because of pretenders who secretly infiltrated the church.

1. (3) Jude changes his original intention of writing concerning salvation to addressing the need to defend the completed doctrinal body of truth.

a. (3a) Jude's original purpose in writing was to give a treatise on the salvation he shares in Christ with his readers.

b. (3b) Through knowing the circumstances his readers faced and the Holy Spirit's impressions, Jude sees the need to change his theme to defending the completed body of doctrinal truth.

2. (4) The reason Jude changes his original purpose in writing is because prophesied (e.g., Isa. 8:19-22; cf. Jer. 5:12-14) unbelieving pretenders have secretly infiltrated the church with libertine practices which deny the lordship of Jesus Christ.

B. (5-7) Jude illustrates the characteristics of the present pretenders with Old Testament pretenders in order that they may be avoided.

1. (5) Of the two million Israelites who were delivered from Egypt, some did not believe God and thus were pretenders like those of whom Jude warns (cf. Korah, v. 11 in Num. 16).

2. (6) Some fallen angels, after leaving their proper position in heaven to possess rulers who then seduced women [Gen. 6:1-4], are presently chained in punishment to await the Great White Throne Judgment and illustrate the pretenders' end in hell.

3. (7) Sodom, Gomorrah, and the surrounding towns, who were judged for homosexual perversion, serve as an example of the pretenders who will suffer eternal fire.

C. (8-13) Jude relates the characteristics of the present pretenders' practices and destiny so that his readers might be able to guard themselves from them and their practices.

1. (8-10) Their speech rejects all authorities, including angelic ones, unlike Michael's refusal to dispute with Satan over Moses' body.

a. (8) The pretenders are engrossed in practices that pollute their bodies and reject authorities, even speaking against angelic authorities.

b. (9) These men should never slander angels since Michael did not dispute with Satan over where Moses' body would be buried but left the matter in God's hands.

1) (9a) These men should never slander angels since the archangel himself, Michael, did not argue with Satan, chief of the fallen angels, over where Moses' body is buried.

2) (9b) Instead of arguing with Satan, Michael left the matter in God's hands [as recorded in the pseudepigraphal book, *The Assumption of Moses*].

c. (10) The pretenders slander angels whom they don't understand and, like animals that cannot reason, fall headlong into destruction by practices whose effects they know full well.

2. (11a) Their religion will kill others as Cain killed his brother Abel [Gen. 4:8].

3. (11b) Their greed resembles Balaam’s claim to speak for God, but for money [Num. 22].

4. (11c) Their rebellion is against leaders whom God designated like the rebellion Korah led against Moses, God's anointed leader of Israel, and they will suffer the same, fatal fate [Num. 16].

5. (12-13) Various pictures from nature graphically illustrate the destructive lifestyles of the pretenders to warn believers to stay clear of their practices.

a. (12a) Like hidden reefs on a shore that wreck ships before they are detected, these pretenders even participate in the most intimate practices of the church, such as fellowship meals, while they destroy the church within.

b. (12b) Like shepherds who feed themselves rather than the sheep, these men are leaders seeking only to satisfy their own desires.

c. (12c) Like clouds seemingly filled but waterless and blown around, these men appear saintly but have no teaching for thirsty souls due to lack of understanding of even major doctrines and are easy seduction by the latest theological trends.

d. (12d) Like trees which lack the expected autumn fruit, these men lack the character expected of a Christian but instead are dead in their sins and will experience the second death–eternal separation from God.

e. (13a) Like waves of the sea which direct ships nowhere, these men provide no helpful or edifying guidance but instead practice shameful actions.

f. (13b) Like “shooting stars” which move across the sky then vanish without producing light or providing direction, these men lead unwary followers astray from God's truth to join them in eternal judgment.

D. (14-16) Jude reviews the future judgment of the pretenders for their selfishness so that his readers might be able to guard themselves from them.

1. (14-15) Jude reviews the future judgment of these pretenders at the Second Coming of Christ that was prophesied by Enoch so that his readers might be able to guard themselves from them.

a. (14a) Enoch, accurately quoted by the pseudepigraphal *Book of Enoch* [1:9], prophesied of the pretenders' judgment as a warning to guard believers from them.

b. (14b-15) At His Second Coming with saints and angels with Him Christ will judge these men for their ungodly actions and words spoken against Him.

2. (16) Jude denounces these pretenders for their selfish lifestyles demonstrated in many ways so that his readers would recognize and avoid them.

a. (16a) They complain about difficulties rather than rejoicing in them.

b. (16b) They find fault in others rather than encouraging them.

c. (16c) They lust for their own, sensual advantage rather than serving others.

d. (16d) They boast about their own accomplishments rather than praising others.

e. (16e) They flatter others for special treatment rather than minister to them unselfishly.

**III. (17-23) Jude shows three ways how to avoid the pretenders' snares so that his readers might be safeguarded from apostasy.**

A. (17-19) Believers must remember apostolic predictions of these men and their characteristics so that they would not lead them astray without warning.

1. (17) The apostles warned about the pretenders to prepare Christians in advance to recognize and avoid them (cf. 2 Peter 3:1f.).

2. (18-19) The specific characteristics the apostles warned about in the pretenders are scoffing, selfishness, divisiveness, sensuality and being void of the Spirit.

a. (18a) They scoff at the things which God and believers hold sacred.

b. (18b) They are led by desires which a godly person resists.

c. (19a) They divide the church into various camps with competing leaders, doctrines and emphases.

d. (19b) They follow sensual instincts without restraint.

e. (19c) They do not have the indwelling ministry of the Spirit as do believers.

B. (20-21) Believers must nurture themselves in God's love by studying the Scriptures, praying as the Spirit prays, and looking for the rapture–all to protect them from the wiles of the pretenders.

1. (20a) Believers must nurture themselves in God's love by studying their holy faith as revealed in the Scriptures to protect them from the wiles of the pretenders.

2. (20b) Believers must nurture themselves in God's love by praying in the power of the Holy Spirit in such fellowship with God that the Spirit's thoughts are their thoughts.

3. (21) Believers must nurture themselves in God's love by looking expectantly for God's mercy that will be shown to them when He removes them from the earth at the Rapture, thus beginning their eternal life in His presence.

C. (22-23) Believers must show mercy to the followers of the pretenders by encouraging them and witnessing to them while at the same time watching that they not fall into their errors.

1. (22) Believers must have mercy upon and encourage, rather than slander or accuse, other believers confused by the pretenders and in doubt whether to follow them.

2. (23a) Believers must immediately share Christ with unbelievers following the pretenders rather than let them face eternal fire in Hell with them.

3. (23b) Believers must show mercy to other followers of the pretenders in such a way that they guard themselves from becoming defiled by them and fall into their error like a disease that easily spreads to others from a contaminated garment.

**IV. (24-25) Jude praises God alone as the Source of victory over apostasy who will make believers sinless and deserves all honor to teach that believers cannot preserve themselves and can feel secure in God's unlimited resources.**

A. (24) Jude affirms that God alone should be praised because as the Source of victory He can preserve Christians from apostasy and will make every believer sinless–truths which motivate believers to find their strength and security only in God.

1. (24a) Jude affirms that God alone should be praised because He is the Source of victory and can preserve Christians from apostasy so that his readers might understand that they cannot be preserved from error in their own strength.

2. (24b) Jude affirms that God alone should be praised because in heaven God will present all Christians before Himself sinless and with great joy for both the saints and the Lord, a security which encourages believers to live for God now.

B. (25) Jude affirms that God deserves honor as the only Savior who has unlimited majesty, strength and dominion through Christ in eternity past, present and future to encourage them that His unlimited resources can protect them from apostasy.

2 Peter Quoted in Jude

(2 pages as NTS 316a-b)

**Jeremiah of Jerusalem**

*The Door* magazine

**What is the Gospel?**

(1 of 2)

*Recently an evening school student wrote to ask why it took Christ’s blood to pay for our sin. With all the false gospels around today, his question reminded me of Jude’s exhortation for Christians “to contend for the faith” (v. 3). Yet how can we contend for something we don’t even understand? So below is my reply to his sincere and vital question (slightly edited).*

What a great question you asked. I agree that too few of us stop long enough to evaluate why Christ had to die for us. We must accept it as a fact to be saved, but I think it shows maturity on your part to ask the “why” question. I'll try to answer your question in as simple words as possible.

Part of the answer relates to the balance in God between His love on one side and His perfection and fairness on the other.

Here's the problem...

God is perfect. This means He cannot stand sin. And the result for us is we cannot enter His presence with our sin. And because He is fair He must judge sin (require a penalty) so we all owe a debt to Him for our sin.

What is the penalty God requires? Our sin doesn't just separate us from a perfect God a little, so the penalty God requires for our sin is death (Rom. 6:23). This is what the Bible means when it says that His fairness can only be satisfied with the shedding of blood (death is what we all deserve).

Capital crimes deserve capital punishment. Most of the time people don't think of themselves as having committed a capital crime like murder, but we all have. We look at ourselves in comparison to one another—and we generally compare ourselves to the worst people! This way we don't look so bad.

That works fine on a human plane when we are only trying to legislate society to the degree that everyone doesn't kill each other. But when we're talking about an issue of going to heaven and being with a holy God forever we must compare ourselves to this holy God! And He says that every one of us doesn’t measure up (Rom. 3:23).

When we see things this way we finally realize that we are in an awful predicament. We really are in bad shape–even the best of us!

Here's the solution...

There's good news though! God also loves us, so how can He show His love and yet not compromise His fairness? He in His love provides a way for His fair demands to be met with a substitute for us. God allows a substitute to take the penalty we deserve (Rom. 5:8).

Can a substitute really take our place? If I killed someone, would the government allow someone else to die by hanging instead of me? I can't answer this for Singapore law. Perhaps no one has ever volunteered before! But in some societies the demands of the law do not require that the one who takes the penalty be the one who committed the crime. In such cases a substitute is allowed.

So “without the shedding of blood there is no forgiveness” (Heb. 9:22). This has always been true. In OT times the blood spilled was the blood of a lamb. The worshipper placed his hand on the head of the animal and he killed it himself. Read Leviticus 1 and you'll see that it wasn't the priest who did the actual killing. This was a graphic way to show the worshipper that sin has a price.

Of course, we now know that an OT lamb ultimately pointed to Jesus as the final sacrifice for sin. This is why Revelation 4 calls Jesus the “Lamb” with a capital “L.”

**What is the Gospel? (2 of 2)**

How was Jesus the ultimate sacrifice? For one, He was greater than man (lambs are lower in God's eyes than people, the crown of His creation). He was God and man simultaneously so He could bear the sin of man perfectly to satisfy the justice (fairness) of God.

Another difference is that lambs actually never sinned. There is something innocent about little, cute lambs–perhaps because they have not been tainted by sin. Only humans can sin since only humans have a conscience and an ability to choose between right and wrong. And every human has failed–all have sinned.

But Jesus was the only person that was fully human and yet without sin. He's the only one who ever passed the sin test–being tried and found innocent in every respect. Had Christ committed even one sin, He would have had to die for that sin. This would have disqualified Him from bearing our sin.

But praise God, Jesus never did commit His first sin. This allowed Him, if He died, to die for those that were under the penalty of sin. So He chose to die for us, satisfying our debt to God's fairness and simultaneously demonstrating God's love.

Isn't that the most wonderful news you have ever heard? It was to me! Now God says that for Christ's blood to apply to us we simply accept this by faith.

Why can't Christ's blood apply to everyone–even to those without faith? If He died for the whole world, why then isn't the whole world saved from the penalty of death? In OT times, the person had to express his faith to God. This was done through offering a lamb at the temple. In like manner, today faith must be expressed for forgiveness to come.

But how is faith expressed? The New Testament doesn't prescribe only one way to express faith. Typically people express faith in Christ through prayer, but the NT never actually gives us a specific prayer to use. Nevertheless, I think that prayer is probably the best way to show God that we want Christ's blood to apply to us.

What should that prayer include? Tell God you trust (believe) that Christ died for you and you want His forgiveness. This is called accepting Him as Saviour (substitute for your sin). Included in this is what the NT calls “repentance,” which literally means a “change of mind” concerning what you are trusting to save you from the penalty of sin. Don't trust your good works, church attendance, baptism, or anything else since none of these takes care of your basic problem: sin.

Sounds simple, right? Many think it's *too* simple–and they reject it for being too easy. In reality it is not hard at all, unless it is hard to humble yourself to the point of admitting that you can do absolutely nothing to save yourself! Notice that all these false ways people use to try to reach God (some listed above) are accomplished by us–and that can lead to pride. This is why Ephesians 2:8-9 says, “For by grace you have been saved through faith, and that is not of yourselves. It is the gift of God, not as a result of works, so that no one can boast.” There's no such thing as a proud person in heaven.

So, are you sure you have accepted the real gospel explained above? Have you expressed your trust in Christ in this manner before? If not, may I urge you to do it even today? Be sure to let me know about it.

Your friend in Christ,

Rick

PS: You may have noticed that most verses cited above are from the Book of Romans. Since this is the best full-length explanation of the gospel in the NT, I recommend you study it. The best short explanation of how the gospel is Christ’s death and resurrection for us is 1 Corinthians 15:1-11.

**Revelation**

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| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Sovereignty of Christ in Future Victory** | | | | | | | | |
| **Sovereignty**  **in His Person** | | | **Sovereignty**  **over Churches** | **Sovereignty**  **in End-Time Events** | | | | |
| **Chapter 1** | | | **Chapters 2–3** | **Chapters 4–22** | | | | |
| **“What you have seen” (1:19a)** | | | **“What is now”**  **(1:19b)** | **“What will take place later”**  **(1:19c)** | | | | |
| **Past** | | | **Present** | **Future** | | | | |
| **Christ Unveiled** | | | **Churches Unveiled** | **Consummation Unveiled** | | | | |
| **God**  **on Earth** | | | **God’s Ambassadors**  **on Earth** | **Hell on Earth to**  **Heaven on Earth** | | | | |
| **The Judge** | | | **The Assignments** | **The Judgments & Rewards** | | | | |
| Subject  1:1-3 | Worship of Trinity  1:4-8 | Glorified Christ  1:9-20 | Seven Churches of Asia:  Ephesus  Smyrna  Pergamum  Thyatira  Sardis  Philadelphia  Laodicea | Tribulation  4:1–19:10 | Second Coming  19:11-21 | Millennium  20 | Eternal State  21:1–22:5 | Closing: Imminency  22:6-21 |
| **Island of Patmos (c. AD 95)** | | | | | | | | | |

**Key Word: Triumph**

**Key Verse: “Write, therefore, what you have seen, what is now, and what will take place later” (Revelation 1:19).**

**Summary Statement: 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.***

**Application: Does your life show that you’re on the winning team? Do your goals, values, and disposition show that you represent the Victor of the World?**

**Revelation**

**Introduction**

**I. Title:** The word “revelation” in the Greek title ( vApoka,luyij vIwa,nnou *Apocalypse of John*) means “disclosure” (BAGD 92), being the noun form of the verb avpokalu,ptw, to “uncover, reveal” (BAGD 92). This prophecy unveils the person, power, and program of Jesus Christ (1:1).

**II. Authorship**

A. External Evidence: Nearly all true believers since the first century have held that the Apostle John wrote Revelation. These include earliest witnesses such as Justin Martyr in Ephesus (*Dialogue* 81; *ca.* AD 130) and Irenaeus in Gaul (*Against Heresies*; *ca.* AD 185). Also citing Johannine authorship were Tertullian, Hippolytus, Clement of Alexandria, and Origen (Walvoord, *The Revelation of Jesus Christ*, 11-14; Guthrie, 934-35).

However, some have taught that the author was not the Apostle John. Dionysius of Alexandria (*ca.* AD 264) questioned apostolic authorship based upon linguistic, stylistic, and theological differences between Revelation and John’s Gospel (Guthrie, 935-36). Eusebius (*Hist. Eccl.* 3.39.4) affirmed that the author was a certain John the Elder. Erasmus, Luther, and Zwingli denied Johannine authorship because Revelation teaches a literal 1000-year reign of Christ (Walvoord, *BKC*, 2:925). R. H. Charles also proposed a John the Prophet. One modern scholar even suggests that John the Baptist authored the book (J. Massyngberde Ford, *Revelation*, The Anchor Bible, 28-37).

*Response:* Nearly all early church fathers held to John's authorship. They saw differences between the Apocalypse and Gospel as negligible and also believed in a literal millennium.

B. Internal Evidence: The author simply says he is John (1:1, 4, 9; 22:8), servant of Jesus Christ (1:1). The lack of further qualification shows that he maintains great authority, and many characteristics of the book suggest this is the Apostle John, the brother of James and son of Zebedee (Guthrie, 936-40):

1. He knows the history of the Asiatic churches and is known by them simply as John (chs. 2–3).

2. Most apocalyptic works were in the name of an honored ancient man (e.g., Enoch, Ezra), but John prophesies in his own name conscious of divine inspiration (1:1, 11, 19; 10:10; 12:6-9).

3. Both the Synoptics (Mark 3:17) and Revelation (2:9; 3:9; chs. 13–14) depict John as of a stormy disposition as a “son of thunder.”

4. Common ideas (e.g., use of contrast), theology, and terminology (e.g., *logos* in John 1:1; Rev. 19:13) exist between the Gospel of John and Revelation.

**III. Circumstances**

A. Date: The traditional view dates the book about AD 95 during the reign of the Roman Emperor Domitian (AD 81-96). John was banished to the small island of Patmos about seventy miles southwest of Ephesus in the Aegean Sea (1:9) and the earliest and weightiest evidence attests to this date in Irenaeus (*Against Heresies* 5.30.3; cf. Clement of Alexandria, Eusebius). Other arguments in favor of this view are the imperial persecutions for refusing Emperor worship (the Beast in 13:4, 15f.; 14:9-11; 15:2; 16:2; 19:20; 20:4) and the spiritual decline in the churches.

However, dates late in Nero’s reign (AD 66-68) or during the reign of Vespasian (AD 69-79) have also been proposed, but with little evidence (Guthrie, 958-61). Also, the early church father Papias stated that John was martyred with his brother James in AD 44 (Acts 12:1; Walvoord, *BKC*, 2:925; Guthrie, 945). However, the stronger tradition argues that he lived to a ripe old age at Ephesus, which also better fits the data in the book of Revelation.

B. Recipients: The immediate destination of the prophecy is the seven churches of the Roman province of Asia (1:4, 11; chs. 2–3), but the reoccurring phrase “hear what the Spirit says to the churches” (plural) indicates that these churches were only representative of a much wider Christian audience. This is supported by the fact that the seven churches were neither the only ones in the province nor the largest, as the small towns of Thyatira and Philadelphia could not compare in civic importance with Troas (Acts 20:7f.), Hierapolis and Colossae (Col. 2:1; 4:13, 16). W. M. Ramsay in *The Letters to the Seven Churches* (written in 1904, 468 pp.) discovered that a circular road connected the seven historical churches in the exact order they appear in chapters 2–3. This remains the best explanation why they were chosen as the means to distribute the prophecy to all the churches.

C. Occasion: Later first century churches had both internal and external problems:

1. Internal Struggles: Many churches compromised at the end of the first century. Ephesus didn’t love Christ (2:4), Pergamum tolerated heresy (2:14-15), Thyatira was immoral (2:21-24), Sardis was dead (3:1), and Laodicea was lukewarm (3:15-17).

2. External Persecution: These churches also endured severe testing from the Roman government (1:9; 2:9-10; 3:10). Tradition notes that John himself was boiled in oil but lived through it.

Therefore, John wrote a message of hope describing the ultimate victory of Christ to counteract compromise from within and to encourage perseverance in the midst of hostility from without. As readers see the final future triumph of Christ over evil they can gain confidence for the present.

**IV. Characteristics**

A. Revelation is the climax of biblical revelation, bringing to completion the many prophecies of both testaments and providing numerous prophecies of its own. It closes all prophecy by warning like no other NT book not to add or subtract from it (22:18-19; cf. Deut. 4:2; Prov. 30:6; Gal. 3:15).

B. Revelation is the only New Testament book that deals primarily with the future. Without this book, eschatology would lack its clearest descriptions of these events: the Tribulation (Rev. 6–18), the second coming of Christ (19:11-21), Satan’s binding and the length of the kingdom as 1000 years (20:1-6), and the great white throne judgment (20:11-15).

C. The book contains more symbolic, representative language than any inspired writing.

D. Revelation is the only apocalyptic writing in the New Testament. Apocalyptic literature is that which is characterized by secrecy, pessimism, end times emphases, warnings (not repentance), the triumph of God, determinism (God’s control comforting people), etc.

E. Here is the only NT book written in response to a direct command from God (1:10-11, 19). All other NT writings came through the Holy Spirit prompting individuals to write (not actually *telling* them).

F. Only Revelation was revealed in nearly its entirety as a vision by an angel (1:1).

G. Chapters 2–3 record the only letters written by Christ that have been saved for us. This book also is the only NT writing with separate letters for various churches.

H. This prophecy completes our scriptural understanding about Jesus Christ by including more about His glory than even the Gospels!

I. This book contains more allusions to the OT (250-550 allusions) than any NT writing. Ironically, Revelation also has very few quotes (1:7 quotes Zech. 12:10; 2:27 quotes Ps. 2:9).

J. Revelation alone provides its own inspired outline within the text itself (1:19):

1. Past: “what you have seen” (Rev. 1:9-20)

2. Present: “what is now” (Rev. 2–3)

3. Future: “what will take place later” (Rev. 4–22)

K. Revelation has more songs in its pages than any NT book. As such it is a model for worship.

L. This is the only book in the Bible that promises a special blessing for reading it (1:3).

M. This is the only book written by John that bears his name in the text itself (1:1, 4, 9). Titles to NT books were added later.

N. Revelation has more interpretive views than any NT writing. The four major perspectives are (moving from the most radical/non-literal to the most conservative/literal):

1. The **idealist** (allegorical) approach interprets the book as a non-literal, non-historical (timeless) depiction of the triumph of good (God) over evil (Satan). It was most popular during the prominence of the Alexandrian school of theology in the third and fourth centuries but also finds support from modern liberals and evangelicals such as Beale, Hendiksen, and Hughes.

Response: This view ignores the historical context, fails to see that symbols represent real things, has no objective guideline, and contradicts the book's inspired outline in 1:19.

2. The **preterist** view argues that chapters 2–19 are past, being fulfilled in the early history of the church (e.g., during the time of Nero, Domitian, the AD 476 fall of Rome, etc.). Most German scholars, Ellicott, and Peak favor this view. Current advocates include Jay Adams, Kenneth L. Gentry, Jr., George P. Holford, Gary DeMar, Jessie E. Mills, Jr., Don Preston, and Ed Stevens (see p. 351b in these notes).

Response: When were the terrible judgments of chapters 6–19 already fulfilled? When in history has there been 100-pound hailstones (16:21) or an army of 200 million (9:16)?

3. The **historicist** view says chapters 4–19 occurred between Christ's first and second advents as a symbolic depiction of the church age (but many such as Luther say chapters 2–3 show historical churches). Thus it portrays Western Europe through various Popes, the Reformation, the French Revolution, and leaders such as Charlemagne and Mussolini. This view was advanced by Luther, Ellul, Isaac Newton, and Elliott and now is held by amillennialists or postmillennialists.

Response: This view must spiritualize the 1000-year millennium and literal events. This subjective interpretation of symbols has led to much disagreement in this camp.

4. The **futurist** interpretation insists that events in chapters 4–22 are not yet fulfilled but will take place only after the church age. This includes the Tribulation (chs. 4–18) during the last seven years prior to Christ's second coming (ch. 19), after which follows the Millennium and Great White Throne Judgment (ch. 20) and finally the creation of the New Heavens and New Earth (chs. 21–22). It too emphasizes God’s final victory. Advocates include Ladd, Mounce, Pate, Hamstra, Walvoord, Thomas, Johnson, Pentecost, Ryrie, Thomas Ice, and Hal Lindsey.

Response: The futurist perspective best correlates with the nature of the events predicted in the prophecy (i.e., takes them at face value) and this method follows the inspired outline of 1:19. It is the approach employed in the following argument and outline.

**Summary of Interpretations on the Book of Revelation**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **View** | **Millennial View** | Rev. 1–3 | **Rev. 4–19** | **Rev. 20–22** |
| **Idealist**  Beale  Hendriksen  Hughes | Postmillennial (or Amillennial) | Historic Churches | Symbolic of the non-historical conflict between good and evil | Victory of good over evil (Church over the world) |
| **Preterist**  Sweete  Ellicott  DeMar | Apocalyptic | Historic Churches | Symbolic of Events in First Century (Nero, Mt. Vesuvius eruption) | Symbolic of heaven and victory |
| **Historicist**  Luther  Newton  Elliott | Amillennial (or Postmillennial) | Historic Churches | Symbolic of events in the Church Age (fall of Rome, rise of Islam & Catholics, Reformation, etc.) | Present age (amil) or future millennium (postmil), General judgment, heaven |
| **Futurist**  Thomas  Walvoord  Ryrie  Ladd | Premillennial | Historic Churches &/or seven stages of church history | Future Tribulation judgments on apostate church and Antichrist, return of Christ | Future millennium, judgment, heaven |

Adapted from H. Wayne House, *Chronological and Background Charts of the New Testament, 17*

**Argument**

The Gospel writers give only a limited picture of Jesus Christ as they depict His deity, life, authority, death, and resurrection almost entirely in veiled form (cf. Phil. 2:5-8). The book of Revelation removes this veil and clearly shows Christ’s sovereignty in His future final triumph as Lord of lords and King of kings (making 1:1 the key verse). John records this triumph to encourage believers undergoing external opposition (Roman persecution) and internal compromise (deterioration within the churches) to give them hope.

As already mentioned, Revelation 1:19 provides an inspired outline of the entire prophecy. This begins with John's past vision of Christ's sovereignty (1:9-20), continues with a present description of Christ's sovereign authority over the seven churches (chs. 2–3), and concentrates the bulk of the prophecy upon the future triumph of Christ over Satan and evil (chs. 4–22).

**Synthesis**

**Sovereignty of Christ in future victory**

**1 Sovereignty in person**

1:1-3 Subject

1:4-8 Worship of Trinity

1:9-20 Glorified Christ

**2–3 Sovereignty over churches**

2:1-7 Ephesus (Busy yet Backslidden)

2:8-11 Smyrna (Suffering yet Steadfast)

2:12-17 Pergamum (Continuing yet Compromising)

2:18-29 Thyatira (Involved yet Immoral)

3:1-6 Sardis (Distinguished yet Dead)

3:7-13 Philadelphia (Mistreated yet Missions-Minded)

3:14-22 Laodicea (Luxurious yet Lukewarm)

**4–22 Sovereignty in end-time events**

4:1–19:10 Tribulation

4:1–8:5 First half

4–5 Christ's heavenly position

4 Throne

5 Scroll

6:1–8:5 Seals

6 #1-6

7 (Saved Jews/Gentiles) () = Parenthetical information in which

8:1-5 #7 the chronology is not carried forward

8:6–19:10 Second half

8:6–11:19 Trumpets

8:6–9:21 #1-6

10:1–11:14 (Saved protected/unsaved judged, 2 witnesses)

11:15-19 #7

12–14 (Satan's activity, etc.)

12–13 Satan/agents

14 144,000 triumph

15–16 Bowls #1-7

17:1–19:10 (Babylon’s destruction)

19:11-21 Second Coming

20 Millennium, Satan's Doom, Great White Throne

21:1–22:5 Eternal State

22:6-21 Conclusion: coming imminent

**Outline**

**Summary Statement for the Book**

**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.***

**I. (Ch. 1) God discloses through John the sovereignty of Jesus Christ, the subject of His prophecy, to encourage the church with Christ's ability to handle internal compromise and external opposition.**

A. (1:1-3) John's prologue shows the divinely given prophecy unveils Jesus Christ’s sovereignty and encourages applying it by promising blessing upon those who obey it.

1. (1:1-2) Christ’s sovereignty through future events that will rapidly take place, is transmitted from the Father to Jesus to an angel (possibly Gabriel) to John to other believers to establish the prophecy’s inspiration.

2. (1:3) Those who read, hear, and obey this prophecy are promised a special blessing from God since from His perspective these events are near.

B. (1:4-8) John addresses seven churches in Asia and worships the triune God, especially Christ as the soon-to-come sovereign Ruler, to exhort his readers to watch for His return.

1. (1:4-6) John addresses seven churches in Asia as his original readers and worships Christ as Ruler of the world and Redemptive Resurrected Revealer of the prophecy to remind them of His sovereign authority over their lives.

2. (1:7) John cites Christ's second coming in fulfillment of Zechariah 12:10 as the main feature of his following prophecy and as a exhortation to look for His coming.

3. (1:8) John quotes God the Father who is Lord of time to demonstrate His ability to bring all the promises of the prophecy to pass.

C. (1:9-20) John relates his Patmos vision of the glorified Jesus Christ to substantiate Christ's ability to handle the Church's internal and external problems and to reveal the threefold outline of the book.

1. (1:9-11) Christ commands the exiled John on Patmos to prophesy to the seven churches of Asia to reveal Christ's sovereignty.

2. (1:12-16) John relates his vision of the glorified Jesus Christ to substantiate Christ's ability to handle the Church's internal and external problems.

3. (1:17-20) In response to the vision John is comforted, instructed to record the outline of the prophecy, and shown Christ's authority over the seven churches as an introduction to the letters to these churches.

a. (1:17-18) John is terrified at the presence of the glorified Christ but Jesus comforts him with His divine attributes.

b. (1:19) Christ commands John to record the threefold inspired outline of His prophecy: the vision which he had just seen (1:9-20), the present authority of Christ over the churches (chs. 2–3), and the future events before, during, and after Christ's return (chs. 4–22).

c. (1:20) Christ shows His authority over the churches when He reveals that the stars in His hand represent the seven churches and that the lampstands represent their witness for Christ in a spiritually dark world.

**II. (Chs. 2–3) John records seven letters to selected churches in Asia that show the sovereignty of Jesus Christ to encourage these believers struggling with internal compromise.**

For a discussion of whether the seven churches reflect seven ages of church history, see Robert L. Thomas, “The Chronological Interpretation of Revelation 2–3,” *BibSac* 124 (1967): 321-31; James L. Boyer, “Are the Seven Letters of Revelation 2–3 Prophetic?” *Grace Theological Journal* 6:2 (Fall 1985): 267-73.

A. (2:1-7) Christ tells John to write the believers in Ephesus to commend their service and perseverance in God's truth and to exhort them to rekindle their former love for Christ (Busy Yet Backsliding Church: Apostolic Age).

1. (2:1a) Destination: Ephesus

2. (2:1b) Description of Christ: He has a firm grasp on the seven stars in His right hand and He walks among the seven golden lamp stands.

3. (2:2-3) Commendation: I know your works, labor and steadfast endurance for my name, and not tolerating evil; testing self-named apostles; persisting steadfastly and not growing weary.

4. (2:4) Rebuke: You have departed from your first love.

5. (2:5a) Exhortation: Remember the high state from which you have fallen and repent! Do the deeds you did at first.

6. (2:5b-6) Warning: If you do not repent, I will come to you and remove your lamp stand from its place.

7. (2:7) Promise: To the one who conquers, I will permit him to eat from the tree of life that is in the paradise of God.

B. (2:8-11) Christ tells John to write the believers in Smyrna to commend their suffering and poverty from satanic attack and to exhort them to fearless and faithful suffering (Suffering Yet Steadfast Church: AD 100-313 when Constantine made Christianity the official religion of the Roman Empire)

1. (2:8a) Destination: Smyrna

2. (2:8b) Description of Christ: He is the one who is the first and the last, the one who was dead, but came to life.

3. (2:9) Commendation: I know your distress and poverty (but you are rich) and the slander against you by self-called Jews that really are not, but are a synagogue of Satan.

4. (absent) Rebuke

5. (2:10a) Exhortation: Do not fear what you are about to suffer.

6. (2:10b) Warning: The devil will throw some of you into prison as a test and you will suffer for ten days.

7. (2:10c-11) Promise: Remain faithful unto death for the crown that is life itself. The one who conquers will not be harmed by the second death.

C. (2:12-17) Christ tells John to write the believers in Pergamum to commend their faithfulness despite satanic attack and to exhort them to reject false teaching in the church (Continuing Yet Compromising Church: AD 313-Just Before Middle Ages)

1. (2:12a) Destination: Pergamum

2. (2:12b) Description of Christ: He has the sharp double-edged sword.

3. (2:13) Commendation: You live where Satan’s throne is. Yet you cling to my name and have not denied me, even when Antipas was killed in your city.

4. (2:14-15) Rebuke: Some there follow Balaam, who instructed Israel to eat food sacrificed to idols and commit sexual immorality and some also follow the Nicolaitans.

5. (2:16a) Exhortation: Repent!

6. (2:16b) Warning: If you do not repent, I will make war against those people with the sword of my mouth.

7. (2:17) Promise: The conqueror will get some hidden manna, and a white stone with a new name that no one else knows.

D. (2:18-29) Christ tells John to write the believers in Thyatira to commend the properly motivated, persevering service of some and to exhort the others to repent of immorality (Involved Yet Immoral Church: Middle Ages)

1. (2:18a) Destination: Thyatira

2. (2:18b) Description of Christ: He has eyes like a fiery flame and feet like polished bronze.

3. (2:19) Commendation: I know your deeds: your love, faith, service, and steadfast endurance and that your recent deeds are greater.

4. (2:20-21) Rebuke: You tolerate Jezebel, who calls herself a prophetess, and who deceives my servants to commit sexual immorality and to eat food sacrificed to idols and will not repent of her sexual immorality.

5. (2:22-23) Warning: I am bringing her violent illness, and adulterers with her into terrible suffering, unless they repent; and I will strike her followers with a deadly disease, and then all the churches will know that I am the one who searches minds and hearts. I will repay each one of you what your deeds deserve.

6. (2:24-25) Exhortation: To all who have not learned the so-called “deep secrets of Satan,” I do not burden you further; however, hold what you have until I come.

7. (2:27-29) Promise: The conqueror who continues in my deeds will get authority over the nations and the morning star.

E. (3:1-6) Christ tells John to write the believers in Sardis to commend their reputation for good deeds and to exhort them to rekindle their obedience to what they had been taught (Distinguished Yet Dead Church: Catholic Church during the Reformation-late 1700's)

1. (3:1a) Destination: Sardis

2. (3:1b) Description of Christ: He holds the seven spirits of God and the seven stars.

3. (3:1c) Commendation: I know your deeds.

4. (3:1d) Rebuke: You have a reputation that you are alive, but in reality you are dead.

5. (3:2-3a) Exhortation: Wake up and strengthen your incomplete deeds, obey and repent.

6. (3:3b) Warning: If you do not wake up, I will come like a thief against you.

7. (3:4-6) Promise: Those with clean clothes will walk with me in white and the conqueror will also dress in white and I will never erase his name from the book of life, but will declare his name before my Father and His angels.

F. (3:7-13) Christ tells John to write the believers in Philadelphia to commend their endurance in evangelism despite opposition and to encourage them to persevere for reward (Mistreated Yet Missions-Minded Church: Modern Missionary Era [1795-early 1900's]).

1. (3:7a) Destination: Philadelphia

2. (3:7b) Description of Christ: He is the Holy One, the True One, who holds the key of David, who opens doors no one can shut, and shuts doors no one can open.

3. (3:8) Commendation: I know your deeds. Look! I have given you an open door that no one can shut. You have little strength, but have obeyed my word and kept my name.

4. (absent) Rebuke

5. (absent) Warning

6. (3:9-11a) Promise 1: I will make self-proclaimed Jews from Satan’s synagogue bow down at your feet and acknowledge that I have loved you. I will keep you *out of* (not “through”) the *hour* (time period) of the Tribulation. I am coming soon.

7. (3:11b) Exhortation: Hold on to what you have so that no one can take away your crown.

8. (3:12-13) Promise 2: The one who conquers I will make a pillar in the temple of my God and write on him God's name and city and my new name as well.

G. (3:14-22) Christ tells John to condemn the believers in Laodicea for their materialistic, selfish lifestyle so that they might repent and embrace Christ's Lordship in self-sacrifice (Luxurious Yet Lukewarm Church: Modern Materialistic Church).

1. (3:14a) Destination: Laodicea

2. (3:14b) Description of Christ: He is the Amen, the faithful and true witness, the originator of God’s creation.

3. (absent) Commendation

4. (3:15-17) Rebuke: I know your lukewarm deeds and for those I will vomit you out of my mouth! You say, “I am rich and need nothing,” but really you are wretched, pitiful, poor, blind, and naked.

5. (3:18-20) Exhortation: Buy refined gold from me to become rich! Buy white clothing for your shameful nakedness, and eye salve to see! All those I love, I rebuke and discipline so repent! Listen! I seek mutual fellowship.

6. (absent) Warning

7. (3:21-22) Promise: The one who conquers will sit with me on my throne, just as I too conquered and sat down with my Father on his throne.

**III. (Chs. 4–22) John records future end-time events that demonstrate the sovereignty and final triumph of Jesus Christ as an encouragement to believers struggling with external opposition.**

A. (4:1–19:10) Prophecies of the Tribulation cover all seven years and emphasize the second half (the Great Tribulation), yet the entire period shows Christ’s sovereignty as worthy to judge the world.

1. (4:1–8:5) The first half of the Tribulation depicts Christ's sovereignty over Antichrist during this relatively peaceful period.

a. (Chs. 4–5) An introduction to the Tribulation judgments shows Christ's sovereign, heavenly position as the only one worthy to judge the world.

1) (Ch. 4) The awesome heavenly throne points to the greatness of God (and therefore of Christ also) who dwells there.

2) (Ch. 5) The Lamb (Jesus Christ) alone is shown worthy to break the seals and open the scroll, thus indicating His sovereignty to judge the world.

b. (6:1–8:5) Christ opens seven seals to reveal His sovereign authority to judge the world during the first half of the seven-year tribulation.

1) (6:1-2) Christ opens the first seal (white horse) which allows the Antichrist to conquer the world through his world government and covenant with Israel (cf. Dan. 9:27) to show Christ's sovereignty over him.

Note: Many have identified this horseman as Jesus Christ (Walter A. Elwell, *Evangelical Commentary on the Bible* [Grand Rapids: Baker, 1996], 1209-10; William Hendriksen, *More Than Conquerors* [Grand Rapids: Baker, 1944], 94-96; Zane C. Hodges, “The First Horseman of the Apocalypse,” *Bibliotheca Sacra* 19 [Oct 1962]: 324-34) due to similarities with the Second Advent (Rev. 19:11-16) and the white colour (1:14; 2:17; 3:4, 5, 18). However, white does not always depict what is holy (Matt. 23:27; Acts 23:3) and thus may indicate that the rider only deceptively seeks to *appear* holy (cf. Matt. 24:5; crowns, 12:3; victories, 11:7; 13:7). Also, the only thing common to the riders of 6:2 and 19:11-16 is the white colour. They differ in their purposes (conquest vs. righteous retribution), equipment (bow vs. sword), names (anonymous vs. “Faithful and True”), fellow riders (none vs. armies of heaven), apparel (crown vs. wreath), time (beginning vs. end of the tribulation), and context (association with other evil riders vs. conquering the Antichrist). For details on these points, see Daniel K. K. Wong, “The First Horseman of Revelation 6,” *Bibliotheca Sacra* 153 (April-June 1996): 212-26.

2) (6:3-4) The second seal (red horse) brings war to depict how Antichrist controls the world as political leader.

3) (6:5-6) The third seal (black horse) allows Antichrist to use famine to control commodity prices to show his global economic control.

4) (6:7-8) The fourth seal (pale horse) affirms that death will come to over one billion people by war, famine, plague, or roaming wild beasts.

5) (6:9-11) The fifth seal depicts God's reassurance of martyrs in heaven that He alone is sovereign and they should trust in His plan.

6) (6:12-17) The sixth seal reveals that men will fear a glimpse of Sovereign God more than an earthquake leveling mountains and the opening of the sky!

7) (7:1-17) A parenthesis between the sixth and seventh seals provides hope that God will be merciful even in judgment by saving believing Jews and Gentiles from every nation. See page 337 for parentheses in the book of Revelation.

a) (7:1-8) The sealing of 144,000 Jews composed of 12,000 from each tribe is described to show God's mercy even during the Tribulation.

b) (7:9-17) The salvation of Gentiles from every nation indicates God's merciful fulfillment of the Great Commission during the Tribulation.

8) (8:1-5) The seventh seal has no judgment connected with it as it introduces the trumpet judgments in response to the prayer for vindication by the Tribulation martyrs (6:10).

2. (8:6–19:10) The second half of the Tribulation (the Great Tribulation) is recorded in trumpet and bowl judgments with supplementary information to demonstrate Christ's sovereignty over the entire earth, its religions, and its political powers.

a. (8:6–11:19) Angels sound seven trumpets of judgment to reveal Christ's sovereign authority to judge the world.

1) (8:6-7) The first trumpet burns up one third of the earth's vegetation by hail and fire.

2) (8:8-9) The second trumpet destroys one third of the sea creatures and ships by a huge firey object which turns one third of the saltwater seas into blood.

3) (8:10-11) The third trumpet kills many people through the pollution of one third of the fresh water caused by the falling of Wormwood, a blazing star.

4) (8:12) The fourth trumpet causes partial darkness from the striking of a third of the sun, moon, and stars.

5) (8:13) An eagle warns of the seriousness of the last three trumpet blasts by calling them woes as they affect man directly (in contrast to the first four trumpets that destroy man's resources).

6) (9:1-12) The fifth trumpet (woe #1) releases terrible, supernatural locust-like creatures to torment only non-Christians for five months.

7) (9:13-21) The sixth trumpet (woe #2) releases terrible, supernatural horse-and-rider creatures from the Euphrates that slay one third of earth, yet the people still living cling to idols rather than repent.

8) (10:1–11:14) A parenthesis between the sixth and seventh trumpets shows Tribulation believers experiencing God's protection while unbelievers receive His wrath.

a) (Ch. 10) An angel reveals to John undisclosed judgments and has him eat a little scroll to signify the sweetness of God's Word to believers protected from judgment and its bitterness to unbelievers experiencing His wrath.

b) (11:1-14) Two witnesses will prophesy and destroy their enemies for three and a half years, be martyred and resurrected before their enemies, then 7,000 enemies will die in an earthquake.

9) (11:15-19) The seventh trumpet (woe #3) has no specific judgment connected with it as it introduces the seven bowl judgments.

b. (Chs. 12–14) A parenthesis between the trumpet and bowl judgments provides additional information about Satan's activity and previews the final judgments to assure believers of their triumph and of the unbelievers' judgment.

1) (Chs. 12–13) Extra teaching on Satan and his activity to thwart God in the Tribulation gives insight into Israel's persecution and what believers at that time should do.

a) (Ch. 12) The activity of Satan himself provides insight into Israel's persecution as he unsuccessfully seeks to destroy Israel and Christ.

1] (12:1-2) Israel, in the sign of a pregnant woman, travails to bring Jesus Christ into the world as a man.

2] (12:3-4) Satan and his demons, signified by a dragon with stars, unsuccessfully seek to destroy the infant Jesus.

3] (12:5-6) Jesus escapes Satan in His ascension to await His Millennial rule while Israel is protected during the last three and a half years of the Tribulation.

4] (12:7-21) Satan is cast from heaven where he accuses the saints and unsuccessfully seeks to destroy Israel in the Great Tribulation.

b) (Ch. 13) The activity of Satan's agents (the Antichrist and False Prophet) is given to enable readers of the Tribulation Period to identify these men and resist them.

1] (13:1-10) Antichrist, represented by the beast out of the sea, gains a worldwide following by unbelievers through satanic power and persecutes Christians.

2] (13:11-18) The False Prophet, represented by the beast out of the earth, glorifies the Antichrist and persecutes Christians who lack the mark of the Antichrist.

2) (Chs. 14) The triumph of 144,000 Jews and Antichrist’s judgment (with his system) preview the specific judgments at the end of the Tribulation in chapters 15–17.

a) (14:1-5) The triumph of the 144,000 Jews who escape martyrdom in the Tribulation anticipates Christ's triumph at His Second Coming.

b) (14:6-13) Three angels shout warnings to fear God by rejecting the mark of Antichrist since his system is doomed to encourage believers still living to wait patiently and faithfully for Christ's return.

c) (14:14-20) The final judgment of unbelievers by Christ, with the assistance of three angels, is previewed through the figure of grapes trodden in a winepress.

c. (Chs. 15–16) Angels prepare and pour out seven bowls of judgment to reveal Christ's sovereign authority to judge the world just before His Return.

1) (Ch. 15) Preparation for the bowl judgments of chapter 16 further heightens the reader's expectation for the climactic bowl judgments that immediately precede Christ's Return.

2) (Ch. 16) Angels pour out seven bowls of judgment to reveal Christ's sovereign authority to judge the world just before His Return.

a) (16:1-2) The first bowl afflicts ugly, painful sores on Antichrist's followers.

b) (16:3) The second bowl kills salt water marine life by turning seas to blood.

c) (16:4-7) The third bowl kills all fresh water marine life by turning all rivers and springs into blood.

d) (16:8-9) The fourth bowl burns unrepentant people with the sun’s fire.

e) (16:10-11) The fifth bowl plunges the Antichrist's kingdom into darkness while the sores and burns continue, but they still refuse to repent.

f) (16:12-16) The sixth bowl dries up the Euphrates for the crossing of the Oriental armies for war against other nations at Armageddon, but Satan's purpose will be to gather them to fight Christ.

g) (16:17-21) The seventh bowl produces both an earthquake that levels mountains and islands, and one hundred pound hailstones.

d. (17:1–19:10) The fall of the world system (or USA–see pp. 366-78) and the responses of remorse on earth and rejoicing in heaven is cited to encourage readers that it will be removed before Christ establishes His own kingdom.

1) (17:1–18:8) The fall of the religious and commercial world system is detailed to encourage readers that it will be gone before Christ installs His own kingdom.

a) (Ch. 17) The fall of the religious world system, symbolized by the Harlot, Babylon the Great, comes after Antichrist is worshiped in the middle of the Tribulation.

1] (17:1-6) The fall of the religious world order is symbolized by a prostitute on a beast with seven heads and ten horns who adulterates with false doctrine and is named the Great Harlot, Babylon the Great.

2] (17:7-18) The symbols represent the apostate world church and a ten nation confederacy headed by Antichrist, who replaces this church with self-worship in the middle of the Tribulation (cf. Dan. 9:27).

b) (18:1-8) The fall of the world’s commercial system demonstrates Christ's superiority over this system and the need for it to be removed before He sets up His kingdom.

2) (18:9–19:10) The remorse on earth for Babylon's fall is contrasted with the rejoicing in heaven that readers may understand the fall from God's perspective and rejoice at the soon coming of Christ.

a) (18:9-24) The earth mourns over Babylon’s fall because its businessmen can longer profit from the system's commercial enterprises.

b) (19:1-10) Heaven rejoices over Babylon’s fall and the completed Church celebrates her union with Christ in anticipation of His imminent Second Coming to set up a righteous kingdom.

1] (19:1-6) Heaven rejoices over Babylon’s fall because the destruction of the evil empire allows Christ to replace it with a righteous kingdom.

2] (19:7-10) The Church's final stage of being united with Christ, symbolized by the marriage feast of the Lamb with His bride, is celebrated in anticipation of the imminent Second Coming of Christ.

B. (19:11-21) The Second Coming of Christ is recorded to encourage believers undergoing external opposition that Christ will be Ultimate Victor.

1. (19:11-16) Christ returns to the earth accompanied by angels and saints in great power to right the wrongs committed by the Antichrist and False Prophet and show Himself the Sovereign King of kings and Lord of lords.

2. (19:17-21) Christ proves Himself Ultimate Victor by defeating the Antichrist, False Prophet, and their armies at the Battle of Armageddon to encourage believers persecuted by enemies.

C. (Ch. 20) Prophecies concerning the Millennium demonstrate Christ's sovereignty as Ultimate Victor over the earth, Satan, and death itself.

1. (20:1-6) The Millennium will bring to fulfillment many of the prophecies of Scripture with Satan bound and believers reigning with Christ on earth for 1,000 years.

a. (20:1-3) Satan is bound the entire length of the Millennium to prevent him from deceiving the nations for the 1,000 years that Christ rules.

b. (20:4-6) Christians, including believing Israel, will reign with Christ on earth for 1,000 years to fulfill the Abrahamic Covenant and other promises relating to the kingdom of God.

2. (20:7-10) Satan's final torment in the lake of burning sulfur after his defeat by Christ at the Battle with Gog and Magog will show Christ's victory over His long-time enemy.

3. (20:11-15) Judgment of unbelievers at the great white throne shows God's just vengeance upon all who opposed Him and His victory over the last enemy, death.

D. (21:1–22:5) Prophecies of the Eternal State show the wonderful future of victors with Christ because He defeats the forces of evil.

1. (21:1) The New Heaven and Earth without continents separating men by sea are created since the first heaven and earth had passed away.

2. (21:2-8) The conditions in the new Jerusalem describe the absence of all unpleasant circumstances experienced on earth as man again has complete fellowship with God.

3. (21:9–22:5) The New Jerusalem is described as a city in the shape of a cube 1500 miles (2500 kilometers) each way with walls made of jewels and twelve gates, each made from a single pearl, lit by the presence of God, with the tree of life on the banks of the river of life.

1. (22:6-21) The conclusion to the prophecy reminds the readers that Jesus Christ’s coming is imminent that they might be ready to meet Him unashamedly.

Chronology of Revelation

Outline of End-Time Events Predicted in the BibleOutline of End-Time Events Predicted in the Bible (continued)The Letters to the Seven Churches

**Three Views on Revelation 11**

Based on a handout presented by Robert L. Thomas at the Evangelical Theological Society meetings in Boston, November 1999

Various hermeneutical approaches to the witnesses of Revelation 11 yield widely different evangelical interpretations. The following quotes and their page numbers come from Gregory K. Beale, *The Book of Revelation: A Commentary on the Greek Text,* New International Greek Testament Commentary (Grand Rapids: Eerdmans, and Carlisle, UK: Paternoster, 1999); ETS paper by Grant Osborne, 1999 (author of *The Hermeneutical Spiral*); and Robert L. Thomas, *Revelation: An Exegetical Commentary,* 2 vols. (Chicago: Moody, 1992, 1995).

#### **Revelation 11:1-3 (NIV)**

1I was given a reed like a measuring rod and was told, "Go and measure the temple of God and the altar, and count the worshipers there. 2But exclude the outer court; do not measure it, because it has been given to the Gentiles. They will trample on the holy city for 42 months. 3And I will give power to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth."

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| --- | --- | --- | --- |
| **Term or Expression** | **Beale**  ***Symbolic*** | **Osborne**  ***Symbolic-Literal*** | **Thomas**  ***Literal*** |
| 1  “measure”  (11:1) | “the infallible promise of God’s future presence”; “the protection of God’s eschatological community” (559); “until the parousia” (566) | “preservation of the saints spiritually in the coming great persecution” (5; cf. 7); “a prophetic anticipation of the final victory of the church” (8) | “a mark of God’s favor” (80-81) |
| 2  “the temple (*naon*)”  (11:1) | “the temple of the church” (561); “Christians” (562); “the whole covenant community” (562); “the community of believers undergoing persecution yet protected by God” (566) | heavenly temple depicting “the church, primarily the saints of this final period but secondarily the church of all ages” (6; cf. 7 n. 4) | “a future temple in Jerusalem during the period just before Christ returns” (81-82) |
| 3  “the altar”  (11:1) | “the suffering covenant community” (563) | the [heavenly] altar of incense” (6) | “the brazen altar of sacrifice in the court outside the sanctuary” (82) |
| 4  “the worshipers”  (11:1) | “believers worshiping together in the temple community” (564) | “individual believers” (7) | “a future godly remnant in Israel” (82) |
| 5  “in it” (11:1) | in the temple or the altar (571) | “in the church” or “at the altar” (7) | “in the rebuilt temple” (82) |
| 6  “the court that is outside the temple (*naou*)” (11:2) | “God’s true people,” including Gentiles (560) | “the saints who are persecuted” (8) | “the wicked without God” (83) |
| 7  “cast outside” or "given to" (NIV)  (11:2) | “not protected from various forms of earthly harm (physical, economic, social, etc.)” (569) | not protected from Gentiles/nations (8); God delivers his followers into the hands of sinners (9) | “exclusion from God’s favor” (83) |
| 8  “the Gentiles” (11:2) | “the Gentiles and Jews” (569) | “the church handed over to the Gentiles/nations for a time” (9) | “a group [of non-Jews] in rebellion against God who will oppress the Jewish remnant” (83-84) |
| 9  “they will trample on” (11:2) | persecution of the church from Christ’s resurrection until His first coming (567) | “the saints will suffer incredibly” in a physical sense (10) | “future defilement and domination of Jerusalem” (86) |
| 10  “the holy city” (11:2) | “the initial form of the heavenly city, part of which is identified with believers living on earth” (568) | “the people of God” (9) | “the literal city of Jerusalem on earth” (84) |

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| 11  “forty-two months”  (11:2) | “figurative for the eschatological period of tribulation” (565); “attack on the community of faith throughout the church age” (566) | “the ‘great tribulation’ at the end of history” (1, 12) | “the last half of Daniel’s seventieth week” (85) |
| 12  “the two witnesses”  (11:3) | the church; “the whole community of faith” (573) | “two major eschatological figures… as a symbol for the witnessing church” (14, 16) | two future prophets, probably Moses and Elijah (87-89) |
| 13  “the great city” (11:8) | “Babylon” = “Rome” = “the ungodly world” (591-592) | Jerusalem and Rome’ secondarily, all cities that oppose God (27) | Jerusalem (93-94) |
| 14  the resurrection and ascension of the two witnesses (11:11-12) | “divine legitimization of a prophetic call” (599) | “A proleptic anticipation of the ‘rapture’ of the church” (35) | the resurrection of the two witnesses (97) |

##### **Summaries** (this strings the above descriptions into interpretive sentences of 11:1-3, 8, 11-12)

**Beale (Symbolic)**

1I was given a reed symbolizing the infallible promise of God’s future presence and was told, “Go and protect God’s eschatological community (which is the temple of the church) until the parousia and protect the suffering covenant community and count the believers worshiping together in the temple community. 2But exclude God’s true people, including Gentiles; do not protect this suffering covenant community of Gentiles and Jews because they are not protected from various forms of earthly harm (physical, economic, social, etc.). They will attack and persecute the whole community of faith throughout the church age which is the initial form of the heavenly city, part of which is identified with believers living on earth for the eschatological period of tribulation. 3And I will give power to the church, and this whole community of faith will prophesy for the eschatological period of tribulation… [but after being killed] 8their bodies will lie in the street of Babylon or Rome which means the ungodly world [then they will receive] 11-12divine legitimization of a prophetic call.

**Osborne (Symbolic-Literal)**

1I was given a reed like a measuring rod and was told, “Go and preserve the saints spiritually in the coming great persecution (but secondarily the church of all ages) in anticipation of their final victory and measure (preserve?) the [heavenly] altar of incense, and count the individual believers in the church or at the altar. 2But exclude the saints who are persecuted… because they have not been protected from Gentiles/nations as God delivers his followers into the hands of sinners for a time. The saints will suffer incredibly in a physical sense in the people of God for the ‘great tribulation’ at the end of history. 3And I will give power to my witnessing church, and they will prophesy for 1,260 days, clothed in sackcloth… [but after being killed] 8their bodies will lie in the street of Jerusalem and Rome which secondarily refer to all cities that oppose God [then they will receive] 11-12a proleptic anticipation of the ‘rapture’ of the church.

**Thomas (Literal)**

1I was given a reed like a measuring rod and was told, “Go and measure as a mark of God’s favor the future temple in Jerusalem during the period just before Christ returns and the brazen altar of sacrifice in the court outside the sanctuary, and count the future godly remnant in Israel in the rebuilt temple. 2But do not measure as a mark of God's favor the wicked without God… because they have been excluded from God’s favor [and are] a group [of non-Jews] in rebellion against God who will oppress the Jewish remnant. They will trample on Jerusalem for the last half of Daniel’s seventieth week. 3And I will give power to my two future prophets (probably Moses and Elijah), and they will prophesy for 1,260 days, clothed in sackcloth… [but after being killed] 8their bodies will lie in the street of Jerusalem [then three and a half days later will] 11-12be resurrected.

Chronology of the Seventieth WeekJudgments of the Seventieth WeekTheories of Literary Structures of RevelationThe Judgments of Seals, Trumpets, and Bowls

**The Purposes & Names of the Tribulation**

**See 5-page separate file in NTS handouts folder**

**Correlation of Passages on the Tribulation**

Kay Arthur, *Revelation 4 Workbook*, 277

**Revelation Timeline (Rev. 4:1–20:6)**

Kay Arthur, *Revelation 4 Workbook*, 277

**Views on the Millennium**

**Diagrams of the Millennium**

Charles C. Ryrie, *What You should Know About the Rapture* (Chicago: Moody, 1981), 10-11

**Differences Between the Millennium and Heaven**

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| --- | --- | --- |
|  | **Millennium** | **Heaven** |
| **Duration** | **1000 years (Rev. 20:1-6)** | **Eternal (Rev. 22:5)** |
| **Death** | **Possible (Isa. 65:20)** | **Impossible (Rev. 21:4)** |
| **Longevity of Life** | **“Never again will there be an infant who lives a few days. He who dies at a hundred will be thought a mere youth” (Isa. 65:20)** | **No aging (Rev. 21:4 implied)** |
| **Sin Nature** | **Active (Rev. 20:7-9)** | **Abolished (Rev. 21:27)** |
| **Inhabitants** | **Initially Christian, but later includes unbelievers –no living with angels? (Matt. 25:34; Rev. 20:7-9)** | **Saints and angels alone (Rev. 21:27)** |
| **Bodies** | **Mortal and immortal living together (Isa. 65:20; 1 Cor. 15:42-44)** | **Only immortal (glorified)**  **(1 Cor. 15:42-44)** |
| **Satan** | **Bound, but then released after 1000 years (Rev. 20:3, 7)** | **In lake of burning sulfur, never to be released again (Rev. 20:10)** |
| **Political &**  **Religious Centre** | **Jerusalem (Isa. 2:2-3; Micah 4:1-2, 7)** | **New Jerusalem (Rev. 21)** |
| **Place** | **Earth (Rev. 5:10)** | **New heavens and new earth (Rev. 21:1)** |
| **Key**  **Passages** | **Psalm 72; Isaiah 2; 11; 65–66; Revelation 20:1-6** | **Revelation 21–22** |

**The Size of the New Jerusalem**

Paul Lee Tan, *A Pictorial Guide to Prophecy*, 210

**Contrasting Isaiah’s and John’s “New Heaven(s) and New Earth”**

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|  | **Isaiah’s New Heavens**  **and New Earth**  **(Isa. 65:17; 66:22)**[[23]](#footnote-23) | **John’s New Heaven**  **and New Earth**  **(Rev. 21:1)** |
| English Term Used | Plural: “new heavens” | Singular: “new heaven” |
| Time Period | Millennium | Eternal State |
| Life span of Inhabitants | Extended yet not infinite life (65:20) | Eternal Life |
| Death | Possible, though dying at 100 years old is “young” (65:20; cf. 66:24)! | No death (Rev. 21:4) since death is abolished at the Great White Throne Judgment (Rev. 20:14) |
| Marriage & Childbirth | Possible (65:23) | Impossible (Matt. 22:30) |
| Activity | Building of houses and planting of vineyards (65:21) | Christ claimed that he himself would prepare a place for us (John 14:1f.). |
| Animal Activity | Peaceful cohabitation of wild animals (65:25a) | No animals are noted by John or in any other text on heaven |
| Associated City | Protection of God in Jerusalem (65:25b) | Focus is the new Jerusalem (Rev. 20—21) |
| Gathering of Nations | Brought to Jerusalem to see God’s glory (66:18-20; cf. Zech. 14:16-19) | God’s glory provides light for the nations (21:23-24) |
| Priesthood & Temple | Has a temple, priests, and Levites (66:20-21; cf. Ezek. 40—43) | Has no temple (21:22), so by implication no priests are needed |
| Celebrations | New Moon and the Sabbath (56:6-7a; 66:23)[[24]](#footnote-24) | No need for these since there will be no need for rest in eternity[[25]](#footnote-25) |
| Time | Still existent | Abolished with night (Rev. 22:5), so rest every seven "days" is absurd. |
| Place of Worship | Jerusalem (65:23) | Throne of God (22:3-4) |

**The Consummation of All Things**

***Genesis vs. Revelation***

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| --- | --- |
| **Genesis 1–3** | **Revelation 20–22** |
|  |  |
| “In the beginning God created the *heavens and the earth”* (1:1) | “Then I saw a *new heaven and a new earth”* (21:1) |
| “The darkness He called *night”* (1:5) | “There will be *no night* there” (21:25; 22:5) |
| “God made *two great lights”* (sun and moon; 1:16) | “The city *does not need the sun or the moon”* (21:23) |
| Trees and rivers (2:8-14) | Tree and river (22:1-2) |
| “In the day you eat of it you will surely *die”* (2:17) | “There will be *no more death”* (21:4) |
| Husband and wife (2:18-25) | Lamb and bride (19:6-9) |
| Satan *appears* as deceiver of mankind (3:1) | Satan *disappears* forever (20:10) |
| Defilement *enters* the garden (3:6-7) | Defilement *never* *enters* the city (21:27) |
| Fellowship with God *broken* (3:8-10) | Fellowship with God *resumed* (21:3) |
| *Initial* triumph of the *serpent* (3:13) | *Ultimate* triumph of the *Lamb* (20:10; 22:3) |
| “I will greatly *multiply your sorrow”* (3:16) | “There will be *no more... sorrow* or crying or pain” (21:4) |
| “*Cursed* is the ground because of you” (3:17) | “*No longer* will there be any *curse”* (22:3) |
| Man's dominion *broken* in the fall of the first man, Adam (3:19) | Man's dominion *restored* in the rule of the new man, Christ (22:5) |
| First paradise *closed* (3:23) | New paradise *opened* (21:25) |
| *Prohibition* from the tree of life (3:24) | *Access* to the tree of life (22:14) |
| Man *driven from God's presence* (3:24) | “They *will see His face”* (22:4) |
| First rest for God (2:1-3) | Final rest for man (14:13) |

Adapted from Bruce Wilkinson and Kenneth Boa, *Talk Thru the Bible* (Nashville: Nelson, 1983), 515.

**Genesis 1–3 and Revelation 20–22**

Terry Hall, *Bible Panorama,* 29

**Genesis 1–4 and Revelation 19–22**

Terry Hall, *Bible Panorama,* 173

**Messianic Hope**

Terry Hall, *Bible Panorama,* 140

**Christ’s Two Comings**

Terry Hall, *Bible Panorama,* 117

**Amillennial Chart of Revelation**

William Hendriksen, *More Than Conquerors,* 16-19

One common view of the book of Revelation by amillennial scholars sees the book as presenting our present age seven times in parallel sections. Hendriksen is typical of this view which spiritualizes the 1000 years of Revelation 20:1-6 and applies this time period to our own time. (Other commentators who see it this way are Lenski, Warfield, and Sadlet, and S. L. Morris; cf. also John Gilmore, *Probing Heaven*). In chart form the view would look like this:



Premillennial Response

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| --- | --- |
| **Christ in the Midst of the Seven Lampstands (1–3)** Seven literal churches of Asia each depict conditions in congregations  throughout the church age until Christ’s return (1:7) | Correct except that 1:19 denotes the vision of Christ (1:9-18) as past, with 1:7 looking to his final triumph |
| **The Vision of Heaven and the Seven Seals (4–7)** Christ rules from heaven now (5:5-6) until the second coming (6:16-17)  at the end of the age with the triumphant church (7:16-17) | These texts do not say what is claimed and the seals are so terrible they could not have yet happened yet. |
| **The Seven Trumpets (8–11)** A *series* of repeated judgments in the present age afflicts the wicked (8–9)  but the Church is protected (10–11) until the final judgement (11:15, 18) | Trumpets occur *after* the seals and in sequence; even a casual observation shows they have not yet occurred. |
| **The Persecuting Dragon (12–14)** A woman (the Church) gives birth to a child (Christ) but she is persecuted by the dragon (Satan) and his agents until the second coming (14:14, 16) | The woman is *Israel* which gave us the Messiah and *Jews* will be persecuted 3 and 1/2 years (12:6). |
| **The Seven Bowls (15–16)** The disappearance of islands and mountains (16:20) is seen as the final judgment and chapters 15–16 are “events that will take place in connection with it” | Agreed, so these chapters *do not* denote the whole church age as Hendriksen claimed of each section. |
| **The Fall of Babylon (17–19)** Babylon (the world system of seduction) continues the entire church age  until it destruction at Christ’s second coming (19:11-21) | This is a parenthesis within the chronological order of the book that shows how the world will be destroyed |
| **The Great Consummation (20–22)** The present age (20:1-6) is not a literal 1000 years and this “millennium” occurs *before* chapter 19 and is followed by a general judgment and the the eternal state | It is more natural that Christ’s return (Rev. 19) precedes his rule (Rev. 20) over a literal 1000 years. |

**Views on Revelation 20:1-6**

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| --- | --- | --- |
|  | **Amillennial** | **Premillennial** |
| Selected Advocates | Anthony Hoekema, Leon Morris, William Hendrikson, John Gilmore | Herman Hoyt, John Walvoord, George Ladd, Robert Mounce |
| Outline of Revelation | Progressive Parallelism | Futuristic |
| Revelation 19–20 Timeline | Non-chronological  Millennium (Rev. 20) precedes Christ’s return (Rev. 19) | Chronological  Christ’s return (Rev. 19) precedes millennium (Rev. 20) |
| 1000 years  (six times in 20:1-6) | Non-literal | Literal (but some covenant premils such as Ladd say it is not literal) |
| Identity of Binding Angel (20:1-2) | Christ since: (1) He holds the keys of hades (1:5, 18; 3:7), (2) “angel” need not mean “angel” (cf. 2:1, 8, 12, 18; 3:1, 7, 14), and (3) Dan. 12:1 says the Messiah is Michael the archangel (Gilmore, 375-77). But Morris, 137 disagrees. | An angel since: (1) Christ could have given an angel the key, (2) Christ is called *“the* angel of the Lord” (Gen. 22:16 with Heb. 6:13; Gen. 22:11, 12 with Heb. 12:25), and (3) and Dan. 12:1 does not equate Michael and Christ. |
| Binding of Satan  (20:2-3) | Present: restricted from deceiving nations but can deceive individuals by being “denied full control” (Gilmore, 378; Matt. 12:29) | Future: deceives both individuals and nations now, inconsistent to say he can deceive one and not the other  (cf. 1 Pet. 5:8 says Satan is loose!) |
| Time of 20:4-6 rule | Present | Future (cf. Rev. 13:15 is future) |
| Place of 20:4-6 rule | Heaven | Earth (Rev. 20:1; cf. 5:10) |
| “Came to life” (e[zhsan in 20:4a) and “first resurrection” (ajnavstasi” hJ prwvth in vv. 5b-6a) | Spiritual: Believer’s *transition* from physical death to life in heaven with Christ *without* a resurrected body (Hoekema, 171): (1) this is the only time in the NT ajnavstasi” means other than a physical resurrection, (2) the root of e[zhsan (zavw) means being alive (3:1; 4:9, 10; 7:2; 15:7) | Physical: Believer’s bodily *resurrection* as: (1) this is the normal use of the terms, (2) the resurrections *precede* the 1000 years, (3) all are resurrected together, not individually, and (4) arguing from a root is fallacious and provides no real parallel passages |
| “Came to life”  (e[zhsan in 20:5) | A different meaning (physical resurrection here) than meant by the same phrase in verse 4 (spiritual there) | A consistent meaning of physical resurrection in both verses (which matches the physical meaning of the same Greek verb in 2:8) |
| Nature of the implied second resurrection | Believer’s bodily resurrection  (20:4-5) | Unbeliever’s resurrection  (20:12-13) |
| Number of Physical Resurrections  (20:4-6, 12-13) | One general resurrection | Several resurrections–4 groups in 3 time periods (cf. class notes, 160 but Ladd says 2 time periods) |
| Persons Judged at the Great White Throne (20:11-15) | All people | Unbelievers only (though another resurrection of believers from the millennium is also possible) |

**Resurrections & Judgments in Revelation 20**

**I. Introduction**

A. Amillennarians teach from John 5:28-29 one resurrection of the saved and lost, but the Bible records at least *four* different resurrected groups in three separate time periods (see below).

B. It is inaccurate to speak of a single judgment day as Scripture records *seven* judgments.

C. Multiple judgments should not sound strange to our ears as there has already been multiple judgments in the past: Lucifer and angels (2 Pet. 2:4; Jude 6), Flood (Gen. 6–7), Babel (Gen. 11:1-9), Northern nation of Israel (2 Kings 17:1-6), Judah (2 Kings 25:1-12), Ananias and Sapphira (Acts 5:1-11), and even the present (Rom. 1:18).

D. Past judgments only applied to *some* people, but future judgments will apply to *all* people who have ever lived (Heb. 9:27). The general guide for severity of punishment will be: the greater the knowledge of the truth, the greater the judgment (Matt. 11:24; Luke 12:48).

**II. Chart of Resurrections and Judgments**



|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Time | Rapture | Second Coming at End of the Tribulation | | | | End of Millennium | | |
| Resurrection | Yes | Yes | Yes | No | No | No | Yes |
| Judgment | Judgment Seat of Christ | Old Test. Saints | Tribulation Saints | Nation of Israel | Nations (Gentiles) | Satan and Fallen Angels | Great White Throne |
| Persons | Believers of church age | Believers of OT times | Martyred Tribulation Believers | Jews who survive the Tribulation | Gentiles who survive the Tribulation | Satan and demons | Unbelievers of all time |
| Place | *Bema* of Christ (heaven) | Earth? | Earth? | Wilderness (Ezek. 20:35) | Valley of Jehoshaphat (Joel 3:1-2) | Angelic sphere? | Great White Throne in Heaven |
| Basis | Works and walk of the Christian life | Faith in God | Faith in Christ | Faith in Christ shown in works (Mal. 3:2-3) | Faith in Christ shown in treatment of Israel (Matt. 25:40, 45) | Satan’s fall (Isa. 14:12-17; Ezek. 28:12-19); demons follow Satan | Rejection of God’s general revelation and/or special revelation in Christ |
| Results | Rewards or loss of rewards | Rewards | Reign with Christ in the Millennium | Believers to kingdom; rebels sent to Hades | Believers to kingdom; rebels sent to Hades | Lake of Fire (hell) | Lake of Fire (hell) |
| Scripture | 1 Cor. 3:10-15; 2 Cor. 5:10; 1 Thess. 4:13-18; 1 Cor. 15:20-54 | Dan. 12:1-3 | Rev. 20:4-6 | Ezek. 20:34-38; Matt. 25:1-30; Zech. 14:4 | Joel 3:1-2; Isa. 34:1-2; Matt. 25:31-46 | Matt. 25:41; 2 Pet. 2:4; Jude 6; Rev. 20:10 | Rev. 20:11-15 |

**Questions on Resurrections and Judgments**

Question 1: Daniel 12:2 says, “Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt” (NIV). Daniel 12:1 places the resurrections during the time when believing Israel is delivered at the end of the tribulation period. However, a resurrection of the lost at this time provides them immortal bodies 1000 years before their ultimate end in the lake of fire (Rev. 20:14-15). The preceding chart shows Daniel 12:2 relating to Old Testament saints, but doesn’t it relate to *all* who are *saved* as well as those *unsaved?* And how could the unrighteous be raised at this point since Revelations 20:5 clearly states that they would not be raised until after the 1000 year period?

Answer: This text does is not as problematic as it may at first appear:

1. Technically, this verse teaches only that both groups will be raised after the tribulation. It does not exclude a time period in between the two resurrections. In fact, this would not be unusual as OT prophets often include events together which we see now as separated by large time periods (e.g., Isa. 61:1-2).

2. The best reconciliation of the problem lies in questioning whether the above translation is correct. “Actually the Hebrew seems to separate sharply between the two classes of resurrection. Tregelles, following earlier Jewish commentators, translated verse 2, ‘And many from among the sleepers of the dust of the earth shall awake; these shall be unto everlasting life; but… the rest of the sleepers, those who do not awake at this time, shall be unto shame and everlasting contempt.’ Robert Culver defends this translation by finding support in commentaries by Seiss, and Nathaniel West” (Walvoord, *Daniel*, 287-88).

3. Note that the text says “many” who sleep rather than “all.” This is deliberate and thus does not indicate a general resurrection of all people but only of believing Jews. Some amillenarians suggest that “many” really means “all,” and this is true in some parallel passages (Leupold cites Matt. 20:28; 26:28; Rom. 5:15, 16). But other amillennial scholars disagree, taking the text in its more natural sense (e.g., Young, Beven).

4. The passage goes on to record the nature of the righteous’ reward (v. 3) but says nothing of the punishment of the wicked. While this does not *prove* that both groups are not raised at this point, it nonetheless supports it.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Question 2: Why do so many premillennialists insist that believers will not appear at the great white throne judgment (Rev. 20:11-15)? Many point out that Christians are not mentioned here, but this argument from silence seems weak.

Answer: I agree. I do not feel it is necessary to exclude all believers. What about those who will be born in mortal bodies during the millennium and then will come to faith in Christ? Surely they must also appear for judgment to receive glorified bodies for eternity. While such persons could not technically be called members of the Church (since this exists only from Pentecost to the Rapture), they still must be judged–not for salvation but for rewards. (However, such a judgment of rewards for them is not mentioned in Scripture.)

**Does Major Sin Prove a Person is Unsaved? (Rev. 21:8)**

Bob Wilkin

**Traditional versus Biblical Views of Heaven**

|  |  |
| --- | --- |
| **Traditions on Heaven** | **The Bible on Heaven** |
| Man dwells with God | God dwells with Man (Rev. 21:3) |
| We go to heaven | Heaven comes to us on Earth (Rev. 21:2) |
| Our bodies have wings | Our bodies are like Christ’s without wings (Luke 24:39-43; 1 John 3:2) |
| Live in clouds | Live in city (Rev. 21:2–22:6) |
| No Earth | New Earth (Rev. 21:1) |
| Peter at the gate | 12 angels at 12 gates (Rev. 21:12) |
| No animals | Animals (Rev. 19:11, 14)? |
|  |  |

**Traditional versus Biblical Views of Hell**

|  |  |
| --- | --- |
| **Traditions on Hell** | **The Bible on Hell** |
| Man dwells with the devil | Man is alone (Luke 13:28) |
| “At least my friends  will be there” | Yes, but you won’t see any of them  (Luke 13:28) |
| Bodies will suffer mild discomfort | Bodies will suffer from burning sulfur and consumption by worms (Mark 9:47-48; Rev. 21:8) |
| Satan is tormenter over all inn Hell | Satan in torment with those tormented (Rev. 20:10) |
| A place of solid earth | A lake of suffering (Rev. 20:10) |
| People alone suffer there | Demons as well as people suffer  (2 Pet. 2:4) |
| Satan rules with a pitchfork | Satan thrown into Hell without any emblems of dominion (Rev. 20:10) |
|  |  |

**Preterists**

One fourth-century view of the Book of Revelation now making a comeback is called the preterist view. Preterists see the book as largely fulfilled in the first few centuries of the church (*preterist* means “past”). In particular they look to the AD 70 destruction of Jerusalem as fulfilling many prophecies in the Apocalypse. To argue this way they must maintain an earlier date (pre-AD 70) for the book, whereas the rest of biblical scholarship sees it as the last NT book written around AD 95. They also must defend Nero as the Antichrist and advocate the return of Christ in AD 70!

Contemporary preterists include Jay Adams, Kenneth L. Gentry, Jr., George P. Holford, Gary DeMar, Jessie E. Mills, Jr., Don Preston, and Ed Stevens. These men offered the following books in the [www.preterist.org](http://www.preterist.org) website in March 2002 (the descriptions are theirs):

RESULTS OF FULFILLED PROPHECY -- by Jessie E. Mills, Jr. -- (reg. $14.00) YOUR PRICE - $13.00 (incl. USA shpg/hndlg). Written by a preacher who has been promoting the past fulfillment of prophecy since the 1950's. Takes a similar view of the resurrection as Stevens, Noe and Harden. Much excellent preterist material not found anywhere else. 200 pages pb

THE DESTRUCTION OF JERUSALEM -- by George P. Holford -- (reg. $7.00) YOUR PRICE - $6.00 (incl. USA shpg/hndlg). Subtitled: "An absolute and irresistible proof of the divine origin of Christianity." Written in 1805. Calamities which befell the Jews in AD 70 and how they confirm Christ's predictions. 69 pages pb

THE TIME IS AT HAND -- by Jay Adams -- (reg. $14.00) YOUR PRICE - $13.00

(incl. USA shpg/hndlg). Defends a partial preterist view of eschatology against premillennialism. Deals with the imminency TIME texts in the book of Revelation to show how they demand an early date and first century application. 138 pages pb

THE BEAST OF REVELATION -- by Kenneth L. Gentry, Jr., Th.D. -- (reg. $16.00) YOUR PRICE - $15.00 (incl. USA shpg/hndlg). Out of print for a few years. The first edition was outstanding. This revised edition has been significantly enhanced. Two major sections: "Who is the Beast?" and "When was Revelation written?" Presents much more evidence for the Nero identity of the Beast than any other book, including his other title "Before Jerusalem Fell." The second section on the early pre-70 date of Revelation has also been enhanced and is better than ever. The Preface says, "I have made numerous changes...strengthening the argument...very important emendations...easily justify the re-purchase of this title." Note that other sources for this book do not include shipping. Our price which includes USA shipping will save you $3.00 or more. This is an excellent deal. Don't miss it. This book is not listed on our web site yet, so if you wish to order it on our web site you will have to mention it in our "Comments" box at the bottom of the Order Form. 246 pages pb

END TIMES FICTION -- by Gary DeMar -- (reg. $16.00) YOUR PRICE - $15.00 (incl. USA shpg/hndlg). Subtitled: "A Biblical consideration of the 'Left Behind' theology." Foreword by R. C. Sproul. A scholarly and pointed critique of the defective theology of the "Left Behind" series of books/movies. Here's what Gary DeMar has to say about the book: "The fictional Left Behind series by Tim LaHaye is a phenomenon to be sure, but does its message line up with what the Bible teaches? Can it survive an evaluation in the light of Scripture? Gary DeMar thinks not and he proves it in a scholarly, fair, and candid way. He exposes the poor exegesis of LaHaye's books and the inconsistency of his theology. *End Times Fiction* dares to challenge what millions of Christians uncritically accept as fact." This is one book you will want to read right away and share with your friends who are caught up in the *Left Behind* craze. Written from a mostly (if not totally) preterist viewpoint. Note that other sources for this book do not include shipping. Our price which includes USA shipping will save you $3.00 or more. This is an excellent deal. Don't miss it. 232 pages pb.

International Preterist Association – IPA (814) 368-6578 (Foreign calls)

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Bradford PA 16701-1515 USA Email (preterist1@aol.com)

1-888-257-7023 (Toll Free in USA)

History of the Book of Revelation

Dr. J Paul Tanner (1 of 14)

History of the Book of Revelation**:** Dr. J Paul Tanner (2 of 14)

History of the Book of Revelation**:** Dr. J Paul Tanner (3 of 14)

History of the Book of Revelation**:** Dr. J Paul Tanner (4 of 14)

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History of the Book of Revelation**:** Dr. J Paul Tanner (12 of 14)

History of the Book of Revelation**:** Dr. J Paul Tanner (13 of 14)

History of the Book of Revelation**:** Dr. J Paul Tanner (14 of 14) **What is the Babylon of Revelation 17–18?**

Mystery Babylon (1 of 13) Mystery Babylon (2 of 13) Mystery Babylon (3 of 13) Mystery Babylon (4 of 13) Mystery Babylon (5 of 13) Mystery Babylon (6 of 13) Mystery Babylon (7 of 13) Mystery Babylon (8 of 13) Mystery Babylon (9 of 13) Mystery Babylon (10 of 13) Mystery Babylon (11 of 13)

Mystery Babylon (12 of 13) Mystery Babylon (13 of 13)

Mystery Babylon (14 of 15)

Mystery Babylon (15 of 15)

**Worship Parallels in Ezekiel & Revelation**

Jim Seghers, *The Book of Revelation: Introduction*(http://totustuus.com/revel.htm)

Worship imagery abounds in the book. It is the most liturgical of all the New Testament books. Massey Shepherd points out that the architecture of the book corresponds to the early Church's worship, which had a predominant Paschal emphasis (Massey H. Shepherd, Jr., *The Paschal Liturgy and the Apocalypse*, Richmond: John Knox Press, 1960).

Scholars have also noted the remarkable parallels between the Apocalypse and Ezekiel. This step-by-step pegging of the Book of Revelation with similar passages in Ezekiel is designed for lectionary use in a liturgical service. "In other words, the Book of Revelation was intended from the beginning as a series of readings in worship throughout the Church Year, to be read in tandem with the prophecy of Ezekiel (as well as other Old Testament readings)" (Chilton, p. 22).

*Revelation and Ezekiel Parallels*

1. The Throne-vision (Rev 4/Ez 1)

2. The Book (Rev 5/Ez 2-3)

3. The Four Plagues (Rev 6:1-8/Ez 5)

4. The Slain under the Altar (Rev 6:9-11/Ez 6)

5. The Wrath of God (Rev 6:12-17/Ez 7)

6. The Seal on the Saint's Foreheads (Rev 7/Ez 9)

7. The Coals from the Altar (Rev 8/Ez 10)

8. No More Delay (Rev 10:1-7/Ez 12)

9. The Eating of the Book (Rev 10:8-11/Ez 2)

10. The Measuring of the Temple (Rev 11:1-2/Ez 40-43)

11. Jerusalem and Sodom (Rev 11:8/Ez 16)

12. The Cup of Wrath (Rev 14/Ez 23)

13. The Vine of the Land (Rev 14:18-20/Ez 15)

14. The Great Harlot (Rev 17-18/Ez 16, 23)

15. The Lament over the City (Rev 18/Ez 27)

16. The Scavengers' Feast (Rev 19/Ez 39)

17. The First Resurrection (Rev 20:4-6/Ez 37)

18. The Battle with Gog and Magog (Rev 20:7-9/Ez 38-39)

19. The New Jerusalem (Rev 21/Ez 40-48)

20. The River of Life (Rev 22/Ez 47)

**Study Tips for the Online Final Exam**

**Format**

This exam has 80 questions of two types: multiple-choice (most of them) and matching. You will have two hours to complete it online, starting on the last day of class and ending at 10 PM on the last day of finals week. All questions are from the class notes (see #1 below) since you have already been quizzed on your readings in ENT and IBS. The pages below relate to the class notes.

**Content**

This is a difficult exam (15% of one batch of students failed it with a class average of 75%). This is designed to whittle down the many “A” students to have a course average of “B” unless they really know the NT well. Please give attention to the following issues to prepare for the exam:

1. What *not* to study is as important as what *to* study. This is neither an exam on *Encountering the NT* nor an exam on the IBS course. You have already been quizzed on these. Rather, this exam tests your understanding of the class sessions and especially the class notes, as each question is answered within the notes themselves. Class periods merely highlighted important portions of the notes.

2. Study the *first page* of each NT book study that gives the book chart, key word, key verse, summary statement and application.

3. Fill in the *blank charts* on pages 29-32 as this will help immensely on the exam. These provide the basic issues addressed for each book throughout the course.

4. Know both the *chronological and canonical order* of the NT books.

5. Be able to *correlate* which books Paul wrote at different points in his life, particularly his journeys and imprisonments (cf. pp. 24 which is blank on the next page and 124). Note the three categories of Pauline epistles (p. 143) and be able to contrast and compare them. See also “Paul’s Dealing with Problems” (p. 222j) that shows the unique situation for each Pauline epistle.

6. Know not only the key word for each book (#2 above) but explain how this word helps us understand the basic thrust of the book (cf. pp. 24-27). The short statements throughout the notes immediately under the “Synthesis” division will help here. It is identical to the title of each book chart.

7. Know how each NT book is unique from the other books. This information is found in the “Characteristics” sections within the notes for each book. For example, be able to compare and contrast the gospels in their emphases. Put these into pages 29-32.

8. Most of all, pray that God will enable you to retain the knowledge you have gained from this course throughout your life—especially in ministry situations when an overview of the NT will be crucial to help others come to know Him in a deeper way.

**NT Book Chronological Summary**

A Framework for Understanding the Entire New Testament as a Whole (answers on page 24)

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **#** | **Date** | **Book** | **Key Word** | **Paul’s Journeys & Imprisonments** | **Doctrinal Classification** |
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| 27 |  |  |  |  |  |

1. What general observations can you make from this chart in terms of the theological development of the NT writings?

2. In what decade were the most NT writings composed? Why was this?

**“The Middle East in the Days of Jesus”**

Walter A. Elwell & Robert W. Yarbrough, *Encountering the New Testament*, 3d ed. (Grand Rapids: Baker, 2013), 21-51 (1 of 16)

**“The Middle East in the Days of Jesus”**

Walter A. Elwell & Robert W. Yarbrough, *Encountering the New Testament*, 3d ed. (Grand Rapids: Baker, 2013), 21-51 (2 of 16)

**“The Middle East in the Days of Jesus”**

Walter A. Elwell & Robert W. Yarbrough, *Encountering the New Testament*, 3d ed. (Grand Rapids: Baker, 2013), 21-51 (3 of 16)

**“The Middle East in the Days of Jesus”**

Walter A. Elwell & Robert W. Yarbrough, *Encountering the New Testament*, 3d ed. (Grand Rapids: Baker, 2013), 21-51 (4 of 16)

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Walter A. Elwell & Robert W. Yarbrough, *Encountering the New Testament*, 3d ed. (Grand Rapids: Baker, 2013), 21-51 (14 of 16)

**“The Middle East in the Days of Jesus”**

Walter A. Elwell & Robert W. Yarbrough, *Encountering the New Testament*, 3d ed. (Grand Rapids: Baker, 2013), 21-51 (15 of 16)

**“The Middle East in the Days of Jesus”**

Walter A. Elwell & Robert W. Yarbrough, *Encountering the New Testament*, 3d ed. (Grand Rapids: Baker, 2013), 21-51 (16 of 16)

**Study Tips for the Paper Final Exam**

A Guide to Preparing for the NT Survey Final Exam (Paper Edition)

**Format**

This exam will be composed of various types of questions: chart fill-ins and analysis, a short essay, and matching of key passages. You will have two hours to complete it.

**Content**

Please give attention to the following issues to prepare for the exam:

1. Filling in the blank charts on pages 29-32 will help immensely on the exam since these provide the basic issues addressed for each book throughout the course.

2. Know the dates and order in which the NT books were written (according to the class notes). Page 24 will be a helpful guide here. A blank copy of this chart is included here to photocopy and use as a guide to filling it out. Points will be taken off for misspelling the books!

3. Be able to correlate which books Paul wrote at different points in his life, particularly his journeys and imprisonments (cf. pp. 24 and 124). Note the three categories of Pauline epistles (p. 143) and be able to contrast and compare them.

4. Know the key words for each book and be able to explain how this word helps us understand the basic thrust of the book (cf. pp. 24-27). The short statements throughout the notes immediately under the “Synthesis” division will help here.

5. Know the theological category to which each NT book belongs (cf. pp. 23-24). In what ways does each book help us understand this area of theology?

6. Know how each NT book is unique from the other books. This information is found in the “Characteristics” sections within the notes for each book.

7. Be able to trace the key themes of the New Testament. In other words, what issues are mentioned frequently throughout the NT? Perhaps pages 28 and 137 will help here, though other themes are evident as well. Know how the whole NT fits together under the kingdom and covenant themes.

8. Have a good enough understanding of the NT so that you could recognize the book from which an important verse was taken.

9. Most of all, pray that God will enable you to retain the knowledge you have gained from this course throughout your life–especially in ministry situations when an overview of the NT will be crucial to help others come to know Him in a deeper way.

**Differences Between Our Cultures**

**(Classroom etiquette in light of our cultural differences)**

**Issue** **Singaporeans** **Americans**

The teacher is… “Pretty close to God” “Just one of the guys”

“Knows all” “Fellow learner”

Perspective of teacher Lofty Lowly

(teacher as respected) (teacher as equal)

Age of Teacher Older are more respected Younger teachers more liked

Age = Wisdom Youthful = Energetic

Losing face is… A big concern Not so big a deal

(for both teacher and student) (but insults are!)

Content concern Pragmatic Theoretical

• What works in life • If it doesn’t apply now, it will later

• What’s on the test • What you’ll need for your life

• Short-term • Long-term

Learning style Formal harmony Confrontational

(teacher gives only his view) (teacher responds to other views)

Learning preference Rote memory of facts Correlation between facts

Responsibility for Teacher’s Teacher’s *and student’s*

effectiveness of learning

Disagreeing with teacher Taboo Okay

(shows disrespect) (shows insight)

Speaking up is okay… When called on individually When a general invitation is given

Will speak up in… Small groups only Large and small groups

Communication One way (teacher to student) Two way dialogue

Asking questions Uncomfortable Comfortable

*Rule of Thumb: “The only dumb question is the one which is never asked”*

**Implications:**

1. **For Me:** I’ll try my best to teach in a manner in which Singaporeans better learn (column 1), but since I’ve lived almost 30 years in America and only 26 years in Asia I will unavoidably lapse into an American style (column 2). Please forgive my lack of cultural sensitivity!

2. **For You**: You can feel free to be “a bit more American” in this class since I don’t yet feel that column 2 is inappropriate for Asians. Relax, loosen up, and enjoy our differences! But I don’t expect too many of you to follow this principle (thus implication 1 above)!

**I. Evening School Brochure Description**

“Now I know the answer is *somewhere* in the New Testament…” “What in the world is the Book of Hebrews saying?” “Did Paul write that? Or was it John?” “How can I find my way through all those symbols in Revelation?” Have you ever asked questions like these? This may be true because you’ve never studied *the big picture* of the New Testament and its 27 books. In this course we’ll look at the basic theme of each NT book, including the first century circumstances under which each was written. This will help you gain an overview of the New Testament and yet also have 200 pages of handouts to dig in deeper on your own following the course.

**II. Course Objectives**

By the end of this part of the course the student will be familiar with…

A. The author, date, origin, recipients, occasion, characteristics, and argument of NT books.

B. Each of the NT books in chronological order in conjunction with the Book of Acts.

C. The relevance of each NT book to Asian culture.

**III. Course Requirements**

A. Readings (50%) from the class notes and one NT book will be assigned for each session. You will report the percentage you read of the evening’s assignment at the beginning of each quiz. If you *really* want to gain from the course I encourage you to read *every* NT book along with the class notes for that session!

B. Quizzes (50%) will be given at the start of each of the remaining 9 class periods. Questions will be mostly short answer, but also true-false, multiple choice, etc. The content will cover one question from the previous week’s class session and 5 questions from the NT book and its class notes assigned for that night. The 4 lowest grades will be dropped so that only 5 quizzes will count towards the final course grade. It is intended that the quizzes will encourage punctuality, review of previous sessions, and careful reading of the class notes and NT text. No makeup quizzes will be given.

C. There will be no required book reading, no midterm exam, no final exam, and no papers.

**V. Readings and Quizzes Schedule (Evening School)**

Quizzes cover the previous week (1 question) and the underlined pages for the New Testament book read for that night (5 questions). Pages 22-25 are optional, but you will want to fill in these charts to review for the quizzes.

Session Date Topic Class Notes/Reading Book for Quiz

1 5 July Syllabus, Overview 1-11, 17-18 None

Matthew, James 26, 29, 30, 47-62

2 12 July Galatians 34-35, 39, 63-69, 22 Galatians

1 & 2 Thessalonians 29, 19-21, 70-75, 22

3 19 July 1 & 2 Corinthians 39, 76-79, 80-83 2 Corinthians

Romans 29, 84-89, 22-23

4 26 July Luke 13, 26, 31, 90-97, 23

Acts 29, 14, 38, 98-105, 23 Acts

5 2 August Ephesians, Colossians 29, 31, 39, 106-9 Ephesians

Philemon, Philippians 110-23, 27, 23

6 9 August 1 Timothy 29, 39, 124-28, 24 1 Timothy

1 & 2 Peter 40, 129-38, 24

7 16 August Mark 29, 26, 31, 139-44, 24 Mark

Titus 37, 39, 145-47, 24

8 23 August 2 Timothy 29, 39, 148-50, 24

Hebrews 15, 40, 151-59, 24 Hebrews

9 30 August John 29, 12, 26, 160-67, 25

Jude 40, 168-73, 25

1 John 40, 174-77, 25 1 John

10 6 Sept. 2 & 3 John 29, 40, 178-88, 25

Revelation 40, 189-209, 25 Revelation

**VII. Course Schedule (Day School) 1998 Day School**

|  |  |  |  |
| --- | --- | --- | --- |
| **Session** | **Date (Tues.)** | **Class Content** | **Assignment** |
| 1 | 6 January | NT Overview, Synoptics, Matthew | Niswonger, 97-117 Criticism, Syn. Prob., John  Benware, 12-19NTS, 74-92 Mat.  Beitzel, 169-75Jesus min |
| 2 | 13 January | James, Galatians | Benware, 245-49, 152-66Eps/Gal  Niswonger, 181-204 Acts 1-12  Beitzel, 176-79 1mj |
| 3 | 20 January | 1 & 2 Thessalonians | Group 1 Presentation: 1 Thess.  Benware, 167-76 Thes  Niswonger, 205-20 Acts 13-14  Beitzel, 179-80 2mj |
|  | 27-31 Jan | Chinese New Year Break | Take a break |
| 4 | 3 February | Quiz 1; 1 & 2 Corinthians | Benware, 177-92 Cor.  Niswonger, 221-38 Acts 15-21  Beitzel, 181-82 |
| 5 | 10 February | Romans, Luke | Group 2 Presentation: Romans  Benware, 193-204Rom, 44-73Gospels, incl 54-73 Life of Christ, 102-15 Lk  Niswonger, 119-35 Luke/Herods |
| 6 | 17 February | Ephesians, Colossians, Philemon | Group 3 Presentation: Ephesians  Benware, 205-17PrsnEps/Eph/Col  Niswonger, 239-246 Acts 22-28  Beitzel, 182-85 |
| 7 | 24 February | Quiz 2; Philippians, Acts | Benware, 218-25 PP, 292-94, 128-50Acts  Niswonger, 246-50 Prison Eps. |
| 8 | 3 March | 1 Timothy, Mark | Benware, 93-101, 227-34PE1Tm  Niswonger, 137-57 Jesus Ministry |
| 9 | 10 March | 1 & 2 Peter | Group 4 Presentation: 1 Peter  Benware, 256-63 1-2 Pet  Niswonger, 251-61 AD 60s |
|  | 17-21 March | Mid-Semester Break | I’ll be in Mongolia |
| 10 | 24 March | Quiz 3; Titus, 2 Timothy | Benware, 235-43 Tit/2 Tim  Benware, 295-97Apostles |
| 11 | 31 March | Hebrews, John | Group 5 Presentation: Hebrews  Benware, 250-55 Heb, 298-302Tg, 116-26John  Niswonger, 159-79Passion/Res., 263-69 AD 68-81 |
|  | 7 April | Hari Raya Haji | No class or assignments |
| 12 | 14 April | Jude, 1-3 John | Benware, 264-72 Jude/1-3 John  Niswonger, 269-78 AD 81-96 |
| 13 | 21 April | Quiz 4; Revelation | Benware, 274-89 Rev  Niswonger, 279-83 Conclusion |
|  | 29 Apr-  3 May | Final Exam | Review NT Survey notes for exam |

**VII. Course Schedule (Day School) 1999 Day School**

|  |  |  |  |
| --- | --- | --- | --- |
| **Session** | **Date (Day)** | **Class Content** | **Assignment** |
| NTB 14 | 5 Mar (W) | *NT Backgrounds Midterm Exam*  (I’ll in JB on a church staff retreat, so another will give the exam) | *Study*  (This exam is moved up two days from the original class schedule) |
| 1 | 7 Mar (F) | NT Overview, Synoptics, Matthew  (MDiv/MABS will join the course on this day–one class session earlier than the original schedule) | Niswonger, 97-117 Criticism, Syn. Prob., John  Benware, 12-19NTS, 74-92 Mat.  Beitzel, 169-75Jesus min |
| 2 | 10 Mar (W) | James, Galatians | Benware, 245-49, 152-66Eps/Gal  Niswonger, 181-204 Acts 1-12  Beitzel, 176-79 1mj |
|  | 15-20 March | Mid-Semester Break | I’ll be in Sri Lanka |
| 3 | 12 Mar (F) | 1 & 2 Thessalonians | Group 1 Presentation: 1 Thess.  Benware, 167-76 Thes  Niswonger, 205-20 Acts 13-14  Beitzel, 179-80 2mj |
| 4 | 26 Mar (F) | Quiz 1; 1 & 2 Corinthians | Benware, 177-92 Cor.  Niswonger, 221-38 Acts 15-21  Beitzel, 181-82 |
| 5 | 24 Mar (W) | Romans, Luke | Group 2 Presentation: Romans  Benware, 193-204Rom, 44-73Gospels, incl 54-73 Life of Christ, 102-15 Lk  Niswonger, 119-35 Luke/Herods |
| 6 | 31 Mar (W) | Ephesians, Colossians, Philemon | Group 3 Presentation: Ephesians  Benware, 205-17PrsnEps/Eph/Col  Niswonger, 239-246 Acts 22-28  Beitzel, 182-85 |
|  | 2 Apr (F) | Good Friday | No class or assignments |
| 7 | 7 Apr (W) | Quiz 2; Philippians, Acts | Benware, 218-25 PP, 292-94, 128-50Acts  Niswonger, 246-50 Prison Eps. |
| 8 | 9 Apr (F) | 1 Timothy, Mark | Benware, 93-101, 227-34PE1Tm  Niswonger, 137-57 Jesus Ministry |
| 9 | 14 Apr (W) | 1 & 2 Peter | Group 4 Presentation: 1 Peter  Benware, 256-63 1-2 Pet  Niswonger, 251-61 AD 60s |
| 10 | 16 Apr (F) | Quiz 3; Titus, 2 Timothy | Benware, 235-43 Tit/2 Tim  Benware, 295-97Apostles |
| 11 | 21 Apr (W) | Hebrews, John | Group 5 Presentation: Hebrews  Benware, 250-55 Heb, 298-302Tg, 116-26John  Niswonger, 159-79,Passion/Res. 263-69 AD 68-81 |
| 12 | 23 Apr (F) | Jude, 1 -3 John | Benware, 264-72 Jude/1-3 John  Niswonger, 269-78 AD 81-96 |
| 13 | 28 Apr (W) | Quiz 4; Revelation | Benware, 274-89 Rev  Niswonger, 279-83 Conclusion |
| 14 | 30 Apr (F) | Revelation | No assignmentsConclusion |
|  | 3-8 May | Final Exam | Review NT Survey notes for exam |

**Syllabus**

**I. Catalogue Course Description**

A general survey of biblical geography and the political, socio-economic, religious, and literary developments of the intertestamental period which prepared for the Messiah’s incarnation as well as factors in the first century which influenced the life and ministry of the early church. This is followed by a survey of the message of each of the 27 New Testament books, their relationships to each other, and introductory issues (author, date, occasion, uniqueness, etc.).

**II. Course Objectives**

By the end of this part of the course the student will be familiar with…

A. The author, date, origin, recipients, occasion, characteristics, and argument of NT books.

B. Each of the NT books in chronological order in conjunction with the Book of Acts.

C. The relevance of each NT book to Asian culture and world mission.

**III. Course Requirements**

“C” to “F” below remain for course requirements. Percentages apply to bachelor’s students.

A. A Research Paper (20%) has already been completed by all bachelors students.

B. The Midterm Exam (20%) has already covered the NT Backgrounds portion of the course.

C. Readings (10%) since the last quiz will continue to be reported on each quiz. This includes the reading for the day of the quiz.

D. Quizzes (10%) over readings will be given at the start of some class periods. Half of the quiz grade will report on that day’s readings and all readings since the last quiz (50 points per quiz and 10% of the semester grade) and half will generally comprise five questions (10 points each or 50 points total; also 10% of the semester grade). A bonus question may also be included for up to 5 points. There will be no makeup quizzes.

E. The Group Project (20%) should be on the NT book and small groups designated at the end of these notes. It will be graded with the Group Project Grade Sheet after the list of groups. Your task is to present the content and main idea of the NT book you’re assigned in the most memorable and interesting way possible. Use music, slides, charts, games, handouts, jokes, drama/skits, costumes–whatever it takes to help us learn the book and apply its message to our lives (but don’t simply reproduce class charts, graphs, etc.). Make sure it has good teaching content, including problem passages–not just entertainment!

F. The Final Exam (20%) *covers* *only the class notes for NT Survey*. This exam will have multiple choice, fill-in, short answer, and essay questions.

Masters students grading is readings (15%), quizzes (15%), project (30%) and final (40%).

**IV. Course Bibliography**

**V. Other Matters**

A. Contacting Me: You can contact me at SBC by box L7 or by phone (466-8769 ext. 220, 466-4677, 466-4834). Also, my home address is 90 Rifle Range Road, Singapore 588391 and home phone number is 469-3027 (home fax 466-5517, email griffith@pacific.net.sg). My office hours when I can talk are Tuesdays to Fridays (11:55-12:45) or 1:30-2:30 on Tuesdays, Thursdays, and Fridays. Let’s have lunch too!

B. Copying Class Notes: This is allowed as long as you give credit where credit is due and until you become rich from doing it.

C. Course Design: A survey of the New Testament can be studied at least four different ways:

1. **Sequence** (Scriptural) 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). This method addresses together all writings by Paul, 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 to see the books in their historical context. Page 38 serves as our outline for this course.

**VI. Course Content 1997 as Second Half of NTBS Course1997 Day School**

Note: This schedule continues from the first part of the course on NT Backgrounds.

|  |  |  |  |
| --- | --- | --- | --- |
| 15 | 1 Mar (S) | NT Overview, Synoptics, Matthew | Niswonger, 97-117 Criticism, Syn. Prob., John  Benware, 12-19NTS, 74-92 Mat.  Beitzel, 169-75Jesus min  Bring $20 for NTS notes |
| 16 | 5 Mar (W) | James, Galatians | Benware, 245-49, 152-66Eps/Gal  Niswonger, 181-204 Acts 1-12  Beitzel, 176-79 1mj |
| 17 | 8 Mar (S) | 1 & 2 Thessalonians | Group 1 Presentation: 1 Thess.  Benware, 167-76 Thes  Niswonger, 205-20 Acts 13-14  Beitzel, 179-80 2mj |
| 18 | 12 Mar (W) | Quiz 5; 1 & 2 Corinthians | Benware, 177-92 Cor.  Niswonger, 221-38 Acts 15-21  Beitzel, 181-82 |
| 19 | 15 Mar (S) | Romans | Group 2 Presentation: Romans  Benware, 193-204Rom, 44-73 Gospels, incl 54-73 Life of Christ |
|  | 16-22 Mar | Mid-Semester Break | “AD” at My Home |
| 20 | 26 Mar (W) | Luke, Acts | Benware, 102-15Lk, 128-50Acts  Niswonger, 119-35 Luke/Herods |
| 21 | 29 Mar (S) | Ephesians, Colossians | Group 3 Presentation: Colossians  Benware, 205-17PrsnEps/Eph/Col  Niswonger, 239-246 Acts 22-28  Beitzel, 182-85 |
| 22 | 2 Apr (W) | Quiz 6; Philemon, Philippians | Benware, 218-25 PP, 292-94  Niswonger, 246-50 Prison Eps. |
| 23 | 5 Apr (S) | 1 Timothy, Mark | Benware, 93-101, 227-34PE1Tm  Niswonger, 137-57 Jesus Ministry |
| 24 | 9 Apr (W) | 1 & 2 Peter | Group 4 Presentation: 1 Peter  Benware, 256-63 1-2 Pet  Niswonger, 251-61 AD 60s |
| 25 | 12 Apr (S) | Quiz 7; Titus, 2 Timothy | Benware, 235-43 Tit/2 Tim  Benware, 295-7Apostles |
| 26 | 16 Apr (W) | Hebrews | Group 5 Presentation: Hebrews  Benware, 250-55 Heb, 298-302Tg  Niswonger, 263-69 AD 68-81 |
| 27 | 19 Apr (S) | John, Jude | Niswonger, 159-79 Passion/Res.  Benware, 116-26John, 264-65Jude |
| 28 | 23 Apr (W) | 1-3 John | Benware, 266-72 1-3 John  Niswonger, 269-78 AD 81-96 |
| 29 | 26 Apr (S) | Quiz 8; Revelation | Benware, 274-89 Rev  Niswonger, 279-83 Conclusion |
|  | 29 Apr-  3 May | Final Exam | Review NT Survey notes for exam |

1. A tilda (~) means *one* point within a range of dates, but a hyphen (-) means *all* the dates between dates noted. [↑](#footnote-ref-1)
2. Galatians 1:17 implies that the Arabia visit was brief so most of this time Paul ministered in Damascus. [↑](#footnote-ref-2)
3. This 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)? [↑](#footnote-ref-3)
4. Paul was ministering in Antioch for an entire year (Acts 11:25-26) prior to the famine visit (vv. 27-30). [↑](#footnote-ref-4)
5. Luke 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). [↑](#footnote-ref-5)
6. A 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. [↑](#footnote-ref-6)
7. Harold W. Hoehner, *Chronological Aspects of the Life of Christ* (Grand Rapids: Zondervan, 1977), 95. [↑](#footnote-ref-7)
8. See several sources cited by Hoehner, 100, n. 34. [↑](#footnote-ref-8)
9. Josephus *Ant.* 15.11.5 [↑](#footnote-ref-9)
10. Walter A. Elwell and Robert W. Yarbrough, *Encountering the NT*, 2d ed. (Grand Rapids: Baker, 2005), 119. [↑](#footnote-ref-10)
11. See footnote 1 above. [↑](#footnote-ref-11)
12. Chuck Swindoll, *Excellence in Ministry* (Fullerton, CA; Insight for Living, 1985), 39. [↑](#footnote-ref-12)
13. Alexander Strauch, *Biblical Eldership: Restoring the Eldership to Its Rightful Place in the Church*, rev. (Littleton, CO: Lewis & Roth, 1997), 21. This is a pamphlet size summary of his earlier full-length book available for US$14.99 at http://www.discerning reader.com/bibelalstrau.html. [↑](#footnote-ref-13)
14. Of the various interpretations of the "Sabbath-rest for the people of God" (Heb 4:9), the millennial kingdom view may have the most to commend it. This view sees the rest as future which is consistent with verse 11 and accounts for the different (hapax legomena) Greek word translated "Sabbath-rest." As a Sabbath-rest in the Old Testament was a literal 24-hour day, so may the kingdom rest be limited in time (1000 years). This rest is not yet fully realized also (v. 1). The concept of rest in the kingdom age also accurately parallels the Old Testament reference to an inheritance which the Jews in the wilderness sought to attain (v. 11a) but some missed out due to their disobedience (vv. 6, 11b) stemming from lack of genuine faith (v. 2). Likewise, only genuine believers will enter the millennium, but those who simply profess to be believers will not. This Sabbath-rest is viewed in the passage as "another day" (v. 8)––a day yet future from Joshua's time that was distinct from the 24-hour Sabbath day of Judaism. Finally, in that the Old Testament rest concerned the possession of an actual land (Canaan), the millennial interpretation likewise speaks of inheriting an actual dominion here on earth. For more details see the comparison of views on the Sabbath rest on pages 266g-k. [↑](#footnote-ref-14)
15. These rituals of the old order needed to be abandoned for the new and living way. Of particular importance are the "instructions about washings." This is not a reference to New Testament baptism since the plural form is never used of baptism and the word here (baptismovς, "ceremonial washings") is wholly different from the normal word for baptism (bavptisma, "baptism"). If the letter was addressed to converts from the Qumran Community, this reference would have particular significance in light of the many ablutions which were characteristic of this community. [↑](#footnote-ref-15)
16. Hebrews 6:4-8 is interpreted in several ways: (1) a Christian who loses his salvation, (2) a hypothetical, impossible situation which a Christian could never find himself, (3) a profession which really was not genuine and thus results in eternal damnation, and (4) a Christian who is disqualified for Christian service and will never again return to Christian commitment. The first view must be rejected due to the clear scriptural testimony to eternal security as totally God's responsibility (cf. John 3:16; 10:28-29; Eph. 1:14; 1 John 5:11-13). The second view finds no support in the text in that a conditional element does not appear in the Greek (although many translations add "if…") and the writer speaks as if he did know some examples. The third view cannot be supported since true believers (not professing believers who are actually non-Christians) are always in view in parallel passages which use the phrases "enlightened" (cf. 2 Cor. 4:3-6), "tasted the heavenly gift" ("tasted" refers to full participation; cf. John 4:10; Rom. 6:23; James 1:17-18), and "who have shared in the Holy Spirit" (cf. 1:9; 3:1, 14). The fourth view has the best evidence. The "falling away" refers to Christians who have defected from the faith in apostasy. These will be judged with fire (6:8; 10:27)–not eternal hellfire but the temporal fire of the Jewish revolt against the Romans (see occasion on page 257). The result of such disobedience is that "it is impossible to renew them to repentance" (v. 6a). Note that the text says "repentance," not "it is impossible to renew them to *salvation*." The issue here is a real one where Christians have drifted away from Christ not to eternal damnation, but to never being renewed to commitment to Christ and being judged by physical death. [↑](#footnote-ref-16)
17. Melchizedek was "without father or mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he abides a priest perpetually" (7:3). The nature of these attributes suggests that he could be either an angel or a theophany (the preincarnate Christ). Supporting the angelic interpretation is that this status would not elevate him to Christ's level of stature (cf. chs. 1–2) and he would not be comparing an OT and NT Christ. Both interpretations fit the context, but evidence of Melchizedek being regarded an angelic being in the Qumran Community may support the angelic view if this epistle was originally sent to believers tempted to return to the community. [↑](#footnote-ref-17)
18. This context (as in 6:4-8) refers to believers since the author includes *himself* among those who could possibly sin to this extent (10:26) and since he had just encouraged these people as *believers* to hold to their confession and to mutually build one another up in the faith (10:23-25). In light of the scriptural evidence for eternal security (cf. John 3:16; 10:28-29; Eph. 1:14; 1 John 5:11-13), the fire judgment referred to here (10:27) must not mean hell, but a judgment for believers–most likely temporal fire that soon engulfed Jerusalem’s unbelieving Jews (see “Occasion,” p. 257). [↑](#footnote-ref-18)
19. Scholars debate whether by “Mt. Zion” (v. 22) the author means the literal Mt. Zion (Jerusalem, or the hill on its southeast portion also called the Ophal) or if he refers to Mt. Zion as symbolically representing heaven. Favoring the literal view is the earlier discussion of entering Canaan rest in the literal land of Israel (Heb. 4) and the fact that he does call Mt. Zion a city here. However, it probably is better to argue for a figurative interpretation since the believers’ entrance to “Mt. Zion” is already accomplished (“you have come”) and the city is designated as the “heavenly Jerusalem” (v. 22). [↑](#footnote-ref-19)
20. Jean Héring, *The Epistle to the Hebrews*, 29-30; Lünemann, 481; Oberholtzer, "The Kingdom Rest in Hebrews 3:1–4:13," 192; Stuart, 323; Toussaint, "The Eschatology of the Warning Passages in the Book of Hebrews," 71. [↑](#footnote-ref-20)
21. Nigel Turner, *Syntax*, in J. H. Moulton, ed., *A* *Grammar of New Testament Greek*, 3:63; A. T. Robertson, *A Grammar of the Greek New Testament in Light of Historical Research* (Nashville: Broadman, 1934), 869. [↑](#footnote-ref-21)
22. Raphael Kühner, and Bernhard Gerth, *Ausführliche Grammatik der griechischen Sprache*,2:1:137-38, § 5. [↑](#footnote-ref-22)
23. Isaiah 66:22 makes a comparison between the endurance of new heavens and earth and the endurance of Israel, which may indicate that a specific time period is not in view here at all. However, if a time period is indeed envisioned, it certainly cannot be the eternal state for Israel will see bodies just slain by the LORD (66:17) and this will occur at the time of the celebration of the Sabbath and New Moon. [↑](#footnote-ref-23)
24. Sabbath observance will be true of both Jews (Isa. 56:2, 4-5, 8) and Gentiles (Isa. 56:3, 6-7; 66: 23; cf. Zech. 8:20-23). As uncomfortable as this may seem to the modern Sunday observer, this is what the authoritative text indicates. The Sabbath, although not in effect in the present dispensation, will again find divine approval in the next. This teaching also supports a premillennial view of Scripture, for Isaiah affirms that Israel has a future. [↑](#footnote-ref-24)
25. Nevertheless, Young suggests that worship in the new heavens and new earth (which he sees as heaven) "will be in accordance with and in observance of the prescribed seasons of the Old Testament dispensation” (Young, *Isaiah*, 3:536). Similarly, the *Seventh-day Adventist Bible Commentary* notes that "the Sabbath is an eternal institution” (Nichol *et al.*, eds., *SDABC*, 4:338). Kubo agrees by stating that glorified believers in heaven will still meet every seventh day for worship (Sakae Kubo, *God Meets Man*, 65). [↑](#footnote-ref-25)