

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA



**COURSE NOTES – N. T. INTRODUCTION
Paper 211**

DIPLOMA IN THEOLOGY

BY

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[BOOK 9 OF 13]

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WHO IS JESUS CHRIST?

Professor Simon Greenleaf was one of the most eminent lawyers of all time. His "Laws of Evidence" for many years were accepted by all States in the United States as the standard methodology for evaluating cases. He was teaching law at a university in the United States when one of his students asked Professor Greenleaf if he would apply his "Laws of Evidence" to evaluate an historical figure. When Greenleaf agreed to the project he asked the student who was to be the subject of the review. The student replied that the person to be examined would be Jesus Christ. Professor Greenleaf agreed to undertake the examination of Jesus Christ and as a result, when he had finished the review, Simon Greenleaf personally accepted the Lord Jesus Christ as his Saviour.

Professor Greenleaf then sent an open letter to all jurists in the United States jurists saying in part "I personally have investigated one called Jesus Christ. I have found the evidence concerning him to be historically accurate. I have also discovered that Jesus Christ is more than a human being, he is either God or nothing and having examined the evidence it is impossible to conclude other than he is God. Having concluded that he is God I have accepted him as my personal Saviour. I urge all members of the legal profession to use the "Laws of Evidence" to investigate the person of the Lord Jesus Christ and if you find that he is wrong expose him as a faker but if not consider him as your Saviour and Lord"

HOW CAN I BE SAVED?

Salvation is available for all members of the human race.

Salvation is the most important undertaking in all of God's universe. The salvation of sinners is never on the basis of God's merely passing over or closing His eyes to sin. God saves sinners on a completely righteous basis consistent with the divine holiness of His character. This is called grace. It relies on God so man cannot work for salvation neither can he deserve it. We need to realise that the creation of this vast unmeasured universe was far less an undertaking than the working out of God's plan to save sinners.

However the acceptance of God's salvation by the sinner is the most simple thing in all of life. One need not be rich, nor wise nor educated. Age is no barrier nor the colour of one's skin. The reception of the enormous benefits of God's redemption is based upon the simplest of terms so that there is no one in all this wide universe who need be turned away.

How do I become a Christian?

There is but one simple step divided into three parts. First of all I have to recognise that I am a sinner (Romans 3:23; 6:23; Ezekiel 18:4; John 5:24).

Secondly, realising that if I want a relationship with Almighty God who is perfect, and recognising that I am not perfect, I need to look to the Lord Jesus Christ as the only Saviour (1 Corinthians 15:3; 1 Peter 2:24; Isaiah 53:6; John 3:16).

Thirdly, by the exercise of my own free will I personally receive the Lord Jesus Christ as my Saviour, believing that He died personally for me and that He is what He claims to be in an individual, personal and living way (John 1:12; 3:36; Acts 16:31; 4:12).

The results of Salvation

The results of this are unbelievably wonderful:

My sins are taken away (John 1:29),

I possess eternal life now (1 John 5:11,12),

I become a new creature in Christ (2 Corinthians 5:17),

The Holy Spirit takes up His residence in my life (1 Corinthians 6:19),

And I will never perish (John 10:28-30).

This truthfully is life's greatest transaction. This is the goal of all people; this is the ultimate of our existence. We invite and exhort any reader who has not become a Christian by trusting in the Lord Jesus Christ to follow these simple instructions and be born again eternally into God's family (Matthew 11:28; John 1:12; Acts 4:12; 16:31).

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Many other Christian resources are available freely from our internet web site: www.ebcwa.org.au and www.http://ebcwa.free.org.nz for weekly messages.

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TEXT BOOK - NTJ - Jensen's Survey of the New Testament - I. L. Jensen - Moody Press
 (If you are teaching this course without this text, emphasize the Book summaries included, and ensure students have access to the Systematic Bible Survey – Book 223 Module 3 New Testament Introduction – included on the EBCWA CD under the Diploma Cs - “Post-Grad Studies”. Plus - Website download NTJ.)

Bible Topic Book [Condensed or Omnibus Version] - P J Moses - Abbreviation - BTB

NOTE - There are a number of Character Studies in this volume. Each character study deals with a particular feature that is relevant to the book under study rather than a complete overview of the Character. Remember to refer to each Book Commentary Study in the New Testament Commentaries File.

LECTURE 1 - INSPIRATION AND INERRANCY

INTRODUCTION

It is important that you understand the Scriptures as they were written. In order to teach the subject you need to teach it in the historic context. Only as people understand it are they able to understand what is being said, and through the teaching ministry of the Holy Spirit, apply it in their lives and change them. The purpose of all Bible Study, and our objective in all we do through this Bible College, is that Christians are changed to become more and more like Christ. Any other objective is not a biblical objective. Only this produces Holy Spirit filled followers of Christ who will serve him as he calls them to serve him.

It is important to understand each and every book in the New Testament. This includes seeing who wrote it, to whom, where it was written from, and under what circumstances. While all Scripture is not written to us, all Scripture is for us. It is very important to discern the reason for every portion of the Word of God. The Holy Spirit is the final author of Scripture and the Holy Spirit has something for us today in each and every book. To get the Spiritual growth that is the pre-requisite for service, we need to practise a number of things. Firstly, confession of sin regularly, secondly, make ourselves available for bible study often, to which thirdly, we add understanding and moment by moment resting in faith in what we have believed in a prayerful daily walk with God. It is then important to make daily application of doctrine into life situations, so that what we have believed produces real and lasting spiritual growth.

This may be expressed in a " Formula for Growth " It is therefore - C [Confession] + BS [Bible Study] + U [Understanding]+ FR [Faith Rest] + A [Prayerful daily Application] = G [Spiritual Growth]

Remember the old saying of Dr David L Cooper. "A text out of its context is a pretext". If you get a text taken out of context you can make it mean almost anything. Our purpose is to make the context clear and in that way open up the meaning the Holy Spirit has for us also.

A word about translations of the Bible before we advance. We use the copyright free KJV English translation of the Bible. In the KJV they kept the grammar of the original Greek, and aimed for a literal rendering of passages, whereas the newer versions have not, and it is copyright free. It has its problems but they are obvious and well known, so do not cause problems when a passage is well taught. Whatever is the best literal translation in your local language should be used.

Pick one completed by Bible scholars who you know loved the Lord, and preferably pick a translation that has a long track record of use for evangelism in your culture. We must remember when teaching a passage of scripture to explain the grammatical context, the historical context and the cultural context. For instance to understand the letters to the Corinthians we need to know the culture and practices of the day, and then the rules about hair and wine and other things that Paul says to them become clear.

For instance a woman with short hair in Corinth was telling the city that she was a prostitute, whereas in Auckland or Perth nowadays such a hair do is not uncommon. In Corinth the person with short uncovered hair was a sacred prostitute of the Temple of Diana. There would be a torchlight procession down from the Temple of Diana every evening and, if a young Christian woman was out without a head covering on and she had short hair, she could be picked up for a prostitute. The new believers had the liberty not to have the head covering on, but it was a foolish thing to do, for the message it gave in their culture was not the one Paul wanted believers to give.

Also the pagan philosophers wore their hair long with long bushy beards. Paul therefore said for men to keep their hair short so that there would be a contrast with the pagan philosopher. Application of these two "rules" is with understanding of their culture now a little clearer. The principle for all cultures is also clear; the Christians should not look like pagans in any way. There should be a visible difference between us and the people we are to witness to. Anything associated with the evil of the past is to be shunned, and we are to stand out as "Ambassadors for Christ".

BIBLE TEACHING

To achieve this sort of teaching, Bible study should be done in three stages. It should be done in a systematic way. You should get the whole picture first and should never teach a book unless you have read it several times right through; preferably with different translations.

You then need to get the Bible Encyclopaedia out and get the background to the book and cultural references in that passage of the book. Who wrote it, when they wrote it, who they wrote it to, what was happening at the time. Then you need to start analysing the text. Firstly get the context of the whole book; ask what does the whole book teach?

We need to get an outline of the book. We will find that different commentaries have different outlines, with different ones having valuable insights of the truth in them. Reading a number of works on each text will help as you can see the variety of things that the Holy Spirit may have for you in a passage. Be discerning; walk in the Holy Spirit and then He will show you the truth and the fantasy in interpretations. The third thing is to apply it into your life first, before it is taught to others.

In summary. What questions should you ask when you open God's Word? Who, why, where, what, when and how? We need to see the problems or subjects covered in the book and how the human author has covered them. Each of the

authors of Scripture have a personality which is different from another. We see as an example the different styles of the four gospels. Each human author of scripture brings a precious gift of their own heart and mind into their writing and the Holy Spirit has used them all. Just seeing this is encouraging for us here and now.

Turn to and read, NTJ - page 15 - the History of the New Testament writings. Read the last paragraph on the page. If your students do not have access to Jensen's Survey of the New Testament – please refer to the Study under the, "Other Studies", icon on the EBCWA CD, "223 Module 3 New Testament Introduction".

INSPIRATION AND INERRANCY

It should be noted that the inspiration of the Scriptures is in the original languages. Jude makes it very clear that the faith was "once and for all" delivered by the Apostles. Jude 3. We need to check the accuracy back to the original languages; and praise God, for his protection of this book, we can do this.

Inerrancy separates two schools of thought in the church today in the evangelical camp, the neo - evangelicals and the fundamentalists. The fundamentalist position (which is ours) is based in this area on the position of inerrancy in the original documents. If you have a text book which talks about Deutero-Isaiah you know that you have got a liberal on your hands. The Lord Jesus Christ teaches Isaiah as a whole was written by one person. The Lord was a fundamentalist. The mystery of Christ would be an enigma without the Old Testament. Similarly much of the Old Testament would be an enigma without the New; both are valuable and essential.

Turn to and read, **Hebrews 1:1-2** - in the past he spoke through the prophets, now he speaks through His son. When we begin the New Testament we do not eliminate the Old. Certain things are replaced in the New Testament, but all things here stand upon the shoulders of the great saints of the OT.

How do we know that the Bible that we have in our hands is accurate? The answer is involved with the history of the New Testament. We are told in Jude that the Word of God was given once and for all by the Apostles under the power of the Holy Spirit. The issue is not the version or translation we hold, but what the Spirit says to the churches through the apostles. If you know the history of the manuscripts you are confronted with a series of miracles that are absolutely phenomenal. God's hand is in it all.

Within the English speaking peoples we have a group who call themselves, "KJV Only"; they believe that only the KJV translation is inspired of God and all others are of the devil. The "KJV Only" group's written material shows a complete ignorance of history. They would not read history, some say, because it was, according to them, of the devil. We dismiss their viewpoint as a sidetrack from the truth and an aberration. We love the KJV but it is just one of many good translations in English, and each language group must select the best one to use, as we indicate above. The KJV is still one of the best translations even though it has some poor translations of some passages in it. At least with the KJV you know where the problems are.

Turn to and read, NTJ page 20 - gives a chart of the chronological order of the New Testament books. The 26 books were written by 8 or 9 authors over a period of fifty years. They were written in the Mediterranean world of the day. It was written in vertical columns of pen and ink on skin or papyri. The Greek language of the day had no punctuation with the words being divided syntactically.

Spelling was not important in the English world until the time of Samuel Johnston around 1760, each local area had their own version of a word, and pronounced it differently. Even surnames could be spelt differently until the late nineteenth century, as anyone studying genealogy will tell you. In the ancient world also spelling variations could mean different things and indicate different local dialects. They could know where you came from by the way you talked and how you spelled a word. Most manuscript variations are of this sort in the ancient text.

A letter would be sent and the first thing that would happen was that a copy would be made locally which might be slightly different, due to a spelling difference or word omission (mistake). However the Lord's protection was on this book even in the copying, so that while there are differences in many of the surviving manuscripts, they are never such as to threaten any doctrine. The vast majority of the differences are in spelling of words alone.

The original books at the New Testament were written originally as single copies in various areas of the empire. When Paul was in jail he wrote the prison epistles to Ephesus, Colossi, Philippi, and to Philemon. There are over three hundred complete manuscripts surviving with dozens of variations. Most of them are spelling variations. Where there is a variation other than spelling it is usually a synonym or a word omitted. As far as we know, no original has survived; they would have been worn out with use through the years.

There were many times when there were very few manuscripts around due to book burning in times of persecution. The Romans went out to try and destroy the Christian church by direct frontal assault. The great miracle is that you can see from all these things the variations are so slight that the more you study the languages, you will become a fundamentalist. All the seminaries that have gone liberal have done so because they have not made their students study the original languages and the history of the text. The only explanation of the purity of the Bible is that God's hand has been in it. Man's error in copying something does not remove the doctrine of inerrancy, as even though man has brought the error in, it has not obscured in any place the meaning of the Bible. God has over ruled in the history of man.

Look up in a Bible Encyclopaedia; New Testament, Canon, Inspiration, Revelation, Text and Manuscripts, Versions.

The Chronological order of the books is different from the order in the New Testament. When they were finally combined into one book 300 years after the resurrection, the canon was agreed to by a series of church councils that we will study in Church History. Up to that time there were different letters circulating in various churches. After 312 when the Romans stopped persecuting Christians, the church was able to tie the canon together formally in one book.

Up to that time the Christians used the Greek version of the Old Testament (The Septuagint or LXX) to evangelise. Paul is a Hebrew of Hebrews and unlike many of his age could read Hebrew. He was a multilingual genius being able to speak Latin, Greek, Hebrew, and Aramaic as well as the dialect of Tarsus, but most would speak Latin or Greek alone.

Between 80 and 90 percent of the quotes in the New Testament were from the Septuagint, which is the Greek version of the OT completed in the third century (around 290 BC it appears to be complete from discoveries of manuscripts and quotes from it in other texts found so far) before Christ.

Canonisation of the New Testament took 300 years. Satan tried to get false books into the Bible and true books omitted. It was a battle to get James, Hebrews, and 2 and 3 John included. God's hand has been on the word so that only what was to go in eventually did.

DOCTRINES

BIBLE – CANONICITY

DEFINITION - Canon - KANON (Greek) - a measuring rule or standard.

1. Why do we need a canon of Scripture?

- a) So that believers in every generation might have complete revelation from God.
- b) That man might have God's Word in writing. (1 Corinthians 2:16)
- c) A need for the preservation and circulation of sacred writing in the time of oppression.
- d) That people might know what was scripture and what was not, and know how God thinks.

2. CRITERIA FOR OLD TESTAMENT CANONICITY

- a) The question of Inspiration (2 Peter 1:21) - every existing book of an acknowledged messenger of God was immediately accepted as the Word of God being commissioned by God to make known his will.
- b) The principle of Internal evidence (Deuteronomy 31:24-26, Joshua 1:8, Judges 3:4). Nehemiah 8:1-8 shows that people were taught the word of God. Daniel in captivity read (Jeremiah 25:11--12, Jeremiah 29:10) and discovered Israel had a future giving rise to (Daniel 9:2, 5, 6, Zechariah 7:12)
- c) Documentation by quotation - New Testament quotes by Jesus Christ and others declare them to be the Word of God, e.g. (Matthew 22:29, John 5:39, John 10:35)
- d) The Law of Public Official Action (Nehemiah 8:5)
- e) The Law of Cause and Effect. In this area canonicity is a recognition of what God has done in the field of communication. Passages such as (2 Kings 22:1 - 23:2 and Nehemiah 8) are not historical accounts of the ratification of the Canon but the result of the existence of the Canon.
- f) Principle of external evidence - Israel had gone down spiritually prior to the Babylonian captivity (2 Chronicles 36:11-21) During captivity the Jews realised the importance of Bible doctrine and there was a spiritual resurgence led by people like Ezra, Nehemiah, Malachi, Zerubbabel who extra biblically attested to the canon of scripture. The Old Testament canon was closed in 425 BC-

3. DIVISION OF THE OLD TESTAMENT - Three sections.

- a) Torah or Law - The Pentateuch consisting of Genesis, Exodus, Leviticus, Numbers and Deuteronomy.
- b) The Nabiim or Prophets This was divided into 2. The Former and the Latter Prophets, the division being the Babylonian Captivity.
- c) The Kethubim or Writings which were further subdivided into 3 subsections -
 - i) Poetical Books - Psalms and Job.
 - ii) The Five Rolls or Megilloth books that were read at various feasts.
Song of Solomon - Passover
Ruth- Pentecost
Ecclesiastes- Tabernacles
Esther- Purim
Lamentations- Anniversary of the fall of Jerusalem in 586 BC-
 - iii) Historical Books - Daniel, Ezra, Nehemiah and Chronicles.

4. NUMBER OF OLD TESTAMENT BOOKS

The number of books in the Hebrew Old Testament was 24 compared to 39 in the English: 1st and 2nd Kings etc. are combined and many of the prophets also combined into scrolls, e.g. Matthew in the New Testament when quoting Zechariah said "As Jeremiah said" (Matthew 27:9-10) Zechariah was in the Jeremiah scroll. (Zechariah 11:12-13)

5. CLASSIFICATION OF OLD TESTAMENT CANON.

- a) Homologoumena - these are writings that were accepted and had always been accepted as canonical.

b) Antilegoumia - these were five books which were eventually accepted as canonical which were disputed in the 1st - 5th centuries AD

- i) ESTHER - because the name God was not mentioned.
- ii) SONG OF SOLOMON - this dealt with a love affair which the early church fathers apparently were somewhat embarrassed about and thought it non-canonical.
- iii) ECCLESIASTES - where Solomon was looking at life from a human viewpoint which was not reconcilable with Judaism or Bible Doctrine.
- iv) EZEKIEL - because chapters 40-48 seemed to contradict the Mosaic Law. Ezekiel 40-48 deals with annual sacrifices in the Millennium not the Levitical usage.
- v) PROVERBS - because one proverb seemed to contradict another.

c) Pseudepigrapha - these were the false writings and were rejected. Such books as "The Penitence of Jannes and Jambres" "The Magic Book of Moses", are in this category.

d) Apocrypha - these were books written after 425 BC and have been rejected as not being canonical. The Apocrypha includes 14 books which are found in the Septuagint and Vulgate but never in the Hebrew Canon. False doctrine found in the Apocrypha includes:-

- i) Prayers and Offerings for the Dead. - 2 Maccabees 12:42.
- ii) Suicide Justified - 2 Maccabees 14:41.
- iii) Atonement by Almsgiving - Ecclesiasticus 3:32, 4:1-11.
- iv) Salvation by Almsgiving - Tobit 4:11
- v) Cruelty to Slaves Justified - Ecclesiasticus 33:25-9.
- vi) Pre-existence of souls - Wisdom of Solomon 8:19,20.
- vii) Other fallacies include magical incantations, purgatory, assassination, angels having the power of intercession.

6. REJECTION OF OLD TESTAMENT APOCRYPHA

a) These books are included in the apocrypha

1 & 2 Esdras, Tobit, Judith, additions to Esther, The wisdom of Solomon, Ecclesiasticus, Baruch, The letter of Jeremiah, The prayer of Azariah, Susanna, Bel and the Dragon, The prayer of Manassah, 1 & 2 Maccabees

b) The apocrypha was never in the Hebrew Canon.

c) Neither Jesus Christ nor any of the New Testament writers ever quoted once from the Apocrypha.

d) Josephus expressly excluded them from his history of sacred scriptures.

e) No mention of the Apocrypha was made in any catalogue of canonical books in the first 4 centuries AD

f) These apocryphal books were never asserted to be divinely inspired or to possess divine authority.

g) No prophets were connected with these writings.

h) These books contained many historical, geographical and chronological errors.

i) The apocrypha teaches doctrines and upholds practices which are contrary to the canon of scripture.

7. CRITERIA FOR NEW TESTAMENT CANONICITY

a) Apostolicity - every book must either to have been written by an apostle or someone closely associated with an apostle (Mark with Peter, Luke with Paul). An early date of writing is essential prior to 100 AD

b) Reception by the Churches - must be accepted by the churches as authentic when written.

c) Constancy of Doctrine - with Old Testament scripture and Apostolic teaching.

d) Inspiration - each book must have internal and external evidence of inspiration. This was evaluated using the spiritual gift of discernment during the formation of the canon. (1 Corinthians 12:10)

e) Recognition - each must be recognised by the Church Fathers as canonical. Four councils were held - Laodicea (336 AD), Damascus (382 AD), Carthage (397 AD), Hippo (419 AD).

f) Internal - each must contain exhortation to public evaluation of the word. (Colossians 4:16, 1 Thessalonians 5:27, 1 Timothy 4:13, Revelation 1:3).

8. CLASSIFICATION OF NEW TESTAMENT CANON

a) Homologoumena - the accepted books.

b) Antilegomena - the disputed books which were eventually accepted - James, 2 Peter, 2 & 3 John, Hebrews.

c) Pseudepigrapha - the false writings - Gospel of Peter, Gospel of Thomas, Acts of Andrew etc.

d) Apocrypha - the rejected writings - Acts of Paul, Epistle of Barnabas, Shepherd of Hermes, The Revelation of the Twelve, The Revelation of Peter.

BIBLE – INERRANCY

1. The Scriptures are quoted as the absolute standard of truth. (Daniel 10:21, John 10:35)

2. The source of the Scriptures is God; there is no imperfection or error permissible with God. (2 Timothy 3:16, 2 Peter 1:20-21, 1 John 1:5, James 1:17)

3. The Scriptures therefore becomes the final authority in the resolution of disputes. (Romans 4:3, 11:2, Galatians 4:30)

4. The Scriptures are seen as authoritative. (Matthew 26:31, Mark 14:27, Luke 4:8, Acts 23:5 Romans 11:8)

5. The person who does not know the Scriptures is in error. (Mark 12:24)
6. The Lord believed the Scriptures:-
- a) He implied there was only one Isaiah. (Isaiah 61:1,2 cf. Luke 4:16-21, Isaiah 53:1, and Isaiah 6:1-4, 9-10 cf. John 12:38-41)
 - b) Jonah was a prophet not a myth. (Matthew 12:39, Luke 11:29)
 - c) Daniel was a prophet not an historian. (Matthew 24:15, Mark 13:14)
 - d) Adam and Eve were created. (Matthew 19:8)
7. The Bible is called God's Word (Mark 7:13, Luke 5:1, 11:28, John 10:35, Acts 6:7, 12:24, Romans 10:17)

BIBLE – INSPIRATION

1. The principle of inspiration is found in (2 Timothy 3:16) "All Scripture is God breathed". Gk. THEO PNEUSTOS.
- The Holy Spirit communicated to the human authors God's complete plan (2 Samuel 23:2, 3, Isaiah 59:21, Jeremiah 1:9, Matthew 22:42, 43, Mark 12:36, Acts 4:24, 25, 28:25)
- The human authors of Scripture so wrote that in spite of their personalities, they were able to communicate God's plan with perfect accuracy in the language they wrote.
2. The origin of Scripture is beyond human viewpoint. (2 Peter 1:20, 21)
3. The Bible is the mind of Christ. (1 Corinthians 2:16) Therefore it is the absolute standard for believers. (Psalm 138:2)
4. Pre-canon revelation from God occurred through the Holy Spirit. There was no written scripture until the time of Moses. (2 Samuel 23:2, Ezekiel 2:2, 8:3, 11:1, 24, Micah 3:8, Hebrews 3:7)
5. Four categories of Old Testament revelation:
- a) The spoken word - thus saith the Lord. (Isaiah 6:9, 10, Acts 28:25)
 - b) Dreams. (Numbers 12:6, Genesis 15:12, 31:10-13, 31:24, Daniel 10:9) -whilst asleep.
 - c) Visions. (Isaiah 1:1, 6:1, 1 Kings 22:19) - whilst awake.
 - d) Angelic teaching. (Deuteronomy 33:2, Acts 7:53, Galatians 3:19, Psalm 68:17)
6. The extent of revelation:
- a) The unknown past - the Bible portrays past historical details unknown to man apart from revelation. (Genesis 1-11). The accuracy of these historical facts is guaranteed by inspiration. e.g. Creation, Noah's Flood.
 - b) Ancient history - whilst the Bible is not a text book of history, all historical citations are accurate.
 - c) Objective law - the Old Testament contains many laws for both individuals and national life. These laws express perfectly the mind of God to those people to whom they are addressed.
 - d) Some portions of the Bible contain direct quotations from God. The doctrine of inspiration guarantees that such quotations are properly recorded exactly as God desired.
 - e) God uses the emotions, trials and triumphs of certain believers to declare His grace in devotional literature like the Psalms, Song of Solomon
 - f) Inspiration extends to the recording of falsehoods just as they were uttered. Satan Genesis 3:4
 - g) Inspiration guarantees the accuracy of all recorded prophecies.

LECTURE 2 - THE ENGLISH BIBLE

INTRODUCTION

There are three charts in Jensen pages 31,32 and 34. The earliest English translations of Biblical passages went back to the seventh century. Today we have multiple translations. Geisler and Nix have a good book on this subject for advanced study.

Turn to and read, NTJ page 31 - the earliest versions in early English that we know of come from the seventh century. The language was old English, which is unrecognisable today, and sounds much like Welsh. The Venerable Bede, a monk in the 9th century, translated John's Gospel. Alfred the Great (848 – 900) was a scholar, and he had much of the Bible translated into the English language, so that the common people could hear God's Word. The translation was in the form of a paraphrase which is not unlike the "Living Bible" of Kenneth Taylor today. Remember - If your students do not have access to Jensen's Survey of the New Testament – please refer to the Study under the "Other Studies" icon on the EBCWA CD, "223 Module 3 New Testament Introduction".

After the Norman conquest, in "medieval" England, Bible teaching all but stopped for the common people, except for the use of what were called, "miracle plays". These were plays, put on by actors in villages, where a Bible story was taken

from the paraphrase, such as Moses crossing the Red Sea, and a play was performed showing the people what happened. These informed people of the Bible stories, but not a great deal of the way of salvation. The preaching at the churches was in Latin and so the common people knew very little about the Word of God.

WYCLIFFE AND TYNDALE

The next great step forward was under John Wycliffe. Wycliffe (1320 – 1384) was a professor of theology at Oxford University in England in the thirteenth century. He made translations of the Bible and put them in manuscript form in the common language of the people, a century before the printing press was invented. He translated from the Vulgate and was a Roman Catholic priest, but he believed in the power of the Holy Spirit to work through the scriptures, and believed they should be preached to the people.

In those days they had handwritten Bibles. In his time there was a great desire for the Word of God in England. He came under a lot of pressure to stop, but not before he had translated both Old and New Testaments into English, and sent out his followers to preach everywhere they could gather a crowd. A lot of his followers, who were called the Lollards, were persecuted and martyred, but the great reformed movement had begun. Most of the Roman Catholics of the time were not believers, and those who wanted the Bible preached died or suffered financially and socially under persecution.

After Gutenberg invented the moveable type printing press around 1440, the first things printed were Bibles. Bibles were like contraband. For every translation done there was a pirate copy made, such was the hunger to read the Word of God. People had to be quite rich to have their own copy of the Bible before printing as it might take a scribe 1-2 years to write out the Bible.

There was no rule of copyright in those days and many of the pirate translations were bad with many errors, but anything that looked like a Bible was bought up by those with the money to pay for it.

Wycliffe and the next great English translator, Tyndale (1492 – 1536), however were interested in getting the Word out accurately to the people, others were in it to make money, but the Lord used all of them. Tyndale paid for his work with his life, being strangled and then burned at the stake after being betrayed. He died praying, "Lord open the eyes of the king of England". In the fifteenth century people had fights over theology in the pubs in England. That was the place where all the Christians met.

Beer in the fifteenth century was the natural drink, as water wasn't safe to drink. When tea and coffee were introduced the church fought hard and long against them as it was to take the Englishman away from his beer, which he could brew himself. People died in pub brawls over theology. Culture changes a lot, does it not!

The famous English playwright Christopher Marlowe was stabbed in the back in such an incident. These were wild and lawless times, with most people fighting over theology, yet not necessarily being believers at all! Theology and politics were inextricably linked and were at the centre of the changes sweeping Europe at the time.

Tyndale, Coverdale, and others made translations of the Bible drawing a lot on the work of Wycliffe. Ruckman, who proposes a "KJV only" position, does not understand the history of this time. Tyndale leaned not only on Wycliffe but also on the Vulgate and any Greek or Hebrew Manuscripts which he could get. At that time only 14 such manuscripts were available for study in Britain.

THE GREAT BIBLE, GENEVA BIBLE AND KJV

Constantinople fell to the Turks and was sacked, with its Eastern Orthodox Christian population killed or enslaved, in 1453. Many of the surviving manuscripts from Constantinople, after its sacking, were sold by the Turks for gold, and they drifted towards the west, but two of the most important manuscripts did not arrive in England until 5 years after the publication of the KJV (1611). These translators used everything they had available to bring a translation of God's Word into English in the most powerful and evocative way that they could, but they did not "draw on the pure stream and ignore the foul stream of manuscripts", because there are no such things! There are just a number of manuscripts, accurate and less accurate. All of these men went to the old Vulgate as their base line. There was not an early Greek version of the book of the Revelation available even at the time of the KJV.

Erasmus (1466 – 1536) went back to the Vulgate and translated the Latin back into Greek, using such manuscripts as he had, and that translation he made became known as the "Textus Receptus" (or received text) on which the KJV was based. If you are going to be true to history and God's Word you have to know what was going on and not mislead the people today as to the great drama that was played out here. It was not at all like the KJV Only group argue! There were many saints of God who gave their lives so that they could get the Word of God to the humblest of the nation, the ploughman behind the plough. They didn't aim at perfection, for that is impossible given the limits of modern languages, they aimed for clarity and accuracy, and simplicity.

None of the translators were satisfied with the work that they did. Tyndale's work was a revision of Wycliffe, Coverdale did a revision of Tyndale, and then Matthew revised Coverdale. The Great Bible was a revision of all of them. The KJV, prepared under the orders of the King, had to be based on the Bishop's Bible, which was not the best translation. They tightened things up and consulted the other translations. The letter which the translators put in the front of the KJV (which was removed in the 1700's) said that they did not consider that this was "it". They admitted that they had made mistakes.

"We have done the best we can and offer it that God may be seen through it", they said. The translators had great humility, sadly lacking in many of those who wish to argue over this matter.

After the Great Bible the English had a woman of the house of the Tudors come to the throne of England who was appropriately called "Bloody Mary". She killed hundreds of men in England because they held to the truth of God's Word. She was a Roman Catholic and tried to re-introduce Roman Catholicism to England by the sword and her policy backfired badly. Her reign was mercifully short and she was succeeded by Elizabeth I in 1558.

The Bible that was still chained onto the lectern was the Great Bible. Many of the people who had been persecuted under Mary to escape with their lives went over to John Calvin in Geneva where they did their own translation which was called the Geneva Bible. They dedicated it to Queen Elizabeth but she didn't want to give power away to John Calvin and she didn't like Calvin's notes. It was the most popular for born again believers of any Bible of the time with its last edition in 1644.

The Geneva Bible had a lot of reformed notes in the margin, which were unacceptable to the high Anglican Church who were really Roman Catholics in sentiment, but wanted an independent church that incorporated all the various schools of theology. Elizabeth was astute and therefore survived, and she avoided adopting any religious position that would have split the country further than it was. She balanced the High Church and the Puritans and tried to make the Anglican Church a place where all could sit beside each other and worship.

The Bishop's Bible was an inferior translation and was the compromise Bible, and as it formed the basis for the KJV, in some places the KJV translation suffered. The translator's theological views coloured things. They chose special words which they liked to use in their church services. It was their "marketing" strategy for their preferred liturgy.

In 1568 the Bishop's Bible was authorised for use in the Anglican Church. The law required all to attend the Anglican Church on a weekly basis, to attend communion. Believers who refused to attend regularly, without excuse, had their ears and/or noses cut off because they did not attend! Under James I and his Catholic son Charles I many good believers were persecuted. As is true throughout history, the make-believer persecuted the believer.

In 1604 the concept of a new Authorised Version was developed by James I, who wanted to get an end of the wrangling between the various theological parties, and their competing bibles, and so he authorized a revision, to be undertaken by the best scholars available. Bearing his name, it was completed in 1611.

The object of the KJV was to try and eliminate the Geneva Bible because James I found it's Calvinism obnoxious. He did not like the reformed theology. He wanted to have something to bring the High Church and the Puritans together with more unity than the previous "Bishop's Bible".

He was both a political figure and a theologian with his political side dominating. The KJV was not popular with the Bible believers (Puritans), and in the first 60 years of its existence it was bitterly resented by them. The Baptists especially hated it. This was because it was the Bible which was authorised to be read in the Church of England as a replacement of the Bishop's Bible. It was over time that it gained its place as the greatest of all the English Bibles, with the greatest use of language to glorify God.

CRITERIA FOR PRODUCING THE KJV

King James set out a number of requirements:-

[a] First, the Bishop's Bible was to be followed and as little altered as the truth of the original will permit. They were not allowed to deviate from it unless they could go to a Greek or Hebrew original and prove it was required for truth.

[b] Where different words could be used James had a list of words that he liked and that was what was to be used even if they knew that there was something better. For instance the word church must not be translated congregation. This is why the Jewish word synagogue in Matthew is translated church. He did not want his Bible to be propaganda in the hands of the Congregationalists.

[c] Marginal notes would only be allowed where it was needed by the Hebrew or Greek in the original as he did not want Protestant notes in it.

James was, what came to be known as, an Anglo-Catholic; in effect a Roman Catholic disguised as an Anglican, as you would be executed at the time if you openly practised Romanism.

Whilst it was not popular originally, the accuracy of most of the translation, the beauty of the poetry and the memorable nature of the text increased the favourable way in which the KJV was viewed.

During the English Civil War the Parliamentary side did not like the KJV and some continued with the Geneva Bible until the final printing wore out. People like John Bunyan spent years in jail at Bedford as a believer after the Civil War period, when the grandsons of James I, Charles II and James II ruled. Out of this renewed time of persecution of believers came the book, "Pilgrims Progress".

There were therefore the three things which the translators had to take into account:-

[a] There were rules that the King had made constraining the translators.

[b] They had manuscript problems, as there were very few about at the time. Many of the problems with translation that they had have now been solved by the vast numbers of papyri found this last century. A lot of these were just shopping lists, but they explained the usage and full meanings of many words.

[c] Many of the words in 1611 were only found in the Bible and they had to guess what they meant. The guesses however were quite accurate and little had to be changed in later times. The purpose behind the translations in more modern times is to more accurately define the words.

With modern translations, some are better or worse, depending on the theological viewpoint of the translators. The best modern versions are the NKJV, NIV and the NASV. If you translate the Bible into another language, it is important that the power and purity is kept. The Living Bible, is a paraphrase, and as such is not a Bible for serious study. The person who did the translation is Arminian theologically and it leads somewhat in that direction, although for its purpose it serves well, and is excellent for devotionals and counselling. My wife and I were given one by our church on our wedding day and I will still read it devotionally today, as Kenneth Taylor did a wonderful job of keeping the power of the Word alive.

The KJV walks the middle line, and it's somewhat anachronistic words slow people down so that they consider the passages more carefully. God's people must be taught by a spirit filled, spirit led teacher. This will make up for any short fall the translation has.

If the Pastor is doing his job right and going back to the original everybody will be blessed. You study hard and as given opportunity you are able to teach. Spurgeon took several days to look at each verse and took 7 years, for example, to teach Romans.

Charles Wesley got up at 4 am every morning and spent three hours in the word prior to breakfast. He also had a horse which he would ride that would just plod along without the reins being used, allowing him to study while he was going along. He would also give three to four sermons a day. This is the standard for a true biblically saturated pastor.

The KJV, or NKJV is the best but we do not hold an extreme position on this. We should not break contact with the KJV only, but they will probably break with you.

LECTURE 3 - THE SETTING OF THE NEW TESTAMENT

INTRODUCTION

Turn to and read, **Malachi 4:1-6** - This, the last of the Old Testament was written in 400 BC. For 400 years the heavens are silent. God does not speak through a prophet. They have the written Word only during that time. This silence is broken by Zechariah the father of John the Baptist as he is going about his business as a priest in the Temple.

Turn to and read, **Matthew 2:1-6** - Many people do not know what happened in these intervening years which is called the inter testamentary period. The world in the time of Malachi is very different from the one that the Lord ministered to.

CONTRAST BETWEEN THE START AND FINISH OF THE INTER TESTAMENT PERIOD

Turn to and read, NTJ page 42 - look at the chart - the change in leaders and teachers, in political power, worship and language. At the completion of Old Testament canon of Scripture we have Malachi, Zechariah and Ezra active. The world power was Persia and there were no major religious groups active in Israel at that time. Remember - If your students do not have access to Jensen's Survey of the New Testament – please refer to the Study under the "Post-Grad Studies" icon on the EBCWA CD, Diploma File - "223 Module 3 New Testament Introduction".

There were the leaders, the governors/satrapes under Persia, the chief priest who was the spiritual leader. The languages used were Hebrew, which they used to speak at the Temple, and Aramaic, which is sometimes known as Chaldean, that had become the common language after the captivity in Babylon. The place of worship was the Temple, but local worship centres, called synagogues, develop through this inter-testament period.

At the end of the 400 years the leaders and the preachers are outside organised religion. The true leaders and preachers are John the Baptist and the Lord Jesus Christ himself, and they are opposed by the religious unbelievers in charge of the religious system which has become corrupt. The Roman Empire now controls the area. By the time of the Lord there were quite a group, with the Scribes, Pharisees, Sadducees, Herodians, Sanhedrin, Zealots, and Essenes.

By the end of the period the language in common usage is no longer Hebrew, which only the most well educated read by this time. The language was Aramaic for the home and the synagogue, Kione Greek for commerce, and for those involved in government Latin. Two books in the Old Testament have Aramaic these being Daniel and Ezra. By the time of the Lord, synagogues had developed in nearly all towns. They were for the reading and teaching of the law reading Hebrew but speaking in Aramaic. Synagogues developed where-ever there were ten or twelve adult male Jews to gather to worship.

CULTURAL INFLUENCES IN PALESTINE

There were four major influences on Palestine; the Hebrew influence in religion and culture, the Babylonian Jewish Community's influence with eastern ideas and magical practises, the Greek influence on culture and language, and the Roman in the area of government. The division of the deacons in Acts 6 was along the Hebrew/Aramaic and Greek lines. Here Christianity came into a racially mixed situation and a tense situation where the various groups were often killing each other. This is why the Samaritan woman was so surprised when the Lord spoke to her, as this group was hated by all the others.

Some people went to the Greek Gymnasium, other Jews would not go anywhere near such things at all. John went there in Ephesus, and a number of stories report his regular bathing there. During one visit he heard that a heretic had entered the gym, and he fled with a towel around him, as he wouldn't be in the same building as a man who did not have the true faith. Some Jews would not go to a gym because of the Greek influence and looked down on those that did. The differences came in the form of cultural practises, language, and entered society through increased trade.

THREE CITIES

Three cities were important at the time of our Lord. The first is Babylon, where about 100,000 went into exile and 50,000 came out. For many years there were more Jews in Babylon than in Jerusalem. It ceased to be a major city only late in the Roman Empire period and was a centre of Jewish culture and faith from the 5th century BC until after the 5th century AD, and was the home of the authoritative Babylonian Talmud. Jerusalem is the second great city of importance until it's destruction by the Romans in 70AD.

In addition there were more Jews in Alexandria, the third great city, than in both the other cities combined (over one million in the first century AD). Alexander when he conquered the area gave the Jews special conditions to encourage their service of him, and they followed him wherever he went throughout the ancient world. One of the major cities he founded was Alexandria in Egypt, which he named after himself like many other cities in the ancient world. Between 25 and 30% of the population of Alexandria were Jewish in the first century, and there were great scholars of the law there. Jensen has some good information on pages 43 - 46 on these cities.

Jerusalem was the Jewish religious centre. In the first century, like our own, there were more Jewish people outside Israel than there were in the land, a state of affairs which still remains. The Jews went right the way through the ancient world following Alexander the Great, and so Paul was able to find synagogues in all the major towns with the exception of Philippi in which to preach. In Rome there were up to 200 Jewish synagogues in the first century.

Turn to and read, Page 43 - a lot of the writings including the Mishnah, were formulated in Babylon, the Babylonian Talmud being the most authoritative text for orthodox Jews, the Jewish rabbinical schools in Babylon were the ones from which many of the scribes came.

Look up in a Bible Encyclopedia on line or in print; Babylon, Babylonian Talmud, scribes.

Quite a few Jews escaped down into Egypt when Jerusalem fell in 586 BC and stayed there. They joined the Egyptian army from that time, even setting up an alternative temple worship system there. Alexandria was then established after Alexander conquered Egypt in 334 BC, as a Greek speaking city and it was here that the Septuagint (LXX) was produced which was the greatest bit of literature to come out from the ancient world. It is called in places the LXX because of the seventy scholars who were employed on it. By 285 BC they had a Greek Torah and the whole of the Old Testament was certainly available in 180 BC (although the latest archaeological finds indicate it may have been all completed by 290BC). It was used quite widely because many of the Jews did not speak Hebrew at that time and many of them did not even speak Aramaic. The Greek language was the "mother" language of many in the diaspora.

It is of interest that nearly all the quotes from the Old Testament in the New are from the LXX. If you check the quotes against the KJV Old Testament you will find that it is slightly different as the KJV OT Bible is from the Hebrew rather than from the Greek and so the New Testament quotation of a passage wont be word perfect with the Hebrew original. Ninety per cent of the quotes by our Lord are in that category. Both Josephus and Philo also quote from the LXX.

WARRING FACTIONS IN JERUSALEM

Turn to and read page 46, In Jerusalem there were a number of groups around the city that were fighting for theological control. The days of the Lord are ones of great violence and politicising of religion in Judea. The Pharisees and the Sadducees were fighting for control through the first half of the first century. In this time the candidates for High Priest were at times being killed in the violence. The High Priest office was controlled by a Mafia type family organisation – and it was the family of Caiaphas and Annas.

Look up in a Bible Encyclopedia - Caiaphas and Annas.

These people were running protection rackets for all the caravan routes into and out of Judea, and they controlled the franchise for provision of animals for sacrifice in the Temple. This puts into context the Lord's cleansing of the Temple. By doing that the Lord was confronting the Mafia of the day, the organised crime of the day. It was a nasty evil time. Palestine was not a good place at the time of Jesus. You were unsafe after dark anywhere in the land. Any movement

around the country was subject to tolls by the Mafia. If you wanted to trade, it was by bribes all the way, and they all went to the family of Caiaphas.

The Pharisees were the conservative theologians whilst the Sadducees were the liberals. The Herodians were the followers of the family of Herod. What you have in Palestine is a chaotic and violent political-religious landscape. Other groups included the Zealots who had the disagreeable habit of stabbing opponents. One of them joined the Lord, Judas Iscariot. There was another called Simon the Zealot who was honourable, because he left his zeal for politics and found a zeal for the Lord. To try to walk in both camps is to find yourself with Judas!

The Sadducees were the wealthy, theologically liberal aristocracy, and they only accepted the parts of the Old Testament that suited them. The Essenes were a group that locked themselves away as a cult in the desert. It was from this group that we may get the Dead Sea Scrolls. They looked on themselves as the righteous group which were awaiting the Messiah, but they were apparently not active in the land at all. The Hellenes were a group that followed Greek culture.

SIX PERIODS BETWEEN THE TESTAMENTS

The six periods of history between the Two Testaments were:- Page 47 Jensen.

[a] The Persian period 400 - 334 BC. Here we have the Persian Empire covering a large area of land. Nehemiah was one of the Persian governors. This can be classified as the golden age of Israel but it came to the end at the time of Alexander the Great.

[b] Alexander conquered the world as a young man, from Greece to India. In the end the army stopped in India and Alexander died in Babylon from wounds, disease, alcohol, and poisoning at the age of 33. He encouraged the Jews, and they followed him. For ten years the prosperity increased and the dispersion of Jews around the Greek world expanded.

[c] When he died four of his generals took over, with two of them gaining most power; Seleucus and Ptolemy taking over Syria and Egypt respectively. They fought constantly and had paid mercenaries fighting wars. The most famous of the Ptolemies was the Cleopatra who seduced Julius Caesar, and then Mark Anthony. There were a number of women with the name Cleopatra.

[d] The Jews started to fight back at the time of the Maccabee's. The Greeks under the Seleucids were well armed and had 6 metre spears. Their common battle formation was called the "Phalanx" where the infantry were formed up in rows 16 people deep in blocks of a thousand or more.

As they advanced with their spears held forward and above them they had massive momentum and appeared to be invincible, but the Romans eventually eliminated them with their half metre short two edged swords by blocking and turning the phalanx and attacking from the side where the tightly pressed ranks of Greeks couldn't manoeuvre.

One of the Seleucids, Antiochus Epiphanes set up a statue of Zeus in the Temple in Jerusalem slaughtering both pigs and priests in the process. This was too much for the Jews. Circa 160-140 BC. The people revolted, led by the family of Judas Maccabeas. The Maccabee's developed guerrilla warfare and defeated the Seleucids after losing a lot of men for not fighting on the Sabbath. They changed their tactics and started attacking the Greeks, and finally won the victory and their freedom as a nation. The prophecy of Daniel in relation to this period is covered in OT Introduction.

THE FOUR WINDS OF HEAVEN

Turn to and read **Daniel 11:4**. "And when he shall stand up his kingdom shall be broken and shall be divided towards the four winds of heaven and not to his posterity, nor according to his dominion which he ruled for his kingdom shall be plucked up, even for others besides those". The four winds of heaven refer to the four Greek generals of the eleven who originally succeeded to the empire who eventually took over control of Alexander's empire after his death in Babylon.

These four winds of heaven are PTOLEMY, SELUCHUS, CASSANDER and LYSIMACHUS. The prophecy was written in 538 B.C. and was fulfilled between 331 and 301 B.C.

There were seven Greek generals who failed to rule, they were as follows:-

- (a) PERDICCAS was a Macedonian aristocrat. He became the Regent for Alexander's son by Roxanne. He initially teamed up with Ptolemy but he split from him, wanting to preserve the empire rather than Ptolemy who wished to start a dynasty. Perdicas was assassinated by Peithon and Seleucus.
- (b) LEONATAS was related to the royal house of Macedonia. He was very handsome which made him unstable. He wanted to be king. He was very proud and also was assassinated.
- (c) PEITHON - was the chief of Alexander's bodyguard. Able, ambitious and overbearing, he was killed in the battle of Gaza in 313 B.C.
- (d) EUMENES - Alexander's chief secretary. He decided to bide his time and see how events developed.
- (e) ANTIPATER - who was very old, being the last great general of Philip, Alexander's father. He became disgruntled.
- (f) ANTIGINUS - one-eyed, brilliant, old and cruel, he was the most brilliant of all Alexander's generals.

- (g) DEMETRIUS - son of Antiginus, a very handsome general who teamed up with his father. As a combination they almost conquered the world. They were eventually defeated at the battle of Ipsus in 301 BC, which completed the wars between the generals.

The four winds of heaven eventually were reduced to two, the King of the North, the dynasty from Seleucus, and the King of the South, the dynasty of Ptolemy, which ended with the death of the last Cleopatra in 30 B.C. The two eventual losers were CASSANDER who took over Macedonia. He found Olympia, Alexander's mother in Macedonia and had her murdered. In 297 B.C, having contracted dropsy, he died.

It was CASSANDER who renamed the Greek city of Thermes to Thessalonika to which the two letters to the Thessalonians were written. LYSIMACHUS joined the others in the group of four to prevent ANTIGINUS restoring the empire of Alexander. He was rewarded with Asia Minor after the battle of Ipsus. He was eventually killed in battle in 281 B.C.

HEROD

By the time the Romans had the upper hand in the power battles in the Eastern Mediterranean there was only one family in Palestine who had power; the family of the wily Herod. He lived from 74-4 BC. He was half Jew, half Arab, and he constantly and very successfully changed sides in the Roman civil war in order to keep his power.

The Herodians (supporters of the family of Herod the Great) now took power over all aspects of life in Judea. The Idumeans amongst them had been converted to Judaism being circumcised forcibly the century before. Herod married the last survivor of the Maccabee's and formed the Hasmonean dynasty. At the same time you have Julius Caesar, and Mark Anthony, and Cleopatra, and the period ends with Augustus Caesar (Octavian) taking power.

Herod nearly always backed the wrong group yet he survived by political trickery. Herod was a brilliant psychopath who murdered his loved wife, some of his own sons, as well as the children in and around Bethlehem. His descendants were not good; Herod Antipas was the Herod before whom Jesus appeared. Herod Agrippa 1 killed James while Herod Agrippa II married his own sister. The Lord Jesus Christ walked right the way through the midst of all this political evil and was not distracted by politics; this is our example.

DOCTRINES

ALEXANDER THE GREAT – ONE WORLDISM

1. SCRIPTURE - Daniel 8:5-8,21-22; 11:3-4.

2. BIOGRAPHY

Philip, King of Macedon, married an Epirian princess Olympias half-way through the 4th Century BC. In 356 BC in Pella, Macedon, a son Alexander was born. As he grew his tutor was the philosopher Aristotle. In 340 BC Alexander acted as regent while his father was held hostage of the King of Thebes. At the age of 20 Alexander ascended the throne of Macedon in 336 BC. To the south, Thebes, Athens and Corinth were soon brought under his control. To enable him to have good control over a composite Greek army, Alexander developed the Koine ("common") Greek language which spread with his army across the world as he conquered. Koine Greek became the language of the inhabited world, and is also the language in which the New Testament was later written and spread through the world. Crossing into Asia with his army, Alexander went on to conquer the known world in 11 years with the battles of Gramius (334 BC), Issus (333 BC), Gangarilla (331 BC) and Hydaspes (326 BC) being among the most famous of his battles. Having conceived an idea of a super race, he ordered his Greek generals to divorce their wives and marry Persian princesses for he had found the Persians to be very advanced in mathematics and science. Entering northern India he defeated Porus, King of the Punjab; and having marched for some ten years his Greek army refused to go any further. Part of his army built a fleet of boats and sailed, charting the Persian Gulf and making scientific and botanical observations. Eventually Alexander reached Babylon where, after a heavy drinking bout, he took to his bed with a fever. Ten days later on June 13, 323 BC Alexander died.

3. EVALUATION

- a) The vision in which Daniel saw the ram and rough goat was in the third year of the reign of Belshazzar (553 BC) (Daniel 8:1).
- b) The two-horned ram was the Medeo-Persian Empire (Daniel 8:3,4,20); the large horn paralleling the raised paw of the bear (Daniel 7:5) and the shoulders of silver (Daniel 2:39).
- c) The Persian empire pushed west and north (Daniel 8:4) but was met by the goat with a single horn coming at great speed from the west (Daniel 8:5). The goat is the Greek empire (Daniel 8:21), paralleling the leopard (Daniel 7:6) and the belly of bronze (Daniel 2:39; 11:2-4).
- d) The breaking of the horn is the death of Alexander (Daniel 8:8), the four minor horns being mirrored in the four heads of the leopard (Daniel 7:6) and the four winds of heaven (Daniel 11:4). These represent the four Greek generals who eventually ruled the Greek Empire in 300 BC, Ptolemy, Seluchus, Cassander and Lysimachus.
- e) The vision of the Greek empires in Daniel 11 occurred in 534 BC. The power of Alexander is shown (Daniel 11:3) but his son would not reign in his stead (Daniel 11:4).

4. PRINCIPLES

- a) The sovereign God uses some unbelievers to achieve His plan and glory (Romans 9:17).
- b) God used Alexander's genius to develop and spread the Greek language in preparation for the writing and spread of the New Testament.
- c) God is in control of history and knows the future of mankind in total accuracy (Proverbs 8:15,16).
- d) God used Alexander to remove the decadent Persian Empire.
- e) The time of the death of any member of the human race is in the hands of God (Luke 12:20).
- f) There is a trend from greatness to decadence in empires or nations.
- g) Internationalism is anti-Biblical. God's method is individual nations (Genesis 11:1-9; cf. Genesis 10:32;9:1-7; Revelation 13:15-17; cf. Revelation 19:19).

FOUR GENERATION CURSE

1. General Scripture (Exodus 20:4-6)

2. A believer without God's Word is in the position of hating the Lord as no believer can love God without the Word of God.

3. There are two kinds of people who hate God.

- a) Unbelievers - those who have rejected the word at salvation.
- b) Believers who reject the Word of God even though they are loved by God.

4. In this scripture the discipline goes to the 3rd or 4th generation but only if each generation rebels against God. The purpose of discipline is to focus the unbeliever's attention on Christ.

- a) Generation I - God disciplines where there is rebellion against Him.
- b) Generation II - God disciplines again but there must be rebellion in that generation.
- c) Generation III - If there is rebellion he punishes again.
- d) Generation IV - Where there is rebellion he punishes again but after the fourth generation a change occurs because if not there would be no perpetuation of the human race.

5. Should any of the generations believe in Christ, God's cursing is turned to blessing.

6. "And showing mercy unto thousands" -- Exodus 20:6

In each generation God does not visit the sins of the fathers on the children without their involvement in rebellion. Each generation stands on its own and is responsible for its own sins.

7. EXAMPLE - THE HERODIAN LINE

a) 1st GENERATION - Herod the Great (Matthew 2) He was an unbeliever who had every chance to receive Christ as Saviour, he killed 3 of his own sons, attempted to kill the Lord Jesus Christ at Bethlehem and died miserably. As a young man he was a great athlete, very handsome and a great ruler. He degenerated and died in misery.

b) 2nd GENERATION - Herod the Fox (Matthew 14) Herod who married his niece Herodias. Both had every chance to be saved. They came face to face with John the Baptist and the Lord Jesus Christ. Both rejected the gospel which was presented to them. Both died miserably in exile in Spain.

c) 3rd GENERATION - Herod Agrippa I (Acts 12) Agrippa heard the gospel and rejected it. He was responsible for the martyrdom of James and had ordered the death of Peter, though Peter escaped. Agrippa died in a very miserable manner as an unbeliever.

d) 4th GENERATION - Herod Agrippa II (Acts 24,25) Agrippa and his two sisters who represent the 4th generation heard and rejected the gospel from Paul. They died in a very dramatic and unusual way. The Herodian line eventually disappeared as the last members of the family were killed in Pompeii when Vesuvius erupted in AD 78

LECTURE 4 - THE GREEK INFLUENCE ON CHRISTIANITY

INTRODUCTION

Turn to and read, NTJ Page 49-50 - a study of ancient history is of extreme importance. One of the things that the cults do is to try and obscure the true history of events as far as historic Christianity is concerned. The more you study history the more secure you will be in your faith. Remember - If your students do not have access to Jensen's Survey of the New Testament - please refer to the Study under the "Other Studies" icon on the EBCWA CD, "223 Module 3 New Testament Introduction".

THE SEPTUAGINT

The works and words of our Lord had a background of Hebrew, Latin and the Greek culture. Alexander brought into common usage the "Koine" Greek language which he literally invented 340-330 BC. This became the language of the army and then the culture and commerce in the part of the ancient world he conquered, then later both in the Roman Empire and beyond. In the cities which he founded, many of which were called Alexandria, the language was Greek. One place where many of the Jews lived was Alexandria in Egypt. Within 20-30 years of Alexander's death you have the first five books of the Bible, the Torah translated into this form of Greek. It was called the Septuagint traditionally because of the seventy people who were thought to have translated it. It is often denoted by LXX, which is Latin for seventy.

The man on the throne of Egypt at the time, was Ptolemy Philadelphus who was descended from a general of Alexander the Great. It was his librarian, Demetrius of Alexandria, who suggested that all the law codes of all nations on earth be collected together. The library of Alexandria was the finest in the ancient world and was enhanced by the sacking of another large library by Mark Anthony who gave its contents to Cleopatra. Unfortunately the Alexandrian library itself was destroyed many years later during the Arab invasions in the 7th century of our era.

Plato had written several books on the law and it was something that the Greeks were very interested in and therefore the Torah was translated in about 260 BC. Within the next few years a number of other books of the Old Testament were translated into the Greek. The Torah was translated very well in the Septuagint but other books were translated poorly. It is very reliable in the Law and the Psalms. In some of the historical books there are great deviations and possible errors.

By 180 BC, when the non-biblical book called Ecclesiasticus was written as part of the Apocrypha, all the Old Testament was available in good Greek, and the writer was able to quote from the LXX. There is evidence of its existence in other ancient literature, in works of Aristobulus, Josephus, Philo of Alexandria and Justin Martyr, who all refer to it.

Peter Ruckman of the "KJV only" camp in his book, "Christian Handbook to the Scriptural Evidence", says that Origen invented the LXX in the 4th century. This is patently not true. Over 300 manuscripts of the Septuagint exist today in various libraries and museums, many of them from very early on in the Roman Empire. There are also many quotes from the Septuagint in the NT itself.

The language of the LXX is the Koine Greek or the common language of the market place. It meant that everywhere where Greek was spoken people could read the Bible in their own language. Unlike the Hebrew which was not well known the Greek was well known as well as a very accurate language for communication. In areas far away from Palestine the Word was being read not in Hebrew but in Greek. Initially scholars thought it was not a very good translation, but this view has changed with more manuscript discoveries.

Through the LXX the commandments of the God of the Hebrews were known throughout the ancient world by very many people who, without the Koine Greek, would not have learnt it. Even with this apparently uneven translation people were led to the Lord and saved. This translation was used widely and very effectively by the church, and was their bible for the first three centuries.

For the first 400 years the LXX was the Bible of the Christian church. They also had the handwritten letters of the Apostle Paul and others which had gone through their church in the last few years and each church had taken the chance to copy them.

In the West Jerome sat down and translated the Scriptures into Latin thereby providing what became known as the Vulgate Latin translation. Translated into very good and easily understood Latin, it became the dominant translation of the scriptures in the Western Empire. The Christian gentiles in the Eastern empire however continued to use the LXX to evangelise the Jews, who had the same version, pointing out to them that the Messiah had come and this made the Jews very frustrated.

There were two Gentile proselytes to Judaism who did translations of the Old Testament. The first, Aquilla of Pontus, did a literal translation of the OT into Greek, which tried to eliminate the Christian interpretations, but it was very hard to read, as it is very difficult to translate from a poetic language like the Hebrew. The second man, Theodocian of Ephesus also did a version of the Septuagint which was very accurate, whilst another person did a freer translation not unlike a paraphrase which tried to get the sense rather than the words translated verbatim. These men all tried to defeat the Christian use of the LXX for evangelism.

Apart from Matthew who was writing to the Jews, and quoted from the Hebrew Bible, the vast majority of the quotations in the Bible are from the LXX.

Eventually Origen sat down in Alexandria in an attempt to get the best possible translation and came up with a "parallel" Bible in six columns. The first was Hebrew, the second Greek literal translation, the LXX and three other translations. He then gave his own revision.

When Jerome produced the Vulgate in 390 AD he was very good in certain areas but very clumsy in others producing another very uneven work. Some of the work was undertaken by his students but he appears not to have checked it too closely. Many translations of the NT and OT were made in the early centuries. The old Italian and other provincial versions of God's Word were often quite inaccurate versions, but many were still saved by their use, which shows that the Spirit can still use a poor translation to convict of the need of a Saviour and identify him.

NTJ - Page 51-52 - Look at the section on Greek Philosophies and Mystery religions

GREEK PHILOSOPHERS

Major Greek philosophers who had a great influence in the ancient world include Plato (flourished 50 years before Alexander) and his academy. Plato's school had great influence on Pagans, helping them think up reasons why they should not be Christians. Plato was very close to Christianity in many ways but was far enough away to miss it. Plato had the concept that the world was just a shadow of reality with the real reality the spiritual life beyond. His views would form the basis of the cultic group the Gnostics who plagued the Apostle John.

Plato believed that man in his soul can soar to the heavens and live there and so the earth will be transformed. However there was nothing about sin and the need of a Saviour. This is similar to the Bahai faith, where if you try hard enough you can overcome the ills in your body and your soul can soar into heaven. Plato brings in a dualistic notion in the difference in the body and soul. The whole concept was that the soul was healthy and good whilst the body was corrupt and evil. The Scriptures however say that the OSN resides in the soul and the Bible does not teach the dualism taught by Plato.

Plato was taught by Socrates, and then his pupil was Aristotle, who was a great scientist and he had the brilliant young Alexander the Great as his pupil for a number of years. Aristotle was a theist who believed in relationship between God and man, but again sin is left out of the picture. Much of liberal theology will draw upon Aristotle's legacy.

Epicurus was the founder of the Epicureans, another group of philosophers of the years before Christ. They had the belief that to live well, was to live according to nature. Another group were the stoics, who when they faced pressure had a sense of duty, they have a soldier's mentality and have a strength of character which is often superhuman. Their strength of character put many Christians to shame. We see this type of philosophical faith in the masons today. Google search both these groups as Paul meets them in Athens.

THE CHRISTIANS AND THE ROMAN EMPIRE

Most of the great men in the first centuries of our era in the ancient world were stoics and were persecutors of Christians. They were critical of the Christians who had this Jesus to strengthen them rather than doing it by their own will. A great stoic was Seneca who was the mentor of Nero in the early years of Nero's reign. It was during this time that Nero ruled well. It was only after he was removed that things went wrong.

It was likely that it was Seneca who conducted the first trial of Paul. However by the time of the second trial it was Nero who was the judge. This leads to the execution of Paul. Paul met the Stoics and the Epicureans in Acts 17 and so was ready for a man like Seneca. Marcus Aurelius, the great stoic emperor a century later, who exhorted people to think and be reasonable in relation to God, persecuted Christians. Marcus Aurelius would have got on very well at many liberal seminaries. He believed in piety, humanity, God, truth, righteousness, humility, but hated fundamental Christians.

He did not however accept that he was a sinner in need of a Saviour. He believed that if he acted like a noble Roman he will do enough to please God. He has to observe a few precepts and the gods will ask no more. This is because they are devils. But God does because he is absolute. You need to believe on the Lord Jesus Christ and you shall be saved. The denial of sin and the need of a Saviour is something that places all the self-righteous, works-orientated people into hell and is a base of a lot of the cults even today.

The Epicureans pursued pleasure, but "natural pleasure", they saw that you cannot find pleasure on the basis of excess of sex and drinking. They were refined people who lived for the great pleasure and joy that life offers the thoughtful cultured person. The person who is in the gutter knows that they are in the gutter. With a real dissolute sinner you do not have any trouble giving the gospel to as they realise their situation, but the Epicureans of Paul's day proved hard to reach, as they do still.

The Epicureans recognised that we were born once but believed that after death there was nothing. They said that the final end of a good life was peace of mind and a healthy body. The Epicureans of today are plentiful, they preach to live healthily with peace of mind and self-purifying rituals and practises. They believe that it is possible to go back to the Garden of Eden. If anything worries you, calm your mind.

If you start talking sin to this type of person you are interfering with his karma. This is from Satan and as such is an evil system. It is coming in between the righteousness of God and the sinfulness of man. People do not want to say that they are a sinner. This indicates the source of this philosophy, for pride is its root, and we then know that Satan is the author.

We have all types of cults today. Paul in his day had all the cults also. Nothing is new under the sun. The cults are recycled periodically by Satan but they all had their origin back in the first century. Satan has not had a fresh thought in several thousand years. The more you study of the world of the first century of our era the more you will see this.

MYSTERY RELIGIONS

Another major group was the so-called "Mystery Religions". People would join the mystery cults and sit in on the plays and rituals that were part of them. They heard how the seasons came about. You then got your soul into line with the big soul of the universe. You entered into the activities of the gods and had secret experiences that other people did not

have. You were told not to worry about sin and meeting the standards of the gods, but rather to immerse yourself in rituals which made your soul emotionally at one with the gods.

Satanic religions are often dressed up in such things. One of the mysteries was devoted to Bacchus the god of wine with one of the main features to get drunk every night. There are many devotees still to this "cult"! They believed in releasing the soul with wine by putting the evil body into a stupor. This religion catered for the Old Sin Nature (OSN), as did most of them. Examine the false cults of your own area and you will find they all cater to some aspect of the OSN.

Paul gave the gospel in this context, and as he says in 1 Corinthians the church members had been drunkards, fornicators, homosexuals, thieves and the like. They were not any more, they were transformed by the only power that can confront Satan's false systems and win.

Another cult was that of the "great mother goddess", which was the worship of sex and of blood, with many rituals that appear to resemble the communion service. Satan counterfeited the Cross well before it occurred. Many within the feminist movement are going back to the old pagan religion of the mother goddess, the old religion of the earth mother. Paul faced this religion in Colossae and Ephesus. They would slaughter a bull on a high altar and walk under the altar to be covered in the blood of the sacrifice.

Another cult was of Isis and Osiris that emphasised the theme of resurrection. It involved dressing up, and hearing a lovely story of resurrection where after the death of Osiris his wife Isis went all over the world to collect the pieces of his body and brought him back to life. Another name for Osiris was, Apis the bull god (the golden calf), which the children of Israel built in the wilderness while Moses was with God in the mountain. When he came down Moses saw it as the Satanic counterfeit it was. Those in this mystery would claim they had resurrection power, the victory over death. Many people were members of a number of these cults. If you try and deal with people like this they smile benignly, they are inoculated against the truth.

Mithras was another major Roman mystery cult that rivalled Christianity in the second and third century AD. All these can be studied, but the thing to see is that they all fell before the simple message of the gospel of Jesus Christ. Our role is to stick to this simple message. Satan is clever, and has many counterfeits, but the Holy Spirit will convict all of their sin, and we are to saturate our evangelism with prayer. **John 16:8-11, 1 John 4:4.**

Look up in a Bible Encyclopaedia - Manuscripts and Versions, Stoics, Epicureans, Mystery religions.

DOCTRINE

PROPHECY AND HISTORY FULFILLED IN DANIEL

1. Scripture (Daniel 11:5-34). This gives a detailed prophecy of the future history of the Greek kingdom is of Syria (North) under the Selucid dynasty and Egypt (South) under the Ptolemy Dynasty.

2. In this topic we will compare prophecy with history to show that the scriptures are inspired and that future prophecy can be relied on completely for accuracy.

3. Scripture Verse 5. "And the king of the south shall be strong and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

History

Ptolemy I (King of the South) based in Egypt was a powerful nation but Seluchus I of Syria (King of the North) was even stronger. Up to 302 BC Seluchus 1 Conquered everything from Syria in the West to the Punjab in India.

4. Scripture Verse 6. "And in the end of years they shall join themselves together; for the king's daughter of the South shall come to the king of the North to make an agreement; but she shall not retain the power of the arm, neither shall she stand, nor his arm; but she shall be given up, and they That brought her, and be that begat her, and be that strengthened her in these times.

History

Ptolemy I was the only one of the generals who survived the death of Alexander who died a natural death. He died at the age of 84. He was succeeded by Ptolemy 11. Ptolemy II's brother went with his uncle Seleucus on a campaign to Macedonia and assassinated Seluchus, bringing Antiochus 1 To the throne. Ptolemy II and Antiochus I fought for a number of years over Palestine which formed a buffer state between North and South. After many years, Bernice, the daughter of Ptolemy, married Antiochus II, the King of the North, and had a son. Antiochus had been married to a woman called Laodice who eventually murdered Bernice, her son and Antiochus II. It was therefore Laodice's son who came to the throne in 246 BC as Seluchus II. Ptolemy II was very angry at this and invaded the north but he died in 245 BC

5. Scripture Verse 7. "But out of the branch of her roots shall one stand up in his estate which shall come with an army and shall enter into the fortress of the King of the North and shall deal against them and shall prevail.

History

'The branch of her roots' is Ptolemy III who was the brother of Bernice. He succeeded to the throne of Egypt and then invaded the north and conquered it. Ptolemy III represents the zenith of power of the King of the South. He entered Antioch, the capital or fortress of the north, using African elephants.

6. Scripture Verse 8. "And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the King of the North.

History

Ptolemy III Conquered many peoples. He returned to Egypt with many captives, retrieved 2,400 idols which had been taken from Egypt some 300 years previously by Cambyses, came back with precious items and great riches. Ptolemy III also outlived the King of the North by five years. He is reported as having taken 40,000 talents of silver and 4,000 talents of gold back to Egypt.

7. Scripture Verse 9. "So the King of the South shall come into his kingdom and shall return into his own land.

History

Ptolemy III returns in triumph into Egypt. Eventually Seluchus II retrieves most of his empire but the eastern portion of the empire is taken over by the Parthians, commencing in 220 BC

8. Scripture Verse 10. "But his sons shall be stirred up and shall assemble a multitude of great forces and one shall certainly come and overflow and pass through, then shall he return and be stirred up, even to his fortress.

History

His sons are the sons of Seluchus II, they are Seluchus III and Antiochus III. Seluchus III tried to recover the empire of the King of the North, but the King of Pergammum prevented him and, on his way back to Antioch, Selchus III was assassinated in Phrygia. Antiochus III then became king. He reigned from 223-187 BC and was known as Antiochus the Great. With strong military training and discipline he was able to mould the army of the north together into a great force. Antiochus III eventually attacked the King of the South. He returned to Antioch in 217 BC, having secured a balance of power.

9. Scripture Verse 11. "And the King of the South shall be moved with choler and shall come forth and fight with him, even with the King of the North, and he shall set forth a great multitude but the multitude shall be given into his band.

History

This deals with the battle of Raphia in 217 BC fought between Antiochus III and Ptolemy IV. The south had degenerated to the extent that the force under Antiochus III had supremacy. Ptolemy IV, however, was given a year in which to train his army. He gave up his drinking bouts and changed his lifestyle in order to lead the army. Ptolemy IV married his sister. Their son became Ptolemy V. Using the Egyptians in battle for the first time in the history of the Greek kingdoms, Ptolemy IV won the battle of Raphia and put the King of the North to flight.

10. Scripture Verse 12. "And when he hath taken away the multitude, his heart shall be lifted up and he shall cast down many ten thousands but he shall not be strengthened by it.

History

Ptolemy IV returned to Egypt having saved Egypt from invasion. He has a chance to consolidate the nation by incorporating the Egyptians but instead returns to his heavy drinking and a feudal system. This causes systematic revolts which cost many lives. Ptolemy IV eventually died in 203 BC

11. Scripture Verse 13. "For the King of the North shall return and shall set forth a multitude greater than the former and shall certainly come after certain years with a great army and with many riches.

History

Antiochus III failed to take his defeat at the battle of Raphia as final. It took him 14 years ('after certain years') to return to do battle against the King of the South, having trained his troops in wars on the eastern boundaries of his empire. He becomes very rich.

12. Scripture Verse 14. "And in those times shall many stand up against the King of the South, also the robbers of thy people shall exalt themselves to establish the vision, but they shall fall.

History

Antiochus III now attacks Ptolemy V, a child of seven. He was assisted by 'the robbers of thy people' who were Jews who assisted Antiochus III to take Palestine in 199 BC He defeats an Egyptian army under Scopus as well as three other armies sent against him. The vision the Jews had was that this battle would set them free. It in fact brought Antiochus IV, the madman.

13. Scripture Verses 15 and 16. "So the King of the North shall come and cast up a mount and take the most fenced cities and the arms of the south shall not withstand neither his chosen people, neither shall there be any strength to withstand. But he that cometh against him shall do according to his own will and he shall stand before him and he shall stand in the glorious land which, by his band, shall be consumed.

History

With the defeat of the four Egyptian armies, Antiochus III now invades a defenceless Egypt and meets no real resistance. He also subdues Palestine.

14. Scripture Verse 17. "He shall also set his face to enter into the strength of his whole kingdom and upright oxes with him; thus shall be do, and be shall give him the daughter of women, corrupting her but she shall not stand on his side, neither be for him.

History

With the defeat of Ptolemy V, Antiochus III decides to implant a spy right at the heart of the Egyptian kingdom. This he did by marrying his daughter, Cleopatra, a girl of 16, to the nine-year old Ptolemy V. His plan backfired however, as this girl who had been brought up by the women in the family, fell in love with her young husband and refused to betray him.

15. Scripture Verse 18. "After this shall be turn his face toward the isles and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach be shall cause to turn upon him ...

History

As part of the settlement with Ptolemy V, areas in Asia Minor and Thrace controlled by the King of the South were ceded to Antiochus III. This allowed Antiochus access into Greece. The expanding Roman presence clashed with him at the battles of Thermopolae and Magnesium where he was defeated. The 'prince' was Scipio Asiaticus, a Roman general.

16. Scripture Verse 19. "Then shall he turn his face toward the fort of his own land, but be shall stumble and fall and not be found.

History

After the battle of Magnesium Antiochus returns to Antioch. Reparations to the Romans are so great that the northern kingdom is made bankrupt. Antiochus remembers rich temples in Bactria and heads east in order to replenish his treasury by plunder. As he attacks one of the temples he is assassinated.

17. Scripture Verse 20. "Then shall stand up in his estate a raiser of taxes in the glory of the kingdom; but within a few days be shall be destroyed, neither in anger nor in battle.

History

As a result of the death of Antiochus III, Seluchus IV became the King of the North. He decides to replenish the treasury by means of heavy taxation. His reign was relatively short. It was terminated when his chief minister, Heliodorus, assassinated him and set himself up as leader. His death was neither in anger or battle.

18. Verses 21-34 refer, in the main, to Antiochus IV and his relationship with the Jews and the King of the South under Ptolemy VI and VII. At the time of the assassination of Seluchus IV, Antiochus was an army general in Greece. At the beginning of his reign he was an excellent leader, projecting himself well in the media of the day by flatteries. Ptolemy V is assassinated in a palace plot, bringing to the throne Ptolemy VI as a seven-year-old boy.

Antiochus IV conquers Egypt, Ptolemy VI is deposed in favour of his brother, the crippled Ptolemy VII. He is about to enter Alexandria when he is met by a Roman officer who gives him an ultimatum to retire. This he does, with great riches. v28) However, Memphis, which has been supplying the King of the North, will cut supplies (V 26) and many will starve on their departure out of Egypt. (V 26).

From 168 to 165 BC both Ptolemy VI and Ptolemy VII reigned. Both of them went to the Roman Senate asking for islands. Ptolemy VII eventually received the island of Cyprus (Chittim). The two of them try to out manoeuvre each other. This is captured in the picture of them telling lies at one table. (V 27).

Antiochus IV returns to Palestine a very frustrated man. He stops the daily sacrifice (V 31) polluting the temple with pigs' blood and then the blood of Jews. On 25th December, 167 BC the Greeks brought a giant gold-plated statue called Zeus Olympius into the Holy of Holies. The statue was a statue of Antiochus IV with a beard.

The excesses of Antiochus eventually result in the wars under Judas Maccabees which eventually led to Jewish freedom.

19. CONCLUSION

In this passage we have seen many prophecies of Daniel fulfilled in the correct order, in detail. The balance of Daniel 11 deals with a future empire, that of the empire in the tribulation period.

20. PRINCIPLE

a) With all scripture being inspired by God, the prophetic principles outlined in (Daniel 11:36-45) is as certain as history itself.

b) If we can trust the word of God with prophetic passages such as (Daniel 11) we can trust the Bible for our every need and requirement.

c) Acceptance of the word of God as literal by faith, unless there is an obvious analogy indicated in the text, is a major step forward in the Christian life and brings with it peace and confidence in God.

LECTURE 5 - THE ROMAN BACKGROUND

INTRODUCTION

NTJ -Page 52 - the Roman Empire was built on the naked power of the Roman armies which kept the Roman Empire together. It was the Roman army which placed the Caesars on the throne, and through which they stayed there.

ORIGIN OF ROME

Rome started as a republic and was founded, according to mythology, as a result of people settling there after the Trojan Wars of the ninth century BC.

The various tribes settled on the seven hills of Rome and founded the city state there around the year 750 BC. By means of their armed forces they took control of Central Italy over the next three hundred years. They then took northern Italy and conquered the south where Greek colonies had been formed. Two centuries before Christ they defeated the Greeks and also took Carthage in North Africa, their only power rival in the West.

By the time of our Lord Rome was a republic in name only, as after the death of Julius Caesar on the Ides of March 44 BC, Caesar Augustus set himself up as a dictator. He organised a type of government that would last for four hundred years. He ran the Empire through his household which was a bureaucracy of several hundred men. They were appointed by Caesar. By the time of Paul some of them were believers and a number later in the century paid for their belief with their lives under the first great persecution in the 90s.

Under this bureaucracy was a Senate which was basically a rubber stamp group. These were the aristocracy. Another major group were the knights. These were the rich middle class. Pontius Pilate, Procurator of Palestine was from this class. If you became a leader of a province in the Roman Empire you took a percentage of the tax raised and therefore could become a very wealthy person in the four year term in office. They reported back to Caesar every few months. They were also in a position of power and could make local policy under the authority of Caesar.

Some were more greedy than others, two of the worst in the Bible were Felix and Festus. They were bribe hungry men who although they knew Paul was innocent were waiting until bribe money was passed under the table before they would free him. Some of the governors were however very good.

PAX ROMANUS

It was the series of very bad governors in Palestine which provoked the revolt that ended with the destruction of Jerusalem in 70 AD. The Pax Romanus was guaranteed by Roman arms and administered by Roman governors. It survived for four hundred years and was therefore a good administrative method, as it provided the peace necessary for the gospel to spread.

Turn to and read, NTJ Page 52 - there was unity and political stability at the time of Christ and for the next two to three hundred years. During this period you could travel within the Roman Empire reasonably safely, especially if you were on Roman government business, or a Roman citizen. This enabled Paul the apostle to go anywhere at will. There was a freedom for a Roman citizen that was not available after that period. We see God's hand in the politics and history of the time. This was the only time in world history that this was possible.

One of the characteristics of this period was western world centralisation, and it was centralised in Rome. This had both advantages and disadvantages. When persecution of Christianity occurred the persecution could be throughout the Empire from France to Asia. In the third century we have the British Christians being executed just as the ones in Asia were, but due to provincial power the governors could vary the policy, and so persecution was uneven mostly, and enough believers escaped to go back into the decimated areas and rebuild the church.

The Romans were great road builders with all the roads straight and at least 12 feet wide. They had hot and cold running water, sewers, spa pools, gymnasiums and central heating. Because of good communications messages could travel very fast across the world.

In various parts of the Empire there was relative peace for over 400 years. There was a great hunger for spiritual things. Many pagans were upset about the evils of paganism and were therefore converted to Judaism with its rules and morality. These were the people that Paul tried to speak with in every synagogue as they were open to the gospel. The armies were strong so there was physical power and no one could stand against the Roman legions until the fifth century.

There was a great feeling and awareness of evil in the Empire and the concept that God would speak, and the people would be ready to hear him.

There are a number of books by Sir William Ramsey which have been reprinted in Baker Books which give a very good background on the Roman period. Dean Farrar was also a good author of this period, and F F Bruce, as is my own mentor E M Blaiklock, but the greatest of all books is the two volume work by A Edersheim, "The Life and Times of Jesus the Messiah", which has been reworked by my dear friend Dr Arnold Fruchtenbaum, check out Ariel Ministries.

LIFE IN THE ROMAN EMPIRE

Turn to and read, NTJ , Page 54 chart 10 - if there was a requirement to give taxes all the time to your conquerors and they treated you badly, you would feel the same as the Jews did at the time of Christ. If you were asked by the authorities to carry a load for a mile you would carry it because it was the law. If you then followed Christ and carried the load for another mile, they might be so surprised that they might even listen to the gospel. An example of this was Simon of Cyrene who was ordered to carry the Lord's cross. Packs in those days weighed 40 - 50 kilos. The context of the times gives you lots of useful information and applications to your own time. Remember - If your students do not have access to Jensen's Survey of the New Testament – please refer to the Study under the "Post-Grad" icon on the EBCWA USB/CD, Diploma File, "223 Module 3 New Testament Introduction".

The Roman Empire was a true police state/"evil empire". The Jews were in expectation of a deliverer, a Messiah. They therefore saw the Lord Jesus Christ as the Messiah to defeat the Romans and were very disappointed when this did not occur.

There was a universal language in the form of Greek whilst for government work Latin was universally the language of government and dominant in the West for trade also, with Greek more dominant in the East. Many of the members of the Roman Empire were bi or tri lingual. This also happens in Switzerland today where the Swiss child can speak three to five languages by age seven.

Those who did not learn the various languages found it hard to survive in the ancient world. It was interesting that Paul was fluent in at least four languages while Peter wrote his epistles in school boy Greek, but Greek that he would have had to know to operate as a fisherman; Greek was the language of commerce in the East.

Whilst it was a very cultured time it was also a time of great moral degradation, so Christianity stood out against the normal pagan world of the day. Education was very advanced but in religion there was a great contrast.

Page 56 shows the provinces in the Roman Empire and how the empire grew.

CAESARS OF THE ROMAN EMPIRE

Page 60-61 shows the Caesars of the Roman Empire and the other rulers and events.

The key Caesars for us are:

[a] **Augustus**. He fully conquered Spain and France and organised the Empire for the next 400 years.

[b] **Tiberias** was his only surviving son. He was a child molester. He lived on Corfu, and fornicated till he died. He appointed Pontius Pilate to Palestine. It was under Tiberias that Christ was crucified. He ascended the throne in 14 AD.

[c] Gaius **Caligula** or "little boots". His father dressed him up in soldier's uniform as a boy and thus he received his nickname. He reigned fortunately only from 37-41. He was an infamous fornicator and drunkard, but he actually thought he was God. His own guard executed him eventually. His last words were, "What an artist the world is losing". The head of the Praetorian Guard at that time rounded up those who killed Caesar, and had them executed so that no one could claim the throne.

[d] They looked for a puppet through whom to rule. They found **Claudius**, an epileptic hiding in a cupboard, and he was saluted as Caesar, so that they could rule through him. He turned out to be one of the greatest of the Caesars. He was a great administrator but his wives and mistresses ruined him. It was Claudius who expelled all the Jews from Rome. There were riots over Christ in the Jewish quarter of Rome and this precipitated their expulsion. This had a beneficial effect as Priscilla and Aquila were expelled and they went to Asia where they met the apostle Paul. Claudius was poisoned by one of his wives, who was Nero's mother. She had secured for her son the throne then killed her husband. Claudius is the one whose troops invaded and secured southern Britain. This absorption of England continued through Hadrian who built the wall to keep the Picts and Scots out of the Empire, right until the collapse of the empire after 410 AD.

[e] **Nero** was under control for the first few years, being under the guidance of the great philosopher Seneca. He was an athlete, wrestler and well looked upon in his early years, not unlike Henry VIII. About 62 AD however Nero took power for himself and arranged for Seneca to commit suicide. He then went berserk, and like Caligula believed he was a god.

Peter and Paul were executed by him, but within a year of these acts Nero himself was dead, killed by one of his mistresses.

[f] There were then a series of short lived Caesars; **Galba, Otho and Vitellus** who were generals who fought to get control but it was the old general **Vespasian** who was involved in the siege of Jerusalem that eventually went to Rome and became Caesar. He was old and died soon thereafter and was succeeded by his son **Titus**.

[g] **Titus** eventually destroyed Jerusalem and then headed to Rome to rule as Caesar. There is the arch of Titus in Rome where there are illustrations of the fall of Jerusalem. Here the victorious Romans are shown carrying out the seven branch candlesticks. There is a strong suspicion that most of the things taken from Israel are either back in the land today or ready to be returned. One thing that is required to recommence the Levitical offerings again is the ashes of the red heifer to purify the priests. The ashes of the last red heifer was buried in southern Palestine and there is strong evidence that the archaeologists have found them, although they are not needed as there has been a perfect red heifer bred recently in Texas specifically for this purpose.

[h] Titus brother **Domitian** ruled after him, and like the demented men before him, considered himself God, and was the person to put John on Patmos. He claimed to be god so that his soldiers would not kill him.

Nerva followed Domitian, but did not last long, and then came **Trajan** who is a very tough Caesar. He it was who corresponded with Pliny, governor of Bithynia, about the Christian's habits of worship in the early second century. **Antoninus Pius** is the next Caesar who martyred Polycarp.

LECTURE 6 - POLITICAL SETTING

INTRODUCTION

Turn to and read, NTJ Page 56 - Turn to and read, **Acts 17:1-9**. This shows the effect of Christianity in the early years. These people had turned the world upside down - verse 6. When you are reading the book of Acts you are reading first class history. The world is the Roman Empire at this stage.

In Acts you will get a lot of the different leaders in the ancient world. They have importance and need to be slotted into the picture so that you can understand the political setting of the day. We have Emperors, kings, governors, procurators and the like.

THE ROMAN EMPIRE

The Roman Empire ran on three basic levels, the Emperor above all who in some cases would keep a local man on the throne to reign such as Herod in the case of Israel. The Emperor would also put a person in charge of provinces such as Pliny the younger who was governor of Bithynia during the time of Trajan and Pontius Pilate Procurator of Palestine at the time of Christ. The Procurator was in charge of a lesser province and under the supervision of a more senior governor, in Pilate's case the governor of Syria. Palestine was considered to be the worst area to govern as there was always unrest, and so oversight was needed over the Procurators.

The Chart on pages 60-61 gives a good overview of history up to 70 AD. There were many Herods, a family of rulers starting with Herod the Great who died within a couple of years of the Lord Jesus Christ being born. His sons ruled various elements of a divided kingdom with Philip and Antipas Herod trying to out manoeuvre each other and Archelaus being deposed by the Romans in Judea itself.

After Archelaus was deposed a Procurator was set up starting with Coponius in 6 AD. Several of the Procurators are mentioned in the Scriptures including Pontius Pilate, Festus, and Felix.

Herod the Great's grandson Herod Agrippa I ruled the whole of Palestine for a while before meeting a gruesome end. The male line finished with Herod Agrippa II who was deposed in 70 AD and died at the eruption of Vesuvius in 78 AD bringing the Herodian male line to an end. The family of Herod is an excellent example of the four generation curse.

The political background to this period is important as the Lord has to move from province to province in relation to political events at the time. At one stage he gets out of the area controlled by Antipas and moves into the area of Philip. The Lord is following a timetable however, nothing happens by chance, and all the plots of the evil men come to nothing for they are just part of the plan of God above all.

On Page 62 - Chart 13 -this covers the High Priests of Israel and their relationship with the church at that time. Caiaphas is High Priest until 36 which was also the date when Pontius Pilate was recalled from his post. The High Priests were generally running rackets as with the Temple sacrifices. Their influence also involved the running of bandit gangs across the land, Josephus gives us a real insight into what was going on. The Lord went in and exposed the religious Mafia for what it was. Israel at the time of the Lord was a very dangerous place. Many Christians think that it was a golden age at that time, but that was the Persian period. In this particular case Jensen is incorrect [bottom of page 62]. However against the darkness of the setting the Lord Jesus Christ, the light of the world was able to shine brightly.

GEOGRAPHIC SETTING

It is important to know the geography of the Middle East and southern Europe to understand the geographical setting of the Scriptures. The maps at the back of most Bibles are invaluable and you need to develop a memory of these in your head so you can remember where things are happening. The Acts of the Apostles goes only as far as Rome although Paul was hoping to go on further and perhaps went to Spain.

The Acts of the Apostles showed how the Lord allowed Christianity to go through these lands to Rome the centre of the world. We need to flesh out the story of the Bible with geography and history. In this way you will be able to bring things to life. There is so much that you are able to bring to life in the book of Acts.

Page 65 shows the geography of Palestine itself. During the Lord's day there were vast forests of palms and other trees in Palestine with about 60% of the land afforested.

There were many streams and much fertile pasture. With 2,000 years of neglect up to 1948 the land became barren with rock strewn areas and scrub. There are deserts across about 60% of the land of Israel. Because of the Roman invasion they chopped down trees for the siege works and fuel. The Arabs and Turks also depleted the countryside trees. The Turks even had a tax on the number of trees on each area of land, which caused many of the trees to be removed.

Since the Jews came to control the land the number of trees have increased from 4 to 233 million, it being the only nation in modern times to support its ecology. Trees attract rain. What is happening to the ecosystem is very much a sign of the end times. The removal of the tropical jungles on the equator is causing a change to the weather patterns.

At the time of Christ there were the earlier and latter rains. Until recently the latter rains had been absent. The weather patterns in Israel are significantly influenced by the Sahara. The area to the north of the Sahara at the time of Christ was the bread basket of the Roman Empire and had many of the wild beasts which were captured for use in the Roman Games.

The Sahara was a forest and fertile open savannah country 6,000 years ago. If you look at the paintings in the caves in the Atlas Mountains you will find wall paintings showing lions and many other exotic animals. You do not find gazelle and zebra in this area now but you did then.

Many major cities which the Romans built with fertile fields going back to the Atlas are now stark ruins in a desert. The Romans cut down the trees, the vandals of the 4th century killed the farmers and the Arabs invasion a century or so later completed the ruination of the land.

JERUSALEM

Turn to and read, Map G page 67, this shows Jerusalem in New Testament times. When the Romans took Jerusalem they knocked down every wall except for the western one, now called the "wailing wall". Jerusalem has been taken, sacked, and rebuilt many times. It was rebuilt by the Romans, Arabs, Crusaders, and Arabs again, and finally the Turks. The city has been raised by 5-6 metres or more by rubble.

Turn to and read, Page 68 - the temple platform was destroyed by the Romans. The Arabs rebuilt it. The little cupola called the cupola of Moses is I believe the most probable site of the Solomonic Holy of Holies. If this is correct, then the Jews could rebuild a temple without moving the Dome of the Rock. When the commandos took the Temple Mount in 1967 the Rabbis told them to get off the mount as they did not know where the Holy of Holies was. The Bible says the Temple will be rebuilt in days of unbelief. Well before the great revival in the Great Tribulation period (Zechariah 12:10ff) the temple will be rebuilt. Ezekiel 38-39 probably describe the battle that occurs before it is rebuilt with Arab support.

Turn to and read, NTJ page 69 - 70. The topography of Israel consists of a coastal plain which rises onto a ridge where Bethlehem and Jerusalem are situated. Jericho and the Dead Sea are in a depression on the Jordanian side of the ridge. When we hear that the Lord went down to Jericho He is going down to over 1000 feet below sea level.

Recommended Reading "Sketches of Social Jewish Life" by Edersheim. Also books by Sir William Ramsay, Dr Scroggie.

DOCTRINE

PILATE: PONTIUS PILATE – EXPEDIENCY

1. SCRIPTURE - Matthew 27:2,11-26; Mark 15:1-15; Luke 23:1-5,13-25; John 18:28-19:16.

2. BIOGRAPHY

Pilate was of German origin. He was brought up near the borders of the Roman Empire. He trained in Rome as he was of royal birth. It was during this time that because of a fight he was despatched to the Black Sea region to put down an

uprising. He was successful and received the title Pontius after the Black Sea region of Pontus. Pilate was appointed procurator of Judea by Tiberias in 26 AD, Judea being a third-class province. He initiated three actions which antagonised the Jews. Firstly, he marched the Roman army from its base in Caesarea to Jerusalem and hung the shields of the army on the walls of the city. These shields had pagan gods which infuriated the Jews. When the Jews protested to Tiberius, Pilate took some of his soldiers, put them in civilian clothing and ordered them to kill some Jews. Finally he took over the Temple treasury and extracted a huge sum of money to build a 60 kilometre aqueduct from a water spring to Jerusalem. Such action by the procurator frustrated the Jews and almost caused a riot. Pontius Pilate was again reprimanded by the emperor. He was a brilliant person, a good administrator but weak, and under a lot of political pressure when Jesus was brought before him. He sought expediency and compromise rather than justice. Some three years after the death of Christ, Pilate was removed by Caligula and in disgrace he committed suicide.

3. EVALUATION (Matthew 27):

- a) Because the power to execute those guilty of committing a capital offence had been withdrawn from the Jews by Rome in 6 AD the elders brought Jesus to Pilate (verse 2).
- b) Pilate questions Jesus as to if he is the King of the Jews. Jesus says, Yes. (Thou sayest) (verse 11).
- c) He refuses to answer the religious leaders. In the Roman court the accusers would speak first (verse 12) (Isaiah 53:7).
- d) Jesus' silence amazes Pilate (verses 13,14).
- e) The sixth and most important trial where Jesus is found innocent yet condemned (verses 15-26).
- f) Pilate attempts to use a custom to release Jesus (verse 15).
- g) The choice given was Jesus (the Son of God) (verse 16,17), or Barabbas (the son of the Father, the son of man).
- h) Pilate was aware of the reason for the trial - mental sins (verse 18).
- i) Pilate's wife gave good advice and confirms Jesus' innocence (verse 19).
- j) The religious leaders manipulate the mob to secure the release of Barabbas (verses 20,21).
- k) The mob cry for the crucifixion of Jesus Christ (verse 22).
- l) Pilate makes one last attempt to save Jesus but the mob increases their pressure on him, resulting in Pilate condemning a person who he knows is innocent (verses 23,24).
- m) The crowd shout out that "His blood be on us and our children" (Ezekiel 18:2; Deuteronomy 24:16) (verse 25). This oath had two historical conclusions: the sacking of Jerusalem in 70 AD when the blood of the Jews covered the courtyard, and some five years earlier when 3600 of the nobles of Israel were publicly scourged and crucified in the Praetorium courtyard with another Roman standing in the balcony.

4. PRINCIPLES

- a) Political expediency perverts truth and justice (1 Kings 21:8-13).
- b) True leadership requires moral courage (Genesis 44:18-34; 49:8-10).
- c) God can use the weaknesses in a person's character in His plan (Romans 9:17).
- d) Using the wrong means (traditional release of a prisoner at the Passover) to attain an object (the release of an innocent person) can cause disaster (Numbers 20:8-12).
- e) In times of great stress good advice is often rejected (cf. Nitocris' advice to Belshazzar in Daniel 5) (1 Kings 12:6-16).
- f) A mob never thinks rationally but relies on its emotions (Genesis 19:4).
- g) Oaths can bring great suffering (Judges 11:31-40).
- h) Expediency and appeasement ends in disaster (Judges 2:2,3).
- i) Expediency puts off eventual catastrophe: it solves no problems (Genesis 12:10-20).

HEROD – POWER COMPLEX

1. SCRIPTURE - Matthew 2:1-19.

2. BIOGRAPHY

Herod was the greatest non-Roman of his time. Herod was an unbeliever who had a great effect on the life of Jesus Christ. Herod was the son of Antipas II who was in armed conflict with the last of the Hazmanean dynasty, a dynasty founded by Judas Macabbeas in 163 BC. Herod, from Idumea, lived in Petra, learning how to make money from the Nabateans who had discovered the way of sailing to India using the monsoons, and he became very rich. When his father was assassinated by the Hazmaneans, Herod ascended the Jewish throne. At 26 he was described as tall, handsome, very athletic and a great conversationalist as well as being very charming. He was a great hunter, wrestler and bowman yet never as a young man did he have a statue or coin made in his likeness as this would have offended the Jews. His concern for the Jews had been shown early in his reign in feeding them at his own expense for two years. The Jews repaid him by revolting against him. Herod was in the forefront of the political scene, backing Cassius and Brutus after the assassination of Julius Caesar in 15th March of 44 BC. They were defeated by Augustus at the battle of Philippi in 42 BC. He then backed Marc Anthony against Augustus. Marc Anthony was defeated at the battle of Actium in 31 BC. Herod, however, was confirmed as King of the Jews. After Augustus had been established on the throne of Rome, Herod was able to concentrate on pacifying his own country, including removing bandits from the caves of Galilee, thus preparing the area in which Jesus would grow up. Herod was the greatest builder of his day. He developed a standing army, the infantry being made up of Greeks and Celts with the cavalry coming from his homeland Idumea. He set up forts from Damascus to the Negev on top of the highest mountains, allowing for excellent communications across his kingdom. Four of these forts were within signalling distance of Jerusalem including one which was six kilometres from Bethlehem. In the last decade of his life, Herod became physically and mentally ill. He became paranoid about plots

against his throne which culminated in his reaction when the Magi asked him where the baby born King of the Jews was to be found. Jesus was born some 18 months before the death of Herod, which occurred in the northern spring of 4 BC.

3. EVALUATION

- a) In Matthew 2 the Magi came from Babylon seeking the King of the Jews (Matthew 2:1).
- b) Herod was shocked by the Magi's question as he had not been born King of the Jews. He had, through his father, assumed power by coup d'etat (Matthew 2:2,3).
- c) The ruler shared his concern (Matthew 2:3).
- d) He called the religious leaders together (Matthew 2:4) and demanded where the Christ child should be born.
- e) His religious advisers tell him Bethlehem of Judea (Matthew 2:5,6) as this had been given in Micah 5:2. It's location was specified as there was Bethlehem of Zebulun in Galilee (Joshua 19:15,16).
- f) Herod sent them to Bethlehem asking to report back (Matthew 2:8).
- g) The Magi are given divine revelation that they should return to Babylon by a different route (Matthew 2:12).
- h) Herod's worship is seen in the systematic slaughter of the young children in Bethlehem (Matthew 2:16) aged two years and under.

4. PRINCIPLES

- a) God uses unbelievers in His plan. God rules and controls (Romans 9:17; Proverbs 8:15,16).
- b) God's history plan will continue despite the absolute opposition of the leadership of the country (Job 12:21).
- c) Herod had a tremendous opportunity to seek the Christ child and find salvation. Instead he tried to eliminate the Messiah.
- d) Physical strength, mental ability and charm in youth can degenerate in later life to create utter misery (Ecclesiastes 12:1-6).
- e) Spiritual beauty lasts forever, and should mature with age (1 Corinthians 13:13).
- f) Power and position are not a source of happiness. Power corrupts. Position can become a source of pride (Isaiah 1:23; Amos 5:12).
- g) God can miraculously protect believers even from powerful rulers. The Magi escaped even though Herod's communication system was the finest in the world (Daniel 6:23).

LECTURE 7 - THE UNFOLDING STORY

INTRODUCTION

NTJ - Page 85-94 - Introduction to Bible study for people. If you are ever trying to introduce people into Bible study there are three questions that should be asked:- Why do we come to the Bible?, What do we want to achieve from the study?, What should our attitude be? Remember - If your students do not have access to Jensen's Survey of the New Testament – please refer to the Study under the "Post-Grad" icon on the EBCWA CD, "223 Module 3 New Testament Introduction".

We should come because it is God's Word to man and we want our lives to be changed. We come with reverence. We need to come to understand what inspiration and revelation is. The fourth question is, who is the teacher? The Holy Spirit teaches. If people have the wrong attitude towards it when they come to the Bible they will not get anything from it.

Turn to and read, **John 14:25,26** - the Lord Jesus Christ during his three year earthly ministry told us only so much, the Holy Spirit added large areas of doctrine in the Epistles Acts, and Revelation. The Lord is saying that all of the book is important, it is God's Word to us.

Turn to and read, **John 16:7, 12-15** - if you compare what the Lord has told us in the letters compared to the gospels it is surprising how few the number of doctrines the Lord covered in the gospels. He made it clear that the disciples did not have the apparatus to grasp all the doctrines. The disciples had to look back through the resurrection, ascension and the Cross to see the reality of some of the things that the Lord had told them. You have to have an unfolding attitude to God's Word. The Spirit taught them the things of the Lord Jesus Christ.

OUR ATTITUDE

Turn to and read **1 Corinthians 2:6-16**. We need to be Bible centred in our approach. This is what being "Biblical" means; it means we see that the scriptures are written for us. All Scripture is God breathed. We should enjoy the whole Scriptures, the Old Testament, the Gospels, the Letters, and Epistles.

Jensen challenges us as to what our attitude to God's Word should be. You should observe, interpret and apply. To observe you need to see what the text says, not what you think it says or what you have been told it says by someone else. Often if you look at what the Bible says you will find that your own previous interpretation is wrong. You need to look at it in context and that you are not too busy reading in your own interpretation. Observe before you interpret. Be willing to change your mind on the basis of God's Holy Word.

All Scripture should have application to our lives. We should give praises to God by living the life. We can use the ICE method, Isagogics, the background of the book, Categories; what doctrines does the passage contain, and Exegesis; word by word evaluation of the passage in question. We now know what the words used in the Greek of the time meant. Study which stops short of those principles is not bona fide study. If the Bible does not change you, you have not understood it, as it is designed to change you. **James 2:12-26.**

Turn to and read, **2 Timothy 2:14-16** - Paul tells Timothy that this is what you should be doing if you are studying God's Word. The study of God's Word means that you have to keep on making people aware of what God says. It is not what the communicator says, it is what God says. You should not get into brawls over the Scriptures.

God assesses you; it is God to whom you are answerable as you, "Study to show yourself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth". We are not professors but slaves; so let us not enter this study as "experts" in our own imagination. You have to labour with the Word, and you should not be ashamed. We should be proud only of what the Spirit was able to do through us when the report of our life is handed in.

Bible study is the most important thing in your life. If you have that approach you are with Paul. Rightly dividing the Word of Truth does not mean that you are a dispensationalist, it means you are cutting a straight line in your approach.

Decide what your philosophy of interpretation is and stick with it. Be consistent; don't chop and change your exegetical methodology. I believe it is important to take the literal approach and ensure that you apply what is learnt to your life.

Make sure you do not jump from one passage to another, plough right the way through. Luther for instance did not want James in the Bible. Some of the higher dispensationalists would like to exclude books from the Word of God. We don't have these options; for the whole Word is for us, and if we have a difficulty we study until it is not a problem. The only problems with interpretation will come from our own soul. Your faith however should be practical and real ("in shoe leather"), and you should take the whole counsel of God to the whole world as we are told to do. **Matthew 28:19 - 20. James 1:21ff.**

TEACHING THE WORD

You cannot teach God's Word without being misquoted or misinterpreted, by those who have a sin to hide. Many people will not be hearing properly or you are not explaining properly, or they don't want the truth. We should be swift to hear but slow to jump to conclusions. What does the Word say? – Hear the Word and if you are wrong, then be corrected.

If you teach the whole Bible you cannot avoid teaching contentious issues. Make sure you teach all of it. It is a very serious business to leave things out from your teaching of the Word as shown by John in the book of the Revelation. It is important to teach all the Scriptures to God's people, otherwise Satan will start teaching false doctrine. Make sure that what you teach is being applied into people's lives.

Turn to and read, NTJ - page 86. This sets out the survey method of study well. Initially you read the whole book a number of times in various translations. Most of the books in the Bible you can read in an hour. You then ask what the emphasis is, and what it means at the end. See how the different parts of the book hang together and mark it into different categories. The Hebrews analysis in Jensen is a good example. You need to understand the structure of the book before you can divide it up. Make sure you deal with a section and not just a portion of a sentence. Have a good study Bible. There are also good charts in Jensen.

Write your own notes in the Bible. Write notes on paper before consolidating it. Colour code your notes and Bible. This is useful for counselling purposes. What you put into your resources you will be able to draw out later.

DOCTRINES

BIBLE – INERRANCY [See page 6 above]

BIBLE – INSPIRATION [See page 7 above]

HOLY SPIRIT AS TEACHER

1. He is the Spirit of Wisdom. (Isaiah 11:2, 40:13-14)
2. He reveals the things of God. (1 Corinthians 10:13)
3. He reveals the things of Christ. (John 16:14)
4. He guides into all truth. (John 14:26, 16:13)
5. He enables ministers to teach. (1 Corinthians 12:8)

6. He teaches the saints to answer persecutors. (Mark 13:11, Luke 12:12)
7. He directs in the way of godliness. (Isaiah 30:21, Ezekiel 36:27)
8. He brings the words of Christ to remembrance. (John 14:26)

LECTURE 8 - LIFE OF THE LORD JESUS CHRIST

INTRODUCTION

Turn to and read, **John 21 : 20 - 25, then read, John 20 : 26 - 31.**

What we know of the Lord is what the Holy Spirit working on the apostles wanted us to know. We have a selected part of His life only and have a small selection of events in His ministry only. The purpose of writing is to record enough of the truth that people might come to a saving knowledge in the Lord. The Gospel records are factual but it is a limited record. The record is basically of part of his earthly ministry with little of his first thirty years written of in the Four Gospels. This is selective but the Holy Spirit was doing the selecting.

THE LORD JESUS CHRIST

We have the story of the unique person of the universe who was able to say, that "before Abraham was I AM". **John 8:58, 10:33.**

Turn to and read, **John 8:54 - 59.** The Lord comes from before history, He enters history and then leaves history. After He leaves He tells us that he will come back into history. Here we have the history here of the unique person, the God man. This is not a normal story; this is a unique one.

We do not have sufficient mind power to have or understand all the facts but we have sufficient facts recorded to follow them and accept the Lord as our Saviour and Lord. In the Gospel of John he starts with the most powerful statement of all time.

IN THE BEGINNING

Turn to and read, **John 1:1 - 3, 14, 18.** When you open the gospels you are face to face with something extraordinary, which is supernatural but touches nature and history. We have to keep our perspective in history and keep remembering who we are in the drama.

We must apply the same criteria to the Bible as to any other historical book. The people who are shattered due to the study of history generally do not have the historical background, or did not have their faith well grounded originally. Keep your eyes on Him and nothing else. There is a very strong warning here. God is not fooled by good intentions. God is only impressed by your obedience. In order to be called a good and faithful servant we need to be obedient. We will have a bigger area of service open up if we are obedient at the end of the course if you are obedient to him.

We need to see what we base our faith on. You need to be able to defend your faith by reference to historical facts. Many Christians who are not willing to study will have their faith destroyed by liberals and unbelievers. A lot of glossy productions on the television which purport to look at Christian matters will undermine the faith of those who have not bothered to study the situation. A week does not go by in which I do not see some unbelieving professor of some American or British University say something completely false on Sky Television about the history of the life of Jesus. Why is this? The Gospel message is the most attacked message in history; expect it to be assaulted by fair means and foul!

As a Christian you need not fear an archaeological unbeliever if you know your ground. Very few Christians know the ground. We can know that Jesus lived, that he was resurrected, and we have evidence beyond reasonable doubt.

Lord Devlin a former Chief Justice of England when asked if the evidence of the resurrection of the Lord Jesus Christ were brought before a jury what would the jury be forced to conclude? Lord Devlin said without doubt that the evidence would be clear, that he rose from the dead. The evidence is beyond reasonable doubt.

If you have a liberal textbook you need to have something that will give you a believing viewpoint. If you are only reading liberal texts you can easily become submerged, and you will no longer see any alternative and lose your faith if you ever had it. Liberals are dishonest as far as archaeology is concerned. Often things that are said in that field that can be viewed in diametrically different ways, both of which are valid views. Liberals will always pick the view that suits them.

An example of this is the archeologist Professor John Romer, who stated that there is no evidence that Joshua existed or that Jericho fell, or that the Israelites ever entered that way into the land. In the case of Jericho because of its very nature, being made out of sun dried clay bricks this is true; it is impossible to be sure what happened from archaeology

alone, but that does not disprove anything! Not to far away another city Hazor has been shown to have been destroyed and burnt at the time of Joshua, which is in complete conformity with the Scriptures. - **Joshua 11:10-14**. It would be far more accurate to state that we have not got sufficient archaeological evidence, to date at Jericho, regarding Joshua. Do not be fooled by "experts" for they have an angle – and it is rejection of any God who will order them about.

Good scholarship does not undermine anything. Luke was a historian. He talked to many people, and he talked to Mary. He is talking to those on the sidelines. He is not talking only to the Apostles, He is talking to the ordinary Christians. There are apparent contradictions between the Gospel writers, but when you start to understand the nature of the gospels and how they were written, who by and when, then the so called "contradictions" sort themselves out.

HARMONY OF THE GOSPELS

Turn to and read, NTJ - Page 97 - Note that, each gospel is selective in what it reports, and so the fullest biography of the Lord is obtained by combining all four gospels in a harmony of the Gospels. You cannot base your understanding of the Lord on one Gospel. For example, If you just go to John it does not cover the kingdom teaching, the others do. He is emphasising the teaching of the Lord as the Son of God.

There are many good, "Harmonies of the Gospels", both in encyclopaedia and in book form, the best in book form is that of A T Robertson.

W G Scroggie has a very good, "Guide to the Gospels". Often you will find that there is a person who is wishing to put a particular position about the Lord Jesus Christ and will have a particular gospel that they follow, rather than getting the balanced view that the four provide. EBCWA has a full Harmony of the Gospels Commentary on the CD.

Turn to and read, NTJ chart 14 - page 98 - here we have the events from the birth to the Ascension of Christ.

THE LINE OF CHRIST

Turn to and read, NTJ - page 100 - here we have the different genealogies of the Lord Jesus Christ in Matthew and Luke with the Matthew line coming down through Solomon to Joseph, the kingly line whilst the Luke line comes from David to Mary via Nathan which is the direct line of Messiah for his virgin birth. The people mentioned in the genealogy are written in groups of 7 or 14 and there are different ones left out as was common in a Jewish genealogy of the time.

He is the legitimate king of Israel having a descent from Solomon formally, but the seed of the woman, the Saviour came down through Mary, who descends from Nathan. There are many spiritual blessings in the study of the genealogies. The word "begat" in Matthew can refer to a son or even a great-grandson in the Jewish idiom. It says that Joram begat Ozias but in 1 Chronicles there is evidence that there are people in between.

In the ancient world these gaps were not important as if you named the grandfather you could take the name of the son for granted. In the Temple in the Lord's day the genealogies were kept. These things could therefore be checked by people in the Lord's day. Both Matthew and Luke wrote before the fall of Jerusalem and would have paid particular attention to genealogy for the Jewish people. For the Messiah to be verified the genealogy of the Messiah must be traced back to David. In the first century no person could question the fact that the Lord was in the line of Messiah.

It is also of interest that when the Roman Emperors later in that century wanted to check out any further claimants to the throne of Israel they were able to interrogate the descendants of James and Jude who were the half brothers of Jesus. They did this by going through the Temple records which were apparently either in Rome by that stage, or were available somewhere in Palestine. The descendants of James and Jude were called before the authorities but they were obviously no threat to the Roman Empire and were therefore released.

In **Ezra 2:62** he was able to check the genealogies of all the priests and exclude some but accept others because they could go right the way back to Abraham. This means that after the destruction of the First temple in 586 BC the genealogies survived, and from the inquiries of Domitian in the late 90s of our era it would appear that the genealogies from the Second Temple also were able to be rescued. We know that Josephus rescued many manuscripts from the burning Temple complex for he records that in his history and he had Titus' approval for this.

The liberals say that writing was not around and common at the time, but that is false. When Herodotus went to Egypt several hundred years before the birth of the Lord Jesus Christ he boasted a five hundred year genealogy. When he spoke to the Egyptian priest they showed him some going back almost 2,000 years so he became quiet about his rather paltry length of family.

The Jew could go back 2,000 years to Abraham and these written records were kept in the Temple. These were captured and apparently destroyed (or possibly destroyed – we cannot now be sure) later by the Romans or Vandals. You were able to prove who you were in that day. You can be sure that the Jewish leaders of the day went to His lineage to see if there was a flaw in it and failed to do so.

Many of the Jews nowadays are still looking for the Messiah but they cannot go back and prove one way or the other as the major records appear to have been lost. There cannot be a Messiah proved today.

The reason that the Jews had to say that he was an illegitimate son of a Roman Soldier and Mary indicated that their examination of His lineage held up to intense scrutiny. It also explains why Pilate refused to change the notice that He was the King of the Jews too. He said that he was the king of the Jews as it had been proved that He was the legitimate King.

Turn to and read, NTJ - Page 102 - we need to look up some of these places in the Bible Encyclopedia as these are the settings of the Lord's life.

Turn to and read, NTJ - Pages 103 & 104 - the rulers in the time of the Lord and a chart of the Lord's ministry over the three years. Refresh your mind about these men, for they are important to be clear about.

EMPHASIS OF THE GOSPELS

When you are reading a gospel it is useful to have a harmony of the Gospels open and work through them. Each gospel complements the others. They are also four independent witnesses as well.

Turn to and read, NTJ - Page 108 - Matthew emphasises kingship, Mark servanthood, Luke the humanity of Christ while John talks more about His deity. Combining them all you have the servant king who was the God man. Matthew was to the Jews, Mark was to the Romans, Luke to the Greeks and John to all. There are different emphases which make up a composite pattern.

The source of the gospels is called by some 'Q' which is the first letter of the Latin word for source, which the liberals claim others wrote from. The evidence is very strong that the gospels were written by Matthew, Mark and Luke and not from a common source as claimed by the liberals. "Q" probably existed, but it was likely an early form of Matthew or Mark. Matthew followed the Lord, Mark was a friend of Peter, Luke was a doctor friend of Paul and also wrote Acts. We will look at each as we go through.

There is however evidence in all of the gospels that all three quoted from earlier manuscripts which probably the apostles had written as memos and summaries of various forms of teaching that they had written down at the time. All Jewish men were taught to read and write, the only nation that practised that in the ancient world. The Lord taught them between the resurrection and the ascension and between that and Pentecost there were ten days of praying together and according to Luke it looks as if they wrote a lot of it down. If you are honest the Word of God will stand up to rigorous evaluation. Do your work and be encouraged and we will be able to encourage others.

DOCTRINES

HYPOSTATIC UNION

1. Hypostasis means standing together under one essence, two things united under one with no loss or transfer to the other and no change to either. In the person of Jesus Christ the two natures, divine and human, were inseparably linked with no loss or transfer of properties or attributes, and no mixture or loss of separate identity the union was personal and eternal. The Lord Jesus Christ is still perfectly human and divine Isaiah 7:14, Isaiah 9:6, John 1:1-14, Romans 1:2-5, Romans 9:5, Philipians 2:5-11, 1 Timothy 3:16, Hebrews 1:4
2. The incarnate person of the Lord Jesus Christ included undiminished deity. Jesus Christ is God, He remained co equal and co eternal with the Father while on earth. Christ is eternal because God is eternal life. His deity was never affected by His death, resurrection and session. As God Jesus Christ could not die. However as a baby in the cradle he was holding the universe together.
3. The Lord Jesus Christ was also true humanity; body, soul and spirit although due to the virgin birth he had no old sin nature 1 Peter 2:22
4. The two natures of Jesus Christ are united with no transfer of attributes. Each set of attributes corresponds to the respective natures. The divine attributes such as eternal life, all knowing, everywhere, refers to His divine nature, the human attributes correspond to His human nature. To remove any attribute from His deity would be to destroy deity.
5. No aspect of the divine nature was lacking, although certain attributes were not exercised in line with the Father's plan Matthew 4:1-10
6. The union of the two natures in the person of Christ must be considered personal, human to the human, divine to the divine. They are never mixed. The union was therefore personal and hypostatic; one essence with two natures.
7. Deity did not indwell humanity or possess it. The union was more than sympathy and harmony, it was unique combining the two natures eternally. He is the God – man
8. Christ had two natures in one person, therefore he could be supremely powerful yet weak at the same time.
 - a) Deity cannot be tempted, humanity can. Matthew 4:1-10
 - b) Deity cannot thirst, humanity can John 19:28.

c) Deity is omniscient , humanity learns Luke 2:40,52

9. The necessity of the humanity of the Lord Jesus Christ is seen in the following:-

- a) To be our Saviour he had to be man as God cannot die. Hebrews 2:14,15, Philippians 2:7,8
- b) To be our mediator He had to be equal with both God and man Job 9:2, 32-33, 1 Timothy 2:5-6
- c) To be our High Priest He must be a man. Hebrews 7:4,5 14-28; 10:5, 10-14
- d) To be a king he must be a man, a Jew in the line of David. Psalm 89:20-37, 2 Samuel 7:8-16

10. There are three categories of sayings or actions of the Lord:

- a) From his deity alone John 8:58
- b) From his humanity alone John 19:28
- c) From his hypostatic union - John 11:25,26

11. The uniqueness of the person of the Lord Jesus Christ is a key doctrine to understand for all believers, for it is on this point that the accurate preaching of the gospel rests. 1 Timothy 3:16

12. The gospel in one word is Immanuel - God with us. John's testimony on this point John 1:14. In Christ we see God's love and favour towards man. As God revealed himself in the Old Testament, so He perfectly reveals himself in the person of the unique person of the universe, the God man the Lord Jesus Christ.

CHRIST: DEITY

1. Jesus Christ is both God and man. The two natures are inseparably united without mixture or loss of separate identity, the union being personal and eternal. (Philippians 2:5-11, John 1:1-14, Romans 1:4, Romans 9:5, 1 Timothy 3:16)

2. Jesus Christ is undiminished deity. This includes all the divine characteristics:

- a) Sovereignty (Genesis 1, Revelation 1:5, 6,17:14,19:16)
- b) Eternal Life (Isaiah 9:6, Micah 5:2, John 1:1-2, 8:58, Colossians 1:16-17, Ephesians 1:4, Revelation 1:8)
- c) Holiness (Luke 1:35, Acts 3:14, Hebrews 7:26)
- d) Love (John 13:1, 34, 1 John 3:16)
- e) Unchangeable (Hebrews 13:8)
- f) All Knowing (Matthew 9:4, John 2:25, John 18:4, 1 Corinthians 4:5, Colossians 2:3, Revelation 2:23)
- g) All Powerful (Matthew 24:30, 28:18, 1 Corinthians 15:28, Philippians 3:2 1, Hebrews 1:3, Revelation 1:8)
- h) Everywhere (Matthew 28:20, Ephesians 1:23, Colossians 1:27)
- i) Truth (John 14:6, Revelation 3:7)

3. Christ is the Son of God, equal with the Father and the Holy Spirit (Matthew 28:19, 2 Corinthians 13:14, 1 Peter 1:2)

4. Proofs of the deity of Christ.

- a) He is the Creator of all. (John 1:3,10, Colossians 1:16, Hebrews 1:10)
- b) He is the Preserver of all things. (Colossians 1:17, Hebrews 1:3)
- c) He pardons sin. (Luke 5:21,24)
- d) He raises the dead. (John 5:21,28-29, 11:42-43)
- e) He will reward the saints. (2 Corinthians 5:10)
- f) He will judge the world in the Last Day. (John 5:22)
- g) He receives worship (Hebrews 1:6)

5. Jesus Christ is Jehovah.

- a) Jesus is God - (Isaiah 9:6; John 1:1; John 20:28; 2 Peter 1:1, Titus 2:13).
Jehovah is God - (Jeremiah 32:18; (Isaiah 43:10; (Isaiah 45:22; Philippians 2:10).
- b) Jesus is I AM (John 8:24; 8:58; 13:19; 18:5).
Jehovah is I AM (Isaiah 43:10; Exodus 3:13-14; Deuteronomy 32:39).
- c) Jesus is the First and the Last (Revelation 1:17; 2:8; 22:13).
Jehovah is the First and the Last (Isaiah 44:6; 48:12; 41:4).
- d) Jesus is the Rock (1 Corinthians 10:4; Isaiah 8:14; 1 Peter 2:6; Matthew 16:18).
Jehovah is the Rock (Exodus 17:6; Isaiah 17:10; 2 Samuel 22-32; Deuteronomy 32:4).
- e) Jesus is Saviour (Acts 2:21; 4:12; Romans 10:9; Jude 25).
Jehovah is Saviour (Psalm 106:21; Hosea 13:4; Isaiah 45:21; 43:3,11).
- f) Jesus is Lord of Lords (Revelation 17:14; 19:16; 1 Timothy 6:14-16).
Jehovah is Lord of Lords (Psalm 136:1-3; Deuteronomy 10:17).
- g) Jesus is Creator (John 1:3; Colossians 1:15-17; Hebrews 1:10).
Jehovah is Creator (Job 33:4; (Isaiah 40:28; Genesis 1:1).
- h) Jesus is Light (John 8:12; John 1:9; Luke 2:32).
Jehovah is Light (Micah 7-8; Isaiah 60:20; Psalm 27:1).
- i) Jesus is Judge (2 Timothy 4:1; 2 Corinthians 5:10; Romans 14:10).
Jehovah is Judge (Genesis 18:25; Joel 3:12).
- j) It is quite clear that Jesus is God (1 John 5:5)

6. Jesus lived on earth in total dependence upon God the Father. He never used His own divine attributes in contradiction to the will of the Father. (Matthew 4:1-11, 27:42-43)

7. At the birth of Christ no change occurred in the deity of Jesus Christ. During His earthly life, some attributes were unused but they were never deleted or destroyed. To remove any attribute from His deity would be to destroy deity.

8. Jesus Christ is true humanity. This includes attributes such as thirst, hunger, weariness. (John 19:28)

9. Jesus Christ had a body, soul and spirit, but no old sin nature. He did not receive an old sin nature because of the virgin birth.

10. God became flesh, it is not a case of God merely possessing humanity.

BIBLE – INSPIRATION [See page 7 above]

VIRGIN BIRTH

1. Jesus Christ had to be born of a virgin to fulfil prophecy. (Isaiah 7:1 4)

2. Jesus had to be born of a virgin to confirm the curse of Coniah. (Jeremiah 22:28-30)

a) Coniah was a believer but an evil king at the time of the Babylonian captivity.

b) Coniah is also in the direct line of Christ in Joseph's lineage from David (Matthew 1:6, 1:11, 1:16) through Solomon. This is the Kingly line.

c) Mary was also in the direct line of Christ from David (Luke 3:23, Luke 3:31) through Nathan. In Luke 3:23 Joseph is the son-in-law of Heli, Mary's father.

d) Both lines, Solomon's and Nathan's meet in the person of Jesus Christ but by the virgin birth Coniah's line is cut off as Joseph is the legal but not natural father of Jesus Christ.

3. Jesus had to be born of a virgin to not have the sin nature of Adam. The sin nature of man comes down through the male. (1 Timothy 2:14)

a) Adam, as the head, was responsible for his wife.

b) Eve was deceived and sinned.

c) Adam made deliberate choice.

4. In order to be the God-Man Jesus had to be conceived of the Holy Spirit to Mary.

5. The virgin birth is therefore critical especially in the doctrine of Redemption, Imputation and Propitiation. NO virgin birth - NO salvation.

LECTURE 9 - MATTHEW

INTRODUCTION

The Messiah is offered and the Messiah is rejected; this is the message of Matthew. This is the most Jewish of the gospels. It is for the Jews but not necessarily those in the land. This is the gospel to give to the Jews especially if you can get a modern Hebrew edition.

Turn to and read, NTJ - Page 113 - point 4. We need to think of this gospel as the link between the Old and the New Testaments; the person of the Lord and the work of the Lord. The Old Testament prophecies are fulfilled, is one of the main themes of this gospel. He is more than Messiah of Israel, He is the Saviour of the world. Matthew is saying to Israel, "behold your king/Messiah, but he is even more!"

THE AUTHOR

Turn to and read, Page 114, point (A), which gives a summary of Matthew's life. His Jewish name was Levi. Matthew means gift of Jehovah. His father was Alpheas. He was a tax collector which was a very despised occupation. The tax collecting in the ancient world was up for bids with some of the money collected going to the government, the other going to the tax collector. He was therefore an extortioner; his aim was to become wealthy.

Normally the person who was the tax collector had someone else to collect the taxes for them but Matthew was so brazen and greedy that he was actually extracting tax himself from the people when the Lord met him. This is not a nice person! The taxation of Rome was exorbitant, and often unfair, with you having to go up to the tax collector personally who would say what he wanted. The tax collector would be accompanied by armed Roman soldiers, or his own hired mercenaries. If you decided that you did not want to pay taxes you were beaten up or killed. He was as bold as brass and not a very nice character before Christ met him, being very money hungry and money driven. He was changed radically by his meeting with the Lord, as all are when they genuinely meet the Lord.

The books, "Sketches of Jewish Social Life", by Edersheim, or "Jerusalem in the Time of Jesus", by J Jeremias, are excellent on the subject of tax collectors and other details of daily life at the time. We do not know how Matthew died.

THE GOSPEL

The estimated date of his gospel is 58 AD. It was certainly written well before the destruction of Jerusalem, before Luke and appears to be the first written with Mark second and John last. In the early church this gospel was considered to be the most authoritative. Clement of Rome in 96 AD, Barnabus in 106 AD, Polycarp in 115 AD and Justin Martyr in 145 AD were among many of the earliest church fathers who quoted from it.

The language it was written in was Greek as shown by the fact that when he mentions a Aramaic/Hebrew word he translates it, as shown in **Matthew 1:23, 27:33, 46**. He also explains Jewish customs in Matthew 22:23, 27:8,15 showing that he is writing to the Jews out of the land who would have used the LXX for their scriptures and were out of touch with local customs (many families having lived in the Diaspora - out of the land - for 300 years since the days of Alexander, or 600 years, since the days of Nebuchadnezzar).

Papius an early Christian writer, stated in 120 AD, that Matthew wrote the "Hebrew Gospel". In many commentaries there are many paragraphs on whether he wrote in Hebrew or Aramaic, and translated it back into Greek, but as explained above the Gospel was most likely written in Greek but specifically to the "Hebrews" scattered abroad.

THE LOGIA

It is believed that he also wrote the "logia", the sayings of Jesus and this was the basis of the gospel. He was the only one of the disciples who was likely to write shorthand. This is something that the tax collectors of the day were able to do. The only other group were the court system who took evidence in that way. One can see this tax collector noting down the sayings of Jesus in a shorthand form.

The original document that the liberals consider Matthew he used as his source was called "Q" by them, as the first letter of the German word for source is Q. The German liberals said that the authors of the gospels had a source and then people other than the disciples wrote the gospels. The truth is that Matthew wrote both the logia, and his gospel, and these were available when Mark, Luke and John wrote theirs. It may be that the true "Q" was the logia, and Matthew's gospel was written from it – we cannot be sure at this distance.

In the second century it was also reported that Matthew was the author of what was referred to as a "testamonia", which are a list of prophecies of the Old Testament which had been fulfilled in the New Testament by events in the Lord's life. He was also able to draw on this document in the writing of the gospel of Matthew. Both the logia and the testamonia were available in the second century, but were lost through latter centuries as persecution led to book burning.

The early church did not have the New Testament as we have it. For the first 20 or so years they had nothing that comprises the New Testament today. Many would gather round and read writings (the logia) from Matthew. It is of interest that 60% of Matthew's gospel is taken up with the sayings of the Lord. He is also the one that has the most quotes from the Old Testament.

Some people argue that Mark's gospel was the first written. Of the 1071 verses of Matthew 500 of them are in Mark with only 55 verses of Mark not being in Matthew. The relationship between Mark and Matthew is therefore established. In the case of the leper being healed however the version by Mark and Luke are very similar in length whilst Matthew is shorter indicating that both Mark and Luke consulted Matthew and expanded on the story. This however does not mean that one is slavishly copying from another.

The sources being used by Matthew for writing his Gospel are probably the logia and the testimonia, which were his short hand notes of the things he saw and heard. He had his own memories of these things, and he had his own additional writings. The whole gospel however, as with the rest of Scripture, was co-ordinated by the Holy Spirit for a specific purpose.

We have here the eyewitness account of a person who remembered what he had seen and heard and had recorded under the principle of inspiration.

THE JEWISH GOSPEL

Turn to and read, NTJ - Page 116 - second paragraph. He stresses the Jewish message. Messiah has come, the King has come, He has been rejected but He is on the throne. There is more words of the Lord in Matthew than in any other gospel. Matthew uses three money words which would be quite typical of a tax collector. If the gospel had been forged they would not have done this. This gives a clear "ring of truth"; the fact that it was written by a person with intimate knowledge of money and an interest in it. The three words occur in Matthew 17:24, the word translated tribute, the parable of the lost coin is only in Matthew, the parable of the stater in Matthew 17:27, and talent in Matthew 18:24, 25:15. He also uses the words gold and farthings and brass more than others. A talent was 8,000 pennies and with a penny being a days wages for a labourer, this was 8000 days wages for a working man. This is nearly 22 years wages!

We should never be worried about the close analytical study of the Word of God, being concerned that we might discover something that will cause us to lose our faith, for it will always stand up to scrutiny. Matthew has several favourite phrases; that it might be fulfilled is mentioned ten times, he is obviously enthusiastic about what is being fulfilled. "This

was spoken by the prophet" - 14 times and the "kingdom of heaven" - 33 times. Remember - If your students do not have access to Jensen's Survey of the New Testament – please refer to the Study in the Diploma Course under the "Post-Grad Studies" icon on the EBCWA CD, "223 Module 3 New Testament Introduction". Use additional time in lectures covering the outline below.

PARABLES AND MIRACLES

Turn to and read, NTJ - Page 117 - This is a good chart showing the areas of our Lord's ministry covered by this gospel and what is not. None of the gospel writers write it all down. In addition Matthew does not write in Chronological order, he is writing things to co-ordinate them together by theme and significance.

There are 13 parables in Matthew not recorded elsewhere. It can be useful to compare the charts of the four gospels to see their overlap and the things they select out from their account; there is purpose in each.

Of the 35 miracles recorded in the Scripture Matthew records 20 of them 3 of which are unique to Matthew, the two blind men, the dumb demoniac both in Matthew 9 and finding the stater or lost coin. He also records 12 times when the Lord did multiple miracles.

Matthew gives us the view of the "wonder working Son of God", the king of Israel come with signs and wonders. Paul points out that the Lord came in power and the wisdom of God - 1 Corinthians 1:24. Matthew gives many discourses of the Lord. Teaching of the miracles and parables of the Lord interrelate and inter react in this gospel.

Of the miracles six are in the natural world such as the stilling of the storm, another eight are personal such as healings whilst the other six are spiritual dealing with demonism. By choosing these miracles he is showing the Lordship of Christ over nature, in the affairs of men and in the spiritual realm. Matthew's message is, He rules in all three spheres.

Turn to and read, NTJ Page 118 gives a good outline as to how to maximise the benefit from Bible study by using the "survey method of study". You need to be systematic to get systematic results in spiritual growth. Following Jensen's approach will bring good results.

Turn to and read, NTJ Page 120-121 contains a very helpful outline of Matthew's Gospel, the presentation of the Messiah, who Jesus is with the emphasis on the kingship of our Lord. Note on page 122, point (B), that the genealogies of Matthew are also important.

Anybody in the Lord's time could have gone to the genealogies and proved that Christ was the Messiah. He was the only one with the right to the throne and the evidence was there. He challenged every Jew with this claim. In 70 AD the Jewish records were probably lost when the Romans destroyed the Temple, and this would indicate that Matthew wrote well before this event, for he writes so as to urge people to go and check out his data, clearly believing they could.

DOCTRINE

BIBLE – INSPIRATION [See page 7 above]

LECTURE 10 - MATTHEW [Continued]

GENEALOGY

Turn to and read, NTJ page 123. It is clear that there are gaps in the genealogy in Matthew. Do not try and argue the gaps away, they exist. Remember however, when the Jews said "begat" it was not necessarily a father son relationship it could be a grandfather to a grandson. The key to the genealogy is that you have a historical set of records that people could be checked against. The skipping of a generation or several generations was not important from their point of view. The names recorded were those of people you wanted to stress, and checking the records would fill in the gaps.

The way they thought was, that those who were not mentioned were so well known anyway it didn't matter, or you omitted them because you did not wish to stress something about their character, so they were not mentioned. Names were also omitted to produce a better feeling of symmetry.

We have very important things happening here in relation to the reporting of women, and omitting of some men in the genealogy. Matthew is making an important point in this list of his.

Look at the chart closely on NTJ Page 123; the genealogies are divided into three sections as far as Israel is concerned. From Abraham to David is a thousand years, from David to the captivity and from the captivity to the time of Christ. It is not only a record but it is a sermon in itself. As a result of the genealogy of Christ no one in his day ever queried the genealogical right of the Lord Jesus Christ to be King of the Jews. The chief priests wanted the plaque on the Cross to be rewritten, but they were not able to dispute the claim. He was the only person living in Palestine who was able to claim that. His official line is seen through Joseph in Matthew, and genetic line through Mary in Luke.

In his genealogy Matthew is preaching a sermon, showing that the Lord is God and is also Messiah. During the period from Abraham to Saul, Israel was a theocracy. As God ruled Israel so the Lord Jesus Christ is to rule as God. As we come close to the Babylonian captivity a number of kings are left out because they were rat bags. Jeconiah (also called Coniah, and Jehoiachin) who is mentioned is eventually blessed in Babylon. 2 Kings 25:27-30. This man was the last legitimate king in Solomon's direct line, but he was under the curse of God due to his sins and he was declared "childless" – that is no son of his was every to sit upon the throne of David. Jeremiah 22:30.

This is important, for Matthew identifies that Joseph is a descendent of Jeconiah, as was Zerubbabel, and so was not entitled through Jeconiah's genetics, to be king under the curse of God. The Lord is King, he is coming to rule as King in the line of the kings to sit on the throne of David, but he will not be ruling through the natural line of Solomon through Jeconiah. The third section from Zerubbabel to Joseph, we see men who are functioning in the time of the priests, and even though they were legally entitled to claim kingship they never did, for they knew they awaited the promised king from God. The Lord is coming to rule as the Saviour, High Priest, and King of Israel.

In the genealogy therefore we have the fact that the Lord Jesus Christ is God, King, and Priest, which is a three fold ministry of the Lord Jesus Christ.

We also have a gospel message mentioned in the genealogies. Here there are certain people mentioned that would not normally be mentioned. No self respecting Jewish genealogy mentioned women but in Matthew's list there are four; Tamar, Rahab, Ruth and Bathsheba.

Here we have four women who are either involved in adultery or are under a curse due to their genetic origins. Ruth is a Moabitess and therefore under a curse. The other three women are morally tainted, one woman is a foreigner, the other certainly a Canaanite. Through these women we may even have representatives of all of Noah's three sons.

This message therefore becomes one of the gospel; the good news that salvation is available to all peoples through this line. With these people we see the grace of God at work. In all cases despite their shortcomings and disadvantages it is seen that they all have a part in the plan of God.

There is by some the thought advanced that the two lines converge on one person at the great grandfather stage and that Joseph and Mary are cousins; the name used however is a common one, and this may not be the case. The genealogies definitely establish the Lord's credentials to be the Messiah of Israel. There is a great opportunity to gain a lot of messages from these lists. This genealogy should be studied in conjunction to that in Luke.

DISCOURSES

There are discourses in Matthew. He is writing this as a Jew to show that the Messiah has come. This is proved by what He did, what He said and what He taught; once again the three fold witness. Matthew emphasises the ministry of miracles, the parables and the discourses; once again the three fold ministry.

The first major discourse is that of the Sermon on the Mount. An overview is given in chart 24, page 124, in Jensen. This tells us what the kingdom is all about. Our Lord came preaching about the kingdom. The Lord is King and is to rule in your heart as he will one day rule on earth. In the Sermon on the Mount we have the policy of the King.

Turn to and read, **Matthew 5: 1 - 12**. The Sermon on the Mount is the King's policy, and is a very OT discourse for, the kingdom citizens, the kingdoms laws, the kingdoms attitudes and the citizenship of the kingdom. It is rooted and grounded in the Old Testament. When the Lord gave this message the hearers would have understood that He was in effect completing a chapter in the Old Testament, in the form of Deuteronomy 28, which was awaiting completion by the Messiah.

Turn to and read, In **Deuteronomy 28: 15 - 22**. God through Moses had told the children of Israel that if you hearken unto the voice of the Lord they would be blessed. After giving the principle a series of blessings are given. When the Lord gave the beatitudes, he was going back to complete this chapter. The person who would do this would be the one who would complete the law, the Messiah. Only God can bless. Here He is saying that He is God and the one who spoke through Moses.

Here we have the Lord summing up the Mosaic Law, reinforcing what Moses has said. Jesus is saying, "You have heard Moses say this, I now say that". This is what happens in this section of Matthew. The Lord Jesus Christ is reflecting the statement in Deuteronomy 28 and saying that if you keep my commandments you will be blessed. If you want the blessings of God you must be in obedience to God, and the one who spoke with Moses is speaking to you now.

CURSING AND BLESSING

In Deuteronomy 28:15 ff you have the cursing. The choice is theirs, either for blessing or cursing. As Elijah said on Mt Carmel "Are you for God or not"? This is a trumpet call to repent and to be obedient to God's Word. The biggest danger with the Sermon on the Mount is in liberalism today; they take it out of context and imply things from it which are not true.

One of the main things behind this is the Lord showing himself to be the God who gave the Law to Moses. He is in effect saying, "If you neglect my words a greater penalty will occur than occurred to those who ignored Moses". How are you going to survive if we neglect so great salvation? Hebrews 2:3. The Sermon on the Mount is a great challenge to Israel.

Matthew is the lynch pin of the New Testament, he is constantly going back to the OT. The Lord came to make a point to Israel. Many of us see only how it applies to us. The children of Israel ignored the warning that was given by Moses and they went into captivity in 586 BC in Babylon, they would then ignore the warning of the Lord and go into dispersion in 70 AD. The Sermon on the Mount is a warning to Israel and therefore has application to us.

There are two errors that occur with interpretation of this passage. The liberals emphasise it out of proportion, as a method of living today. It has no mention of the Holy Spirit here, and that should be a clue that we should be careful of taking it all for ourselves literally as the sole standard of the Christian life; but pause and reflect, for there is far more here! At the other end of the spectrum the ultra dispensationalist says that the Sermon on the Mount does not apply to us at all. This is not true, as all Scripture is for us. We must ensure we walk slowly here and get the Lord's meaning before we make application to our own day.

Deuteronomy 28ff and Matthew 5ff are parallel passages and make the same point and the results were intended to be the same; blessing through obedience, and so when the Israelites rejected the sayings, the results were the Babylonian captivity in 586 BC and the dispersion of Israel 70 AD. What importance does the Sermon on the Mount have today? First to Israel it is the record in the Word, of the policy of Messiah, and the crucial demand for them to get it right the third and final time in history. It has an impact on us today also as Christians.

Turn to and read, **John 16:12 - 15**, **Ephesians 4:11-13**. What is the standard of behaviour? It is the standard of Christ. We should judge ourselves as Christians against the person of Christ and not against other believers. In the Sermon on the Mount we learn more about His person and purpose than anywhere else. Our attitude depends on our relationship and imitation of Christ. How do you know Him? One of the ways is you read the Sermon on the Mount. Here you see His policy and character and this is what should be in your soul. So the Sermon on the Mount tells us a lot about the heart of the Lord and as such it sets the standard for what must be in our hearts. Our Twenty Commandments (1 Thessalonians 5:11-23) flow from these passages and many others. The Christian way of life is a lot more than the Sermon on the Mount!

All Scripture is important **2 Timothy 3:16-17**, and "The Sermon on the Mount" is one of the passages that deals with the second coming of Christ. This is a part of the standard for your behaviour now as it is for the world's life later.

THE OLIVET DISCOURSE

The other major discourse is the Olivet discourse which saved the believing Jewish members of the first church from the siege of Jerusalem. Turn to and read, In **Matthew 24:1 - 3**, there are three interesting questions being asked here. The Lord had said that the Temple would be destroyed. The disciples asked when it would happen? What will be the sign of his coming? What will be the sign of the end of the world? They thought that it would all happen at once. They thought that the Temple would be destroyed, the Lord would return, and the end of the world would occur at once. This is the dominant millennial view and it was a common one at the time. The Lord answers differently, saying that there are going to be large time differences between these events. There are three questions and three answers mixed in Matthew 24. Let us look at one of the things said; "when you see the eagles on the hills do not even go into your house, flee to the mountains".

In 66 AD the Jewish revolt broke out. The Jerusalem church knew it was a crisis and knew what the Lord had said about the Temple being destroyed. On the hills they saw the Roman legions with their golden eagles. The church had Matthew 24 open, and they were besieged by the Romans early in the War, but with the Word of the Lord they knew what to do. They had the Lord's instructions and miraculously the siege was lifted for a short time, and in obedience to the words of the Lord, all the believers escaped and fled across the Jordan to Pella. There were no followers of the Lord in the city when it finally fell in 70AD.

In the future this is going to be important as well as in the Tribulation period there are things that are going to happen. Some things in this chapter have been fulfilled, others have yet to be fulfilled, but they all have application to us when interpreted correctly, for in this chapter we get a glimpse of His character, policy and will. He gives the policy of how he wants to rule our life, but there are some very specific things here for Jewish believers in various time periods.

Turn to and read, NTJ Page 127 - Jensen gives you the Premillennial, pre tribulation position of Matthew and illustrates what it means by the teaching of Matthew 24. Matthew fits into the past present and future. Also refer Luke 21 : 20 - 24.

Some of the most interesting commentaries on Matthew are by Jewish Christians (Messianic Believers – eg, David Stern in his Jewish New Testament Commentary is my personal favourite).

LECTURE 11 - MATTHEW [continued]

THE KINGDOM

Turn to and read, NTJ Page 120 - Jesus and His promised kingdom. Under the guidance of the Holy Spirit Matthew is making a point about the King who rules through the very source of His rejection, the Cross, the King who will reign forever. The "gospel of the kingdom" is still our gospel. There is a difference in emphasis because the king was present as he said the things recorded in Matthew. We have a similar message but the king is absent at this time. There are over thirty references to the kingdom in Matthew. The message is clear; the Lord will set up his kingdom.

Turn back to and read, NTJ, page 120, Chart 22 - there are five discourses in Matthew, each one having a narrative beforehand, then another narrative section followed by another discourse. After the fifth discourse there is the death of Christ. These are not necessarily combined chronologically as Matthew is more interested in the topics covered. Remember - If your students do not have access to Jensen's Survey of the New Testament - please refer to the Study under the "Post-Grad Studies" icon on the EBCWA CD, "223 Module 3 New Testament Introduction". Use additional time in lectures covering the outline below.

MATTHEW 3

Turn to and read **Matthew 3:1 - 3**. We have the birth of the king and His preparation in Matthew 3. It should be noticed that John the Baptist proclaims many of the themes which the Lord Jesus Christ is going to pick up on in His ministry. In verse 2 John tells the hearers to repent for the kingdom of heaven is at hand. The king was at hand!

The disciples are going to be sent out, the disciples are going to preach, "repent for the kingdom of heaven is at hand", for they have now identified the king. He tells them to change their mind about sin and turn to the king. They were going to be able to meet the king in person, but we cannot.

The gospel is the same throughout history, but its emphasis is somewhat different depending on the presence of the king. With an ultra-dispensational viewpoint often the differences are magnified rather than the similarities. John the Baptist dealt with the importance of dealing with sin. He said to repent beginning with sin in verse 6, to bring the fruits of repentance in verse 8.

In verse 10 we have one of the prophecies recorded in Matthew which relates to the axe being laid to the tree. This happened in 70 AD. It is to get the scene set for the first of the Lord's talks, the Sermon on the Mount. The possibility of tragedy is already here. The last of the Lord's discourses will also have this warning element within it.

In Matthew 3 we have the baptism of water, baptism of fire, and the baptism of the Holy Spirit. There is judgment and salvation in **Matthew 3:11-12**. The subject of Matthew is the Lord Jesus Christ thus the narrative and discourse that follows, go together. Do not pluck verses out of context in this gospel. They must be taken in their sequence.

THE SERMON ON THE MOUNT

The Sermon on the Mount goes from Matthew chapter 5-7. We do not have the right to pick and choose the verses in Matthew that we want to apply; it is a unity. You can become so obsessed with a passage that you do not see the whole Scripture, and all the book is vital here, for in it we see Jesus.

In chapter 4 the Lord prepares him self in the wilderness, the Lord's teaching ministry begins, the people are introduced to the message, some of the disciples are called. You need to work and rework the Scriptures covering it systematically. The four evangelists poured over all this before coming to their conclusions. In **Matthew 7:28** and following the impression that people were left with was that the Lord Jesus Christ was not talking as a rabbi but as God. He spoke with authority. Who has authority? The King alone has authority. We have the policy of the King here. He is King of kings and Lord of lords.

MIRACLES AND DISCIPLESHIP

In chapters 8 and 9 He not only speaks with authority, and He acts with authority. In these chapters you have a succession of miracles. Matthew says that He has authority in teaching, authority in healing. He has authority over leprosy, healed the centurion's servant by word of command, also he heals a leper by touching him, which no one did in the ancient world for fear of catching leprosy.

There were thousands of miracles of healing that the Lord did of which only 36 are recorded. The centurion comes and says that all that is needed is the Lord to give a command and the servant will be healed and so it is. They go to Peter's house where Peter's mother in law is sick. He heals her and she serves them. By the evening many demon possessed people come to the house and are released; see in this passage that several hundred or more people are healed here. The King does not make a mistake, and he is not short of power.

In **Matthew 8:17** he gives the interpretation of **Isaiah 53:4** which is immediately followed by a discourse on the cost of discipleship. Discipleship is following him with the dead burying their dead. He must be more important than our mother or father, He says. Following Him was more important than tradition that stated that eldest son would stay at home and bury the father. There is a similar tradition in many cultures. Tradition must go, if it conflicts with the Lord.

This discourse is placed here. He has given His policy in the Sermon on the Mount. He has been subsequently asked by people who want to follow him how this can be done and He now tells them in this discourse. He said that if you follow me you count the cost and commit yourself to me completely. Assent to a few propositions does not make a person a follower of Him. You bow before Him as your Lord and Master and are therefore not saved as they have not committed themselves to the Lord Jesus Christ.

The Lord now shows He is in control of nature as He rebukes the winds and waves. We see therefore that the Lord can deal with sickness, demonism, and nature. He has also demonstrated He can do it by touch, at a distance, and by Word. This shows that the Lord is Lord of all. We also have the transfer of the demons from man to the pigs of the Gadarenes.

In **Matthew 9:5** He forgives the sins of the man sick of the palsy. He is there defining his Lordship over the area of sin. He is Lord over the one who is the author of sin. He is shown to raise the dead in the form of the daughter of Jairus. We have therefore the Lord's power over all things demonstrated completely.

In chapter 10 we have the gospel of the kingdom to the disciples. We need to read right the way through to 11:1 and should not take it out of context. At the end of Matthew He commissions them again to go out into the whole world and not just to the nation Israel as in this chapter. Everything here is important but it may not be applicable to us.

Signs and wonders preachers take Matthew 10 rather than the great commission as their orders. They emphasize verse 8 but not 9 and 10 which does not give justice to the passage; remember you cannot pick and choose verses you like, they all matter. In this passage the disciples were told not to go to the Gentiles and Samaritans but to go to the lost sheep of the house of Israel. We have the gospel as they had, but are not going to follow those instructions that were given to them, as most of us are Gentiles speaking to Gentiles. Our orders are in Matthew 28 not just here. Remember the old adage; "A text out of its context is a pretext".

After the resurrection He said, that, "all power is given to me in heaven and earth and that we are to go to all nations baptising in the name of the Father, the Son and the Holy Spirit teaching them to observe all things and lo I am with you always to the end of the age". In Luke 24 this is restated and Luke adds additional material.

OUR PREACHING OF THE GOSPEL

What is the purpose of the preaching of the gospel since Matthew 28? It is to preach the gospel in all nations beginning in Israel whilst in Matthew 10 they are commissioned to go to Israel only. They are able to say that "the King is here", and that he has come in power, but they cannot at that point say He has won the victory, for the cross is yet future. They went out after the commission of Matthew 10, using signs and wonders to draw attention to the fact that the King had come. In the great commission of Matthew 28, the signs and wonders are occasional, healings occur from time to time, but are not necessary as part of the new kingdom message, which is now, "the King has come, and will come back". This transition is covered by Matthew in his Gospel. **Luke 16:27-31**.

COMMITMENT

Turn to and read, **Matthew 11:28-30**. This passage gives the aspects of the gospel message which are belief, acceptance, and commitment. You give your burden to the Lord but you take His yoke upon you. The yoke was a sign of slavery. In the ancient world the defeated foe would be marched under the yoke in chains to show that they were under slavery.

The Lord is saying for us to come to Him as our Saviour but to bow our head and become his slave by accepting His yoke. The yoke is a perfect fit and will allow you to work as you have never worked before in order to be productive.

Matthew 16:24-26 - there is a commitment here involved. A gospel without commitment is not the gospel. There are many make believers in our churches who think that they are Christians and are not. Matthew's Gospel is a crucial one, which sets up the nature of the Kingship/Lordship of Christ.

Turn to and read, NTJ - Page 125 - the parables of Matthew, Page 127 - look at again the pre-millennial view of Matthew. There are many good books on the gospels. Turn to and read Matthew 28:18 - 20. This is the gospel message for us to take. Look at Jensen, pages 128 - 131. Note especially the application points on Pages 130 - 131.

To the book list on page 133, add the following as worth getting hold of if you are able. Commentaries by, J MacArthur, W Hendricksen, Tasker, Kelly, Ironside, Gaebelein, Walvoord.

DOCTRINES

BEATITUDES

1. The Blessing of Salvation - Matthew 5:3
2. The Blessing of Suffering - Matthew 5:4
3. The Blessing of Humility - Matthew 5:5
4. The Blessing of Spiritual Desire - Matthew 5:6
5. The Blessing of Grace in Action - Matthew 5:7
6. The Blessing of Single-Mindedness - Matthew 5:8
7. The Blessing of Witnessing - Matthew 5:9
8. The Blessing of Persecution - Matthew 5:10-12

GOSPELS: MATTHEW, MARK, LUKE, JOHN

1. The four gospels are Matthew, Mark, Luke and John.
2. All were written under the inspiration of the Holy Spirit. (2 Timothy 3:16), but each writer saw things from a different perspective, and therefore have variations in the things they wrote about.
3. All the gospels are compatible but the emphasis of the writers is on different characteristics of Jesus Christ.
 - a) Matthew Christ the King
 - b) Mark Christ the Servant
 - c) Luke Christ the Perfect Man
 - d) John Christ the Son of God
4. The gospels have equivalents in the four wing creatures in (Revelation 4:7) - the living creatures. (cf. Ezekiel 1:10)
 - a) Matthew King Head of a Lion
 - b) Mark Servant Head of an Ox
 - c) Luke Man Head of a Man
 - d) John God Head of an Eagle
5. The gospels have equivalents in the four colours of the material of the entrance into the tabernacle. (Exodus 26:36)
 - a) Matthew King Purple of Royalty
 - b) Mark Servant Scarlet of Sacrifice
 - c) Luke Man White of Purity
 - d) John God Blue of Deity
 - e) It should be noted that the colours of the robe of the ephod of the High Priest were purple, scarlet, white and blue.
6. The gospels have equivalents in the Branch.
 - a) Matthew Branch of David (Isaiah 11:1, Jeremiah 23:5, 33:15)
 - b) Mark Servant the Branch (Zechariah 3:8)
 - c) Luke Man whose name is the branch (Zechariah 6:12,13)
 - d) John Branch of Jehovah (Isaiah 4:2)

SUBJECT SUMMARY

MATTHEW	
Genealogy of Christ	Matthew 1:1-17
Annunciation to Joseph of Christ's Birth	Matthew 1:18-23
The Birth of Jesus at Bethlehem	Matthew 1:24-25
Visit of the Magi	Matthew 2:1-12
Flight into Egypt	Matthew 2:13-15
Slaughter of the Children By Herod	Matthew 2:16-18
Return From Egypt to Nazareth	Matthew 2:19-22
Life of Jesus at Nazareth	Matthew 2:23
The Public Ministry of John the Baptist	Matthew 3:1-12
Jesus Baptised and Witnessed to by John	Matthew 3:13-17
The Temptation of Jesus	Matthew 4:1-11
Start of Christ's Ministry in Galilee	Matthew 4:12-17
Call of Simon, Andrew, James and John	Matthew 4:18-22

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Circuit Through Galilee	Matthew 4:23-25
Sermon on the Mount	Matthew 5:1-7:29
The Beatitudes	Matthew 5:1-12
Teaching About Salt and Light	Matthew 5:13-16
The Higher Righteousness	Matthew 5:17-20
Anger and Reconciliation	Matthew 5:21-26
Adultery and Divorce	Matthew 5:27-32
Oaths and Retaliation	Matthew 5:33-42
Neighbours and Enemies	Matthew 5:43-48
Piety and Alms Giving	Matthew 6:1-4
Prayer and Fasting	Matthew 6:5-18
Possessions and Masters	Matthew 6:19-24
Anxiety and God's Kingdom	Matthew 6:25-34
Judging and Hypocrisy	Matthew 7:1-6
Prayer and the Golden Rule	Matthew 7:7-12
The Narrow and Wide Gates	Matthew 7:13-14
The Test for False Prophets	Matthew 7:15-23
The Wise and Foolish Builders	Matthew 7:24-28
Cure of a Leper	Matthew 8:1-4
Healing of the Centurion's Servant	Matthew 8:5-13
Cure of Peter's Wife's Mother	Matthew 8:14-15
Cure of Many on the Same Evening	Matthew 8:16-17
The Three Inquirers	Matthew 8:18-22
The Tempest Stilled on Galilee	Matthew 8:23-27
The Demoniacs of Gadarenes	Matthew 8:28-34
Healing of a Paralytic	Matthew 9:1-8
Call of Matthew	Matthew 9:9-13
The Question About Fasting	Matthew 9:14-17
Raising of Jairus' Daughter	Matthew 9:18-26
Cure of Two Blind Men	Matthew 9:27-31
Cure of Dumb Demoniac	Matthew 9:32-34
Names and Mission of the Twelve	Matthew 10:1-15
Facing Persecution	Matthew 10:16-25
The Value of Life	Matthew 10:26-33
The Reward of the Righteous	Matthew 10:34-42
Circuit Through Galilee	Matthew 11:1
Inquiry of John the Baptist	Matthew 11:2-19
Curse against Bethsaida and Capernaum	Matthew 11:20-30
Picking corn on Sabbath	Matthew 12:1-8
Cure on Sabbath of a withered hand	Matthew 12:9-13
Plot against Jesus	Matthew 12:14-21
Cure of a Blind and Dumb Demoniac: Pharisees Reproved	Matthew 12:22-37
Pharisees' Desire For a Sign	Matthew 12:38-45
Christ's Mother and Brothers	Matthew 12:46-50
Parable of the Sower	Matthew 13:1-9
The Reason for Parables	Matthew 13:10-17
Parable of the Sower Explained	Matthew 13:18-23
Parables About the Kingdom	Matthew 13:24-35
Parable of the Weeds Explained	Matthew 13:36-43
Further Parables of the Kingdom	Matthew 13:44-52
Jesus Rejected for a Second Time at Nazareth	Matthew 13:53-58
Death of John the Baptist	Matthew 14:1-12
Feeding of 5,000	Matthew 14:13-21
Jesus Walks on Water at Galilee	Matthew 14:22-33
Triumphal March Through Gennesaret	Matthew 14:34-36
Reproof of Pharisaic Traditions	Matthew 15:1-10
What Defiles a Man	Matthew 15:11-20
Daughter of Syro-Phoenician Healed	Matthew 15:21-28
Lame, Deaf and Dumb Man Healed	Matthew 15:29-31
The 4,000 Fed at the Decapolis	Matthew 15:32-39
Pharisees Ask for a Sign	Matthew 16:1-12
Peter's Confession	Matthew 16:13-20
Christ Foretells Death & Resurrection	Matthew 16:21-28
The Transfiguration	Matthew 17:1-13
Healing of the Demoniac Boy	Matthew 17:14-21

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Christ Again Foretells the Crucifixion	Matthew 17:22-23
The Tribute Money	Matthew 17:24-27
The Greatest in the Kingdom	Matthew 18:1-9
The Parable of the Lost Sheep	Matthew 18:10-14
Sin and Forgiveness	Matthew 18:15-22
Parable of the Unforgiving Servant	Matthew 18:23-35
Ministry in Perea	Matthew 19:1-2
Precepts Concerning Divorce	Matthew 19:3-12
Christ Blesses Little Children	Matthew 19:13-15
The Rich Young Ruler	Matthew 19:16-22
Teaching on the Kingdom of Heaven	Matthew 19:23-30
Parable of Vineyard	Matthew 20:1-16
Third Prediction of Death and Resurrection	Matthew 20:17-19
The Ambition of James and John	Matthew 20:20-28
Two Blind Men Healed at Jericho	Matthew 20:29-34
Triumphal Entry Into Jerusalem	Matthew 21:1-11
Cursing of Fig Tree, Temple Cleansing	Matthew 21:12-17
Lesson of the Fig Tree	Matthew 21:18-22
The Sanhedrin Demands Jesus' Source of Authority	Matthew 21:23-27
The Parable of the Two Sons	Matthew 21:28-32
The Parable of the Wicked Tenants	Matthew 21:33-46
The Parable of the Marriage Feast	Matthew 22:1-14
Taxes to Caesar	Matthew 22:15-22
Sadducees and the Resurrection	Matthew 22:23-33
The Great Commandment	Matthew 22:34-40
The Question about David's Son	Matthew 22:41-46
The Warning Against Pharisaism	Matthew 23:1-12
The Woes Upon the Pharisees	Matthew 23:13-36
The Lament over Jerusalem	Matthew 23:37-39
The Course of this Age	Matthew 24:1-14
The Time of Tribulation	Matthew 24:15-28
The Coming of the Son of Man	Matthew 24:29-31
Signs of the End	Matthew 24:32-44
Faithful and Unfaithful Servants	Matthew 24:45-51
The Parable of the Ten Virgins	Matthew 25:1-13
The Parable of the Talents	Matthew 25:14-30
The Judgment	Matthew 25:31-43
The Plot to Kill Jesus	Matthew 26:1-5
Anointing of Jesus at Bethany	Matthew 26:6-13
The Bargain of Judas Iscariot	Matthew 26:14-16
The Last Supper	Matthew 26:17-35
Jesus' Agony in Gethsemane	Matthew 26:36-46
Jesus' Betrayal and Arrest	Matthew 26:47-56
Jesus Before Caiaphas	Matthew 26:57-67
Peter's Denial of Jesus	Matthew 26:69-75
Jesus Delivered to Pilate	Matthew 27:1-2
The Death of Judas Iscariot	Matthew 27:3-10
Jesus Before Pontius Pilate	Matthew 27:11-26
Jesus Crowned with Thorns	Matthew 27:27-31
Jesus Crucified	Matthew 27:32-44
The Death of Jesus	Matthew 27:45-56
Jesus Laid in a Tomb	Matthew 27:57-61
The Tomb Sealed and Guarded	Matthew 27:62-66
The Resurrection of Christ	Matthew 28:1-10
The Bribing of the Soldiers	Matthew 28:11-15
The Great Commission	Matthew 28:16-20

LECTURE 12 - MARK

THE POWER OF THE SERVANT OF GOD

Turn to and read **Mark 10:42 –45**. The Gospel of Mark shows us the work of the Lord Jesus Christ. In verse 45 that work is focused on the cross.

Here we have the importance of the work of the Lord which has its focus on the cross and resurrection. It is the key to His Lordship and Kingship, and we will see His claims to be king and saviour are proved and demonstrated in and through in the Cross and Resurrection.

Turn to and read, NTJ - page 134 - Many people consider Mark to be the first gospel written but it appears that Matthew probably was with Mark being the second or third.

It is considered that it was an abbreviated gospel with direct application to the church in Rome that was made up of free men and slaves. They were people who wanted a simpler version of the gospel that was in tune with their nature and character.

Mark is the simplest of the gospels and it should be the one that the new believer should be encouraged to start on. If you have a gospel service every Sunday night, start with the gospel of Mark first. It is also a good gospel to use with the youth group.

THE AUTHOR

Mark was born ten or fifteen years after the Lord. He was only a teenager during the ministry of our Lord. He was given the Hebrew name of John which means Jehovah is gracious. His Roman name was Marcus which means hammer. It was quite common for men in the ancient world to have two or more names, one for each culture they moved regularly in. Mark was from a wealthy family in Jerusalem and involved with the Romans, so he was given a Roman name to move more easily in those circles. Saul was the great apostle Paul's given Hebrew name, but he had Paul as his name all along, as the Greek name he would have been known by in Greek circles. This practise remains common to the present day amongst the Jews. Mark was a cousin to Barnabus and his mother was Mary of Jerusalem.

He lived near the valley of Kidron and the Garden of Gethsemane. In the early days of the Christian church in Jerusalem Mark's home was a meeting place for the believers. While some believers were selling all they had and giving to the poor Mary did not and it was used for the Lord's work for many years.

Turn to and read **Mark 14:50 – 52**. The unnamed young man in this passage probably was John Mark. He is an observer, looking and observing. This is the gospel of a young man, a man who met the Lord when he was a teenager. This gospel is a mixture; a combination of two people looking at things through different eyes. The young eyes in this case are those of Mark, while the older eyes are Peter's. In this Gospel therefore you have binocular vision.

Mark was very unstable in his early life, but later on he became very spiritually mature, and as Paul was in his last years he asked that Mark come and see him. **Acts 13:13, 15:37-41, 2 Timothy 4:11**. He was a young man who made good in the end. Mark was called 'the stump fingered one', according to a second century tradition, as he was eligible to act as a Levitical priest, so he cut off the tip of one finger. This made him ineligible to perform his priestly functions. He was a prepared person, accepting the Lord Jesus Christ as his Saviour and Lord, after having grown up amongst believers and having looked carefully into the facts.

Turn to and read, NTJ - Page 136 - The chart, which you can fill out, traces his ministry. He travelled a lot being in Cyprus, Rome and other places. Paul was hard on Mark but Barnabus was not. After Mark and Paul fell out Barnabus took him on missionary journey while Paul teamed up with Silas. There were therefore created two missionary teams. Eventually there was a reconciliation between Paul and Mark. It is a lesson for us all; sometimes you are going to have disagreements with good men in the ministry. Make sure that the disagreement is on something important and remember the example of Paul, Mark and Barnabus. If you separate from another believer make sure that it is on good terms, and be ready to be restored later.

The early fathers were all convinced that John Mark was the author of this Gospel. They also saw that Peter was very much involved here. Often in the eyewitness accounts Peter was there, but Mark was not. In this Gospel you also have the most perceptive views of the failure of Peter. These great men were humble. Peter tells us that he failed the Lord, that he had said something, and the Lord had told him he was wrong. We need to recognise where we fail, get up and keep moving as we see Peter do, and as we see later Mark also live out.

DATE OF THE GOSPEL AND PLACE OF WRITING

There are two main views on the date and place of writing. It is probably written in the decade of the sixties, with the benefit of Matthew and Luke's Gospels already written as a framework.

Scroggie puts it in the mid sixties with Luke at around 60 AD and Matthew some ten years earlier. The original recipients of the Gospel, the Romans, were looking for action rather than dialogue, and so the Gospel focuses on what the Lord did. Matthew stresses prophecy which did not really interest the Romans, Luke stresses discourses, but the Romans wanted to see power and action. With the Gospel of Mark it is clear that it is Jews writing for a Gentile group, as where there is Aramaic, the words are interpreted, which would not happen if it had been written for Jewish consumption.

He also explains Jewish customs and explains such things as two mites in Roman terms. There is also a complete absence of reference to Jewish law in Mark. For the Romans the Jewish law was not an issue. There is a description of the Mount of Olives which would not be required for the Jewish reader.

The place of writing is thought to be in Rome or close to it. We do not know what happened to Mark. It is however quite likely that he was a martyr. He was associated with Egypt, with Alexandria being a city where we are told he had part of his ministry. However there is no concrete evidence for that.

Of the Gospel of Mark about one third are the words of the Lord, which is less than those of Luke or Matthew. Matthew is methodical and massive, Luke is artistic and graceful, John abstract and profound, Mark is conversational, graphic, concise, vigorous, realistic and forceful. It is the common man's version of the facts.

There are eighty special words that he uses. He records 18 of the 35 miracles. It is written in a style that if you try and read it out aloud you will become breathless. Mark emphasises the actions rather than the words of Christ and to show Him as the ever active servant. He shows Him a servant to give his life as a ransom for many. Turn to and read, Mark 10:45.

Turn to and read NTJ Page 140, Chart 29. Mark only stresses the middle ministry and the last few weeks of the ministry of the Lord. He therefore leaves a lot of gaps. He emphasises these things for a reason.

The survey method is reviewed on page 141, for a reason! Scan the book, write down your initial idea and impressions. The divisions of subjects within the gospel are given on page 142. Look at the segments of the Gospel, and note how you would title each segment. There is a useful chart on page 143.

There is a pivot for Mark's Gospel in chapter 8:27-30. Turn to and read, **Mark 8:27-30**. The issue in the Gospel is, what think ye of Christ? This is the one thing that the unbeliever must answer, it is a question on what a persons eternal state will rest. The two halves of Mark's Gospel is service up to chapter 8 and sacrifice afterwards. The Gospel begins with one man proclaiming the coming Christ, and ends with many proclaiming the risen Christ. You start with a person saying to prepare the way, and end with a person saying walk in the way that has been prepared.

Turn to and read, NTJ - Page 146 - Note the quote on this page; it is a good summary.

LECTURE 13 - MARK [continued]

THE GOSPEL

Turn to and read, NTJ Page 144 - look at the outline of the gospel of Mark. Remember - If your students do not have access to Jensen's Survey of the New Testament – please refer to the Study under the "Other Studies" icon on the EBCWA CD, "223 Module 3 New Testament Introduction". Use additional time in lectures covering the outline below.

It is a short Gospel, and great for new believers. A good way to ground people in the faith is to read the gospel aloud with the group and evaluate it together. Note the beginning and the end of the Gospel!

Turn to and read **Mark 1:1 - 15**. You are face to face with the gospel message straight away. Look at the events covered. John is expected, John arrives, he preaches, he baptises, Jesus is tested, John is imprisoned, Jesus preaches the Gospel! Everything is racing along, and it is going to the cross. That is Mark's point, and he does not waste words.

Turn to and read, **Mark 16:1 – 20** which talks about signs and wonders. In this chapter we have the resurrection. Mark knows what went on as he talked to the women involved; they left from his house and returned there. They said that they were so frightened that they did not tell anybody. Eventually Mary Magdalene came out and met someone who she thought was the gardener. Mary had been a demon possessed prostitute, but has been transformed by the Lord. Mary meets Jesus in the garden. She goes off and tells the disciples, possibly at John Mark's house. The apostle John and Peter have their running race which John wins, but Peter goes into the tomb first. This little detail indicates Peter's hand on the Gospel of Mark. We then have the shorthand version of the great commission.

SIGNS, WONDERS AND MIRACLES

Here we have signs and wonders tied into the great commission whilst in Matthew and Luke we do not. Sometimes signs and wonders followed in Acts. Sometimes they did not. We should neither be surprised by their presence nor their absence. The gospel message of transformation of life is preached anyway.

The last verses in Mark are disputed, with the oldest manuscripts not containing them, but all things described here have occurred so the verses are not problematic. All the great manuscripts from the third and fourth centuries finish at verse 8, but these verses do occur in later manuscripts. There is nothing in verses 17-20 that is not witnessed to in Acts and could not be true, except the drinking of poison.

The gifts of signs and wonders were spiritual gifts, and have occurred throughout church history, when the Lord has seen fit to use them for his purposes. Our job is to relax and preach the gospel, whether there are signs and wonders following, or the greatest sign, the transformed life. Mary of Magdala is a wonderful demonstration of that sign, and that is what I wish to see in my ministry; people totally transformed by the Gospel message!

The average believer in the New Testament is not running around doing miracles. It is the apostles and those closely associated with the apostles who are doing the miracles in the New Testament; Paul and Barnabus, Paul, and Silas. When the apostles were laying hands on the sick after Pentecost they did not have any failures in the early days. If they healed they were successful, while the gift operated within them, but it appeared to decline in importance over time.

Paul could not heal Trophimus, **2 Timothy 4: 20**, as the Lord had other plans for that man. Paul was not upset, he simply carried on without him. Let us have the same attitude that Paul had; if the Lord gives miracles after our preaching we rejoice, but if there are no great signs we also rejoice in the salvation of the lost. Either way we keep moving on in his plan for our life.

There are some today who order the Holy Spirit around in a blasphemous and irreverent way, ordering miracles as if from a waiter at a restaurant. This is an evil, and is far from the spirit and practise of the apostles. We walk with the Holy Spirit, under His orders, not giving Him orders. It is the Lord's glory we seek, not our own fame as miracle workers.

CREENTIALS OF THE PERSON WORKING FOR THE LORD TODAY

Turn to and read, **2 John 9-10**. Now, in light of this passage, what are the credentials of a person who claims to be working for God today? How do you judge the pastor teacher or the evangelist? Check out their doctrine, and their life; the fruit of the Holy Spirit test. **Matthew 7:13-23**. Do they believe the doctrines once delivered to the apostles or not? Do they walk in a godly fashion in their life? Do not ask if they can work a miracle? The miracles can be counterfeited by Satan, but the fruit of the Holy Spirit cannot. Satan doesn't do agape love; narcissists cannot!

In Matthew 7 the Lord notes, that there will be some who will heal the sick and raise the dead and the Lord will tell them that he never knew them. He will say on the last day depart from me I never knew you. Signs and wonders are nothing apart from the fact that the person has power. The question is where does the power come from? In Jude 3 we have the faith once delivered to the apostles. The test is doctrine and holiness of life. If the healer is sound in doctrine and life the healing may be of God. Don't get side tracked by miracles!

DIFFERENT MEANS OF THE HOLY SPIRIT WORKING

The Holy Spirit works in different ways in different circumstances and locations. Let us look at two locations; Antioch and Iconium. It clearly shows that the outworking of the Holy Spirit varies from place to place. (Acts 15:22-35) (Antioch), (Acts 14.1-7) (Iconium).

1. In Antioch there was preaching only. At Iconium there was preaching and miracles.
2. Believers cannot base a system of procedures on one successful operation.
3. Because the Holy Spirit permitted miracles in Iconium it does not follow that there will be miracles everywhere.
4. The same success was obtained at Antioch by the preaching and teaching of the word without miracles.
5. The ministry of the believer must be related to the Holy Spirit. Such a ministry may be communicated by doctrine or verbally and may or may not contain accompanying supernatural phenomena.
6. The believer cannot compel the Holy Spirit to a type of procedure as at Iconium such as the tongues and healing that was used in the ancient world. Because God permitted these things in the past it does not follow that they will be used in the present.
7. The demand for healing miracles and tongues is tantamount to dictating to God and this places the believer in opposition to the plan of God.
8. Miracles were always used to focus attention on the message from the word and were never used as a sign of spirituality and power:
 - (i) The message and not the miracles was always the important factor.
 - (ii) By emphasising miracles we either detract from the message or have no message at all. The Holy Spirit always emphasises the message.
 - (iii) Today emphasis on miracles, tongues and healing obscures the issue of God's Word.

Turn to and read **Hebrews 2: 1-4**. Here the fruit of the Spirit is again the true test of the origin of any obvious “gifts”. The writer to the Hebrews follows the apostles. The great miracles were associated with the apostles, the ones who were with the Lord. How were the gifts received? They were always received according to the will of the Holy Spirit, the will of God. The Holy Spirit is in the business of working miracles and giving the gift of miracles as it is required in God’s plan, not for our amusement.

Puny man does not go around ordering God to do miracles. We do not say, I want the gift of miracles? “NO!”, for it is according to His will not ours. God makes the decisions and our job is to walk with Him. There are many people in the healing ministry who claim the statements in Mark yet do not accept these other doctrines of the Scriptures. Beware of such men.

The issue for us is not miracles or healings. Let the Lord look after that, preach the gospel. It is the gospel that saves not the miracles. If the Lord does miracles in your presence it should not surprise you as every time that there is a conversion there is a miracle. It should not sidetrack you from the gospel message, which is the issue.

A lot of the signs and wonders are done by people today, which are built on the occult and not on Christ. Some healing is similar to occult Buddhism with the name of Jesus used to give a nice flavour. The book, “The Seduction of Christianity” by Dave Hunt, deals with this. The Lord often heals and does miracles often when you are in a new area and giving the gospel for the first time. God does the miracles. Rejoice, but stick to the Great Commission and be active in it!

DIVISION OF THE GOSPEL

Turn to and read, NTJ Page 146 - the gospel of Mark is divided into sections, (A) the presentation of the King, (B) the action and reaction to the Lord's ministry, (C) confrontation with the religious leaders, (D) a miracles section, then into the pathway to the cross. Mark's treatment is not a chronological treatment. Like Matthew he selects things that work for his theme.

The miracles involve His power over nature, the power over demons, the power over disease. There were many thousands of healings but only 36 individual miracles are recorded in the gospels. The miracles were to show that the Lord had power over all of nature. Mark uses three words to describe miracles, the wonder "teras", signs "semeion", power "dunamis", demonstrations. All three words are joined together in Acts 2:22. God showed His power in Jesus' life by the wonderful work that he did. Mark emphasises these things in his gospel.

There are five miracles involving nature, nine involving healing of men and four miracles in the spirit world. Mark therefore records 18 miracles not including the miracle of the resurrection which is the greatest miracle of all. The Christian has no need to feel embarrassed about miracles. The very sight of heavier than air planes flying is a miracle which would have been entirely impossible a hundred years ago but gravity is still working.

There is no difficulty in the Creator suspending any of the laws if He desires to or working through laws we do not know yet. A miracle is the work of God in His universe, utilising laws which He knows, and we do not. If miracles do not occur in his Incarnation then He is not who he claims to be. He uses them to show that as “the Lord”, He is indeed Lord of all.

PIVOT IN THE GOSPEL

The pivot in Mark's Gospel is in chapter 8 to the start of 9. The Lord questions his disciples as to what they think of Him. Peter gets it right. The Lord says that He is going to die and be resurrected and Peter says that He is not going to do that. The Lord responds to that by telling him to get behind Him Satan. This is evil because Peter's words are the policy of Satan, trying to stop the cross, which is why Jesus came. Evil is Satan's policy and we can be careless over this!

In verse 34 he talks about discipleship. He talks about taking up his cross and following Him and taking His yoke upon us. The gospel was well planned with many drafts being done and refined under the guidance of the Holy Spirit. Mark wrote it so that it did the most that God wanted it to do in the shortest time and space. At this point he says that Messiah must die and rise again. Who is He? He is the Son of God. If you accept Him you have to be His disciple.

The transfiguration in chapter 9 is important as it emphasises His deity and His work being accepted by the Father. We then have the ministry in Perea and the return to Jerusalem and then the death, burial, and resurrection.

NTJ - Page 151. Jensen draws our attention to chapter 15. There are many short verses in chapter 15 with sentences that flow from one to another. It is very powerfully written. Everything is short, sharp and to the point. In Mark's Gospel you get to the heart of the Lord you get the power of who he was and what happened.

NTJ - Page 152 - there are six applications and the eleven questions; all very good revision. Mark was raised in a devout God fearing home. Children need to be brought up in the knowledge of the Lord and love the Lord. Mark was, at this time, a quitter. It caused Paul and Barnabus to fall out. Even though he failed originally he later grew. On one of the great missionary journeys of history he went home to his mother, which was a disgrace, but the story does not end there, he recovered. When your work is finished you will be there standing in front of the Lord; we must not be quitters now. Mark emphasises real facts and this strengthens our own faith. It should have an impact on everything you do and say.

NTJ Page 153 - here is a good brief outline, the service of Jesus, the sacrifice of Jesus, the triumph of Jesus

Add to the bibliography the books by: Ironside, English, Vos, Wuest, Scroggie.

DOCTRINES

SALVATION

1. Salvation is the gift of God by grace through faith.
2. We cannot work for salvation - we must receive it as a gift. (Ephesians 2:8, 9, Romans 4:4-5)
3. The only means of salvation is by trusting that Jesus Christ died for your sins, was buried and raised from the dead. He therefore paid the penalty for sin, and conquered death. (Acts 16:30-31, John 3:16, 14:6, 1 Corinthians 15:3-4)
4. We are saved so that we can serve God. (Ephesians 2:8-10) Our good works show that we have been saved.
5. Salvation includes many other doctrines such as Imputation, Justification, Redemption, Propitiation, Reconciliation and Sanctification.

SERVICE

1. Our duty is to surrender our entire lives to God. (Romans 12:1)
2. Willingness is essential. (Judges 5:2, 8:25, Isaiah 1:19, 2 Corinthians 8:3)
3. Service in the big things requires by faithfulness in the small things.
4. Monotony and difficulties are transformed into the opportunities with the correct attitude (Matthew 6:33)
5. Everything we do should be "as unto the Lord" (Colossians 3:17)
6. Service to Christ is acceptable to God and approved of men (Romans 14:18)
7. Our work should be completed. (John 4:34, 17:4, Acts 20:24, 2 Timothy 4:7)
8. The example of Christ. (Matthew 20:28, Luke 22:27, Philippians 2:7)
9. Qualities of our service:-
 - a) It is demanded. (Hebrews 12:28)
 - b) It should be immediate. (Matthew 21:28)
 - c) It is abundant. (1 Corinthians 15:58)
 - d) It is according to ability. (Matthew 25:22, Luke 12:48)
 - e) It is in co-operation with God. (2 Corinthians 6:1)
 - f) Must be exclusive (Luke 16:13)
 - g) In the power of the spirit (Romans 1:9)
 - h) Undertaken in Godly fear (Hebrews 12:28)
 - i) Motivated by love (Galatians 5:13)
10. It is :-
 - a) Following Christ (John 12:26)
 - b) For him whom all Christians serve (Colossians 3:24)
 - c) Service to God (Acts 27:23).
11. It requires:-
 - a) Turning from idols (1 Thessalonians 1:9)
 - b) Fasting and prayer (Luke 2:37)
 - c) Ministry of the Word (Acts 6:1-4).
12. Benefits of Service:-
 - a) It glorifies God. (Matthew 5:16, John 15:8)
 - b) It enriches life. (1 Timothy 6:18-19)
 - c) It gives a pattern for imitation. (Titus 2:7)
 - d) It encourages others in their tasks. (Hebrews 10:24)
 - e) It shows neighbourliness. (Luke 10:36-37)
 - f) It lightens life's burdens. (Galatians 6:2,16)
 - g) It demonstrates love. (John 21:15-17)
 - h) It demonstrates faith. (James 2:17-18, 1 Peter 2:12)
 - i) It is Christlike. (John 13:12-15)

SUBJECT SUMMARY

MARK	
The Public Ministry of John the Baptist	Mark 1:1-8
Baptism and Temptation of Christ	Mark 1:9-13
The Beginning of Jesus' Ministry	Mark 1:14-15
Jesus Calls Four Disciples	Mark 1:16-20
The Unclean Spirit Cast Out	Mark 1:21-28
Peter's Mother in Law Healed	Mark 1:29-31
The Sick Healed and Demons Cast out	Mark 1:32-34
Jesus Preaches in Galilee	Mark 1:35-39
The Leper Cleansed	Mark 1:40-45
A Paralytic Called and Forgiven	Mark 2:1-12
Matthew Called	Mark 2:13-17
The Question About Fasting	Mark 2:18-22
Jesus the Lord of the Sabbath	Mark 2:23-28
Jesus Heals on the Sabbath	Mark 3:1-6
Jesus Heals Many by the Sea	Mark 3:7-12
The Appointing of the Twelve	Mark 3:13-19
Jesus Answers the Pharisees' Slander	Mark 3:20-30
Jesus True Family	Mark 3:31-35
The Parable of the Sower	Mark 4:1-9
Parable of the Sower Explained	Mark 4:10-20
Parables About the Kingdom	Mark 4:21-34
The Storm Stilled	Mark 4:35-41
Demons Cast Out	Mark 5:1-20
Jairus' Daughter Raised, A Suffering Woman Healed	Mark 5:21-43
Jesus Rejected in Nazareth	Mark 6:1-6
The Mission of the Twelve	Mark 6:7-13
Death of John the Baptist	Mark 6:14-29
The Five Thousand Fed	Mark 6:30-44
Jesus Walks on the Sea	Mark 6:45-52
Jesus' Healing at Gennesarat	Mark 6:53-56
The Traditions of the Elders	Mark 7:1-13
What Defiles a Man	Mark 7:14-23
A Greek Woman's Faith	Mark 7:24-30
A Deaf Mute Healed	Mark 7:31-37
The Four Thousand Fed	Mark 8:1-10
Pharisees Ask for a Sign	Mark 8:11-21
The Blind Man of Bethsaida Healed	Mark 8:22-26
Peter's Confession of Faith	Mark 8:27-30
Future Events Foretold	Mark 8:31-38
The Transfiguration	Mark 9:1-13
The Demoniac Boy Healed	Mark 9:14-29
Death and Resurrection Foretold Again	Mark 9:30-32
True Discipleship	Mark 9:33-50
Teaching on Marriage and Divorce	Mark 10:1-12
Jesus Blesses the Little Children	Mark 10:13-16
The Rich Young Ruler	Mark 10:17-22
Teaching on the Kingdom of God	Mark 10:23-31
Crucifixion and Resurrection Foretold	Mark 10:32-34
The Ambition of James and John	Mark 10:35-45
Bartimaeus Receives his Sight	Mark 10:46-52
The Triumphal Entry	Mark 11:1-11
The Barren Fig Tree	Mark 11:12-14
The Cleansing of the Temple	Mark 11:15-19
The Power of Faith	Mark 11:20-26
Jesus' Authority Challenged	Mark 11:27-33
The Parable of the Wicked Tenants	Mark 12:1-12
Taxes to Caesar	Mark 12:13-17
Sadducees and the Resurrection	Mark 12:18-27
The Great Commandment	Mark 12:28-34
The Question About David's Son	Mark 12:35-37
Jesus Warning About the Scribes	Mark 12:38-40

The Widow's Mite	Mark 12:41-44
The Course of this Age	Mark 13:1-13
The Time of Tribulation	Mark 13:14-23
The Coming of the Son of Man	Mark 13:24-27
Signs of the End	Mark 13:28-37
The Plot to Kill Jesus	Mark 14:1-2
Anointing of Jesus at Bethany	Mark 14:3-9
The Bargain of Judas Iscariot	Mark 14:10-11
The Last Supper	Mark 14:12-253
Peter's Denial Foretold	Mark 14:26-31
Jesus' Agony in Gethsemane	Mark 14:32-42
Jesus' Betrayal and Arrest	Mark 14:43-52
Jesus Before Caiaphas	Mark 14:53-65
Peter's Denial of Jesus	Mark 14:66-72
Jesus Before Pontius Pilate	Mark 15:1-15
Jesus Crowned with Thorns	Mark 15:16-20
Jesus Crucified	Mark 15:21-32
The Death of Jesus	Mark 15:33-41
Jesus Laid in a Tomb	Mark 15:42-47
The Resurrection of Christ	Mark 16

LECTURE 14 - LUKE

INTRODUCTION

Luke tells us why he writes the book. It is the longest book in the New Testament and was written with Acts as one historical book. The first half of the book is therefore the Gospel of Luke which deals with the Lord Jesus Christ the perfect man and this is followed by the Acts of the Apostles, that flow from lives changed by the Lord. It was divided in half because of the length of a papyrus roll. The papyrus roll had a limit so that it could be moved by the fingers and could therefore be read on the roll. The limit of a papyrus roll is the length of Luke.

MANY WRITINGS

Turn to and read **Luke 1:1-4**. Here Luke says that many people have written books on this subject. There were certainly more than three gospels at the time Luke was writing. What we have is the Spirit's testimony to Matthew, Mark and Luke as being inspired. Luke is going to "set it out in order". He also says that he has a perfect understanding which means that he has really searched these things out in detail as an investigator. His gospel is written to Theophilus, who may have been Paul's lawyer in Rome, but his name means "lover of God" and so it may be a nick-name. The two books may have been written as a lawyer's brief, so that Paul's defence lawyer could know the facts about Christ fully, with a strong pro-Roman emphasis.

NTJ - Page 108 - Look again at the comparison of the four gospels - see previous notes. This is a Gospel written to the Greeks and is a work of a man of training and intellect. This is the best Greek in the New Testament compared to Mark which is almost schoolboy Greek. Luke's emphasis is on the parables of Christ with the prominent idea being grace.

LUKE THE HISTORIAN

Luke is an historian and one of the best in the ancient world. Many have unsuccessfully attempted to fault Luke as an historian. It was trying to fault Luke that brought about the conversion of Sir William Ramsey. Luke has been called the greatest historian in the ancient world. Anything that Luke has recorded and has not been proved archaeologically yet, will be if there is proof surviving.

For instance Luke called the leaders in certain towns "archoi". Many historians said that that could not be right as none of the leaders in towns in that area were ever called by this name. However a frieze was excavated at the city and on it was stated that it had been erected by the "archoi" showing Luke to be accurate. That is the norm – he is 100% accurate.

Luke could not have known things written in his Gospel without him being there. Many things had been changed through the years following the great rebellion, and much of the Roman world was changed in the first century itself, even without wars. Much of Palestine had been changed by the devastation in the country due to the Roman advance in 66-71 AD. Great forests were cut down at this time. Two million Jews were either killed or sold into slavery. This was a holocaust with entire cities destroyed. Records that had been kept for a thousand years were lost. Luke could not have been written after 70 AD as every place he refers to was altered or eradicated.

In Luke 24 he gives no indication when recording the words of the Lord regarding the desolation of Jerusalem, which he surely would have, if he had been an eyewitness of the destruction. With the evidence of history about Luke's work you do not have to doubt the accuracy of the Gospel writer.

LUKE

Turn to and read, NTJ page 156 - We do not know where Luke was born, although most people, including Eusebius claiming to have evidence, state it was in Antioch in Syria. Others say that it was Philippi in Macedonia. He studied medicine and is called the physician. He could have studied medicine in any of the three great medical schools of his day; Alexandria, Athens or Tarsus. Some think that Luke and Paul met at the University of Tarsus. It is possible that Luke became a Christian under the ministry of Paul later, but that they may have been childhood friends from university days.

Turn to and read, NTJ - page 157. Refer to **Acts 11:25-26** which indicates that he knows Antioch very well which gives some internal credence to that claim. He was a medical doctor - **Colossians 4:14**, and it appears that he practised medicine at Malta when he was on the journey to Rome with Paul. We note that Paul cured the father of Publius in verse 9 and then it states that many people came and were healed. The second group of healings use a completely different Greek word indicating a doctor is busy also. Paul miraculously healed, and Luke used medicine, **Acts 28:8-10**.

Luke is very much a man of prayer. He emphasises prayer, recording the prayers of the Lord Jesus Christ more than Matthew and Mark. He also includes three parables on prayer, which do not occur elsewhere.

Women, children, and the poor get more attention from Luke than the other gospel writers. In his profession he dealt much with the needy of mankind and therefore it is appropriate that he dealt with the Lord as the Son of man. Luke emphasised the wonderful grace of the Lord Jesus Christ.

In the area of his character he emphasises like Paul faith, repentance, mercy, and forgiveness. He is stressing the human compassion of need, the compassion of the Lord for the children. The weaknesses of men are highlighted here.

LUKE'S GOSPEL

There is no controversy about the fact that Luke wrote both his Gospel and the book of Acts. There is so much internal evidence to this effect that even the liberals, who attack everything else, don't bother to attack Luke. As far as a date or place is concerned we know that Acts ends about 62 AD. Paul is still awaiting his first trial. It is thought that Luke wrote the gospel while Paul was in prison in Caesarea. He had access to people in Palestine at this time. Paul was in prison in Caesarea under the Roman procurators Felix and Festus.

While Paul was in prison Luke was walking around talking to people. He goes to interview people. He talks to Mary and the daughters of Philip the Evangelist. He travelled all over Palestine gathering information which otherwise would have been lost.

THE SOURCES OF MATERIAL.

In Luke's Gospel you have a lot that is in Mark but is not in Matthew. There is common material for all three and then unique material. The first two chapters are very Hebrew then it becomes Greek. You get a really Jewish flavour from a Jewish woman in the form of Mary. There are therefore six or seven sources of Luke's Gospel. He tells us that there are many records in Luke 1.

In this Gospel there is a collection of the sayings of our Lord, the parables and the miracles. At least 320 of the 650 verses in Mark occur in Luke and it is likely that he had the Gospel of Mark open before him whilst he wrote as a sort of template. Nearly half of Mark's Gospel is in Luke. There is also evidence between Luke and Matthew that they are using the same source, probably from what was called "Q".

Sections of Luke 1-3 are memoirs of Mary and others. The Bethlehem narrative must have come from Mary who grew up with the stigma of being an adulteress and the illegitimate son as the Jews say even today. The accusations about his birth, ministry and death had caused a lot of pressure on Mary. She said it was these things that kept her sane over this period and how she knew that she was a part in the plan of God.

The fifth source is the Herodian source. He has special information from the court of Herod. It is clear from this that someone became a believer from the Herodian court. Luke sat down with that believer and talked about it. Passages that show this include **Luke 3:1,19; 8:3; 9:7-9; 13:31, 23:7, Acts 13:1**.

The sixth area comprises other minor but interesting areas of information that he had gleaned by asking people, that the others either did not know or had forgotten about. For example, Luke 6:20-8:3 - there are many instances like this one, that do not occur elsewhere.

This included the widow of Nain, the Good Samaritan, Mary Martha and the Lord, the Galileans who are killed on the way to the feast, the man with dropsy, the lost coin, the Rich Man and Lazarus, the Pharisees and the publican are all areas which have been examined solely by Luke. His very caring nature is seen in this way. He also obtained information from the daughters of Philip.

Luke was an investigative journalist. He talks to the witnesses and sifts the information. The original reader was Theophilus who was a Greek believer of the early church. Who was Theophilus? He might have been the lawyer who

was trying to affect the release of Paul, with the Gospel of Luke and the Acts of the Apostles being a legal brief. It would certainly give him a very good understanding of the Christian church. His style is very rich in the Greek language using some 250 words that none of the others use. This is the Greek of the university lecture theatre whereas Mark is the Greek of the schoolyard.

Luke and Paul have a very close relationship as did Peter and Mark. The Lord used both pairs of men in different ways. If you really want to understand Luke you need to saturate yourself in Paul's letters. Both the letters of Paul and the Gospel of Luke have the same theme the grace of God, they talk about faith and repentance. The words faith and grace appears many times. Faith appears 240 times in the New Testament with only 53 times outside the writings of Paul and Luke.

All of Luke's quotes are from the Septuagint with the exception of **Luke 7:27**. There are 25 direct quotes, 45 direct references and 30 allusions to the Old Testament. He is writing to the Greek speakers, whose Bible was the Septuagint. There was a lot of interest in the Hebrews in the ancient world, as they were seen as a people of God who had pure religion, not the pagan immorality of Greece and Rome.

The special features are that Luke is completely comprehensive and looks at the complete picture. He is trying to see everything that appeals to all men about the Lord Jesus Christ. It is the Lord's universal appeal to all people. He is the redeemer of all, the Saviour of all, all should come to Him, the emphasis of redemption being offered to all.

He zeroes in on the individual with whom he is interested. His statements like "a little girl", "the only son"; little words showing his compassion. Luke plucks at the heart strings with the lost sheep, the lost coin, the immoral woman, Zacchaeus, the helpless debtor, the cry of the widow.

Another feature like that is his emphasis upon the gospel being good news about forgiveness. Luke uses the phrase, "your sins are forgiven thee", many times in this gospel. Here you find the prodigal son returns, the publican praying, the dying thief being repentant. In his gospel he records 9 prayers that Jesus offered, seven of which are recorded in Luke and nowhere else.

It is in this gospel that you have the **great songs** which have been used by the Roman Catholic church down the centuries:- Ave Maria [1:28-31], the Magnificat [1:46-55], the Benedictus [1:68-79], Glory in the Highest - Gloria [2:14]. These became great songs during the medieval times through until our own day.

Joy and rejoice are favourite words, they occur 19 times in Luke whilst in Matthew and Mark there are only 22 between them. Luke looks at reaching into home life as well; he talks about patching old clothes, the joy of the prodigal's return, the man of the house telling the late visitor to go. This also showed that everybody slept in the same bed in the ancient world.

The Bible tells us it is not usual to put babies in separate rooms. (God designed mothers to feed their own babies not cows to feed them. Most cot deaths involve three factors, people smoking, the fact that the child is not in the same room as the parents, and the baby gets cold. There are many things in the Church today which are not accepted because we have been affected by English culture.) Luke gives us a good dose of biblical realism.

Refer to W G Scroggie, "Guide to the Gospels", also to Donald Guthrie – "New Testament Theology".

LECTURE 15 - LUKE [Continued]

THE THEME

If Mark is the Gospel for the young believer, as we have seen, Luke is the Gospel for the maturing Christian. It will bring you closer to the heart of the Lord for suffering humanity than any others.

Turn to and read, NTJ, bottom of page 159, the theme of the gospel is the perfect son of man. In Luke you are able to get to know the master. In Hebrews we are told that we do not have a high priest who does not know our infirmities. In Luke you have the Lord preaching bluntly about what will happen to a man who will not accept Him. As we read Luke we think of the question, "how shall we be forgiven if we ignore such a wonderful Saviour?"

Turn to and read **Luke 16:13 - 31**. Here we have the statement that nobody can serve two masters, and also the story of the rich man and Lazarus.

This confronts us with the essence of the gospel appeal. This is not gentle Jesus meek and mild, He is giving the facts straight. The Lord speaks of hell more often than anyone else in the Scriptures. The story of the beggar Lazarus also points out the lie in the prosperity gospel. Obviously as a beggar Lazarus did not have a prosperous life. Here we have a believer who is dying of hunger covered in sores, but he is at peace with God in the midst of his poverty.

It is not true as a believer that you will get physical blessings in time however we have blessings in heavenly places in Christ Jesus. Paul said that he knew how to abound and how to be abased. In all situations he has learnt to be content **Philippians 4:12, 13**.

LUKE AND THE ISSUES OF LIFE

Luke brings out the issues of life, in a way that shows that things are perhaps not as simple as they first seem. Turn to and read **Luke 13: 1 - 5**. The Lord does not jump to trite answers about tragedies, and Luke brings this out, as a man of science himself.

He points out the finality of hell, the reality of hell, and the results of man's disobedience. He shows that even if someone comes back from the dead there are many who will not believe him. **Luke 16:31**. Jesus Christ will come back from the dead and they will not believe Him. If you are going to be dealing with the heresies of today the gospel of Luke is the one that you are best to use. Luke will correct your erroneous views. For example, Paul is sometimes classified as a hater of women, this is not so and seen from the prominent position he gives to women in his work.

WOMEN IN THE BIBLE

Luke, the close associate of Paul, gives more space to women, and to their ministry, than any of the others with the possible exception of Paul. If you look at the end of Paul's letters you will find that half of those referred to for blessing and prayer are female names. Luke recognises the importance of the women's supporting ministry of the Lord, and spent time with Mary especially. The other Gospel writers did not do that.

Dr Scroggie notes that we have no women recorded in Scripture who opposed the Lord Jesus Christ in His ministry. It is the spiritual women who know more than the disciples at the Cross. In the ministry women will tend to be your greatest support. Women in the church are the greatest asset and tend to get with God's Word more than men. You need to mobilise them in prayer as the Lord and Paul give you example.

We see the portraits in Luke of women such as Mary the mother of the humanity of Christ, Mary Magdalene, Anna, Mary and Martha, the widow of Nain, the woman who was a sinner who came to the Lord. Many of the parables in Luke deal with women. The interrupting woman **Luke 11:27**, the woman sweeping the house looking for coins **Luke 15:8**, the persistent widow who is hammering on the door of the unjust judge, the women witnessing the crucifixion **Luke 24**. All the disciples have gone. The women in the resurrection story who start off looking for the Lord. When they go back and tell the disciples that he has risen, the men do not believe them.

OTHER CHARACTERS IN THE GOSPEL

Luke also talks about children. He tells how the children were brought to the Lord. We hear also of the widows only son, the epileptic boy as well as the compassion of the Lord. Here we have the beloved physician who loved the little folks.

Luke is a real historian with Anna, Mary, Elizabeth, Simeon, Zachariah, Zacchaeus being given little character studies that show aspects of the Lord's grace as it meets many different people with significant problems.

There are some interesting characters in Luke and his treatment of them if different compared to, say Mark. A case in point is the woman who had had an issue of blood for twelve years. As such she was ceremonially unclean and was therefore not able to go to the Temple to worship. Mark says that she had been to the physicians and spent all that she had to no avail. In fact she had got worse. In contrast Luke defends his profession by saying that the doctors had been trying but it was a difficult case and did not find a solution. This gives an indication of the relation between Luke and Mark. He is reacting to what Mark has said and shows that Mark was written before Luke. It also gives a little insight into the gentle physician who was quick to defend his profession.

Luke uses a lot of medical terms. He is interested in details. Of the six miracles which are unique to Luke five are miracles of healing. He is also interested in angels with 23 references to angels. He emphasises that the Lord is involved in the angelic conflict. There is good and evil at work here with forces beyond man at war behind the veil of space-time.

Turn to and read, NTJ, Page 166 - Luke draws a contrast between John the Baptist and the Lord, and balances the story of the two. We have the last of the Old Testament prophets in John the Baptist, and in the Son of Man, we have the fulfilment of the Old Covenant.

There is an emphasis on the Christmas story (Page 167). Of the miracles 20 of the 35 are in the gospel with 19 parables in this gospel uniquely (Pages 167 - 168). Turn to and read, **Luke 8 : 22 - 56**. Here we see the Lord triumphant over each area of power.

THE KINGDOM TEACHING

Note on NTJ, Page 168 - the kingdom teaching. Turn to and read, **Luke 17:20 - 37**. He makes the point for us not to tie in with the people who are promoting "the kingdom" today, because the kingdom is within you - John 18:36. Jesus says that His kingdom is not of this world. If it was then his servants would fight. The gospel of the kingdom is the kingdom/gospel of salvation. The gospel today is the kingdom in you. This does not mean that he is not going to establish his kingdom at a later date. If you are purely looking at Matthew and Mark you are not going to spot that; once again the importance of all four gospels being open before you.

Luke 17:11-Luke 19 which is the Lord's words on His walk to Jerusalem where he is talking about the kingdom of God. In Luke 18:18 he says that it is very hard for those who have riches to enter into the kingdom of God. Here He is talking about salvation. The question of how to inherit eternal life is exactly the same as asking how to enter the kingdom of God. The Lord makes it clear that one day he is going to be king on earth but that he wants to be king of our lives now. "Believe on the Lord Jesus Christ and thou shalt be saved". John 3 ties in with Luke 18.

Luke's view of the crucifixion is an excellent one together with the resurrection and the great commission. Luke 24 compares with Matthew 28. Reading this in conjunction with Mark 16 gives you perception in depth on what is happening. As a navigational fix it helps to have two or three inspired accounts of an incident.

Turn to and read, NTJ - page 170 - here you have five quotes, which are useful to summarize the points in Luke's identification of the Lord. In the following page we see Luke stressing the wonder of the Son of Man; the joy and wonder of knowing the person of the Lord Jesus Christ. How great is your appreciation and feeling of debt to Christ? Luke's gratitude and joy shows in that he is interested in every little detail; so ought we to be. Luke looks at the attitude of John the Baptist, and how he stated that all must point to Christ. He also tells the story of Mary and Martha, the woman who does little but practical things.

What lessons about humility do you get from this? What is your relationship with people in poverty? There is a challenge in Luke's gospel in meeting the needs of the poor at the spiritual and physical level. We need to be practical in our application. Luke brings into highlight our social conscience. He is interested in people. People are being introduced to the Son of man. Here is a challenge to personal evangelism and social action. Remember - If your students do not have access to Jensen's Survey of the New Testament - please refer to the Study under the "Other Studies" icon on the EBCWA CD, "223 Module 3 New Testament Introduction". Use additional time in lectures covering the outline below.

Bibliography - add, Leon Morris, G Campbell Morgan, William Ramsey, Harry Ironside, A.T. Robertson, Vos, Van Ryn, R Tasker, W Kelly.

DOCTRINES

ANGELS

1. There are two kinds of angels:

- a) Elect Angels (1 Timothy 5:21) - those which have chosen to remain with God.
- b) Fallen angels - those which have rebelled against God and followed Satan:
 - i) imprisoned ones (Jude 6, 2 Peter 2:4) - apparently active on earth prior to the Flood (Genesis 6)
 - ii) demons, currently active on earth (1 Corinthians 10:20,21, Mark 5:1-20)

2. There are various orders in the angelic realm.

- a) Cherubim (highest order) -. (Genesis 3:24, Exodus 25:19-20) Cherubs were originally the defenders of divine holiness. Lucifer (Satan) was a cherub (Ezekiel 28:14)
- b) Seraphim - (Isaiah 6:2). Seraph means burning ones.
- c) Rulers, Principalities and Powers - can refer to human authorities, but usually refers to angels (and generally to fallen angels). (Ephesians 3:10, 6:12, Colossians 1:16). They control certain segments of the human race, they can control the voice and the mind. (Mark 5:1-20).
- d) Ministering Angels
 - i) Guardian angels. (Hebrews 1:14). Protect and assist believers.
 - ii) Angels of the waters. (Revelation 16:5). Water is used as a prison. Abyss (Greek), refers to an underwater prison.
 - iii) Angels of the abyss. (Revelation 9:1,11). An angel which has a special responsibility for the abyss.
 - iv) Angel of fire. (Revelation 14:18).
 - v) Angels of judgment. (Revelation 8:2, ch 15,16) - trumpets and bowls.
 - vi) Watcher angels. (Daniel 4:13).

3. Appearance of angels:

- a) Angels can appear as human beings (Genesis 18:1-2, Hebrews 13:2)
- b) Angels are described variously as having wings, many eyes, many faces (Isaiah 6:2, Ezekiel 1) and often glow with brilliant light (Matthew 28:2-3).
- c) Lucifer (Satan) was the most beautiful creature ever to come from the hand of God (Ezekiel 28:12-17)
- d) Angels are NOT pink fat babies with wings, or red skinned creatures with horns and forked tails.

4. Named angels:

- a) Lucifer, son of the morning, was the covering cherub over the Throne of God (Isaiah 14:12). His name is now Satan, the accuser/slanderer (Revelation 12:10)
- b) Gabriel a messenger angel (Daniel 8:16, 9:21, Luke 1:19,26)
- c) Michael a fighting angel (Revelation 12:7, Jude 9) and guardian angel of Israel. (Daniel 10:21, 12:1)

5. Angels and Christ's Incarnation

- a) At his birth - (Luke 2:9-15)
- b) At his temptation - (Matthew 4:11)
- c) At his resurrection - (Matthew 28:2)
- d) At his ascension - (Acts 1:10)
- e) At the Second Advent - (Matthew 13:37-39, 24:31, 25:31, 2 Thessalonians 1:7)

6. Angels and Man

- a) Angels were watching at the time of creation. (Job 38:7)
- b) Angels were present when God gave Moses the Law. (Galatians 3:19, Acts 7:53).
- c) Angels are watching us now. (1 Corinthians 4:9, Ephesians 3:10, 1 Timothy 5:21, 1 Peter 1:12.)
- d) The elect angels rejoice whenever someone is saved (Luke 15:7-10).

7. Many times revelations from God were mediated through angels -

- a) The Law of Moses - , Exodus 3:2 , Galatians 3:19, Acts 7:53, Hebrews 2:2
- b) Prophetic announcements to Daniel - Daniel 7:16, 8:16-26, 9:20-27, 10:1-12:13
- c) Prophetic announcements to Zechariah - Zechariah 1:9, 2:3, 4:1,5, 5:5, 6:4,5
- d) Announcement of the birth of John to Zacharias - Luke 1:11-20
- e) Announcement of the birth of Jesus to Mary - Luke 1:26-38, and Joseph - Matthew 1:20-21

HELL AND HADES

1. HELL is from the Greek GEHENNA. This was a place where children were burned as offerings to Molech. (2 Chronicles 33:6, Jeremiah 7:31). Molech was a huge idol with outstretched paws on which the children were tied prior to being burnt to death.

2. HELL is the same as the Lake of Fire where the lost spend eternity. (Revelation 19:20, 20:10)

3. Hades (Gk) in the New Testament is often translated HELL. SHEOL (Heb) is the Old Testament equivalent. Hades and Sheol are in the centre of the earth, cf. Saul, Samuel (from Paradise or Abraham's Bosom) and the Witch of Endor. (1 Samuel 28:7-19) Hades or Sheol is the place of the souls and spirits of people who died while awaiting the resurrection. Hades is also the place of imprisonment of a certain group of angels - TARTARUS.

4. HADES is divided into three sections, one section being divided from the other two by a "Great Gulf Fixed". (Luke 16:19-31)

It should be noted that the story of Lazarus is a true story, and not a parable, because it mentions proper names (Lazarus) and a geographical location - Hades.)

- a) Abraham's Bosom or Paradise - The abode of the saved until the ascension of Jesus Christ. The Lord said to the repentant thief - "This day shall thou be with me in Paradise. (Luke 23:43)
- b) Torments - The abode of the unsaved, reserved until the last judgment at the end of the millennium. This is a place of great sorrow and suffering. (Revelation 20:13)
- c) Tartarus - The prison of fallen angels who kept not their first estate. These are fallen angels from Genesis 6. This is a place of imprisonment (2 Peter 2:4)

5. Since the ascension of Christ - Paradise has been empty, with the saved being transferred to the Third Heaven. (2 Corinthians 12:1-4, Ephesians 4:7-10)

6. Those who die now as believers go directly to the Third Heaven ("at home with the Lord"), with soul and spirit but no resurrection body. (2 Corinthians 5:8)

7. Those in Hades (Torments) will be brought before the Great White Throne after which they will be thrown into the Lake of Fire. (Revelation 20:13-15). This is the Last Judgment.

8. Hades is in the heart of the earth. (Matthew 12:40; 1 Samuel 28:7-15)

9. There are no degrees of punishment in the Lake of Fire.

- a) Degrees of punishment tend to deny the literal lake of fire. Nothing to indicate the temperature of the lake of fire is not constant.
- b) Degrees of punishment is contrary to the doctrine of unlimited atonement. Christ died for every sin that has ever been committed. Man is not judged on the basis of his sins but human good. (Revelation 20:11-15)
- c) Degrees of punishment destroys the principle of salvation. Its concept is that one rejecter of grace gets less fire than another rejecter of grace. The unsaved are unsaved because they reject grace.
- d) Degrees of punishment is based on the theory that for a thesis there is an antithesis and when they come together you have synthesis (the Hegelian fallacy).
- e) False concept:- One person commits a bad sin, one person performs a marvellous good work. Obviously there must be different degrees of punishment in eternity.

MIRACLES: PURPOSE

1. Miracles occurred mainly in three periods of history. Of all the miracles recorded in the Scriptures all but twelve fall into the following three periods.

- a) The Law and Prophets Group:- prepares for the coming of the Lord
 - i) At the Exodus through to the giving of the Law, miracles were performed by Moses, Aaron and later by Joshua.
 - ii) At the period when the great prophets Elijah and Elisha were teaching many miracles were performed.
- b) The Lord and Church Group:- bears witness to His first coming
 - i) The miracles of the Lord.
 - ii) The miracles performed by the apostles.
- c) The Future Miracle Group:- attest to His second coming
 - i) Beginning with the activities of the two witnesses of the Great Tribulation.
 - ii) The universal outburst of miracle activity at the establishment of the Millennial Kingdom, when the Lord rules over a restored earth.

2. Their purpose includes the following:-

- a) To glorify the nature of God (John 2:11, 11:40)
- b) To accredit certain men as spokesmen for God (Hebrews 2:3-4, Luke 7:18-23)
- c) To provide evidence for belief in Jesus as Messiah (John 6:2,14, 10:37-38, 20:30-31, 1 Corinthians 15:13-20)
- d) To demonstrate the Lord's superiority over the forces of evil (Matthew 9:27-34; Mark 5:1-20; Luke 4:31-37)
- e) To demonstrate the uniqueness of the Lord Jesus Christ, God with us (John 1:14).

3. Miracles demonstrate the attributes of God.

a) The Sovereignty of God was illustrated in:-

- i) the Lord's creative work of turning water into wine at Cana. (John 2:1-11)
- ii) His power when stilling the storm on Galilee. (Mark 4:35-41; Matthew 8:18)
- iii) the feeding of the 5000 and the 4000. (Mark 6:33-44; 8:1-9)
- iv) walking on the water at Galilee. (Mark 6:47-52)
- v) His arrest in Gethsemane. (John 18:6)

b) The Righteousness of God was illustrated in:-

The Lord's transfiguration before the disciples on the mountain, when they saw the Holiness of God in the Lord displayed. (Matthew 17:1-8; Mark 9:2-8; Luke 9:28-36)

c) The Justice of God was illustrated in:-

The cursing of the fig tree during the last week before the cross as a sign of His coming judgment upon unresponsive Israel. (Matthew 21:18-22; Mark 11:12-14, 20-26)

d) The Love of God was illustrated in:-

All the healing ministries as the Lord's compassion flowed into action, even to the exhaustion of His humanity. While thirty-six specific miracles of the Lord are recorded, many thousands of healing miracles are passed over in a few isolated verses. (e.g. Matthew 9:35-36, 14:14, 15:30-31, 8:16-17 etc.)

e) The Eternal Life of God was illustrated in:-

The great miracle of the resurrection of Christ.

f) The Omniscience of God was illustrated in:-

- i) His knowledge of where unseen shoals of fish were. (Matthew 4:18-22, Mark 1:16-20, John 21:1-14)
- ii) Where the fish was with just enough money in its mouth to pay the required tax. (Matthew 17:24-27)
- iii) The knowledge about Nathaniel and the woman at the well at Sychar also shows his omniscience (John 1:45-51;4:5-43).

g) The Omnipresence of God was illustrated in:-

His ability to appear in various places many kilometres apart demonstrating the truth of His promise to be with believers always. (Matthew 28:20)

h) The Omnipotence of God was illustrated in:-

The raising of people such as Lazarus from the dead.

i) The Immutability of God was illustrated in:-

The repetition of the miracle of the draught of fishes both before and after the resurrection showing that His character and power were unchanged.

j) The Veracity of God was illustrated in:-

The healing of the Centurion's servant and the Nobleman's son. The Lord said they were healed, and at that moment, many kilometres away, they were. (Matthew 8:5-13, Luke 7:1-10, John 4:46-54)

k) The Grace of God was illustrated in:-

The healing of Malchus' ear in the garden on the night of the Lord's arrest (Luke 22:50). It was a testimony to His Grace that as he faced the horror of the cross, our Lord could still stoop and heal one of His captors. It is significant that the last recorded miracle performed by the Lord before the cross benefited an enemy, one who had come to arrest him.

SUBJECT SUMMARY

LUKE	
Preface	Luke 1:1-4
The Birth of John the Baptist Foretold	Luke 1:5-13
The Song of Zechariah	Luke 1:14-25
The Birth of Jesus Foretold	Luke 1:26-38
Mary Visits Elizabeth	Luke 1:39-45
The Song of Mary	Luke 1:46-56
The Birth of John the Baptist	Luke 1:57-66
The Song of Zechariah	Luke 1:67-80
The Birth of Jesus	Luke 2:1-7
The Angels and the Shepherds	Luke 2:8-20
The Circumcision and Presentation	Luke 2:21-28
The Song of Simeon	Luke 2:29-35
Anna Gives Thanks to God	Luke 2:36-40
The Young Jesus in the Temple	Luke 2:41-52
The Preaching of John the Baptist	Luke 3:1-20
The Baptism of Jesus	Luke 3:21-22
The Genealogy of Jesus	Luke 3:23-37
The Temptation in the Wilderness	Luke 4:1-13
The Beginning of Jesus Ministry	Luke 4:14-15
Jesus Rejected as Nazareth	Luke 4:16-30
The Unclean Spirit Cast Out	Luke 4:31-37
Peter's Mother in Law Healed	Luke 4:38-39
The Sick Healed, Demons Cast Out	Luke 4:40-44
The Call of the First Disciples	Luke 5:1-11
The Leper Cleansed	Luke 5:12-16
A Paralytic Healed and Forgiven	Luke 5:17-26
The Call of Levi	Luke 5:27-32
The Question of Fasting	Luke 5:33-39
Jesus the Lord of the Sabbath	Luke 6:1-5
Jesus Heals on the Sabbath	Luke 6:6-11
The Choosing of the Twelve	Luke 6:12-16
The Sermon on the Plain	Luke 6:17-19
Beatitudes and Woes	Luke 6:20-26
The Law of Love	Luke 6:27-36
The Teaching About Judging Others	Luke 6:37-45
The Wise and Foolish Builders	Luke 6:46-49
The Centurion's Servant Healed	Luke 7:1-10
The Raising of the Widow's Son	Luke 7:11-17
Tribute to John the Baptist	Luke 7:18-35
Jesus Anointed by the Sinful Woman	Luke 7:36-50
Jesus and His Followers	Luke 8:1-3
The Parable of the Sower	Luke 8:4-8
Parable of the Sower Explained	Luke 8:9-18
Jesus' True Family	Luke 8:19-21
The Storm Stilled	Luke 8:22-25
Demons Cast Out	Luke 8:26-39
Jairus' Daughter and a Woman Healed	Luke 8:40-56
The Mission of the Twelve	Luke 9:1-6
Death of John the Baptist	Luke 9:7-9
The Five Thousand Fed	Luke 9:10-17
Peter's Confession of Faith	Luke 9:18-21
Future Events foretold	Luke 9:22-27
The Transfiguration	Luke 9:28-36
An Unclean Spirit Cast Out	Luke 9:37-42

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Death and Resurrection Foretold Again	Luke 9:43-45
True Discipleship	Luke 9:46-50
James and John Rebuked	Luke 9:51-56
The Teaching About Discipleship	Luke 9:57-62
The Mission of the Seventy	Luke 10:1-16
The Return of the Seventy	Luke 10:17-24
The Good Samaritan	Luke 10:25-37
Jesus Visits Mary and Martha	Luke 10:38-42
Jesus' Teaching on Prayer	Luke 11:1-13
Jesus Answers the Slander of the Pharisees	Luke 11:14-28
Warning Against Seeking Signs	Luke 11:29-32
The Parable of the Lighted Lamp	Luke 11:33-36
The Warning Against the Pharisees	Luke 11:37-53
The Value of Life	Luke 12:1-12
The Parable of the Rich Fool	Luke 12:13-21
The Teaching About Anxiety	Luke 12:22-34
Parable of the Watching Servants	Luke 12:35-40
Faithful and Unfaithful Servants	Luke 12:41-48
Jesus the Divider	Luke 12:49-53
Interpreting the Present Time	Luke 12:54-56
Settlement with an Accuser	Luke 12:57-59
Jesus' Call to Repentance	Luke 13:1-5
The Parable of the Fig Tree	Luke 13:6-9
A Woman Healed on the Sabbath	Luke 13:10-17
Parables About the Kingdom	Luke 13:18-21
The Narrow Door	Luke 13:22-30
The Lament over Jerusalem	Luke 13:31-35
Jesus Heals on the Sabbath	Luke 14:1-6
The Parable of the Marriage Feast	Luke 14:7-14
The Parable of the Great Banquet	Luke 14:15-24
The Parables of the Tower and the King	Luke 14:25-33
The Parable of the Salt	Luke 14:34-35
Criticism by Pharisees and Scribes	Luke 15:1-2
The Parable of the Lost Sheep	Luke 15:3-7
The Parable of the Lost Coin	Luke 15:8-10
The Parable of the Prodigal Son	Luke 15:11-32
The Parable of the Unrighteous Steward	Luke 16:1-13
Jesus Answers the Pharisees	Luke 16:14-18
The Rich Man and Lazarus	Luke 16:19-31
Teaching on Faith and Forgiveness	Luke 17:1-10
The Healing of Ten Lepers	Luke 17:11-19
The Coming of the Kingdom	Luke 17:20-37
Parable of the Widow and the Judge	Luke 18:1-8
The Pharisee and the Publican	Luke 18:9-14
Jesus and the Little Children	Luke 18:1-17
The Rich Young Ruler	Luke 18:18-30
Crucifixion and Resurrection Foretold	Luke 18:31-34
Healing the Blind Man near Jericho	Luke 18:35-43
The Conversion of Zacchaeus	Luke 19:1-10
The Parable of the Pounds	Luke 19:11-27
The Triumphal Entry into Jerusalem	Luke 19:28-40
Jesus Weeps Over Jerusalem	Luke 19:41-44
The Cleansing of the Temple	Luke 19:45-48
Jesus' Authority Challenged	Luke 20:1-8
The Parable of the Wicked Tenants	Luke 20:9-18
Taxes to Caesar	Luke 20:19-26
Sadducees and the Resurrection	Luke 20:27-40
The Question About David's Son	Luke 20:41-44
The Warning Against Scribes	Luke 20:45-47
The Widow's Mites	Luke 21:1-4
The Course of this Age	Luke 21:5-19
The Destruction of Jerusalem	Luke 21:20-24
Signs of the End	Luke 21:25-38
The Plot to Kill Jesus	Luke 22:1-6
The Last Supper	Luke 22:7-30

Peter's Denial Foretold	Luke 22:31-38
Jesus' Agony in Gethsemane	Luke 22:39-46
Jesus' Betrayal and Arrest	Luke 22:47-53
Peter's Denial of the Lord	Luke 22:54-71
Jesus Before Pontius Pilate	Luke 23:1-25
Jesus on the Way to Calvary	Luke 23:26-31
Jesus Crucified	Luke 23:32-38
The Penitent Thief	Luke 23:39-43
The Death of Jesus	Luke 23:44-49
Jesus Laid in a Tomb	Luke 23:50-56
The Resurrection	Luke 24:1-12
The Walk to Emmaus	Luke 24:13-35
Jesus Appears to the Ten	Luke 24:36-43
The Great Commission	Luke 24:44-49
The Ascension	Luke 24:50-53

LECTURE 16 - JOHN

INTRODUCTION

Turn to and read, **John 20:26-31, 21:24-25** - this is the last authoritative testimony of resurrection faith and the need for all people to believe on the Lord Jesus Christ to be saved. The Gospel of John and the letters could have been written after the Revelation. This appears to be the last testimony of John regarding the Lord, with the letters as commentary on the Gospel itself.

Turn to and read, **John 1: 1 - 18** - from both the beginning and end we have a theological and interpretative gospel rather than the simple story telling of the synoptic Gospels, which are more involved in the action and discourses alone. John is not only interested in the action but adds things that the others had not included, and gives a theological explanation for each thing recorded.

JOHN AND THE SYNOPTIC GOSPELS

Turn to and read, NTJ, Page 175 - chart 40 here we see that the actions in the life of Christ are recorded in the synoptic gospels and interpreted in the fourth gospel. Remember - If your students do not have access to Jensen's Survey of the New Testament – please refer to the Study under the "Post-grad Studies" icon on the EBCWA CD, "223 Module 3 New Testament Introduction". Use additional time in lectures covering the outline of the book included below.

John therefore complements the Synoptic Gospels. After sixty years John is able to look back and put the Synoptic Gospels through the sieve again. The Holy Spirit has left this until the church required the reinterpretation of the previous three Gospels toward the end of the first century so that they could face the heresies that we face today as they had developed over this period.

Matthew, Mark and Luke omitted things deliberately under the guidance of the Holy Spirit, things to be left until later as it was then that they could be understood in the light of the events of the years between. Between the days that the synoptic writers put down their pen and the days that John wrote everything had changed; Israel was no more, the Temple was gone, the Roman Empire had ceased to be benevolent to the church and had started to persecute the believers, and there were Satanic heresies active that needed to be dealt with authoritatively.

John was the only one positioned to meet these challenges, as he was the last living Apostle. John states a number of things that the Lord said which the others had not been inspired to record. Satan had attacked at those points and John responded with the truth. With his gospel he counter attacked and demolished every heresy present, and the basis of every one that would develop from them. John said that if they had written everything down the whole world would not be large enough to contain it but that what he had written was enough.

The Jehovah's Witnesses, like most of the cults, hated the Gospel of John. In their New World "translation" their man who did their version had to change many of the verses here. As you put John against the Synoptic Gospels they complement each other and form a solid mass against Satan and his views.

He emphasises the deity of Christ and sets out for all time the fact that God did become man. The skeleton of John's gospel is wound around seven signs and seven sayings to show that Jesus is God who became man. Acts 4:12 says that there is no other name under heaven whereby we must be saved; John's Gospel proves that systematically. He supplements, interprets, and completes the apostolic witness to the nature and work of the Lord Jesus Christ.

There are 36 miracles in the Gospels of which John picks only seven, but these are identified by him as clear and absolutely final "signs" that Jesus was Messiah and Saviour of the World.

THE SEVEN SIGNS

The Seven Signs are;

1. Chapter 2:1-11 - the water into wine, the water of purification becomes the wine of gladness because the bridegroom has come to Israel. He is the Creator who has come to His creatures.
2. Chapter 4:43-54 - The nobleman's son. He is healed by faith. The nobleman enquires as to what time he started getting better and finds that it was at the same time as he accepted by faith that it would happen. This is a sign of the power of the Lord and the way into the blessing of the Lord is through faith.
3. Chapter 5:1-9 - the cripple by the pool at Siloam which is a picture of the defilement of sin. The person was lying there paralysed very frustrated. This is the condition of man who is unable to save himself. Jesus finds him. The sign of the Saviour who seeks the lost and provides salvation for the lost so that they can be effective.
4. Chapter 6: 1-71 - The feeding of the five thousand, the walking on the water and the stilling of the storm. This shows that the Saviour meets all our needs. On the hill their physical needs are met, they are comforted in the storm and stills the storm. He shows himself master of nature. When nature is out of control there is a purpose in God's economy. Is anything too difficult for our God? No. Matthew 6: 25 - 34.
5. Chapter 9:1-12 - The blind man made to see. We are blind to sin as unbelievers. We need to have the blindness taken away by the Holy Spirit before we can accept salvation. The Lord who is the light of the world brings light into our world.
6. Chapter 11: 1-53 - The raising of Lazarus. What is the problem of man? The penalty of sin is death. This shows the Lord having power over death and Satan as the angel of death. It is not a case of good and bad balanced, good will always win. Lazarus was cut loose, we are cut loose from the control of sin.
7. Chapter 19 - 21. The Lord is shown as the master of life and the giver of life as he is resurrected from the dead. These seven signs bring us face to face with our risen Saviour.

We are confronted in these signs with the God-Man, the unique person of the universe. To underline the uniqueness of the Lord as the only Saviour (John 3: 16 - 36), John also records seven sayings of the Lord whereby his claims to absolute deity and supremacy are made even more clear than anywhere else.

THE SEVEN SAYINGS

The seven sayings of the Lord leave us without any third option for the Lord. When you look at the "I AM's" you have two alternatives, either Jesus Christ is God, or he is the greatest lunatic that ever walked this earth. John is saying, look at this man, and ask, is He what He claims to be? The only conclusion is that you have to either worship or revile him; John leaves you with no third alternative.

The use of the "**I AM**", means that the Lord was saying that He is God. In **Exodus 3:14** God reveals Himself to Moses as, I AM THAT I AM. Using this phrase at his arrest in **John 18:2-6**. He caused the army group to fall backwards due to His power as God flashing forth for a millisecond, before being led away as a willing sacrifice. We are not confronted with the Jesus of liberalism here, but with the Lord of lords, King of kings, God stepping down to speak authoritatively to mankind. There are seven "I AM's";

1. **PROVISION - I AM THE BREAD OF LIFE** - 6:30-35 - - The feeding of the five thousand - a miracle involving bread. God provided miraculous physical food in the desert for forty years - Manna. Christ is our spiritual food. He says that he is the only source of spiritual food for you. There is life in no other. No one else can satisfy the spiritual hunger in man. He tells us He is the bread from heaven - He shows Himself as God. The bread of the Passover - unleavened, pierced, and griddled; speaking of his body.
2. **SPIRITUALITY - I AM THE LIGHT** - 8:12 - The feast of Tabernacles where He told the people to have the everlasting water 7:37-39 When the Lord says this He is saying that He is the only source of pure light as shown in His matchless character. He is stating that He is God 1 John 1 says that God is light and in Him is there no darkness at all. We are to walk in the light in fellowship with God.
3. **SALVATION - I AM THE DOOR**, - 10:7 - The Sheepfolds of Jerusalem., Psalms 22-24. To be the door of the sheepfold, He is the only way into the plan of God. Anyone that tries to come any other way is a liar and a thief. If this is not true there is no way to God.
4. **GUIDANCE - I AM THE GOOD SHEPHERD** - 10:11 - the good shepherd, the only one who really cares. Many from other religions say that they really care but it is Jesus the good shepherd, the only one who really cares. All other systems drop you into hell.

5. THE RESURRECTION - 11:20-25 - - The death of Lazarus - Christ conquers death proving He is God. the resurrection and the life, He is the way the truth and life forever. The only way to eternal life is in Christ Jesus. To reject Him is to have eternal life in the Lake of Fire

6. TRUTH/LIFE - I AM THE WAY THE TRUTH AND THE LIFE 14 : 6 - there is no other way to gain meaning in this life and eternal life than through him. We are related to the King of Kings and Lord of Lords who came and died for us that we might live. We should be obedient to our Lord who bought us with His blood. I am the way the truth and the life, the only way to live is in the truth, the only way to have life and have it more abundantly is in Him. The only way to God is through the God man Jesus Christ. We need to live in him as He is the only one who has the truth.

7. PRODUCTION - 15:1-5 - Walking from the Passover meal past the Temple towards Gethsemane, he talks about the spiritual production that is ours in union with him, I AM THE VINE - the only way to spiritual productivity is in Christ Jesus through the fruit of the Spirit. Love, Joy, Peace, and the other fruits are only available in Christ. You have to be in the vine to have fruit. Many unbelievers want joy and peace but they cannot have it without Christ.

The seven signs and the seven saying relate to each other which all goes to prove his deity and that he is the only hope for mankind. Because of this strong teaching, this gospel has been attacked above and beyond the others by the liberals. They hate it, because the picture of Jesus from this Gospel makes a nonsense of their views.

Turn to and read, NTJ - Page 176 - John is not specifically named. John was old and humble and called himself, "the disciple that Jesus loved". He was previously one of the "son's of thunder". He was big and tough and loud. He learnt what it meant for the Lord to love him. Fishermen often are tough characters. The tough character in your vicinity may well be another great Christian waiting to be converted and changed by God.

John ended his life in Ephesus, having left Jerusalem at the early stage of the siege of Jerusalem in or around 67 AD. Timothy was a pastor of Ephesus, and was followed by John to where the centre of Christianity was until late in the first century. John's grave is in Ephesus, as is Mary's.

Look up in a Bible Encyclopaedia - Ephesus

John's Gospel was accepted early. Polycarp and Ignatius of Antioch both quoted from John having known him personally. It was accepted from the very first. The oldest existing fragment of the New Testament we have is a papyrus fragment from around 130 -140 AD, and it is from John 14. It's date is disputed by the liberals, but may be from a copy made by one of the men who actually knew John.

LECTURE 17 - JOHN

BACKGROUND

John's sources consisted of his own experiences and his own preaching over fifty years as a believer in the Lord. This is a Gospel which has been tried in the fire of experience. There is no internal evidence that he used any other Gospel as his source, as he is complimenting them. Ninety two percent of John's Gospel is unique. John and Luke have a close relationship however, and it appears he wrote his Gospel with Luke's Gospel in front of him.

The capital of the Greek world at this time was Ephesus where Paul, Luke, Timothy and later John ministered. John ministered there from around 70 to 96 AD. In Scroggie's "Guide to the Gospels" we find that there are gaps in Luke which are covered by John and vice versa. By putting John and Luke together you get an almost complete picture. The other Gospels go closely together giving two complementary pairs of Gospels. Also refer to the EBCWA Harmony of the Gospels.

Look up in a Bible Encyclopaedia - Gospel of John - Style of Writing

STYLE OF WRITING

Luther said that, never had he read a book that had such simple words yet having so profound a meaning. Jensen says that the Gospel of John is a book of contrasts from grief to joy and gladness, from the storms of opposition to the peace of fellowship, from condescension earthward to ascension heavenward, from doubt to faith, from life to death.

Any attentive reader of this Gospel must be stirred within as he ponders what its narrative has to do with him. The others give you a story and there is a challenge there but John's Gospel has a challenge in every word. John says bluntly, "What do you think of Christ?", "What are you going to do with this man?"

Scroggie notes that the Gospel is chiefly written in short sentences. He will express things both positively and negatively. The most characteristic article used is the word, "that" which occurs 60 times, and gives an explanation of things, and the second is, "then", which occurs 190 times. These are words which sum up John's purpose.

He also uses repeat sentences which underlines his main points. An example of this is in the first verse in the gospel. "In the beginning was the Word and the Word was with God and the Word was God". This was the way the rabbis taught.

We also have parallelism where you say something twice such as, "Peace I leave with you, my peace I give unto you". This is the same thing said a different way but in parallel. This goes right the way back to the Psalms, and was probably the way the Lord taught. This brings the gospel message to man as a dramatic challenge.

CONTENTS OF THE GOSPEL

There are relations also between the gospel, John's letters and the book of Revelation. The Gospel says that the Saviour has come to save. The epistles say believe in Him and walk in Him, whilst Revelation says that the Saviour is coming to judge. If you do not want him as your Saviour or Lord, he will come as your judge. Revelation is the book of hope for the believer, but final judgement for the unbeliever. We serve a risen Saviour; he is already King and Judge, and is coming again to rule and judge all mankind fully and finally.

Turn to and read NTJ - page 180 - chart 41, compares these three areas and how John moves right the way through Jesus ministry from eternity past to eternity future. In the Old Testament the ministry of the Lord is prophesied, in the gospel we have the ministry of the Lord explored, in the epistles we have it explained and in Revelation we have it consummated.

John also quotes heavily from the Old Testament. There are 25 direct quotes from the Old Testament and about 120 allusions to it. John is interpreting what is going on. It is no coincidence that John gets the Gospel anchored into Acts, rounded out in the letters, and finalised with the book of the Revelation.

Miracles - six of the miracles recorded in John are recorded nowhere else. One of the miracles is the miraculous draught of fishes which is the only post resurrection miracle recorded. Ghosts do not work miracles. The person of the Lord is brought through very clearly in the Gospel as God, and the God man.

Turn to and read NTJ - page 183 - copy this page and the charts on the other gospels together and overlay them. There is quite a lot of material in the first year, very little in the second and a concentration in the last week. From chapter 12 onwards you are covering the last week of the Lord's life.

Turn to and read, NTJ - page 184 - map K - the geography of John's Gospel with several key towns, with Salim and Aenon not now known as to location.

METHOD OF STUDY

For an initial appreciation you should read through the Gospel once. Note down what hits you and go through it again. Some of the best teachers suggest to their students to read the book five times before teaching it. If you are going to study and teach in the first day read it through quickly as if it is new and see what God does for you. Do it again the following day but a little more slowly. Then read it in a different translation each day.

There is a danger if you read a commentary first you will pick up a preconceived ideas which the Lord does not want. When you are giving a number of messages a week you need to read it over and over again. This eliminates taking things out of context. You must submerge yourself in the whole thing before you look at each part.

THE GREAT PAUSE

Turn to and read, **John 12: 20 – 36**. This begins what is called, "the great pause" (page 187). Rather than talking to all people from this point on the Lord is talking only to His own. John, looking back over 50 years, said that they did not realise the significance of a lot of things then, but now he saw that there was a change in things at that point. It really made them stop and think. If you are coming to see Jesus you are going to see the cross. It is the blood of Christ which shows what the Lord Jesus Christ's ministry is all about.

This represents a watershed, and within the next chapter the reader is in the last week of the Lord's ministry. The first half concludes when the Lord says that He has come to die. The other half deals with his death and resurrection.

DIVISION IN THE GOSPEL

Turn to and read, NTJ - page 189 - four main sections - chapters 1-4 - true claims - the identification of Christ, 5-12:36 - false charges against Him, 12:36-18:1 - intimate fellowship and the preparation for the Cross, 18:1-21:25 - the redemptive work of the Lord.

Turn to and read, NTJ - page 190 - overview of the book - the prologue, note how verse 1 and 14 in the first chapter go together. The meeting with Nicodemus is very significant, and John selects this meeting, above all others to teach the truths that the chapter explores. As we go on John underlines that there is increasing opposition from the religious leaders, however many of the common people receive Him gladly.

The fickleness of the crowd who one day is saying "hosanna" whilst on the next they are screaming, "crucify him", John highlights. There is the picture of the Lord teaching the disciples, teaching the people, and this public area is contrasted to the private scheming of the Lord's enemies.

Turn to and read NTJ - page 192 - Note the chart at the top of the page. Anyone who asks what the Lord was like will see many answers in the gospel of John where the character of the Lord is examined closely.

Also on page 192, section (E), John discussed the great High Priestly prayer of the Lord. John 17 is the High Priest's prayer for His people; we enter here into the heart of the Lord. There are 14 discourses in the Gospel. In this Gospel the Lord is getting doctrine across. The Lord is teaching the truth, for His word is truth. The Gospels of Mark are for the young believer, those of Matthew and Luke for the adolescent and John for the mature believer.

John fills in the gaps. For instance, he notes that Jesus had three Jewish trials and three Gentile ones. In addition he records the words from the cross by our Lord, and these are a study in themselves. It was here that the Lord gave the care of His mother into the hands of John. It appears from the account that John left the hill to take Mary to his home in Jerusalem and then returned as there is a gap in the narrative of events upon the Cross. He only writes what he sees, so we have to go to the other writers to fill in events during the time he was away with Mary. He writes of the resurrection, specifically of the events of Thomas, which are of great interest. He also records the only recorded post resurrection miracle of our Lord.

Add to recommended book list the following authors; J C Ryle, A C Gaebelain, E F Harrison, H Ironside, W Kelly, H Kent, F B Meyer, Campbell-Morgan, R Tasker, Pink, Vine, Vos.

DOCTRINES

CHRIST: LORD JESUS CHRIST

1. SCRIPTURE He is the Word John 1:1-5,14

2. BIOGRAPHY

As God, Jesus Christ has existed eternally with God the Father and God the Holy Spirit (John 1:1-5). As the God-man, Jesus Christ was conceived of the Holy Spirit (Matthew 1:20), born of a Jewish virgin, Mary (Matthew 1:18) in Bethlehem of Judea in 6 BC. His legal father was Joseph. Both Joseph (Matthew 1:16) and Mary (Luke 3:23), were descended from David, through Solomon and Nathan. Circumcised on the eighth day (Luke 2:21-24). He grew in knowledge and grace. He was baptised by his kinsman, John the Baptist, in the Jordan (Matthew 3:13-17) at the commencement of His ministry, and then went into the desert to be tempted by the devil for 40 days and nights (Matthew 4:1-11). Jesus spent the next three years in a ministry ranging throughout Palestine, healing the sick, preaching, teaching and encouraging those to whom He ministered that they turn to God. Betrayed by one of His disciples, Judas Iscariot, He suffered six trials before Jewish and Roman dignitaries before being condemned to death. He died on the cross on the Passover in AD 32, completing His perfect ministry and life on earth, and securing salvation. God raised Jesus from the dead on the feast of first fruits three days later. He ascended into heaven from the Mount of Olives ten days before Pentecost (Acts 1:8-11). In heaven He was given the place of commendation at the right hand of the Father, where He makes intercession for us and waits for His enemies to be made His footstool. Jesus Christ will return with His saints to reign for 1000 years (Revelation 20:1-6) and will judge unbelievers at the last judgment (Revelation 20:11-15). Believers will spend eternity with Jesus Christ.

3. EVALUATION

Jesus Christ has absolute characteristics:

- a) Sovereign of the universe. Yet He became subject to human frailty.
- b) Absolutely righteous. Yet He became sin for us (2 Corinthians 5:21).
- c) Totally fair. He is not willing that any should perish (2 Peter 3:9).
- d) Complete love. He provided salvation for us while we were yet sinners (Romans 5:8).
- e) Everlasting life. He became subject to death, even the death of the cross.
- f) All knowing. He knows everything from beginning to the end.
- g) All powerful. Yet He allowed Himself to become the perfect sacrifice.
- h) Everywhere. Which means He can assist each believer individually in the Christian life (Matthew 28:19,20)-
- i) Unchangeable. Thus His promises are always true and never change (Hebrews 13:8).
- j) Truth. Thus in a world of half truths and lies we have a person with absolute purity and truth (John 14:6).

4. PRINCIPLES

- a) As a perfect person with no sinful nature, Jesus Christ was able to provide salvation.
- b) Jesus Christ at all times worked in conformity with God's will (John 10:30).
- c) God had to forsake His Son on the cross when He judged the sins of the world in Christ.
- d) In Christ we are seated in heavenly places (Ephesians 2:6).
- e) Nothing can separate us from the love of God which is in Christ Jesus our Lord (Romans 8:35).
- f) There is only one way to God, through Jesus Christ (John 14:6).
- g) We will be resurrected as believers to life eternal with Jesus Christ (1 Thessalonians 4:16,17).

- h) Jesus will return again to reign from Jerusalem for 1000 years (Revelation 20:4).
- i) Satan is a defeated foe (Colossians 2:15).
- j) We are more than conquerors through Him who loved us (Romans 8:37).

5. HIS PURPOSE

- a) He came as God's perfect sacrifice for sin. (John 1:29)
- b) He came to be lifted up. (John 3:13-15)
- c) He came as the Bread of Life. (John 6:50-51)
- d) He came as the Good Shepherd. (John 10:10-11)
- e) He came to die for the people. (John 10:49-52)
- f) His cross came before His crown. (John 12:23-24)
- g) On the Cross righteousness and justice met, only then was God free to love man in Christ. (John 15:12-14)

CHRIST: DEITY [See page 30 above]

SUBJECT SUMMARY

JOHN	
The Word Became Flesh	John 1:1-18
John the Baptist's Witness to Himself	John 1:19-28
John's Witness to Jesus	John 1:29-34
Andrew and Peter Follow Jesus	John 1:35-42
Philip and Nathaniel Follow Jesus	John 1:43-51
The Miracle of Water Made into Wine	John 2:1-12
The Cleansing of the Temple	John 2:13-25
Nicodemus and Jesus	John 3:1-24
John's Testimony to Jesus	John 3:25-36
Jesus and the Woman of Samaria	John 4:1-38
The Conversion of the Samaritans	John 4:39-45
The Healing of the Official's Son	John 4:46-54
Jesus Heals on the Sabbath	John 5:1-18
The Son's Witness to the Father	John 5:19-29
The Father's Witness to the Son	John 5:30-47
The Five Thousand Fed	John 6:1-14
Jesus Walks on the Sea	John 6:15-21
Jesus the Bread of Life	John 6:22-40
The Jews Dispute Jesus' Claim	John 6:41-59
The Questioning Disciples	John 6:60-65
Peter's Great Affirmation	John 6:66-71
Jesus at the Feast of Tabernacles	John 7:1-13
Jesus Teaches in the Temple	John 7:14-36
The Last Day of the Feast	John 7:37-53
The Woman Caught in Adultery	John 8:1-11
Jesus the Light of the World	John 8:12-20
Jesus Warns Against Unbelief	John 8:21-30
The True Children of Abraham	John 8:31-47
Controversy with the Jews	John 8:48-59
Jesus Heals the Man Born Blind	John 9:1-12
Pharisees Question the Healed Man	John 9:13-34
Jesus Talks to the Healed Man	John 9:35-41
Jesus the Good Shepherd	John 10:1-21
Jesus at the Feast of Dedication	John 10:22-30
The Jews Try to Arrest Jesus	John 10:31-42
Jesus Hears of Lazarus' Death	John 11:1-16
Jesus the Resurrection and the Life	John 11:17-27
Jesus Talks with Mary	John 11:28-37
Jesus Raises Lazarus	John 11:38-44
Pharisees Plot to Kill Jesus	John 11:45-57
Jesus Anointed by Mary at Bethany	John 12:1-11
The Triumphal Entry into Jerusalem	John 12:12-19
Jesus Sought by the Gentiles	John 12:20-36
The Cause of Unbelief	John 12:37-43
A Summary of Jesus' Claims	John 12:44-50

Washing the Disciple's Feet	John 13:1-20
Jesus Dismisses Judas the Betrayer	John 13:21-30
The New Commandment	John 13:31-35
Peter's Denial Foretold	John 13:36-38
The Way, the Truth and the Life	John 14:1-11
The Promise of Greater Works	John 14:12-14
The Promise of the Spirit	John 14:15-24
The Promise of Peace	John 14:25-31
Jesus the True Vine	John 15:1-17
The Hatred of the World	John 15:18-27
Encouragement to Stay True	John 16:1-6
The Coming of the Spirit	John 16:7-15
Jesus' Farewell to His Disciples	John 16:16-33
The Prayer to be Glorified	John 17:1-5
The Prayer for the Disciples	John 17:6-19
The Prayer for the Church	John 17:20-26
Jesus' Betrayal and Arrest	John 18:1-11
Jesus Before Jewish Authorities	John 18:12-27
Jews Before Pontius Pilate	John 18:28-40
Jesus Crowned with Thorns	John 19:1-16
Jesus Crucified	John 19:17-27
The Death of Jesus	John 19:28-37
Jesus Laid in the Rich Man's Tomb	John 19:38-42
The Resurrection of Jesus	John 20:1-10
Jesus Appears to Mary Magdalene	John 20:11-18
Jesus Appears to the Disciples	John 20:19-23
Thomas' Doubt and Belief	John 20:24-31
The Appearance Beside the Sea	John 21:1-14
Jesus Questions Peter	John 21:15-23
Epilogue, the Reason for Writing the Gospel	John 21:24-25

LECTURE 18 - ACTS

INTRODUCTION

Whilst we know this as the Acts of the Apostles, in many of the ancient manuscripts it is called the Acts of the Holy Spirit. This is therefore the Acts of the Holy Spirit through the Apostles. It is here we see the results of the resurrection and the testimony to the signs following.

Turn to and read, **Acts 1:1 - 14**. In Acts we see the impact of the life and death and resurrection of the Lord upon those who had known him for the years of his earthly ministry. Then turn to, NTJ page 201. Acts is a standard text for the study of the first three decades of Church history, in it we see what the apostles lived and preached. Read this page, as it is a very good introduction to the subject, then look at chart 48 on the next page.

Look over to NTJ page 206 - the chart here is a good one showing the Gospels, the Acts, and the Epistles written by the Apostles. Acts balances the Gospels with the Letters. Any issue you have in the Christian life there are three questions that you ask.

What does the Lord say? (Look in the Gospels)

What do the apostles say? (Look in the Letters).

What did the church practice? (Look in the Acts).

If you do what is in line with what the Lord taught, what the Holy Spirit did through the people in Acts, and what the apostles taught, then you are on solid ground. Remember - If your students do not have access to Jensen's Survey of the New Testament – please refer to the Study under the "Post-Grad Studies" icon on the EBCWA CD, "223 Module 3 New Testament Introduction". Use additional time in lectures covering the outline of the book included below.

The Four Gospels show the Lord's coming, dying, rising, leaving for heaven, the Acts show the Spirit coming and staying. Acts is the fulfilment of the Lord's promise of the giving on the Holy Spirit. The Holy Spirit is referred to over seventy times in Acts. It is a book of words about deeds; it is the story of the working out of the resurrection faith.

CONTENTS OF ACTS

If you are teaching the Gospel of Luke go on to teach Acts. If you are preaching Acts in one service you should preach James in another. Acts shows the gospel in practice, whilst James urges you to put things into practice.

Turn to and read **James 1: 22 - 27, 2: 14 - 20**. Acts is evangelism in action and how believers give of themselves. It is the gospel being worked out. James says, what does it profit a man if he has faith and not works? James strongly makes the point that faith without works is dead, being alone. If you say you have faith show me in what you say and do in the church. After you have finished James you should do Galatians, and then Thessalonians, all while you continue to study Acts. Look also at Paul's words in **2 Corinthians 12:6**, for Paul has just told of an amazing vision, yet he says he prefers to be known by his words and deeds, for these are things they can all see and test for truth; testable reality is the foundation of solid Christianity.

Turn to and read, **Matthew 7:15-23**. Beware of Satan's con artists! Here we have a situation where it is not a matter of what man thinks of you, but what God thinks of you. Is the work being done under the power of the Holy Spirit? There are people who can work signs and miracles in Acts but they are not born again. This is exactly the case with those in Matthew and many places today. The important issue is the fruit of the Spirit and not the signs and wonders. It is men and women walking in holiness in Christ that is important.

CHRISTIANS UNDER PRESSURE

In Acts we see the first martyr Stephen, looking up and seeing the Lord Jesus Christ who is seated at the right hand of the Father standing waiting to receive the soon to be martyred Christian. Acts is a book of sacrifice and death, as well as glory and triumph.

The "sign" of being an apostle in Acts is that you have been beaten up more than anyone else! This is totally against the so called "prosperity gospel" doctrine. Paul we find is staggering around ill in Galatia to the extent that he praised the Galatians for the fact that they would have given their eyes for his. He also praised them for not despising his sickness.

Paul was a spirit filled person who was under extreme pressure throughout his ministry. In Acts we have the picture of the apostles, whose backs have been scourged by rods, singing hymns in prison, not sitting around sipping orange drink adjacent to the spa pool and praising God for their million dollars. There is no "prosperity gospel" here.

Acts will show you the lie that is behind so much of modern American "prosperity gospel" preaching. Acts introduces you to the reality of the Christian faith, which is often pressure, oppression and testing, but which yields the fruit of the Spirit.

LUKE THE AUTHOR

Turn to and read, NTJ page 203 - Luke is universally accepted as the author of Acts. There is good internal evidence:-

- [a] Similar style of language
- [b] There is a natural connection between Acts and Luke's gospel.
- [c] The prominent place given to women, the weak, and children.
- [d] He also emphasises places

There is internal evidence that Luke is with Paul in various places in Acts. Acts 16 could have been about the time of the conversion of Luke, for after that time Luke notes that he was present by using the word, "we". The "we" passages appear in Acts 16, 20, 21, 27, 28. Through the Scriptures we are able to draw close to Luke, John, Peter and Paul. These are spiritual "blood brothers" who we are going to meet in heaven but we can learn a lot about them now.

Luke and Acts were probably given their final form in the church at Rome. It is clear that Paul's death post-dated the writing of Acts and probably Luke's death. It had to be before the Jewish war in 66 AD. Acts finishes on a high note at the time when Ephesians, Colossians Philippians, and Philemon are being written. Paul is expecting to be released in Philemon and that is the feeling in Acts also, so that it takes us up to his first imprisonment.

We do not know what happened to Luke. He probably started writing both Luke and Acts whilst Paul was in prison in Caesarea. He was an investigative historian and interviewed many people. There is some evidence that these books are the briefing notes for Paul's defence in court with the Theophilus being the lawyer.

Evidence towards this includes reference to the honesty, integrity and justice of Roman officials mentioned with the exception of Felix and Festus who were already in disgrace. Luke was converted later in his life Acts 16:10. He was able to go and talk to a lot of people while Paul is in prison.

He records things in the first five chapters in Acts where he could only get information from people who were eyewitnesses. In Acts 6-8 he has clearly talked to Peter, Paul, and Barnabus. It could be called the transition stage where Paul, Philip, and his daughters appear. Most of the apostles were in Jerusalem up to 67 AD. The Christians got out during the raising of the siege, which lasted for many months, but when it restarted all in the city were trapped to the terrible end. From Acts 16 onwards Luke is with Paul and is therefore able to tell the story himself.

In the Gospels you have the Lord in the world, whilst in Acts to Revelation you have the church going out into the world. We have Christ dying for us, and in Acts the power of Christ and the Spirit indwelling the apostles. In the Gospels you have Christ revealed historically, and then in Acts revealed mystically through the Spirit in the Church that is established.

BACKGROUND TO STUDYING ACTS

When you are studying Acts you need a good Bible Atlas so that you can follow where the action is. On the atlas the Roman roads should be marked so that the lines of communication can be clearly seen. If you visit these places in the future you will be able to walk along the streets that Paul Silas and Barnabus traversed. This will bring things to life.

There was a three fold movement of the church in the first century; from Jerusalem to Antioch in Syria, the next move to Ephesus, and eventually to Rome. They begin in Jerusalem and end in Rome. Acts is a book of people's Spirit led movement in the Spirit's power. This is illustrated by Jensen's map on page 207.

Turn to and read, NTJ -page 208 - there is a complicated chart but it is important that you get to know some of these people. There is a time line at the sides with the Roman Governors, the High Priests, and key movements and people. If you can read Josephus, Tacitus, and Seutonius this will fill out the blood soaked years for you.

Josephus will give you a lot of information about the mafia side of the High Priests. He also looks at what the Roman governors are really like. In fact Pontius Pilate was one of the better ones. Josephus also speaks about the religious groups in Palestine at the time. Seutonius and Tacitus were Roman historians at about the same time and a bit later as Josephus. There are also the letters of Pliny the Younger, which give good background to life for believers in the early years of the second century. In order to get the background to the Acts you will gain by reading these authors.

Luke's purpose was to give us an insight into the church to give us an idea of what the Lord was doing after He returned to heaven. It was probably written over many months. We need to read it, survey it and approach all books the same way; systematically. In Acts it is more important to know the background history than any other book in the Bible. This is one book where isagogics (background) is very important.

Jensen's treatment of Acts is limited by space, as there is little of Peter and Philip in it. There are major changes in the time it covers, with the Sabbath going as the key worship day, and the resurrection day, Sunday, becoming the day of worship. Jewish habits and customs are gradually set aside as the church moves into the whole world as a new entity altogether, and not just an offshoot of Judaism.

Turn to and read, NTJ -page 214 - a chart with a good but complicated view of Acts. Peter opens the doors for the Gentiles at the start of Acts and Paul goes through that door to the Gentiles.

Turn to and read **Matthew 16:13-20** - Peter is in focus in the first part of Acts with Paul in the second. Paul however is the one in whom it all links together. It concentrates on Paul going west. Peter went north but we have no data on Peter. The Great Commission was fulfilled and the gospel was taken to the centre of the empire. Acts should be taken seriously by us. We should hold to the faith once delivered to the apostles - Jude 3. We stand on the apostolic faith. Here we see demonstrations of Christian service and witness in missionary and ministry activity.

Look up 'Judaism' in a Bible Encyclopaedia.

DOCTRINES

AMBASSADOR

1. An Ambassador does not appoint himself, he is appointed by the nation he represents, the king he represents, the person he represents. We are appointed by God. (2 Corinthians 5:20).
2. An Ambassador does not support himself. We are sustained and protected by God (Philippians 4:19).
3. An Ambassador does not represent himself. We represent God on earth. (Matthew 28:19-20).
4. An Ambassador does not belong to the nation to which he is sent. Positionally we are in heaven, experientially we are in the world. (Philippians 3:20, John 15:19).
5. All Ambassadors have instructions in written form. We have the Word of God. (1 Thessalonians 4:1-2).
6. An Ambassador representing his country does not treat any insult as personal. (Matthew 5:11-12).
7. When an Ambassador is recalled from a country it is tantamount to declaration of war. After the Rapture there will be massive warfare on earth. All Christians will be recalled at the Rapture.(1 Thessalonians 4:13-17).

1. Ultimately, all suffering is a result of the sin of Adam.
2. God is sovereign and allows even undeserved suffering to come upon the world for a reason (Romans 8:28)
 - a) To bring people to a point of helplessness where they call out to Him
 - b) To test and develop faith, so bringing glory to Himself.
3. There will be no suffering for believers in eternity (Revelation 21:4).
4. Unbelievers will suffer forever in the Lake of Fire (Revelation 20:12-15).
5. Suffering can be caused by:
 - a) Discipline for your own sins
 - b) The effect of the sins of others on you - gossip, war, crime
 - c) Self-induced suffering as a result of your own actions – e.g. sickness from smoking, poverty from poor stewardship
 - d) The sovereign will of God - health, weather.
6. Premise of Suffering:
 - a) All suffering is designed for blessing in the Christian walk (1 Peter 1:7, 8, 4:14)
 - b) Even discipline is designed to restore fellowship (Hebrews 12:6)
 - c) Suffering follows the principle of grace (Romans 8:28, 1 Thessalonians 5:18).
7. Purpose of Christian Suffering:
 - a) To receive discipline for carnality or backsliding (Psalm 38)
 - b) To glorify God (Job 1:8-12, Luke 15:20, 21)
 - c) To illustrate doctrine (Book of Hosea)
 - d) To learn obedience (Philippians 2:8, Hebrews 5:8)
 - e) To keep down pride (2 Corinthians 12:7-10)
 - f) To develop faith (1 Peter 1:7, 8)
 - g) To witness for Christ (2 Corinthians 13:4)
 - h) To demonstrate the power of God (2 Corinthians 11:24-33, 2 Corinthians 12:7-10)
 - i) To manifest the fruit of the Spirit (2 Corinthians 4:8-11)
 - j) To help others who suffer (2 Corinthians 1:3-5)
 - k) From indirect action - because other believers get out of fellowship (Romans 14, 1Corinthians 12:12, 13, 26, 1Samuel 21, 1Chronicles 21).
8. Dealing With Suffering - Applying Spiritual Daily Orders:
 To be a believer is to be associated with suffering. It is not a strange thing, it is our duty, and we are to take it as a soldier takes the rigours of a long campaign; without complaint, and with dignity and strength.

 The five "Daily Orders" for the battle against the adversary, to be applied in the church age, in the power of the Holy Spirit are found in 1Peter 5:8,9. They will protect us against the cunning of the "lion".
 - a) Be Sober! - At all times be self controlled, not under the control of any emotion, or any other substance(drink or drugs), but only by the Holy Spirit. Romans 13:11-13. 1 Thessalonians 5:6 -8.
 - b) Be Vigilant! - At all times, stay awake to danger, don't relax your guard, don't get careless.
 - c) Resist! - Stand up to, resist, oppose everything he stands for. Zero tolerance of evil is to be the standard for our lives. Also refer, Luke 4:3-12, Ephesians 4:27, 6:11-13, James 4:7.
 - d) Be steadfast in the faith once delivered to the apostles! Be unbreakable, stand as a solid mass of soldiers resisting attack. Stand with the apostolic doctrines, and their practices. As a local church be united, stand together, tight and committed to each other.
 - e) Keep on knowing you are not alone! All believers suffer pressures when they stand for their Lord.

LECTURE 19 - ACTS [Continued]

THE SPIRIT FILLED LIFE

Turn to and read **Acts 4:1 – 4, 5-12**. Tells about how they preached and through the previous days and weeks of prayer they were able to speak the Word of God with boldness. There is no boldness in the proclamation of God's Word without prayer.

There are many people who want to have the Holy Spirit in an exciting and dramatic way. God shows that it is when the Holy Spirit is in control the Word will be preached effectively. Without the Holy Spirit the church, and its members, is like a body without a soul. It is an impossibility to have the church of God without the Spirit of God. In Acts we see the non negotiable fundamentals of the Christian faith; the first fundamental is a spirit filled life.

Turn to and read, **Chapter 2:14-41** we have the first we have the message of the gospel and we have the first creed spelt out. Now turn to and read **Chapter 3:12-36** we have a similar thing being told what these people believed.

Turn to and read Chapter 4:8-13 we have the message of the early evangelists to the church. If you are a Christian you must stand with the apostles in Acts 2, 3, and 4. This is where fundamentalism really lives, where the Word was once and for all given to the Apostles as per Jude 3. We must stand with the Apostles in what they said, how they said it and what they did.

In Chapter 5 there is a church discipline problem with Ananias and Sapphira. This shows how important it is to do things right in the church.

DEACONS

Chapter 6 talks about the requirements for deacons. People who get gifts and offices mixed up are sorted out in Acts. There were Greek speaking and Hebrew speaking Christians and therefore widows from both groups in the church at Jerusalem. They were divided into two different factions on linguistic lines. There was no social work there in those days in general society so the church had to look after its own. There were widows and orphans of Christian men who had been killed or died as a result of the persecution. The church had the responsibility to look after them.

Who was to administer the funds and who is going to provide and deliver the food? The elders were saying that it was not good to leave the preaching of the Word and serve on tables. They were not demeaning the serving of tables but were saying that if they were involved in that to the extent they required to be there would be no Bible teaching. The pastor is there to study and teach. He will also be involved in counselling and social work, but it will be limited in a bible teaching church where there are as many people as the church of Jerusalem.

The requirements for those men involved in the deacon like activities were:-

- [a] They had to be morally honest. Some churches have had the problem of people walking off with thousands of dollars. The problem may be in the area of gambling, but whatever it is, the person should never have been given access to the money unless they were proved honest first!
- [b] They need to be walking in the Holy Spirit. They need to have a track record of holiness in the faith.
- [c] They are to be learned. They have to have intelligence that has been fine tuned by Bible doctrine.

They were chosen men and the results were beneficial as the apostles were then free from the burden of social work. They were able therefore to deal with the Word and a spurt of growth occurred, as it always will when the job roles in the church are properly assigned.

Stephen had gifts as well as an office. Stephen had the gift of miracles and evangelism. Philip had the gift of evangelism and had seven daughters who were good Bible teachers. A deacon does not mean that they are in a role with administration only. It is an office of administration which requires ability, and in no way limits the operation of their gifts or general service in the church.

The church appoints the deacons to the office. It was in the office of deacon that many of the people were trained as deacons for the pastoral role in the future. It was a training office and does not mean that is where they are going to spend the rest of their Christian life. It is a social work job, but only a small part of their ministry. These are not people who are involved in the spiritual oversight of the church, although their role has significant spiritual impact, service and witness.

MARTYRDOM

As a result of the martyrdom of Stephen the church was scattered. In Acts 8 lamentations were made over Stephen. Under the persecution of Saul the whole church gets broken up, but it works for good, under the gracious provision of the Lord, as the gospel message heads out in many directions.

Peter goes on an evangelistic campaign south to Joppa, whilst Philip goes north to Samaria. Some believers are killed, some arrested and end up in jail, other believers have a chance to run and evangelise in other areas. The Lord wants you in jail sometimes, on other occasions he wants you in the mission field, and at other times at home; be prepared.

Many of those in jail were martyred. Had God forgotten them? No! Their job in jail was to pray and witness to the truth until the day to die came. When you are confronted by the reality of the Christian life it is not all moonlight and roses. It may be the way of darkness, the way of thorns. There are many who are able to praise the Lord while things are going alright but are not able to do so when things go wrong. Those in jail can help those in the field by praying for them until they were called to die with dignity for their Lord.

Some evangelised, some died. Was this a problem? No it was their time to die. The way we serve the Lord in the place where he wants us is important. Stephen did not serve the Lord long. He was a deacon, an evangelist, a worker of miracles. The fruit of his ministry was his death. The fruit of his ministry was Saul of Tarsus. It will be interesting to find out in heaven how many people are there because of the way he died.

In modern times we have the picture of the missionaries who died in South America and their wives went in and successfully evangelised the very Indians who killed their husbands. In another case Boardman from Yale went to Egypt and died within two months and yet his name comes down through the corridors of time. In death he bore more fruit than in life. Oswald Chambers also died in Egypt in World War 2 of a ruptured appendix and yet his widow was used over the next fifty years to publish his books, which after his death have brought in the harvest!

God is not a tragedy maker. Sometimes in death he can make a believer have greater impact than in life. We need to be like Job and say, "that even if he slays me yet I will worship him". **Job 13:15**. If you are to die this way, make sure you die in Christ working until the last moment, if not in witness, teaching and writing, at least in prayerfulness.

Turn to and read, NTJ page 218 - the early church scattered from Jerusalem to Gaza to Caesarea, to Damascus, to Egypt. It is ironic that it is the persecution of Saul of Tarsus which brings the initial spread of Christianity as it was Paul who continued the expansion of Christianity by his missionary journeys to Rome itself.

Jensen does not give sufficient time to Peter or the others. While Peter is quite prominent Acts is really the story of Paul. He takes up the major part of Acts with his three missionary journeys and his journey to Rome to his trail.

NTJ - page 219 over a period of nine years from Acts 13-21 Paul travels some 17,000 kilometres mostly on foot. He evangelised a large area. Check out the route he took on maps.

PETER

Turn to and read **Acts 11:1-4** - here we have Peter introducing the gospel to the Gentiles. You will be criticised as Peter was. It should be noted that Peter answered his critics systematically. This chapter is a great passage on Christian guidance. Peter had to be guided by the Lord to talk to the Gentiles.

As the Word of God comes to mind we should test things by the results and the fruit of the Spirit. The test is the fruit of the spirit rather than the gifts of the spirit. Does it comply with the Word of God rather than the tradition of men. Leave your case with God and let Him vindicate you. Peter holds to revelation rather than tradition and leaves his case with the Lord. Lots of lessons from Peter!

Turn to and read, **Chapter 11: 19 - 26** - Barnabas enters the scene now, and what a great man he will prove in the story. They were called Christians for the first time in Antioch in Syria. We should stick with the apostles when they are called Christians. Let us relish and live the name and recognise where it came from.

Turn to and read, **Chapter 12 : 1- 2**. James is killed by Herod, and Peter was in jail, and was to be executed the next day. The people prayed and Peter was released by a special miracle but the Lord did not do that for James. It was the Lord's will for James to die. **Psalm 68:20, 116:15**. If it your time to die it does not matter how many people are praying for you; you will depart. If it your time to be delivered the Lord will deliver you. We must relax with the Lord's will for our lives, and pray and work (both with passion) until we find further guidance.

When Peter knocked on the door no one expected him to be there. Here is the wonderful sense of humour with the Lord regarding the prayer meeting. Everyone is praying fervently all night but nobody thinks that the prayer is going to be answered. We need to make sure that what we want is in accordance with His will, and then pray with more faith than this church had! But let us rejoice in the Lord, for he does not even need our "great faith", he just wants us to relax in his will and pray in accordance with that always.

You find that all things were common to man, and most occur in the early church. This is why it is important to go through verse by verse as you will find all the problems in today's church too here also.

MISSIONARIES

Chapter 13 records the first organised missionary expedition. This church had many good Bible teachers but the Holy Spirit said to separate Barnabus and Paul. If you are serious about things you need to dedicate yourself to praying about it. Barnabus has contacts in Cyprus. These people have a burden for other places. Paul and Barnabus felt called to go and the others felt called to stay. The church did not lose all it's ministry. Two went, and at least three leaders/preachers stayed.

They go out with the blessing and prayer support of the church. They fast and pray and send out the people in prayer. They laid their hands on them. You should not go out by yourself, you should always be sent. The pattern of the apostles is that you must be sent if you are going to go anywhere. Everything is done here decently and in order with the elders taking responsibility.

Acts is the order manual in the church. If you have problems in the church you will solve it by going to the book of Acts and see how the apostles did it. Often we have tried it several ways. We should try it God's way.

The three missionary journeys take up the balance of the book of Acts. On pages 220 - 226 there are charts and maps showing a summary of the three missionary journeys of Paul. This is some good material for teaching Acts. Note Paul's attitude throughout. If you are sent out from a church you report back when you return from the field.

You are sent out with authority knowing that you have prayer support. When you have been doing the Lord's work you should note it down and be able to say that this is what the Lord did. If we do not follow the principles here the Lord will judge us.

The second journey is a longer journey. In this he goes back to some of the places he visited on his first journey to follow up. In a similar way he follows up again on the third missionary journey. This shows the importance of consolidation. You are not only called to establish a work but to consolidate it.

Turn to and read, NTJ - page 223 - The writing of the letters; note where the letters of Paul were written from on his travels. 1 and 2 Thessalonians are written from Corinth, Galatians was probably written before the second missionary journey. 1 and 2 Corinthians and Romans are written as part of the third missionary journey.

Add to Bibliography - A T Robertson - Epochs in the Life of Paul, W Ramsay - Cities of St Paul also Gaebelein, Ironside, Kelly, Kent, Ryrie, Griffith-Thomas, Hiebert,

DOCTRINE

EVANGELISM

1. All believers are ambassadors for Christ, and are obliged to give the give the gospel to unbelievers. (Acts 1:8, 2 Timothy 4:5)
2. Two forms of witnessing - with the lips (2 Corinthians 5:18-21 and by the life (2 Corinthians 3:3)
3. The gospel is "good news".
4. Sin is not an issue. Jesus died for all sin on the cross. The penalty has been paid. The issue now is "Do you trust that Jesus Christ has died for your sins, and was raised from the dead to give life to all who believe on Him?" People choose to either rely upon Jesus Christ, or upon their own good works, to be saved. (Romans 8:1, 9-30-33)
5. What about the heathen who haven't heard?
 - a) God is totally fair, and everyone has the chance to be saved
 - b) Unlimited Atonement (Colossians 2:14,15)
 - c) God's will - none should perish (2 Peter 3:9)
 - d) Man's negative will - God consciousness - Gospel hearing.
6. Witnessing is impossible except through the power of the Holy Spirit. (John 16:8-13) The Holy Spirit convicts of
 - a) Sin because of unbelief.
 - b) Righteousness.
 - c) Judgment because of Satan being judged (Matthew 25:41)
7. The natural man needs the Holy Spirit to understand the gospel (1 Corinthians 2:14)
8. The Bible is the weapon of witnessing. (1 Corinthians 15:3, 4)
9. Biblical Pattern of Witnessing. (1 Thessalonians 2:1-12)
 - a) Effective contact (v1)
 - b) The gospel must be given even under opposition. (v2)
 - c) The gospel must never be compromised or watered down - (v3)
 - d) The believer in whom the gospel is deposited is tested by God and should not be for the praise of man. (v4)
 - e) Flattery should never be part of the gospel. (v5-6)
 - f) Whilst the gospel should not be given to get praise from men it should be given in love without cost (v9)
 - g) The gospel must be followed up (v10) with discipleship and teaching (v11) so that the new believer can become spiritually self reliant. (v10-12)
10. Your obligation to witness (Romans 1:14-16): you are a debtor (v14), you are ready (v15), you are not ashamed (v16)
11. Win souls, not arguments. Stay on the gospel, don't get side-tracked.

SUBJECT SUMMARY

ACTS	
Preface	Acts 1:1-5
The Ascension	Acts 1:6-11
Matthias Chosen to Replace Judas	Acts 1:12-26
The Church Starts with the Arrival of the Holy Spirit	Acts 2:1-13
Peter's Pentecostal Sermon	Acts 2:14-36
The Community of Believers	Acts 2:37-47
The Healing of the Lame Man	Acts 3:1-10
Peter's Sermon in the Temple Area	Acts 3:11-26
Peter and John Arrested	Acts 4:1-4
Peter's Defence	Acts 4:5-12
Peter and John Set Free	Acts 4:13-22
The Report to the Believers	Acts 4:23-31
The Community of Possessions	Acts 4:32-37
Ananias and Sapphira Punished	Acts 5:1-11
Converts Multiplied	Acts 5:12-16
The Apostles Imprisoned	Acts 5:17-32
The Counsel of Gamaliel	Acts 5:33-42
The Appointment of the Seven	Acts 6:1-7
The Arrest of Stephen	Acts 6:8-15
The Defence of Stephen	Acts 7:1-8
The Age of the Patriarchs	Acts 7:9-16
The Leadership of Moses	Acts 7:17-34
Israel in the Wilderness	Acts 7:35-43
A Place to Worship God	Acts 7:44-53
The Stoning and Death of Stephen	Acts 7:54-60
The Persecution of the Church	Acts 8:1-3
Philip at Samaria	Acts 8:4-8
Conversion of Simon the Sorcerer	Acts 8:9-25
Conversion of the Ethiopian	Acts 8:26-40
Conversion of Saul	Acts 9:1-9
Ananias Restores Paul's Sight	Acts 9:10-19
Paul Preaches at Damascus	Acts 9:20-22
Paul Escapes to Jerusalem	Acts 9:23-31
Peter Heals Aenaes	Acts 9:32-35
Tabitha Raised from the Dead	Acts 9:36-43
Cornelius' Vision	Acts 10:1-8
Peter's Vision	Acts 10:9-16
Cornelius Sends for Peter	Acts 10:17-23
Peter's Visit to Cornelius	Acts 10:24-33
Peter's Sermon to Cornelius	Acts 10:34-43
Gentiles Receive the Holy Spirit	Acts 10:44-48
Gentiles Accepted by the Church in Jerusalem	Acts 11:1-18
Barnabas and the Church at Antioch	Acts 11:19-30
James Killed, Peter Imprisoned	Acts 12:1-5
Peter Delivered from Prison	Acts 12:6-17
The Death of Herod	Acts 12:18-25
Paul and Barnabas on Cyprus	Acts 13:1-12
Preaching in Perga and Antioch	Acts 13:13-43
Jews Oppose, Gentiles Believe	Acts 13:44-52
Preaching at Iconium	Acts 14:1-7
Preaching at Lystra	Acts 14:8-18
Paul and Barnabas Return to Antioch	Acts 14:19-28
The Council at Jerusalem	Acts 15:1-11
The Decision of the Council	Acts 15:12-21
The Decision Sent to the Gentiles	Acts 15:22-35
Separation of Paul and Barnabas	Acts 15:36-41
The Selection of Timothy	Acts 16:1-5
The Macedonian Call	Acts 16:6-10
The Conversion of Lydia	Acts 16:11-15
Paul and Silas Imprisoned	Acts 16:16-24
Conversion of the Philippian Jailer	Acts 16:25-40
Paul at Thessalonica	Acts 17:1-9

Paul at Berea	Acts 17:10-15
Paul at Athens	Acts 17:16-34
Paul at Corinth	Acts 18:1-17
Paul Returns to Antioch	Acts 18:18-23
Apollos' Preaching at Ephesus	Acts 18:24-28
Paul Baptises John's Disciples	Acts 19:1-7
Paul's Work in Ephesus	Acts 19:8-22
Demetrius and the Riot at Ephesus	Acts 19:23-41
Paul Visits Macedonia and Achaia	Acts 20:1-4
From Philippi to Miletus	Acts 20:5-16
Paul Speaks to the Ephesian Elders	Acts 20:17-38
Paul Travels to Caesarea	Acts 21:1-14
Paul in Jerusalem	Acts 21:15-26
Paul's Arrest	Acts 21:27-36
Paul's Defence	Acts 21:37-22:30
Paul's Trial Before the Sanhedrin	Acts 23:1-11
The Plot to Kill Paul	Acts 23:12-22
Paul Taken to Caesarea	Acts 23:23-35
Paul Tried before Felix	Acts 24:1-21
Felix Delivers the Sentence	Acts 24:22-27
Paul Tried Before Festus	Acts 25:1-12
Paul's Case Discussed	Acts 25:13-27
Paul Tried Before Agrippa	Acts 26:1-11
Paul Describes His Conversion	Acts 26:12-23
Paul's Appeal to Agrippa	Acts 26:24-32
Paul Sent to Rome	Acts 27:1-12
The Storm at Sea	Acts 27:13-26
The Shipwreck	Acts 27:27-44
The Stopover at Malta	Acts 28:1-16
The Arrival at Rome	Acts 28:17-31

LECTURE 20 - PAUL AND HIS LETTERS

PAUL AND POVERTY

Turn to and read **2 Corinthians 11 : 23 – 33** - Paul's life and work should silence the prosperity gospel people. It should silence those who say that if you are really used of God you will be prosperous, because Paul in his life clearly demonstrated that that was not so. He was the most mightily used man in the early church being the author of over half of the letters in the New Testament yet he was sick, poor, or abused most of the time.

Paul lived in poverty most of the time. He made tents during the day so that he could teach the Word of God at night. Not many ministers today are willing to be in a tent making ministry because it is so tough. It was only during Paul's final years that he was supported by the Philippians and others, and that was during his time in jail.

In the Bible class we are learning what the Apostle Paul had to do, as you work through the day to study in the evenings. Good time management and the readiness to work day and night is required to survive in ministry. It may be due to the full time Bible School courses that are "easy", that many do not cope with the mission field. Many have good accommodation, food and easy and pleasant study in classes, none of which assist with being a hardened soldier of Christ. God uses people who are willing to go all the way with Him and not ask for a first class ticket all the time. God has no jet set flying first class, but Satan's deceived people love the applause of others! 2 Timothy 4:10.

PAUL

Paul's Jewish name was Saul. His name means little. It is likely because of his background that he had both of these names from childhood. He was born in Tarsus and was very conscious of his status as a Roman Citizen from birth, due to his father's position. Many people from these times had names they used in society and others that they would use in the family. He may well have had a Greek name as well which he used in the Greek university. He had the Jewish name Saul, and Paul is a Graeco-Latin name and was the one he used in the cultured Provinces of the Empire.

His father was from Judean families. He calls himself a Hebrew of the Hebrews, he was a Roman citizen by birth, and he was a strict Pharisee. We know that he had a sister who had one son - **Acts 26:16**. Paul had early training as a rabbi and was probably in his thirties when Stephen was stoned. He may have gone to the University in Tarsus before this time. This with Alexandria and Athens was the greatest of the Universities in the eastern Empire at that time. It is clear from his address in Athens that he studied the classics as he was able to quote pagan poets from memory. This was part of the curriculum at Tarsus.

After Tarsus he went to Jerusalem to study to be a rabbi under Gamaliel as shown in the book of Acts. Paul probably served in synagogues outside Jerusalem and probably returned to Jerusalem after the ascension of the Lord Jesus Christ, or he arrived in Jerusalem after the ministry of Jesus to begin study under Gamaliel. It is clear from Paul's testimony that he was not in Jerusalem at the time of the Lord's ministry. He gave no indication that he had had any instruction from or meetings with the Lord. If he had as a rabbi he would have noted that. Many unbelieving rabbis went to Jesus Christ to try and trip him up, but Paul no-where identifies that he ever heard the Lord speak.

He is certainly back in Jerusalem when persecution started against the church and Stephen was stoned. He was not taking a leading part at that time which would indicate that he has only just come back. The fact that he later identifies that he studied under Gamaliel as a boy would indicate that he had finished study, gone overseas and just returned from somewhere – possibly his home in Tarsus, thus missing the last three years of the Lord's public ministry. **Acts 22:3**. After the stoning of Stephen he becomes a leading persecutor, and gains power and influence because of his vehemence as a persecutor. He is already a fully trained Rabbi himself by this point and so his promotion can be swift.

On the road to Damascus, where he is going to persecute the church, he becomes converted and now works for the church he tried to stamp out. He was born about the same time as the Lord, so is in his thirties by this time.

He went on his first missionary journey fourteen years after his conversion. For part of that time he is in Damascus, then he is at Antioch, and back at Tarsus.

The Lord prepared Paul over many years. Some have the idea that he is saved and then sets off on his first journey; that is not so. After a period of preparation lasting several years he joined the church at Antioch who then commissioned him to go out on his first missionary journey. He is probably in his forties by this time.

Paul was so successful as a witness after his conversion that the King of Damascus wanted his head, and he had to be let down in a basket to escape: a preview of where he was going. He was studying and preaching from the beginning, but walked at the Lord's pace and learned to follow the Holy Spirit.

A T Robertson's book - "Epochs in the life of Paul", is well worth reading. Paul was God's man for the time. God has his men and women for special jobs. We have specific jobs that we are supposed to do. We must be obedient to the Lord.

PAUL'S CHARACTER

Paul had great intellectual power. He was one of the greatest geniuses of the world. He was a man of courage when you see what he faced with shipwrecks, beatings and other abuse. He had courage to stand up and say no to Peter. He was a man who persevered.

We need to develop this trend in our own lives. We need to persevere under mental or physical fatigue. He was a man of sympathy. He was tender. He was concerned for people and prayed for people. He was a man of integrity and what he said went. He was a man of tact being prepared for conciliation if it was possible without compromise to truth.

He had a good sense of humour. On many occasions he is seen as smiling from his choice of words, but he could be tough when necessary. He was graced with a great awareness of his culture that he was Jewish through and through and very proud of it. He loved his people and his culture. He was also happy in the Greek/Roman world and with things that were Greek.

Paul is a keen observer of people; he is keen on athletics and is also proud to be a Roman citizen, a citizen of the greatest empire the world had ever known. He was a man who went through many trials and testings. He had been ministering full time for only about seven years when he wrote Corinthians although he had been a Christian for some 21 years.

He says that he has had trials and problems in 2nd Corinthians chapter 11. This is not the prosperity gospel. Before he started his ministry he had been shipwrecked, beaten up and put through a lot of problems. After 2nd Corinthians he has twelve years to go! On page 237 there is a good outline of his ministry in chart 59.

PAUL'S CONTRIBUTION TO THE NEW TESTAMENT

The scope of his contribution to the New Testament is given in page 239. Over half of the book of Acts deals with Paul's journeys and half of the NT letters are his. He is therefore a very key figure in the New Testament and the formation of the Christian way. Thirteen or fourteen letters in the New Testament are written by Paul. The fourteenth is Hebrews which I believe he wrote.

The suggested teaching order for the books of the New Testament are given in chart 61:- Galatians, 1 and 2 Thessalonians, 1 and 2 Corinthians, and then Romans. This order deals with evangelisation general purposes, salvation; what it means and how it should work out. Then move on to the letters of maturity, the "Prison Epistles"; Ephesians, Philippians, Colossians and Philemon, which all show Christ in the Christian life.

Titus, 1 and 2 Timothy shows the church and its workers, which bring you into the administrative details. In the letters overall you have a theological course systematically unfolded in time order. The chronological order is quite useful to follow as you teach them in the local church. Refer to chart 61 on page 241.

The basic Gospels are Matthew, Mark and Luke. Reflection on those Gospels and their application is given in John. The results of the gospel are given in Acts, and the theory and practical advice behind this is in the letters.

Turn to and read, NTJ - page 243 - Note the various topics and titles for the books of the NT. Romans - the way of salvation, Hebrews - the person of salvation, Galatians - liberation of the gospel, James - compulsion of the gospel, Ephesians - Christ in the church, Colossians - Christ and the world, Philipians - joy in Christ, Philemon - forgiveness in Christ.

Ecclesiology - study of the church, 1 Corinthians - problems in the church, 1 Timothy - pastoral care of the church, Titus - traits of a good church, 2 Corinthians - ministry indicated, 2 Timothy - ministry accomplished.

Eschatology - 1 and 2 Thessalonians - the Lord's second coming, 1 and 2 Peter and Jude - living in the light of the coming of the Lord Jesus Christ, Revelation - the Lord on the throne.

The main purposes of the letters are seen when they are compared with the Gospels and Acts. The epistles interpret the facts of the Gospels and tell the redeemed ones how to live the Christian life. In the Gospels the Lord says that He will build the church, Acts show the church in the first stage of construction and the epistles show how it all fits together. The topics of the New Testament books see Jensen's tree diagram on page 244, chart 62.

ROMAN CITIZENSHIP

At the time of Christ there were three ways of becoming a Roman citizen, one was to be born a Roman citizen, secondly to pay the Roman Empire a lot of money so that millionaires could become Roman citizens, and thirdly to do something of great service to the Roman Empire. After 25 years in the Roman army a Roman soldier became a Roman citizen, and was given a tract of land and his subsequent children were then born Roman citizens.

It appears that Paul's father or grand-father was a citizen, that he has done a great service to Augustus about the time of the birth of the Lord which merited him getting Roman citizenship. Paul was born a citizen so that he was born both Jewish and Roman. There is a good subject for research here, as Tarsus was a key city in the Roman Civil War after the death of Julius Caesar, and some actions by Paul's ancestors may have contributed to his position.

He was proud of Tarsus and was also proud of Jerusalem. He was an educated man of his day, a true citizen of the world, which was in his day, as in ours, a global village. He was almost certainly married as a rabbi could not be a rabbi unless he was married. While we cannot prove this he was very sensitive about sex in marriage and understanding towards the position of women in society. It may be that his wife died; we will only find this out in heaven.

It is likely that Paul's health problem (thorn) was of a malarial type combined with pussy eyes, which was far more serious than simple conjunctivitis. It was a very common problem in the area of what is now Turkey. The indication for malaria, was that he went to the high altitude lands where the complaint gets better. The Lord might even have moved Paul into Galatia because of his illness. In these areas it was common for people to spit at people with malaria because they often equated it to demon possession. There was no cure for malaria in those days so that he would have been sick regularly, and rested regularly.

As a young man because of athletic analogies it appears that he was an athlete of some type and worked out in the gymnasium. His fitness carried him through his life but he went through things that wore him down. The thorn in the flesh was given to Paul to put him under God's control. His interest in athletics and the thorn indicate to me a very physically powerful man, who otherwise might have been tempted to trust his own athleticism. To get an idea where Paul's heart was, read the first ten verses of each of his epistles.

Useful books to add to bibliography;

Machen G - The Origin of Paul's Religion, Kim S- The Origin of Paul's Religion, Deissmann A - Paul

DOCTRINES

PAUL – PRESSURE

1. SCRIPTURE Acts, Epistles.

2. BIOGRAPHY

Paul, whose name means "little", was born Saul ("asked for") in Tarsus, Cilicia (Acts 9:1 1; 21:39; 22:3). His family probably was fairly wealthy and influential as this was a requirement for Roman citizenship of foreigners (Acts 16:37). Jewish law required a boy to start studying the scriptures at five years of age, with him taking on the full obligation of the law at 13. Paul had a married sister (Acts 23:16), with whom he may have stayed during his studies in Jerusalem under

Gamaliel (Acts 22:3). He was one of the chief persecutors of the early church and was responsible for the martyrdom of Stephen and the movement of Philip to Samaria. Converted on the road to Damascus, Paul, who is the greatest sinner who ever lived (1 Timothy 1:15) spent many years preparing himself for his ministry. He was unmarried (1 Corinthians 7:8) and was the apostle to the Gentiles. He was the last apostle. Famous for his four missionary journeys and responsible for the writing of much of the New Testament, Saul the persecutor became Paul the great believer. Paul was not a striking person to look upon, being reported as "a man of small stature with a bald head and crooked legs with eyebrows meeting, and nose somewhat hooked but full of friendliness". Paul eventually was imprisoned for a final time in Rome where he was beheaded by Nero in AD 67.

3. EVALUATION

Testing and pressure is seen throughout Paul's ministry:

In the Book of Acts

- a) Persecuted in Damascus, he escaped in a basket (Acts 9:20-25).
- b) Driven out of Jerusalem and sent to Tarsus (Acts 9:28-30).
- c) He was stoned at Lystra and thought to have died (Acts 14:19).
- d) Paul whipped and imprisoned at Philippi (Acts 16:16-24).
- e) Paul received five Jewish and three Roman scourgings (2 Corinthians 11:16-33).
- f) Disputed with Peter (Galatians 2:14).
- g) He was subject to a great tumult by Demetrius the silversmith (Acts 19:23-29).
- h) Seized by the Jews and beaten (Acts 21:27-32).
- i) Paul bound with chains (Acts 21:33).
- j) He was persecuted for his mission to the Gentiles (Acts 22:21-23).
- k) The Jews conspired to kill him (Acts 23:12-14).
- l) The high priest conspired to kill Paul (Acts 25:1-3).
- m) Paul is shipwrecked but all hands are saved (Acts 27:41-44).
- n) Paul is bitten on the hand by a viper in Malta but survives (Acts 28:1-6).
- o) He becomes a martyr in Rome by beheading.

In 2 Corinthians 11:23-30

23 Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

Paul's Attitude

30 If I must needs glory, I will glory of the things which concern mine infirmities.

4. PRINCIPLES

- a) Pressure can come from your closest colleagues (such as Peter), your family or countrymen (the Jews), religious or political leaders (the high priest) (Matthew 10:35,36).
- b) Pressure can be applied by circumstances (Psalm 46:1-5).
- c) We are in Satan's world. If we are effective we will be opposed (Ephesians 6:12).
- d) Religion is antagonistic to Christianity (Romans 3:27,28).
- e) You will be attacked if you downgrade people's idols, be they physical or mental (Judges 6:30).
- f) The Lord can divinely protect believers (Psalm 124:1-5).
- g) The purpose of testing or pressure is to build up faith and to keep down pride (Romans 5:3,4).
- h) There is inner happiness for those who are persecuted for the Lord's sake (Luke 6:22,23).
- i) All things work together for good to the believer (Romans 8:28).

EPISTLES: MAIN THEMES OF THE EPISTLES OF PAUL

The general theme of the Pauline Epistles is our Christian blessings and duties "in Christ".

- a) ROMANS - Righteousness in Christ
- b) 1 CORINTHIANS - Sanctification in Christ
- c) 2 CORINTHIANS - Acceptable ministry in Christ
- d) GALATIANS - Liberty in Christ
- e) EPHESIANS - All spiritual blessings in Christ
- f) PHILIPPIANS - A joyous daily walk with Christ
- g) COLOSSIANS - Completeness in Christ
- h) 1 THESSALONIANS - Deliverance at the Rapture in Christ

- i) 2 THESSALONIANS - Deliverance from judgments in Christ
- j) 1 TIMOTHY - Local church order
- k) 2 TIMOTHY - Faithfulness to Christ
- l) TITUS - Local church order
- m) PHILEMON - The sinner's restoration to Christ

Notes

LECTURE 21 - ROMANS

INTRODUCTION

Romans is Paul's second, even more systematic book, of the doctrine of salvation (Soteriology).

Turn to and read, **Romans 1:1-17**. The last portion of Romans 1:17 is from Habakkuk 2:4. Three books in the New Testament quote this passage. In addition to the Romans passage there is Hebrews 10:38 and Galatians 3:11.

They all look at different aspects of the verse. The just shall live by faith. Who is the just? Who is the one that justifies? Romans looks at the first part of the quote, Hebrews the second and Galatians the last. Many of the things we find in Galatians we find in Romans which was written that much later.

In Romans and Galatians we have justification by faith through God's grace, not by means of works and legalistic systems. Many things we find in Galatians, we find later expanded in Romans. We should study Galatians first, then John's Gospel giving the doctrines associated with salvation, and then to Romans to get your theological commentary on John's Gospel.

THE BOOK OF ROMANS

Turn to and read, NTJ - page 247 - here we are introduced to the uniqueness of the book. It is the most profound book in existence, it is the cathedral of Christian faith. It is the heart of the gospel and the heart and soul of theology. Read the first two paragraphs on the page. Remember - If your students do not have access to Jensen's Survey of the New Testament - please refer to the Study under the "Other Studies" icon on the EBCWA CD, "223 Module 3 New Testament Introduction". Use additional time in lectures covering the outline of the book included below.

It is not an easy book but it is a logical book and Jensen is good with it because of his systematic approach. Jensen says "The uniqueness of Romans is not for..... explaining all that follows." (Paragraph two on this page)

The key verse is **Romans 3:10** - there is none righteous, no not one. This is a quote from Psalm 14. This is Paul's point in Romans. Without the saving work of the Lord Jesus Christ all men are justly condemned by a holy God. We are looking at the doctrine of salvation here. Romans present the detailed study of the doctrines behind salvation.

Turn to and read, **Romans 3:10-26** shows the importance of faith in Christ Jesus. The Old Testament law condemns all men. Everybody has to come before their creator as a sinner in need of a Saviour and realise that the Lord Jesus Christ and he alone is that Saviour.

NTJ page 248 In the book of Romans God is saying to the readers of the whole world, Jew and Gentile alike that they have failed to attain the righteousness of a Holy God. Salvation may be attained by faith in his righteous son. This is the only hope for now and eternity. There is one name given under heaven whereby we must be saved. This is a book which is absolutely essential for an evangelist to understand.

NTJ - pages 248-249 Go through the points on these pages quickly. The author everybody agrees is Paul. It was written in Corinth in AD 56. The situation in Rome had changed quite significantly where Claudius had been poisoned and his adopted son Nero has ascended the throne.

In the first few years of his reign he was under the tutelage of a number of brilliant men including Seneca. Nero did not take control of the Empire personally until the 60's. With his assumption of power in his own right the empire went down.

Claudius is remembered for his edict in AD 52 when he banned all Jews from Rome. Seutonius tells us that the reason for the edict was that the Jews were being stirred up by the person called "Chrestus". This certainly appears to be a reference to the impact of the gospel on the Jewish community in Rome in the early 50's.

ROME

At that time there were at least seventy synagogues in Rome, and the general population of Rome was some four million, of whom possibly one hundred thousand were Jewish. It was a rough and rather awful city. It had poverty, disease and violent crime. In this environment the Christian church had expanded and caused enough concern and dissension amongst the Jews that it caused Claudius to issue his edict.

The issuing of the edict was a persecution, but the Lord's hand was in the midst of it, and it did allow Aquila and Priscilla to leave Rome and provide very good companionship with Paul. The church to which Paul was writing would have met in many homes and at the time of writing was being reorganised. These house churches had their own elders and deacons.

Scroggie describes Rome as follows, "the rich man went to Rome to enjoy himself, the poor went to beg, the new citizen went to get his vote, the dispossessed his rights. The whole world struggled to come to Rome as part of their existence. If you were trying to pick a place to put a church you could not pick a worse (or better – we would add) place than Rome."

It was quite possible that some of the people who waited for the founding of the church at the feast of Pentecost in AD 32 came from Rome and returned to establish the church in the heart of the Empire. Twenty years later there was this problem with Claudius but after that the church was re-established in Nero's reign and became strong. Later in the reign of Nero however the church came under great persecution and many hundreds were killed violently by him.

THE EPISTLE

The letter was sent to them to give them a good basis for the Christian life so that they could re-establish themselves with the gospel systematically. It was written by Paul to people who he wanted to encourage in their faith. Here we see that we are dealing with a person who put other people first. He could see that his ministry obtained its true goal in the spiritual growth and service of others. Our role as pastors is to be like Paul, to ensure we train up our replacements.

They get the encouragement to trust the Lord a little more. He greets a lot of people by name, especially a lot of women involved. He had great rapport with women in the church.

The sections of the book - God's holiness in condemning sin, God's grace in justifying sinners, God's power in sanctifying believers and God's sovereignty in saving Jews and Gentiles. Here we have a sequence of thought that you have to stick to if you are going to be involved in debates regarding predestination, election and free will. This is a contentious issue.

Many people look at chapters 7, 8 and 9 without looking at the total context of the book. Every one of us must be overwhelmed by the Holiness of God. It is only when we realise how the holiness of God impacts our sinfulness that we recognise the Cross.

GOD'S PLAN

It is only after you realise the righteousness of God that you can look at the activity of God in the realm of man. God's perfect plan overcomes the insurmountable barrier that the sinfulness of man is to his holiness. God is able to sanctify believers.

Always look at election after reviewing the character of God, the holiness of God, the sinfulness of man, the grace and mercy of God, and the power of God. If you do this you will find that a lot of heat will go out of the argument on election.

God's glory is the object of all Christian service. As unbelievers we are without hope and without eternal life. Through the grace, power and the sovereignty of God we can become something that we were not before members of the body of Christ, objects of glory in the body of Christ. God wants us to glorify Him. We need to be consecrated so that we are able to serve Him and glorify Him.

The object of the Christian life is not that we should see people saved and sit in the pew but that we might see them saved, sanctified, and glorifying the Lord Jesus Christ through service, not glorifying themselves.

BOOK OF ROMANS

Romans may be summarized by all the following:- God's righteousness imputed, God's righteousness obeyed and in election God's righteousness displayed. The life by faith, the service by faith, the need of salvation, the way of salvation,

the life of salvation, the scope of salvation, and the service that comes from salvation. The deadliness of sin and the desire of grace. The power given, the power demonstrated, and the power pursued.

The book of the Romans is a very systematic treatise from a church to a church. All the things the church in Rome needed to know about the gospel, its power, its purpose and its effect in their life is given here.

Turn to and read, NTJ - page 253 - chart 63 - prominent subjects of the book -

CONDEMNATION IN THE BOOK

Paul's message is, the whole world is condemned Romans 1:18-3:20, the pagan world is condemned, the philosophers are condemned, the self righteous Jew is condemned, and the whole world is condemned. The sinner - gross sins 1:18-32, the philosophers sins, 2:1-16, the self righteous Jew's sins following the law of Moses condemned and then in Romans 3:23 all have sinned and come short of the glory of God. Man stands in need of a Saviour.

Turn to and read, NTJ - page 255 - justification - Now the good news! Now there is a way through. With Christ there is an answer. Man must know where he stands first. He stands as a sinner in need of a Saviour. Man must know there is an answer, there is an answer to all that would believe in the Lord Jesus Christ.

JUSTIFICATION REDEMPTION AND SANCTIFICATION

Justification is defined in chapter 3, demonstrated in chapter 4, and its fruits shown in chapter 5. While the fruit of the Spirit should be demonstrated in our lives many people have the fruit of unrighteousness. Their life does not match up even though they claim to name the name of Christ. We must be slaves of Christ and take his yoke upon us. Part of justification is the fruit of justification, if there is no fruit there are probably no roots.

Redemption, propitiation, sanctification and forgiveness of sins, all follow salvation. Having been saved the believer must be sanctified, they must go on to purify their life and have the fruit of service in their life with the fruit maturing as the years go by. It is a progressive thing; we should be growing in the grace and knowledge of the Lord Jesus Christ, this is what is meant by the victorious Christian life.

In chapter 6 we have principles, chapter 7 we have practice, and chapter 8, power. Here we have the principles of Christian living; we have a new position in Christ, and have a new living, and a new service. In chapter 7 we have two natures in man one fighting against the other. We must ensure that the Holy Spirit controls our life. We all have it and should not deny it. Power in the Christian life is undertaken by walking with the Holy Spirit and allowing Him to control your life.

At this stage the church is still very much a Jewish church. There were perhaps 100,000 Jews in Rome while there were several million Gentiles, thus this particular church over a period of time became predominantly Gentile and maybe the first one to do so.

NTJ - page 258-259 -It is very important to differentiate between Israel and the Church.

NTJ - page 258, chart 65 - God's sovereignty in saving both Jew and Gentile.

CONCERN FOR THE JEWS

In Romans 9-11 we have Paul's concern for his people the Jews, which illustrates this situation of a Jewish-Gentile church, where each was asking what would happen to Israel. Israel is yet to be judged at this point, but 70 AD is not far away. The days will darken significantly after the writing of Romans, but there will be a day when the nation Israel will be used again. Zechariah said that there would be a day when they would look upon Him who they had pierced. Zechariah 12:10ff. Paul died not seeing his nation coming to that position.

NTJ - page 259 - the Church Age and Israel is pictured with the diagram. While we may keep our cultural practices and enthusiasm there is neither Jew nor Gentile in the church. There are three types of man since the cross, Jews, Gentiles and the Church of God.

THE CHRISTIAN LIFE

NTJ - CHART 68 - Every epistle should bring you back to consecration to the service we are called to within the church, mind, soul and body. In **Romans 12:1-2** it shows that he wants you to submit your mind and body as a living sacrifice. We have gifts and obligations. Where there is a gift there is an obligation.

You have Christian citizens in a nation where Christians were not respected in Paul's day, just as in our own. Romans 13 applies very much to us today. What should our attitude be to the government who are against us and fellow citizens who will persecute us? It should be as Paul's was! Our responsibility to other Christians in the fellowship is covered by the principles of liberty, love, sacrifice and our love for the Lord. The book of Romans terminates in a doctrinal way with a call to a good witness.

DOCTRINES

SIN

1. Sin means to fall short (like an arrow falling short of the target) of the glory of God. (Romans 3:23)
2. Therefore, anything which does not meet God's standard of righteousness and holiness is sin.
3. It is clear to see, then, that mankind, in his own strength, cannot achieve the righteousness of God. (Romans 3:9-10)
4. The sin of Adam
 - a) Sin entered the world with Adam. (Genesis 3:1-5, Romans 5:12)
 - b) The penalty of sin is death (Romans 6:23)
 - i) spiritual death - separation from God in time (Genesis 3:8)
 - ii) physical death - separation of the soul from the body (Genesis 3:19, 5:5)
 - iii) eternal death - separation from God in the Lake of Fire Revelation 20:13-14)
 - c) The man, Adam, as head over the woman, was therefore held responsible for sin (Romans 5:12)
 - d) The penalty of sin is imputed to all people, and, apparently, passed down through the male in birth.
 - e) Because Jesus was born of a virgin, He did not inherit the sin nature from Adam.
 - f) As a sinless man, He was therefore qualified to offer Himself as a sacrifice to pay the penalty of sin (death - spiritual and physical).
 - g) Because Christ has paid the penalty for sin for us, those who trust in Him are no longer condemned (Romans 5:19, 8:1)
5. All of creation is corrupted as a result of sin (Genesis 3:16-19, Romans 8:20-22)
6. Three types of sin:-
 - a) Adam's sin is imputed to all mankind
 - b) As a result, we all inherit a sinful nature
 - c) As a result, we therefore commit personal sins
7. Sin manifests itself in three categories:
 - a) Sins of action/deed
 - i) Examples include murder, adultery, stealing
 - b) Sins of the tongue/spoken
 - i) Examples include lying, slander, gossip, blasphemy
 - ii) Out of the seven "worst" sins, three are sins of the tongue. (Proverbs 6:16-19)
 - iii) Can result in the sin unto death. (Psalm 12:3)
 - iv) God protects and blesses the believer who is victimised by the sins of the tongue. (Matthew 5:11-12)
 - v) Troublemakers are always characterised by sins of the tongue. (Psalm 52:2)
 - c) Sins of the mind
 - i) Examples include pride, coveting, jealousy, bitterness, hatred, vindictiveness.
8. Recovery from sin
 - a) When a believer sins his fellowship with God is disrupted. The Holy Spirit is grieved, and can no longer control your life.
 - b) Confess the known sin. (1 John 1:9, Psalm 66:18) God forgives these sins upon confession and cleanses from the unknown sins in the believer's life as well as known sins.
 - c) Examine your motivation - this involves full surrender to God. (Romans 12:1-2, 2 Corinthians 13:5)
 - d) Move on from the sin which you have confessed. Don't get tied up with guilt - this is another sin. (Philippians 3:13-14, Psalm 103:10-12)
 - e) Resume your active spiritual walk. Avoid areas where you might be tempted. (Hebrews 12:12-13)
 - f) Be reconciled to others once you have been reconciled to God. (James 5:16)
 - g) In human forgiveness we are told to forgive others even as God has forgiven us (Ephesians 4:32).
9. Jesus washed the feet of the disciples John 13:10
 - a) The body is clean - we were eternally forgiven once and for all at the cross. (Hebrews 10:1-12).
 - b) The feet need regular washing - we must confess our sins to the Father to restore fellowship (1 John 1:9)
10. Satan constantly accuses us of our sins before God (Revelation 12:10). However, the Lord Jesus Christ is our Advocate/Lawyer in heaven (1 John 2:1). He pleads for us by saying that the penalty for that sin has been paid in full.
11. Names for sin include:-
 - a) Unbelief - denial of the truth. (John 16:9, Hebrews 3:12)
 - b) Lawlessness - rejection of rules of life. (1 Timothy 1:9)
 - c) Iniquity - evil acts. (Acts 8:22, 23)
 - d) Trespass - encroachment on God's authority. (Ephesians 2:1)
 - e) Disobedience - refusal to obey. (Hebrews 2:2)

f) Transgression - violation of law. (Luke 15:29, Galatians 3:19)

12. The sin unto death is the physical death of a believer, due to habitual unconfessed sin or rebellion against God. (1 John 5:16, 17, 1 Corinthians 11:31, 32) Examples

- a) The Corinthian Pervert - (1 Corinthians 5)
- b) The Corinthians who habitually came to the Lord's table in an unworthy manner. (1 Corinthians 11:27-32)
- c) Moses (Deuteronomy 32:48-52)
- d) Achan (Joshua 7:16-26)
- e) Ananias and Sapphira (Acts 5:1 -11)

13. There is only one sin which can't be forgiven - the unpardonable sin - rejection of Jesus Christ.

a) It is based upon rejection of the ministry of the Holy Spirit to reveal the Lord Jesus Christ as God and Saviour. Genesis 6:3, John 16:7-11, Hebrews 10:29.

b) Synonyms for the unpardonable sin are: wilful sin Hebrews 10:26-31, blasphemy against the Holy Spirit Matthew 12:31, resisting the Holy Spirit Acts 7:51, insulting the Holy Spirit Hebrews 10:29

14. The first recorded sin was that of Satan - pride (Isaiah 14:12-14)

15. God is not the author of sin nor the author of temptation. It is incompatible with the nature of God for Him to create sin because of His divine character. (James 1:13).

16. Temptation comes from the world, the flesh (sin nature within man), or Satan. If he entertains the sin, man then chooses to sin - sin is therefore a result of man's own free will. (James 1:14)

SALVATION [See page 44 above]

SPIRITUALITY

1. All Christians have the Holy Spirit indwelling them. When we allow Him to control our lives, we are said to be "filled with the Spirit" or "walking in the Spirit".

2. The filling of the Holy Spirit can be lost by

- a) Grieving the Spirit - by sin
- b) Quenching the Spirit - by not submitting to His leading
- c) This is called being carnal, or controlled by the flesh, the old sin nature.

3. The filling of the Holy Spirit can be regained by

- a) confessing sin (1 John 1:9)
- b) surrendering your life to God (Romans 12:1-2)
- c) This is called being spiritual, or controlled by the Holy Spirit.

4. Only the Holy Spirit in us can produce good works acceptable to God - anything in our own strength is unacceptable (Romans 8:8-9, 1 Corinthians 3:10-15)

5. The spiritual believer

- a) Imitates God. (Ephesians 5:1, 1 John 3:9)
- b) To glorify Christ. (John 7:39, John 16:14)
- c) Fulfills the Law. (Romans 8:2-4, Romans 13:8)

6. In the Bible the human race is divided in three Categories:-

a) Natural Man - A person born physically alive, but not regenerated. He may be highly sophisticated, civilised, gentle and kind, but is completely ignorant of any spiritual phenomena. (1 Corinthians 2:14) Equivalent to the cold person in the church in Laodicea.

b) Carnal Man - A person regenerated or born again but living his life under the power of his old sin nature. Prolonged activity in this area produces a Christian who is still a baby. (1 Corinthians 3:1-4). Equivalent to the lukewarm person in the church of Laodicea.

c) Spiritual Man - A person regenerated and living generally in the power of the Holy Spirit. He discerns the difference between the things of God and man. (1 Corinthians 2:11-13) He has fellowship with God in his daily life. (Ephesians 5:18-20) Equivalent to the hot person in the church of Laodicea.

7. Carnality

- a) The believer possesses an Old Sin Nature after salvation (1John 1:8, Romans 7:14,15).
- b) The Old Sin Nature is desperately wicked (Jeremiah 17:9).
- c) The believer under the control of the Old Sin Nature is called carnal (1Corinthians 3:1-3, Romans 7:14).

- d) The Old Sin Nature frustrates bona fide production in the life of the believer (Romans 7:15).
- e) The Old Sin Nature is acquired at the point of physical birth (Psalm 51:5).
- f) We are therefore considered spiritually dead at the point of physical birth (Romans 5:12).
- g) The Old Sin Nature has several facets: areas of weakness produces sins, areas of strength produces human good. It has trends towards asceticism or lasciviousness. In many cases asceticism is considered to be spirituality.
- h) The Old Sin Nature is not found in the resurrection body.

LAWS IN THE NEW TESTAMENT

1. THE LAW WHICH WE ARE NOT UNDER - THE MOSAIC LAW

Christ fulfilled the requirements of the Mosaic Law (Matthew 5:17). If the Holy Spirit has control over us we automatically fulfil the righteousness of the Law.

2. THE LAW OF LIBERTY

This law is directed towards oneself. Biblically speaking you have the right to do certain things that will not cause you personally to fail the Lord in any way. (1 Corinthians 8:8)

3. THE LAW OF LOVE

This law takes other believers into consideration. In effect this law says that because of your love for the weaker brethren and in order not to offend or upset them you refrain from doing certain things which you have the liberty to do.

You refrain not because they are wrong in themselves but rather you wish to help other believers rather than hinder them. (1 Corinthians 8:9)

4. THE LAW OF EXPEDIENCY

This law concerns the unbeliever. It is expedient that your life tells the world of Christ. The unbeliever has set up standards of conduct for the Christian.

Therefore you refrain from or do certain legitimate things - not because they are wrong but because they may offend an unbeliever and prevent him from seeing the real issue that Christ Died For His Sins (1 Corinthians 9, 20-23)

5. THE LAW OF SUPREME SACRIFICE

This law is directed towards God. It involves the believer forsaking a completely legitimate function in life in order to more perfectly serve the Lord. Missionaries often function under this law when they live in primitive conditions on the mission field. This law can also operate under Australian conditions. (Matthew 3:1-6)

6. PRINCIPLE:

As Christians we have liberty, but total freedom for ourselves may enslave others. We have to use our liberty in such a responsible manner that it does not infringe on the liberty of others. As Christians we must act responsibly. (Ephesians 5:15)

SANCTIFICATION

1. Sanctification means to be made holy - to be set apart unto God. One who is sanctified is called a saint.

2. We are sanctified (made holy) in Christ Jesus (1Corinthians 1:2).

3. Sanctification is in three stages:

- a) Stage 1: At salvation - union with Christ - positional sanctification (1Corinthians 12:13, Romans 1:1-7).
- b) Stage 2: Christian way of life - filling of the Holy Spirit - spirituality (Romans 16:2; 1Corinthians 1-2).
- c) Stage 3: Resurrection body - In heaven - Ultimate sanctification (1John 3:2).

4. Our position in Christ entitles us to share Christ's righteousness. It therefore:

- a) protects us from divine judgment (Romans 8:1)
- b) qualifies us to live with God forever
- c) makes us a new creature in Christ (2Corinthians 5:17)
- d) guarantees eternal security for every believer (Romans 8:38, 39).

5. However, because we still have the old sin nature, we will still sin during this life (Romans 7:21). When controlled by his carnal nature however, the believer is positionally sanctified but experientially carnal.

6. When we receive the resurrection body, we no longer sin - our sanctification will be complete (1Corinthians 15:56, Philippians 3:21, 1Thessalonians 5:23).

SUBJECT SUMMARY

ROMANS	
Salutation and Thanks giving	Romans 1:1-13
Motivation for Witnessing	Romans 1:14-17
The Wrath of God Revealed	Romans 1:18
The Universe a Revelation of God	Romans 1:19-20
The Seven Stages of Gentile World Apostasy o	Romans 1:21-23
The Result of the Apostasy	Romans 1:24-32
The Pagan Moraliser no Better than Other Pagans	Romans 2:1-16
The Jew Knowing the Law is Condemned by the Law	Romans 2:17-29
The Advantage of the Jew, Works His Greatest Condemnation	Romans 3:1-8
The Whole World Guilty Before God	Romans 3:9-20
Justification by faith in Christ the Remedy for Sin	Romans 3:21-28
Justification a Universal Remedy	Romans 3:29-30
Justification by Faith Honours the Law	Romans 3:31
Justification by Faith Illustrated	Romans 4:1-4
Justification by Faith Defined	Romans 4:5-8
Justification is Apart from Ordinances	Romans 4:9-12
Justification is Apart from the Law	Romans 4:13-25
The Seven Results of Justification	Romans 5:1-11
Sanctification, Through Adam Sin and Death	Romans 5:12-14
Sanctification Through Christ Righteousness and Life	Romans 5:15-21
Deliverance by Union with Christ in Death and Resurrection	Romans 6:1-10
Deliverance by Counting the Old Life Dead and Yielding	Romans 6:11-13
Deliverance from the Law Through Death and By the Spirit	Romans 6:14-7:6
The Believer is not Made Holy by the Law	Romans 7:7-14
The Strife of the Two Natures Under the Law	Romans 7:15-24
The Solution is Christ	Romans 7:25-8:4
Conflict of the Spirit with the Flesh	Romans 8:5-13
The Believer a Son and Heir	Romans 8:14-25
The Spirit an Indwelling Intercessor	Romans 8:26-27
The Unfailing Purpose of the God through the Gospel	Romans 8:28-34
The Believer Secure	Romans 8:35-39
The Gospel Does not Set Aside the Covenants with Israel	Romans 9:1-3
The Sevenfold Privilege of Israel	Romans 9:4-5
The Distinction between Natural Jews and Spiritual Jews	Romans 9:6-13
God's Mercy is Under His Sovereign Will	Romans 9:14-24
The Prophets Foretold the Blinding of Israel and Mercy to Gentiles	Romans 9:25-33
Apparent Failure of the Promises to Israel Because of Unbelief	Romans 10
Spiritual Israel is Finding Salvation	Romans 11:1-6
National Israel is Judicially Blinded	Romans 11:7-12
The Gentile Warned	Romans 11:13-25
Israel is Yet to be Saved Nationally	Romans 11:26-36
Christian Life Consecration and Service	Romans 12:1-8
Relation with Christians	Romans 12:9-16
Dealing with Opponents	Romans 12:17-21
Subject to Government	Romans 13:1-7
The Law of Love towards the Neighbour	Romans 13:8-14
The Law of Love Concerning Doubtful Things	Romans 14:1-5:3
Jewish and Gentile Believers are One in Salvation	Romans 15:4-13
Paul Speaks of His Ministry and Coming Journey	Romans 15:14-33
The Outflow of Christian Love	Romans 16

LECTURE 22 - FIRST CORINTHIANS

SANCTIFICATION

As Romans laid the foundation of the church by teaching the doctrines associated with salvation so the letters to the Corinthians follow up by dealing with issues arising in the process of sanctification. In 1 and 2 Corinthians you get a host of practical issues in the growing pains of the young church.

NTJ - page 262 the small chart pictures the building up of the doctrines as we go through the NT. Here the two letters to the Corinthians are linked together. In 1 Corinthians looks at the problems of the local church, whilst 2 Corinthians picks up and discusses Paul's apostolic ministry to the church and solves the problems as well. Here we have application.

If you start a church by means of evangelism you will find that many of the problems in the first few years of the church will be solved by Corinthians. You should therefore deal with 1 and 2 Corinthians early in your ministry. You should have Corinthians in the adult Bible class on the Sunday morning, Galatians at the morning service and the Gospels in the evening, in any church established by evangelism. That way you will solve problems before they split the young church. Almost every problem a young and vibrant church can have we meet in Corinth.

BIBLICAL BACKGROUND

In a Bible Encyclopaedia look up - Greece, Corinth, Corinthians. Remember - If your students do not have access to Jensen's Survey of the New Testament – please refer to the Study under the "Other Studies" icon on the EBCWA CD, "223 Module 3 New Testament Introduction". Use additional time in lectures covering the outline of the book included below.

When you are studying and teaching Corinthians you need to give your people background information as to what life was like in ancient Greece, so they can see the differences and similarities to their own culture. These people are our brothers and sisters, so get to know their culture and way of life, and it will help you understand and love them more. We will spend eternity with them, so get to know them now.

The church at Corinth was established by Paul, with basic details described in Acts 18. In Acts 19 and 20 on his third missionary journey Paul is in Ephesus, and while he is there the Corinthians write to him about their problems, and Paul then writes back from Ephesus with the first letter and replies with the second letter once he has received their reply to his first letter. The two letters are written within months of one another.

THE BODY OF CHRIST

Turn to and read, NTJ - page 263 - the subject of what is known as "body truth" is one of the main themes in Corinthians. By this Paul means that the church is one body comprised of all believers meeting locally but being part of a unified universal church. The local church is a separate unit responsible for its own administration, but part of a larger body with responsibilities to that larger body. These responsibilities go through space and time, consequences into eternity.

We are united, in Christ, in the church with those in other countries and with those who lived in other centuries! We are responsible to those who went before us to maintain the truth of the Word of God as delivered to the apostles, and we are responsible to those in other countries to pray for their needs and meet them physically if we are able.

There is a terrible sin in Corinth. In 1 Corinthians 5 the elders are told to deal with a man who is having an incestuous relationship with his step-mother. The elders act and they expel the man, and refuse his re-entry, so in 2 Corinthians they are told to bring him back into fellowship, as he has repented and there is good evidence of it. There are other passages involved in discipline, and also involving the subject of offerings and giving in this second letter. The elders are responsible for the co-ordination of the discipline and giving within the local church.

NTJ - page 264 - the chart at the top of this page introduces the second concept that is at the heart of the letters to the Corinthians; the saints and the "aints". The true church is made up of a body of believers, neither Jew nor Gentile, neither bond nor free, male nor female, but one in Christ Jesus. God has taken out from the Jews and Gentiles a peculiar people to Himself.

While the body of Christ has no evil in it, the local church will have sin and evil in it; it will be a mixed multitude, with carnality amongst believers, and evil amongst the make believers, who are there for other purposes than spiritual growth.

The role of the church is an embassy, and as a training camp of ambassadors. It is a place of witness as well as a place of training. It is God's light in a dark and evil world, as well as a light factory. In the ancient world you could not get much more evil a place than Corinth. Many people nowadays are concerned about how they can be effective in an evil world. We should look at Corinth, they were effective and the state of the world in that city was much worse than most of our cities today.

CORINTH

Corinth means ornament. There were actually two ancient cities of Corinth, with the first (Greek) one being destroyed by the Romans in 146 BC. In that destruction the greatest art gallery in the ancient world was destroyed. The Romans burnt Corinth to the ground and ploughed the site. One hundred years later Julius Caesar decided to rebuild the city and settled one of his retired legions there. It is to this rebuilt Romano-Greek city that Paul establishes the church.

Geographically it is a very important city on a narrow isthmus separating the Gulf of Corinth and the Aegean Sea. The seas in the area south around the peninsula were quite treacherous so that Corinth became a place of trans-shipment of cargo. A canal was cut in the nineteenth century, but in Paul's day the ships cargoes were transported across the

isthmus to the port on the other side, enabling ships to bypass the dangers of a southern voyage around the Peloponnese Peninsula. This made the city great and wealthy. It was called a sailor's paradise, a drunk's heaven, and a virtuous woman's hell, by one of the ancient writers. The map on page 266 makes the position of the place clear.

Prostitution was practised on a massive scale within the official and satanic religion of the city. The major temple in the city was dedicated to Diana with over 10,000 sacred prostitutes. They would come down from the hill and ply their trade in the city streets each and every night. All the young men were expected to have sex with the prostitutes once a week as it was their religious duty, and the money they paid was spent within the temple complex. In the ancient world, but especially in Greece, sex and religion were tied together. The man gave money to the prostitute and it was dedicated to the Temple. This was their giving to the pagan gods.

It was very hard to break habits like that. When these young men became Christians, the big question was, do they keep up their old habits or do they change? Pagan families would encourage their daughters to become priestesses in the Temple as this was considered to be a great thing, and yet it was simply pagan prostitution.

The men also used to go to the temples to have enjoyable sex and therefore many did not look upon their wives as suitable people to satisfy them sexually. You did not marry a woman because she was the woman you loved or liked in this culture. The reason you married in the ancient world was to have a legitimate heir and have the household managed. For a woman in Corinth there was not necessarily any love or joy, as the parents arranged the marriage. If a Corinthian wife went out she would go fully veiled. She was a slave to her own home. A virtuous woman in Corinth lived much as Moslem women live today in many conservative Moslem societies; she was a prisoner in her house due to the open evil on the streets outside.

THE CHURCH IN CORINTH

When the Christian church was established at Corinth there was a completely different view brought in. The Lord in his teaching, from the Biblical/Hebrew tradition, raised marriage above the need to procreate for the purpose of legitimate heirs to a place where man and woman had love and respect for one another, honoured one another and were there to sexually satisfy one another.

This was a new and difficult concept for the Corinthians, especially not going outside the marriage relationship for sexual relations. The concepts of marriage, which came from the Lord's teaching, were completely novel. The status of women was therefore raised immensely by the introduction of Christianity.

This has application where people nowadays are converted from neo paganism, and have been fornicating on a large scale; they must be taught that this is a great evil, and that they must stop it when they become Christians. It has to be made clear that extra marital sex is an abomination to God. By realising that, the neo pagans of nowadays who have been living immoral lives are not unlike the Corinthians, so you can use these books with great benefit. Most young/new believers have problems with sexuality, so this letter is very topical and helpful when well taught by pastors who are themselves in a biblically robust and healthy sexual relationship with their spouse.

The Corinthians decadence was well known and it led to the phrase, "to act as a Corinthian", which implied that you were a drunkard, fornicator, and a profligate. To fornicate in the Greek was the word used to describe having sex with a priest or priestess, or in the pagan temples.

PROBLEMS ADDRESSED IN 1 CORINTHIANS

The problems, which are the subject of the first letter, include divisions in the membership, and the fact that the church had neglected the problem of fornication. Paul says that those who have named the name of Christ depart from iniquity; as this is an absolute standard for us today also. It also deals with problems of lawsuits in the public courts. Look at the chart number 70 on page 272, which summarizes the early subjects.

In 1 Corinthians 7 we have Paul's teaching on marriage which is complemented by **Ephesians 5:18-23** and Colossians 3. This shows that unity in the Holy Spirit is a good start to a marriage relationship. The couple should be submitted to the person of Christ before they see how they respond to one another. Mutual respect and mutual submission to the Lord is essential.

He suggested celibacy on his first trip to Corinth to stop the immorality amongst the singles, but recognized that most couldn't live that way for long. The gift of celibacy is a spiritual gift, and as most people have significant sexual urges and wish to express their sexuality. Paul was emphasising celibacy as the best way, so one of the questions they asked was, "Is it right for people to marry?" Paul said, if you have the gift of celibacy use it, if not you should marry. Paul did not have a great desire for sex, as shown in verse 9, and therefore had no need to marry (or re-marry). Paul's attitude was clear; if God had made you with low sexual desire, then it was his way of saying not to marry.

MARRIAGE

It is essential if you marry that you wait for the right person and you are sure of it. Do not have sex before hand. Paul is giving a sex education lecture to the Corinthians. Sexuality is within marriage as it is an institution to protect both

partners as well as protecting from diseases. Nowadays, as then, hepatitis, and venereal diseases were passed through sexual contact. Neither partner should bring disease into the union because of fornication.

Turn to and read, **1 Corinthians 7:1-9**. In verse 4 Paul lays down an important principle for anyone considering marriage; your body is not your own. The Bible says to every husband and wife that you are not allowed to deny each other to have sex if you have married that person. If you do you are disobedient to the Word of God. Many a man or woman has driven her husband /his wife into temptation because she/he was disobedient. They must both make sure that they have got energy for each other. If they have not they need to reorganise their day. Your body is not your own it is your partners. If you deny your partner you are defrauding them. If you decide to fast and pray that is fine, but it can be not appropriate unless you both agree to this.

It is evident that Paul had been married and knew the situation. He says that Satan can tempt you if your wife or husband are not being obedient to the Lord. What Paul is saying, is that if you don't like the rules then don't get married, but if you marry, you give your body to that other person! Do you want to? If not, then don't marry.

He says that he speaks this by permission not command. Some say that this is just Paul speaking, and not the Holy Spirit through Paul. This is false. Paul says this because he cannot command anyone to get married. Paul is saying that he is single and it is no problem to him. If you are single there are many things that you can do which you cannot do if you are married, and if you marry it is vital that you do not defraud your partner by any false promises that you don't intend to keep. He cannot order/command people to marry, but if they do these are the rules. If there is sexual passion in you God is saying that you should marry, but no man/woman of God will ever order you to marry someone. Be very concerned if there is any prophet telling people to marry others! They are crooked!

He talks about the virgins here. In ancient Greece it was a disgrace for a man not to marry off his daughters to the best men who came and asked for their hand in marriage. The only alternative was to devote his daughter to the local goddess as a priestess. Paul was saying that, if your daughters do not want to get married, you are doing the right thing by saying "no" to the men. A woman did not have the right of refusal in the ancient world, and her father is encouraged by Paul to support his daughters.

Paul is saying, "If your daughters do not want to get married you are doing the right thing if you protect them from suitors". In chapter eight we have the laws of liberty, love, and supreme sacrifice. The combination here allows you liberty but also allows you to serve the Lord in the best possible manner. Look at chart number 71 on page 275 for a breakdown of this section.

SPIRITUAL GIFTS

There is a large section in 1 Corinthians on gifts and giving. Page 274. Do not ever start in a church teaching on giving or spiritual gifts, they are where they are in the letter for a reason. Teach systematically through this letter. By the time you get there you will find that most of the problems with spiritual gifts, will have been solved in the previous chapters. The position of women in the church is given in chapters 12-14. Teach the Word in context and in order. If you get the laws of the Christian life sorted out then a lot of the problems with the gifts disappear.

In this trilogy of chapters you have a sandwich with 12 and 14 dealing with the gifts and their abuse and in 13 the chapter on love and the fruit of the Spirit. If you take 13 out of it you have two pieces of dry bread. Without the fruit of the Spirit the gifts are awful, vicious, self centred, and empty. Refer always to **Matthew 7:13-23** when any issue of gifts is argued. In chapter 11 you have the communion service and other issues arising from service administration (look at the chart number 72, on page 277 to see the divisions in this section).

RESURRECTION

In chapter 15 you have the teaching in Scripture on the resurrection. It is important to get the background information to Paul's teaching of the resurrection to these Greeks. Turn to and read, NTJ page 276/278 - Read the bottom paragraph carefully.

In general the Greeks accepted the immortality of the soul but found the resurrection of the body anathema, for the reason that they held the body as the source of man's weakness and sin. Death was therefore welcomed by the Greeks, as by it the soul was released from the body. Resurrection of the body was not acceptable to them, as it would represent in Greek thought a further descent into "the grave", which was the body.

They both worshipped the body and despised it. Paul's message was, "you are getting a new body, it is God's provision, and you will like it! Forget your old religious ideas about all bodies being impure, this new one isn't". Paul pointed out that the resurrection body would be different and that it would be like that of the Lord, and whether you liked it or not you were going to get a resurrection body. As Christ was raised so will we be. This idea was as novel as sex being restricted to your marriage partner. That is why this passage on the resurrection is so important, for the early believers didn't want the resurrection at all!

DOCTRINES

MARRIAGE

1. Man and angels have personality but only men and animals have "nephesh" and experience physical death. Angels do not die because they are spirits.
2. Marriage requires both personality and life, therefore it is only applicable to man. There is no marriage in the angelic realm. (Matthew 22:30)
3. Definition:- the personal relationship between a male and female member of the human race which typifies the saving relationship between Christ and believers.
4. God's instruction - "Be fruitful and multiply and replenish the earth and subdue it and have dominion over the fish and the fowl and every living thing". This shows that man should subdue and have dominion over the animal kingdom.
5. If God was a solitary personality there would be no divine example of relationships, however with the three personalities in the Godhead relationships are demonstrated. He is a personal God and we can therefore have a relationship with him.
6. Marriage typifies the relationship between Christ and the church.
 - a) in the form of grace and faith (Ephesians 5:22), the word submit meaning to fall into line to the law of God which the carnal mind cannot do. (Romans 8:7; 10:3)
 - b) you submit yourself by an act of freewill.
 - c) a family can strain marriage relationships if they are not submissive. (Romans 13:1,5)
7. Grace is typified by the male and faith by the female. If this pattern is not adhered to it results in misery and suffering.
8. Grace and the man.
 - a) the man is in the role of an initiator.
 - b) the man provides information to which the woman can respond but must not coerce her free will.
 - c) the man has to show his character to the woman.
 - d) the man has to be patient, a form of grace.
9. Faith and the woman.
 - a) the woman is in the role of a responder.
 - b) the woman makes the choice of her free will.
 - c) she is the one who uses faith.
 - d) the woman needs time to grow.
10. Glory revealed.
 - a) The glory of God is shown in the man in the form of a changed life through regeneration.
 - b) The glory of the man is shown in the woman by changes in the woman.
11. Compatibility.
 - a) The important area of compatibility is that in the spiritual realm as one can be psychologically compatible with many people.
 - b) Spiritual compatibility is indicated by the phrase "one flesh" and is a picture of the union of Christ and the church.
12. Satan will attempt to blur the differences between man and woman and cause role reversals. The degree to which this occurs reflects the level of decadence in a society.
13. Legitimate reasons for the termination of marriage :-
 - a) the death of one of the partners.
 - b) the desertion of a believer by an unbelieving spouse where one of the two partners has become a Christian after marriage. (1 Corinthians 7:10-16)
 - c) inappropriate marriage partners such as close relations as specified in (Leviticus 18).
 - d) adultery or fornication as this causes the destruction of the one flesh principle by forming another one flesh. (Matthew 5:32; 19:9)

COMMUNION: THE LORD'S SUPPER

1. There are three suppers which man is invited to:-
 - a) The gospel supper (Luke 14:15-24)
 - b) Marriage supper of the Lamb (Revelation. 19:7-9)
 - c) Lord's supper (1 Corinthians. 11:23-29)
2. Those who accept the gospel supper will eventually appear at the wedding supper and in the meantime, whilst on earth, should partake of the Lord's supper.

3. At the Lord's Supper the believer meditates on:-

- a) The death of Jesus Christ as his personal Saviour.
- b) The risen Lord who makes intercession for him.
- c) The coming Lord who will return for His church and set up His reign on the earth.

4. The Lord's Supper is derived from the Passover meal (Exodus. 12:1-11, 1 Corinthians. 11:23-32). Christ our Passover is sacrificed for us (1 Corinthians. 5:7)

5. The bread represents the body of Christ which was broken for us when He bore our sins on the cross (1 Corinthians 11:24)

The wine represents the blood of Christ which is the guarantee of our salvation. For without the shedding of blood there is no remission of sin. (1 Corinthians. 11:25)

6. The Lord's Table is prepared for believers in the presence of their enemies (Psalm 23:5)

7. The believer must be in fellowship to discern the meaning of the Lord's Supper (1 Corinthians 11:29). This is accomplished by self judgment (1 Corinthians 11:31, 1 John 1:9)

8. Partaking of the Lord's Supper without fellowship with the Lord can result in sickness or death. (1 Corinthians 11:30)

TONGUES

1. Purpose of Tongues (Isaiah 28:8-11, Leviticus 26:14-39, Acts 2:8-11)

- a) The Jews had just crucified their Messiah.
- b) God was warning them of coming judgment.
- c) The judgment would be the destruction of Jerusalem, and the scattering of the Jews amongst the Gentile nations.
- d) Tongues were therefore a call to repentance and salvation of unbelievers. (1 Corinthians 14:21-22)
- e) At the time of Passover/Pentecost, many Jews had come to Israel from foreign lands to celebrate the Feasts.
- f) Tongues was used to warn and evangelise them in their own (foreign) languages. (Acts 2:8-11)

2. Initial fulfilment of the prophecy of tongues. (Acts 2:1-11)

3. Fulfilment interpreted. (1 Corinthians 14:21, 22)

4. Operation of tongues. (1 Corinthians 13)

5. Regulation of tongues. (1 Corinthians 14)

6. Tongues abused. (1 Corinthians 12:12-31)

7. Proper use of tongues:

- a) A sign of the dispersion set forth in three Pentecosts of Acts:
 - i) Jewish (Acts 2:3-11)
 - ii) Gentile (Acts 10:44-46)
 - iii) Transitional (Acts 19:2-7)
- b) It was also a temporary gift until the canon of scripture was completed.

8. Discontinuance of tongues - when that which is perfect is come then that which is in part shall be done away. (1 Corinthians 13:8, 10)

a) "That which is perfect" - nominative singular, neuter gender indicates a "thing" not a person.

b) The object is often referred to as the word of God. Some teach this is a reference to Heaven, indicating all the gifts could continue until the church enters heaven. If this is true then the gifts will operate, but in accordance with point 10 below.

c) Replacement of the gift of tongues by the Word of God written in Gentile languages. Tongues is therefore related to the completion of the canon of scripture in various languages.

9. Four explanations of the modern phenomena are logical.

The first is a purely emotional outpouring of feelings through the voice box. This occurs in a number of religions.

The second is a learned phenomenon, taught by a pastor to the people to express their spirituality in an acceptable way in that particular church.

The third is that it is a genuine Holy Spirit gift in accordance with the points listed below.

The fourth is that it is a false thing, of evil origin, as we see in the Voodoo cults of the Caribbean. Isaiah 8:18-19, 2 Thessalonians 2:7-12, Revelation 16:13-14.

10. Gift of tongues: its Biblical perspective.

- a) Not necessary for salvation. (1 Corinthians 12:10, 11)
- b) Never a sign of spirituality. (Galatians 5:22-24)
- c) Must not be confused with the Baptism of the Spirit. (1 Corinthians 12:13)
- d) Should not cause other believers without the gift to have an inferiority complex. (1 Corinthians 12:15, 16)
- e) Should not cause the user to have superiority complex. (1 Corinthians 12:21)
- f) The least of all spiritual gifts. (1 Corinthians 12:28)
- g) Effectively used only when believers exercising the gift are filled with the Holy Spirit. (1 Corinthians 13)
- h) With every other gift, it had its focus in service, not self enjoyment; it ministered to the whole body. 1 Corinthians 12:14ff.
- i) It was given by the Holy Spirit in sovereignty, not taught by any man. 1 Corinthians 12:11. It is not learned!
- j) Only a few had this gift when it operated in a biblical manner. 1 Corinthians 12:29-30.
- k) The call to the church to "covet the best gifts", was a call to the entire church when it gathered together, not to individuals. 1 Corinthians 12:31, cf, verse 11, and verses 14-27. The context of verse 31 gives its true meaning, as does the verb itself, which is a plural verb, indicating it refers to the church as a group, not individuals of the group.
- l) In the early church Tongues became a problem quickly, due to its ecstatic effect upon the user. It was not banned, but strictly regulated, as a gift of lesser significance in the church service than the teaching gifts. 1 Corinthians 12:7-11, 14:1ff.

LOVE

1. Love for God is total appreciation for all He is and has done.
2. Words for love in Greek language:
 - (a) eros (sexual love) not used in the New Testament
 - (b) storge (comradeship) not used in New Testament
 - (c) agape (concerned love for others, great esteem for the loved one, reverence, a love that springs from adoration and veneration, and is a love of the will that chooses the loved one and devotes self to them to the exclusion of lesser objects. It may mean a self denying and compassionate devotion to the loved one)
 - (d) phile (a love that embraces and kisses. This love is that of the affections and speaks of friendship and all one will do for a friend).
3. Our Lord makes it clear to Peter in John 21: 15-19 that he wants Peter to love him with agape love that flows from a deep occupation with the Lord. Agape, as a love of the will, must work out in service of the Lord, and this will express the believers love (agape) for other believers also.
4. Do not love of the things the world has to offer 1 John 2:15-17.
5. True love of God will always lead to love of the brethren. 1 John 1:3 -11, 1 John 3:1-3, 10, 4:7 -12, 19,
6. Love is expressed in worship and in service. 1 John 5:1-5.
7. Love for God will flow and grow from knowledge of his word. 1 Corinthians 2:9.
8. This deep love will be expressed in witness for the Lord to others, 2 Corinthians 5:14.
9. God loves every believer with perfect and unchanging love because we are united with His beloved Son.
10. It is also noted that the unbeliever has "agape" love for darkness rather than light John 3:19
11. Love for others is an important feature of the Christian life.
12. There are three types of love:-
 - (a) love for God.
 - (b) love for your spouse.
 - (c) love for other members of the human race.
13. It should be noted that only in type (b) is the body involved. The rest involve the soul or soul and spirit only.
14. Love For God
 - (a) Love for God is a response to the love of God. (Deuteronomy 6:5)
 - (b) The capacity for this love depends on your maturity. (Philippians 1:20,21; Ephesians 3:17-19; 1 John 4:17-18)
 - (c) For the Church age believer love for God occurs first through the filling of the Spirit. Confession of sin is therefore critically important. (Ephesians 5:2, c/f 5:18)
 - (d) Jesus Christ is the initiator of love of God through grace. (Ephesians 5:25-27; 1 John 4:8-10; 4:19)
 - (e) The believer loves God using his free will.
 - (f) The believer who does not love Christ is under a special curse and perpetual discipline. (1 Corinthians 16:22)
 - (g) Love for God is the true motivator for working for God such as witnessing. (2 Corinthians 5:14)

- (h) This love is initiated by grace and increased in the believer who has a gracious attitude towards God and mankind. (Daniel 9:4; Psalm 31:23; 119:132; 1 Corinthians 2:9)
- (i) Love for God was commanded to all Old Testament saints. (Deuteronomy 6:5; 10:12; 11:1; 11:13)
- (j) Love for God is the basis of all true happiness as well as capacity for loving members of the human race. (Deuteronomy 30:16)
- (k) Love for God provides courage in battle. (Joshua 23:10-11)
- (l) As we see God through his Word it is impossible to love God except through his Word. (Psalm 119:165-167, 1 Peter 1:8)

15. Love For Your Spouse

- (a) This is love for a member of the opposite sex designed by God for you in eternity past unless you have the gift of celibacy. (Song of Solomon 8:6-7)
- (b) It is as strong as death and is a provision from God.
- (c) Death does not destroy this love. (Ecclesiastes 9:5-6)
- (d) This type of love is exclusive to one person. (Proverbs 5:18-19)
- (e) This type of love is protective both in absence (Song of Solomon 1:13, 4:6) and in presence. (Song of Solomon 2:4) The man is a banner of protection to the woman.
- (f) Love for your spouse illustrates relationships with the Lord. (Ezekiel 16:8, Ephesians 5:23-33)
- (g) Mental sins attack all forms of love. (1 John 5:18)
- (h) God has set aside time in each life for love. (Ecclesiastes 3:8)

16. Love For Others

- (a) Love for others has great stability and power. (2 Samuel 1:26, Proverbs 27:9,10, John 15:13, Galatians 5:4)
- (b) Love for others provides pleasant and relaxing environment. (Romans 13:10, Proverbs 10:12)
- (c) Love for others is free from hypocrisy. (Romans 12:9)
- (d) Love for others is outgoing and objective. (Galatians 5:13, 2 Samuel 1:26)
- (e) Love for others promotes orientation to grace. (Philemon 9-12)
- (f) Love for others has enemies and can be destroyed by:-
 - (i) Mental attitude sins. (Job 19:19, Proverbs 16:28)
 - (ii) Sins of the tongue. (Proverbs 17:9)
 - (iii) National catastrophe. (Jeremiah 6:21-23, 20:4-6)
- (g) Love for others can be counterfeited. (Proverbs 19:6-7)
- (h) Love for others can be removed because of divine discipline. (Psalm 38:11, 88:18)

17. We are recipients of Gods love (AGAPE=ultimate concern) through the cross. 1 John 4:10,19, John 3:16.

18. We must give out the gospel to all that they might see Gods love towards them Matthew 28:18-20.

19. Our attitudes to one another should show Gods love in action. 1 John 4:12, John 13:35.

20. Love is commanded of all believers towards other believers, John 13:34, 1John 4:7,8, Philippians 2:2-8.

21. This only becomes possible as we grow in Christ, as his word changes our minds giving us the capacity for love. 1Peter 3:18. Love is a fruit of the Spirit.

22. Agape love in the believer puts the eternal issues of the other persons life ahead of all else, so that all is done to them with their eternal state in mind. 1 Corinthians 13:1-8.

23. We show our love towards believers by our practical concern for their spiritual growth and physical welfare. 2 Thessalonians 3:15, James 5:13-16, 1 Timothy 5:1-3, 1 Thessalonians 5:11-24.

24. We have strength to love others through the word in which we see that we are under the much more love of God: We are in the beloved and the beloved is in us, we are always recipients of His love. Romans 8:37, John 13:1, 20:2, 21:7,20, 15:9, Ephesians 2:4, 5:2, 25, Revelation 1:5.

SPIRITUAL GIFTS

- 1. Three general passages which list spiritual gifts (Ephesians 4:11, 1 Corinthians 12:28-30, Romans 12:3-8).
- 2. The purpose of spiritual gifts is to serve and build up the church (Ephesians 4:8-13)
- 3. The gifts are given by the Holy Spirit at the point of salvation (1 Corinthians 12)
- 4. Some gifts were temporary (1 Corinthians 13:8-10) and others permanent (1 Corinthians 12:28 cf. 1 Corinthians 13:8)
- 5. A temporary gift was one used before the canon of scripture was completed. The purpose of temporary gifts was to function in the place of a completed canon of scripture. (1 Corinthians 13:8-10)

6. The operation of a spiritual gift depends entirely on the filling of the Holy Spirit to be effective (Acts 2:4)

RESURRECTION

1. The resurrection of Christ is central to the gospel. (1 Corinthians 15:3-4)
 - a) Had there been no resurrection then we would all still be in our sins. (1 Corinthians 15:17).
 - b) Resurrection indicates completion of justification. (Romans 4:25, 2 Corinthians 5:2 1)
 - c) Resurrection is a guarantee of ultimate sanctification. (1 Corinthians 15:20-23)
 - d) The resurrection is the Father's seal on Christ's completed work, and the public declaration of its acceptance.
 - e) Without the resurrection it is impossible for Christ to be glorified. The humanity of Christ is glorified higher than the angels. (John 7:39, John 16:14)

2. Historical proof of the resurrection:
 - a) The empty tomb. (Matthew 28)
 - b) Many of witnesses died rather than change their testimony.
 - c) Subsequent changes and confidence of the disciples after the resurrection.
 - d) The day of Pentecost. The reality of the resurrection was so well known that when Peter preached the first two sermons in Jerusalem over 8000 people were saved. (Acts 2:41, Acts 4:3-4)
 - e) The observance of the first day of the week as the worship day. (Acts 20:7, 1 Corinthians 16:2, Revelation 1:10)
 - f) The historic existence of the church. The church worships a literal risen Saviour, and not merely the memory of a dead martyr . (Romans 5:12,14,17, 6:3-9, 8:2, 1 Corinthians 15:26,54-55, Hebrews 2:14)

3. Baptism is a sign of the new resurrection life. (Romans 6:3-11, Colossians 2:12).

4. The Lord's Supper is a reminder of the expected return of the risen Lord. (1 Corinthians 11:23-26)

5. Order of the resurrections:-
 - a) The first for believers only including Jesus Christ which is divided into four parts.
 - i) The resurrection of Christ. (1 Corinthians 15:23, Romans 1:4, 1 Thessalonians 1:10, 1 Peter 1:3)
 - ii) The Rapture of the church (1 Corinthians 15:51-57, 1 Thessalonians 4:16-18)
 - iii) The Old Testament saints and tribulation martyrs at the end of the Tribulation. (Daniel 12:13, Isaiah 26-19-20, Revelation 20:4)
 - iv) The Millennial saints and those who survive the Tribulation to enter the Millennium in their physical bodies.
 - b) The second resurrection occurs at the end of the Millennium and is for unbelievers only. They are judged and cast into the lake of fire forever. (1 John 5:28, 29, Revelation 20:12-15, 2 Peter 3:7, Matthew 25:41)
 - c) Jesus, who must be the first eternally resurrected human., was not raised until three days after the crucifixion.
 - d) People in the Old Testament who were "raised from the dead" were merely resuscitated, and later died.
 - e) Matthew 27:52-53 is a transfer scene not a resurrection scene. The transfer is one of saints from paradise to the third heaven (Ephesians 4:8). Some were given resuscitated bodies to witness to the Jews.

6. The sequence of events at the Lord's resurrection is as follows:-
 - a) Mary Magdalene, Salome and Mary the mother of James and Joses head towards the tomb followed by other women carrying embalming spices.
 - b) The three find the stone rolled away. Mary Magdalene goes back to tell the disciples. (Luke 23:55-24:9, John 20:1-2)
 - c) Mary the mother of James and Joses draws near to the tomb and sees the angel. (Matthew 28:2)
 - d) She goes back to the women carrying the spices.
 - e) Peter and John who have been advised by Mary Magdalene arrive, look inside the empty tomb and go away.(John 20:3-10)
 - f) Mary Magdalene returns weeping, sees two angels and then Jesus.(John 20:11-18)
 - g) As instructed by the Lord she goes to tell the disciples.
 - h) Mary the mother of James and Joses meets the women with the spices and returning with them they see the two angels. (Luke 24:4-5, Mark 16:5)
 - i) They also receive advice from the angels and, going to seek the disciples, are met by Jesus. (Matthew 28:8-10)

RESURRECTION BODY

The resurrection body of Jesus Christ -

1. Retained the nail prints in the hands and feet. (Psalm 22:16, Zechariah 12:10, John 20:25-29)
2. Retained the wound scar in the side. (John 20:25-29)
3. Christ was recognised on 15 appearances by his disciples as the one who died and rose again.
4. Resurrection body of Christ could eat. (Luke 24:42-43)
5. It had substance, it could be touched and felt. (Matthew 28:9, Luke 24:39, John 20:17)
6. His body could breathe. (John 20:22)
7. His body possessed flesh and bones. (Luke 24:39-40)
8. Could walk through closed doors. (Luke 24:36, John 20:19)
9. Appears and disappears suddenly. (Luke 24:31,36)
- 10 Could move vertically or horizontally. (Acts 1:9,10)

11 Our body will be just like His without the nail prints or wound in the side.

SUBJECT SUMMARY

1 CORINTHIANS	
The Believer's Position in Grace	1 Corinthians 1:1-9
Carnal Christians Contrasted with Christ	1 Corinthians 1:10
Divided by Following Human Leaders	1 Corinthians 1:11-17
Human Wisdom is Foolishness in the Things of God	1 Corinthians 1:18-25
God Chooses the Foolish Things of this World	1 Corinthians 1:26-31
Paul Did not Use Human Wisdom	1 Corinthians 2:1-8
Spiritual Truths not Discoverable by Human Wisdom	1 Corinthians 2:9
God Reveals Spiritual Truths to Prepared Men	1 Corinthians 2:10-12
The Holy Spirit Teaches the Wisdom of God	1 Corinthians 2:13
Spiritual Things are Spiritually Discerned	1 Corinthians 2:14-16
Carnality Prevents Spiritual Growth	1 Corinthians 3:1-4
God Only is Anything in Christian Service	1 Corinthians 3:5-8
Christian Service and its Reward	1 Corinthians 3:9-10
Christ the Only Foundation	1 Corinthians 3:11
Two Kinds of Ministry and their Results	1 Corinthians 3:12-23
Judgment of Christ's Servants not Committed to Man	1 Corinthians 4:1-8
The Apostolic Example of Humility and Patience	1 Corinthians 4:9-17
Apostolic Authority	1 Corinthians 4:18-21
Indifference to Immorality in the Church	1 Corinthians 5
Saints Forbidden to go to Law with Each Other	1 Corinthians 6:1-8
Sanctity of the Body as it is Justified	1 Corinthians 6:9-12
Sanctity of the Body as it is the Lord's	1 Corinthians 6:13-18
Sanctity of the Body as it is a Temple	1 Corinthians 6:19-20
God has Established Marriage	1 Corinthians 7:1-9
Regulation of Marriage Among Gentile Believers	1 Corinthians 7:10-40
The Limitation of Christian Liberty	1 Corinthians 8
Paul Vindicates His Apostleship	1 Corinthians 9:1-6
Those who Preach the Gospel must Live the Gospel	1 Corinthians 9:7-18
The Method and Reward of True Ministry	1 Corinthians 9:19-27
Israel in the Wilderness, A Warning Example	1 Corinthians 10:1-15
Fellowship at the Lord's Table Demands Separation	1 Corinthians 10:16-22
The Law of Love in Relation to Eating and Drinking	1 Corinthians 10:23-33
Christian Order at the Lord's Table	1 Corinthians 11:1-16
Disorder at the Lord's Table Rebuked	1 Corinthians 11:17-22
The Order and Meaning of the Lord's Table	1 Corinthians 11:23-34
Spiritual Gifts in the Body of Christ	1 Corinthians 12:1-3
True Ministry in the Exercise of a Spiritual Gift	1 Corinthians 12:4-11
Every Believer Has a Definite Ministry	1 Corinthians 12:12-31
The Ministry Must be Governed by Love	1 Corinthians 13
Prophecy is the Greatest of the Gifts	1 Corinthians 14:1-22
The Order of the Ministry in the Local Church	1 Corinthians 14:23-40
The Fact of Christ's Resurrection	1 Corinthians 15:1-11
The Importance of Christ's Resurrection	1 Corinthians 15:12-19
The Order of the Resurrections	1 Corinthians 15:20-34
The Method of Resurrection	1 Corinthians 15:35-50
All Believers Will not Die	1 Corinthians 15:51-53
The Final Victory over Death	1 Corinthians 15:54-57
The Ultimate Victory a Motive to Service	1 Corinthians 15:58
Closing Instructions and Greetings	1 Corinthians 16

LECTURE 23 - 2 CORINTHIANS

INTRODUCTION

Turn to and read, NTJ - page 283 - the map here shows the route that was taken by Paul through to Corinth. There was probably up to six months between the two letters. The second letter is to follow up and to look at different issues within it. Some people claim that there was more than one letter, which was combined into 2 Corinthians. Jensen points out that there was no evidence in the ancient world that 2 Corinthians was ever anything more than one letter.

In 2 Corinthians you have the testimony of the apostle. Here he shows what it is to serve as an apostle of the Lord Jesus Christ and its cost. The two letters are compared at the top of page 285.

NTJ page 287, chart 73, gives an over-view of the whole letter and gives a good framework for study. Chart 74 at the top of page 288 gives a good picture of the change in Paul's ministry through this time, as he moves from evangelist to pastor. Remember - If your students do not have access to Jensen's Survey of the New Testament – please refer to the Study under the "Post-Grad Studies" icon on the EBCWA CD, "223 Module 3 New Testament Introduction". Use additional time in lectures covering the outline of the book included below.

OUTLINE OF EPISTLE

NTJ - page 289 - Outline - Chapters 2 and 3 the nature of the ministry, chapter 4 the sincerity, the perseverance and prospects of the ministry, Chapter 5 the sanctions of the ministry, chapter 6 the example of the ministry, chapter 7 is the appeal to the ministry.

If you are teaching Corinthians in the church you will find that it could take about six months to go through 1 Corinthians whilst 2 Corinthians will take perhaps 4 months. By teaching them thoroughly however, these books will solve a lot of problems which will otherwise will come back to haunt you.

Chapters 8 and 9 deal with Christian Giving; its motive and source. Turn to and read, **2 Corinthians 8 : 5 - 8, 12, 9 : 6 - 8**. Note the principles here.

In chapters 10 to 13 Paul looks at his ministry and checking the credentials of the ministry.

Turn to and read, NTJ - page 291 - Read these two major paragraphs. We can understand the urgency of such an apologetics stand before the Christians in the first century. The false and true gospel message were being preached around the world as they are being today. People were asking which gospel was the right one? Paul's second letter to the Corinthians shows the credentials of a true witness. Here in chapters 10-13 Paul is contrasting the true with the false.

APPLICATION IN OUR CHURCH

New believers need to be able to discern between the two. You will find that all the cults and isms will zero in on the young Christians. When you lead someone to the Lord you really need to look after them, and teach them the truth, or someone will grab them.

It is important to have Sunday School taught before church and an adult bible class, so that if possible, everybody gets two messages on a Sunday morning to strengthen and encourage them in the truth. This way you are able to ground your young believers in the faith. This was the format for most churches until the 1990s. Now the Bible teachers do not get to the sermons because they are doing Sunday School. If the children get restless in church have a crèche, but make sure the bible school teachers get fed also, or they will burn out.

Peter says that you must teach the young Christian how to distinguish the true from the false, as Satan is a roaring lion prowling around seeing who he may devour. **1 Peter 5:8-9**. Almost universally the false minister will look good and sound good and are tailor made to pitch the right message to those that are being targeted. Satan will get his people into the church as often as he can and he normally chooses them very well. We must be smarter and we can be if we follow the Apostles and listen to the Holy Spirit! Philippians 3:13ff.

Turn to and read, **2 Corinthians 11 : 13 - 15**. Note the danger!

Turn to and read, **2 Corinthians 12 : 1 - 10**. Note Paul's testimony here. No matter what the experience people have all things are to be done under the Holy Spirit's charge.

Turn to and read, **2 Corinthians 13 : 3 - 6, 9 - 10, 11 - 14**. We are challenged by Paul! Let us audit our values.

Add to the bibliography.

Books by Boyer, De Haan, Gromacki, Ironside, Kelly, Kent, Moule, Vine, McArthur, A T Robertson.

DOCTRINES

GIVING

1. Giving is an important part of spiritual life. It includes your attitude, the giving of yourself, your capacity as well as your possessions. Giving is as much a part of worship as praying, singing, listening to teaching, observing the Lord's Table, reading the Word. It is a function of priesthood for team work and often to sustain the work of leadership.

2. Basic Principles of Giving

(a) Old Testament Giving - this giving was grace giving just as it is in our age. (Proverbs 11:24,25)

- (b) New Testament Giving - (2 Corinthians 9:7) also grace giving.
- (c) Tithing - this means ten per cent. It was a form of income tax in Israel. Offerings or giving were above this. Tithing was for all Jews, offerings for believers only. It should be remembered that Israel was a theocracy.
 - (i) In Israel two tithes were required annually
 - (ii) Tithe 1 - for the maintenance of the Levites (Numbers 18:21, 24) Civil servants in a theocracy.
 - (iii) Tithe 2 - for national feasts and sacrifices (Deuteronomy 14:22-26)
 - (iv) Every third year a third tithe was required:-
 - (v) Tithe 3 - for the poor of the land. (Deuteronomy 14:28, 29) Social security. In (Malachi 3:8-10) it mentions tithes and offerings, the tithes to be brought to the storehouse or treasury.
- (d) The time to give - the first day of the week. (1 Corinthians 16:2)
- (e) How much - as God has prospered (1 Corinthians 16:2)

3. General Scripture on Giving. (2 Corinthians chapters 8 & 9)

- (a) 2 Corinthians 8:1-8. Contrasts the Macedonian givers to the Corinthian givers, the former having been made poor by Roman oppression gave liberally. The Corinthians, the richest Church in Greece, gave sparingly.
- (b) Giving is an attitude of grace and inner happiness rather than compulsion or the amount donated (2 Corinthians 8:2)
- (c) Before money is given you must give yourself. (2 Corinthians 8:5)
- (d) Giving is as important an act as any other act in the fellowship. (2 Corinthians 8:7)
- (e) Giving is love giving not law giving (2 Corinthians 8:8)
- (f) Giving depends on being oriented to grace, the prime example being the gift of the Lord Jesus Christ. (2 Corinthians 8:9)
- (g) Money given in the Lord's service must be properly administered. (2 Corinthians 8:19-21)
- (h) If you give in grace you reap bountifully. If you give in legalism or with strings you reap sparingly. (2 Corinthians 9:6)
- (i) How to give. Giving is a reflection of your character, by grace not habit. (2 Corinthians 9:7)
- (j) God has given unto us his unspeakable Gift. (2 Corinthians 9:15, 1 Peter 2:24)
- (k) Giving should be regular. 1 Corinthians 16:2.
- (m) As we are prospered so we give: God provides the capital with which to give. 2 Corinthians 9:7-10.
- (n) Mature believers are most effective givers. 2 Corinthians 9:10. Generosity of mind leads to generous giving. 2 Corinthians 9:11. Philippians 4:14-18.
- (o) The pastor's logistical support comes from giving: He makes an issue out of the word never money, if he does his job God will provide the money. Pastor provides spiritual food and receives money for physical needs. Mutual blessing is thus assured, as the people show their appreciation for the ministry of the word. 2 Corinthians 11:7-9, Philippians 1:3-5, 4:10, 4:14.

MINISTERS

1. Used for political leadership in a nation (Romans 13:4).
2. Used as the pastor of the local church (Ephesians 3:7; Colossians 1:23,25; Colossians 4:7; Ephesians 6:21; 1 Timothy 1:12).
3. Used for all believers (2 Corinthians 3:6; 4:1; 6:4).
4. Origin - in the classical Greek the word was used for those who rowed in the lower decks, the place of greatest toil on a ship - a servant or slave.
5. Principle - The minister should see himself as the servant as well as leader of his flock.

GOSPEL OF SALVATION

1. Gospel means "good news" - there are four gospels are found in the New Testament.
2. Gospel of the Kingdom.
 - a) Preached by John the Baptist (Matthew 3:1, 2) the Lord Jesus Christ (Matthew 4:23) and his disciples (Matthew 10:7) Thy Kingdom come (Matthew 6:10).
 - b) It consists of the setting up on earth of Christ's 1,000 year Kingdom thus fulfilling the Davidic Covenant (2 Samuel 7:16)
 - c) There will be another preaching of the gospel by the Jewish remnant in the days of the Great Tribulation before the 2nd Advent. (Matthew 24:14, Revelation 7) After the 2nd Advent the 1,000 year reign commences. (Revelation 20:1-6)
3. Gospel of Grace - the gospel of personal salvation by grace through faith. This gospel appears under many names and is the means of salvation throughout the history of mankind.
 - a) Gospel of God (Romans 1:1, 1 Thessalonians 2:2)
 - b) Gospel of Christ - (Mark 1:1, Romans 1:16)
 - c) Gospel of the Grace of God - (Acts 20:24)
 - d) Gospel of Peace - (Ephesians 6:15)
 - e) Gospel of your salvation - (Ephesians 1:13)

f) Glorious Gospel - (2 Corinthians 4:4)

4. The Everlasting Gospel - (Revelation 14:6) -the good news is everlasting. This gospel will be preached on earth just before Christ's return in glory. (Matthew 25:31, 32). This gospel is the means of salvation to countless thousands both Jews and Gentiles. (Revelation 7:9-14)

5. Paul's "My Gospel" - (Romans 2:16) This is the same gospel of salvation by grace through faith but includes the mystery doctrines of the church age not previously revealed. The gospel in the Old Testament was revealed by the Tabernacle, Feasts, Levitical Offerings etc.

6. "Another Gospel" which is not another (Galatians 1:6, 7, 2 Corinthians 11:4) This is a perversion of the Gospel of Christ (Galatians 1:8, 9) The curse is proclaimed on any who preach it. There have been many perversions - legalism in Galatia, angel worship in Colossae (Colossians 2:18) among others.

SUBJECT SUMMARY

2 CORINTHIANS	
Introduction	2 Corinthians 1:1-11
Paul's Change of Plans	2 Corinthians 1:12-2:4
Forgiveness of an Offender	2 Corinthians 2:5-11
A Triumphant Ministry	2 Corinthians 2:12-17
A Commended Ministry	2 Corinthians 3:1-6
A Ministry of Splendour	2 Corinthians 3:7-18
An Honest Ministry	2 Corinthians 4:1-6
A Tried Ministry	2 Corinthians 4:7-18
A Courageous Ministry	2 Corinthians 5:1-10
A Reconciling Ministry	2 Corinthians 5:11-21
A Suffering Ministry	2 Corinthians 6:1-13
Believers are the Temple of God	2 Corinthians 6:14-7:4
The Joy of Good News	2 Corinthians 7:5-16
The Giving of the Macedonians	2 Corinthians 8:1-7
The Example of Jesus	2 Corinthians 8:8-15
Coming of Titus and the Messengers	2 Corinthians 8:16-24
The Offering for the Saints	2 Corinthians 9:1-5
God Loves a Cheerful Giver	2 Corinthians 9:6-15
Paul's Reply to Charges Against Him	2 Corinthians 10:1-12
Paul Stays Within God's Limits	2 Corinthians 10:13-18
Paul's Fear of False Teachers	2 Corinthians 11:1-15
Paul's Rightful Boasting	2 Corinthians 11:16-33
Paul's Visions of the Lord	2 Corinthians 12:1-10
The Marks of a True Apostle	2 Corinthians 12:11-18
The Appeal for Repentance	2 Corinthians 12:19-13:10
Farewell and Benediction	2 Corinthians 13:11-14

LECTURE 24 - GALATIANS

THE CHRISTIAN AND THE LAW

Turn to and read, **Galatians 2 : 16 - 21**. While the passage from Romans was the spark that started Luther but it was this and other passages in the book of Galatians, which fired his imagination and advanced his concept of justification by faith. The key to the book is Galatians 2:16-21 - grace and justification by faith as against obedience to the Mosaic Law.

This does not mean that we do not keep the "Ten Commandments", for every commandment, except that regarding the Sabbath, is repeated in the New Testament in a new way as a law of the spirit. The moral parts of the Law are reported by our Lord and expanded and extended. It is however these extended commandments of the Lord Jesus Christ, that we keep now, not that of the Law of Moses. We actually have twenty commandments listed in 1 Thessalonians 5:11-24.

The law prepared for the Lord to end up at the Cross. Righteousness does not come by the legalistic system of Judaism. The message for us, is, "as you were saved so live!" We were saved by grace through faith, we must live by grace through faith. Paul's message in Galatians is, "let God's Holy Spirit lighten your path, for Moses cannot take you along this new path".

Turn to and read, **Galatians 5 : 1, 16 - 18, 22 - 26**. Note, that you are not under the old Mosaic Law if you are under the power of the Spirit of God. The law that you are under now, is, "the law of the Spirit of life in Christ Jesus".

This is important with the kingdom theologians today, who are trying to get the Christians to take the moral law of the Mosaic system and apply it to themselves.

There is no need to do this, Paul argues, for the law of the spirit of life in Christ Jesus replaces everything in the Mosaic Law and sets a higher and better standard for living. The Seventh Day Adventists have committed this error for over a hundred years, and there is no need to continue it.

The kingdom theologians of the 1990s tried and bring in something that is, in effect, the Galatian heresy. You do not live in the Old Testament, you live in the gospels and the epistles, you live according to how the apostles did in the book of Acts. Live under the Spirit rather than under the law is the message.

The book of Romans has a complimentary message but it is set out there in a more sophisticated and systematic way. Galatians was written to sort out legalism in full bloom, as a first aid package for the church. Romans was written later as a treatise, and so the refutation of legalism there was done more systematically. The theme of both, is justification by faith; as you believe the Word and apply it to your life in the filling of the Holy Spirit.

PAUL'S FIRST EPISTLE

Turn to and read, NTJ page 294 - this epistle was Paul's first "God breathed" writing; read the first paragraph on this page as it sets the scene for the epistle. On page 296 we have the geography of Galatia. Follow Paul's route on the map; Paul ministered in Iconium, Antioch, Lystra and Derbe which were the main towns in the southern half of Galatia on his first missionary journey. Paul heard what the Judaizers had done, following him around, undermining his message, and so he wrote to the Galatians from Antioch of Syria, to sort the error out quickly.

The Galatian heresy is that man is saved by faith but perfected through the law. Galatians answers that error, and teaches true liberation through the gospel of grace, by which we are both saved and grow spiritually. James compliments Galatians also, as it teaches the compulsion of the gospel, looking at evidence of salvation in the believer's life.

The author is definitely Paul, and none of the liberals attack his authorship. It was written to the people of south Galatia. Some have suggested that it might have been to north Galatia but the setting of the book and the problems faced make that very unlikely. It is only in the South of the province that there were synagogues, and only in that context would the legalistic problems emerge. Refer to page 297, (C) and note Jensen's points in that paragraph.

It was probably written before the council of Jerusalem in Acts 15, as had it been after, one would expect Paul to refer to James statements. This is because there are questions raised by the Galatians, as to what you make the Gentiles do in relation to the Mosaic Law. Do you force them to be circumcised, or not? If it had been after the Jerusalem council it would have stated by Paul that there was a policy set down by James the leader of the church in Jerusalem.

THE BACKGROUND

What had happened was, very soon after Paul left the Galatian area Judaizers came and wanted all the new believers to be circumcised and to keep the Law of Moses. Don't be too hard on the legalists, for they were dedicated religious Jews, and it was very hard as they had been immersed in the Mosaic Law since childhood, and found it very hard to break from the law. The "Judaizers" were believers in the Lord Jesus but they felt that they had to stay within the Mosaic Law. Like many today, they were caught with their cultural "baggage" and wondered what was spiritual and what was not.

We must be sure that we are not too judgemental on these people, for even Paul himself kept some of the Mosaic Law after being saved, in fact, he was finally arrested in due course because he took a Nazarite vow. Paul believed that he was right to do this, but did not force this on Gentile believers. This was simply part of his Jewish background, and he saw keeping some part of the law as his way of keeping a bond with his people so he could witness to them. He may have been wrong, but before you judge too harshly, see things from his perspective.

The real question was, "is the Mosaic law spiritual?" Is it something to follow, so that the "Messianic" believer might grow in the love and knowledge of Christ? The answer to these two questions is, "NO!". The spiritual reality of the cross and empty tomb and the indwelling Holy Spirit, has come, therefore the law has been fulfilled, and replaced by a better thing. The law was good and did exactly what God wanted it to do, in that it brought us to the Cross and Empty Tomb, and the day of Pentecost. We have to live in the light of the Cross now, in the light of His death, resurrection and ascension, and the coming of the Holy Spirit in power, and therefore we must now live at a higher level than the law.

To try to keep the Law now is to fall to a lower standard than the one we are called to in Christ Jesus. Legalism is "falling from grace". We are to live according to the law of the spirit, and produce works of righteousness through the Holy Spirit's power (Divine Good), not try to keep the law in our own strength (Human Good).

DIVINE GOOD - HUMAN GOOD

1. Production (works) of members of the human race on this earth are as follows:-

- (a) Unbelievers
Produce Sins from their old sin nature - areas of weakness.

Produce Human Good from their old sin nature - areas of strength.

(b) Believers

Produce sins and human good as per Unbeliever and can also produce divine good when under the power of the Holy Spirit. (Galatians 5:22, 23)

2. Imitation in the Believer's Life.

(a) When a believer produces Human Good he imitates an unbeliever. (Galatians 5:19-21, 1 John 2:11, 3:4)

(b) When a believer produces Divine Good he imitates Jesus Christ. (Ephesians 5:1-2)

3. Production in the Believer is judged at the Judgment seat of Christ. (1 Corinthians 3:12 - 15)

(a) Human Good - wood, hay and stubble.

(b) Divine Good - gold, silver and precious stones.

4. Human Good (works from our own strength) places us out of the will of God for us.

(a) Identified as dead works (Hebrews 6:1) of God.

(b) Cannot save mankind. (Titus 3:5)

(c) Is not acceptable to God. (Isaiah 64:6; Romans 8:8)

(d) Is condemned by God. (1 Cor 3:11-16; Ecclesiastes 12:14)

(e) Is the basis of indictment at the Last Judgment. (Revelation 20:11-15)

(f) Has no place in the plan of God. (2 Timothy 1:9)

(g) Is destroyed at the judgment seat of Christ. (1 Corinthians 3:11-15) '

5. Divine Good All of life in Christ

(a) Is produced by the filling of the Spirit. God's will.

(b) Every believer has at least one act of divine good - faith in Christ's work on the cross is the divider of believer/unbeliever and is divine good. (John 3:16)

(c) It is the basis for rewards. (1 Corinthians 3:11 - 16)

(d) Shows correct motivation in the Christian way of life - orientation to Grace and Glorifying to Christ.

MINISTRY OF THE SPIRIT IN THE LIFE

Turn to and read, NTJ page 308 - here we have a good diagram showing the place of the law and the new role of the spirit in our life; the line of the law going up to the Cross and then through the Holy Spirit's indwelling ministries the believer is lifted up higher than the OT saint.

Jeremiah 31:33, Romans 8:1-4 - the Mosaic Law is classified as the law of sin and death. It said that the lamb must die and the lamb did die, in the form of the Lord Jesus Christ. We are not doing away with the law we are dealing with a higher law. We are not saying that we are to follow our own conscience, as we need our consciences educated by the Word of God.

We need to be led by the high standard of the Lord's commandments. We have a higher level than Moses because the Lord asks us to do things to a higher level. The Jews were asked to attain a certain level but in order for us to fully fulfil the law we need to be controlled by the Spirit.

Israel is a member of God's family, and the Law of Moses was their way to live. We are of the royal family of God and therefore the level of spirituality that we attain should be higher.

There is also a strong relationship between Galatians and Corinthians. Both deal with our ability to serve Christ and not to serve sin. The liberty we have in Christ is the liberty of a slave to serve better and not the liberty of the libertine to serve badly.

JNT page 302, chart 77, gives a good outline of the book. Remember - If your students do not have access to Jensen's Survey of the New Testament - please refer to the Study under the "Other Studies" icon on the EBCWA CD, "223 Module 3 New Testament Introduction". Use additional time in lectures covering the outline of the book included below.

PAUL

JNT page 303, chart 78, gives the good short Chronology of the life of Paul. These charts are valuable. You have the Acts references above and the Galatians references below on chart 78, so that you can fit the picture together. Paul was a persecutor first and then he was converted some three years after the Cross. He was about three years in Arabia and then Damascus. He then paid his first visit to Jerusalem before working in Tarsus, his home town, and the areas around Tarsus, in Cilicia, and Syria and is there for possibly up to eleven years. During a famine he takes the offering from Syria to Jerusalem, in about 46 AD, and is then sent off into his first missionary journey from Antioch.

He evangelised while he was studying and growing as evidenced by the King of Damascus trying to capture him. This sets us a good example for pastoral ministry training, and shows that a "monastic" type, school where a person lives, studies and stays in a school is not good. Paul is studying, preaching and evangelising; study and application is mixed together throughout the early training years. He is in his own town for eleven years involved in witnessing and

discipleship work before the first missionary journey. This should encourage some believers who feel that things are moving too slowly for them!

It is from Antioch in Syria that he is sent out on his first journey some fourteen years after his conversion. Nowadays we train people for three or four years in Bible College and then send them out into the mission field of the world. A spiritually exceptional person may be able to do it, but the model we follow may account for the high failure rate we have. Paul spent at least fourteen years learning, preaching and teaching, before he went off on his first major missionary journey. During this time he is tent making to support himself, so that he isn't travelling around "looking for support".

THE GOSPEL

Look at chart 77 again. The first two chapters is the source of the gospel message that Paul had. It is a personal account, and tells us how he learnt things. The Lord personally appeared to Paul. Paul was not in the upper room but was instructed personally by the Lord Jesus Christ when the Lord in resurrection body appeared to him. He said more to him than, "why are you persecuting me?"

The next concept covered in the book, is the defence of the gospel, where Paul shows that the gospel is superior to the law. You have to make it clear to those who want to get the law back into the church; that they are in error, and following the Galatian heresy. The life in the Spirit is superior to the Mosaic Law.

THE TEN COMMANDMENTS

Rather than put up the Ten Commandments on the wall, it would be better to put up the twenty commandments of 1 Thessalonians 5, or how the Lord dealt with the Ten Commandments in the Gospels. He says this is the Law of Moses. You think this is hard. This is mine, and it is harder up here. The Ten Commandments are still the Magna Carta for all human freedom. Any nation that wants stability can base themselves on that standard and they are then on good ground, but it is no longer the standard for our behaviour; we have an even higher one in Christ Jesus.

The rich young ruler, **Luke 18 : 18 - 25**, came and said that he had kept the Ten Commandments. The Lord Jesus Christ saw that he had indeed kept them to the letter but showed him that he hadn't done it in the Spirit, for he still had no love for his fellow man. He was still unsaved. There are hundreds of commandments in the entire Law – 633 to be precise.

It is not a case of taking out ten; the Mosaic Law was given as a whole package, commandments, feasts and sacrifices. You in Christ have a higher standard. As a son of Christ Jesus you are to live as a son and not as a slave to the law. If you are going to serve the Lord, it must be in grace through faith. Look at the diagram at the bottom of page 304, and see this illustrated. The lower and higher standards are shown in chart 80, on page 306.

APPLICATION TO THE CHRISTIAN LIFE

In Galatians, chapters 5 and 6, he applies that principle in a practical way. In this section he uses analogies, or allegories to teach the principles. It is no coincidence that we have the fruit of the Spirit in Galatians 5. Chart 79, on page 305, Paul's argument is laid out here for us to study.

The Jewish rabbis would talk or argue this way using Sarah in the land and Hagar as examples. Here "Rabbi Paul" uses Sarah as the example of the new life being superior to Hagar who represents the Mosaic Law. The Judaisers in Galatia have probably been allegorising the Old Testament for their own ends. Paul however uses this technique here to out play them, in this very Jewish manner of argument.

However he does not set a precedent here, for general allegorising of Scripture. This is a specific passage, directed to those who have used allegories, and we should not use this passage as a reason to allegorise or spiritualise the Scriptures as this is the only time Paul used this technique, for a specific clientele.

Also, see very clearly, Liberty does not mean licence here or anywhere else in Scripture. You are free to serve, not free to sin. You are to live by grace to glorify the Lord. The law leads us to the Cross at one level but due to the power of the Holy Spirit we should be living on a higher level glorifying the Lord in our bodies, which we can do since Pentecost.

This is where Paul uses the concept of, "fallen from grace". By it he means you have fallen from the level of the control by the Holy Spirit portraying the person of the Lord Jesus Christ on the earth. The lower standard of living is a carnal Christian trying to live the Christian life in your own strength as a legalist. Rather than living on the mountains you are living in the valley. It does not mean that you have lost your salvation.

DOCTRINES

GRACE

1. Grace is all that God is free to do for man on the basis of the cross. Therefore Grace is unmerited favour from God.

2. Grace depends on the character of God therefore Grace depends on who and what God is. Grace is what God can do for man and still be true to his own character.
3. The believer must recognise the difference between legalism and grace. Legalism is man's work intruding upon the plan of God.
4. The greatest thing God can do for the saved person is to make him exactly like His Son Jesus Christ. This is accomplished in three stages of sanctification.
5. Positional Sanctification: At Salvation every believer enters into union with Christ. (Hebrews 1:2) Jesus Christ is seated at the right hand of the Father and is therefore superior to all angels in his humanity. At the point of salvation we are entered into union with Christ thus we are positionally higher than angels. We are positionally seated with Christ at God's right hand.
6. Experiential Sanctification: During the Christian's life on the earth the time spent under the power of the Holy Spirit. During this time we produce the character of God in our lives - gold, silver, precious stones. (1 Corinthians 3:12-15)
7. Ultimate Sanctification: When the believer receives a resurrection body he loses the sin nature and all human good. At this point the believer is physically superior to all angels. He remains in this perfect state eternally.
8. All believers have tasted of Grace at least once (1 Peter 2:3). This refers to the point of Salvation at which the believer receives at least 34 things which he did not earn or deserve. (Ephesians 2:8, 9) Disorientation to grace is the believer's greatest occupational hazard in his Christian life. (Galatians 5:4, Hebrews 12:15)
9. The divine attitude to grace is expressed in (Isaiah 30:18, 19) God is constantly waiting to pour out his blessing on all believers in the Christian life.
10. Grace in salvation is expressed in many ways. It is always the same - believing in Jesus Christ (Psalm 103:8-12, Romans 3:23-4, Romans 4:4, 5:20, Ephesians 2:8, 9)
11. There are many ways in which the Christian life expresses GRACE:
 - a) Prayer (Hebrews 4:16)
 - b) Suffering (2 Corinthians 12:9, 10)
 - c) Growth (2 Peter 3:18)
 - d) Stability (1 Peter 5:12)
 - e) Lifestyle (Hebrews 12:28, 2 Corinthians 1:12)
 - f) Production of Divine Good (1 Corinthians 15:10, 2 Corinthians 6:1)
12. Grace is the correct attitude in relation to giving. (2 Corinthians 8 & 9)
13. Grace is the only means of coping with suffering in the Christian life. (2 Corinthians 12:7-10) Through Grace God is able to bless the believer in the midst of the pressures and adversities of life. (1 Peter 1:6,7)
14. Implications of grace:
 - a) God is perfect, his plan is perfect.
 - b) A perfect plan can only originate from a perfect God.
 - c) If man could do anything in the plan of God the plan would no longer be perfect.
 - d) A plan is no stronger than its weakest link. Grace therefore excludes all human merit, all human ability.
 - e) Legalism, human works is the enemy of Grace.
 - f) The works of human righteousness have therefore no place in the plan of God. (Isaiah 64:6)

ETERNAL SECURITY

1. When a person truly trusts Jesus Christ for salvation, he is saved forever. He cannot lose his salvation.
2. POSITIONAL APPROACH (Romans 8:38-39)
We are united with Christ ("in Christ"). Absolutely nothing can separate us from the love of God which is in Christ.
3. LOGICAL APPROACH (Romans 8:32, Romans 5)
As unbelievers we are enemies of God (Romans 5), as believers we are his children. If he did the most for his enemies what will he do for his children? This excludes loss of salvation for he saved us while we were his enemies.
4. GOD'S HANDS APPROACH (John 10:28, Psalm 37:24)
Neither shall anyone seize them out of my hand. God is all powerful.
5. EXPERIENTIAL APPROACH (2 Timothy 2:12-13)

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If we deny Christ He is going to deny us rewards (context=suffering and rewards). If we renounce Him, HE REMAINS FAITHFUL. The believer is in Christ and Christ indwells the believer. He cannot deny Himself.

6. THE FAMILY APPROACH (Galatians 3:26, John 1:12)

When you believe in Christ you are born again as a child of God. You cannot be unborn, once a child always a child.

7. THE INHERITANCE APPROACH (1 Peter 1:4-5)

We have an inheritance incorruptible, undefiled which fadeth not away, reserved in heaven for us who are kept by the power of God. Perfect tense - it will always be reserved, since it is kept by God, not us.

8. THE SOVEREIGNTY APPROACH (2 Peter 3:9, Jude 24)

He is not willing that any should perish - refers to the whole human race (2 Peter 3:9) Now unto him who is able to keep you from falling (from perishing). Once you are saved, it is His will that you don't perish.

9. THE BODY APPROACH (1 Corinthians 12:21, Colossians 1:18)

Christ is the head, we are the members of the body. If any are lost, the body of Christ is incomplete.

10. THE GREEK TENSE APPROACH (Ephesians 2:8-9)

"For by Grace are ye saved". Perfect tense of the verb "sozo". For by Grace have you been saved in the past so that you go on being saved forever.

11. THE SEALING MINISTRY OF THE HOLY SPIRIT APPROACH (2 Corinthians 1:22, Ephesians 1:13, 4:30)

In the ancient world the seal was a guarantee for protection. The indwelling of the Holy Spirit guarantees our security.

CIRCUMCISION

1. Circumcision was designed by God as a sign of the Abrahamic covenant. (Genesis 17:10-14)

2. It was both a physical operation and at the same time a circumcision had ritual connotations. (Romans 2:25)

3. No Jew could partake of the Passover without first being circumcised. (Exodus 12:48)

4. Circumcision indicates dedication of the male. It occurred on the eighth day. Medical science has shown, from an infection viewpoint as well as coagulation of the blood, that the eighth day is the optimum. (Leviticus 12:2,3)

5. The ritual of circumcision has no significance in the Church Age and only intrudes as a false standard. (1 Corinthians 7:18,19; Galatians 5:2,3; Ephesians 2:11)

6. Circumcision became a rallying point for legalism. (Acts 15:1,24; Galatians 6:12,13)

7. Circumcision is used to designate the Jews by race and by nation. (Galatians 2:8; Colossians 4:11; Titus 1:10; Ephesians 2:11)

8. During their period of slavery in Egypt, the Jews started to fail to circumcise their male children. (Exodus 4:24-26)

9. This neglect continued into their wilderness wanderings. (Joshua 5:4,5)

10. Moses neglected to circumcise his sons. (Exodus 4:24,25)

11. Circumcision to the Jewish baby is the equivalent of dedication in the modern church. The adult circumcision (Genesis. 17:24-27) can be analogised to believers' baptism in the Church Age.

LEGALISM

1. There are some areas of God's law which the believer would never violate because it is his area of strength.

2. No two people have the same area of strength, no two people have the same area of weakness in their human nature.

3. Violation of one part of the law makes a person a sinner just as another part of the law - all have sinned and come short of the glory of God. (Romans 3:23)

4. Legalism and self righteousness is prone to forget that all sin comes from the sinful nature.

5. Everyone has a sinful nature. Violation of law demonstrates its existence.

6. The legalist emphasises the commandments he keeps. The honest person recognises the commandments he breaks.

7. Doctrine removes legalism and self righteousness on the basis of grace.
8. Legalism minimises the weakness or besetting sin of the sinful nature while emphasising the weakness or besetting sin of someone else.
9. Legalism condemns those who fail in their own area of strength but legalism does not recognise that all have sinned.
10. Sometimes legalism is so strong that it fulfils both categories of 1 John 1:8, 1 John 1:10.
11. To be guilty one only has to sin once not the thousands of times one does (James 2:10)

PAUL COMPARED WITH PETER

1. The majority of the Book of Acts is largely occupied by the ministry of Paul and Peter.
2. Paul was the apostle to the Gentiles. (2 Timothy 1:11)
3. Peter was the apostle to the Jews. (Galatians 2:7)
4. There were many parallels between their ministries:

a) Paul was named Saul at first (Acts 13).	Peter was named Simon at first (John 1:42).
b) Paul was separated by the Spirit (Acts 13).	Peter was baptised by the Spirit (Acts 2).
c) Paul was thought to be mad (Acts 26).	Peter was thought to be drunk (Acts 2).
d) Paul heals a lame man (Acts 14).	Peter heals a lame man (Acts 3).
e) Paul strikes with blindness (Acts 13).	Peter strikes with death (Acts 5).
f) Paul repudiated silver and gold (Acts 20).	Peter repudiated silver and gold (Acts 3).
g) Paul is arrested (Acts 21).	Peter is arrested (Acts 4).
h) Paul stands before the Council (Acts 23).	Peter stands before the Council (Acts 4).
i) Paul's action produces fear (Acts 19).	Peter's action produces fear (Acts 5).
j) Paul's handkerchief had healing virtue (Acts 19).	Peter's shadow had healing virtue (Acts 5).
k) Paul benefits from the liberal Gallio (Acts 18).	Peter benefits from the liberal Gamaliel (Acts 5).
l) Both communicated the Holy Spirit by the laying on of hands (Acts 8, 19).	
m) Paul condemns Bar-Jesus (Acts 13).	Peter condemns Simon Magus (Acts 8).
n) Paul raises Eutychus from the dead (Acts 20).	Peter raised Dorcas from the dead (Acts 9).
o) Paul almost worshipped by Lycaonians (Acts 14)	Peter almost worshipped by Cornelius (Acts 10).
p) Paul delivered from prison by earthquake (Acts 16) Peter delivered from prison by an angel (Acts 12)	
q) Both said they were ready for prison and death for the Lord's sake (Luke 22:33, Acts 21:13).	
r) Paul goes to Rome (Acts 28:16).	Peter goes to Babylon (1 Peter 5:13).

SUBJECT SUMMARY

GALATIANS	
Greetings and the Reason for the Epistle	Galatians 1:1-10
Paul's Authority of Divine Origin	Galatians 1:11-24
Paul Accepted by the Church	Galatians 2:1-10
Paul's Opposition to Peter	Galatians 2:11-21

Receiving the Spirit by Faith	Galatians 3:1-5
The Example of Abraham	Galatians 3:6-18
The Function of the Law	Galatians 3:19-29
Appeal Against Return to Bondage	Galatians 4:1-11
Paul's Concern for the Galatians	Galatians 4:12-20
The Allegory of Abraham	Galatians 4:21-31
Liberty Threatened by Legalism	Galatians 5:1-12
Freedom Defined	Galatians 5:13-18
The Fruit of the Old Sin Nature	Galatians 5:19-21
The Fruit of the Spirit	Galatians 5:22-26
Helping Others	Galatians 6:1-6
God is not Mocked	Galatians 6:7-10
Paul's Personal Benediction	Galatians 6:11-18

LECTURE 25 - EPHESIANS

THE PRISON EPISTLES

Turn to and read, NTJ - page 244 - chart 62 - Look at the tree diagram again and note the main subjects of the New Testament books, the roots of evangelism, the roots of the Gospel, the Acts of the Holy Spirit is the stem of the plant. Soteriology, Ecclesiology, Eschatology, and Christology.

The Prison epistles are our next group for study, and they have a unified subject matter. Philippians, Ephesians, Colossians and Philemon are all about Christology with Colossians dealing with the person of Christ, Philippians with joy in Christ, Philemon with forgiveness in Christ, and Ephesians with Christ in the church. It is significant that all these epistles were written from jail, or rather, "house arrest" in Rome while Paul awaited his first trial there. Now turn over to page 312 in Jensen, and review from chart 82 on that page and place of the prison letters in the whole NT.

The strong message of the Prison letters is, when you are under pressure you can rely more on Him. Paul is under house arrest at Rome, as he writes these letters, where he is chained to at least one Roman soldier. In these epistles he is dealing with the person of Christ and the work of Christ and the relationship between Christ and the believer.

Paul at this time of great pressure is meditating and expanding the doctrine of the body of Christ and the bride of Christ; discussing the greatness of our wonderful position in Christ Jesus.

PAUL IN PRISON (UNDER HOUSE ARREST)

The historic context of Ephesians and these other epistles is Acts 28, where Paul is on his way to Rome to stand trial before Caesar. After a shipwreck they spend quite a number of months getting to Rome. They arrived at Regium near Rome and spent seven days there where Paul was able to teach, then they arrived at Rome. Paul was able to live under house arrest with probably four soldiers guarding him constantly, in six hour shifts, all of whom he was obliged to feed through the time of house arrest awaiting trial.

The Romans did not provide any food while you were under arrest, so Paul was very thankful for the contributions from the Philippians. The person under arrest was normally waiting for execution so the Romans did not want to waste money on them. If you did not want to go to jail, and were a citizen, you were to provide lodgings and sustenance for yourself and the guards allocated to you. The Philippians' gift enabled him to do this and have some comfort in rented accommodation. Work out the cost of this over two years! (Large house rental, feeding 30 men a day).

Chained to these guards in his own rented accommodation he awaits his trial before the Emperor Nero. The court awaited information from Jerusalem so Paul used this time to evangelise the group he was with, even the guards. Many strangers came to the house and spoke to him and many came to know the Lord, and many believers were strengthened in the Word. This shows that in any situation there will be opportunities to give the gospel to the unbeliever, or strengthen the believers. It is in this situation that Paul writes Ephesians.

TIMING AND LOCATION

Examination of Ephesians 6 and parallel passages in the other epistles give an indication of the timing of the writing of the prison epistles. In verse 21 it says that Tychicus is carrying the letter to them. In **Colossians 4:7,9** we have Tychicus again being mentioned as the courier whilst in Philemon Onesimus is being sent.

It is noted in **Colossians 4:9** that Tychicus is being accompanied by Onesimus on his journey. It is therefore seen that the three letters are going to leave at the same time to be delivered by two pastor-postmen, Tychicus and Onesimus.

Colossi was just inland from Ephesus. There was just one sailing season in the ancient world, and the two men had to be on the boat in time. They would not be able to return, unless there was a quick turn around, until the next sailing season

four months later, after winter was over. Philemon, Ephesians, and Colossians were probably written in the same week and were probably meant to be read in conjunction with each other. The subjects all tie in together discussing the work of Christ, and they are best studied and taught close together.

NTJ, page 313 - Note Jensen's point at the bottom of the page, section (B). Many things that have been written from jail have been real classics, such as John Bunyan's Pilgrims Progress, the great work of Sir Thomas Moore and those of John Hus. The letter from the Anabaptist mother is another example. No matter whether you are "up or down", according to the judgement of men, the Lord can use you.

EPHESUS

The two views on the Epistle to the Ephesians were that it was, either sent as a letter to those at Ephesus, or sent as a circular letter to all the churches in Asia Minor. In the other epistles Paul generally sends personal greetings to those at Philippi or Colossi whereas in this epistle there are no such personal greetings, which indicates that it was designated for all the churches, as a circular letter for general application.

Ephesus was then the major port of that part of Asia, even though the harbour was silting up in Paul's day, it was still important. It was the capital of the Roman province of Asia Minor, and its main commercial, administrative and religious centre. In the most ancient manuscripts the greeting, "to those at Ephesus", did not occur. This is a letter which makes clear the relationship between Christ and the church.

Ephesus was a haven of art and science with many philosophers and poets resident in the town. It was a rival to Corinth in this but it was in decline as a city in Paul's day. It was still powerful mainly because it was the site of one of the wonders of the ancient world, the Temple of Diana. The Temple had in fact been constructed on a swamp by putting down a layer of animal skins and trees as a supportive mat, which protected it from earthquakes, which are common in the area. It was a great wonder of a building. You can still see the columns used in the temple, for they were looted in the fifth century to build the Hagia Sophia, that can be visited in Istanbul.

The worship at the Temple of Diana was very attractive to the pagan because of its splendour and the sexuality that the worship involved. Ephesus was a hell hole of iniquity as far as the church was concerned. However the church was founded here in a very antagonistic environment but thrived because of spirit filled believers who prayed and read the Scriptures. Ephesus reminds us that in the worst places spiritually God can work, if the believers use Holy Spirit power to live and walk by.

There is evidence in Acts 2:9 that at the day of Pentecost there were Ephesian converts who formed the infant church at Ephesus from the very first. Paul spent an extended time in Ephesus 22 years later. His last words to Ephesus are in 2 Timothy, as Timothy was pastor in Ephesus at the time.

In 70 AD when Jerusalem fell and the apostles were dispersed the Apostle John went to Ephesus with Mary the mother of our Lord, who was very old at that time. There is a tomb in Ephesus called Mary's tomb which adds weight to the tradition. In the Revelation the first of the seven churches mentioned is Ephesus, it stands as the representative of the apostolic church.

The Church at Ephesus produced many great men and women in the ancient world, some of whom would have been personally known by John and were converted or taught by him.

There was no specific problem addressed in the letter called Ephesians. Paul gives a doctrinal treatise in this letter, with the problem solving letter being Colossians. It appears that this letter was to go to Colossi as well as the letter to the Colossians. Ephesians provides the doctrinal backup to the letter to the Colossians.

It appears that Tychicus landed at Ephesus and spent some time there going through the letter to the Ephesians with the church there, before continuing inland to Colossi. After the Ephesians has digested the letter, they would copy it, then it was then passed on to Colossi to reinforce the letter that already had been brought by Tychicus to them, with additional information on Christology, and that letter would be given to Ephesus for study and copying.

The order to study these books is, Colossians first, and then Ephesians, to get all the doctrines of Christ and the church evaluated. Many people doubt the deity of Christ, and these two letters teach this important doctrine. There are a lot of parallel passages between the two.

CONTENTS OF THE EPHESIAN EPISTLE

Ephesians is divided into a doctrinal section and an equal section on application, with the first three chapters on doctrine and chapters 4-6 on application. It is a letter which has a lot to do with application and living in the Spirit. Look at chart 83, on page 317 of Jensen for a good comparison of the two books.

Its dominant style is didactic (teaching), and it has a lot of long sentences. It is useful to put a red line at the end of each sentence to see what sections of the letter are to be considered together. It is quite surprising just how few there are as there are a lot of very long sentences. Failure to do so can lead to misconceptions, as you do not see where each section ends and another begins.

This is illustrated by errors some make, especially in the interpretation of the marriage section, where people do not start at the right place, with mutual submission in Christ. **Ephesians 5:18-22** is one paragraph with 23 and following in the next section. This is one letter where you cannot pluck a passage out of context, or part of a paragraph, and try and apply it independently without creating problems.

Paul deals with doctrines here in a depth and richness which you do not get with shorter sentences. Here he is considering the ramifications of the person of Christ in relation to the church. It is both theological and practical, but you must go slowly. NTJ - chart 84, page 318, is a good summary of the relationships between all the books.

EPHESIANS AND COLOSSIANS

Paul is an apologist in the Colossians letter, whilst he is a theologian in Ephesians. Ephesians is a systematic thesis on Christ and the church, whereas Colossians is a rebuttal of the error of their understanding of the person and work of Christ. You need to teach verse by verse through these books, as when your people know the Word they will be less likely to get into this sort of error. When error occurs you must strike quickly and oppose it.

Ephesians is a discussion: Colossians is a reflection. If you read them both at one sitting you will find them very different in the way they speak to you, yet the same subject matter over all. Paul was facing a problem in Colossi but in Ephesians he was just teaching doctrine. Ephesians is like Romans where it demands a systematic approach. In this book we have a systematic discussion on the relationship of Christ and the church.

FORMAT OF THE BOOK

NTJ - chart 85 - page 321 - Note the format of the book. Remember - If your students do not have access to Jensen's Survey of the New Testament – please refer to the Study under the "Post-Grad Studies" icon on the EBCWA CD, "223 Module 3 New Testament Introduction". Use additional time in lectures covering the outline of the book included below.

Turn to and read, **Ephesians 3:20 - 4:3**. In this section there is an "amen" which marks the half way position in the book. Here Paul may have wished to put his pen down after verse 21, but later he goes on to discuss the wonderful truth that we have a heritage in Christ. In the first three chapters we have the heritage and in the next three we have application of that heritage. Christ is seen to be able to do abundantly over and above what we may think.

It is a Holy Spirit saturated letter. Because of this we have to walk well in light of our high calling. Our position in Him is given in the first three chapters and His work in us in the remainder. The walk of the Christian in the Holy Spirit allows for the work of God in our life. Your heavenly standing and your earthly walk are related through the work of the Holy Spirit.

The order of writing is probably Colossians first, and Ephesians after. Prayer and praise are common subjects in this letter. There is a prayer in **Ephesians 1:15-23**, the prayer of Paul for the people. Read this aloud. Turn to and read, also **Ephesians 3:14 - 21** where he prayed that they be rooted and grounded in love and know the love of Christ.

NTJ - page 322 - Note the section on application at the bottom of this page and onto page 323. The application of the doctrines found in this book is vital to your Christian life for your relationship with others, the body, the headship of Christ, the rulership of Christ, and the love of Christ.

The strength of your believers in the church is going to depend on their understanding and application of the Scriptures individually to their lives, and the doctrines covered in this letter are vital ones.

Add the following authors of good commentaries on this book to the bibliography;

M Lloyd-Jones, F Foulkes, H Ironside, H Kent, W Kelly, F B Meyer, L Strauss, Vaughan, W Wiesrsbe, K Wuest, Paxon.

DOCTRINES

PLAN OF GOD

1. In eternity past, God designed a plan for every believer, which takes into account every event and decision in human history.
2. The plan centres around the person of Jesus Christ. (1 John 3:23, Ephesians 1:4-6)
3. Entrance into the plan is based on the principle of grace. (Ephesians 2:8, 9) where the sovereignty of God and the free will of Man meet at the cross. God brings salvation which is complete, Man brings his faith.
4. God's plan was so designed so as to include all events and actions. (1 Peter 1:2)
5. Under his plan God has decreed to do some things directly and some through agencies, Israel, the Church.

6. Without interfering with human free will in any way God has designed a plan so perfect that it includes cause and effect, as well as provision, preservation and function.
7. There are many functions in the Plan of God. They all constitute one whole comprehensive plan which is perfect, eternal and unchangeable.
8. The plan of God is consistent with human freedom and does not limit or coerce human free will. Distinction should be made between what God causes and what God permits. God causes the Cross but permits sin. God is neither the author of sin nor sponsors sin.
9. His plan portrays that man has free will. God never condones sin in the human race. Man started in perfect environment and innocence. Man sinned of his own free will. Man will sin in the perfect environment of the Millennium.
10. Distinction should be made between the divine plans which are related to the plan of God and divine laws which regulate human conduct on the earth. Divine laws occur in time, divine plans occur in eternity.
11. God's plans derive from His foreknowledge. He recognised in eternity past those things which are certain. The foreknowledge of God makes no things certain, but only perceives in eternity past those things that are certain.
12. There is a difference between foreknowledge and fore ordination. Fore ordination establishes certainty but does not provide for the certainty which is established. It is the plan that provides. (Romans 8:29, Acts 2:23, 1 Peter 1:2)
13. Therefore the elect are foreknown and the foreknown are elect. God knew in eternity past what way each free will would go for each particular problem in life. God does not coerce human free will but he does know what way each freewill will choose at any given time. As free will decides so God provides.
14. Since God cannot contradict his own character he plans the best for the believer. God is perfect, his plan and provisions are therefore perfect.
15. The cross was planned in eternity past but the human free will of Christ decided for the cross at Gethsemane. (Matthew 26:39-42) God has provided salvation through the cross and it is a free will decision as to whether one accepts it or not.
16. No plan in itself opposes human freedom but once a choice is made from the free will then the plan limits your human freedom. At the same time it gives you the freedom to love and appreciate God. God lays down the means of living the Christian life.

ELECTION AND PREDESTINATION

1. The Biblical concept of predestination does not conflict with human freewill.
2. Christ was predestined for a specific purpose from eternity past - to go to the cross and be raised to glory (Isaiah 42:1, 1 Peter 2:4-6, Acts 2:23)
3. All members of the human race are potentially elect by the Father under the concept of unlimited atonement. (2 Peter 3:9, 1 John 2:2)
4. When a person trusts in Christ for salvation, he is united with Christ and therefore shares His election and destiny (1 Corinthians 1:2, 30, Romans 8:28, 32, Ephesians 1-4)
5. Election is closely linked with foreknowledge. In eternity past, God knew who would believe, He therefore predestined them, called them, and they were saved (Romans 8:29-30, 2 Timothy 1:9)
6. Therefore, election and predestination applies to the believer only. No person is predestined for hell - it is a choice of freewill (John 3:18, John 3:36).
7. Election is a present and future possession of every believer. (John 15:16, Colossians 3:12)
8. Election is also the foundation of the universal church. (1 Thessalonians 1:4)
9. There are five Greek words used in conjunction with predestination.
 - a) Pro Orizo - to predesign (Romans 8:28, 29, Ephesians 1:5, 11)
 - b) Protithemi - to predetermine (Romans 3:25, Ephesians 1:9)
 - c) Prothesis - a predetermined plan (Romans 8:28, 9:11, Ephesians 1:11, 3:11, 2 Timothy 1:9)
 - d) Proginosko - to foreordain, to preordain. (Romans 8:29, 11:2, 1 Peter 1:20)
 - e) Prognosis - foreknowledge or predetermined purpose (Acts 2:23, 1 Peter 1:2)

10. The life of Judas is a good illustration of predestination and freewill.

- a) God's call is to all people, His desire is that all will be saved. (Matthew 28:18-20, John 3:16 1 John 2:2, 3:23)
- b) God is long suffering towards the lost, not willing that any should perish. (2 Peter 3:9)
- c) God's call is to all, but people must respond. (John 3:36, 16:8-11)
- d) God's call is of love. (Jeremiah 31:3, John 3:16)
- e) Those who resist become hardened in their souls and open to Satanic influence or possession. (Romans 1:20-32, 2 Thessalonians 2:9-12)
- f) Judas was chosen in love by the Lord (Matthew 10:1-4, John 13:18) and received the sop of the honoured guest and sat at the Lord's right hand at supper.
- g) However Judas was a thief and a traitor. (John 12:6, 13:18)
- h) As an unsaved man he was involved in evangelism. Others were probably saved through his reading of the word but he was not. (Matthew 10:1-8)
- i) He became the Son of Perdition by his decision, he could not blame anyone else (John 17:12)

11. Drawing (gk. elkuo) means to draw, lead or impel. In this case the drawing or calling is in love. All the elect will freely respond to the work of the Holy Spirit. The drawing provides the motive to respond.

12. All people are called to repent, but only the elect are drawn. (John 3:16, 36, 12:32 16:8-11, 1 John 2:2)

13. Believers, Called Ones, Elect, are all names for the same person. God calls, the Holy Spirit works, we simply respond to the call of Love. (Jeremiah 31:3, John 3:16)

14. The calling provides the motivation for the expression of love in the unbeliever who is positive towards salvation. (Philippians 2:13)

15. God can thereby give His gift of salvation to the elect. (John 1:13, Romans 9:16 Ephesians 2:8-9, Titus 3:5-6)

16. God therefore gets the glory for His work, we get the benefits (Jude 24-25)

- a) God planned it in eternity past.
- b) God provides it at the cross.
- c) God prepares for it in the life by conviction.
- d) God provides the motivation to accept the offer.
- e) God gives the gift of salvation to the elect.
- f) God gives the Holy Spirit to the new believer.
- g) God has prepared a new body for the believer.

17. Christ was elected from eternity past (Isaiah 42:1, 1 Peter 2:4-6). Election of the believer means we share the election of Christ and share the destiny of Christ.

18. This election of Jesus Christ occurred under the concept of Divine Plans (John 15:15, Ephesians 1:4, 2 Timothy 2:13, 1 Peter 1:2)

19. Each believer shares the election of Christ through positional sanctification. (1 Corinthians 1:2, 30, Romans 8:28, 32, Ephesians 1-4)

20. This election occurs at the moment of salvation. (1 Thessalonians 1:4, 2 Thessalonians 2:13, 2 Timothy 1:9)

21. Election therefore depends on the positive application of the free will of man to God's plan. (John 3:16)

PRAYER

1. We may know the provision of God but we must communicate with Him in order to obtain this provision.

- a) Prayer is the believer's means of communicating with God.
- b) The Bible is God's way of communicating with man.

2. Promises Involving Prayer

- a) Matthew 21:22 We should ask believing.
- b) Matthew 18:19 The power of corporate prayer.
- c) Psalm 116:1, 2 God is always available to hear our prayer.
- d) Isaiah 65:24 God will answer while we are yet praying.
- e) Matthew 7:7 We are commanded to pray.
- f) John 14:13-14 We can ask for anything in His name.
- g) Philippians 4:6 The prayer should be with thanksgiving.
- h) 1 Thessalonians 5:17 We should pray without ceasing.
- i) Hebrews 4:16 We can come boldly to the throne of Grace.

3. Prayer Divided into 4 Segments

- a) Confession of sins (1 John 1:9)
- b) Thanksgiving (1 Thessalonians 5:18)
- c) Intercession for others (Ephesians 6:18)
- d) Petitions for one's own needs (Hebrews 4:16)

4. Power of Prayer

- a) Individual - Elijah and the burnt offering (1 Kings 18:36-39)
- b) Corporate - the release of Peter from prison (Acts 12:1-18)

5. One Prayer that could not be Answered The prayer of our Lord on the Cross (Psalm 22:1-18)

6. To Whom are Prayers Addressed?

- a) Directed to the Father - (Matthew 6:5-9)
 - b) In the name of the Son - (Hebrews 7:25)
 - c) In the power of the Spirit - (Romans 8:26-27)
- The Son (Jesus) and Spirit are interceding for us.

7. Prayers can be Divided into Petition and Desire

- a) Petition - What you ask God for (e.g. a new car).
- b) Desire - The desire behind the petition (e.g. happiness because you have a new car).

8. Four Possible Combinations

- a) Petition answered - Desire not answered. Psalm 106:15 - The quails of the Exodus generation. 1 Samuel 8:5 - A King to reign over Israel.
- b) Petition not answered - Desire answered. Genesis 18:23 - The preservation of Sodom. 2 Corinthians 12:7 - Removal of the thorn in Paul's side.
- c) Petition answered - Desire answered. 1 Kings 18:36-37 - Elijah requests fire for the offering. Luke 23:42 -The penitent thief's prayer. Type c) represents the perfect prayer.
- d) Petition not answered - Desire not answered. Type d) unanswered prayer has 8 main reasons which are shown in paragraph 9.

9. Reasons for Unanswered Prayer

- a) Lack of belief (Matthew 21:22)
- b) Selfishness (James 4:3)
- c) Unconfessed sin (Psalm 66:18)
- d) Lack of compassion (Proverbs 21:13)
- e) Pride and self righteousness (Job 35:12-13)
- f) Lack of filling of the Spirit (Ephesians 6:18)
- g) Lack of obedience (1 John 3:22)
- h) Not in the Divine will (1 John 5:14)

Most of the reasons for unanswered prayer, is some form of sin in the life, which can be solved by confession of known sins as per paragraph 3 a) under the concept of 1John 1:9.

10. Intercessory Prayer

- a) This is one of the four factors in a prayer, which are:-
 - i) Confession of sins
 - ii) Thanksgiving
 - iii) Intercession
 - iv) Own needs.
- b) The power of intercessory prayer is taught in (1 Kings 18:42-46) the principle being found in (James 5:16-18)
- c) The power of prevailing prayer is shown in (Acts 12)
- d) The prayer for the unbeliever (Romans 10:1)
- e) Prayer for an unknown believer (Colossians 1:3-11)
- f) Prayer for the known believer (Ephesians 1:15-23)

SPIRITUALITY [See page 77 above]

SUBJECT SUMMARY

EPHESIANS	
Greetings	Ephesians 1:1-2
Spiritual Blessings Through Christ	Ephesians 1:3-14

Prayer for Wisdom and Knowledge	Ephesians 1:15-23
New Life With Christ	Ephesians 2:1-10
The Household of God	Ephesians 2:11-22
Paul Apostle to the Gentiles	Ephesians 3:1-13
Strength Through the Spirit	Ephesians 3:14-21
The Unity of the Spirit	Ephesians 4:1-6
The Gifts of the Spirit	Ephesians 4:7-32
The Works of Light and Darkness	Ephesians 5:1-20
Analogy of Family and Church	Ephesians 5:21-33
Obedience in the Christian Life	Ephesians 6:1-9
The Whole Armour of God	Ephesians 6:10-20
Concluding Remarks	Ephesians 6:21-24

LECTURE 26 - PHILIPPIANS

TENT MAKING

Turn to and read, NTJ - PAGE 325 - Note the title Jensen gives this book. Remember - If your students do not have access to Jensen's Survey of the New Testament – please refer to the Study in the Diploma File under the "Post-Grad Studies" icon on the EBCWA CD, "223 Module 3 New Testament Introduction". Use additional time in lectures covering the outline of the book included below.

The subject is life in Christ and it is one of the most joyful of Paul's writings. These people were progressing well in the Christian life and were the group that financially supported Paul during his imprisonment. The Romans did not believe in paying for food for prisoners. Paul could not work as he had been in the past to support himself and the Lord raised up these people from Philippi to support him for the four years of his imprisonment. They gave him the equivalent of possibly \$100,000+ over this period (it was enough to feed four guards, and at least four of Paul's team, and pay the rent for the house they lived in – so work that out in your community and you can see how large the gift this church gave was).

During his ministry he had not asked for money, as when he needed it the Lord provided, which is a good example for ministry. We should make sure that we have something to do to earn, so that in the ministry we can support ourselves if the need arises, but when we cannot the Lord will provide. Faith mission is God's way; marketing and begging is not!

Where the Lord is active you may well find that money is not available from the local church. Paul worked 15-20 years before he was supported, and he didn't feel bad about it as some today would. God's plan is nearly always for us to support ourselves, and not be a burden the church unless we have to be, for then their giving is a blessing to all.

JOY AND THE MATURE CHRISTIAN

Turn to and read **Philippians 4:4-11**. Paul says, "Rejoice in the Lord always and again I say rejoice". This is a command which is easy to follow for a mature believer.

We as believers must get out of the habit of panic and fear and into the habit of faith, trusting, and rejoicing. Philippians theme is "onward to maturity". Turn to and read, **Philippians 3:13-15**. Here Paul has drawn his sword and is saying "Forward up the hill". This book is a battle hymn, urging us to advance to full maturity in Christ.

As this is a book that is written to mature believers it will be best to be one of the last of the books that will be studied if your approach is systematic. With a good foundation of the other books you can use this book to urge your people on.

This is not a church with problems although there is some dissension between the ladies in Philippians 4:2. You will always get personality conflicts, even in the best and most active church. We need to deal with these, and not just try to bury them, as only with a genuine solution can we move on together. You need to love them in Christ but you do not need to like them all!

PHILIPPI

Look up in a good Bible encyclopaedia - Philippi - Also look at pages 325 - 327 to read about the city and the church, which was the "first" apostle planted church of Europe, even though there may have been a post-Pentecost established church at Rome and other places earlier.

The city of Philippi was named after the father of Alexander the Great. He rebuilt ancient Philippi in 350 BC. It was the site of a major battle in the Roman civil war between the Republicans and the heirs of Julius Caesar, with Mark Anthony gaining a great victory here in 42 BC and it became after that battle, a Roman colony, so that when Paul arrived at Philippi some 90 years later it was a very proud Roman city, but bilingual; both Latin and Greek speaking. As it was on the Ignatian way, one of the major roads in the ancient world, it was a prosperous city also. It had a population then of around 200,000 with possibly up to 500,000.

There were few Jews in the city, so there were no synagogues in the city. When he found this he went to the river where the Jews would meet in such circumstances for prayer by running water. Here he met some Jews and proselytes including Lydia the seller of purple. Here, by the river, the open air church was established. It was the first church to be established in Europe. It was on his second missionary journey that Paul visited Philippi - Refer to Acts 16:10 ff.

After a riot in the city, they were arrested, because of the casting out of the demon from the girl who kept on following them. The people who made money from this girl caused the riot. They were accused of being Jews in Acts 16: 20 and are accused of troubling the city. These people did not like Jews, in contrast with the city like Rome that had previously tolerated them. These events occur just after the expulsion of all Jews from Rome under Claudius' edict, so anti-Semitism is quite strongly felt by all who wanted to be seen as "Roman". The apostles are beaten up and jailed. We then have the conversion of the Philippian jailer. The next morning Paul lets them know that he was a Roman citizen, and the magistrates become anxious, as you can beat up a Jew and get away with it, but you cannot go around beating up Roman citizens, without the sentence of death. The officials begged the team to leave the city without any more fuss.

Luke had joined the team at Troas - Acts 16:10 and accompanied Paul on this visit. Only Paul and Silas are arrested, Luke is not. It is clear from chapter 17 that Luke did not continue on from Philippi. Luke may have been a native of this town, or may have remained as a church leader to get things established there. In Acts 20 there is an indication that Luke re-joined Paul as he went through the area probably at Philippi. This indicates again that Luke possibly made his home there or had ministered there for a period of time.

REASON FOR WRITING

NTJ - Page 327 - Section (D). The purpose behind Paul writing to the Philippians was instructional and circumstantial. The circumstantial reason was the wonderful gift that they had given him and the love shown to him through Epaphroditus. Paul was concerned about their pastor who was ill in Rome, and also was concerned about the church, that they kept their growth momentum. His instructional purpose was for them to go on to full Christian maturity, to put Christ first in everything in their daily life.

NTJ - Page 328 - gives a good outline of "instructional topics". The theme is, "on to maturity". Jensen puts this quite rightly as the love letter to the saints. Here Paul shows his softness and love. Sixty five words are used uniquely in Philippians which has caused the liberals to question whether he wrote the letter. The answer is easy. We have only a small number of the letters written by Paul, and they clearly in no way exhaust his extensive and educated vocabulary, and subject matter and the education of the people at the destination determine vocab used.

Bishop H C Moule states, "Looking at the other epistles each with its own divine and deeply personal characteristics we find Philippians more peaceful than Galatians, more personal and affectionate than Ephesians, less anxiously controversial than Colossians, more deliberate and systematic than Thessalonians and larger in its applications than the personal letters he wrote to Timothy, Titus, and Philemon."

CONTENTS OF PHILIPPIANS

Paul praises God for the Philippians and it is wonderful to be able to do that for a group of Christians. So often you are trying to solve their problems, it is great to have the opportunity to simply praise them. As Jensen notes on page 329 - it is a good start to read Philippians at one sitting before going through and looking at the sentence structure and the like.

NTJ - Page 331 - Chart 86 - As you note in this chart, the letter divides into three basic parts but with a further four fold breakdown – [1] Christ our life, [2] Christ our pattern for living, [3] Christ our goal and [4] Christ our sufficiency. He also says that the purpose is to glorify Christ, to be like Him, to gain Him, to be content in Him. There is emphasis of growing in Christ. We are to have an abiding joy, and that is a sign that the Holy Spirit is indeed at work in the life.

We have the Holy Spirit in view here:- the supply of the Spirit, fellowship in the Spirit, worship through the Spirit and grace through the Spirit.

There are some very important subjects in Philippians which are applied to the Christian life. Some of these are;

[a] Kenosis - the emptying of Christ - Turn to and read, **Philippians 2:5-11**, which showed that our Lord put aside His deity that He might comply totally with the Father's will.

[b] Christ as our goal - chapter 3 - to live like Christ and live as He would have us live Turn to and read, Philippians 3 : 10 - 16.

[c] Christ is our sufficiency - chapter 4 - He is our all in all. Turn to and read, **Philippians 4 : 12-13**.

We need to apply these things and in this book Paul not only teaches these things but makes it practical. The applications are important as shown in Bishop Moule's comments on page 328. There is a great indication that Paul prayed for this church a great deal. He states this in 1:9 ff and encourages them to go on to maturity and not stop moving forward spiritually. Philippians teaches us about sufficiency in Christ, industry and rewards in Christ, joy in Christ, and motivation in the Christian life.

There are some good review questions which in these chapters which could be used if you were to have a diploma in theology in your church or just teach systematically. Turn to and read, Jensen, page 333, the review questions. His suggestions for "further study" on the top of page 334 are also very useful to follow.

Bibliography; additional good authors are - A.T Robertson - Epochs in the life of Paul, Boice, Gromacky, Hendrickson, Meyer FB. Pentecost D. Strauss, Vine Vos, Walvoord, Wiersbe W, Wuest.

DOCTRINES

CHRIST: LORD JESUS CHRIST [See page 60 above]

HAPPINESS

1. This is the state of well being in the soul when the person is content in whatever situation they find themselves.
 2. True happiness is unrelated to the circumstances of life. Philippians 4:11, 12, Hebrews 13:5, 6.
 3. The Lord has promised to provide everything we NEED. 2 Corinthians 9:8.
 4. Even in pain and persecution the truly mature believer can be happy. 1 Peter 3:14, 4:14, Psalms 146:5, Proverbs 16:20, 28:14.
 5. The more we know God the more truly happy we will be in this life Psalms 43:4, 1 Timothy 6:15, 16.
 6. Many consider that great wealth, position or education will ensure happiness. King Solomon searched for happiness in all of these things, and concluded that true happiness can only be found in God.
- a) EXPERIMENT 1 - EDUCATION (Ecclesiastes 1:12-18)
- i) Solomon introduces himself as the king and states that he undertook many educational courses. By hard study he attains a high standard in all his subjects but finds, with improved vocabulary, he is able to explain more to others how sad he is.
 - ii) Solomon's conclusion on education - "All vanity and vexation of spirit" (v 14). Education does not produce happiness.
- b) EXPERIMENT 2 - PLEASURE (Ecclesiastes 2:1 -11)
- i) Having spent time with study, Solomon decides to relax and pursue pleasure. He seeks pleasure in laughter (v 2), wine (v 3), great buildings (vs 4-6), servants (vs 7-9).
 - ii) Solomon's conclusion: "All vanity and vexation of spirit" (v 11). Pleasure does not produce happiness.
- c) EXPERIMENT 3 - A POSTERITY (Ecclesiastes 2:12-26)
- i) Solomon reflects that when his time came he would die just as the foolish man. When that day came, unless he had a number of children, he would be forgotten, together with his works. Solomon becomes depressed. He is sleepless at night and comes to the conclusion that one should eat, drink and be merry to eke out a little happiness.
 - ii) Solomon's conclusion: "all vanity and vexation of spirit" (v 26). Posterity does not produce happiness.
- d) EXPERIMENT 4 - PHILOSOPHY (Ecclesiastes 3:1-22)
- i) Solomon, in his philosophy, starts with facts and degenerates through rationalism to agnosticism.
 - ii) He commences with looking at man in time. God's eternal existence, provision and future judgment of the world is given. (vs 13-15). By (v 19) however, Solomon has degenerated to common origin evolution that man is just another member of the animal kingdom and his future destiny is exactly the same as the animals (v 20).
 - iii) He arrives at agnosticism (v 21) and finally humanism (v 22) where he "perceives [that there is nothing better than a man should rejoice in his own works".
 - iv) Solomon concludes this in (Chapter 4) with "This also is vanity and vexation of spirit." Philosophy does not produce happiness.
- e) EXPERIMENT 5 - MONEY (Ecclesiastes 5:10-16)
- i) Solomon who was one of the richest people who ever lived, soon concludes that money or wealth does not bring happiness. He finds that wealth does not satisfy (v 10), you support more and more people (v 11), you do not sleep well at night (v 12). When you die you cannot take your wealth with you (v 15).
 - ii) Solomon concluded money does not produce happiness.
- f) EXPERIMENT 6 - A GOOD REPUTATION (Ecclesiastes 7:1-15)
- i) With the forming of a good reputation over a long period of time, it is necessary to act in a sober, serious way (vs 2-5) rather than in a light-hearted, flippant way. By (v 15) however, Solomon has found that a good reputation does not ensure success or happiness.
 - ii) Solomon concluded a good reputation does not produce happiness.
- g) EXPERIMENT 7 - MORALITY (Ecclesiastes 8:9-15)
- i) Solomon observes that whilst the wicked will be punished in life many times, the wicked succeed and prosper to the human eye whilst the moral do not. He believes this is not fair (v 14) and as a consequence, returns to his solution of eating, drinking and making merry.

ii) Solomon concludes that morality does not produce happiness.

7. THE TRUE SOURCE OF HAPPINESS (Ecclesiastes 12:13-14)

Having examined a whole range of ways which the world believes will make you happy, Solomon concludes: "Fear God and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil." In this, Solomon is reflecting the principle of (Joshua 1:8).

KENOSIS

1. Kenosis is an expression which means to "empty oneself" or "to make himself of no reputation."
2. Principle of Kenosis:- (Philippians 2:5-8)
3. Jesus Christ from eternity past always has been God. As such he is all knowing, he is all powerful, has everlasting life and many other absolute qualities. He was not created because he is eternal.
4. Jesus Christ chose to become a little lower than the angels and took on the form of man.
5. Adam the first man aspired to be God, the second Adam who is God divested himself of his deity (Kenosis) and became man in order to save mankind.
6. During his earthly ministry, rather than using his own absolute power he used the power of the Holy Spirit.

SUBJECT SUMMARY

PHILIPPIANS	
Greetings	Philippians 1:1-7
Joy Triumphant over Suffering	Philippians 1:8-30
Exhortation to Unity and Meekness	Philippians 2:1-4
The Sevenfold Self Humbling of Christ	Philippians 2:5-8
The Exaltation of Jesus	Philippians 2:9-11
The Outworking of the In-worked Salvation	Philippians 2:12-16
The Apostolic Example	Philippians 2:17-29
Warnings against Judaisers	Philippians 3:1-3
Warning Against Trusting in Legal Righteousness	Philippians 3:4-6
Christ Object of the Believers Faith for Righteousness	Philippians 3:7-9
Christ's Fellowship in Resurrection Power	Philippians 3:10-14
The Appeal for Unity in the Walk	Philippians 3:15-16
Truth not to be Compromised for the Sake of Unity	Philippians 3:17-19
Christ Object of the Believers Expectation	Philippians 3:20-21
Exhortation to Unity and Joy	Philippians 4:1-4
The Secret of the Peace of God	Philippians 4:5-7
The Presence of the God of Peace	Philippians 4:8-9
The Victory over Anxious Care	Philippians 4:10-23

LECTURE 27 - COLOSSIANS

INTRODUCTION

Paul had a very strong emphasis on the importance of living in the presence of the living Lord. As we are risen with Christ we should not get dragged down in the old life, but be living in moment by moment fellowship with the Lord.

Turn to and read, JNT, Page 335 - The author of the book is clearly Paul and it is addressed to the church at Colossi. Remember - If your students do not have access to Jensen's Survey of the New Testament – please refer to the Study under the "Post-Grad Studies" icon on the EBCWA CD, "223 Module 3 New Testament Introduction". Use additional time in lectures covering the outline of the book included below.

Turn to and read, In **Colossians 4:10-16**, where it is stated to be written to the church at Colossi but also Laodicea as well. Turn to and read, Colossians 2:1, and also Colossians 4:16. The letter for Laodicea is apparently the one that we call Ephesians. There was a group of churches in Asia Minor in a circuit from Ephesus to Laodicea as stated in the book of the Revelation, and it was to these which the letters were probably circulated.

Ephesians and Colossians are to be read together with Ephesians 5 and Colossians 3 being on the subject of the family. They comment on one another and give binocular vision onto the subject matter. Paul says that they need to read both Ephesians and Colossians to get this binocular vision of such important doctrines of the Scripture.

JNT Page 336 - 337 - look at the two Maps - Ephesus to Colossi is about a hundred miles or 160 kilometres. It was therefore about a five days walk. Along the Roman roads every twenty five miles or forty kilometres were forts or inns for travellers. It was only 37 miles or sixty kilometres from Colossi to Laodicea.

Look up in a Bible encyclopaedia - Colossians, Colossae, Lychus Valley.

THE EPISTLE

Paul in commencing his letter addresses himself to those who are in Christ at Colossi. When we face the troubles of the world we must first remember that we are, "in Christ", well before we are "in trouble". Dr Scroggie says that our spiritual locality "in Christ" will help us to live in our present and often changing physical locality.

The greeting that Paul brings to the people at Colossae is a combination of the traditional greetings for the Greek, and Jews. The Greeks used to greet people with the words grace "charis be unto you", while the Jews would greet people with the word "shalom", peace. The double greeting is the reminder that there are all, no longer Jew or Gentile, but are all one in Christ Jesus.

Paul led Epaphras to the Lord in Ephesus. He then went to Colossi and founded a church there. This is a good example of evangelising others and teaching them so that they do even greater things for God. If you do not have this attitude that Paul had you are robbing yourself of great joy. You share their victories and their hard times. You can laugh and praise God as you have part of yourself in them as well. Paul has never visited this place in a missionary capacity but one of his has done so. Every moment you spend teaching others will be of benefit.

It is seen that Philemon is one of the active members of the church here. Paul knows Philemon through his slave Onesimus who ran away, and Paul has told him to return to his master. The date and place of the epistle is 60-61 AD. It was written from "prison" (house arrest) in Rome.

PROBLEMS IN THE CHURCH

The problems in the church are a combination of Greek philosophy and Jewish legalism. These people had been attracted by the Jewish faith and liked the formalism and emphasis upon feasts you kept and what foods you ate. There was a strong tendency to asceticism with these people. There was also worshipping of angels and the glorification of human knowledge going on in Colossae.

There are many today that want to have the music, the incense, the atmosphere, the abstract "modern" messages so that they can feel good. There are many movements regarding church growth that tell us that this is the way to go nowadays. Many of them combine emotion, religious experiences, and rituals, with philosophical stimulation which was the combination Paul faced at Colossae. Don't be misled by these tricks; stay with the Word and the Spirit and let the power of God transform people. We are to be transformed by our worship, not entertained or simply uplifted.

Man loves religion where he can do great things for God. He is keen on the intellectual, the experiential, and the ritualistic, but is not keen to state his sin and face his need for a saviour and accept God's grace. Unsaved man wants to do things his way. Since Cain, man has developed alternatives to the truth, and watered down what the Lord has laid out to be followed. We must be warned by this letter!

JNT, Page 338 - Read the paragraph headed "Theme and Tone", Paul did not preach a system nor a philosophy.....denied by the false teachers".

JNT, Page 339 - chart 87, a good chart here to contrast the books and their subjects visually. The salvation problem is dealt with in Romans and Galatians whilst that dealing with growth in Christ is in Ephesians and Colossians. Paul indicates that we should read them together. Jensen does so also. Romans and Galatians are doctrinal, Ephesians and Colossians are corrective so that if you combine all four you get the correct and complete picture of the doctrine.

MAJOR SECTIONS OF THE EPISTLE

JNT, Page 341 - chart 88, there are five major sections to the book

[a] Personal - Christ your inheritance - **Colossians 1:12**

[b] Doctrinal - Christ your indweller - **Colossians 1:27**

[c] Polemical - Christ your sufficiency - **Colossians 2:10**

[d] Hortatory - Christ your motivation - **Colossians 3:17**

[e] Personal - Christ your master - **Colossians 4:7**

[a] and [b] combine in true doctrine, [c] deals with false doctrine, [d] tells of Christian living while [e] talk about Christian fellowship.

We therefore have a statement of true doctrine, dealing with false doctrine, applying the doctrine to your life and fellowshipping in the truth.

COLOSSIAN HERESY

Turn to and read, **Colossians 2 : 8, 11, 14, 16, 18, 20 - 23**. The Colossian heresy is something which the eastern religions have started to bring in again, through the so called, "New Age Movement". They believe that we are horrible and way down here, whilst God is so far up there that there needs to be intermediaries between God and man in the form of people (channels, or mediums, or "teachers", or "masters") or angels.

In addition we have asceticism and legalism in an attempt to bring the whole body under control. The concept is that if we knock our body around enough we may release our spirits to go to become gods (or godhead) ourselves. We need help with this however and it is the "masters" and the angels who help us in this way. Colossians states that all this is RUBBISH and we are instructed to oppose all such false viewpoints.

Even within Roman Catholicism there is this concept from Greek philosophy in their elevation and call to Mary and the saints, and the belief that the angels run to and fro carrying your prayers. The message of Colossians is that there is but one mediator between God and man, the man Christ Jesus, and that we are heard by God directly, and need no other mediators. Angels are here to help us, but are not needed in the prayer area, for we have direct access, and Mary and all the saints are looking on and cheering us onwards. Hebrews 11:32-12:3.

The Colossians however were looking for intermediary mediators within a few years of hearing about Christianity. You should therefore not be surprised if some of the people you teach go off the rails. If that happens to you in the ministry, take comfort because it happened to the apostle Paul, and he taught better than you or I.

Pre-existing eastern religions, and that of the Greeks, emphasised the control over or degrading of the body so that your spirit could soar to God. The whole point of yoga and much of modern Eastern cults, is that by your actions and by sheer will power you are able to have significant control over your body, and so gain power to reach towards godhead. It is far better for the Lord to have control over your body through the power of the Holy Spirit, than to be sidetracked into such eastern nonsense.

The whole concept of Christianity is that God came to man and we are not to strive to get to God; He has done the work, we follow him. We have to accept Him on His terms. The eastern religious systems are great for people who are burdened with sin and want to do something about it in their own strength. The cults appeal to human pride.

TEACHING THIS EPISTLE

If you teach Ephesians and Colossians you have dealt with most basic errors in the Christian life. By doing these in Bible Studies you can inoculate your people against such evils. You will find that many of the people who go off into the cults are those who have not continued in Bible study and gone off and believed a lie. Satan loves those who start well then stop coming to Bible class.

DEALING WITH EVIL

Turn to and read, **Colossians 3:1-5**. This is the pivot point of the book. In Colossians 3 you have some of the best counselling advice. Turn to and read, also **Verses 8-17**. You are to put off all these things - anger wrath, filthy communications etc putting on the Lord Jesus Christ. What he has stated in Philippians 3 he reiterates in Colossians 3. We are told to put off the evil and replace it with the good. You will generally find that those who are tied up in knots in their life are tied up with their own sin. They have anger and unforgiveness.

The application of Colossians is that you are raised with Christ therefore seek those things that are above. If you have evil in your life deal with it. Christians do sin but if you are smart you will deal with your sin. The foolish believer wallows in it and suffers for it.

Paul urges us to, "Let the word of God dwell in you richly". If you are as a single man or woman, are looking for someone to whom you can submit and marry, check whether the word of God dwells in them richly. You have to have the same discernment if you want to follow someone in a ministry. Beware of a man who preaches well but in whom the Word does not dwell richly!

It should be noted that Paul does not preach a philosophy but a person. It is the Lord Jesus Christ with his Saviour-hood, Priesthood and mediator-ship which Paul emphasises. You should read Colossians and Ephesians together as they complement one another. Deal with things that are above then rather than temporal things.

Many churches have the concept that if the congregation is philosophically and emotionally satisfied they will feel spiritual. This is where the Colossians were at in their heresy and sadly, this is what is being promoted as Christianity in some quarters. Christianity is not philosophy it is relationship.

You have two parallel passages in Colossians 3 and Ephesians 5 where wives are told to submit to their husbands. In both passages however the men are to be filled with the spirit and be mutually submissive. A person should observe whether he is submissive to others. If a person has no respect for God he will not have respect for you.

Add to the bibliography - Gromacki, Harrison E F , Hendricksen, Kelly, Kent, Ironside, King, Moule, Griffith-Thomas, Vaughan, Vine, Wiersbe.

DOCTRINES

IN CHRIST

1. At the point of salvation, every believer in the Church Age is entered into the Body of Christ, and is therefore united with Christ. Our position is now, "in Christ".
2. The baptism of the Spirit is how we are united with Christ. (Acts 1:5; 1 Corinthians 12:13; Ephesians 4:5) The Holy Spirit places the believer in union with Christ.
3. Positional truth belongs to the carnal as well as the spiritual believer, to the apostate believer as well as to the mature believer. (1 Corinthians 1:2,30)
4. Positional truth protects the believer from divine judgment in eternity. (Romans 8:1)
5. Positional truth qualifies the believer to live with God forever:
 - a) Eternal life (1 John 5:11,12)
 - b) Imputation of God's righteousness (2 Corinthians 5:21).
6. Positional truth is the key to both election and predestination (Ephesians 1:3-6).
7. Positional truth creates a new creature. (2 Corinthians 5:17; Ephesians 2:10) based on who and what Christ is, therefore what grace accomplishes - not what changes we make - at salvation or thereafter.
8. Positional truth guarantees the eternal security of the believer (Romans 8:38,39).
9. Positional truth has two aspects:
 - a) Past - identification with Christ in His death (Romans 6; Colossians 2:12; 3:3)
 - b) Present (and Future) - identification with Christ in His "new resurrection life".
10. Current positional truth implies that the believer shares certain things in union with Christ:
 - a) Eternal life (1 John 5:11,12)
 - b) Righteousness of God (2 Corinthians 5:21)
 - c) Election (Ephesians 1:4)
 - d) Destiny (Ephesians 1:5)
 - e) Sonship (John 1:12; 1 John 3:1,2)
 - f) Heirship (Romans 8:16,17)
 - g) Sanctification (1 Corinthians 1:2,30)
 - h) Kingdom (2 Peter 1:11)
 - i) Priesthood (Hebrews 10:10-14; 1 Peter 2:5,9).
11. Our new position in Christ means we are and must be separated from the world (Ephesians 2:6).
12. As new creatures in Christ, we have a new ministry as ambassadors for Christ (2 Corinthians 5:17-21, 1 Corinthians 3:6, 6:4).
13. In Christ, we are never alone, (Colossians 3:4, John 17) we have communion with Him, and with His body (other Christians).
14. We are united with the Father, the Son and the Holy Spirit forever- we are in the Father, He is in us - Ephesians 4:6, we are in Christ, He is in us - John 14:20, Colossians 1:26, we are in the Spirit, He is in us - Romans 8:9.
15. We are members of His body, branches of His vine, living stones of His building, sheep of His fold, part of his Bride, priests in his kingdom, saints set apart for his glory.
16. The characteristics of positional truth are six-fold:

- a) It is not an experience - neither emotional nor ecstatic.
- b) It is not progressive - cannot be improved in time or eternity.
- c) It is not related to human merit, ability, or human good. Here are the implications of retroactive positional truth. There is no place in the plan of God for human good.
- d) It is eternal in nature, it cannot be changed by God, angels or mankind.
- e) It is known only through the Word of God.
- f) It is obtained in total at the point of salvation.

EVIL

1. DEFINITION: Evil is Satan's policy in opposition to God's doctrine. Evil is therefore a collection of beliefs and practises that back up Satan's viewpoint rather than God's.
2. Evil is not necessarily bad, it is simply a policy that will take you away from the path that God prepared for you.
3. False religion may be very moral and even ascetic (and therefore look "holy"), but if it is leading people away from God's revealed will it is evil.
4. Often evil can masquerade as "good". People who believe that their "good works" can satisfy God's holy demands are deceived by evil doctrine. Romans 7:19,20,
5. Only God's Word, Bible Doctrine can help the believer distinguish between true good and evil, Hebrews 3:13,14.
6. Only a soul saturated in God's Word is truly protected from the subtlety of Satan's policy of evil. Proverbs 2:10-14, 3:7, 19:23.
7. Only applied knowledge of God's Word negates and neutralises evil. Psalms 54:5, Romans 12:21, Isaiah 45.
8. The issue for the believer is the daily choice to accept God's Word and therefore protect oneself against evil. God watches for our choices. Proverbs 11:18,19, 22:3, 24:1-4, Ephesians 5:16, 2 Thessalonians 3:2,3.
9. The company of evil people will distort the thinking of the believer and confuse his/her witness. Isaiah 5:20, 1 Corinthians 15:23.
10. There is no evil in God at all. Psalm 5:4, 1 John 1:5, 4:4.
11. God judges evil and will condemn it to the lake of fire for ever at the final judgement. Psalm 34:16, Isaiah 13:11, Revelation 20:11ff
12. In spite of evil still existing in the world due to Satan's on-going presence throughout the Church Age, the Lord is still on the throne, and his hand is on all things.
13. Satan only does things by "permission" and we are in the Lord's hands and so are, in Christ, safe. Job 1:6-12, Proverbs 16:3, 4, Isaiah 45 : 6, 7.

RELIGION

1. Satan's religion is a humanly acceptable one: no sin, no judgment, no Saviour and no Hell. Satan appears as an angel of light. (2 Corinthians 11:13-19,26)
2. Many pastors in the churches are servants of Satan's policy, knowingly or unknowingly. (Isaiah 30:12, Jeremiah 2:8, 2 Peter 2:1-10)
3. Satan's strategy towards unbelievers is to keep them blinded to the gospel. (2 Corinthians 4:3-4, Colossians 2:8, 2 Thessalonians 2:9-10)
4. Satan's strategy towards believers is:-
 - a) To confuse by false teaching. (Matthew 7:15, Romans 16:18)
 - b) To appeal to pride. (2 Corinthians 10:12)
 - c) To promote idolatry. (Habakkuk 2:18,19)
 - d) To promote legalism. (1 Timothy 1:7-8)
5. Satan's policy calls for counterfeit faith:-
 - a) Counterfeit gospel. (2 Corinthians 11:3-4)
 - b) Counterfeit pastors. (2 Corinthians 11:13-15)
 - c) Counterfeit communion. (1 Corinthians 10:19-21)
 - d) Counterfeit doctrine. (2 Timothy 4:1)
 - e) Counterfeit righteousness. (Matthew 19:16-28)

- f) Counterfeit way of life. (Matthew 23)
- g) Counterfeit power. (2 Thessalonians 2:8-10)
- h) Counterfeit gods. (2 Thessalonians 2:3-4)

SUBJECT SUMMARY

COLOSSIANS	
Greetings from the Apostle	Colossians 1:1-8
The Apostle's Sevenfold Prayer	Colossians 1:9-14
The Seven Superiorities of Christ	Colossians 1:15-19
The Reconciling Work of Christ	Colossians 1:20-23
The Mystery of the Indwelling Christ	Colossians 1:24-29
The Godhead Incarnate in Christ	Colossians 2:1-3
The Danger of Enticing Words	Colossians 2:4-7
Warning against Philosophy and Legalism	Colossians 2:8
Nothing Can be Added to Completeness	Colossians 2:9-13
Law Observances were Abolished by Christ	Colossians 2:14-17
Warning Against False Mysticism	Colossians 2:18-19
Warning Against Asceticism	Colossians 2:20-23
The Believers Permanent Union with Christ	Colossians 3:1-4
The Fruit of Living with Christ	Colossians 3:5-17
The Christian Family	Colossians 3:18-25
Christian Attitudes	Colossians 4:1-6
Christian Fellowship	Colossians 4:7-18

LECTURE 28 - THESSALONIANS

PROPHECY AND THE SECOND ADVENT

At the thought of the coming of the Lord what comes to mind? Paul's point in these letters is that we should be walking worthy of the Lord every day. Thinking about the Second Advent should make you more grounded in your faith, without guilt and faithful in your life's work before the Lord.

The whole purpose of teaching prophecy is to produce a godly life not ever to produce "prophecy nuts". In **1 Thessalonians 2:1-2** Paul exhorts the Thessalonians to have a life worthy of the Second Coming. The very thought of the Lord's Second Coming was an incentive for them to get their lives in order. Have we lost that in the church today?

Turn to and read, the following verses. **1 Thess 2 : 10 - 12., 1 Thess 3 : 12 – 13, 1 Thess 4 : 1 – 3, 2 Thess 2 : 1 – 2, 2 Thess 2 : 16, 17, 2 Thess 3 : 1 – 5.**

The early Christians attitude was, a patient waiting for Christ. Each day was lived in the light of his coming. This was a purifying hope; a confidence in the reality of His coming, and in the reality of the rewards of eternity, cf 1 Peter 1:3, Acts 16:9

In these two passages we have a, lively hope and a purifying hope. If we believe that the Lord could come today it should make us have purer and more focused lives, lived truly to his glory. Knowing that your time is short you should desire to have greater impact in your Christian life every day.

Turn to and read, JNT Page 348. Note the description of the town and people. Remember - If your students do not have access to Jensen's Survey of the New Testament – please refer to the Study under the "Post-Grad Studies" icon on the EBCWA CD, in the Diploma File "223 Module 3 New Testament Introduction". Use additional time in lectures covering the outline of the book included below.

THESSALONICA

Thessalonica was quite a large city in Paul's day with a population of some 200,000. Nowadays it is about half a million and called Salonica. It was a major cosmopolitan city with a large Jewish community. Acts 17. The Romans, Greeks, and Jews were all mixed together as it was a business town. It had emphasis on commerce and the practical details of life; money ruled this town.

It is of interest that in this very commercial place, that the Second Advent would be so relevant. Often we are so controlled and surrounded by business that we forget that He is coming for us. We should have an attitude to business that we are looking over the shoulder of the banker, to the judge, and that your time on the earth is short; too short to spend time worrying unduly about financial matters.

This was the closest city to the holy mountain of the Greeks and as they looked up they were reminded of paganism, as they walked the streets they were reminded of commercialism. In this life we must walk with our eyes on the judge and the creator, and neither be distracted by religion, nor money.

PAUL'S WORK IN THESSALONICA

JNT - Pages 349-350 - Jensen deals with the foundation of the church at Thessalonica, as it is recorded in Acts 17:1-9. Paul only had 14 days in Thessalonica but in that period he taught all the basic doctrines and also grounded them in eschatology.

If you have a revival you should stop everything and really ground the converts in the doctrines of the Word so that they may grow to be self sustaining. They should be taught 8 hours a day for a couple of weeks. The longer you take to complete a discipleship course the worse it is going to be for them. Paul stayed there and taught, taught, and taught.

On the bottom of page 350, you are introduced to the co-workers of Paul. Jensen gives you texts where you can find them in Scripture. When you come across a name in the Bible do a word study of it. Sort the references out by date order to make it realistic. Go to the Bible Encyclopaedia and pick them up. These people are your spiritual ancestors and you should get to know them, before you see them face to face in eternity. In this way you can get a sense of belonging and identity with them.

The Thessalonians came under pressure because Paul had told them one thing and others had come along and told them something else. The letters to the Thessalonians are bright and positive. They were written to solve a problem that has just occurred. Someone came along and said that Paul meant something false, and some people believed them. This often happens in churches where people hear only half of the story and the result is confusion, with Satan's teachers following up with more error.

Paul did a good job when he taught yet it is clear that here there was confusion over this area. In all congregations there are some who are listening all the time but there are many that don't, or have problems that stop them understanding some points. Confusion must be dealt with or Satan will use it to destroy the church.

THE SECOND COMING OF CHRIST

JEN Page 355 - chart 90 is a good chart for teaching the book, showing the way the message is given in the first letter, that Jesus is coming again. This is the message of Thessalonians and is the battle cry of the early church. If you find a person who says that Jesus is not coming again that person is deluded or confused, and they cannot have a dynamic ministry.

Turn to and read, **1 Thessalonians 5:23**. This is a key verse. He says that we should be preserved blameless to the coming of the Lord Jesus Christ, that you be found holy acceptable and pure before God. He deals with the source of all the faith, hope and love or confidence in your faith.

Chapter 1 is on salvation, 2 on service, 3 on sanctification, 4 on calling and conduct in sorrow, and chapter 5 on sobriety or seriousness or the invigorated hope, the Second Advent which is the hope of his coming. From this it is clear that the Second Coming of Christ should be the motivation for our lives. The knowledge of his coming should be the motivating force in our life.

These things being true what about it in your life? A large portion of the doctrine of the church was that Jesus was coming again. The people had got away from it then as now. All the Scripture, for all the people of the world, for all time should be our aim. - **2 Timothy 3:16**. This is the message of historic Christianity.

MAN'S DESTINY

At death the body goes to the grave. The spirit and soul of the believer goes to be with Christ - 2 Corinthians 5:8 - the soul of the unbeliever goes to Hades, to Torments - Luke 16. But that is not the end; this is where Paul begins to teach the Thessalonians. We need to know these doctrines.

At the Rapture the believers who are alive go to be with the Lord in a resurrection body whilst those believers who have died, come back with the Lord and also receive a resurrection body and remain with the Lord. Both groups rise from the earth to meet the Lord in the air.

At the end of the Millennium there is the Great White Throne Judgment of **Revelation 20:11-15**.

This is the second resurrection, the resurrection for condemnation where people who have rejected Christ in time are cast into the Lake of Fire forever. They share this with the devil and his angels.

The Rapture of the church is covered in **1 Thessalonians 4:11-18** and is a comforting thing. We are told to comfort one another with these words. Paul is saying that we will all go to be with the Lord forever and that the Thessalonians should not be worried if they see people die before the return of the Lord.

Rapture, Note on pages 356 – 357, the diagrams used to illustrate this.

The Thessalonians were grief struck by the fact that some of their number had died. They were concerned that they had missed out on the promises, but Paul told them not to grieve like those who have no hope for we have hope in Christ, whether we die before he returns or are alive at his coming. Paul said that they would all meet together again.

JNT, Page 361, - chart 93, 1 and 2 Thessalonians are compared.

2 THESSALONIANS

The early questions had been answered in the first letter but deeper questions had surfaced and within weeks, 2 Thessalonians had been written. Whoever delivered Paul's first letter probably remained in Thessalonica brought back the follow up questions and then took the second letter back straight away.

Many people had sold their property, given away their money and were waiting for the return of the Lord. Paul after 12 to 15 years in the ministry was still not getting money for the ministry from people, he is working daily making tents. He said that, 'if you are not prepared to work you should not eat'. The person who cannot work must be helped but those who will not work should not be helped in any way, except to the door! Some people are so "super spiritual" that they believe the church owes them a living; if Paul worked and preached, we should not be ashamed to do the same. We take the Lord's money when we have no time to work, and only then.

Turn to and read, **2 Thessalonians 3 : 5 - 11**. Paul is blunt, so must we be over this matter.

In the second letter there are more words on the Great Tribulation and the coming of the Lord to judge. The first letter had solved the problem of the Rapture. No sooner had that been solved than a person came in and said that they were in the Tribulation period, and that they caused more confusion.

If you are under a great deal of pressure you can start to believe that you are in the Tribulation. However, Paul tells them and us, that the day of vengeance cannot come while the church is on the earth. Satan's man cannot be revealed until the church has been removed. If you see the Antichrist sign a treaty with Israel you are in trouble, for you were not a member of the Church, and you are indeed in the tribulation period!

Look at page 365, chart 95, and note the outline of this second letter.

GOD IS IN CONTROL

Start recognising the principle that God is in control of the situation. The Holy Spirit is in us. We are the salt of the earth and the Holy Spirit is controlling things at the moment. We are the preservative. When we are taken out the place will go rotten quickly. Look at the diagram on page 369, note, there is a plan and it will be worked out God's way.

An historical example of this would be in the siege of Jerusalem in 67-70 AD. The Christians recognised that the siege was a fulfilment of the prophecy of the Lord and all believers left the city during a brief lifting of the siege. The siege in the latter stages was an example of hell on earth.

2 Thessalonians is a very good counter balance to 1 Thessalonians so one should be taught after the other. On page 363 in Jensen he compares the two books. The catch cry for 2 Thessalonians is that, He has not come yet. He will come dramatically and visibly, when he comes, until then work and complete the task assigned to you.

Paul's three commands are, do not be disturbed, stand firm and work. He says that he sets an example as to how to live the Christian life. As a church planting pastor he did not take money for his work. Paul worked at his tent making during the day and taught at night. You cannot do this if you are married as you would be ignoring your mate; which is why Paul was pleased not to be married. Paul said that we should not be weary in doing good. What we must do is to show our Christian life in how we act and work. We must work until he comes for us. "Even so come Lord Jesus!"; this is the prayer of the obedient believer.

Add to the bibliography; Ironside, Kelly, MacDonald, Ryrie, Walvoord.

DOCTRINES

DESTINY OF BELIEVERS

1. He who believes in Jesus Christ has eternal life now (1 John 5:11-13). He will never die (John 11:25,26, John 8:51)
2. Believers are said to "fall asleep" at their death (1 Thessalonians 4:14). The soul departs to be consciously present with Christ, but the body "sleeps" in the grave until the resurrection (2 Corinthians 5:6-8)
3. When Christ comes at the Rapture, the bodies of those in Christ shall be raised from the dead (1 Thessalonians 4:16, 1 Corinthians 15:20-23)

4. Our physical bodies will be replaced by immortal bodies (2 Corinthians 5:1-4) - conformed to the body of Christ (Philippians 3:20-21)
5. We shall be like him (1 John 3:2) seeing His glory and reflecting it in ourselves (Colossians 3:4, John 17:22).
6. We will be rewarded because of works of faith (Luke 19:12-19) which will vary in proportion to our faithfulness in serving God (Matthew 6:20, 1 Corinthians 3:11-15)
7. In the Millennial Kingdom, we shall reign with Christ as priests of God and Christ (Revelation 20:6).
8. To the overcomer (1 John 5:4-5) Christ will give to eat of the tree of life (Revelation 2:7) and shall not be hurt by the second death - the lake of fire (Revelation 2:11). He will be given authority to rule over nations (Revelation 2:26-27) Jesus will acknowledge the believer before God (Revelation 3:4-5) who will be made a pillar in the temple of God. (Revelation 3:12) and will be seated with Christ in His own throne. (Revelation 3:21)
9. God will wipe away all tears from his eyes; sorrow, crying, pain, and death shall be no more (Revelation 21:4)
10. We shall know all things perfectly (1 Corinthians 13:12)
11. We will receive an incorruptible inheritance. (1 Peter 1:3-5) kept by our all powerful God in heaven.

RAPTURE

1. The Rapture of the Church is the termination of the Church Age and is the taking of all believers since Pentecost to Heaven by the Lord Jesus Christ.
2. General Scripture (John 14:1-3, 1 Thessalonians 4:13-18)
3. The Rapture and the 2nd Advent should not be confused, they are 7 years apart being separated by the Tribulation and have different characteristics.
4. Rapture
 - a) Not revealed in Old Testament.
 - b) Promises to the Church fulfilled.
 - c) Judgment seat of Christ rewards (1 Corinthians 3:12-15, 2 Corinthians 5:10-11, 2 Timothy 2:11)
 - d) Christ the Bridegroom and Head
 - e) Believers body changed (not creation) (1 Corinthians 15:51-58, Philippians 3:21)
 - f) Church goes to heaven. (1 Thessalonians 4:17)
 - g) Imminent - no signs to be fulfilled before the Church can be removed.
 - h) Time of comfort for believer. (1 Thessalonians 4:18)
 - i) Christ will meet the Church in the air. (1 Thessalonians 4:13-18)
 - j) Private (only believers will see)
 - k) Before Tribulation
 - l) Believers go out of the world. (1 Thessalonians 4:16-18)
 - m) Removal of the Holy Spirit. (2 Thessalonians 2:7)
5. Second Advent
 - a) Spoken of by all major Old Testament prophets. (Zechariah 14:4)
 - b) Promises to Israel fulfilled.
 - c) Great White Throne Judgment (after Millennium) - unbelievers. (Matthew 25:31, Revelation 20:12-15).
 - d) Christ the Messiah to Israel (Daniel 9:25)
 - e) Radical changes in nature. (Romans 8:19-22)
 - f) Church comes back to earth (1 Thessalonians 3:13) 4:17)
 - g) Many details of prophecy yet to be fulfilled. (Revelation Chapters 6-19)
 - h) Time of terror for unbeliever. (Revelation 6:15-17)
 - i) Christ will come back to earth (Zechariah 14:4)
 - j) Public - every eye shall see him (Revelation 1-7)
 - k) After Tribulation.
 - l) Unbelievers taken off the earth (Matthew 24:37-42)
 - m) Removal of Satan (Revelation 20:1-3)
6. The Rapture is before the Tribulation. Thus the Pre Tribulation Rapture position is shown by nine factors.
 - a) The worried Thessalonians (2 Thessalonians 2:1-6)
 - b) The Restrainer removed (2 Thessalonians 2:7-12)
 - c) The lack of the word 'Church' in (Revelation 13:9)
 - d) The verb Tereo in (Revelation 3:10)
 - e) Grace before judgment (John 14:3)

- f) Resurrections in their order. (1 Corinthians 15:22-26)
- g) The Covenant approach. The Abrahamic, Davidic and Palestinian covenant fulfilled at 2nd Advent.
- h) The Church is in heaven before the Seal Judgments (Revelation 4,5)
- i) The contrast between the 2nd Advent and the Rapture

PRE-TRIBULATION RAPTURE:

(Why the Church will not go through the Tribulation)

1. On the basis of the distinction between Israel and the Church:
 - a) God never deals with Israel and the Church at the same time.
 - b) Because of the promises to Israel, yet unfulfilled, Israel must have a future. Evangelistic and missionary responsibility of Israel will be completed in the Tribulation.
 - c) The nation Israel has not been completed.
 - d) "Daniel's 70 weeks" not completed. (Jeremiah 25:11, 12, 29:10, Daniel 9:2, 24, 25)

2. Statement and Structure of Revelation:
 - a) The statement (Revelation 3:10) "Tereo ek" (to keep out), not "Aireo" (to take out) used in context.
 - b) The structure: Church Age/Tribulation/Millennium/Eternity. (Revelation 2-3, 7-19, 20, 21:1-8)

3. The Statement of Thessalonians:
 - a) Removal of the restraining presence of the Holy Spirit is impossible without removing the Church at the same time. 2 Thessalonians 2:6, 7.
 - b) In 2 Thessalonians 2:2 the incorrect translation in the A.V. confuses the entire passage. "Day of Christ" should read "Day of the Lord". (False teachers came with a forged letter supposedly from Paul which implied that the Day of the Lord, or the Tribulation, had already come).
 - c) In 1 Thessalonians 4:16-18 the phrase "in Christ" refers to believers in the Church Age. Verse 18 emphasises a comfort which could not exist if the Church went through the Tribulation.

4. Remnant of the Tribulation:
 - a) Christ returns to the earth with His saints. (1 Thessalonians 3-13, Jude 1 4).
 - b) Jesus at the same time delivers saints at the Second Advent. (Zechariah 14:1-5)
 - c) Christ cannot come with saints and deliver saints unless there are two groups of saints - Church and Tribulational. Obviously, both groups exist and both groups of saints are separated.

5. Grace before Judgment: God gives grace before judging.
 - a) Warning - Noah was rescued by heeding God's warning.
 - b) Rescue - Lot was rescued by God.

6. Imminence of the Rapture:
 - a) No prophecy of Scripture has to be fulfilled before the Rapture can take place. (1 Corinthians 1:7, Colossians 3:4, 2 Thessalonians 2:1, Titus 2:13)
 - b) Hence, the Rapture can take place at any time.
 - c) Not so the Second Advent: much prophecy must be fulfilled before Second Advent.

7. Nature of the Tribulation:
 - a) Purpose of the Tribulation: to bring judgment on a Christ-rejecting world. God demonstrates that man cannot provide a perfect environment when Satan has full control and restraining ministry of the Holy Spirit is removed.
 - b) God completes His dealings with Israel, which allows the Jews to fulfil their missionary ministry begun after the Babylonian Captivity.
 - c) God prepares Israel for the fulfilment of the Unconditional Covenants by the return of Christ during Israel's darkest hour and the low point of human history Tribulation).

8. Activity of the Church in Heaven (Revelation 4,5)
 - a) Before the Church returns to the earth with Christ, they must appear before the Judgment Seat of Christ for evaluation of production in the Christian walk - rewards. (2 Corinthians 5:10, 1 Corinthians 3:11-15)
 - b) Hence, some interval is necessary (7 years) before the Bride of the Lamb can be prepared.
 - c) The marriage of the Lamb takes place in heaven. (Revelation 19:6-8) after which the Bride returns to the earth with the Groom. (Revelation 19:14). The wedding feast is held on earth. (Revelation 19:9)

HELL AND HADES [See page 52 above]

SUBJECT SUMMARY

1 THESSALONIANS	
Greetings	1 Thessalonians 1:1
The Model Means of Evangelism	1 Thessalonians 1:2-10
Paul's Work in Thessalonica	1 Thessalonians 2:1-12
Paul's Reception in Thessalonica	1 Thessalonians 2:13-20
Timothy's Visit and Report	1 Thessalonians 3:1-10
A Prayer for Holiness	1 Thessalonians 3:11-13
An Appeal for Purity	1 Thessalonians 4:1-8
An Appeal for Love and Labour	1 Thessalonians 4:9-12
Comfort in Resurrection Hope	1 Thessalonians 4:13-18
The Sudden Coming of the Lord	1 Thessalonians 5:1-11
The Christian Model Walk	1 Thessalonians 5:12-22
Concluding Remarks	1 Thessalonians 5:23-28

2 THESSALONIANS	
Greetings	2 Thessalonians 1:1-2
Encouragement to Endure Suffering	2 Thessalonians 1:3-4
The Righteous Judgment of God	2 Thessalonians 1:5-12
The Man of Lawlessness	2 Thessalonians 2:1-12
Thanksgiving and Appeal	2 Thessalonians 2:13-17
Appeals for Prayer and Labour	2 Thessalonians 3:1-15
Benediction	2 Thessalonians 3:16-18

LECTURE 29 - PASTORALS 1

INTRODUCTION

Turn to and read, **1 Timothy 4:6-14**. This is a pastoral instruction manual for the church. Timothy and Titus are the Pastoral letters to the church and give instructions to the church for choosing a pastor or deacons, but also so much more, that is of lasting value for pastors.

Turn to and read, **2 Timothy 2:1-16**, where Paul gives blunt straight shooting messages to the would be pastor. The pastorate is no place for a spiritual weakling, or a person who is looking for an easy job. It should only be taken on by people who are willing to train and serve like an athlete. An analogy to farmers is also seen with people working from dawn to dusk and planting the seed, and labouring over the seed until the crop comes in.

In many Bible Colleges there are many soft words assuring students that Christians are lovely people. This is not true, they are saved rat bags just like me; if you doubt me just look around in the local church. You will have joy in the pastorate served weekly in a sandwich of grief. If you are obedient to the Lord there are great rewards, but in the midst of great pressures. You will meet the loveliest people and the worst in churches.

NTJ - Page 372 - refer to the top of the page where the authorship debate is introduced. Remember - If your students do not have access to Jensen's Survey of the New Testament – please refer to the Study under the "Post-Grad Studies" icon in the Diploma File on the EBCWA CD, "223 Module 3 New Testament Introduction". Use additional time in lectures covering the outline of the book included below.

The authorship - the liberals do not want to take the authorship of the pastorals as from Paul. They try to push the authorship of these books through to the second century to a follower of Paul. The issue of dating is important. If they are from Paul there is great authority in them and the liberals don't want that. The liberals speak rubbish!

The letter style is hard, and they are very practical. They clarify and destroy all the modern cults and isms and mock liberalism.

LIBERALS AND THE PASTORALS

There are four areas where the liberals challenge the Pastoral Epistles:-

[i] Historical - there is a difference noticed between the travels of Paul in Acts when compared with the Pastorals. The conservatives however explain this by the fact that Paul was released from his first period in prison in 63 AD and undertook the post Acts travel between then and his last imprisonment and subsequent imprisonment around 66 AD.

[ii] Literary style - the style is different to all the rest of Paul's writings with the exception of Hebrews if you believe he wrote that. The answer to this is that when Paul wrote the pastorals he was an older man. He is old, worn out, and tired.

He also has different problems to face. When you have different problems you can change your style. The liberals point out that there are a number of new words brought into the Pastorals but examination of the other letters of Paul shows an equal tendency to use new words.

[iii] Doctrinal - here they say that he is not giving doctrines but creeds. Paul here however is writing to a congregation to establish them with a structure in a church which has been established for a while. When Paul is writing to the Colossians, Corinthians and the rest he is expecting to see them again. He is sorting out the problems but he is going to tell them more doctrines.

By the time he gets to the pastorals he is aware that his time is short. He is starting to think about what is going to happen to the churches after he has gone. As a result the letters are more of a creedal type than straight doctrine. Six times in the pastorals we have the statement that, "this is a faithful saying". It is a statement of faith, being made by an old man to prepare people for the day when creed will need to replace apostolic authority.

[iv] Ecclesiastical - the church structure which is shown is that, the liberals argue, of a post-apostolic age. He is talking about Bishops elders and deacons. The liberals say that the church did not have structures like that in the early church and it only occurred in the 80's and 90's. This is not true as in the book of Acts there were deacons and elders. He is instructing Timothy to tighten up the structures. This is the last word by the apostle on the organisational structure. Scroggie covers this very well in his, "Unfolding Drama of Redemption", pages 219-232.

The liberals use a lot of computer analysis to try and prove by their literary analysis that the author is not Paul. They need to be as rigorous with Shakespeare whose plays vary greatly. We have only 13 to 14 surviving letters of Paul and thus only have a small selection of the total output of him. Don't be put off or thrown into doubt by a liberals computer analysis. Shakespeare changed his style from play to play and sometimes he wrote one that was not the best; Paul also changed his words and style depending on the subject matter, and also we have a fraction of his output, whereas we have most of Shakespeare's work and it is uneven in language and changes over time.

TIMOTHY

Background to 1 Timothy Turn to and read, NTJ - Page 374 - the character of Timothy from what Paul wrote about him. Note Paul's assessment and comments.

He was timid and tactful - 1 Corinthians 16, 1 Timothy 4, 2 Timothy 1

He was tender and affectionate - 1 Corinthians 4 Philippians 2

He was very faithful and loyal to Paul, he was very conscientious - Philippians 2, 1 Timothy 6

He had a physical problem and was in poor physical health. - 1 Timothy 5:23

We have a real contrast between Timothy and Titus

Both were mightily used by God but were total contrasts. By implication it does not matter what type of character you are, God can use you if you are committed to him. We all have weaknesses as well as strength but the Lord strengthened both Timothy and Titus.

As far as Paul's journeys are concerned we know that there are a number of places mentioned in the pastorals which he visited which do not appear in Acts. After the prison epistles Paul was released and went on what could be classed as his fourth missionary journey. There is no evidence in the Pastorals that he went to Spain.

WHY WAS 1 TIMOTHY WRITTEN?

Paul leaves Timothy at Ephesus and moved on to Macedonia from where he wrote to him to encourage him. In **1 Timothy 3 verses 14-15** (read these verses) he was intending going to Ephesus but he thought that there might be a delay. If someone is trying to forge a letter it is very unlikely that they would drop a point like that in. The map on page 376 gives you the main places mentioned in the letters.

Timothy is under a lot of pressure and Paul is encouraging him to stay. He tells him not to rebuke an elder and how to deal with the older and younger women. This is very practical material, which must be applied today to keep pastors and the flocks safe.

Survey of 1 Timothy - Turn to and read, **1 Timothy 3:14-16** he is a pastor of a living church.

In chapter 4 there is a passage on the last days. There are going to be people who leave the truth and go into error. It is important to vigorously criticise those who are in error by the preaching of the Word. The pastoral role is to maintain a safe environment for believers to grow in.

DIVISIONS IN 1 TIMOTHY

Turn to and read, NTJ page 379, chart 97, Note the divisions of the book, and the way it moves from subject to subject. Chapters 1-3 covers just how a person should behave in the Lord's service and the officers in the church. In addition it tells of how a person is to become a good minister in the church. Direction to the man, direction to the ministry and what is to be achieved. There is stress on the link between action and performance in ministry.

NTJ - Page 380 ff. Prominent subjects are covered. Intercessory prayer - chapter 2 , the position of women in the church - chapter 2, church officers chapter 3, what they are and who is entitled to be them, the elders and deacons. The pastor is the head elder in the church. People who do not meet these criteria should not be appointed there, but conversely we should not put in extra qualifications to those found in the Word.

Paul also encourages the use of systematic Bible Study. There are passages on the relation of masters and slaves, how to deal with wealth in chapter 6. We need to test our pastorates against these requirements both personally and from a ministry viewpoint.

NTJ Page 385 - Titus the man; Note the Contrast between Timothy and Titus in chart 98. This reminds us that the Lord uses all sorts to serve himself.

TITUS

Titus went to Crete, which was considered to be a place for hooligans in the ancient world. In **Titus 1:12** it states that the Cretans are always liars, lazy beasts, and gluttons. What it means is, that Cretans are always pirates, brigands and unjust by nature. You could not trust anyone on Crete. It was a very tough area. Churches were growing but they had their old sin natures writ large in their churches. Remember – **John 2:25-26** – you can't trust anyone anywhere!

With a lack of the Spirit to guide the Cretan Christians the bad habits from the past came in to infect the new. Paul writes to Titus to hang in there and keep doing the job of getting the people to walk in the spirit. Paul tells Titus not to compromise with these people, he is to deal with these people in truth.

In **Titus 1:5** we have the relationship between Bishop and Deacon and find that the Bishop is the same as the elder. This is the same person but different aspects of the office. Bishop is the title and part of the job description; elder is the office. He is the overseer and leader of the congregation. In a church you need to have a spiritual person in the church in charge of it. Paul says that you cannot have problems in the church and hold an office such as striking people or drinking heavily. You have to have transformed men and women in charge of the church.

Turn to and read, NTJ Page 387 - section (3) the church at Crete could have been formed on the day of Pentecost - Acts 2:11 (read) shows that there were Cretans there. It is indicated that Paul was in Crete in Titus 1:5, and that he left Titus there. From there he went to be with Timothy and thence to Macedonia where he wrote to both men.

The main problem in the church was inconsistent living by the people who attend church. If you are inconsistent you have no witness for the Lord. They are different on Sunday compared with during the week, and so at no time is there any power for evangelism.

DOCTRINES

CHURCH

1. Greek EKKLESIA (literally "the called out ones")

This word is used four different ways in scripture.

- a) Citizen Assembly (Acts 19:32)
- b) Assembly of Israel (Acts 7:38)
- c) Synagogue (Matthew 18:17)
- d) Body of Christ (all believers) (Ephesians 1:22,23, 5:25-7, Colossians 1:18)

2. The church is said to be a mystery. (Ephesians 3:1-6, Colossians 1:25,26, Romans 16:25,26). Mystery - something that was hidden in the past in the Old Testament period but is now revealed.

3. The Church began at Pentecost 32 AD (Acts 2) and will be removed from the earth at the Rapture (1 Thessalonians 4:17)

4. Believers in the Church Age are unique, having spiritual blessings which did not exist in the Old Testament.

- a) Every believer is united with Christ, in the Body of Christ.
- b) Jesus Christ indwells every believer.
- c) The Holy Spirit indwells every believer.
- d) Every believer is a priest, praying and serving directly to God.
- e) We have a completed canon of scripture.
- f) Believers are commanded to live by the Spirit, not by Law.

g) Every believer is an ambassador of Christ.

CHURCH AND ISRAEL

The Church is different to Israel.

1. The Jews started with Abraham (Genesis 12:1-3). The Church started at Pentecost. (Acts 2; Galatians 3:26-28)
2. Israel was promised blessings on earth. (Deuteronomy 28:1-14) The Church is promised blessings in heavenly places. (Ephesians 1:3; Hebrews 3:1)
3. Israel's relationship to God was based on a Covenant. (Genesis 17:7,8) The Church's relationship to God is based on new birth. (John 1:12,13; 1 Peter 1:23)
4. Israel's prophecy is mainly in the Old Testament. Prophecy of the Church is only in the New Testament.
5. Israel worshipped at Jerusalem. (Psalm 122:1-4) The Church worships where two or three are gathered together in Christ's name. (Matthew 18:20)
6. Israel lived under the law. (Ezekiel 20:10-12) The Church is under grace (John 1:17; Romans 6:14).
7. Israel's destiny is with Palestine. (Isaiah 60:18-21) The Church will be removed from the earth. (1 Thessalonians 4:13-18)
8. Christ is King and Messiah to Israel. Christ is Head and Bridegroom to the Church.
9. Israel contained Jews only. The Church is made up of both Jews and Gentiles.

CHURCH GOVERNMENT

1. There is no evidence in the scriptures for denominations.
2. Where denominations have formed there has been a tendency for apostasy and degeneration.
3. God the Holy Spirit has given at least one spiritual gift to all believers in the church.
4. The correct use of these gifts will cause the efficient function of the body of Christ (church). People should not fill roles if they do not have the appropriate gift, or if they fail to meet the qualifications listed in Scripture.
5. Each local church should be independent, with its own leadership (pastor/elders), administration (deacons) and all other members functioning in their spiritual gifts.

CHURCH OFFICERS - DEACONS

1. The Greek word (DIAKONOS or DIAKONEO) means "servant". The function of the deacons is to serve in the church so that the elders to deal with spiritual matters Acts 6:1-7
2. Deacons are the administrators of the Church, including such functions as secretary, treasurer.
3. A deacon should have the gift of administration, helps or service.
4. Qualifications (1 Timothy 3)
 - (a) be honest regarding money,
 - (b) be morally pure as they are dealing with people who have lost their husbands,
 - (c) be spiritual and walking with the Lord
 - (d) be wise - full of doctrine
 - (e) be endorsed by the eldership (the apostles laid their hands on them to give them authority)
 - (f) be grave - they must be serious, mature and dignified
 - (g) not be double tongued or two faced - what they say must be what they mean
 - (h) not be given to wine, not a drinker who sits over his drinks. He does not need to be a tee totaller.
 - (i) not be greedy for money because the deacon is the person who deals with money.
 - (j) hold doctrine in purity, thus being a conservative as far as doctrine is concerned.
 - (k) have a pure conscience or a tender conscience, a person who feels sin deeply.
 - (l) be proved. He should be proved in other areas before he becomes a deacon.- v 10
 - (m) be a faithful worker in the church if he is to be considered as a deacon.

(n) be the husband of one wife or a one-woman man (ie faithful, not lusting after other women) - v 11 He may have been legitimately divorced according to scripture.

(o) with a deacon the wife comes under scrutiny as they looked after the social work in the church predominantly with widows. It was therefore important that the deacons wife was not a gossip or maligner as the deacon may share sensitive matters with his wife.

(p) the office of deacon is an important one with the diaconate becoming the training ground for the ministry. In the ancient world no one could serve as a pastor unless they had served as a deacon for a period of time. There was therefore a sequence of deacon, elder, pastor, bishop with a number of years at each. Many of the people in Acts 6 went on to great things. The deacon who teaches as well should be encouraged to consider themselves as being in training for the pastorate.

CHURCH OFFICERS - PASTORS/ELDERS

1. Acts 20:17,28 shows that the elder/pastor/bishop/overseer are the same. Each word simply emphasizes a different role.

2. Greek words used of the pastoral role and responsibility.

a) Presbuteros (elder) - the authority in the church (cf the elders were the wise judges who sat at the gates of ancient cities). Acts 20:17

b) Poimenos didaskalos (pastor-teacher) - the shepherd, to feed the flock and protect them. Jeremiah 3:15

c) Episkopos (bishop/overseer) - the leader/overseer of the church. Acts 20:28, 1 Timothy 3:2; Titus 1:7

d) Diakonos (servant/minister) - the servant in humility.

3. It is therefore concluded that an elder is a pastor holding the office of bishop, overseer or shepherd in the Church. They deal with spiritual matters within the church, shepherding, feeding and protecting the flock.

4. An elder should have the spiritual gift of Pastor/Teacher or Evangelist.

5. Function

a) To rule. (1 Timothy 3:4,5; 5:17) - the pastor/elders in a church are the authority in the church, under God.

b) To guard the body of revealed truth from error and perversion. (Titus 1:9).

c) To oversee the Church as a shepherd of his flock. (Acts 20:28; John 21:16; Hebrews 13:17; 1 Peter 5:1-3).

d) Elders are given to the church by the Holy Spirit (Acts 20:28).

e) Great stress is laid upon their due appointment. (Acts 14:23; Titus 1:5)

f) At first they were ordained by an apostle. (Acts 14:23)

g) Later Church guidance was required in such appointments. (Titus 1:5; 1 Timothy 3:1-7)

6. Qualifications (1 Timothy 3 and Titus 1)

a) blameless - you will be blamed for many things - make sure they are not true. You must deal with sin in your life.

b) be the husband of one wife or a one-woman man (ie faithful, not lusting after other women) - v 11 He may have been legitimately divorced according to scripture.

c) be vigilant - clear headed or cool

d) be sober - has self control

e) be of good behaviour - orderly and well co ordained, respectable

f) be hospitable - always ready to invite people into your home

g) be keen to teach - keen to share the Word of God with them.

h) not given to wine - he should not be addicted to alcohol.

i) not be a striker - he must not be a hot head

j) must not be greedy of filthy lucre - he must not be greedy for money.

k) must not be a contentious arguer

l) must not be covetous -

m) if married, his wife and children must be dignified and under control.

n) not a new convert. Train candidates for ministry as deacons, in Sunday Schools and youth groups before appointing them.

o) he must have a good witness to the unbelieving world.

7. The appointment of pastors is described in (1 Corinthians 12:28; Ephesians 4:11).

8. The gift of pastor-teacher is given to men only - it is not the role of the woman to teach or exercise authority over men in the church 1 Timothy 2:12, 1 Corinthians 14:34-35.

9. Pastoral authority is not a cause for boasting, it is based on service with all humility John 13:5 -17 2 Corinthians 10:8, Galatians 6:3-5. The pastor's authority is to teach the Word of God so that all will see the truth clearly.

10. Age is not a barrier 1 Timothy 4:9-12.

11. If the pastor does not fulfil his responsibilities

a) He is to be warned, then rebuked by the elders if he continues. Titus 2:15, 2 Corinthians 13:10, 2 Timothy 4:2.

b) The Lord will discipline him 1 Timothy 6:3-5, James 5:19-20.

12. The reward of the pastor. (Hebrews 6:10; 1 Peter 5:4).

13. Key verses for the pastoral role 1 Peter 5:4, Ephesians 3:7-13, 1 Timothy 2:24-26, 3:1-9, Colossians 1:23-29, Titus 1:6-9, 1 Thessalonians 2:19, 20, Hebrews 13:7, 17, 6:10.

SUBJECT SUMMARY

1 TIMOTHY	
Greetings	1 Timothy 1:1-2
The Problem with Unsound Doctrine	1 Timothy 1:3-11
The Testimony of Paul	1 Timothy 1:12-17
Timothy Urged to Hold Firm to the Faith	1 Timothy 1:18-20
Timothy Urged to Pray	1 Timothy 2:1-7
The Position of Women	1 Timothy 2:8-15
The Office of Bishop	1 Timothy 3:1-7
The Office of Deacon	1 Timothy 3:8-16
Dealing with False Doctrine	1 Timothy 4:1-5
Instruction for Godly Living	1 Timothy 4:6-10
The Pastor as an Example	1 Timothy 4:11-16
Relationship with Others	1 Timothy 5:1-2
Pastoral Duties to Widows	1 Timothy 5:3-16
Pastoral Duties to Elders	1 Timothy 5:17-24
Pastoral Duties to Slaves	1 Timothy 6:1-2
Warning Against False Teachers	1 Timothy 6:3-10
The Good Fight of Faith	1 Timothy 6:11-16
The Use of Wealth	1 Timothy 6:17-19
Benediction	1 Timothy 6:20-21

2 TIMOTHY	
Greetings	2 Timothy 1:1-2
Appeal for Faithfulness	2 Timothy 1:3-18
Appeal for Endurance	2 Timothy 2:1-13
A Workman Approved of God	2 Timothy 2:14-26
The Coming Apostasy	2 Timothy 3:1-9
The Defence of the Faith	2 Timothy 3:10-17
Appeal to Teach Sound Doctrine	2 Timothy 4:1-8
Greetings and Benediction	2 Timothy 4:9-22

LECTURE 30 - PASTORALS 2

Turn to and read, NTJ - Page 388 - note the comparison between the letters that make up the pastorals. In Titus we have the concept of practice the gospel and in 2 Timothy we have the order to preach the gospel. The best study of Pastoral theology is the verse by verse analysis of Timothy and Titus, in accordance with the principles of Jude 3. Refer to the ebcwa web site for a thorough study of these books. www.ebcwa.com.au and also <http://ebcwa.free.org.nz>

TITUS OVERVIEW

Turn to and read, NTJ - Page 389, this gives an overview of Titus. We are naked when we are born again, and we have to clothe ourselves with the doctrines of God's Word.

We must have plenty of clothes in our spiritual wardrobe. We are to put on the Lord Jesus Christ. We often talk about doctrines but we need to make them effective in our life. We need to practice what we preach. **Malachi 3:16-18.**

We have a comment on leadership, the principles of choosing elders, and the opponents specified as well the principle of the church growing and following a good example. The solid church doctrinally becomes the loving church from a practical viewpoint.

Key words in Titus are doctrine, good works, teach, love, faith, adorn, and God our saviour. Put this into practice in your life and let people see it, hear it and experience it, and you will contribute to the growth and strength of your people.

Turn to and read, NTJ - Top of Page 391, - here we see faith and works joined together as genuine faith always works, which is a very similar position to James. Many people say that Paul was all grace while James was all works. This is not true, for they both talk about doctrine and works. Doctrine should work out in the life, or it has not been applied.

We should walk in the doctrines in the dirty streets of the world. We need to understand the meaning of the hypostatic union, what it means to walk in love. We need to keep the doctrines of prophecy and apply the truth of the great tribulation to our lives. For example, having talked about the Rapture in 1 Thessalonians 4 he gives then 20 commandments in 1 Thessalonians 5.

If your faith does not work you should deal with the sin in your life that is stopping it work. You need to realise the power and comfort/encouragement of the grace of God and that your life should reflect one that knows and lives the reality of the grace of God. Remember - If your students do not have access to Jensen's Survey of the New Testament – please refer to the Study under the “Post-Grad Studies” icon on the EBCWA CD, “223 Module 3 New Testament Introduction”. Use additional time in lectures covering the outline of the book included below.

2 TIMOTHY

Turn to and read, NTJ - Page 392 - Note the background to 2 Timothy. 1 Timothy and Titus were written while Paul was at large. By the time we get to 2 Timothy we get to the last year of his life. He is in a dungeon in Rome and it is in this privation that he writes this his last letter.

Turn to and read, NTJ - Page 393 - Look at the chart showing that there were two prison imprisonments for Paul. This concept is often attacked by the liberals as they do not like the concept of the pastorals being by Paul but to be the writings of a Pauline follower in the second century.

In the first period of imprisonment, he is accused of heresy and he is held under house arrest in a private home. This is recorded in the end of Acts - Acts 28. It was during this time that he produced the prison epistles. He had many people visit him and he was quite free as far as Rome was concerned. He had many opportunities for Christian worship and he expected to be free as he showed in Philippians and Philemon.

However in 2 Timothy he has been re-arrested and is back in jail, and it is totally different. He has been arrested by the Roman Government as a criminal this time. He is in very poor conditions in the jail. He is old and cold, asking for his coat which he had left at Troas. He had left it there and had intended going back in the winter to continue his missionary journey. In the ancient world as you travelled about you only took what you needed. Clothing was very expensive and theft on boats common; if it wasn't on your person it was probably gone. You could spend almost a year's wages to buy a set of good clothes. Paul is not a wealthy man; so much for the prosperity gospel!

The dungeon that Paul was held in has been preserved to this day. You can visit this place and pray there. He is waiting in filthy conditions and has no hope of reprieve. This is the context of this Paul's last and most tender letter. He knew he only had a short time to live and this is his dying wish. This can be seen as the last will and testimony of the apostle.

PASSING ON THE TORCH

The doctrines have been completed and he is calling to the church to hold fast. He is passing the torch to the next generation, and expects them to advance over his body and not lose their momentum. The only books of the Bible still to be written are John's Gospel, his three letters and the book of the Revelation.

This is always the situation in the ministry, the ministry never dies, the people die but the ministry keeps on going. God does not need you, but you need the Lord. He will replace you overnight when you are called home to heaven. A smart minister prepares the next generation, and is robust about it, so that when he goes there is an army behind him to take over. Read the quote by H Moule on page 394 of Jensen.

You pass on the torch and they continue the ministry while the old generation are still alive. Get it into your hands, get it into your heart, and then pass it on. You will often be discouraged in the ministry. It is encouragement like this that will keep you going. If you do not see this you will rob yourself of hope. There is sadness and tragedy, but there is also triumph here. Paul knows that he is going to die but he knows that the message is not going to die with him.

Turn to and read, NTJ, page 396. Note the key subjects of 2 Timothy. Foundation for Christian service - the importance of the last days - In chapter 3 Paul sums up the importance of the last days. Paul summarises his appeal to Timothy on the basis that it is the last days and the Lord is coming soon. We should have the attitude of the imminence of the Lord's returning for his church and with his church. We should serve him in the light of his coming.

Turn to and read, Page 397 - Diagrammatic outline of 2 Timothy. Note the sections. The importance of endurance and separation in the ministry. He prays for Timothy, exhorts Timothy, he charges Timothy, he instructs Timothy. He challenges Timothy and those with him to separate from evil men.

There is a bond of love between Christians where we recognise our differences but we are committed to one another in Christ. We can sit down and pour our hearts out to them and not just criticise them from afar. If evil men however come

into the church we have to get separated from them by removing them from the church. In chapter 4 we have the last recorded words of Paul.

Turn to and read, **2 Timothy 4 : 18 - 22**. May we end our time here with this dignity and grace.

PHILEMON

This letter was written during his first imprisonment together with Ephesians, Philippians and Colossians. It was placed here rather than with the other prison epistles by the church fathers because it was like Timothy and Titus, a letter to an individual rather than a corporate church group.

This involves a servant who has run away from a Christian master. Philemon was the master and Onesimus the slave. He had, as an unbelieving slave, stolen money from Philemon and run away. He went to the biggest city where he could lose himself, Rome, and there he met Paul and was converted. Onesimus becomes a servant of Paul who knows that under Roman law he must be returned to his master. He helps the pastors of the Ephesian and Colossian churches to take the letters back and goes back to his master.

Under Roman law a run away slave could be beaten to death or killed any way the master wanted to, or he could be pardoned. Paul is sticking to the letter of the law. He asks in a very gracious manner that Philemon take Onesimus back, not as a free man, but a servant who is now a brother in Christ. Here we have a free man addressing a brother who is a slave owner about another brother who is a slave. Paul also asks Philemon to prepare a room for him, which must have given Onesimus additional comfort and challenge.

SLAVERY

Slavery was a great evil in the ancient world but it was also part of the economic fibre ancient world. If there is anywhere in the Bible where you would expect a social manifesto regarding the abolition of slavery it would have been here.

The Romans had a law that if a slave killed his master and was protected by other slaves in the household all the slaves would be killed. At the time of writing this the Senate was debating a case where a very cruel master had been killed by a slave and that slave was protected by his fellow slaves. After days of debate all the 300 slaves were killed, men, women and children. There were millions of slaves in the Roman Empire. If they had revolted en masse the Roman Empire would have fallen overnight. The great slave revolt of Spartacus was only a hundred or so years before this time and the memory of the atrocities committed were fresh in everybody's minds.

Slavery was a very important social issue in Paul's day, not unlike racial discrimination in our own. It is of note that one thing Paul does not do is to ask Philemon to set the slaves free. Paul is working from within the institution to humanise it from within. Do you go with some, marching behind a Communist flag asking for the violent overthrow of a government or with Paul, try to reform a bad thing from within by spiritual transformation? As a Christian you should set an example, which is going to change the situation from within. Stick with Paul as your model.

When the evil is abolished from within, society will not fall apart with its removal. But with a revolution there are no winners but many losers. As a result of the Civil War in America there were more problems for the slaves in the period after than there were before. We need to set an example and show what light can do in the darkness. It is of interest that Stonewall Jackson one of the Confederate Generals in the American Civil War used to take time off to go and teach the slaves and their children Bible Class. He looked upon his slaves as his children, his responsibility, so that they had food, clothing and the gospel. It is only as lives are transformed that society is transformed as well. Short cuts to "freedom" often have a greater slavery as their result. Study the American Civil War and its aftermath and you will see that it was 100 years after the war that the American Black people were truly freed and it was a church based movement led by the Reverend Martin Luther King and other church leaders that achieved the result.

Philemon challenges us to face social evils in a different way to the revolutionary social activists. Note the format of Philemon on page 402, chart 102.

Add to the bibliography; books by the following men, Blaiklock, Berry, Guthrie, Hendricksen, Ironside, Kelly, King, Moule, Mounce, Fairburn, Getz, Stott, Wuest, Vine.

SUBJECT SUMMARY

TITUS	
Greetings	Titus 1:1-4
Qualifications for Elders	Titus 1:5-9
Dealing with False Teachers	Titus 1:10-16
Christian Doctrine and Conduct	Titus 2
Faith and Works	Titus 3:1-11
Closing Instructions and Benediction	Titus 3:12-15

PHILEMON	
Greetings	Philemon 1-3
Words of Thanks to Philemon	Philemon 4-7
Appeal for Onesimus	Philemon 8-22
Other Greetings and Benediction	Philemon 23-25

LECTURE 31 - HEBREWS

INTRODUCTION

Turn to and read, **Hebrews 1:1- 3, 2:1 - 4**. Then turn to , NTJ Page 406 -

The subject of this book is the Great High Priest. It is one of the great books on Christology and the superior nature of Christ. It is the gospel of the superiority of the new law of the spirit of life in Christ Jesus. He is Lord of all, and his new way, prepared for by the Mosaic Law has, in accordance with God's perfect plan, replaced the old law. In the first three verses we have Christ the unique person of the Universe. He is the last word, there is nobody coming after Christ. If you refuse Him you are finished, you are out of the plan. He is the only Saviour from sin - verse 3. He is the Lord of all.

In Romans we see the necessity of the saving work of the Lord; in Hebrews we see the superiority of his saving work.

Chapter 2 applies these things. We need to recognise the finality that we have in the message and person of Christ. In the Old Testament it was angels who told Moses the Law; in Christ we have the words of God directly given! If the old law was put into practice and rigorously enforced by God, how shall we escape if we neglect the new law (so great a salvation)?

There is no escape, nor answer to sin for us, outside this gospel. Here we see the superiority of the Lord over the old Law. We see the superiority of the life in Christ Jesus. We are confident of the superiority of the Christian message because of the superiority of the person of Christ.

The word "better" occurs 13 times, "perfect" and "complete", 15 times. By application there are 30 times when, "let us" or "let's", occurs. This encourages the believers to see the superiority of their faith and apply it.

BOOK OF HEBREWS

This book is a very Jewish book, written to the Jewish Christians at Jerusalem and beyond it, and it must be read within the context of the history of the Jewish church of the first century.

You should study Exodus and Leviticus before you study Hebrews, and in the New Testament you should know well, James, Galatians and Romans before you study this book. Galatians, Romans and Hebrews are all tied together by Habakkuk 2:4 - **"The just shall live by faith"**. Galatians 3:11, Romans 1:17 and Hebrews 10:38. Look at each of these verses in their specific contexts.

Galatians emphasises the fact of one faith, Romans emphasises justification while Hebrews majors on the "shall live", of Habakkuk. In **John 10:10** Jesus said that He had come to give life and that the more abundantly. Hebrews talks about the abundant life in Christ, and living it in a superior way to those of the world, or the Old Testament. In many of the older manuscripts this book is called the letter to the Jews, or to the Hebrews.

WHEN WRITTEN

Tradition is strong that it was written to the Jews in Jerusalem and Jensen gives you background to this on pages 406 - 408.

There is internal evidence here that the sacrifices are still going on at the Temple at the time of writing of this letter - **Hebrews 8:4,5, 10:11**. We know that the Temple was destroyed in August AD 70 by the Roman legions under Titus. The leader of the Romans, Titus, and his Jewish captive/friend Josephus, tried to prevent the soldiers destroying the Temple, which he saw as a wonder of the world, but he was not successful.

There is strong evidence that the letter was written before the rebellion of the Jews against the Romans in AD 67 as after that period there would have been a lack of communication with Jerusalem because of the siege. There is no indication in this book that there is a war in or around Jerusalem or that a war/revolt had begun.

From history we know that the Christians were still going to the Temple until the day they fled to Pella. The Lord's half brother James the leader of the church in Jerusalem was known as "old camel knees" because of the time he spent on his knees in prayer in the Temple. One of the great thrusts of this book, was for the Christians to come out from the Temple and leave Jerusalem; to see that their old nation and old religion were past. They are told to have nothing to do with the sacrifices any more. James was martyred in the early 60's so it looks as if Hebrews was written between 63 and 66 AD.

HEBREWS 6

The purpose of the letter was to show the Jerusalem Christians that their involvement with Temple worship was at best unwise, whilst at worst it is heretical or blasphemous. They were potentially "trampling the blood of Christ underfoot". If you handed a lamb to a priest who was going to kill the lamb as a sacrifice for sin rather than accepting the fully sufficiency of the blood of Christ, you were in effect despising the blood of Christ. Hebrews 10.

Turn to and read, **Hebrews 6:1-6**

- v.1 "Therefore leaving the principles of the doctrines of Christ let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God,
- v.2 And the doctrine of baptisms, and of laying on of hands and of resurrection of the dead and of eternal judgment.
- v.3 And this we will do, if God permit
- v.4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift and were made partakers of the Holy Ghost.
- v.5 And have tasted the good word of God and the powers of the world to come.
- v.6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put Him to an open shame

Note the following points as you read it. Now lets be clear of the context to this passage; in Hebrews chapter 5 verses 1 to 10 the writer of the book to the Hebrews has been teaching them the advanced doctrine of the High Priesthood of Christ and his comparison with Melchizedec.

In **Hebrews 5:11** the writer of Hebrews breaks off this theme telling his readers that "they are dull of bearing". Further in verses 12-14 of chapter 5 he chides them for not growing up; "they need milk (like babies) and not meat (like adults)" v 12, milk is for those unskilled in the Scriptures v 13, whilst meat is for the mature v.14 In fact Hebrews 6:9 and following continues to encourage them to get back on the right track. In Hebrews 6:9 they are called "beloved" - a term for believers.

In Hebrews chapter 7 the writer of Hebrews returns to his dissertation on Melchizedec. **Hebrews 5:11 to 6:19** can then be seen as a passage in parenthesis, a scriptural aside to chasten his Jewish readers who are within 3 years of 70 AD, at which time the Jews will go unto dispersion. The Jewish people have had their forty years of grace after the Lord's rejection at the cross.

James is killed almost exactly thirty years after the Lord's death on the cross (32 – 62 AD). The destruction of the Temple will be 40 Lunar/Prophetic years after the Cross, and 40 solar years since the Lord's ministry started. Like the Exodus Generation they have had their time to repent and change. Now they will be judged, and the church must separate themselves from the rejecters of their Lord. They must advance onto the advanced doctrines and not stay confused about the basics.

The basics mentioned in these verses are;

1. Repentance from good works (human good)
2. Faith towards God (trusting in the promises)
3. Doctrine of Baptisms (outward witness)
4. Laying on of hands (commissioning)
5. Resurrection of the dead (eventual resurrection)
6. Eternal judgment (the fate of the unbeliever)

These people are saved, as shown by the phrases; were once enlightened - they are saved, tasted the heavenly gift - they are saved, partakers of the Holy Spirit - they are saved, tasted the good word of God - they are saved! But "they crucify to themselves" - ANASTAUROO - how is this done? By offering animal sacrifices in the temple in Jerusalem. The result of offering the sacrifices; "and put Him to an open shame". This means from the source of your own negative attitude you have shamed Christ, by their actions, which indicate that his death was not enough!

The people in **Hebrews 6:1-6** have been habitually carnal believers who are unable to understand the basic doctrines they once knew, let alone the advanced doctrines of the High Priesthood of Christ. You cannot learn God's Word whilst carnal; they need to repent. Their negative attitude is constantly demonstrated by their offering of animal sacrifices in the temple.

In v.9 the writer tells them, "But beloved, we are persuaded better things of you." They are urged to become spiritual again. References to the Exodus would have been powerful, for they knew it had been forty lunar years since the Lord had died! Forty years is the time of grace for Israel. It was over! The Temple, the city, their religious compromise, it was all over!!! They had to get out!

HEBREWS 13

Turn to and read **Hebrews 13: 8-12**. This is the climax of book, the call to "get out". In this passage is the statement that, Jesus Christ is the same today, yesterday, and forever. They are urged, "Do not be carried about by every wind of

doctrine". Ground your life on the grace of God. The cross happened outside the city walls; outside of Judaism. Hebrews tells the people, and us now to establish our life through grace and not kosher food, or religious ritual. We have an altar, our altar is the Cross; we are to seek no other.

The rules of the Temple and the rules flowing from the Cross were different. In Old Testament times part of the offering was taken outside the city walls to be burnt. In the very Levitical offerings there was this ritual conducted outside the gate as part of the sacrifice to indicate that we should be following the Lord, outside the gate too. The Lord shed his blood outside the Temple, the involvement of the chief priests in his death, the parting of the curtain, were all signs that the old order was over!

If you went outside the camp however you would have reproach from your relatives and friends who stayed. They were being called to separation from all that gave them status in their lives to that point. If we share his life we will go outside the gate, and we will share his reproach by doing so, but we will also share his life. If we stay "in the Temple" we can remain comfortable but we are compromised. Our eyes are not to be on the world they are to be on the Lord's coming again. Your life should not be tied up with an earthly Jerusalem it should be with a heavenly Jerusalem. If we believe that the Lord is coming soon he will be put in a different perspective.

Jerusalem was a beautiful city. It was one of the wonders of the ancient world before the Romans destroyed it. God wants us to witness, to communicate, and no matter how beautiful our place of living, for we are to follow his plan. We need to separate ourselves from the culture and old religious practices and live for Christ and him alone and bear the reproach that that will cause us.

THE AUTHOR OF HEBREWS

From the way he speaks, the author has always been controversial to the readers of the letter. It is perhaps Paul, which is indicated in **2 Peter 3:15-16** (read these verses), where he is stated to have written to the Jews. The style is different from other letters from Paul, but you would expect that for several reasons.

The attitude of the church in Jerusalem to Paul was varied with some supporting him but others suspicious and opposed to him. In Acts 21 Paul was arrested in Jerusalem while taking an oath in the Temple, (being part of the worship in the Temple). This is something that he realised later that he probably should not have done. Part of the Nazarite vow was making a vow and shedding blood on the altar. It was very likely wrong for him to have done this, (although we cannot answer for Paul on this matter) and this tension may be behind his passionate feelings as he writes this letter. Refer to the EBCWA Commentary studies on Hebrews and Acts.

The author of Hebrews had a copy of the Septuagint in front of them and copied passages accurately. The style is very careful, being the best Greek in the New Testament. The person who wrote Hebrews had a fine university education. Of all the writers of the New Testament only Luke and Paul would fit into that category.

The thoughts here are very clearly Pauline in their impact. Compare later these verses; Hebrews 1:1-3, Colossians 1:15-16, 2 Corinthians 4:4 are closely related. Hebrews 1:4 and 2:9 cf. Philippians 2:8-9, Hebrews 2:14 cf. 1 Corinthians 15:54, 57. Hebrews 7:16, 18, 19 cf. Romans 2:29, Galatians 3:3, 24. Hebrews 7:26 cf. Ephesians 4:10. Hebrews 8:5, 10:1 cf. Colossians 2: 17. Hebrews 10:12, 13 cf. 1 Corinthians 15:25.

The fact that the author is a Jew is indicated in Hebrews 13:13, which eliminates Luke.

He has been in jail for his faith, Hebrews 10:34. He said that they had compassion for him in his bonds. Paul was in jail in Jerusalem, then Caesarea. The Jerusalem church was also involved in providing for him in Italy when he was imprisoned in Rome. Hebrews 13:19, 24, indicates that the letter was written from Rome. It is probably a prison epistle of Paul's, and may date from the time of the Prison Epistles.

As the apostle of grace he was advised to take a Nazarite vow by James so that he could have closer relationships with converted Pharisees. It was wrong. You do not compromise your Christian faith to please people. You do not go into the Mormon Church or Jehovah's Witness group and be part of their services. Paul loved the Temple, he loved the Jewish people, and he was Jewish, so it was not wrong to do a common Jewish thing, yet in Christ it probably was at this time.

By the time he writes this he realises that his love has blinded him to the bigger reality; he must have nothing to do with the sacrificial system. James is to be martyred, (or may have been by the date of writing), and many others are going to be abused in Jerusalem.

Turn to and read, Jensen, page 408, look at the section on the purposes for the letter. Turn to and read, **Hebrews 3 : 1, 12 : 3**. We are to look to him. Remember - If your students do not have access to Jensen's Survey of the New Testament – please refer to the Study under the "Other Studies" icon on the older EBCWA CDs, "223 Module 3 New Testament Introduction". Use additional time in lectures covering the outline of the book included below.

SUPERIORITY OF CHRIST

Hebrews inclusion in the Bible was debated for a many years. The Eastern Church accepted it, the Western did so with only mild enthusiasm, and the African church tended to reject it. James, Peter, Jude and Hebrews are the very Jewish

books. As the church became more Gentile there was less and less interest in the Jewish books. In the early days of the church many of the churches would have as many Jews as Gentiles, but by the second century this had changed.

There is a good outline in Jensen page 411-413. Note the diagram at the bottom of page 411. Then look at the book review diagram on page 413. It is a very motivational book. It says that we have the greatest news of all time, we are related to the greatest person in the universe, and then asks us what we are going to do about it. The Lord is superior to all, all men, all angels, all beings, the Lord is superior. This is God become man.

We need to stick with the real thing. The message of Hebrews is, "do not keep looking at the shadows!" The old things were a shadow of good things to come. This is a powerful call away from the Mosaic system and legalism to a life in the Spirit of Christ. The life of faith is superior to the life of the law.

NTJ - Pages 414-417 - there is a very good section here covering the prominent subjects of the book, with good charts that picture key points.

You need to look at the context of Hebrews when you look at the passages which appear to show that you can lose your salvation. Remember that in the Jerusalem church you have people who are "hedging their bets", and are involved in the sacrificial system. You cannot hedge your bets in the Christian life. We cannot sit on the fence. You must use the Sword of the Spirit. The Jews were saying that they had been saved by grace but were living by the Mosaic Law. The blood of Christ cleanses you from all sin but if you offered a sacrifice the sin was still on you.

Add to bibliography for good authors; De Haan, English, Hoyt, Hughes, Ironside, Kelly, Kent, MacDonald, Griffith-Thomas, Wiersbe, Wuest, Vine.

DOCTRINES

HYPOSTATIC UNION [See page 29 above]

SEPARATION

1. Believers are instructed to be separated from habitually carnal believers. (1 Corinthians 5:10, 11)
2. Separation is ordered from apostate religious organisations. (2 Corinthians 6:17)
3. Separation is commanded from unbelievers where scripture is compromised by the relationship or marriage, business partners. (2 Corinthians 6:14 ff)
4. Separation is commanded from the human viewpoint. (Romans 12:2, Romans 16:17, 18)
5. Separation is commanded from pseudo spirituality. (Romans 16:17, 18)
6. Separation is commanded from those who seek pleasure in fast living - pursuit of parties, immoral situations. (1 Peter 4:4)
7. Separation is commanded from other believers who reject Bible doctrine. (2 Thessalonians 3:14, 15)

PROMISES OF GOD

1. FROM GOD'S VIEWPOINT

When a person promises you something the promise is only as strong as the character of the person making the promise. The character of God is perfect therefore His promises are totally reliable.

- a) Unchangeable - A promise in the Bible is the same for us in the 20th Century as it was to Paul.
- b) All-knowing - God knows all our problems so there is always a promise or doctrine to cater for our difficulties.
- c) Love - God will provide for His children.
- d) Truth - All the promises are totally true.

2. FROM MAN'S VIEWPOINT

- a) We must know the promises.
- b) We must believe the promises.
- c) We must want to trust in God.

3. THERE ARE ABOUT 7,000 PROMISES THAT DEAL WITH THE CHRISTIAN ON EARTH

4. TYPICAL PROMISES FOR VARIOUS STAGES IN THE CHRISTIAN LIFE

- a) Stage 1 - Salvation (John 3:16; Acts 16:31)
- b) Stage 2 - Christian on earth (1 John 1:9; Romans 8:28; 1 Peter 5:7)
- c) Stage 3 - Believers in Heaven (1 Peter 1:3-5; Revelation 21:4)

5. FOR THE CHRISTIAN ON EARTH - HOW DO WE MAKE THEM WORK?

- a) We must be a believer in Jesus Christ.
- b) Take every promise to mean what it says.
- c) Confess all your known sins using the promise in (1 John 1:9)
- d) If a promise says to do something, do it (i.e. pray, believe, confess etc.)
- e) Wait for answers, the Lord will answer in His time.
- f) Keep a promise notebook, learn the promises.

6. GENERAL SCRIPTURE ON THE PROMISES OF GOD (Hebrews 3:7 - 4:11)

- a) The geographical areas in which the Exodus generation found themselves can represent stages in the Christian.
 - i) Egypt - unbelief.
 - ii) Red Sea crossing - salvation by faith (i.e. leaving Egypt)
 - iii) Wilderness - the carnal and immature Christian life claiming only some promises and failing regularly.
 - iv) Jordan crossing - full realisation of God's favour by faith.
 - v) Promised land - the mature Christian resting in God and only failing occasionally.

b) The author of Hebrews in (Chapter 3:7,19) exhorts the Jews at Jerusalem and us not to fall into the same traps as the Exodus generation in unbelief.

c) Questions And Answers on Hebrews (Chapter 4) refers to the Christian on earth.

Verse 1: What happens if we fail to claim a promise? - We lack peace of mind.

Verse 2: What characteristic of God does this verse highlight? - Unchangeable.

How are the promises made active? - By being mixed with faith.

Verse 3: Which came first, man or the promises of God? - The promises, God is all-knowing.

Verse 4: Why did God rest? - Because He had provided all things necessary for man.

Verses 5 & 6: Will any succeed in this area? - Yes, some will.

Verse 7: Are the promises still available today? - Yes.

What must we do? - Accept God's provision.

What must we not do? - Harden our hearts.

Verse 8: Jesus in some translations is, in fact, Joshua.

Verse 9: To whom are the promises available? - Believers only.

Verse 10: What choice have we as a Christian? - Human works or God's works and provision.

Verse 11: What is the great trap? - Unbelief. We should actively pursue the promises of God.

7. MAJOR PROMISES

Learn to claim these when:

- a) In difficulties (Romans 8:28)
- b) You have sinned (1 John 1:9)
- c) You are worried (1 Peter 5:7)
- d) You have been wronged (1 Thessalonians 5:18)
- e) Prayer (Matthew 7:7)
- f) You are lonely (Hebrews 13:5)
- g) You have doubts (Philippians 4:13)
- h) The Bible (Hebrews 4:12)
- i) You cannot sleep (Psalm 4:8)
- j) You are unhappy (Psalm 147:3)
- k) You are tempted to retaliate (Romans 12:17,19)
- l) You are in danger (Psalm 23:4)

SUBJECT SUMMARY

HEBREWS	
Christ the Revelation of God	Hebrews 1:1-3
Christ the Son of God	Hebrews 1:4-14
The Role of Christ in Salvation	Hebrews 2:1-9
Christ the High Priest	Hebrews 2:10-18
Christ Superior to Moses	Hebrews 3:1-6
The Disobedient Generation	Hebrews 3:7-19

The Promise of Rest	Hebrews 4:1-13
Christ the Way to Approach God	Hebrews 4:14-16
Christ the High Priest	Hebrews 5:1-10
The Immature Reproved	Hebrews 5:11-14
Warning against Apostasy	Hebrews 6:1-8
True Believers Encouraged	Hebrews 6:9-12
God's Oath Unchanging	Hebrews 6:13-20
Priority of the Melchizedek Priesthood	Hebrews 7:1-14
Superiority of Christ's Priesthood	Hebrews 7:15-28
Superiority of the New Covenant	Hebrews 8
The Temporary Sacrifices by Levites	Hebrews 9:1-10
The Eternal Sacrifice of Christ	Hebrews 9:11-14
Fulfilment of the New Covenant	Hebrews 9:15-22
Christ the Once for All Sacrifice	Hebrews 9:23-10:18
The Appeal to Hold Firm	Hebrews 10:19-39
Faith Defined	Hebrews 11:1-7
Faith of Abraham and His Children	Hebrews 11:8-22
Faith of Moses the Deliverer	Hebrews 11:23-28
Faith of the Israelites and Rahab	Hebrews 11:29-31
Faith of the Judges and Prophets	Hebrews 11:32-39
Christ Our Example	Hebrews 12:1-11
An Appeal for Endurance	Hebrews 12:12-29
General Christian Obligations	Hebrews 13:1-6
Warning Against Apostasy	Hebrews 13:7-17
Request for Prayer	Hebrews 13:18-19
Benediction	Hebrews 13:20-24

LECTURE 32 - JAMES

INTRODUCTION

Luther was never able to see what James said in a calm and collected way, for he had been brought up within Roman Catholicism, which had used James to teach salvation by works. James was not speaking about salvation by works, but the results of the Holy Spirit's work within you in sanctification, and the works that will be the external evidence of the spiritual work of God in your life. The works of faith are evidence of the activity of faith in your life.

Paul talks about the root of faith, James talks about the fruit of faith. Galatians and James should be read together. James says that he is pleased that you have met Jesus Christ as your Saviour, and invites you strongly to prove it with your works (daily production of the spirit in your daily life). His cry is given in **James 1:22**, "Be ye doers of the Word and not hearers only". James says, if you want me to know that you are a Christian let me see it by the way you look after the widow and by your holy life.

If you truly understand the Christian spiritual laws, (law of liberty, love, expediency, and supreme sacrifice) you will have the right attitude regarding grace, faith and living. James bluntly confronts us with the truth; if we are living unrighteously we are not following Christ. Do unto others as Christ has done to you.

Turn to and read **James 1 : 22 – 27, James 2:12-13, 14-26**. The faith that genuinely saves will also genuinely (and with evidence for all to see) sanctify. James urges us to practical deeds that show our faith status; for example, he challenges us not to share Scripture if the person needs lunch first. If the Lord has given you enough to share with them, share with them. As Calvin says, "faith alone saves but the faith that truly saves will not abide alone".

THE PERSON OF JAMES

This is a doctrinal book, and it forms the other half of the books of Romans and Galatians. Having been justified by faith, we are to live in faith that rests on, and applies the Word of God in our daily life.

Who is this James? James was the son of Mary and Joseph - **Jude 13. In Matthew 13:54-56** (read these verses), we have a clear indication that he was the half brother of our Lord and that after the miraculous birth of the Lord Jesus Christ to the virgin Mary, Mary and Joseph had at least 6 children born to the union. They therefore had a normal marriage.

In the 90's of that century the Caesar Domitian was persecuting the church and tried to find any descendants of the Lord Jesus Christ and was only able to find descendants of the brothers of our Lord, and these were poor farmers and clearly no threat to Imperial Roman power and so he let them go.

Turn to and read **Matthew 12 :46 - 50**, where we have the mother and brethren and in verse 50 it is clear that Joseph is dead by this time. It is however clear that he lived for 10 or more years after the birth of Christ.

Turn to and read, **John 2:12**, James was at the wedding at Cana of Galilee but was not impressed with the miracles, and as an unbeliever, was somewhat embarrassed by the words and works of the Lord.

They tell Him to go to Jerusalem and become the great teacher that He is, but they do not believe on Him as the Messiah. He however says that they do not understand what is going on here. Turn to and read **John 7:3-9**.

Turn to and read **Acts 1:12-14** where we have the brothers and his mother now associated with the believers. The Holy Spirit had moved upon this family and they had been saved. This is confirmed in 1 Corinthians 15:7 (read this verse) where it is recorded that our Lord made a special appearance to James.

Turn to and read, NTJ - Pages 421-424 - Note especially Chart 105 on page 423,- summary of the periods of James' life. The Lord began his ministry at the age of 30. By that time the youngest sisters or brothers would have been in their twenties.

During the Lord's ministry, James, Jude, and all the rest were convicted by his ministry, but were unsaved. James and Jude were finally converted by the resurrection. Anything short of that would not have convinced his brothers.

Both James and Jude have an excellent attitude towards the Lord Jesus Christ. They are absolutely in awe of him as their Lord and King, and never is he called by them their brother.

Up to about Acts 12 we have Peter as the leader of the Church but by Acts 13 James is the leader and he remained that until his death in 62/63 AD. He not only wrote about fruitful living he lived it. The rest of the apostles admired him for his prayerful life and his Jewishness.

Many of the unbelieving people said that the Judgment on Jerusalem was so great because of the murder of James. Refer to a Bible Encyclopaedia for details of the life and death of James. He had a holy and prayerful life. He spent so much time on his knees that he became nicknamed "camel knees". He was stoned to death and was thrown into the Kedron valley at the age of about 60, in 62 AD, thirty years after the death of the Lord.

THE OCCASION OF WRITING

His letter was addressed to the Jewish believers in the early days of the church. This letter which was probably written in the 40's was the first letter in the scriptures to be written and was followed by Galatians. The ultra-dispensationalists take the view that James is not a letter for today. They are wrong.

It is Jewish because almost all the people in the church at that time were Jewish. However the subjects of this letter are applicable to all Christians. NTJ Page 426 gives a good chart of the development of the church through these early days, as it relates to Acts.

The occasion of the writing is, as a letter of instruction from the leader of the Jewish church to those in Jerusalem and beyond in a time of persecution. It is to encourage them and us into a life of Christian service. He says that conduct should flow from creed.

Some dispensationalists will say that they do not want the legalism of James and want to stick with the grace of Paul. This however is a false division between James and Paul. Both men are saying the same thing from opposite perspectives. This is also a very doctrinal letter, and all doctrine is profitable for us. James is saying that this is the way you should live your faith, in the world.

He says less directly about the Lord than anybody else in the New Testament but is more like the Lord than anyone else.

There are echoes of the Lord's teaching here, especially the Sermon on the Mount. There are echoes of the Lord but not straight quotes. This is a person who really knew the Lord, both before and after his own conversion.

Matthew 12 and 13 would indicate that James heard a lot of teaching. There is a lot in common between James, Galatians, and Romans. Romans is the account of faith in the gospel. Galatians is liberty by the gospel, James is the compulsion of the gospel. We are saved by grace for service.

THE STYLE OF JAMES

The style is very much like a preaching sermon in the style of an Old Testament prophet like Isaiah. There are 54 commands in 108 verses so the sense of authority is very strong here. James has been called the Amos of the New Testament. The content challenges us all the time. It challenges people to righteousness and to get rid of their hypocrisy.

The Jewish letters of the New Testament were the ones which were longest disputed as to whether they were canonical or not, by the early church councils. Peter, James, Hebrews and the Letters of John were the longest under contention. As the church became more Gentile they moved away from these books because of their Jewish flavour.

Most of the problems that people got into at the time of Constantine were due to the fact that they did not examine James, and let themselves be corrected by it. In 363 AD James was universally accepted as the Word of God. Let this be a lesson to us; we need the whole word to keep ourselves safe.

NTJ - Page 430 - Chart 107, gives three very useful suggested outlines/divisions of the book. Also look at chart 108 on page 432, for Jensen's suggested outline. Remember - If your students do not have access to Jensen's Survey of the New Testament – please refer to the Study under the "Other Studies" icon on the EBCWA CD, "223 Module 3 New Testament Introduction". Use additional time in lectures covering the outline of the book included below.

If you go into a church you should preach James, with Galatians, early on in your ministry. They will either like you or throw you out; but either way it will be for the right reasons. James talks about the principles and then the practice just like Paul. It is no accident that in Acts 15 that Paul goes to James on his last trip to Jerusalem. Both were Jewish to their cores and learned in the Old Testament.

Liberals will play up the differences between the two but the more you study them the closer you will find them to be. Paul emphasises the root of faith while James emphasises the fruit of faith. Their message is the same. Paul is emphasising the mechanics and dynamics while James looks at the result.

In chapter 3 James deals with factions and selfishness in the church. he makes it clear, that if you think you are wiser than your brother you are of the devil and not of God. Look at the diagram, chart 109, on page 435, for a good presentation of this point. This is a powerful argument for unity in the body of Christ. By looking at this book in combination with 1 John you have an idea what the obedient Christian is like. If you then compare it with the profile of the cultic groups, be they the hyper dispensationalists or "reconstructionists", you will find that, they demonstrate by their failure to live up to this, that they are in error. James makes clear, where there is a lot of jealousy, pride and arrogance, there is no spiritual status.

Add to bibliography - works by; Adamson, Brown C, Criswell, Gaebelain F E, Kelly, King, Plummer, Prime, Strauss, Tasker, Zodhiates.

SUBJECT SUMMARY

JAMES	
Greetings	James 1:1
Christianity is Patient in Temptation	James 1:2-18
Christianity Evidenced by Conduct	James 1:19-27
True Faith Impartial	James 2:1-13
True Faith Evidenced by Works	James 2:14-26
True Faith Evidenced by Words	James 3:1-12
True and False Wisdom	James 3:13-18
Friendship and Humility	James 4:1-10
Slander and False Confidence	James 4:11-17
The Miseries of the Rich	James 5:1-6
The Patience of the Saints	James 5:7-12
Prayer and Confession	James 5:13-20

LECTURE 33 - 1 AND 2 PETER

CHRISTIANS UNDER PRESSURE

Turn to and read, NTJ - Page 438, read the first paragraph.

Turn to and read, **1 Peter 1:3 - 9**. This is a power packed little letter. Note the subjects packed into these first verses; living hope, inheritance, being kept by God, power of God, Trial of faith, joy unspeakable.

Jensen calls 1 Peter Trials, Holy Living and the Lord's Coming. Peter's letters are practical doctrinal guides for Christians to practice; they are to be rocks under pressure. Peter's name is a rock and he tells us how to be a rock. Will your anchor hold in the storms of life, will you be able to stand in the devil's world? You are stable if you are grounded on the rock. Know Him who is the rock and your calling. It is not about yourself, but it is about your relationship with Christ.

This is Psalm 23 in the New Testament. You have all sufficiency in Christ. Peter is called the apostle of hope by many. The word hope is "elpis" which in the Greek means dynamic confidence. Peter is saying in this you can trust Christ. God can keep, God will keep, He will provide. He can carry you through.

Shortly before His death the Lord told Peter that Satan has sought permission to sift him as wheat. Jesus said, "I will pray that your faith will not fail". "Once you have turned again strengthen your brothers". Peter was told then how he would be used to strengthen believers of all generations.

He, like us, is told, "Be strong in the grace of God". Peter is impetuous but under control as he writes these letters. Peter learned from his failures and it is the trust he learned to have in Christ that shows through his little letters.

These are letters for Christians under pressure. It may become dangerous to be fundamentalist Christians in the future. There is a big push in the WCC to combine all the religions in the world. The make-believing church will modify itself so that this can take place but we must stand with the apostles.

Peter is talking about standing against this, as the whole world will be against you, as it was against Christ. In a few years we will need to know these letters by heart. It should be taught by the second year of your church life.

PETER

Turn to and read, NTJ - Page 439 - there is a summary of the life of Peter. His name was Simon son of Jonah. Remember surnames go back only 600 years. His Aramaic name was Cephas. Peter was called Peter by Christ as it was a play on words between "petra" (bed rock) and "petros" (a chip off the bed rock).

He came from Galilee. He was of similar age to the Lord. He was unschooled in relation to the rabbinic schooling of the day; he had left school to go fishing. Many people have seen that he was unlearned and assumed that he was illiterate but this is not so. 1 Peter is good Greek as also we will see are the works of John. Both these men used two languages fluently. The Pharisees however looked down on them. His birthplace was called Galilee of the Gentiles because Greek and Aramaic were used alongside each other.

These men at Galilee would have gone to the local synagogue which like all synagogues would have had a local school attached to it. Here the Jewish boys would have learnt Greek and Aramaic until the age of 14. Greek was the language of commerce. If you were dealing with authority you had to know Latin as well.

We know that Peter was married. His wife went with him on missionary journeys. Remember, both marriage and children can limit your service for the Lord and it is only after his children are grown that Peter is truly free to move out in service. Many Christian workers could do more for the Lord if they did not have children. When the time comes to decide whether to have children or not, we must be thoughtful and ask, what the Lord wants us to do.

In the Gospel period Peter is the dynamic person, but is impetuous and erratic. He is however a lovable character. He is warm, a great encourager. He confessed his short comings and got off his knees and served the Lord. In these letters you will see how he has a pastor's heart.

This is a good example of the bird with a broken wing flying again. If you feel you are a failure, then you should think of John Mark, or Peter, and be encouraged. With repentance and obedience the bird with the broken wing will, once it is healed, fly higher than before.

NTJ - Page 441 - Chart 110 shows in diagram form the life of Peter as recorded in Acts. Remember - If your students do not have access to Jensen's Survey of the New Testament – please refer to the Study under the "Other Studies" icon on the older EBCWA CDs, "223 Module 3 New Testament Introduction". Use additional time in lectures covering the outline of the book included below.

Peter is one of the early leaders of the church in the book of Acts. He stabilised the early church up to Acts 6 but by Acts 15 James is the leader of the Church in Jerusalem. Peter has stepped aside so that he can go out on apostolic journeys for the Jews. Here is a humble person taking a secondary place, having been the leader. What a lesson for us is here. James goes through to 62 AD when he is martyred. Peter is martyred in Rome within five years of James' death in Jerusalem.

Turn to and read, NTJ - Page 442 - section 4. Here we see he had a ministry to the Jews after leaving the work in Jerusalem.

PETER'S ERROR

Turn to and read, **Galatians 2:7-9**.

Peter made a mistake here, but he also accepted the rebuke of Paul, even though he had preached the Pentecost sermon, and could have claimed the "primacy" of the apostolate. He was humble, and did not believe in his infallibility.

There are a lot of Christians who get to a point in their life where they do not think that they can be corrected; we can always be corrected! You never get to a point in the Lord's service where a younger believer can not come along and say that you are wrong. If you get to this point the Lord will often send a young, or even despised brother, to correct you, that you might learn the more! If you get to the stage in your life where you are not prepared to sit down and review what you believe and have applied in your life, then you are in error and off the true track. You need to be teachable always.

When the Lord uses you there is always a temptation to get to a point where you decide you cannot be corrected. Remember Peter, for we can all be wrong, and if we want to be used, we must always be able to be corrected.

Peter was working in Pontus, Galatia, Cappadocia, Asia, Bithynia, all places to the north of where Paul worked. Paul is in the south. When Paul got to Troas he wanted to go to Bithynia but he was called to Macedonia. Paul went west rather than north as Peter was to go there. The Lord has a plan for our lives and we should be sensitive to his leading. Do what the Lord wants you to do, and praise the Lord for what he lets others do. God allowed Peter and Paul to work on parallel tracks, in different places.

1 PETER

The first letter is written in 62-64 AD at the time just before the early persecutions of Nero. Peter refers to Babylon, as the place from where he writes. There were three literary Babylons; Babylon on the Euphrates, Mystery Babylon which was Rome and Old Babylon which was a reference to Cairo/Alexandria in Egypt. The most likely place of writing was from the normal Babylon which at the time of writing still had a large Jewish population. The last of the Jews whose ancestors went to Babylon in 586 BC came out of Babylon (now Iraq) only in the 1960's. Only about 50% of the Jews who went into captivity in 586 BC returned to the land under Zerubbabel and subsequent leaders. By the time Peter wrote 2 Peter he was in prison at Rome by the Romans, before he was martyred by crucifixion upside down.

The Roman citizens were never crucified they were beheaded. Crucifixion was a horrible and long form of death which quite often was a result of tetanus. His wife according to tradition was also martyred just before the death of Peter; the Romans made him watch his elderly wife die first. The early Christian historian Heggesippus records that Peter encouraged her to keep her eyes on the Lord through her ordeal. Many people concentrate on the denial of Peter at the crucifixion, and not on the service he gave and his death. He was a great believer, and in no way should be looked upon as second rate alongside Paul.

THE STYLE OF THE LETTERS

Modern critics (the pagan liberals!) reject Peter's authorship of both letters. These people say that the Greek of the first letter is too good, whilst the second is too bad, and the two do not fit together. However, the words "unlearned and ignorant", does not mean that he was illiterate, but that he was not university trained.

Turn to and read, **Acts 4:13, 14**. He knew enough Greek to get by with evangelism and writing. In many of his journeys he would have had to converse in Greek. Today the common worldwide language is English. In those days it was Latin and Greek.

His native style is probably best shown in second Peter where he is communicating in a language which is not his own the deepest things he has to say. In Second Peter he is writing himself from prison whilst with first Peter he probably has someone to help him as a writer – an amanuensis.

Turn to and read, **1 Peter 5:12** - Silas was there. Peter and Silas worked on the first letter, Peter was by himself in the writing of the second. We should look at this in a godly manner and not be influenced by the German liberals who did not consider the Jews worth considering even though their civilisation is at least 3 times as long as that of the Germans. Keep remembering that the fruit of German liberalism in the 18th and 19th centuries produced National Socialism and the evils of Hitler.

There are strong parallels between Peter's words in Acts and the statement and sentiments of the letters. Compare 1 Peter 1 : 20, with Acts 2 : 23. 1 Peter 4 : 5, with Acts 10 : 42. 1 Peter 2 : 7, 8, with Acts 4 : 10, 11. He also echoes the Lord's words, indicating one who was with the Lord. Matthew 21 : 42, and the command to be shepherds, in 1 Peter 5 : 2, echoes the Lord's words in John 21 : 16.

Turn to and read, NTJ page 444, (B), the destination, and (C) the place from where it was written. Note Jensen's points here. Look at a map of ancient Turkey and see where the places that Peter addresses were. Section (D), the immediate situation is the coming of persecution to the church.

Do the exercise on pages 448 - 449, as it will help you understand the letters better, then look at the chart number 111, on page 448, to see the whole structure of the first letter. Note the prominent subjects, on pages 449 - 450. Note the chart number 112, looking at the use of the "lamb" in the scriptures.

Turn to and read, **1 Peter 5 : 10 - 11**. Facing trials, and standing strong within them, is the theme of both letters. Chart 113, on page 451, covers this. Turn to and read, **1 Peter 5 : 6, 7**. Peter has a very important section on fear also (Jensen refers to this on top of page 452).

Turn to and read, **1 Peter 1 : 17 - 21**, **Hebrews 4 : 1-2**, **1 John 4 : 18, 19**.

The message of 2 Peter is dealing with apostasy through Christian growth.

DOCTRINES

SUFFERING [See page 64 above]

LAMB

The lamb is a central feature of typology in the Bible as a symbol of the Lord Jesus Christ.

Here we see the developing topic of the Lamb from the sacrifice by Abel to the Lord of Glory

It shows the importance of a word study when examining the Scriptures

1. Genesis 4:3-5a
 - a) Abel brought a lamb from his flock.
 - b) Propitiation emphasised - covering.
 - c) The lamb was an offering for sin.

2. Genesis 22:7-14
 - a) Abraham was provided with a ram.
 - b) Substitution emphasised.
 - c) The lamb was an offering for one person.

3. Exodus 12:3-7
 - a) The lamb had to be slain.
 - b) Protection emphasised.
 - c) The lamb was an offering for one family.

4. Leviticus 1:10-13, 16:15
 - a) The lamb without spot or blemish.
 - b) Character of the lamb emphasised.
 - c) The lamb was an offering for the nation Israel.

5. Isaiah 53:4-8
 - a) Shows that the lamb to be provided is a person.
 - b) Expiation emphasised.
 - c) The lamb was an offering for the elect.

6. John 1:29
 - a) Shows that the lamb was Jesus.
 - b) Complete removal of sin emphasised.
 - c) The lamb was an offering for the whole world.

7. Acts 8:30-37
 - a) Shows that Jesus is the Christ the promised Messiah.
 - b) Individual salvation emphasised.
 - c) The lamb was an offering for whosoever.

8. 1 Peter 1:18-21

- a) Shows the resurrection of the lamb.
- b) Redemption emphasised.
- c) The lamb was an offering for all generations.

9. Revelation 5:6-10

- a) Shows the glorification of the lamb.
- b) Government of the lamb emphasised.
- c) The lamb of the whole universe.

10. Revelation 22:1-5

- a) Shows the everlasting kingship of the lamb.
- b) Eternal glory of the lamb emphasised.
- c) The lamb for all eternity.

The developing topic of the lamb shows how Jesus Christ is the central figure in all the Scriptures and how the inspired writers of the Bible gradually developed the revelation of his character, work and glorification from a lamb to the King of Kings and Lord of Lords.

REWARDS AND CROWNS

1. Rewards and Salvation are carefully separated in the scriptures. Salvation is a free gift from God, rewards are for meritorious service in the power of the Spirit.

2. Salvation - a free gift to the lost. (Ephesians 2:8-9, Romans 6:23, John 4:10) - an everlasting possession. (John 3:36, John 5:24, John 6:47)

3. Rewards - to the saved who faithfully work for the Lord. (1 Corinthians 9:24, 25, Revelation 22:12) - distributed at the Judgment Seat of Christ. (1 Corinthians 3:11-15, 2 Corinthians 5:10, Romans 14:10)

4. Rewards as Crowns:-

- a) The incorruptible crown - for faithfulness in exercising self control. (1 Corinthians 9:24-27)
- b) The crown of glory - for faithfulness in suffering. (1 Peter 5:4)
- c) The crown of life - for faithfulness under trial. (James 1:12, Revelation 2:10)
- d) The crown of righteousness - for faithful testimony. (2 Timothy 4:8)
- e) The crown of rejoicing - for faithful service. (1 Thessalonians 2:19, 20, Philippians 4:1)

PETER – DIVINE GUIDANCE

1. SCRIPTURE - Gospels, Acts, First and Second Peter.

2. BIOGRAPHY

Born Simon the son of Jonas, he was a native of Bethsaida in Galilee. He was married and lived with his mother-in-law at Capernaum at the time he was called by the Lord. He was a fisherman, fishing with his father and his brother Andrew when Jesus found him. Together with James and John, Peter formed a group of three disciples who appeared to have a closer relationship with Jesus, as they appeared with Him at the Mount of Transfiguration (Matthew 17:1-13), and in the garden of Gethsemane (Matthew 26:36-46). Peter was the leader of the disciples and often spoke without fully considering the situation. It was Peter who walked on the sea at Galilee (Matthew 14:22-32) before his faith collapsed. He also was the one who was commended by Jesus for recognising Jesus as the Messiah. Peter was disappointed that Jesus was not going to set up a temporal kingdom as the final act of His ministry (Mark 8:32,33). Saying that he would die rather than desert Jesus, he failed miserably later that day and denied Him three times. After Pentecost, Peter was a changed man, preaching boldly about Jesus Christ (Acts 2:14-40). He had, however, to learn that the Gentiles were also subject to the promise of Abraham and that the Mosaic law had been fulfilled at the cross (Matthew 5:17; Acts 11:6-9). Herod imprisoned him but he was released by an angel. Paul admonished Peter regarding his superficial relationship with the Gentiles but Peter eventually commended Paul's writings for the mature believer (2 Peter 3:15,16). Peter then disappears from the scripture but it is said that he was crucified upside down as a martyr.

3. EVALUATION: Acts 11:1-16.

- a) Peter is in Jerusalem for a meeting of church leaders (verse 1).
- b) News of the Gentile Pentecost was received (verse 1).
- c) Opposition is received from legalists (verse 2).
- d) This brought criticism of Peter (verse 3).
- e) Peter begins to think back on the Gentile Pentecost (verse 4), bringing out the factors which led Peter to go to Cornelius' house.
- f) Peter is given guidance through prayer (verse 5).
- g) He is given guidance through pondering the meaning of the animals he saw (verse 6).
- h) Peter is informed by God that there had been a change as far as eating of previously unclean animals was concerned (verses 7-10).

- i) He is guided by coincidence or providential circumstances by the arrival of three men from Caesarea (verse 11). God opened doors for Peter.
- j) The Holy Spirit confirms that he should go to Caesarea (verse 12).
- k) When he met Cornelius he compared experiences with him (verses 13-15).
- l) Peter is guided also by remembering Scripture (verse 16).

4. PRINCIPLES

- a) God's will for Peter depended on his being aware of:
 - i) Viewpoint will of God - what does He want me to think (Mark 8:33).
 - ii) Operational will of God - what does He want me to do (Acts 10:20).
 - iii) Geographical will of God - where does He want me to go (John 21:18).
- b) Peter's attitude and maturity also played a part:
 - i) His knowledge of the scriptures (Psalm 32:8; Proverbs 3:1-6).
 - ii) The filling of the Holy Spirit (Romans 6:13; 12:1,2).
 - iii) Maturity (2 Peter 3:18).
- c) God will not force His own will on the believer but desires to give guidance to His children (Hebrews 3:7).
- d) Guidance is given nowadays through the Bible (1 Corinthians 13:10).
- e) Many items of guidance are clearly set out in the Scriptures, e.g. do not marry an unbeliever (2 Corinthians 6:14).
- f) The correct following of guidance gives blessing to others as well as the one who is guided.

SUBJECT SUMMARY

1 PETER	
Greetings	1 Peter 1:1-2
The Risen Christ	1 Peter 1:3-9
The Witness of the Prophets	1 Peter 1:10-12
An Appeal for a Holy Life	1 Peter 1:13-2:3
Christ Our Cornerstone	1 Peter 2:4-10
The Christian and Unbelievers	1 Peter 2:11-12
The Christian and the State	1 Peter 2:13-17
The Servant and His Master	1 Peter 2:18-20
Christ our Great Example	1 Peter 2:21-25
The Husband and the Wife	1 Peter 3:1-7
Christian Conduct in Review	1 Peter 3:8-12
The Christian and Persecution	1 Peter 3:13-22
The Christian and End Times	1 Peter 4:1-11
The Christian and Suffering	1 Peter 4:12-19
Christian Life in God's Care	1 Peter 5:1-11
Conclusion and Benediction	1 Peter 5:12-14

LECTURE 34 - 2 PETER

CONTENTS OF 2 PETER

JEN Page 448 - gives the survey of the letter. It is a pastoral letter. There are a number of themes that are dealt with here. It deals with suffering, pressure and living in the devil's world. It also looks at the Second Coming again four times expectantly. If you are going to suffer for your faith you should know what you are suffering for. You are God's chosen people and you should have a life of submission.

There is a close relationship between this and both Ephesians 5 and Colossians 3 with chapters 2 and 3. It is no coincidence that the passages that we use most often is 1 Corinthians 7, Ephesians 5, Colossians 3, and 1 Peter 3. Here we are talking about the Christian living under pressure and submission. We should be like Christ.

Note ,NTJ Page 449 - we are pilgrims, we should fear God and lead a holy life and have holy love for the brethren. We also are to have the lamb of God in focus, and remember that we are lambs. The Christian should imitate the life of Christ. We have that responsibility to be like Him. We should be like a lamb not like a lion, rat or snake. We can be too like a lion rather than a lamb which is not a good witness. We are to be holy, harmless and undefiled with a hatred of sin, but not of sinners.

APOSTACY

True and false prophecy. This is again living in the real world. Peter tells us plainly, Satan is not down at the pub he is in the church. Peter in his second letter deals with apostasy and false doctrine. His emphasis is that you deal with the false by feeding people the truth.

Turn to and read, **2 Peter 1:5-8** - In Philippians 4 Paul in a parallel passage tells people to think on all the good things. If you want to protect your flock from false doctrine you have to fill them up with the good, and then there will be no place for the false. The false people come in because there is no sound doctrine to rebuke and confound them.

TEACHING THE WORD

You cannot teach the word of God enough. Wesley and Whitfield preached twenty or more sermons of an hour or so every week. Whether they want to hear or not, you need to be ready to give the truth to whoever is there!

The more Biblically literate your congregation is the less likelihood there is for people to come in and lead them astray. We need to teach systematically without fear and favour. It must be the whole counsel of God. If you are doing it rightly you will still have some come in and deceive your flock but if you have preached well, you will protect all who have heard the Word and applied it into their lives.

The antidote to the false is the truth. It has to be systematically presented. You show that you are systematic in your thinking, and the congregation will follow. There has to be purity, there has to be grace. It will only occur when you feed them correctly. You need to give your sheep a balanced diet which comprises all of the Bible. The whole Word for the whole World. Let the water of the Word cleanse your people. All of us are called to teach the Word.

WALKING WITH GOD

Turn to and read, **2 Peter 1 : 5 - 8, 19**. Like Paul, Peter faces his own death in this last letter and urges the believers to do what he does, draw closer to the Lord. Know him, know his Word, rest in fellowship with him. This is where stability is to be found under pressure. He shows that you can be strengthened by being reminded of the Word. You can do this by reading the Bible on a daily basis or hear it complete on tape. Apostasy shines in dark corners. You only enter into apostasy, when you are physically or spiritually down. When you have not been praying as you should or reading the Scriptures your light goes out. Turn the light back on!

Turn to and read, **2 Peter 3:17-18** - Rather than being led away by the false, be strengthened in the grace and knowledge of the Lord Jesus Christ. He is to be glorified forever. You are not going to grow in grace without knowledge and you are not going to grow in knowledge without grace. It is having your heart changed by the Scriptures which is important. You need to be changed.

THE AUTHOR

NTJ, Page 453 - the liberals attack this letter very vigorously saying that it is not a letter of the apostle at all. The evidence is however very strong for Peter being the author. He is quoted by Clement of Rome around 97 AD, Jude is clearly aware of 2 Peter. Clement of Alexandria wrote a commentary on it. Justin Martyr and Irenaeus quoted from it, which was some 100 years before Origen. It was not accepted in the West until late but this was in common with Jude, 1 Peter, James and Hebrews. At the councils of Laodicea and Carthage it was accepted.

Internal evidence is very strong as to the author. He puts his name in verse 1 and identifies himself as an apostle. He refers to the earlier letter he wrote in 3:1, he is clearly a close friend of Paul and read all his letters. All the autobiographical details in the letters apply to Peter, such as at the Mount of the Transfiguration and the form of his death.

The Greek is poor in the Second letter compared with the First. This fits in with the timing of the letters with the First being written with assistance from Silas and the second by Peter himself as he awaited his death. He had the secretary to do the writing in the first case but none for the second. He is pouring his heart into this letter, for it is his last before death and like all men writing their last words, he is heart felt in all he says.

NTJ, page 454 - chart comparing the first and second letters. Remember - If your students do not have access to Jensen's Survey of the New Testament – please refer to the Study under the "Other Studies" icon on the older EBCWA CD, "223 Module 3 New Testament Introduction". Use additional time in lectures covering the outline of the book included below.

The first common subject is the truth that will change you.

[a] The Knowledge of God - It is the antidote to all false teaching [1:1-15] which will change you and you will be stable. The truth will set you free. Look for his coming.

[b] True and False Prophets [1:16-3:10] - it gives you the test of true and false prophets. The spirit of the prophets is subject to the prophets.

[c] He talks about the dissolution of the physical world **2 Peter 3:7-10**. This shows that this world is going to disappear and while we should not be polluters we should not waste undue time on it. It cannot be reformed with Satan loose but God has got the whole world in His hand. We are just in a physically temporary place. The things of this world are to be enjoyed but must not become distracters; they are to be put aside in the light of our future. We should be looking to the Lord rather than to anything this world has to offer, be it power, position or physical things.

Turn back to and read, Jensen notes on pages 453 - 454, the debate over authorship of this letter. He is settled that Peter wrote it, so am I. Make a case if you think differently, but you will face Peter personally, so be ready to defend yourself. The Liberals don't have to worry about seeing Peter – they won't be....

Facing death we see the true spiritual stature of people. Turn to and read, 2 Peter 1 : 13, 14, 2 Timothy 4 : 6 - 8. Note the similar themes of both men.

Note the prominent subjects of the letter, on pages 455 - 458, and the helpful chart, number 114, on page 456, that gives the outline of the letter. Peter's answer to apostasy, is Christian growth, and a focus on the end of time, and the believers hope. Turn to and read, 2 Peter 1:16.

Add to bibliography the following authors;

Wolston, Barbieri, Criswell, English, Hiebert, Ironside, Kelly, F B Meyer

DOCTRINE

APOSTASY

1. Apostasy means falling away.
2. Apostasy differs from backsliding. A true Christian can backslide, an apostate is never born again. eg. Judas Iscariot.
3. The backslidden Christian breaks fellowship, but doesn't lose his salvation. (John 5:24)
4. The apostate is declared in (2 Timothy 4:3-4) and (1 John 2:19)
5. Apostates may do good works calling themselves Christians but they should not be accepted as such. (2 John 9-11, John 10:12-13).
6. There will be a great apostasy prior to the Rapture (2 Thessalonians 2:3)

SUBJECT SUMMARY

2 PETER	
Greetings	2 Peter 1:1-2
The Growth of True Knowledge	2 Peter 1:3-11
The Basis of True Knowledge	2 Peter 1:12-21
False Prophets and False Teachers	2 Peter 2:1-10
Character and Conduct of Deceivers	2 Peter 2:11-16
The Consequence of Deception	2 Peter 2:17-22
The Promise of Christ's Coming	2 Peter 3:1-8
Time and Circumstance of the Coming	2 Peter 3:9-13
Concluding Appeal	2 Peter 3:14-18

LECTURE 35 - THE LETTERS OF JOHN AND JUDE

CONTENTS OF THE LETTERS OF JOHN AND JUDE

Turn to and read, **1 John 1:1 – 4**. What we are looking at in 1 John is the subject of true fellowship, its power and joy which is only available for those who walk in the light of his Word. This is a very strong challenge to receive the light and study those who have seen the light and recorded it for us.

In these letters we once again have very practical subjects. In 1 John we have love; the true test of true Christianity is emphasised. In 2 John we have those who have failed the test and what you do with them. There is the danger of false deceivers in 2 John compared with false fellowship in 1 John and proud leadership. In 3 John we see the assaults of those who will not be led by the love of the Lord Jesus Christ. In Jude we have the letter on apostasy. They are all very practical and powerful little letters.

Here we have the key to spirituality in the church. People are often stabbed in the back in churches, and these letters tell you how to spot the assassins before they strike. As pastors you may say at some point in the future that if John had to put up with the things that you have to, he would have left the ministry. Well, these letters will tell you, that you are wrong. John did put up with all that you face and more, and remained faithful, and so can you by walking in the power that the Lord and the Holy Spirit give you.

1 John tells us to get our relationship with Christ correct. It is a matter of dealing with sin quickly! It is written to encourage us to know our great position in him and in his love for us, and to beware of the false brethren, and spot them as those who are not showing this love. Knowing yourself, living in love and having a test for dealing with the make-believer are some of the subjects.

2 and 3 John deals with problems of these false brothers, people who talk a good fight, but show from their attitude that they are not motivated by Christian love.

Turn to and read, NTJ - Page 460 - The epistles of John and Jude. Remember - If your students do not have access to Jensen's Survey of the New Testament – please refer to the Study under the "Other Studies" icon on the older EBCWA CD, "223 Module 3 New Testament Introduction". Use additional time in lectures covering the outline of the book included below.

Note the Time Frame of John's writings - about sixty years after the ascension, the Lord moved this apostle to write the gospel, three letters and the book of the Revelation. By this time all the other books of the Bible had been written. The order of the writing of the letters of John and the Gospel is not clear but it is clear that the first letter was written to go with the Gospel, as a Commentary to read with it. The second and third letters are written at some time during his ministry at Ephesus. Even though he was the last apostle and was getting old he was becoming despised by many, rather than venerated. He is therefore not able to wield the amount of influence that you would expect. This is because of the evil of man. He wrote the Book of the Revelation on the island of Patmos in the reign of Domitian, probably before the others.

JOHN

Turn to and read, NTJ - Page 461 - "The man John".

His name means God is gracious. He is the great apostle of grace. The liberals attack vigorously John 2 and 3 probably because they are directed against the shortcomings that the liberals are guilty of. John does not, like Paul, call rank in his writings. His love and concern is shown in his letters. By this he sets the example.

Jensen gives a good study of John together with his education, and experiences. The statement that John and Peter were unschooled men showed that they did not have formal training in the schools of the rabbis. They had to know Aramaic and Greek and some Latin. The two main languages were used side by side in the area where they were brought up. By the time John wrote his letters he is writing in very good Greek. After the fall of Jerusalem John went and took over the church at Ephesus. This was after both Paul and Timothy have been killed.

Jensen gives a very good summary of his life (pages 462 - 464). In his pre Pentecost days, he breaks it into three sections. He then deals with John after Pentecost with the fact that he played, with Peter and James, a major part in the early church at Jerusalem, as shown in Galatians 2:9. He was also involved with the church at Ephesus but was acquainted with a number of churches in Asia Minor. He died at the end of the first century and was the bridge with the early Church Fathers. Many of the Church Fathers whose written works have come down to us had either been led to the Lord by John or by his disciples.

His character is such that he was not sloppy, or soft, he was a tough hard fisherman. He was called the son of thunder in the gospels. At the top of page 465 there is a good quote from Merrill Tenney, that is worth reading aloud.

Page 465, "The Author" - he was a Palestinian Jew as well as one of the Lord's most intimate disciples. There are comparisons on page 466 that there is a comparison between the Gospels and the Letter. It is clear that the author of both knew the Lord.

1, 2, AND 3 JOHN

Turn to and read, NTJ, Page 467 - note the chart explaining the relationship of the gospel and the first letter; John's gospel is written to arouse faith, the first letter is written to establish certainty about that faith. The Gospel gives you the message historically the letter pastorally and practically.

It was addressed probably to the churches in Asia Minor that are mentioned in the book of Revelation. He wrote to them to strengthen them in the faith. He is writing to correct the attitude towards sin, to deal with those who are not treating the other believers in love and doubting their salvation. He also dealt with those who were bringing in heresies to the church.

Survey charts -

Turn to and read, **1 John 1:7-10**. PAGE 472 - chart 116, is an excellent diagram showing the letters outline. Fellowship with God, walking in the light of the fellowship of God, walking in the love of the fellowship of God.

The joy of the Christian life is the joy of the knowledge that the Lord is light, is love. The key words in this letter deal with relationship and the contrasts between light, darkness, love and hate.

Prominent subjects of 1 John, (Jensen page 473- 474). Briefly go through these.

One of the great things that John as an old pastor sees, is that Christians need to be very aware of the person of Christ, their relationship with Him and their eternal security. Dealing with sin is at the beginning and this brings security through to the end. The application and review in page 475 and 476 can be used in the Bible Class before the church service to stimulate the people in these important truths.

Turn to and read, NTJ page 478, chart 117. 2 John - Truth and the Christian is the subject. The Lord is the God-man of truth. He is called the one who is righteous and truth. The Lord is truth v 1-3, we should walk in the truth v 4-6, we should abide in the teaching of the truth that we might have joy.

We therefore have the starting point, of the Character of God which then requires us to have an activity, or manner of life, which reflects that character, we should teach and live it to protect ourselves from evil and have the joy that passes all understanding. We must separate us from those who are not walking in the truth. We need to keep away from false teachers who are a danger.

Turn to and read, NTJ, page 482, chart 118. 3 John - This is similar to 2 John. Here we have an answer to a letter from a Bishop who has rejected concepts put forward by John. This shows that the pride of some of the people in the early church was such that they even rejected the Apostle John.

On thing that comes through is the independence and autonomy of the local church. Denominations are not the will of God. The value of independent local churches is that evil is contained in the church of the heretic, and therefore not spread by their power to other individual churches. Autonomy can be badly used but John does not downgrade this truth.

He urges them to use love in the truth. He wants to correct this erring bishop but not by pulling rank on him; John wants the truth to convict him. We therefore have love in the truth, walking in the truth, standing for the truth and witnesses to the truth and the alternative as shown by the errant elder/bishop.

JUDE

Jude is the last of these little power packed letters. Turn to and read, NTJ - page 484 - the epistle on apostasy. The level of evil in the church that he was writing to here was such that he had to address them in the strongest possible terms. It is a passionate letter full of love and concern which pours out in a holy hatred of sin and a complete rejection of evil in the church.

Occasion of writing (page 484), was the rejection of the rule of law, and gross immorality. They have rejected the Lordship of Christ in their life, and substituted the worship of money. It is evil in the church. There are many people like this who will stir up and cause problems.

Jude was not recognised as canonical early in the churches life. It was only at a late date that Jude was recognised as a part of the Scripture. Why would this be so? The main answer with Jude, was that he was too tough for many in the early church.

There is a very strong emphasis on the Old Testament with 7 references in the 14 verses of this letter. It was probably written by Jude for the church in Jerusalem itself.

The problem with the letter is that the main subject was the judgment of God. You cannot talk about judgment in many churches today, for the same reason that Jude found himself rejected. People don't like to face the fact that they are judged for sin and evil. Angels are an important part of the letter of Jude. We have to follow him in his interpretation of angels and as the Holy Spirit inspired him his interpretation should be accepted. We must accept this as true. For example he quotes in verses 14-15, some verses from the apocryphal book of Enoch, which verses, thereby the Holy Spirit vouches as true, but it does not mean Enoch is all true and therefore canonical.

Turn to and read, Page 487 - chart 119. Note the title Jensen gives to Jude; keeping oneself in the love of God. He alone is able to keep you from falling. You are to keep yourself in the love of Christ. Jude 3 is foundational for us all; all believers are to keep themselves in the truth of God. You must follow diligently in spirit and truth.

God deals with ungodly men. You are going to reap what you sow. You have to build yourself up in the faith. Try and help the sinner by retrieving them from sin. Lots of practical advice and orders here.

Jude 24, 25 is the great Church benediction.

Add to bibliography the following authors. - A T Robertson, Epochs in the life of John, and Peter.

Also for commentaries; Kelly, Wolff, Vine, Vaughn, Boice, Burdick, Mitchell, Stott, Strauss.

DOCTRINES

LOVE [See page 85 above]

OVERCOMER

1. Definition of an overcomer - "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? (1 John 5:4,5). It is seen that an overcomer is a believer and we become overcomers at the point of salvation.
2. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." - believers will live with God in heaven forever. (Revelation 2:7)
3. "He that overcometh shall not be hurt of the second death" - believers will not be subject to the lake of fire. (Revelation 2:11)
4. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." - believers are accepted by God on the basis of His provision. (Revelation 2:17)
5. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star." - believers will rule over the nations and will be honoured. (Revelation 2:26-28)
6. "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels." - believers are justified and sanctified by the death of our Lord and their names are permanently in the book of the living. (Revelation 3:5)
7. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." - believers will have access to the Holy Places of God and will eternally be identified with Jesus Christ. (Revelation 3:12)
8. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." - believers will reign with the Lord Jesus Christ (Revelation 3:21)

SUBJECT SUMMARY

1 JOHN	
Introduction	1 John 1:1-4
The Test of Righteousness	1 John 1:5-2:6
The Test of Love	1 John 2:7-17
The Test of Belief	1 John 2:18-28
Obedience in Action	1 John 3:1-10
Love in Action	1 John 3:11-24
Faith in Action	1 John 4:1-6
The Source of Love	1 John 4:7-21
Victory Through Faith	1 John 5:1-5
Faith through the Son	1 John 5:6-12
The Certainties of Faith	1 John 5:13-21

2 JOHN	
Greetings	2 John 1-3
Counsel and Warnings	2 John 4-11
Conclusion	2 John 12-13

3 JOHN	
Greetings	3 John 1-4
Encouragement for Gaius	3 John 5-8
Reproof for Diotrophes	3 John 9-10
Commendation for Demetrius	3 John 11-12
Conclusion	3 John 13-15

JUDE	
Introduction	Jude 1-4
Character and Doom of False Teachers	Jude 5-16
Admonition to Hold the True Faith	Jude 17-23
Benediction	Jude 24-25

LECTURE 36 - REVELATION

Turn to and read, **Revelation 1:1-3, 17-20**. We are on holy ground here. This book is the Revelation of the Lord Jesus Christ to the Apostle John. Here we see the evidence of the glorification of the Lord Jesus Christ. It should be noted that John, whom Jesus loved, is not familiar with the Lord, when he sees him glorified in heaven, but falls on his face. Jesus Christ is not just another man, he is God. The Lord is the glorified Lord of all.

The Revelation can be seen as the revelation of the Judge and Ruler of all, whilst the previous books in the New Testament have always tended to emphasise the Lord as Saviour. Revelation is the unveiling of the Lord of Glory and the Judge of all.

There are a number of relevant passages.

Turn to and read, **John 3:36, 8:15 -18, Hebrews 2:1-4**. Many people are concerned that the whole world is going to disappear in a nuclear winter. The Book of the Revelation makes the believer who studies and understands it, an optimist rather than, like the pagans, a pessimist, because we know that He is coming again. In Revelation we see just how awful the Great Tribulation will be, but the world will not be destroyed; it will be redeemed and restored.

The problem is that the unbelieving world is looking for a human leader who will force people to do what they want people to do in an attempt to save the planet. They will eventually get such a person, and the Bible calls him the Antichrist. The Book of the Revelation however tells us that the Antichrist will only hold sway for a short time, and Christ himself will return to sort out the problems, and bring in the Millennium, the golden age of this planet. The Antichrist will give the unbelievers, who have rejected Christ, what they want but they will pay the price.

In Revelation 22 we have John so overcome from the information that he is receiving from a ministering angel that he falls down to worship him. The angel tells him not to as he is a fellow servant. We are told of ministering angels in the Scriptures.

Turn to and read, **Revelation 22 : 6 - 21**. Remember - If your students do not have access to Jensen's Survey of the New Testament – please refer to the Study under the "Other Studies" icon on the older EBCWA CD, "223 Module 3 New Testament Introduction". Use additional time in lectures covering the outline of the book included below.

THE RETURN OF THE LORD

This book is a divider of attitudes. John expected the Lord to come back "soon", we need to do the same. Our generation has more evidence than anybody else that the end of the world is near. In the first three hundred years of the church there was a great emphasis and expectation of the return of the Lord Jesus Christ to set up His kingdom.

The early fathers were clear that belief in the Lord's coming was a central doctrine. Barnabas thought of the thousand years as the true Sabbath, Clement of Rome said, "let us expect the Kingdom of God, we know not the day". Polycarp the bishop of Smyrna said that He was raised from the dead, and so we will be raised with him. Ignatius, Bishop of Antioch said, "Consider the time and expect Him". Justin Martyr in 150 AD said that he and all orthodox Christians were looking forward to the Millennium, just as Isaiah and Ezekiel had done. We believe, with them that the kingdom is promised on earth.

By the time of Origen and Clement of Alexandria in the third century that attitude had changed and many men believed that the return of Christ was far distant. When the Roman Church came into full theological power they rejected the literal interpretation of a Millennium and went for an Amillennial or Post Millennial view. Our College has a pre Tribulational, pre millennial position.

The book of Revelation spells out in a chronological order that we believe is going to unfold.

THE WRITING OF THE REVELATION

Turn to and read, NTJ - Page 493 - Read aloud the first paragraph. This is a very pertinent book at this time. On the following page there is a map of the seven churches, which were in the Roman province of Asia on the western side of what is now Turkey. The churches radiated from Ephesus where John was the Bishop. Whilst he is writing to the churches in his area his message has prophetic impact to the church age in history.

The author we believe, was John, which is not accepted in the liberal camp. They will refer to it as apocalyptic literature. They do not like this book because it closes the door on universalism, and they do not like hearing about judgment. Apocalyptic literature was very common at this time with many books of the Apocrypha and Pseudepigrapha being of this category. Much of those books were myth and nonsense; this is however God's truth to us. Read our Commentary!!!

NTJ - Page 495 - this chart, number 120 is a good one to place the work in its historical situation. It was written during the final years of the reign of Domitian who was Emperor between 81 and 96 AD. He gradually moved towards megalomania and eventually believed he was God and wanted people to worship him.

Caligula had tried to do this from 37 to 41 AD but the Guard killed him. Nero in the mid sixties also had a go at persecuting the Christians but it remained localised in the area of Rome. Domitian was the first to take his own deity seriously and persecute Christians on a Roman world wide scale. He exiled the Apostle John to the island of Patmos.

THEME AND INTERPRETATION

The theme of the book is the Lord Jesus Christ as the righteous and holy Judge. The purpose is to encourage people to persevere under trials. In a similar way to 2 Peter he is saying that persecution is coming but you should recognise that you are under the "much more care" of God. You are in Christ and He is in control and He is coming back to judge the world. The Christians, as they went to their death, said that the emperor had judged them today but there was one in heaven who is going to judge the emperor one day. It is a book of warning but also one of encouragement. It shows that God has a policy and the policy is going to work out. In these days it is still a book of warning, but also one of encouragement.

Turn to and read, NTJ - Page 498 - Jensen talks about Apocalyptic Writings, and the various interpretations of the book of Revelation. Look up in a Bible encyclopaedia this topic, which will explain the different types of writing within this category.

Symbolism is important in the Revelation and Jensen gives three main schools of interpretation. It is important to understand the use of the symbols before attempting to teach this book.

[a] Many times the symbols are explained in the book itself, such as with the stars and the lamp stands.

[b] The symbols can be seen in other books of the Bible.

[c] If the symbol does not appear in the Scriptures you need to do a word study to see what the word meant in the day of John.

A very useful tool is, "Theological Word Book of the Old Testament", by Harris, Archer and Waltke, (Moody Press)". Also consult a good Bible encyclopaedia. "Let Scripture interpret Scripture" is the basic rule. A good chart of some clear symbols is on page 501 of Jensen. Revelation draws a lot upon the Old Testament prophets such as Zechariah, Zephaniah, Daniel, Isaiah, Ezekiel, and so on.

There are two significant approaches to interpretation; the literal and non literal. One takes the Book of the Revelation as literal just as the rest of Scripture, others take it as symbolic. In the college we take it in the normal grammatical usage unless there is strong evidence for it to be taken another way. There is no strong evidence that it should all be taken symbolically only. These are real events that are going to happen in the future. It has always been the churches belief that it could be, "today or tomorrow", that this is going to happen. We should always live that way which is living in the light of the Lord's coming.

There are four ways of interpretation within the believer's camp, the symbolic, the historicist view, which says that it has all been fulfilled in the first century, the futurist, and historical school. The futurist view which says that chapters 4 and following are still future. The college subscribes to the futurist view. Depending on the attitude of the writer you will get a different interpretation. If you are reading a book check out what view they have on it to see what is worth reading. In its 404 verses it has quotes or allusions to 550 Old Testament passages. It therefore builds on the 65 books which have gone before. You need to study these Old Testament prophets before or in conjunction with the Revelation, which sums them up.

CONTENTS OF THE BOOK

There are good charts on Pages 504-509, which divides the contents of the Revelation into quite detailed parts. The book of Revelation is a very systematic treatment of future history. Everything is in its context in this book. This is the last book of God to man, so do not rush through this. In this you have the summing up of all the other books and it expands on many other prophecies.

The last great battles of history are described on page 511, chart 128. These are subjects that even unbelievers are interested in. Revelation can be a very good book to teach as part of evangelism. Refer to the ebcwa book study on Revelation – "Last Words Commentary".

Bibliography - Add to the list the works of the following men; Barnhouse, W.A Criswell, Theodore Epp, A Gaerberlein, Hoyt, C Larkin, J.B.A Smith, Kelly, Ironside, McGee, Scott, Mounce, Scroggie, Swete, Strauss Blaiklock, Ramsey, Lindsay, Yamauchi - the Archaeology of the New Testament of Asia Minor.

DOCTRINES

REVELATION – SEVEN CHURCHES

The letters to seven churches are given in Revelation 2 - 3. Revelation 1:20 tells us that the seven lamp stands are the seven churches. While these represent literal churches in John's time, they also represent the condition of the Church during the Church Age.

1. EPHESUS:-

- a) Scripture:(Revelation 2:1-7)
- b) Description of Christ - Hand Holding Stars (Revelation 1:16)
- c) Evaluation - Mediocre spiritual life.
- d) Criticism - Stayed out of fellowship.
- e) Advice - Get back into fellowship.
- f) Praise - Rejected paganism.
- g) Future Assurance - Eternal life.
- h) Type - Bible believing, but legalistic.
- i) Era - 33-100 AD

2. SMYRNA -

- a) Scripture:(Revelation 2:8-11)
- b) Description of Christ - First and Last (Revelation 1:11)
- c) Evaluation - Strong in Doctrine.
- d) Criticism - Nil
- e) Advice - Do not worry in oppression.
- f) Praise - Faithfulness.
- g) Future Assurance - No condemnation.
- h) Type - Persecuted Church.
- i) Era - 100-312 AD

3. PERGAMUM:-

- a) Scripture:(Revelation 2:12-17)
- b) Description of Christ - The Judge with the Sword (Revelation 1:16)
- c) Evaluation - Faithful in a pagan area.
- d) Criticism - Some following of paganism.
- e) Advice - Remove Nicolatans
- f) Praise - Nil.
- g) Future Assurance - Justification.
- h) Type - State Church.
- i) Era - 312-592 AD

4. THYATIRA:-

- a) Scripture:(Revelation 2:18-29)
- b) Description of Christ- Eyes of Fire, Feet of Brass (Revelation 1:14,15)
- c) Evaluation - Followers of False Doctrine.
- d) Criticism - False teachers.
- e) Advice - Reject false doctrine
- f) Praise - Faithfulness.
- g) Future Assurance -Rulership, Happiness.
- h) Type -Roman Catholic and Orthodox Churches
- i) Era - 590-1517 AD

5. SARDIS:-

- a) Scripture:(Revelation 3:1-6)
- b) Description of Christ - 7 Spirits of God (Revelation 1:16, 20)
- c) Criticism - Working in the power of the flesh.
- d) Advice - Return to producing divine good.
- e) Praise - Some are in fellowship.
- f) Future Assurance - Future Righteousness.
- g) Type -Fundamental but legalistic.
- h) Era - 1517-1750 AD

6. PHILADELPHIA:-

- a) Scripture (Revelation 3:7-13)
- b) Description of Christ - Holy and True (Revelation 1:16)
- c) Evaluation -Grace church working in the spirit.
- d) Criticism - Nil
- e) Advice - Keep up the good work.
- f) Praise - Nil
- g) Future Assurance - Future Provision.
- h) Type - Bible believing, missionary church.
- i) Era - 1750-1925 AD

7. LAODICEA:-

- a) Scripture:(Revelation 3:14-22)
- b) Description of Christ - Faithful and true witness (Revelation 1:5)

- c) Evaluation - Carnal believers and apostate.
- d) Criticism - Poor witness.
- e) Advice - Get back into fellowship.
- f) Praise - Nil
- g) Future Assurance - Rulership.
- h) Type - Apostate Church.
- i) Era - 1925-Rapture.

ETERNITY PAST AND FUTURE

ETERNITY PAST

1. Jesus Christ existed before the foundation of the world in glory with God the Father and God the Holy Spirit (John 1:1-2; 17:5,24).
2. In eternity past the Godhead agreed to permit sin to become manifest in the world of men before being eliminated forever from the universe (Hebrews 9:26).
3. In eternity past the Son of God agreed to come to earth as a human being to destroy the works of the devil (1 John 3:8).
4. In eternity past it was ordained that Christ would be slain for the ungodly (1 Peter 1:18-20; Hebrews 10:5-10).
5. In eternity past the world and stars were created by Jesus Christ (Hebrews 1:10; Colossians 1:16).
6. Man was placed on the earth to be made "a spectacle unto the world, and to angels, and to men (1 Corinthians 4:9).
7. In eternity past believers were chosen in Christ (Ephesians 1:4). Christ is chosen, we share as believers his election.
8. In eternity past a book was written containing the names of those who would believe and survive the destruction of the universe (Philippians 4:3; Revelation 17:8; 20:15).

However, whilst God knew who would believe, he did not coerce human free will.

IN ETERNITY FUTURE:

1. God reveals to us exceeding riches of His grace (Ephesians 2:7).
2. God brings many sons into glory (Hebrews 2:10).
3. Believers enjoy an inheritance (1 Peter 1:4).
4. It is God's purpose for the church to know the manifold wisdom of God (Ephesians 3:10).
5. All former things pass away. There will be no more death, sorrow, pain, crying, sea, night or sun (Revelation 21:1-5, 23).
6. The curse will be lifted (Revelation 22:3).
7. All things in heaven and earth will be gathered in Him (Ephesians 1:10).
8. The present creation will be forgotten (Isaiah 65:17).
9. A river of water of life will run (Revelation 22:1).
10. The tree of life will be seen again (Revelation 22:2).
11. The Son of God will rule eternally (Daniel 2:44; 7:13,14).
12. He will still be subject to the Father (John 10:29; 1 Corinthians 15:28).
13. The lake of fire will continue forever (Isaiah 66:24; Revelation 14:11).

SUBJECT SUMMARY

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA

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Introduction	Revelation 1:1-3
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The Command to Write	Revelation 1:19-20
The Message to the Church at Ephesus	Revelation 2:1-7
The Message to the Church at Smyrna	Revelation 2:8-11
The Message to the Church at Pergamos	Revelation 2:12-17
The Message to the Church at Thyatira	Revelation 2:18-29
The Message to the Church at Sardis	Revelation 3:1-6
The Message to the Church at Philadelphia	Revelation 3:7-13
The Message to the Church at Laodicea	Revelation 3:14-22
The Throne in Heaven	Revelation 4:1-3
The Enthroned Elders	Revelation 4:4-5
The Four Living Creatures	Revelation 4:6-8
Worship of the Elders and Living Creatures because of Creation	Revelation 4:9-11
The Seven Sealed Book	Revelation 5:1-4
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Worship of the Elders and Living Creatures because of Redemption	Revelation 5:8-10
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Seal Judgment 2 The Red Horse	Revelation 6:3-4
Seal Judgment 3 The Black Horse	Revelation 6:5-6
Seal Judgment 4 The Pale Horse	Revelation 6:7-8
Seal Judgment 5 The Martyred Remnant	Revelation 6:9-11
Seal Judgment 6 Judgment on Unbelievers	Revelation 6:12-17
The 144,000 Jewish Witnesses ¹	Revelation 7:1-8
The Converts of Evangelism in the Tribulation	Revelation 7:9-17
Seal Judgment 7 Introduces the Seven Trumpet Judgments	Revelation 8:1-6
Trumpet Judgment 1 Hail and Fire Mixed with Blood	Revelation 8:7
Trumpet Judgment 2 Great Mountain Cast into the Sea	Revelation 8:8-9
Trumpet Judgment ³ A Great Star Falls from Heaven	Revelation 8:10-11
Trumpet Judgment ⁴ The Sun, Moon and Stars Afflicted	Revelation 8:12-13
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The Angel Michael	Revelation 12:7-17
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The Beast from the Earth	Revelation 13:11-18
The Lamb on Mount Zion	Revelation 14:1-5
The Universal Giving of the Gospel by an Angel	Revelation 14:6
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Bowl of Wrath 2 The Sea Becomes as Blood	Revelation 16:3
Bowl of Wrath 3 Rivers and Waters Become Blood	Revelation 16:4-7
Bowl of Wrath 4 Sun Scorches Men with Fire	Revelation 16:8-9
Bowl of Wrath 5 Darkness that Causes Anguish	Revelation 16:10-11
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The Binding of Satan	Revelation 20:1-3
The Millennial Age	Revelation 20:4-6
The Loosing of Satan	Revelation 20:7-10
The Great White Throne Judgment	Revelation 20:11-15

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