

SURVEY OF THE NEW TESTAMENT

**BY
ROD RUTHERFORD**

ORDER FROM
Mr. Rod Rutherford
PO Box 268
Powell, TN 37849-0268
865+859-0717

TABLE OF CONTENTS

The New Testament: A God Breathed Book.	1
The Providential Provision and Protection of the Word.	7
The Historical Background of the New Testament.	15
Matthew: The King and His Kingdom.	21
Mark: The Servant of Jehovah.	29
Luke: Jesus, the Perfect Man.	35
John: Jesus, the Universal Man.	43
Acts of the Apostles: Redemption Realized.	51
Romans: The Obedience of Faith.	57
First Corinthians: Problems in the Local Church.	63
Second Corinthians: Paul's Defense of His Apostleship.	69
Galatians: The Truth of the Gospel.	77
Ephesians: Glory Unto Christ in the Church.	85
Philippians: The Mind of Christ.	93
Colossians: The Supremacy of Christ.	101
First Thessalonians: The Second Coming of Christ.	107
Second Thessalonians: Events Preceding the Day of the Lord.	113
First Timothy: Practical Precepts for Preachers.	119
Second Timothy: Paul's Last Letter.	127
Titus: Setting the Church in Order.	133
Philemon: A Personal Letter From an Apostle.	139

TABLE OF CONTENTS CONTINUED

Hebrews: God's Last Word to Man..	145
James: The Epistle of Common Sense.	153
First Peter: A Call to Duty in the Midst of Persecution.	159
Second Peter: A Call to Knowledge in the Midst of False Teaching..	165
First John: An Epistle of Love from an Apostle of Love.	171
Second John: A Personal Letter to a Christian Lady.	179
Third John: Three Leaders in the Early Church.	185
Jude: Contending for the Faith.	189
Revelation: Tragedy and Triumph.	195

THE NEW TESTAMENT: A GOD BREATHED BOOK

INTRODUCTION:

1. Guy N. Woods said: "I have long believed that one's attitude toward religion in general is determined almost wholly by one's concept of just what the Bible is" (from a sermon delivered in Lakeland, FL, 1983).
 - a. If the Bible is just a collection of ancient writings, some true, some false, it will not affect how I live, believe or worship.
 - b. If I believe the Bible is the inspired, inerrant, authoritative Word of God, I must believe what it says and do what it commands or else lose my soul.
2. The Bible is a unique book:
 - a. It is one of the oldest books in the world.
 - b. It is the most often translated book in the world.
 - c. It is the most loved and most hated book in the world.
 - d. It is the most read, but also most neglected book in the world.
3. The Bible's uniqueness can only be explained by the fact that it is inspired of God!

DISCUSSION:

I. THE BIBLE CLAIMS TO BE THE INSPIRED WORD OF GOD.

- A. Some say the Bible's own testimony of its inspiration cannot be used in determining its inspiration.
 1. In a court of law a witness is allowed to testify on his own behalf.
 2. The value of a mine is determined by examining the ore found in it.
 3. An examination of the Bible will help us determine its inspiration.
- B. The Old Testament claims to be inspired.
 1. More than 3,800 times in the Old Testament, expressions such as "Thus saith the Lord" occur.
 2. David claimed to be inspired of God (2 Sam. 23:2).

- C. The New Testament affirms the inspiration of the Old Testament.
 - 1. Paul certainly included the Old Testament when he wrote: "All Scripture is given by inspiration of God" (2 Tim. 3:16,17).
 - 2. Peter wrote: "...no prophecy of the Scripture is of any private interpretation. For the prophecy came not of old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:20,21).
- D. The New Testament claims inspiration for itself:
 - 1. Paul wrote: "...the things that I write unto you are the commandments of the Lord" (1 Cor. 14:37).
 - 2. Paul commended the Thessalonians because they received his message as the Word of God (1 Thess. 2:13).
 - 3. Paul quoted from both Old and New Testaments in 1 Timothy 5:18 and called them "Scripture" (Deut. 25:4 and Luke 10:7).
 - 4. Peter called Paul's writings "Scripture" (2 Pet. 3:15,16).

II. WHAT IS INSPIRATION?

- A. Our English word "inspire" comes from a Latin word which means "to breathe upon, into or out."
 - 1. "All Scripture is given by inspiration of God" - God breathed out the Scriptures!
 - 2. Guy N. Woods said: "That shows us that it was the inspired writer's intent to convey to us the idea that the Word of God comes from Him just as surely as one's breath comes from one's body" (from a sermon delivered in Lakeland, FL, 1983).
- B. There are several views of inspiration:
 - 1. GENIUS: great artists, writers and musicians are said to be inspired in this way, but this contradicts Matthew 4:4.
 - 2. PARTIAL: the Bible is inspired in doctrine, but not in history, geography or science.

- a. Harold Lindsell wrote The Battle of the Bible in 1976 to document how this view was infiltrating denominational churches, schools and seminaries.
 - b. Paul said: "ALL Scripture is given by inspiration" (2 Tim. 3:16).
- 3. NEO-ORTHODOX: the Bible is a human book containing errors, but God uses it to testify of Christ, the divine Word.
- 4. MECHANICAL OR DICTATION: God used men as one would use a typewriter.
 - a. This would not permit the individual styles, personalities and vocabularies we find in the Bible.
 - b. God used this method occasionally (see Acts 2:39 and Num. 22:22-35).
- 5. THOUGHT: God gave the idea but left it up to the writer to choose the words.
 - a. What if the writer chose the wrong words?
 - b. Many passages claim word inspiration (Jer. 1:9).
- 6. VERBAL, PLENARY: the Holy Spirit not only gave the message but worked with the writer in the selection of the right words from his vocabulary in order to express it accurately.
 - a. The Bible claims to be inspired in this way (2 Sam. 23:2; Jer. 1:9; 1 Cor. 2:9-13).
 - b. Plenary means that it is fully, completely inspired.

III. THE BIBLE CLAIMS VERBAL, PLENARY INSPIRATION FOR ITSELF.

- A. The Old Testament claims to be verbally inspired.
 - 1. "The Spirit of the Lord spake by me, and His word was in my tongue" (2 Sam. 23:2).
 - 2. "I have put my words in thy mouth" (Jer. 1:9).
- B. The New Testament claims to be verbally inspired (1 Cor. 2:9-13).

1. God has prepared wonderful things for His people in the Christian Age.
2. God revealed these things to man by His Spirit.
3. One can only know what is in another's mind if he reveals it by using words.
4. The Holy Spirit revealed the mind of God to the apostles and other inspired men in words given by the Holy Spirit.
5. These inspired men have written the Spirit-given message down in words selected by the Spirit from their vocabularies.

C. Some examples of verbal inspiration:

1. Jesus based an argument on His deity on the tense of a verb: "Before ABRAHAM WAS, I AM." (John 8:58).
 - a. "WAS" = came to be.
 - b. "I AM" = evermore existing, eternal in nature.
2. Paul made an argument based on the number of a word (Gal. 3:16).

CONCLUSION:

1. The entire Bible is the inspired Word of God.
2. It was given by the revelation of God through His Spirit.
3. If the Bible is the inspired, inerrant Word of God, we reject it at our eternal peril (John 12:48).

REVIEW QUESTIONS:

1. How can the Bible be both the most read and most neglected book in the world?
2. If one truly believes the Bible is God's Word, what will it cause him to do?
3. Why should the Bible be allowed to testify on its own behalf?
4. How many times do expressions such as "Thus saith the Lord" occur?
5. What does the word "inspire" mean?
6. What is the genius view of inspiration? Why is it not correct?
7. What is the Neo-orthodox view of inspiration?
8. What is the mechanical/dictation test of inspiration? What is wrong with it?
9. What is wrong with the theory of "thought" inspiration?
10. What is the correct view of inspiration?
11. What does "verbal" mean?
12. What does "plenary" mean?
13. Give two examples from the Scriptures where mechanical/dictation inspiration did take place.
14. Prove that the Bible claims to be verbally inspired.
15. Where in the New Testament are Paul's writings called Scripture?
16. Who wrote The Battle of the Bible?
17. What will happen to those who reject the inspired Word of God?

THE PROVIDENTIAL PROVISION AND PROTECTION OF THE WORD

INTRODUCTION:

1. The Bible was given by verbal, plenary inspiration.
2. A related study to inspiration concerns preservation of the Bible.
3. We will study the lesson under three headings:
 - a. The sources for the text.
 - b. The preservation of the text.
 - c. Do we have the inspired Word today?

DISCUSSION:

I. THE SOURCES FOR THE TEXT.

- A. We must define some words:
 1. Canon: from the Greek word meaning “a straight rod or rule.” It came to mean that by which anything is tested. In reference to the Bible it means those books which bear the marks of inspiration and, thus, are accepted as Scripture.
 2. Autograph: the original document written by an inspired man.
 3. Apocrypha: books which have sometimes been included with canonical books, but are not accepted as inspired; usually found today in the Catholic Bible.
- B. The Old Testament Canon:
 1. The 39 books of the Old Testament were written by some 32 men ranging from Moses about 1500 B.C. to Malachi about 400 B.C.
 - a. The “book of the law” was placed in the ark (Deut. 31:26).
 - b. The “law of Moses” and the writings of the prophets are mentioned by Daniel (Dan. 9:10-13).
 - c. Isaiah spoke of the “book of the Lord” (Isa. 34:16).

- d. "The book of the law" was found in Josiah's day (2 Kgs. 22:8).
 - 2. Jewish tradition credits Ezra, an inspired man, with gathering the books of the Old Testament into one volume in his day.
 - 3. Josephus said that since the death of Artaxerxes (424 B.C.) no one had dared to add anything to the Old Testament or make any change in it.
- C. The New Testament Canon.
- 1. The New Testament books were regarded as Scripture from the time they were written.
 - a. Paul acknowledged he wrote "the commandments of the Lord" (1 Cor. 14:37).
 - b. Paul commended the Thessalonians for receiving his message as the Word of God (1 Thess. 2:13).
 - c. Paul coupled Luke 10:7 with Deuteronomy 25:4 and called it "Scripture" (1 Tim. 5:18).
 - d. Peter referred to Paul's writing as Scripture (2 Pet. 3:15, 16).
 - 2. The New Testament books were circulated soon after they were written (Col. 4:16).
 - 3. In the 1st and early 2nd centuries New Testament books were quoted as the Word of God.
 - a. Clement, about A.D. 95, wrote two letters to Corinth and quoted from 1, 2 Corinthians.
 - b. Papias, a disciple of Polycarp, who was a disciple of the Apostle John, referred to the first two books of the New Testament as the works of Matthew and Mark.
 - c. By the 4th century all the books of the New Testament were gathered into one collection.

II. THE PRESERVATION OF THE TEXT.

- A. One of the proofs of the inspiration of the Bible is its remarkable survival through the ages.
- B. The text of the Old Testament was carefully guarded to preserve accuracy.
 - 1. Scribes copied the text by hand.
 - 2. They bathed before making copies.
 - 3. They counted each letter on the page.
 - 4. If a mistake was made the pen was broken and the page was redone.
- C. We have three major sources of the Old Testament:
 - 1. The Greek Septuagint was translated in Alexandria, Egypt in the 3rd century B.C.
 - a. It helped prepare for the coming of Christ.
 - b. It was the Bible of Christ, the apostles, and early Christians.
 - 2. The Masoretic text was made by Jewish scribes in the 9th century A.D.
 - 3. The Dead Sea Scrolls were found in 1947.
 - a. Every book of the Old Testament, with the exception of Esther, is represented.
 - b. These scrolls go back to 200 B.C.
 - c. They agree perfectly with the Masoretic text!
- D. The New Testament has much greater attestation than many of the classics which are accepted without question.
 - 1. Many classical works have only five or six manuscripts.
 - 2. There are some 3,000 manuscripts and texts of the New Testament reaching back to the 1st century.

- E. There are three major sources for the New Testament.
 - 1. The manuscripts.
 - 2. The versions.
 - 3. The quotations in the writings of the “apostolic fathers.”
- F. The major manuscripts of the New Testament are:
 - 1. The Codex Vaticanus (4th century A.D.).
 - a. In the Vatican Library since 1481.
 - b. It has 759 pages out of the original 820.
 - c. It was carefully guarded by the Catholic Church and was not generally available until 1889-90.
 - 2. The Codex Sinaiticus (4th century A.D.).
 - a. Found in the Russian Orthodox Monastery at Mt. Sinai by a German scholar named Tishendorf.
 - b. It was presented to the Czar of Russia in 1859.
 - c. It was bought by the British Museum in 1933 for 100,000 pounds (\$500,000).
 - d. It contains all the New Testament and most of the Old.
 - 3. The Codex Alexandrinus (5th century).
 - a. It is in the British Museum in London.
 - b. It is missing only a few verses in the Old Testament and a few in the New.
 - 4. The Codex Ephraemi (5th century).
 - a. It is in the National Museum of Biblical Studies in Paris, France.
 - b. It is a palimpsest – a calfskin manuscript of the Greek Bible which was written over by a scribe in the 14th century.

- c. Portions of the Old Testament and parts of every New Testament book, except 2 Thessalonians and 2 John, are in it.
- 5. The Papyri.
 - a. The Chester Beatty Papyri contains parts of the Greek Bible from the 2nd to 4th centuries A.D.
 - b. The Rylands Papyrus 457, in the John Rylands Library in Manchester, England contains the oldest surviving fragment of the New Testament which is John 18: 18-31,37,38.
- G. The early versions (translations) of the Bible.
 - 1. These go back earlier than our oldest manuscripts.
 - 2. The Old Syriac Version was made near the close of the 1st century A.D.
 - 3. The Old Latin Version was made as early as the mid 2nd century A.D.
 - 4. The Syriac Peshitta was made at Edessa about 425. It is based on the Byzantine text which is the text of the Textus Receptus from which the King James Version is translated.
 - 5. The Coptic Version was made in Egypt as early as 200 A.D.
 - 6. The Latin Vulgate was produced by Jerome; the New Testament in 384 and the Old Testament about 404.
- H. The writings of the "church fathers."
 - 1. These writings go back to within the lifetime of the apostles.
 - 2. They quote extensively from the Scriptures.
 - 3. The texts used by the "fathers" are older than our oldest manuscripts.
 - 4. The entire text of the New Testament could be reproduced from the writings of these men.

III. DO WE HAVE AN INSPIRED BIBLE TODAY?

- A. We do not have the autographs of the New Testament books.
 - 1. We have copies of copies of copies.
 - 2. If the originals had been preserved, men would have made idols of them (cf. 2 Kgs. 18:4).
 - 3. The writers of the New Testament were inspired, but the translators were not.
- B. An accurate translation is just as inspired as the original writing.
 - 1. If it conveys in English what the original conveyed in Greek, it is just as inspired as the Greek original!
 - 2. Jesus and the apostles quoted from the Septuagint and called it “the Word of God” or “the Scriptures.”
 - 3. If our translations are not inspired, we are without the Word of God today!

CONCLUSION:

- 1. The Bible is given by the inspiration of God (2 Tim. 3:16,17).
- 2. No other ancient work has as much attestation as the New Testament.
- 3. Sir Frederic Kenyon said: “The number of manuscripts of the New Testament, of early translations from it, and of quotations from it in the oldest writers of the church, is so large that it is practically certain that the true reading of every doubtful passage is preserved in some one or the other of these ancient authorities. This can be said of no other ancient book in the world” (Our Bible and the Ancient Manuscripts, 1958, p. 55).
- 4. Kenyon also said: “The Christian can take the whole Bible in his hand and say without fear or hesitation that he holds in it the true Word of God, handed down without essential loss from generation to generation throughout the centuries” (Our Bible and the Ancient Manuscripts, 1958, p. 55).

REVIEW QUESTIONS:

1. What does “canon” mean?
2. What is an “autograph?”
3. What is “the Apocrypha?”
4. How many men were used by God to write the 39 Old Testament books?
5. Who, according to the Jews, was responsible for gathering all the Old Testament books into one volume?
6. What did Paul claim concerning his writings?
7. Did Peter regard Paul’s writings as inspired? Give Scripture.
8. Which version of the Old Testament was used by Christ, the apostles and the early Christians?
9. Which important Biblical manuscripts were found in 1947?
10. What are the three major sources for the New Testament?
11. What is the oldest surviving fragment of the New Testament?
12. Where is the Codex Alexandrinus kept today? How old is it?
13. How many of the autographs of the New Testament do we have today?
14. Do we have an inspired Bible today?
15. Did Jesus consider a translation to be inspired?
16. Are translators inspired? How can their translations be inspired?
17. How many ancient works are attested better than the New Testament?
18. From which ancient body of writings could the entire text of the New Testament be reproduced?

THE HISTORICAL BACKGROUND OF THE NEW TESTAMENT

INTRODUCTION:

1. For thousands of years God prepared His people for the coming of His Son.
2. Christ came “in the fullness of the time” -- when the time was right (Gal. 4:4,5).

DISCUSSION:

I. CHRIST CAME WHEN ROME RULED (DAN. 2:31-45).

- A. Rome was founded in 753 B.C. as a city state.
 1. By 265 it had conquered all of Italy.
 2. Rome conquered Carthage in 146 B.C., ending a 200 year rivalry.
 3. The Empire of Alexander the Great was next conquered.
 4. Pompey conquered Palestine for Rome in 63 B.C.
 5. Julius Caesar conquered Britain and Gaul.
 6. By the 1st century Rome ruled the world from the Danube and the Rhine in the north to the Sahara in the south, and from the Atlantic Ocean in the west to the Euphrates River in the east.
- B. Roman rulers influenced the early history of the church (Dan. 4:17).
 1. Rome changed from a republic to a military dictatorship under Julius Caesar.
 2. When Caesar was assassinated, civil war broke out.
 3. Caesar's nephew and heir, Octavius, was the victor, ruling from 27 B.C. to A.D. 14 as Augustus (Luke 2:1).
 4. Jesus' ministry and the birth of the church was under Tiberius who ruled from 14 to 37 (Luke 3:1).
 5. Caligula, a mentally unstable man who demanded he be worshiped as a god but died before he could enforce it, ruled from 37 to 41.

6. Claudius reigned from 41 to 54.
 - a. Suetonius, a Roman historian, said he expelled the Jews from Rome because of riots “instigated by Christus” (Acts 18:1,2).
 - b. His wife persuaded him to adopt Nero, her son from another marriage.
7. Nero reigned from 54 to 68.
 - a. He blamed Christians for the burning of Rome in 64.
 - b. Paul was condemned by him.
8. Nero committed suicide and civil war broke out.
9. Rome was ruled briefly in turn by Galba, Otho and Vitellius.
10. Vespasian ruled from 69 to 79.
11. Titus, who conquered Jerusalem in 70, served as emperor from 79 to 81.
12. Domitian, who ruled from 81 to 96, declared himself a god and demanded worship as a test of loyalty to the Empire.

II. ISRAEL WAS A VITAL PART OF GOD’S PLAN.

- A. The seed line of Christ is clearly given: Adam, Seth, Noah, Shem, Abraham, Isaac, Jacob, Judah, Jesse, David, Christ (Gen. 12:1-3; Matt. 1:1-17; Luke 3:23-38).
- B. God gave Israel a law and a land (Gen. 17:1-8; Ex. 20-31; Josh. 21:43-45).
 1. The Law was “a schoolmaster” to bring them to Christ (Gal. 3:23-25).
 2. Israel was ruled by judges (Acts 13:20).
 3. The United Kingdom lasted 120 years (Acts 13:21; 1 Kgs. 2:11; 11:42).

- a. The kingdom divided at the death of Solomon (1 Kgs. 12: 1-33).
 - b. Israel went into captivity in Assyria in 721 B.C. (2 Kgs. 17: 6-23).
 - c. Judah went into captivity in Babylon in 586 B.C. (2 Kgs. 25:1-21).
- 4. Cyrus permitted the Jews to return in 536 B.C. (Ezra 1:1-8).
- 5. They were ruled by Persians and Greeks.
- 6. For about 100 years they were led by the Maccabees and were independent.
- 7. Pompey brought the Jews under Roman rule in 63 B.C.
- C. The Herodian family provided puppet kings for Israel in the New Testament era.
 - 1. The Edomites were incorporated into Judah during the time of the Maccabees and became known as "Idumaeans."
 - 2. Antipater, an Idumaeen, was made ruler of Judah by the Romans.
 - 3. His son, Herod the Great, ruled from 37 B.C. to 4 B.C.
 - a. He had many of his rivals, including family members, killed.
 - b. He greatly enlarged and adorned the temple (John 2:19,20; Matt. 24:1).
 - c. He had the male babies killed in Bethlehem because he feared a rival (Matt. 2:16).
 - 4. Several other "Herods" are mentioned in the New Testament.
 - a. Archelaus, son of Herod the Great, briefly ruled when his father died (Matt. 2:22).
 - b. Philip, another son of Herod the Great, built Caesarea Philippi (Luke 3:1; Matt. 16:13).

- c. Herod the tetrach, also called Antipas, had John beheaded (Matt. 14:1-12; Luke 13:31,32; 23:6-12).
- d. Herod Agrippa I, the grandson of Herod the Great, had James beheaded (Acts 12:1-3; 20-23).
- e. Paul appeared before Herod Agrippa II (Acts 25:13-26:32).

III. CHRIST CAME INTO THE WORLD “WHEN THE FULLNESS OF THE TIME WAS COME.”

- A. Political conditions were right.
 - 1. Much of the world was under one government.
 - 2. Travel was easier and safer than it had ever been.
 - 3. There was a common currency.
 - 4. Peace largely prevailed for about 100 years.
- B. Language and culture were common.
 - 1. The Greek language was the universal language of the Roman Empire.
 - 2. The Old Testament was translated into Greek in Alexandria, Egypt in the 3rd century B.C.
- C. Social and moral conditions caused a widespread desire for something better.
 - 1. Pagan temples were served by prostitutes as priestesses.
 - 2. Homosexuality, lesbianism and abortion were acceptable (Rom. 1:18-32).
 - 3. Divorce was so common Seneca wrote that some women counted their age by the number of husbands they had had.
- D. Human life was held in low regard.
 - 1. Abortion and exposure of unwanted infants were widely practiced.
 - 2. Suicide was considered a right.

3. Sports were cruel, bloody and violent.
 4. Euthanasia was acceptable.
 5. Slavery was so common that slaves often outnumbered freemen.
- E. Roman and Greek religions had lost their influence and left a void in the lives of worshipers.
- F. Judaism had done much to prepare the world for the coming of Christ.
1. Jews were scattered over the world.
 2. Synagogues existed wherever there were ten adult male Jews.
 3. The true God was preached and the coming of the Messiah expected.
 4. A high standard of morality was stressed.
 5. Many Gentiles became proselytes or “God-fearers.”
 6. The synagogues provided a place to begin evangelism in a pagan society (Acts 13:5,14; 14:1; 17:1-4,10,17; 18:4).

CONCLUSION:

1. God prepared the world for the coming of His Son (Gal. 4:4,5).
2. Conditions were right for the ready reception and rapid spread of the gospel.
3. We have many of the same advantages today!

REVIEW QUESTIONS:

1. When was Rome founded?
2. Who conquered Palestine for Rome? When?
3. Who was ruling Rome when Jesus was born?
4. Who was ruling Rome when the church began?
5. Which emperor expelled Jews from Rome because of riots “instigated by Christus?”
6. Which emperor declared himself a god and required worship, but died before he could enforce it?
7. Why was the Law of Moses given?
8. When did Israel go into captivity?
9. When did Judah go into captivity?
10. When were the Jews allowed to return to their land? By whom?
11. Who was the ruler of Judea when Jesus was born?
12. Which Herod had John beheaded?
13. Which Herod had James killed and Peter imprisoned?
14. List the conditions which made the time right for Christ’s coming into the world.
15. What were the boundaries of the Roman Empire in the 1st century?
16. Which emperor blamed Christians for the burning of Rome and had Paul killed?
17. What was the dynasty called which ruled Palestine for about 100 years before Roman rule began?
18. When and where was the Old Testament translated into Greek?
19. How many adult, male Jews were required to build a synagogue in a community?
20. To which place in a community did Paul first go to preach the gospel?

MATTHEW: THE KING AND HIS KINGDOM

INTRODUCTION:

1. Matthew is the first book in the New Testament.
 - a. It has 28 chapters.
 - b. It covers the life of Christ from His birth to the giving of the Great Commission.
2. Matthew is the most widely read book of the Bible.
 - a. Its location in the New Testament is part of the reason for this.
 - b. As the most read book in the Bible, it is likely the most influential book in history.
3. Matthew bridges the gap between the Old Testament and the New Testament.
 - a. No one can understand fully the New Testament if he does not know the Old Testament, nor can he understand fully the Old Testament if he does not know the New Testament.
 - b. Augustine said: "The Old Testament is the New Testament concealed; the New Testament is the Old Testament revealed."
 - c. Revelation had been silent for more than 400 years when Matthew wrote.
 - d. Matthew is directed to the Jews.
 - e. He quotes at least 65 times from the Old Testament.
 - f. He shows that Jesus is the Messiah of Old Testament prophecy.
 - g. He traces Christ's lineage from Abraham through David.
 - 1) This shows Christ was a true Jew and the promised Seed of Abraham.
 - 2) This also shows He was heir to the throne of Israel and the son of David.
4. Matthew is the "most Jewish" of the four accounts of the life of Christ.

5. Matthew is not a biography in the strictest sense.
 - a. It contains no physical description of Christ.
 - b. It omits most of His life, concentrating just on His birth, baptism, teaching, ministry, death and resurrection.
6. Matthew is not “a gospel.”
 - a. We often speak of “The Four Gospels.”
 - b. There is but one gospel (Gal. 1:6-9; Eph. 4:4-6).
7. It is simply an account of some of the life and teachings of Jesus Christ, the Son of God.

DISCUSSION:

I. WHO WROTE THE BOOK OF MATTHEW?

- A. Modern “scholarship” (?) disputes that Matthew was written first.
 1. “Scholars” speak of the “Synoptic problem.”
 - a. “Synoptic” means “to see the whole together.”
 - b. Matthew, Mark and Luke are called the “Synoptic Gospels” because they record so many of the same things.
 2. The so-called Synoptic problem is, “How can we account for the striking similarities and obvious differences between the accounts?”
 3. The current theory of the modernists is: Mark wrote first using a collection of Jesus’ sayings known as Q (from quelle, the German word for “source”).
 - a. Matthew then wrote, using Mark and Q, followed by Luke who used Matthew, Mark and Q.
 - b. Q is purely imaginary; there is no reference to it or record that it ever existed.
 - c. This theory destroys the verbal inspiration of Matthew (2 Tim. 3:16,17).

- d. The similarities can be explained by the fact that all three accounts deal with the same Person and were inspired by the same Holy Spirit.
 - e. The differences can be explained by the fact that they were written to different audiences.
- B. The early church unanimously accepted Matthew as the author.
 - 1. Irenaeus, who studied under Polycarp, who knew the Apostle John, accepted Matthew's authorship.
 - 2. Matthew is not named, however, by the book as author.
- C. Matthew was a publican by profession (9:9; Mark 2:14; Luke 5:27,28).
 - 1. He may have been among the group of "publicans and sinners" who were attracted to the teaching of Jesus.
 - 2. When he was called by Jesus he left everything and, without hesitation, followed Him (Luke 5:27,28).
 - 3. He was apparently a well educated man for this would be required by his profession.
 - 4. He was likely a very prosperous man.
 - a. He was a publican (9:9).
 - b. He owned a house (9:10-13; Mark 2:14-17; Luke 5:29).
 - c. He made a feast for Jesus (Luke 5: 29).
 - 5. Matthew lived in Capernaum (9:1,9; Mark 2:1).
 - 6. He was also called "Levi, the son of Alphaeus" (Mark 2:14).
- D. Little is known of Matthew's life after Pentecost.
 - 1. The last mention of him by name in the New Testament is in Acts 1:13.
 - 2. According to early Christian writers, Matthew preached among the Jews for 15 years after Pentecost and then carried the gospel to Syria, Persia, Parthia, Media and Ethiopia.

3. According to tradition, all the apostles but John died a martyr's death.
4. However, a 5th century writer named Socrates said Matthew died a natural death while preaching in Ethiopia.

II. WHEN AND WHERE WAS MATTHEW WRITTEN?

- A. The early Christian writers declared Matthew to be the first of the four writers of the life of Christ.
 1. The traditional date is 37 AD; there is no evidence against it.
 2. Irenaeus says Matthew was written while Peter and Paul were preaching in Rome, but there is no reliable evidence that Peter was ever in Rome.
 3. Matthew was certainly written before A.D. 70, because it contains Jesus' prophecy of the destruction of Jerusalem which occurred that year.
 4. Matthew suggests that some time had passed between the events recorded and his writing of them.
 - a. He explained that the potter's field "was called the field of blood unto this day" (27:8).
 - b. He explained that the lie of the Jews that Jesus' disciples stole His body "is commonly reported among the Jews until this day" (28:15).
 5. Thiessen's Introduction to the New Testament dates Matthew at about 50 A.D.
- B. Some ancient writers declared Matthew wrote first in Hebrew and translated his book into Greek.
 1. Both Papias and Irenaeus mention this.
 2. Nothing in the book indicates it is a translation.
 3. Greek was widely spoken in Palestine.
 4. No copies of Matthew in Hebrew have ever been found.

5. Although written primarily for the Jews, Matthew was intended for wider circulation; therefore, it is more likely to have been written in Greek.
 6. Why would Matthew translate Hebrew phrases if the whole had been translated into Greek (1:23; 27:33; 27:46)?
- C. The place of writing is unknown, but was likely Jerusalem or Judea.

III. WHY WAS MATTHEW WRITTEN?

- A. Matthew is truly the message of the King and His Kingdom.
1. “Kingdom of heaven” occurs 33 times.
 2. “Kingdom of God” occurs 4 times.
 3. Jesus is called “the son of David” 9 times.
- B. Matthew shows that Jesus is the fulfillment of the Old Testament prophecies of the Messiah.
1. “Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,” occurs numerous times (1:22; 2:17; 2:23; 4:14; 8:17; 12:17; 13:35; 21:4; 27:9).
 2. He records Peter’s great confession of Jesus that He is “the Christ, the Son of the living God” (16:16).
- C. There was a need for an inspired, authoritative, eyewitness account of the life of Christ.
1. Christianity was rapidly spreading.
 2. Eyewitnesses to the Christ were passing away.
 3. Many accounts of doubtful accuracy and authenticity were being circulated (cf. Luke 1:1).

IV. TO WHOM WAS MATTHEW WRITTEN?

- A. The four Gospel writers had different audiences in mind.
1. Matthew wrote with the Jews in mind.

2. Mark wrote with the Romans in mind.
 3. Luke wrote with the Greeks in mind.
 4. John's account is universal and eternal in scope.
- B. Henry Thiessen says: "...each writer was confronted with a definite need; that he formed a definite purpose for his Gospel; and that he selected his materials, under the guidance of the Holy Spirit, with that end in view" (Introduction to the New Testament, p.135).

V. HOW CAN MATTHEW BE OUTLINED?

- A. He wrote both chronologically and topically.
1. Chapters 1-4 are chronological.
 - a. Birth.
 - b. Sojourn in Egypt.
 - c. Ministry of John.
 - d. Baptism of Jesus.
 - e. Temptation of Jesus.
 - f. Beginning of His ministry.
 2. Chapters 20-28 are chronological.
- B. Much of the arrangement of Matthew is topical.
1. There are six great discourses of Jesus:
 - a. The Sermon on the Mount (5-7).
 - b. The Charge to the Twelve (10).
 - c. The Seven Parables of the Kingdom (13).
 - d. The Discourse on Humility and Forgiveness (18).
 - e. The Denunciation of the Scribes and Pharisees (23).

- f. The Olivet Discourse on the Destruction of Jerusalem and the Second Coming of Christ (two different events) (24,25).
 - 2. There are other topical arrangements:
 - a. The miracles (8-9).
 - b. The parables of the kingdom (13).
- C. An overall outline of Matthew is given by Thiessen (Introduction to the New Testament, p. 138).
 - 1. The birth and qualifications of the Messiah (1).
 - 2. The recognition of the Messiah (2).
 - 3. The preparation of the Messiah for His ministry (3:1-4:11).
 - 4. The presentation of the Messiah to Israel (4:12-16:20).
 - 5. The words and works of the Messiah in the face of the cross (16:21-20:34).
 - 6. The rejection of Israel by the Messiah (21-23).
 - 7. The Messiah's predictions to His disciples (24,25).
 - 8. The passion, triumph and commission of the Messiah (26-28).

CONCLUSION:

- 1. Other interesting facts about Matthew are:
 - a. "Matthew" means "gift of God."
 - b. The book of Matthew was known in India in the 2nd century according to Eusebius.
 - c. The word "church" is used three times by Matthew, but not at all by Mark, Luke or John (16:18; 18:17 twice).
 - d. There are 15 parables recorded by Matthew; 10 of them are not found elsewhere in the New Testament.

- e. There are 20 miracles recorded by Matthew; 3 of them are not found elsewhere in the New Testament.
- 2. The book of Matthew sets forth more fully the teaching of our Master than any other book.
- 3. Matthew should be read, studied and pondered by every faithful follower of the Christ so we “might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name” (John 20:31).

REVIEW QUESTIONS:

- 1. Which is the most widely read book in the Bible?
- 2. How many times did Matthew quote from the Old Testament?
- 3. Why are Matthew, Mark and Luke called “Synoptics?”
- 4. What is the theory of the modernists as to how the first accounts of the life of Christ came to be written?
- 5. What was Matthew’s profession?
- 6. By what other name is Matthew known?
- 7. How do we know that Matthew was written before A. D. 70?
- 8. To whom did Matthew write? Mark? Luke? John?
- 9. What does “Matthew” mean?
- 10. How many times is “church” found in Matthew? Where?

MARK: THE SERVANT OF JEHOVAH

INTRODUCTION:

1. The second book in the New Testament is Mark's account of the life of Christ.
 - a. Mark has 16 chapters.
 - b. It is the shortest of the four gospel accounts.
2. Mark is a fast-moving portrayal of the ministry of Jesus:
 - a. He uses the words "immediately," "straightway" or "forthwith" 41 times.
 - b. He lets us see how very busy Christ was.
3. Ancient Christian writers believed that Mark wrote the account of Christ's life as he heard it preached by the Apostle Peter.
 - a. John was his first name, Mark his surname (Acts 12:12).
 - b. Mark was a companion of Peter in Peter's later years (1 Pet. 5:13).
 - c. Papias, a Christian who wrote in the early 2nd century and claimed to have known the Apostle John, said: "Mark, having become the interpreter of Peter, wrote down accurately everything that he remembered without however recording in order what was either said or done by Christ...."
 - d. Justin Martyr, who lived in the middle of the 2nd century, refers to the book of Mark as "Peter's Memoirs."
 - e. Irenaeus in the late 2nd century said "...Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter."
4. The portrait of our Lord painted by the inspired penmen would not have been complete without the book of Mark.

DISCUSSION:

I. WHO WROTE THE BOOK OF MARK?

- A. Early Christian writers universally acknowledged Mark as the writer of his book:
 - 1. Papias, Justin Martyr, Tertullian and Irenaeus in the 2nd century.
 - 2. Origen in the 3rd century.
 - 3. Eusebius in the 4th century.
- B. Mark was well qualified to write an account of Christ's life.
 - 1. He was the son of Mary whose home was a meeting place for Christians in Jerusalem (Acts 12:12).
 - a. It is possible that the upper room where Jesus ate the last supper and where the disciples met after the ascension of Jesus was in Mary's home (14:12-26; Acts 1:13).
 - b. Only Mark records the account of the young man who followed Jesus when He was arrested (14:51,52).
 - c. Many think this young man was Mark who had come to warn Jesus.
 - 2. Mark was either the cousin or the nephew of Barnabas (Col. 4:10 - see KJV and ASV).
 - 3. Since his mother's house was a meeting place for the church, Mark would have known all the apostles.
 - 4. Mark accompanied Paul and Barnabas on their first missionary journey (Acts 13:4-13).
 - a. He did not complete the journey, but turned back at Pamphylia.
 - b. Paul refused to take him on the second journey so he and Barnabas separated (Acts 15:36-41).
 - 1) Paul took Silas and went to Syria and Cilicia.

- 2) Barnabas took Mark and went to Cyprus.
- c. Paul later referred to Mark favorably so they must have been reconciled (2 Tim. 4:11).
5. Mark also traveled with Peter who was his father in the gospel (1 Pet. 5:13).

II. WHEN AND WHERE WAS MARK WRITTEN?

- A. Mark was certainly written before A.D. 70 for he records Jesus' prophecy of the destruction of Jerusalem which took place in that year (Mark 13).
- B. A strong ancient tradition going back to the 2nd century says Mark wrote in Italy, probably Rome.
 1. Mark was in Rome during Paul's first imprisonment there (Col. 4:10).
 2. He was summoned to Rome by Paul during his second imprisonment there (2 Tim. 4:11).
- C. Conservative scholars generally date the book of Mark between 56 and 66 A.D.

III. WHY WAS MARK WRITTEN? TO WHOM?

- A. Matthew emphasizes what Jesus taught; Mark emphasizes what Jesus did.
- B. Matthew was written with the Jews in mind; Mark was written with the Romans in mind.
- C. Mark differs in his presentation from Matthew and Luke.
 1. He omits the genealogy of Jesus.
 2. He makes no mention of the birth and childhood of Jesus.
 3. He begins abruptly with the ministry of John, the baptizer.
 4. Mark does not record some of the major discourses of Jesus such as the Sermon on the Mount, the denunciation of the scribes and Pharisees, and the parables of the second coming in Matthew 25.

5. Mark gives less space to the parables and more space to the miracles than do Matthew and Luke.
6. Mark pictures Jesus as the servant of Jehovah whereas Matthew presents Him as the Messiah and king of the Jews.

IV. HOW CAN MARK BE OUTLINED?

- A. Opening events in Jesus' public life (1:1-13).
- B. Jesus' ministry in Galilee (1:14-9:50).
- C. Jesus' journey to Jerusalem (10:1-52).
- D. The final week (11:1-15:47).
- E. The resurrection, commission and ascension (16:1-20).

V. IS MARK 16:9-20 INSPIRED?

- A. In our discussion of Matthew, we answered the critics' theory that Matthew copied from Mark and the imaginary "Q source."
- B. Critics argue that Mark 16:9-20 should not be in the Bible.
 1. All of the modern versions, except the New King James, omit it or place it in a footnote.
 2. It is not the correctness of the teaching in Mark 16:9-20 that is called in question for all of it is found in other places, but whether or not it was written by Mark or added by a later hand.
 3. Mark 16:9-20 is missing from a minority of the ancient manuscripts.
 - a. It is not in the Sinai and Vatican Manuscripts.
 - b. Jerome and other writers in the 4th century said it was missing in some manuscripts in their day.
- C. The evidence that Mark 16:9-20 is a part of the inspired text is overwhelming.
 1. It is in the majority of the manuscripts including the Alexandrian.

2. It was quoted by writers in the 2nd and 3rd centuries so it was a part of the New Testament before Jerome wrote and before the time of the Sinai and Vatican Manuscripts in the 2nd century. Irenaeus quoted Mark 16:19 in the 2nd century.
- D. The ancient versions have it and they were made from manuscripts older than the Sinai and Vatican Manuscripts.
1. J. W. McGarvey wrote: "The objections which have been raised against it are better calculated to shake our confidence in Biblical criticism than in the genuineness of this inestimable portion of the Word of God" (Commentary on Matthew -Mark, p. 382).
 2. Henry Thiessen wrote: "If these verses are not genuine, why did God in His providence so long allow them to pass for genuine?" (Introduction to the New Testament, p. 149).

CONCLUSION:

1. Mark's description is more vivid than that of the other gospel writers.
 - a. In the account of the temptation of Jesus he added, "the Spirit driveth" Jesus and "He was with the wild beasts" (1:12,13).
 - b. In recording the feeding of the 5,000, only Mark records that the people sat down on "the green grass" (6:39).
2. Unlike Matthew, Mark quotes the Old Testament only once but he records 19 times that Jesus quoted the Old Testament (1:2,3).
3. Eusebius, a 4th century historian, said Mark established the Lord's church in Alexandria, Egypt.
4. Like Matthew, Mark wrote to prove that Jesus of Nazareth was the Son of God and man's Savior.

REVIEW QUESTIONS:

1. Who was Mark's mother?
2. What was his given name?
3. Who was his cousin (or uncle)?
4. How do we know Mark was written before A.D. 70?
5. Which ancient people did Mark have in mind when he wrote?
6. How does Mark differ from Matthew and Luke?
7. Why do critics say Mark 16:9-20 should not be in the Bible?
8. Prove that Mark 16:9-20 should be in the Bible.
9. How many times did Mark quote the Old Testament?
10. How many chapters are there in Mark?
11. Which words are used by Mark to show that Jesus was a man of action?
12. According to early Christian writers, Mark wrote the memoirs of which one of the apostles?
13. According to Eusebius, where did Mark evangelize in his later years?
14. What did J. W. McGarvey say about the critics who denied that Mark 16:9-30 should be in the Bible?

LUKE: JESUS, THE PERFECT MAN

INTRODUCTION:

1. The third book in the New Testament is Luke's account of the life of Jesus.
 - a. Luke has 24 chapters.
 - b. It is the longest of the four gospel accounts and the second longest book in the New Testament.
2. The book of Luke has been called "the most beautiful book ever written."
 - a. Luke and Acts contain the finest Greek in the New Testament according to Greek scholars.
 - b. Luke certainly records the most beautiful Life ever lived.
3. Luke is the first volume in a two-volume work on Christ and His church.
 - a. Acts is volume two.
 - b. Luke says in Acts 1:1 that in his former treatise (Luke), he recorded "all that Jesus began both to do and teach."
 - c. In Acts Luke recorded all that Jesus continued to do and teach through His inspired representatives on earth.

DISCUSSION:

I. WHO WROTE THE BOOK OF LUKE?

- A. The book of Luke does not contain the name of its author in the text.
- B. It is the universal testimony of the early church that Luke was the human penman used by the Holy Spirit to write Luke and Acts (2 Tim. 3:16,17).
 1. Clement of Rome, who wrote about A.D. 95, quoted from Luke.
 2. The Testament of the Twelve Patriarchs, written between 100-120 A.D., quoted extensively from Luke.
 3. Heracleon wrote a commentary on Luke about the middle of the 2nd century.

4. Justin Martyr, who wrote in the middle of the 2nd century, quoted from Luke about 70 times.
 5. The Muratorian Canon, dated about 170 A.D., says: "The Gospel of Luke stands third in order, having been written by Luke, the physician, the companion of Paul, who, not being himself an eyewitness, based his narrative on such information as he could obtain, beginning from the birth of John."
 6. Irenaeus, about 180, said that Luke "recorded in a book the Gospel preached by Paul."
 7. Both Tertullian and Clement of Alexandria in the late 2nd century and early 3rd century quote from Luke and ascribe its authorship to Luke.
- C. Luke is mentioned only three times in the New Testament by name.
1. In Col. 4:14 Paul writes: "Luke the beloved physician, and Demas greet you."
 - a. Luke was distinguished from others with Paul who were "of the circumcision;" therefore, we know he was not a Jew.
 - b. Luke was in Rome during Paul's first imprisonment there.
 - c. Luke was a physician (doctor).
 2. In Philemon 24 Paul writes: "Marcus, Aristarchus, Demas, Lucas my fellow laborers."
 3. In 2 Tim. 4:11 Paul writes: "Only Luke is with me."
 - a. This was during Paul's second Roman imprisonment.
 - b. It is likely that Paul was put to death shortly after this (2 Tim. 4:6-8).
- D. The author of Luke and the author of Acts is the same person.
1. Both books are addressed to the same person - Theophilus (Luke 1:3; Acts 1:1).
 2. Acts, chapter 1, begins where Luke, chapter 24, stops.

3. Both Luke and Acts have the same style of Greek.
 4. Both contain medical vocabulary.
- E. Luke was in an excellent position to write the life of Christ.
1. He traveled with Paul on his second and third missionary journeys.
 - a. He seems to have joined Paul's company at Troas (Acts 16:10).
 - b. He accompanied Paul to Philippi where he apparently stayed while the rest of Paul's company continued on (Acts 16:40).
 - c. He rejoined Paul's party during Paul's third missionary journey (Acts 20:5).
 - d. The passages in Acts which use "we" indicate Luke's presence.
 2. Luke was with Paul when he was imprisoned in Caesarea.
 - a. He may have used these two years to make acquaintance with the mother and brothers of the Lord and other eyewitnesses of Christ.
 - b. He accompanied Paul to Rome (Acts 27:1-28:16).
- F. Luke was the first church historian.
1. He is the only New Testament writer who mentions Roman emperors and other Roman officials by name.
 2. He makes reference to a number of events which can be verified.
 3. Critics have charged that Luke erred in some of his facts:
 - a. They denied that Augustus ever issued an order for a census, such as stated in Luke 2:1, but now know that a census was held every 14 years.
 - b. They used to deny that Cyrenius was governor of Syria when Christ was born but now know he served twice in Syria.

- G. There are some other interesting facts about Luke.
 - 1. Eusebius says that he was a native of Antioch of Syria (cf. Acts 11-13).
 - 2. There was a famous medical college in Antioch where he may have been educated.
 - 3. He was a Gentile, the only non-Jew who wrote a book of the Bible.

II. WHEN AND WHERE WAS LUKE WRITTEN?

- A. Luke addressed both of his books to "Theophilus."
 - 1. This name means "Lover of God."
 - 2. It may have been the proper name of an individual.
 - 3. It may be a general term for all lovers of God.
- B. Luke was certainly written before Acts since Acts is a continuation of Luke.
 - 1. Acts was likely written from Rome while Paul was in prison.
 - 2. This would be about 63 A.D.
 - 3. Luke was probably written while Paul was in prison in Caesarea; thus, the time of writing would be 61 A.D.

III. WHY WAS LUKE WRITTEN? TO WHOM?

- A. Each writer of a gospel account had a particular audience in mind:
 - 1. Matthew wrote for the Jews.
 - 2. Mark wrote for the Romans.
 - 3. Luke wrote for the Greeks.
 - 4. John wrote for everyone.
- B. The Greeks sought to produce the perfect man; Luke shows that Christ is that man.

1. Jews and Romans were exclusive in outlook, but Greeks were universal in outlook.
 2. Luke does not present Christ as the Jewish Messiah of Matthew or the Man of Action of Mark, but as the Universal Man of the Greeks.
- C. Luke emphasizes that Christ is the Saviour of the whole world, not just of the Jews.
1. Simeon spoke of “a light to lighten the Gentiles” (2:32).
 2. Luke traced the genealogy back to Adam (3:38).
 3. Only Luke mentions the widow of Sarepta and Naaman the Syrian (4:25-27).
 4. Only Luke records the parable of the good Samaritan (10:25-37).
 5. Only Luke tells of the Samaritan who returned to give thanks for healing (17:12-17).
 6. Only Luke quotes Isa. 40:5 which says, “All flesh shall see the salvation of God” (3:6).
- D. Luke emphasizes Christ’s love for the lost.
1. At the house of Zacchaeus (19:1-10).
 2. Of the parables only Luke records:
 - a. The lost sheep (15:1-7).
 - b. The lost coin (15:8-10).
 - c. The lost son (15:11-24).
 - d. The lost elder brother (15:25-32).

IV. HOW CAN LUKE BE OUTLINED?

- A. The preface (1:1-4).
- B. The infancy and childhood of John and Jesus (1:5-2:52).
- C. The beginning of Christ’s ministry (3:1-4:13).

- D. The Galilean campaign (4:14-9:6).
- E. The withdrawal from Galilee (9:7-50).
- F. The later Judaeen and Peraean ministry (9:51-19:28).
- G. The close of the public ministry in Jerusalem (19:29-21:38).
- H. The sufferings and death of Christ (22-23).
- I. The resurrection and ascension (24).

V. WHAT ARE SOME LESSONS IN LUKE FOR US TODAY?

- A. Luke teaches that life begins at conception.
 - 1. The Holy Spirit filled John from his mother's womb (1:15).
 - 2. In the sixth month of her pregnancy, the babe in Elisabeth's womb "leaped for joy" (1:26,41,44).
- B. Luke refutes the Roman Catholic practice of worshiping Mary.
 - 1. Catholics call Mary the "mother of God."
 - 2. They call her a mediator (1 Tim. 2:5).
 - 3. Jesus taught that anyone who hears and does His will has the same standing with Him that Mary does (8:19-21; 11:27,28).
- C. Luke's account gives godly women credit for fulfilling their God given roles.
 - 1. Elizabeth, a righteous woman, became the mother of the fore-runner of Jesus (1:5-25).
 - 2. Mary, a virgin, became the mother of the Son of God (1:26-38).
 - 3. Anna, an aged prophetess, spoke of Jesus (2:36-38).
 - 4. Mary Magdalene, Joanna and Susanna followed Jesus and financially supported his work (8:1-3).
 - 5. Mary and Martha showed hospitality to Jesus in their home (10:38-42).

6. Women were present at the death and burial of Jesus (23:49, 55).
 7. Women were the first to see the Lord after His resurrection (24:1-10).
- D. Luke emphasizes the importance of prayer.
1. He records a number of Jesus' teachings on prayer which are not found elsewhere.
 2. He shows that Jesus prayed at critical times in His life:
 - a. His baptism (3:21).
 - b. Before choosing His apostles (6:12-16).
 - c. The Great Confession (9:18-20).
 - d. The Transfiguration (9:28-36).
 3. Luke is the only one of the four gospel writers who records Jesus' prayer for His murderers (23:34).
- D. Luke emphasizes the importance of repentance.
1. He uses "repent" and its derivatives 15 times - more than Matthew, Mark or John (13:1-5; 15:7,10,17-20; 19:1-9; 23:39-43).
 2. He places repentance in the Great Commission (24:47).

CONCLUSION:

1. The book of Luke contains much information not found in Matthew, Mark or John.
 - a. The birth of John.
 - b. Jesus' visit to the temple at the age of twelve.
 - c. The parables of the good Samaritan, the prodigal son and others.
 - d. The accounts of the rich man and Lazarus, and the thief on the cross.
2. Truly, the book of Luke is one of the most beautiful ever written.

3. It points us to Jesus, the Christ, the Son of God, that we might have life in His name.

REVIEW QUESTIONS:

1. What has Luke been called?
2. What was Luke's occupation?
3. To whom was Luke addressed?
4. What does "Theophilus" mean?
5. When was Luke written?
6. Which people did Luke write for?
7. What are some of the parables which are found only in Luke?
8. What is the second longest book in the New Testament?
9. Which book is a sequel to Luke?
10. How can we detect Luke's presence with Paul in the book of Acts?
11. How many times does Luke use some form of the word "repent?"

JOHN: JESUS, THE UNIVERSAL MAN

INTRODUCTION:

1. Of the four accounts of the life of Christ, it is said that:
 - a. Matthew writes to the Jews; he presents the “King and His kingdom.”
 - b. Mark writes to the Romans; he presents Jesus as the “Servant of Jehovah,” a man of action.
 - c. Luke writes to the Greeks; he presents Jesus as “the Perfect Man.”
 - d. John writes with all mankind as his audience; he presents Jesus as “God become flesh” in the universal man.
2. John’s account of the life of Christ differs markedly from Matthew, Mark and Luke’s accounts:
 - a. They are more biographical in their approach.
 - b. John’s approach is to show us the nature of Christ.
 - c. John wrote many years later than the other three.
 - d. There would have been no need for him to write if he had simply repeated facts found in the other three.
 - e. John leaves out a number of things found in Matthew, Mark and Luke: the genealogy, birth, childhood, baptism, temptation and Sermon on the Mount, etc.
 - f. John includes several things not recorded by Matthew, Mark and Luke: the miracle of water to wine at Cana, the interviews with Nicodemus and the woman at the well, the parable of the Good Shepherd, the raising of Lazarus, the washing of the disciples’ feet, the Lord’s prayer for unity, and the doubt and later confession of Thomas’ faith.
3. The book of John has been called “the holy of holies of the New Testament.”

DISCUSSION:

I. WHO WROTE THE BOOK OF JOHN?

- A. Destructive critics try to date New Testament books as late as possible.

1. They believe in an evolutionary development of religion.
 2. If they can remove the books from the 1st century, they can deny their inspiration and discredit their authorship.
 3. Critics used to place John in the mid to later 2nd century.
 4. We now have fragments of John that go back within 25 years of his lifetime thereby proving the critics wrong.
- B. B. W. Johnson says: "The Fourth Gospel has in all ages been ascribed by the church to John, the son of Zebedee, an apostle of Jesus Christ" (Commentary on John, p. 7).
1. Johnson added: "Within less than an hundred years of the date of his death, Christian writers living in different parts of the world, whose writings are still extant, indicate to us that this was the universal belief of the church."
 2. It has been said that the testimony for John's authorship of the book which bears his name is stronger than that of almost any uninspired writing of antiquity.
- C. The internal evidence strongly supports John's authorship.
1. The familiarity with the people, places and customs of Palestine could be known only by a Jew of the 1st century who lived there; John was such.
 2. Quotations from the Old Testament are mostly from the Hebrew, not the Greek Septuagint; only a Jew of Palestine, such as John, would quote from the Hebrew.
 3. The personal insights and intimate details of many events and conversations could only have been given by one very close to Jesus; John was such.
 4. Of the three persons among the apostles, Peter, James and John, who were the closest to Jesus, John is the most likely author (Mark 5:35-43; Matt. 17:1-9; 26:36,37).
 - a. James was beheaded in the early days of the church (Acts 12:1,2).

- b. Ancient writers say Mark contains Peter's preaching on the life of Christ.
 - c. Only John is left to be the writer of the fourth book of the New Testament.
- D. The external evidence also strongly suggests John's authorship:
 - 1. Justin Martyr about A.D. 150 credits it to John.
 - 2. The Muratorian Canon about 170 A.D. says John wrote it.
 - 3. Irenaeus, about A.D. 180, wrote that his teacher, Polycarp, who was a friend of the Apostle John, credited John with the authorship.
 - 4. Tertullian, about 200, credited John with writing the fourth account of the gospel.
- E. John, the Apostle, was well qualified to write an account of the life of Christ.
 - 1. He, along with other New Testament writers, was inspired of God (2 Tim. 3:16,17).
 - 2. John was the brother of James, and the son of Zebedee and Salome (Matt. 4:21; 20:20,21; 27:56; Mark 15:40,41).
 - 3. He was likely the younger brother of James for he is always mentioned second (Matt. 4:21; 10:2; 17:1; Mark 1:29; 10:35).
 - 4. John was a partner in a fishing business with his father, brother, and Peter and Andrew (Luke 5:10).
 - 5. His mother is believed to have been one of the women who followed Jesus and supported His ministry from their resources (Mark 16:1; Luke 8:2,3; 24:10).
 - 6. John was not only one of the first disciples of Jesus, but he enjoyed a special closeness; he is "the disciple whom Jesus loved" (13:23; 19:26; 21:20; Matt. 17:1; Mark 5:37; 26:36-45).
 - 7. Jesus, on the cross, commended the care of His mother to John (19:25-27).

8. John and Peter worked very closely together (20:2-10; Luke 22:8; Acts 3; 4:13-22; 8:14).
9. John, who was named by the Lord a “son of thunder,” became the “apostle of love” (Mark 3:16,17; 9:38-40; Luke 9:51-56).
10. John was one of the leaders in the Jerusalem church (Gal. 2:9).
11. According to reliable history, John remained in Jerusalem until the death of Mary, Jesus’ mother.
12. The same history tells us that John spent his last years in Ephesus.
 - a. After the destruction of Jerusalem, Ephesus became the center of Christianity.
 - b. During the reign of Domitian, John was sent in exile to Patmos (Rev. 1:9).
 - c. He died during the reign of Trajan, about 100 A.D., at a very advanced age and was buried at Ephesus.

II. WHEN AND WHERE WAS JOHN WRITTEN?

- A. John was the most prolific New Testament writer after Luke and Paul.
 1. He wrote 1st, 2nd, 3rd John as well as the gospel account of John.
 2. He also wrote the book of Revelation.
- B. Evidence points to Ephesus as the place and the last decade of the 1st century as the time of John’s writing.
 1. Clement of Alexandria, about 100 years after John’s death, wrote: “Last of all, John, observing that in the other Gospels those things were related that concerned the body (of Christ), and being persuaded by his friends and also moved by the Spirit of God, wrote a spiritual Gospel.”
 2. Irenaeus, disciple of Polycarp, who was a disciple of John, said John wrote his life of Christ about 60 years after the ascension of Christ.
 - a. Irenaeus also said John wrote after the death of Domitian following his return from Patmos.

- b. He called John's account the last of the four accounts of the life of Christ.
- 3. Guy N. Woods says John's exile was in the latter part of Domitian's reign.
 - a. Domitian died in A.D. 96.
 - b. The book was written after Patmos.
 - c. Therefore, he dates the book about 97 or 98 (Commentary on John, p. 19).

III. WHY WAS JOHN WRITTEN?

- A. "The style of this Gospel is simple, but the thought is profound. Its great design is to set forth the divinity of our Lord as the basis of our faith, and to meet the spiritual needs, not of a particular class, Jew, Roman or Greek, but of all men...." (Dickson, New Analytical Bible).
- B. To support the claims for Christ's deity, John recorded seven great miracles, not including the resurrection (20:30,31).
 - 1. Turning the water into wine (2:1-11).
 - 2. Healing the nobleman's son long distance (4:46-54).
 - 3. Feeding the 5,000 (6:1-13).
 - 4. Walking on the water (6:16-21).
 - 5. Healing the man born blind (9:1-7).
 - 6. Raising Lazarus from the dead (11:1-46).
 - 7. The draught of fish (21:1-8).
- C. John records none of the events of the first thirty years of Jesus' life.
- D. Since John wrote many years after Matthew, Mark, and Luke, his purpose was to supplement, not to repeat what they had already recorded by inspiration.

IV. HOW CAN JOHN BE OUTLINED?

- A. The Word in eternity (1:1-5).
- B. The Word became flesh (1:6-18).
- C. The Word revealed to Israel (1:19-12:50).
- D. The Word revealed to the disciples (13:1-17:26).
- E. The Word crucified for sins (18:1-19:42).
- F. The Word resurrected from the dead (20:1-31).
- G. The Word manifested to the disciples (21:1-25).

V. WHAT ARE SOME LESSONS TO BE LEARNED FROM JOHN?

- A. Christ is Deity, the Creator and one of the three Persons in the Godhead (1:1-3, 14; 20:24-28).
- B. Christ did not work miracles before Cana despite Roman Catholic claims to the contrary (2:11).
- C. Love for one another is an identification mark of a disciple (13:34,35).
- D. The Holy Spirit was sent to guide the apostles into all truth (16:13; 17:17).
- E. John, "the apostle of love," did not ignore false teaching (1 John 2:4).
- F. The claims of Christ are set forth in the "I Am" passages:
 - 1. The Bread of Life (6:35).
 - 2. The Light of the World (8:12; 9:5).
 - 3. The Door of the sheep (10:7).
 - 4. The Good Shepherd (10:11,14).
 - 5. The Resurrection and the Life (11:25).
 - 6. The Way, the Truth and the Life (14:6).
 - 7. The True Vine (15:1).

- G. Jesus is “the only begotten Son of God” (1:14,18; 3:16,18; 1 John 4:9).
1. Modernists translate “only begotten” as “only.”
 2. They also change “virgin” to “young woman.”
 3. They are attempting to destroy the Bible teaching that “Jesus is the Christ the Son of the living God” (Matt. 16:16).
 4. There are three ways one can be a son of God:
 - a. All men are sons of God by creation (Gen. 1:27).
 - b. Christians are the sons of God by adoption (Rom. 8:14-17).
 - c. Only Jesus Christ is “the only begotten Son of God,” that is, God was His Father and Mary was His mother.

CONCLUSION:

1. Polycarp, a companion of the Apostle John in John’s later years, tells how John went into a public bathhouse in Ephesus where he encountered Cerinthus, a false teacher. John rushed out again saying, “Let us fly, lest even the bathhouse fall down, because Cerinthus, the enemy of the truth, is within.”
2. Jerome, in the 4th century, said that when John was so old he could no longer walk, the brethren would carry him to the place of worship. When he was no longer able to preach a sermon, he would still exhort the brethren by repeating, “Little children, love one another.”
3. Guy N. Woods says of John: “He is believed to have been the youngest of the men chosen to be apostles; the last of them to die; and the only one of them to die peaceably and not in martyrdom” (Commentary on John, p. 12).
4. The book of John covers only about twenty actual days of our Lord’s ministry; nearly one third of the book (chapters 13-19) deals with the events of only one day (Henry Thiessen, Introduction to the New Testament, p. 176).
5. The key word in John is “believe.”
 - a. It occurs about 100 times.
 - b. John was written that we might believe that Jesus is the Christ, the Son of God, and have eternal life (3:16; 20:30,31).

REVIEW QUESTIONS:

1. To whom does John write?
2. How does John's account of the life of Christ differ from the other accounts?
3. Why do the critics try to date the New Testament books as late as possible?
4. Who was John's brother? His parents?
5. Who were John's fishing partners?
6. Where did John spend his last years?
7. What special relationship did John share with Jesus?
8. What was the name Jesus gave to James and John?
9. What is the identifying mark of a disciple?
10. What are three ways men can be the sons of God?
11. Why was John written?
12. When was John written?
13. To whom did Jesus entrust the care of His mother?
14. After the destruction of Jerusalem, where was the center of Christianity?
15. When did John die?
16. Name the books of the New Testament written by John.
17. Why do modernists deny that Jesus is the only begotten Son of God?
18. How do we know that John could not have been written late in the 2nd century?

ACTS OF THE APOSTLES: REDEMPTION REALIZED

INTRODUCTION:

1. The book of Acts is “the hub of the Bible.”
2. Matthew, Mark, Luke and John would be incomplete without Acts.
3. Acts is the second volume of Luke’s writing (1:1; Luke 1:1-4).
4. Acts is not the acts of all the apostles, but deals mainly with the labors of two apostles:
 - a. Peter (chapters 1-12).
 - b. Paul (chapters 13-28).
5. Like Genesis, Acts is a book of beginnings:
 - a. The preaching of the resurrected Lord (2:14-36).
 - b. The church of Christ which is the kingdom of God (2:41,47; 8:12).
 - c. The carrying out of the Great Commission (1:8).
 - d. Christian worship (2:42; 20:7).
 - e. Persecution for the faith (4,5,7,8,12).
 - f. Gentiles in the fold (10,11).
 - g. The new name for God’s people (11:26).
 - h. Elders in the church (11:30; 14:23; 20:17, 28).
3. The New Testament epistles, especially the epistles of Paul, should be read considering the background in Acts.

DISCUSSION:

I. WHO WROTE THE BOOK OF ACTS?

- A. The “we” passages indicate that Luke was a participant in many of the events he recorded (16:10-17; 20:6-15; 21; 27; 28).
- B. Irenaeus, a disciple of Polycarp, who was a disciple of John, stated Luke wrote Acts.
- C. Who was Luke?
 - 1. He may have been a native of Antioch of Syria.
 - 2. He was a physician (Col. 4:14).
 - 3. He was a Greek.
 - 4. He was an accurate historian and the first church historian.
 - 5. He was a missionary and co-worker with Paul, Silas, Timothy, Titus, etc.

II. WHEN AND WHERE WAS ACTS WRITTEN?

- A. Since the book ends with Paul’s first imprisonment in Rome, it was likely written from Rome shortly after Paul was released (28:30,31).
- B. History indicates Paul was martyred during the Neronian persecution of 64-68.
- C. Acts was probably written from Rome in late 62 or early 63.

III. WHY WAS ACTS WRITTEN?

- A. Jesus had died on the cross, was buried in the tomb, and arose from the dead to make salvation possible (1 Cor. 15:1-4).
 - 1. Jesus gave the Great Commission (Matt. 28:18-20; Mark 16:15,16; Luke 24:44-47).
 - 2. Acts shows how the Great Commission was carried out.
- B. Acts is a “book of conversions.”

1. Out of the many thousands of conversions to Christ in the Apostolic Age, the Holy Spirit selected these as a model for all future generations.
 2. If we obey the same gospel in the same way today we will receive the same blessings the 1st century Christians received, and be added by the same Lord to the same church (2:36-38,41,47).
- C. Some of the examples of 1st century conversion recorded by Luke are:
1. The Jews on Pentecost (chap. 2).
 2. The Samaritans (8:5-12).
 3. Simon the sorcerer (8:13).
 4. The Ethiopian eunuch (8:26-40).
 5. Saul who became Paul (chaps. 9,22,26).
 6. Cornelius (chaps. 10,11).
 7. Lydia (16:13-15).
 8. The jailor at Philippi (16:25-34).
 9. The Corinthians (18:1-18).
 10. The disciples at Ephesus (19:1-6).
- D. The basic steps found in these cases of conversions are:
1. The gospel was preached (Mark 16:15; Rom. 10:17).
 2. The hearers believed (Mark 16:16; John 8:24).
 3. They repented of all their past sins (Luke 13:3; 24:47).
 4. They confessed Jesus Christ is the Son of God (Rom. 10:8-10).
 5. They were buried in baptism for the remission of sins (2:38; Matt. 28:19; Mark 16:16; Rom. 6:4).
 6. They were thereby added by the Lord to His church (2:47; 8:12; Matt. 16:18).

- E. Acts is a great missionary book (1:8; Luke 24:47).
 - 1. The gospel was preached in Jerusalem (chaps. 2-6).
 - 2. The gospel spread to Judea (chaps. 2-9).
 - 3. The gospel was preached in Samaria (8:4-25).
 - 4. The gospel was taken to the uttermost parts of the earth (chaps. 10-28).
 - 5. Like waves from a stone thrown into the water, Christianity spread in ever widening circles (Col. 1:23).

IV. TO WHOM WAS ACTS WRITTEN?

- A. It was addressed to "Theophilus" (1:1; Luke 1:1-4).
 - 1. "Theophilus" means "Lover of God."
 - 2. Theophilus may have been an individual or the book may have simply been addressed to all lovers of God everywhere.
- B. The book was certainly intended to be a history of the beginning and growth of the church.
- C. Acts is for all Christians in all ages and places.

V. HOW CAN ACTS BE OUTLINED?

- A. It can be divided according to the centers of influence.
 - 1. Jerusalem (chaps. 1-12).
 - 2. Antioch (chaps. 13-28).
- B. It can be divided according to the work of Peter and Paul.
 - 1. Peter (chaps. 1-12).
 - 2. Paul (chaps. 13-28).

VI. WHAT ARE SOME LESSONS TO BE LEARNED FROM ACTS?

- A. The tongues on Pentecost were actual languages (2:4-8).

- B. Miraculous gifts were given by the laying on of the apostles' hands. Since we have no living apostles today, miraculous gifts do not continue (8:14-18; 19:6).
- C. God is no respecter of persons and neither should we be (10:34,35).
- D. There is only one church and all the saved are added to it by the Lord (2:41,47).
- E. Acts answers the world's greatest question, "What must I do to be saved?" (2:37,38; 9:6; 22:16; 16:30-34).
- F. The name "Christian" is the divinely given name for God's faithful children to wear (11:26; Isa. 62:1,2).
- G. Baptism is essential to salvation (2:38; 41; 8:12,13,26-39; 9:18; 10:47, 48; 16:15,30-34; 18:8; 19:1-5).
- H. False teachers would arise both within and without the church (15:1ff; 20:28-32).
- I. There is a pattern for the worship of the church (2:42; 20:7).
- J. There is a pattern for the organization of the church (14:23; 20:17,28).
- K. The church must practice benevolence (2:44,45; 4:34-37; 6:1-6; 11:27-30).
- L. The true church of God can expect persecution (4:21; 5:40; 7:1-60; 8:1-3; 12:1,2; 14:22).
- M. God demands discipline (5:1-11).
- N. If we teach daily, souls will be added to the church daily (2:47; 5:42).
- O. Acts teaches that the kingdom is now established and Christ is now reigning (2:29-36; 8:12; 19:8; 20:25; 28:30,31).

CONCLUSION:

- 1. Acts reveals God's two laws of pardon:
 - a. Believe and be baptized (8:12,13).
 - b. Repent and pray (8:22).

2. The book of Acts is the first history of the church of Christ on earth and the only inspired one.

REVIEW QUESTIONS:

1. Why is Acts “the hub of the Bible?”
2. What does Acts have in common with Genesis?
3. What are some of the “beginnings” in Acts?
4. To whom was Acts written?
5. Who wrote Acts?
6. How do we know that Luke was a participant in many of the things he recorded?
7. When was Acts written?
8. What are the basic steps found in the conversions in Acts?
9. What are God’s two laws of pardon?
10. Who are the two most prominent apostles in Acts?
11. What was Luke’s occupation?
12. List ten accounts of conversion in the book of Acts and give the chapter where each is recorded.
13. What does “Theophilus” mean?
14. What are two different ways Acts can be outlined?
15. Prove that the “tongues” on Pentecost were actual languages.
16. How were the miraculous gifts of the Holy Spirit given?
17. What is the divinely given name for disciples of Christ to wear? When was it first given? Where? Who had prophesied this new name would be given?
18. When are elders of the church first mentioned in Acts?

ROMANS: THE OBEDIENCE OF FAITH

INTRODUCTION:

1. The book of Romans has long been considered to be one of the most difficult books in the Bible.
2. Romans is also regarded as the greatest of Paul's epistles.
 - a. Martin Luther credited Romans with changing his entire view of salvation.
 - b. John Wesley said as he sat listening to the preface to Luther's commentary on Romans read that he "felt his heart strangely warmed. . ."
 - c. We must remember "all Scripture is given by inspiration of God" and, therefore, all is equally important in its place in God's plan (2 Tim. 3:16, 17).
3. Romans is perhaps the most misunderstood book in the New Testament.
 - a. Martin Luther added "only" to Romans 3:28 thus causing millions to misunderstand the plan of salvation.
 - b. William Tyndale advised: "First we must mark diligently the manner of speaking of the apostle, and above all things know what Paul meaneth by these words – the Law, Sin, Grace, Faith, Righteousness, Flesh, Spirit and such like or else, read thou it never so often, thou shalt but lose thy labor."
 - c. The key to understanding Romans is the phrase "the obedience to the faith" which is found at the beginning and the end of the book (Rom. 1:5; 16:26).

DISCUSSION:

I. WHO WROTE ROMANS?

- A. The internal evidence points to Paul:
 1. It is the work of a Jewish Christian who was very familiar with the Greek Old Testament as well as the Hebrew.
 2. The writer calls himself Paul (1:1) and describes himself in such a way as only Paul could (11:13; 15:15-20).

3. The logical approach points to the mind of Paul.
- B. The external evidence also points to Paul.
1. Marcion, about 140, said Paul wrote Romans.
 2. Irenaeus considered Romans the work of Paul.
 3. All early writers from Irenaeus on pointed to Paul as the author.
 4. Burton Coffman said: "There is actually less doubt of the fact that Romans was written by the apostle Paul than could be alleged against Thomas Jefferson's authorship of the Declaration of Independence" (Commentary on Romans, p. VIII).

II. TO WHOM WAS ROMANS WRITTEN?

- A. Rome was the greatest city of its day.
1. It was founded in 753 B.C.
 2. It ruled the world.
 3. All roads led to Rome.
- B. There was a large settlement of Jews in Rome.
1. Jews from Rome were present on Pentecost (Acts 2:10).
 2. The Jewish community in Rome went back to the 2nd century B.C., but grew greatly after Pompey annexed Judea in 63 B.C.
 3. In 59 B.C. Cicero referred to the considerable size and influence of the Jewish community in Rome.
 4. In A. D. 19 Emperor Tiberius forced the Jews to leave Rome, but apparently most returned when the ban was lifted.
 5. Claudius, who reigned from 41-54, also banned the Jews from Rome.
 - a. Priscilla and Aquila were among those who had to leave (Acts 18:2).

- b. Suetonius' Life of Claudius says the Jews were banned "because they were constantly rioting at the instigation of Christus."

C. Who planted the church in Rome?

1. Not Paul, for it was already established before he had been there (1:10-13).
2. Not Peter for if he was there, or had been, common courtesy would cause Paul to recognize him, but no mention is made of him.
3. Very likely the gospel was brought to Rome by Roman Jews who were converted on Pentecost (Acts 2:10).
4. Since "all roads led to Rome" and it was a great center of commerce, it is inevitable that Christians would make their way there very early in the history of the church.
5. The church was well established when Paul wrote for "its faith was proclaimed throughout the whole world" (1:8).

III. WHEN AND WHERE DID PAUL WRITE THE EPISTLE TO THE ROMANS?

A. Claudius' decree expelling the Jews was A.D. 52.

1. Priscilla and Aquila were already at Corinth when Paul came.
2. Paul remained in Corinth a year and six months (Acts 18:11).
3. He then sailed from Cenchrea to Antioch of Syria stopping at Ephesus and Caesarea on the way (Acts 18:18-22).
4. He began his third missionary journey from Antioch about 55.
 - a. He passed through Galatia and Phrygia visiting the churches (Acts 18:23; 19:1-4).
 - b. He came to Ephesus where he remained for two years and three months (Acts 19:8,10,21,22; 20:31).
5. This would make the date of writing no earlier than 56 or later than 58; hence about A.D. 57.

- B. Paul wrote Romans from Corinth during his three months' stay in Greece (Acts 20:2,3).
 - 1. He was staying in the home of Gaius when he wrote (16:23).
 - 2. Gaius was baptized in Corinth by Paul's own hands (1 Cor. 1:14).
 - 3. Erastus, another resident of Corinth, is mentioned by Paul (16:23; 2 Tim. 4:20).

IV. WHY DID PAUL WRITE TO THE ROMANS?

- A. He had often wanted to visit them, but up to the time of writing, had been hindered (1:10-13).
- B. He wanted to impart to them some spiritual gift and have some fruit among them (1:11-13).
- C. He was debtor to preach the gospel to all men including those at Rome (1:14,15).
- D. He hoped the church at Rome would help support his proposed work in Spain (15:23,24).
- E. The purpose of Romans is to answer the question: "How can a man be righteous before God?"

V. HOW CAN ROMANS BE OUTLINED?

- A. Frank Young's brief outline of Romans is as follows:
 - 1. Introduction (1:1-15).
 - 2. Justification by faith (1:16-11:36).
 - 3. Practical matters (12:1-16:27).
- B. A fuller outline is as follows:
 - 1. Introduction to Romans (1:1-15).
 - 2. The theme of Romans – the Gospel of Christ (1:16,17).
 - 3. The need of Gentiles for the gospel (1:18-32).

4. The need of the Jews for the gospel (2:1-3:8).
5. All are lost without the gospel (3:9-20).
6. Jesus Christ through the gospel is the only way of salvation (3:21-31).
7. The justification of Abraham was by faith (4:1-25).
8. The results of being justified by faith (5:1-11).
9. The gospel is as far reaching in saving man as sin is in condemning (5:12-21).
10. Salvation by grace gives no encouragement to sin (6:1-23).
11. The burden of the Law of Moses and its inability to save (7:1-25).
12. Freedom in Jesus Christ (8:1-39).
13. The place of the Jews in God's scheme of redemption (9:1-11:36).
14. Practical admonitions for the Christian life (12:1-13:14).
15. Matters of faith and matters of liberty (14:1-15:7).
16. Paul's ministry as the apostle to the Gentiles (15:8-33).
17. Personal admonitions and greetings (16:1-27).

CONCLUSION:

1. Other interesting facts about the Epistle to the Romans are:
 - a. Roman is sixth in order of the New Testament books, but is placed first in order of the epistles because of its doctrinal importance.
 - b. The church at Rome was made up of both Jews and Gentiles.
 - c. To understand Romans fully, we need to study the books of Galatians, Hebrews and the third chapter of 2 Corinthians along with it.
 - d. The term righteousness in Romans means the same as the legal word justification and refers to the act of clearing the guilty.

- e. The Epistle to the Romans was sent by the hand of Phoebe who came from the church in Cenchrea (16:1).
- 2. Those who teach salvation is by faith only often speak of being saved “the Romans way;” let us see what Romans really teaches about salvation:
 - a. One is saved by obedience to the faith (1:5).
 - b. We must obey from the heart “that form of doctrine” (6:17).
 - c. This obedience requires:
 - 1) Faith in Jesus Christ (1:16,17; 5:1; 10:17).
 - 2) Repentance from past sins (2:4).
 - 3) Confession of faith in Jesus Christ (10:8-10).
 - 4) Baptism by being buried in water into Christ’s death (6:3-5).
 - d. This obedience describes what it means to “call upon the name of the Lord” (10:13; Acts 22:16).

REVIEW QUESTIONS:

- 1. Who added “only” to Romans 3:28?
- 2. What is the key to understanding Romans?
- 3. When was Rome founded?
- 4. Who planted the church in Rome?
- 5. When was Romans written?
- 6. Where was Paul when he wrote Romans?
- 7. What is the purpose of Romans?

FIRST CORINTHIANS: PROBLEMS IN THE LOCAL CHURCH

INTRODUCTION:

1. Paul established the church at Corinth on his second missionary journey (Acts 18:1-18).
 - a. It was Paul's practice to go into the chief centers to preach.
 - b. He made his home with Priscilla and Aquila, tentmakers, who had been expelled from Rome.
 - c. If they were not already Christians, they soon became such while working with Paul.
2. Paul first preached in the Jewish synagogue.
 - a. When Silas and Timothy joined him, they were forced out of the synagogue.
 - b. They started meeting next door in the house of Titus Justus.
 - c. Crispus, ruler of the synagogue, became a Christian (1 Cor. 1:14).
 - d. Many obeyed (Acts 18:8).
 - e. The Lord told Paul, "I have much people in this city" (Acts 18:10).
 - f. Paul remained in Corinth for a year and a half (Acts 18:11).
3. The Jews brought charges against Paul before the Roman proconsul, Gallio.
 - a. He refused to deal with questions of Jewish law.
 - b. The Greeks beat Sosthenes, the ruler of the synagogue, but Gallio paid no attention.
4. First Corinthians is one of the best known and most often quoted of Paul's epistles.
5. It deals with problems in the church which are similar in principle to many problems today.

DISCUSSION:

I. WHO WROTE FIRST CORINTHIANS?

- A. Paul includes his name, and that of Sosthenes, as the writers (1 Cor. 1:1).
- B. Early Christian writers unanimously credit the book to Paul.
 - 1. Clement of Rome, about A.D. 95, wrote to Corinth and referred to 1 Corinthians as the “epistle of the blessed Apostle Paul.”
 - 2. Polycarp, early in the 2nd century, quoted 6:2 as by Paul.
 - 3. Justin Martyr, about 150, quoted 1st Corinthians 11:19.
 - 4. Irenaeus, in the late 2nd century, quotes from 1st Corinthians about 60 times.

II. TO WHOM WAS FIRST CORINTHIANS WRITTEN?

- A. Paul addressed his epistle to “the church of God which is at Corinth” (1:2).
- B. Corinth was an ancient city.
 - 1. It was in existence 1,000 years before Christ.
 - 2. Philip of Macedon, Alexander’s father, added it to his dominion in 338 B.C.
 - 3. In 196 B.C. it became an independent city state.
 - 4. Corinth was conquered by Rome in 146 B.C.
 - a. They plundered it, killed all the men and sold the women and children into slavery.
 - b. They burned the city to the ground.
 - c. One hundred years later Julius Caesar rebuilt Corinth as a Roman colony.
 - 5. In Paul’s day Corinth was a city of 600,000 people of Jewish, Greek and Roman extraction.

- C. Corinth was located on a narrow isthmus between the Ionian and Aegean Seas.
 - 1. It controlled the trade route from Northern to Southern Greece.
 - 2. A “railroad” was built between the two seas and ships were dragged overland.
 - 3. Nero began a canal across the isthmus, but this was not completed until 1893.
 - 4. Corinth was built on a rocky elevation over which the 2000 feet high Acrocorinthus (the highest elevation in Corinth) rose.
- D. The great temple of Venus (Aphrodite) was on the north side of the Acrocorinthus.
 - 1. One thousand temple prostitutes carried on their business there.
 - 2. The vices of Corinth were known throughout the world.
 - a. To “Corinthianize” meant to commit gross sexual immorality.
 - b. To call a man a “Corinthian” was a great insult.
 - c. Paul wrote his description of Gentile degradation from Corinth (Rom. 1:18-32).
- E. Corinth was also known for its culture.
 - 1. Corinthian architecture was admired widely.
 - 2. Corinthians loved eloquent speaking and philosophical disputations.
 - 3. The Isthmian Games, similar to the Olympics, were held at Corinth every other year.

III. WHY WAS FIRST CORINTHIANS WRITTEN?

- A. After Paul’s departure, he heard of problems disturbing the Corinthian church.
 - 1. Members of Chloe’s household brought news of division (1:11).

2. Paul sent Timothy to help them (4:17; 16:10).
3. He wrote a letter to them which has not been providentially preserved (5:9).
4. Apollos had returned to Ephesus after preaching at Corinth (16:12).
5. Stephanus, Fortunatus and Achaicus came to Paul possibly bearing support from the church to Paul (16:17,18).
6. The church had also written to Paul asking a number of questions (7:1,25; 8:1; 12:1; 16:12).

B. Several critical issues faced the Corinthian church:

1. Division over preachers (1-4).
2. Failure to practice discipline (5).
3. Lawsuits between Christians before pagan courts (6).
4. Marriage problems (7).
5. Dispute over eating of meats and matters of liberty (8-10).
6. Questions concerning woman's role and demeanor (11:1-16).
7. Abuses of the Lord's supper (11:17-34).
8. Jealousy and confusion in the exercise of spiritual gifts (12-14).
9. A denial of the bodily resurrection (15).
10. Miscellaneous matters including the contribution (16).

IV. WHEN AND WHERE WAS FIRST CORINTHIANS WRITTEN?

- A. An inscription found at Delphi pinpoints Gallio's becoming pro-consul at Corinth in 51.
- B. If Paul were brought before Gallio near the end of his 18 month stay, it would be 52.
 1. He left Corinth soon afterward.

2. After a visit to Antioch, Paul returned to Ephesus where he remained for two to three years (Acts 19:1-10; 20:31).
3. During this time the first epistle to the Corinthians was written.
4. This would place the writing no earlier than 55 or later than 57.

V. HOW CAN FIRST CORINTHIANS BE OUTLINED?

- A. It can be outlined according to the issues facing the church.
- B. See III. B. 1-10 for an outline.

CONCLUSION:

1. The church today faces many of the same problems which troubled Corinth.
 - a. We are still troubled with division caused by man.
 - b. We still have laxity in carrying out discipline.
 - c. We live in a litigious society and have Christians taking Christians to court.
 - d. We are being troubled by false views of the women's role today.
 - e. We have those who bind matters of opinion and loose matters of faith.
 - f. We also have problems with the Lord's supper.
 - 1) Some bind one cup.
 - 2) Some want to have it on days other than the Lord's day.
 - g. There are many misunderstandings about miraculous spiritual gifts today.
 - h. None (yet) in the church deny the bodily resurrection of Christ, but since some deny His deity and virgin birth, this will soon come also.
 - i. We have those who do not respect God's plan for church finance and are raising money for the church in unauthorized ways.
2. First Corinthians is as relevant to the needs of the church today as today's newspaper is current to the happenings of today.

REVIEW QUESTIONS:

1. What was Paul's trade?
2. With whom did Paul live in Corinth?
3. Who were Paul's fellow preachers in Corinth?
4. Who was the synagogue ruler who became a Christian?
5. When was the city of Corinth established?
6. When was it conquered by Rome?
7. Who made it a Roman colony?
8. What was the population of Corinth in Paul's day?
9. What was the main religion in Corinth?
10. How was Aphrodite worshiped?
11. How had Paul learned of the division in the church at Corinth?
12. Who was the eloquent preacher who had also worked with the church at Corinth?
13. List ten critical issues facing the church at Corinth.
14. When did Paul write 1st Corinthians?
15. Where was he when he wrote?
16. How long did Paul remain in Corinth?
17. Who was the Roman official before whom Paul was accused?
18. What did the term "Corinthianize" mean?
19. Where was Corinth located?

SECOND CORINTHIANS: PAUL'S DEFENSE OF HIS APOSTLESHIP

INTRODUCTION:

1. Second Corinthians is probably the least studied and least known of all of Paul's epistles.
 - a. It is not as logically arranged as his other letters.
 - b. It was written under strong emotions as the great apostle defended his apostolic authority to a congregation he himself had established.
2. Second Corinthians is the most autobiographical of Paul's letters.
 - a. We learn many things about his labors, persecutions and sacrifices which are not recorded elsewhere.
 - b. We get a glimpse into the heart of the great missionary as he defends himself against those who would destroy his influence.
3. Second Corinthians is a sequel to 1st Corinthians and must be studied with it to be fully understood.

DISCUSSION:

I. WHO WROTE SECOND CORINTHIANS?

- A. The author identifies himself twice as Paul (1:1; 10:1).
 1. He "was the least of the apostles" but "labored more abundantly" than all the others (1 Cor. 15:8-10).
 2. He was especially "the apostle to the Gentiles" (Rom. 11:13; Gal. 2:7,8).
- B. Second Corinthians has been unanimously accepted as the work of Paul:
 1. Polycarp (150 A.D.).
 2. Irenaeus (185 A.D.).
 3. Clement of Alexandria (210 A.D.).
- C. Even the destructive critics acknowledge that Paul wrote 2nd Corinthians.

1. F. C. Bauer of the radical Tübingen School in Germany acknowledged only four of Paul's epistles as his – one of them was 2nd Corinthians.
2. One writer observed: "The evidence, both internal and external is so strong as to be irrefragable. Indeed, of all the epistles in the New Testament none is, in style and temperament, more characteristic of the great apostle" (Philip Hughes, Paul's Second Epistle to the Corinthians, p. xv).

II. TO WHOM WAS SECOND CORINTHIANS WRITTEN?

- A. Paul addressed it to "the church of God which is at Corinth, with all the saints which are in all Achaia" (1:1).
- B. The church at Corinth was established by Paul on his second missionary journey (Acts 18:1-18).
 1. Corinth was an ancient city.
 - a. It was built at least 1,000 years before Christ.
 - b. It was destroyed by the Romans in 146 B.C. and rebuilt by them 100 years later.
 - c. It was strategically located for both military and commercial purposes.
 - d. It was a very immoral city with the temple of Aphrodite being served by 1,000 priestesses who were prostitutes.
 2. Paul's labors were very successful.
 - a. Many obeyed (Acts 18:8-10).
 - b. He remained there for a year and six months (Acts 18:11).

III. WHEN AND WHERE WAS SECOND CORINTHIANS WRITTEN?

- A. Paul established the church in Corinth in A. D. 50-51.
 1. Paul was brought before Gallio on charges by the Jews (Acts 18:12).

2. An inscription has been found at Delphi, dated A.D. 51, which says that Gallio was proconsul of Achaia at that time.
- B. Paul left Corinth after 18 months, visited Ephesus and then went to Caesarea and Antioch (Acts 18:19-22).
1. He returned to Ephesus by way of Galatia and Phrygia (Acts 18:23; 19:1).
 2. He remained in Ephesus for two to three years – A.D. 52-55. (Acts 19:10; 20:31).
 3. Paul wrote a letter to Corinth which has not been preserved, probably in late 52 or 53 (1 Cor. 5:9).
 4. The Corinthians replied with a letter to Paul asking questions about marriage, eating meats, etc. (1 Cor. 7:1; 8:1).
 5. Paul sent Timothy to Corinth to assist them with their problems (1 Cor. 16:10,11); Timothy may have carried 1st Corinthians to them and brought back a discouraging report to Paul.
 6. Paul made a brief, but “painful” visit to Corinth from Ephesus (2:1).
 7. Paul left Ephesus for Troas having arranged to meet Titus (2:12, 13).
 - a. He did not find Titus.
 - b. He went on to Macedonia where he met Titus and received an encouraging report (7:5-7).
 8. He wrote 2nd Corinthians from Macedonia and possibly sent it to Corinth by Titus and two other brethren (8:16-23).
 9. This would be somewhere between 55 and 57, perhaps six months to a year after writing 1st Corinthians.

IV. WHY WAS SECOND CORINTHIANS WRITTEN?

- A. The report which Paul received from Titus comforted him (7:6,7).
1. The majority of the brethren had responded to his letter and had repented (7:8-10).

2. The brother living in fornication had repented; he needed to be forgiven and received back (2:5-11; 1 Cor. 5).
- B. Paul encouraged them to complete their preparation to participate in the collection he was taking up for the Jews (chaps. 8,9).
- C. There was a minority in the church who still opposed Paul (chaps.10-13).
 1. They stirred up opposition to him.
 2. They criticized him in every way:
 - a. He had no letters of commendation (3:1-3).
 - b. He was fickle and undependable (1:15-24).
 - c. His letters were strong but his bodily presence was weak (10:8-11).
 - d. He was a poor speaker (11:5,6).
 - e. He lacked confidence in his work because he refused financial support (11:7-10).
 - f. He was not really an apostle (12:11,12).
 - g. He was dishonest (12:17,18).

V. HOW CAN SECOND CORINTHIANS BE OUTLINED?

- A. Rejoicing because the majority at Corinth had repented (chaps. 1-7).
 1. Author, recipient and greeting (1:1,2).
 2. Paul's prayer of praise (1:3-7).
 3. Paul's danger and despair at Ephesus (1:8-11).
 4. Paul's clear conscience concerning the church at Corinth (1:12-14).
 5. Paul's proposed visit postponed (1:15-2:4).
 6. Paul's plea for the penitent brother to be restored (2:5-11).

7. Paul's perplexity at not meeting Titus in Troas as previously planned (2:12-17).
 8. Paul's credentials were the Corinthian Christians (3:1-3).
 9. Paul was a minister of the New Covenant, not the Old (3:4-18).
 10. Paul answers his critics (4:1-6).
 11. Paul and the other apostles were earthen vessels containing God's Word (4:7-15).
 12. Paul's perception of the eternal unseen contrasted with the perishing of the flesh (4:16-5:5).
 13. To be in the flesh is to be absent from the Lord (5:6-10).
 14. Paul's openness because he belonged to Christ (5:11-17).
 15. Christ reconciled man to Himself by the cross; the apostles are ambassadors of Christ (5:18-6:2).
 16. Paul's sufferings for Christ were his credentials (6:3-10).
 17. Paul appeals to the Corinthians as a father to his children (6:11-13).
 18. Christians can not compromise with the world (6:14-7:1).
 19. Another appeal of Paul for acceptance (7:2-4).
 20. Titus' report at Troas comforted Paul (7:5-7).
 21. Paul's rejoicing at the repentance of the Corinthians (7:8-12).
 22. The success of Titus' visit (7:13-16).
- B. The contribution for the needy (chaps. 8,9).
1. The example of the Macedonians and the Christ in sacrificial giving (8:1-9).
 2. An admonition to keep their commitment (8:10-15).

3. Paul's assistants and the churches' representatives to collect the contribution (8:16-24).
 4. Paul's plea that they live up to his boast of them (9:1-5).
 5. Incentives for giving (9:6-15).
- C. Paul's defense of his apostleship and denouncement of the false apostles (chaps. 10-13).
1. Paul's power and weapons for spiritual warfare (10:1-6).
 2. Paul is no "paper tiger" (10:7-11).
 3. Paul boasted of his own work; the false teachers took credit for others' works (10:12-18).
 4. Paul's fear that the Corinthians will be misled by false teachers (11:1-6).
 5. Paul's self-supporting status was to help, not hinder, the Corinthians (11:7-11).
 6. Paul's opponents were false apostles (11:12-15).
 7. The Corinthians were fools for rejecting Paul and accepting false apostles who insulted them (11:16-21).
 8. Paul can match the boasts of the false teachers for his works are genuine (11:22-33).
 9. Paul's visit to Paradise (12:1-6).
 10. Paul given a thorn in the flesh to keep him humble (12:7-10).
 11. Paul was far ahead of his accusers (12:11-13).
 12. Paul desired their good, not their goods (12:14-18).
 13. Paul's fears of what he might find at Corinth (12:19-21).
 14. Paul's warning: he will not spare on his next visit (13:1-4).
 15. An admonition to the Corinthians to examine themselves (13:5-10).

16. Paul's farewell and benediction (13:11-14).

VI. WHAT ARE SOME LESSONS WE CAN LEARN FROM SECOND CORINTHIANS?

- A. The purpose of withdrawal of fellowship is that the sinner may be restored (2:6-11; Gal. 6:1,2; James 5:19,20).
- B. The New Testament is better than the Old Testament and has replaced it (3:5-18).
- C. The Christian has hope in death (4:16-5:9).
- D. A Day is coming in which all will be judged (5:10).
- E. Godly sorrow leads to true repentance (7:8-12).
- F. True incentives for giving come from the heart (8:1-5,9,12; 9:6-11).
- G. One should always be careful to "provide for honest things not only in the sight of the Lord, but also in the sight of men" (8:20-23).
- H. The church of Christ is benevolent to all (9:13; Gal. 6:10).
- I. False teachers are deceitful and dangerous (11:13-15).
- J. Paul set for us an example of sacrificial labor and endurance for the sake of the gospel (11:23-33).
- K. If one claims to be an apostle, he must have the credentials of an apostle (12:12; 1 Cor. 9:1; Acts 1:21,22; 22:15).

CONCLUSION:

- 1. Second Corinthians may be the least known and understood of Paul's letters, but it contains valuable teaching for the child of God today.
- 2. It gives us great insight into the problems faced by a church in the 1st century and equips us to deal with similar church problems today.
- 3. It shows us the heart of the great apostle Paul and inspires us to greater service (11:1).

REVIEW QUESTIONS:

1. What do the critics acknowledge about the authorship of 2nd Corinthians?
2. Where was Paul when he wrote 2nd Corinthians?
3. When was 2nd Corinthians written?
4. What distinction does 2nd Corinthians have among Paul's epistles?
5. Who brought a report of the state of the church at Corinth to Paul?
6. What were some of the accusations Paul's critics made against him?
7. What is the purpose of withdrawal of fellowship?
8. What are the credentials of an apostle?
9. Who were the ambassadors of Christ?
10. Which churches were used by Paul as an example of sacrificial giving?
11. Who was the one received up into Paradise?
12. How did Paul describe his position among the apostles?
13. Prove from 2nd Corinthians that the Lord's church has a responsibility to help needy non-members of the church as opportunity presents itself.
14. Which one of Paul's epistles may be least read and known?
15. Why was Paul given a "thorn in the flesh?"
16. Which one of Paul's epistles contains a great deal of autobiographical information?
17. How many of Paul's epistles did F. C. Bauer accept as genuine?
18. In what manner did Paul appeal to the Corinthians?

GALATIANS: THE TRUTH OF THE GOSPEL

INTRODUCTION:

1. The book of Galatians has been called “the Magna Charta of the Christian faith.”
2. Galatians is a militant book written in a combative spirit.
 - a. False brethren sought to pervert the gospel of Christ by binding upon Gentile converts circumcision and the keeping of the Law of Moses.
 - b. They would, in effect, make the plan of salvation read: “He that believeth, is baptized and circumcised, and keeps the Law of Moses shall be saved” (cf. Mark 16:16).
 - c. To such false teachers, Paul said: “To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you” (Gal. 2:5).

DISCUSSION:

I. WHO WROTE GALATIANS?

- A. The authenticity of four of Paul’s epistles are seldom questioned even by the most radical of destructive critics:
 1. These epistles are: Romans, Galatians and 1st and 2nd Corinthians.
 2. The language and style of the epistles of Paul are measured by these four to see if they are authentic.
- B. The external evidence points to Paul as the human author.
 1. Clement of Rome, Polycarp, Ignatius and Barnabas all allude to Galatians.
 2. Marcion, about 140, is the first to mention Galatians and ascribe it to Paul.
 3. Irenaeus, Tertullian and Clement of Alexandria repeatedly quote Galatians and ascribe it to Paul.
- C. The internal evidence that Paul wrote Galatians is undeniable.

1. Twice the writer calls himself Paul (1:1; 5:2).
2. The vocabulary, style and approach are unmistakably that of Paul.
3. Most of chapters one and two are autobiographical.

II. TO WHOM WAS GALATIANS WRITTEN?

- A. The Galatians were descendants of nomadic warriors who left Gaul (Central Europe) in the 3rd century B. C.
 1. They invaded Greece then migrated into Asia Minor.
 2. They established permanent settlements in Central Asia Minor.
 3. In 25 B.C. Amyntas, the last king of Galatia, bequeathed his realm to Rome and Galatia became a Roman Province.
- B. Scholars are divided over whether Paul wrote Galatians to the churches of Southern Galatia or Northern Galatia.
 1. On his first missionary journey Paul established churches in Antioch of Pisidia, Iconium, Lystra and Derbe (Acts 13,14).
 2. There is no record of Paul's doing any extensive preaching in Northern Galatia.
 3. We conclude that the book of Galatians was written to the churches established in Galatia by Paul and Barnabas on the first missionary journey.
- C. These churches were made up of both Jews and Gentiles, but primarily of the latter (Acts 13:14,42-48; 14:1,2).

III. WHEN AND WHERE WAS GALATIANS WRITTEN?

- A. Paul and Silas visited again the churches of Galatia which he and Barnabas had established on the first missionary journey (Acts 16:1-6).
 1. Timothy joined them at Lystra.
 2. They delivered the decrees of the apostles and elders at Jerusalem (Acts 15:23-29; 16:4).
- B. Sometime after this Jewish teachers from Palestine came to Galatia.

1. They questioned that Paul was an apostle.
 2. They taught that Christians must, in effect, become Jews in order to be saved.
 3. Paul somehow had learned of the heresy which had been sown in the churches of Galatia.
 4. He was unable to visit the churches immediately to deal with it so he wrote to them (Gal. 4:20).
- C. We do not know how soon after Paul visited Galatia that the Judaizers came nor how soon he learned of their inroads into the churches.
1. It was after the Jerusalem Council (Acts 15) for the issue of circumcision had already been settled (Gal. 2:5).
 2. Paul had already visited them twice (Gal. 4:13-16).
- D. Scholars are divided on the date.
1. Some place it as early as 48, making it Paul's earliest epistle.
 2. Some have placed it as late as 58.
 3. Because of the doctrinal and stylistic similarities of Romans, Galatians and 1st and 2nd Corinthians, many feel they must have been written close together.
 4. Probably Galatians was written either from Macedonia or Achaia about 55 or 56 A.D.

IV. WHY WAS GALATIANS WRITTEN?

- A. The Judaizers were perverting the gospel of Christ (1:6-9).
1. Those who bound the law of Moses had fallen from grace (5:4).
 2. Circumcision had nothing to do with salvation (5:6).
- B. The Judaizers were denying Paul's apostleship (1:10-2:21).
1. If they undermined his apostleship, they would undermine his message.

2. Paul defends himself by several statements:
 - a. If he were interested in pleasing men, he would not be a servant of Christ.
 - b. His gospel was delivered to him directly from Heaven.
 - c. He gave up his status in the Jews' religion to follow Christ.
 - d. God called him from his mother's womb.
 - e. On his two visits to Jerusalem the apostles and elders added nothing to his gospel, but gave him the right hand of fellowship.
 - f. He had withstood Peter, another apostle, to the face when Peter erred.
 - g. His old life was crucified with Christ and he now lived a life of service to the Son of God.

V. HOW CAN GALATIANS BE OUTLINED?

- A. Paul's defense of the gospel he preached and of his apostleship (chaps. 1 and 2).
- B. The purpose of the Law of Moses (chap. 3).
- C. Deliverance from the Law illustrated by the allegory of Sarah and Hagar (chap. 4).
- D. Liberty in Christ and a contrast between the works of the flesh and the fruit of the Spirit (chap. 5).
- E. Practical admonitions (chap. 6).
 1. Burden bearing (6:1-5).
 2. Sowing and reaping (6:6-10).
 3. Judaizers glory in the flesh but Paul gloried in Christ (6:11-17).
 4. Benediction (6:18).

VI. WHAT ARE SOME LESSONS WE CAN LEARN FROM GALATIANS?

- A. Christians are not under the Law of Moses (3:11; 23-25; 4:21-5:4).
 - 1. The fundamental error of denominations is that they do not rightly divide the Word.
 - 2. The questions of salvation, worship and Christian living can only be answered by rightly dividing the word.
- B. The purpose of the Law of Moses was two-fold:
 - 1. It was added because of transgressions (3:19).
 - 2. It was our schoolmaster to bring us to Christ (3:24).
- C. Because we are not under the Law of Moses does not mean that Christians are not under any law today.
 - 1. We are under “the law of the Spirit of life in Christ Jesus” (Rom. 8:2).
 - 2. We are to fulfill “the law of Christ” (6:2; cf. 1 Cor. 9:21).
 - 3. We are to continue in “the perfect law of liberty” (James 1:25).
 - 4. Paul wrote “the commandments of the Lord” (1 Cor. 14:37).
 - 5. We show our love for God by keeping His commandments (1 John 5:3).
- D. A child of God can fall from grace (5:4).
- E. Since there is but one true gospel, a perverted gospel can not save (1:6-9).
- F. The works of the flesh lead to eternal damnation (5:19-21).
- G. Christians must produce the fruit of the Spirit (5:22-25).
- H. We reap what we sow, more than we sow and what others sow (6:6-10).
- I. We can only enter Christ where all spiritual blessings are by baptism (3:26, 27; Eph. 1:3).

- J. There is a body of doctrine, the truth (also called “the faith” - Acts 6:7; Eph. 4:5; Jude 3) which must be obeyed if we are to obtain salvation (2:5, 14,16; 3:1; 5:7; 1 Pet. 1:22).
- K. The man who tells us the truth is not an enemy; he is our best friend (4:16).
- L. We are not saved by faith only, we are not saved by works only; we are not saved by faith plus works, but we are saved by “faith which works by love” (5:6).
- M. Congregations of the body of Christ are to help all, both saint and sinner, who are in need as they have opportunity (1:2; 6:10).
- N. It is as great a sin to bind where God has loosed as it is to loose where God has bound (5:2-4).
- O. Just as Paul had to withstand Peter to the face, there is sometimes the need to rebuke publicly those in error (2:11-14).
- P. Peter could not have been a pope for he erred on a matter of doctrine (2:11-14).
- Q. What we do does affect others; the influence of Peter caused Barnabas to sin (2:13).

CONCLUSION:

- 1. The book of Galatians teaches the place and purpose of the Old Testament.
- 2. It begins abruptly, precedes boldly and rebukes frankly those who have departed from the faith.
- 3. Galatians is a “last ditch effort on the part of Paul the apostle to salvage several congregations from apostasy.”
- 4. The problems in Galatia caused an epistle to be written which provides valuable teaching for us today.
- 5. We become God’s children by faith in Christ Jesus by being baptized into Him (3:26,27).

REVIEW QUESTIONS:

1. What has the book of Galatians been called?
2. How did the false brethren pervert the gospel of Christ?
3. Name the four epistles of Paul whose authenticity is seldom questioned.
4. Which early writer was the first to ascribe Galatians to Paul?
5. Name the Galatian churches to whom Paul wrote.
6. Which companion of Paul's was a native of Lystra?
7. What is the probable date for the writing of Galatians?
8. What did the false teachers deny?
9. How did Paul defend himself?
10. Which apostle compromised and was publicly corrected by Paul?
11. What is the fundamental error of denominations?
12. What was the two-fold purpose of the Law of Moses?
13. How do we put on Christ?
14. In what kind of spirit is Galatians written?
15. How long did Paul give place by subjection to false teachers?
16. Rephrase the Great Commission as the Judaizers, in effect, taught it.
17. Which other one of Paul's epistles is very similar to Galatians in doctrine and style?
18. Prove from Galatians that the church has a responsibility to help both saints and sinners in need.
19. Prove that Christians are under law today even though not under the Law of Moses.

EPHESIANS: GLORY UNTO CHRIST IN THE CHURCH

INTRODUCTION:

1. The book of Ephesians is the tenth book in the New Testament.
2. It is one of four epistles of Paul which are commonly called "Prison Epistles."
 - a. These four books are Ephesians, Philippians, Colossians and Philemon.
 - b. They were written by Paul during his first Roman imprisonment (Acts 28:30,31).
 - c. Three were written to congregations or individuals in the same area.
 - 1) Ephesus and Colossae were in Asia.
 - 2) Philemon lived in Colossae, according to most scholars.
 - 3) Tychicus probably was the bearer of Ephesians, Colossians and Philemon (6:21; Col. 4:7,8).
 - 4) The letters contain similar information, especially Ephesians and Colossians, which have been called "twin epistles."
 - 5) All four make reference to Paul's imprisonment in Rome (3:1; 4:1; 6:18-20; Phil. 1:12,13; 4:22; Col. 4:2-4; Phile. 1,10,22,23).
3. Ephesians has been called "Paul's great treatise on the church of Christ."
 - a. Colossians sets forth Christ, the Head of the church.
 - b. Ephesians sets forth the church, the body of Christ.

DISCUSSION:

I. WHO WROTE EPHESIANS?

- A. The external (historical) evidence for Paul's authorship is very strong.
 1. Irenaeus (120-202) wrote: "Even as the blessed Paul declares in his Epistle to the Ephesians, that 'we are members of His body, of His flesh, and of His bones.'"

2. Tertullian (145-220) wrote: "We have it on the true tradition of the church that this epistle was sent to the Ephesians, not the Laodiceans."
- B. The internal evidence also points to Paul as the inspired penman.
1. The writer twice identifies himself as Paul (1:1; 3:1).
 2. The language, style and argumentation are unmistakably Paul's.
 3. Seventy-eight of the 155 verses in Ephesians are found in Colossians in similar wording.
- C. Some destructive critics have denied Paul's authorship.
1. Schleiermacher and DeWette in the 18th and 19th centuries and Moffatt and Goodspeed in modern times have denied Paul's authorship.
 2. They argue the writer had never been to Ephesus because he said he had "heard" of their faith (1:15), and he gives no personal greetings to individual members.
 - a. Paul also says that he had "heard" of Philemon's faith, and Philemon was one of Paul's own converts (Phile. 5,19).
 - b. Paul did not send personal greeting in several epistles to churches he had established (2 Cor.; Gal.; 1 & 2 Thess.).

II. TO WHOM WAS EPHESIANS WRITTEN?

- A. It is addressed "to the saints which are at Ephesus" (1:1).
- B. The early church almost universally believed it was sent to Ephesus.
1. Irenaeus, Tertullian, Clement of Alexandria and Origin all call it "The Epistle to the Ephesians."
 2. All the ancient manuscripts, with but three exceptions, contain the words "at Ephesus."
- C. A few conservative scholars such as Henry Thiessen disagree.
1. They argue that the three manuscripts which omit "at Ephesus" are three of the best and most ancient.

2. They believe that Ephesians was a general letter written to all the churches in Asia.
 - a. A blank was left after the phrase “to the saints which are at..”
 - b. “Ephesus” was written in one copy and this is the one other copies were made from .
3. There is no proof of this theory.
4. Even if it were true, it would not change the meaning, or deny the inspiration of the book.

D. Paul established the church at Ephesus (Acts 18,19,20).

1. He visited briefly on his return trip from his second missionary journey (Acts 18:19-21).
2. Priscilla and Aquila remained there and worked and taught Apollos “the way of the Lord more perfectly” (Acts 18:18-28).
3. Paul returned on his third missionary to spend three successful years in Ephesus (Acts 19:1-20:1).
 - a. He baptized twelve men who knew only John’s baptism (Acts 19:1-7).
 - b. He preached in the synagogue until opposition caused him to move to the school of Tyrannus where he continued for two years (Acts 19:8-10).
 - c. Paul worked many miracles (Acts 19:11,12).
 - d. Those who dabbled in magic burned their books (Acts 19:13-20).

E. A riot at Ephesus forced Paul to leave (Acts 19:23-20:1).

1. Ephesus was a large city built on a plain three miles from the Mediterranean Sea.
2. It was the chief commercial center of the Roman province of Asia.
3. Ephesus’ greatest claim to fame was the temple of Diana or Artemis.

- a. It was built on a platform 425 feet by 240 feet.
 - b. The temple proper measured 343 feet by 164 feet.
 - c. It had more than 100 columns about 60 feet high.
 - d. The image of Diana, which supposedly fell from heaven, was there.
 - e. The temple of Diana was considered one of the seven wonders of the ancient world.
4. So successful was Paul's work that people stopped believing in Diana (Acts 19:23-41).
- a. Craftsmen who made and sold images of the goddess no longer had any business.
 - b. They were led by Demetrius, a silversmith, in a riot against Paul.
 - c. After the town clerk quieted the mob, Paul decided to leave for Macedonia where he had earlier made plans to go (Acts 19:21,22).

III. WHEN AND WHERE WAS EPHESIANS WRITTEN?

- A. Paul was in prison in Rome.
- B. The dates of this imprisonment are usually given as 60-62; therefore, Ephesians was written in this period.

IV. WHY WAS EPHESIANS WRITTEN?

- A. Ephesians does not seem to have been written to deal with any specific doctrinal problem or crisis.
- B. Tychicus was going back to Asia carrying an epistle to Colossae so Paul used the occasion to send a teaching epistle to Ephesus (6:21; Col. 4:7).
- C. The book of Ephesians shows the relationship of Christ and His body, the church.

V. HOW CAN EPHESIANS BE OUTLINED?

- A. Paul's salutation (1:1,2).
- B. God's plan of redemption in which we are chosen by God, redeemed by Christ and sealed with the Holy Spirit (1:3-14).
- C. Paul's first prayer for the Ephesians (1:15-23).
- D. Once dead in sin, the Ephesians are now saved by grace (2:1-10).
- E. Gentiles and Jews are now one body in Christ (2:11-22).
- F. Paul's privilege to preach the unsearchable riches of Christ (3:1-13).
- G. Paul's second prayer for the Ephesian saints (3:14-21).
- H. The unity of the Spirit (4:1-16).
- I. The new walk in Christ (4:17-5:20).
- J. The relationship of Christ and His church illustrated by the relationship of the husband and wife (5:21-33).
- K. The duties of children and slaves (6:1-9).
- L. The Christian armor (6:10-18).
- M. Paul's plea for their prayers (6:19,20).
- N. Closing remarks and benediction (6:21-24).

VI. WHAT ARE SOME LESSONS TO BE LEARNED FROM EPHESIANS?

- A. Salvation is by grace through faith (2:8-10).
- B. The Ephesians were saved by grace when they obeyed the gospel (2:8,9; Acts 19:1-8).
 - 1. They heard the gospel (1:13).
 - 2. They believed the gospel (1:13).
 - 3. They repented of their sins (Acts 20:21).

- 4. They were baptized (4:5; Acts 19:1-8).
- C. There is but one church (1:22,23; 4:4-6).
- D. One must be in the one body (the church) to be saved (4:4; 5:23).
- E. The church is not an “after-thought” as premillennialists make it, but is a part of the eternal purpose of God (3:8-11).
- F. One must live a faithful Christian life to be saved (4:17-5:21; 6:1-9).

CONCLUSION:

- 1. Ephesians deals with the church of the Christ and Colossians deals with the Christ of the church.
- 2. Thiessen said: “Among Paul’s Epistles there is none more sublime and profound, none greater than Ephesians.”
- 3. Paul met with the Ephesians elders at Miletus and delivered his moving farewell address (Acts 20:17-38).
- 4. Paul sent Timothy to Ephesus to charge some to “teach no other doctrine” (1 Tim. 1:3).
- 5. The Apostle John spent his later years in Ephesus and was from there exiled to Patmos.
- 6. The first of the letters to the seven churches was written to Ephesus to reprimand them for having “left their first love” (Rev. 2:1-7).

REVIEW QUESTIONS:

1. Name the four "Prison Epistles."
2. Which two have been called "twin epistles?"
3. What has Ephesians been called?
4. What is the view of some conservative scholars such as Henry Thiessen concerning the recipients of the Ephesians letter?
5. Who remained in Ephesus after Paul's first brief visit?
6. How many years did Paul stay in Ephesus?
7. What was Ephesus' greatest claim to fame?
8. What was located in the temple of Diana?
9. What was the result of Paul's preaching against idols?
10. Who was the silversmith who led a riot against Paul?
11. When were the Ephesians saved by grace?
12. What do premillennialists make of the church?
13. Which apostle spent his last years in Ephesus?
14. Where else in the New Testament is there a letter to the church at Ephesus?
15. Who had been sent to Ephesus to "charge them to teach no other doctrine?"
16. What are the two arguments critics make against Paul being the author of Ephesians?
17. How many men did Paul baptize at Ephesus who knew only John's baptism?
18. Where did Paul preach after being forced out of the synagogue?

PHILIPPIANS: THE MIND OF CHRIST

INTRODUCTION:

1. Whereas Ephesians sets forth the church as the body of Christ and Colossians sets forth the Christ as the head of the church, Philippians sets forth the mind of Christ.
2. Philippians is not a great doctrinal treatise written to correct pressing problems in the church.
 - a. It is a personal, spontaneous letter written by a missionary to a church he had planted.
 - b. It was written by a man of deep feeling to his beloved brethren, good friends, children in the faith.
3. There are some unique things about Philippians:
 - a. Paul mentions himself more often than in any of his other epistles.
 - b. The phrase “in Christ Jesus” occurs 8 times in 4 chapters.
 - c. Even though Paul was a prisoner when he wrote, the keynote of Philippians is “joy.”
 - (1) “Joy” “rejoice” or “rejoicing” occur 15 times in the 4 short chapters.
 - (2) This teaches that joy does not depend upon outward circumstances; it comes from the heart.

DISCUSSION:

I. WHO WROTE PHILIPPIANS?

- A. Few have been so foolish as to deny Paul’s authorship.
- B. Both internal and external evidence point to Paul as the inspired penman.
 1. Paul identifies himself, along with Timothy, as the author in chapter one, verse one.
 2. The style and vocabulary are Paul’s.

3. No one else but Paul had such an intimate, loving relationship with the Philippian church!
 4. About 140 Polycarp quoted from Philippians and attributed it to Paul.
 5. About 180 Irenaeus quoted Philippians 4:18 and credited Paul with its authorship.
 6. About 200 Tertullian also quoted Philippians in such a way as to indicate his belief in Paul's authorship.
- C. Paul's authorship was never challenged until the advent of modernism (destructive criticism) in the 1800's.
1. It is argued that Philippians bears the mark of Paul so unmistakably that it must have been written by a forger; this is so foolish it doesn't deserve an answer.
 2. It is argued that Paul mentions "bishops" and "deacons" in verse one, but they had not yet evolved during the lifetime of Paul.
 - a. Paul appointed elders on his first missionary journey (Acts 14:23).
 - b. Elders were in the church at Jerusalem even before this (Acts 11:30).
 - c. Luke used the terms "elders" and "bishops" interchangeably in Acts 20:17,28 (compare the American Standard Version, 1901 with the King James of 1611).
 - d. Clement of Rome wrote two letters to the church at Corinth about 95 and speaks of the elders and deacons.

II. TO WHOM WAS PHILIPPIANS WRITTEN?

- A. Paul mentions the church twice by name:
1. "...to all the saints in Christ Jesus which are at Philippi. . ." (1:1).
 2. "Now ye Philippians know also..." (4:15).
- B. Philippi was a prosperous Roman colony in Paul's day.

1. It was located in Macedonia on a plain between the Gangites and Strymon Rivers.
2. Gold was discovered in the area in the 4th century B.C.
3. Philip of Macedon, the father of Alexander the Great, seized the area, built the city and named it after himself.
4. He used the gold of Philippi to finance his conquest of the rest of Greece.
5. Philippi had sided with Carthage against Rome in the Punic Wars.
6. Following Julius Caesar's assassination, Philippi sided with Brutus and Cassius against Octavian Caesar and Mark Anthony.
7. A decisive battle was fought in 42 B.C. on the Plains of Philippi between these opposing armies.
8. Anthony and Octavian were the victors.
9. They made Philippi a Roman colony:
 - a. Veterans of the Roman Army were settled there.
 - b. It was considered a "little Rome."
 - c. Latin was spoken; its citizens had the protection of Roman law.

C. The church at Philippi was founded by Paul and his companions on his second missionary journey (Acts 16).

1. This was Paul's first preaching in Europe, but Christianity may have already been introduced into other parts of Europe, such as Rome, by converts on Pentecost (Acts 2:10).
2. Paul came to Philippi as a result of a vision from the Lord (Acts 16:9,10).
3. There was no synagogue in Philippi.
 - a. Jewish law required the building of a synagogue where there were at least ten male Jews.

- b. Paul found a group of women worshiping the true God down by the riverside.
- 4. Lydia, a seller of purple from Thyatira, and her house became the first to obey the gospel (Acts 16:14,15).
- 5. When Paul and Silas cast an evil spirit out of a slave girl, her owners dragged them before the magistrates.
- 6. They were beaten without a hearing and thrown into prison.
- 7. An earthquake freed the prisoners and the Jailor and his house were converted (Acts 16:25-34).
- 8. When Paul appealed to his Roman citizenship, the magistrates came and “brought them out and desired them to depart” (Acts 16:37-39).
- 9. Paul spoke of how “we had suffered before, and were shamefully entreated...at Philippi” to the Thessalonians (1 Thess. 2:2).
- D. Paul continued to have close ties with the Philippian church.
 - 1. Luke appears to have remained at Philippi when Paul and Silas left (Acts 16:40; 20:6).
 - 2. Paul made at least two return visits to Philippi (Acts 20:3-6; 2 Cor. 2:13; 7:5).
 - 3. The church at Philippi, though poor, financially supported Paul’s mission work (1:4; 4:10-19; 2 Cor. 11:8,9).

III. WHEN AND WHERE WAS PHILIPPIANS WRITTEN?

- A. It was written from Rome during Paul’s first Roman imprisonment.
 - 1. It is generally accepted there were two Roman imprisonments.
 - a. The first is mentioned in Acts 28:30,31.
 - b. Paul had considerable freedom to preach and write.
 - c. He wrote Ephesians, Philippians, Colossians and Philemon during this time.

- d. He expected to be released from this imprisonment (1:24,25; 2:19-24).
 - e. History says he was released, but was arrested again during Nero's persecution and martyred.
 - f. During his final imprisonment Paul wrote 2nd Timothy (2 Tim. 4:6-8,16,17).
- 2. Paul, in Philippians, makes many references to being a prisoner as he does also in the other "Prison Epistles."
 - a. He refers to his bonds at least 4 times (1:7,13,14,16).
 - b. He speaks of the possibility of his death, but has hope of release (1:20-26; 2:23,24).
 - c. He sends greetings from saints in Caesar's household (4:22).
- B. Since Paul's first Roman imprisonment is known to have been in 60-62, it is likely that Philippians was written near the end of this period.

IV. WHY DID PAUL WRITE THE PHILIPPIANS LETTER?

- A. There was no crisis as at Corinth, or doctrinal departure as in Galatia.
- B. In Paul's day, when letters were written to distant friends, someone going that way would carry them.
 - 1. Epaphroditus had brought Paul a gift from the church at Philippi (4:10-14,17,18).
 - 2. He was about to return to Philippi and, therefore, could take a letter from Paul (2:25-28).
- C. Paul had several purposes in his letter:
 - 1. To thank them for their gift.
 - 2. To inform them of his situation.
 - 3. To tell them of his love.
 - 4. To encourage them in their faith.

5. To warn them of false teachers.
6. To exhort two sisters, Euodias and Syntyche, that they be united in the Lord's work.

V. HOW CAN PHILIPPIANS BE OUTLINED?

- A. Christ - our Life (chap. 1, esp. v. 21).
- B. Christ - our Example (chap.2, esp. v. 5).
- C. Christ - our Hope (chap. 3, esp. v.8).
- D. Christ - our Strength (chap 4, esp. v. 13).

VI. WHAT ARE SOME GREAT LESSONS WE CAN LEARN FROM PHILIPPIANS?

- A. God's plan for church government is for each congregation to have qualified elders and deacons (1:1; Acts 14:23; 1 Tim. 3:1-13; Titus 1:5-9; 1 Pet. 5:1-4).
- B. A Christian has reason to rejoice even in adversity (4:4-7; Acts 16:25).
- C. The truth can be preached even by men of unrighteous lives or wrong motives (1:15-18).
- D. One must be "set for the defense of the gospel" (1:17; Jude 3).
- E. It is an advantage for a Christian to die for he will be with Christ; however, he should desire to live as long as possible in order to serve Christ (1:20-24).
- F. Christians should live as becomes the gospel of Christ (1:27; Matt. 5:13-16).
- G. We should strive to have the mind of Christ (2:1-11).
- H. The nature of Christ is clearly taught in Philippians(2:5-11).
 - a. His Divinity.
 - b. His preexistence.
 - c. His equality with the Father before coming to earth.

- d. His incarnation.
- e. His humanity.
- f. His atoning death.
- g. His glorious exaltation.
- I. We should not worry, but trust in God to provide all our needs (4:6,7).
- J. We should fill our minds with wholesome, clean thoughts (4:8; Matt. 12:35-37; 15:11,17-20).
- K. The church has the responsibility to support missionaries just as Philippi supported Paul (4:10-19).

CONCLUSION:

1. Henry Thiessen says of Philippi: "This church was Paul's best loved church, for it entered more sympathetically into his sufferings and needs than any other church" (Introduction to the New Testament, p. 247).
2. Philippians is one of the best loved, most often read and most encouraging of all Paul's epistles.

REVIEW QUESTIONS:

1. How many times does the phrase “in Christ Jesus” occur in Philippians?
2. What is the keynote of Philippians?
3. Upon what does joy not depend?
4. Who was with Paul when he wrote Philippians?
5. When was Paul’s authorship first challenged?
6. Prove that “bishops and deacons” in the church was a 1st century practice.
7. Where was Philippi located?
8. After whom was Philippi named?
9. What was the decisive battle fought at Philippi? When?
10. How many male Jews were required in order to have a synagogue?
11. Who were the first converts at Philippi?
12. How many times was Paul imprisoned at Rome?
13. Which epistles did Paul write during his first Roman imprisonment?
14. When was Philippians written?
15. Who had brought Philippi’s gift to Paul?
16. Outline Philippians according to chapters.
17. What caused Paul to come to Philippi?
18. What was Lydia’s occupation?
19. Where was her original home?
20. Why were Paul and Silas put in prison at Philippi?

COLOSSIANS: THE SUPREMACY OF CHRIST

INTRODUCTION:

1. Whereas the book of Ephesians exalts Christ as the Head of the church and Philippians sets forth the mind of Christ, Colossians sets forth the supremacy of Christ.
2. In Colossians, Christ is exalted above all creation.
 - a. He is the sum of every chapter and verse.
 - b. Colossians has been called the “most Christ centered epistle in the New Testament.”
3. Three great phrases in Colossians sum up Christ’s supremacy:
 - a. “...that in all things he might have the preeminence” (1:18).
 - b. “...in him dwelleth all the fulness of the Godhead bodily” (2:9).
 - c. “...Christ is all, and in all” (3:11).
4. The nature of Christ is clearly set forth in Colossians:
 - a. God is His Father (1:3).
 - b. He is God’s dear Son (1:13).
 - c. He is the image of the invisible God (1:15).
 - d. He is the firstborn (has preeminence) of every creature (1:15).
 - e. He is before all things (1:17).
 - f. All things consist (are held together) in Him (1:17).
 - g. He is the beginning (1:18).
 - h. He is the firstborn (preeminent) from the dead (1:18).
 - i. He is preeminent in all things (1:18).
 - j. In Him all the fullness dwells (1:19).

- k. In Him are all the treasures of wisdom and knowledge (2:3).
 - l. All the fullness of the Godhead dwells in Him bodily (2:9).
5. Colossians is one of the “Prison Epistles” of Paul. (Ephesians, Philippians, Philemon are the other three.)

DISCUSSION:

I. WHO WROTE COLOSSIANS?

- A. Three times in the epistle the writer identifies himself as Paul (1:1,23; 4:18).
- B. The other internal evidence for Paul's authorship is very strong:
 - 1. Colossians is very similar to Paul's epistles of Ephesians and Philemon.
 - 2. Timothy, Paul's “son in the faith,” is his companion (1:1).
 - 3. Other known companions of Paul are mentioned as in the other Prison Epistles – Epaphras, Aristarchus, Mark, Demas and Luke (4:10-14).
 - 4. The style and argumentation is obviously that of Paul.
- C. The external evidence is also strong:
 - 1. Irenaeus, about 180, stated that Paul, in the Epistle to the Colossians, says: “Luke the beloved physician sends greetings” (4:14).
 - 2. Clement of Alexandria about 210 quoted Colossians 1:28 and attributed it to Paul.
 - 3. Origin, in about 220, quoted Colossians 2:18,19 and credited it to Paul.

II. TO WHOM WAS THE EPISTLE WRITTEN?

- A. “To the saints and faithful brethren in Christ which are at Colossae” (1:2).
- B. Colossae was one of the three chief cities in Phrygia.

1. It was 12 miles from Hierapolis and 10 miles from Laodicea.
 2. It was located at the confluence of the Lycus and Maeander Rivers.
 3. In Paul's day Colossae had declined in importance and was overshadowed by its sister cities.
 4. Antiochus the Great (B.C. 223-187) had moved about 2,000 families of Jews from Mesopotamia and Babylon to the area.
 5. The population was mainly Phrygian with strong Greek influence.
- C. The church at Colossae was not established by Paul personally.
1. He had "heard" of their faith (1:4,9).
 2. Epaphras from Colossae possibly planted the church there as well as at Hierapolis and Laodicea (4:12,13).
 3. He possibly was a convert of Paul's while Paul dwelt at Ephesus (Acts 19:10).

III. WHEN AND WHERE WAS COLOSSIANS WRITTEN?

- A. Paul was in his first Roman imprisonment (Acts 28:30,31).
- B. The period of this imprisonment is generally placed at 60-62 A.D.
- C. Likely, Colossians was written near the end of the imprisonment, about 62 A.D.

IV WHY WAS COLOSSIANS WRITTEN?

- A. A new heresy had invaded the church at Colossae.
 1. It seems to have been a blend of Greek philosophy, Eastern religions and elements of Judaism (2:8-23).
 2. A later development of this same heresy was called "Gnosticism."
 3. Greek and Eastern thought regarded the body as a prison of the soul.
 4. There was believed to be an antagonism between body and spirit, the physical and the spiritual.

5. God is spirit but the creation is matter; therefore God did not create directly, but angelic beings were responsible for the earth's creation, so it was believed.
 6. These angelic powers were to be worshiped according to this heresy (2:18).
- B. Paul refuted the Colossian heresy by exalting Christ.
1. Christ is the Creator of all things (1:16,17).
 2. He redeemed us by His blood (1:14,20).
 3. All the fullness of deity dwells in Him (2:9).
 4. Philosophies and traditions of men have no part in our salvation (2:8).
 5. The law of Moses has been nailed to the cross (2:14).
 6. Angels are beings created by Christ and are not to be worshiped (2:18).

V. HOW MAY COLOSSIANS BE OUTLINED?

- A. Introductory Matters (1:1-12).
- B. Doctrinal Matters (1:13-2:3).
- C. Polemical Matters (2:4-23).
- D. Practical Matters (3:1-4:6).
- E. Concluding Matters (4:7-18).

VI. WHAT ARE SOME LESSONS TO BE LEARNED FROM COLOSSIANS?

- A. Christians in Colossae were in the kingdom then; therefore the kingdom had been established (1:13).
- B. Redemption is only by the blood of Jesus Christ (1:14).
- C. Christ is the head of the church (1:18).
- D. The gospel was preached to the whole world (1:6; 1:23).

- E. Christ is Creator of all things (1:16).
- F. Baptism requires a burial and a resurrection (2:12).
- G. The Law of Moses was nailed to the cross (2:14).
- H. We must have authority for all that we do in service to Christ (3:17).
- I. The New Testament writings were circulated widely very early in the history of the church (4:16).

CONCLUSION:

1. There are still many heresies today regarding the nature of Christ.
 - a. Some deny His virgin birth.
 - b. Some deny that Jesus is the only begotten Son of God.
 - c. Others, such as the so-called “Jehovah’s Witnesses”, teach that Christ is only a created being, not the Creator: “Jesus, the Christ, a created individual, is the second greatest Personage of the universe” (Make Sure of All Things, p. 207).
2. If a religion or religious system is wrong on the person, nature, work and identity of Christ, we need look no further; it is a false religion!
3. Christ must be exalted in our lives, work, worship and all things must be done by His authority (3:17)!

REVIEW QUESTIONS:

1. Why is Colossians called “the most Christ centered epistle in the New Testament?”
2. Name the “Prison Epistles” of Paul.
3. Where was Colossae located?
4. Who possibly planted the church at Colossae?
5. When was Colossians written?
6. What elements blended to make up the heresy affecting the Colossian church?

7. What was the later development of this heresy called?
8. How did Paul refute the Colossian heresy?
9. What does baptism require?
10. How does Ephesians exalt Christ?
11. What does Philipians set forth?
12. What does Colossians set forth in regard to Christ?
13. What are three great phrases in Colossians which sum up Christ's supremacy?
14. What are some of the aspects of Christ's nature which are set forth in Colossians?
15. In which province was Colossae located?
16. How did ancient Greek and Eastern thought regard the body?
17. What was their view of creation?
18. How does Colossians teach that the kingdom has been established?
19. Prove that the New Testament epistles were widely circulated even in the 1st century.
20. Being wrong about what one factor will mean that a religious system is altogether wrong?
21. What are some of the heresies about the nature of Christ being taught today?

FIRST THESSALONIANS: THE SECOND COMING OF CHRIST

INTRODUCTION:

1. The first epistle of Paul to the church at Thessalonica is one of the first of the New Testament books to be written.
2. The epistle deals largely with the second coming of Christ.
3. Since it is so early, it gives us an insight into the church and its problems barely twenty years after Pentecost.

DISCUSSION:

I. WHO WROTE FIRST THESSALONIANS?

- A. No one has seriously doubted that Paul is the human author.
- B. The internal evidence points to Paul's authorship.
 1. Twice the author refers to himself as Paul (1:1; 2:18).
 2. Paul's constant companions are associated with the author (1:1; 3:1,2).
 3. Paul's characteristic style and concern for the church are apparent in 1st Thessalonians.
- C. The external evidence also points to Paul as the inspired penman.
 1. Marcion, about 140, accepted it as Paul's.
 2. The Muratorian Canon, about 170, puts it in sixth place among Paul's epistles.
 3. Irenaeus, about 180, refers to 1st Thessalonians in Against Heresies.
 4. Clement of Alexandria also refer to 1st Thessalonians and ascribes it to Paul.

II. TO WHOM WAS THE EPISTLE WRITTEN?

- A. Thessalonica was originally called "Therma" because of hot springs in the area.

1. It was located at the junction of the main highway from Rome to the East and the road which ran from The Danube to the Aegean Sea.
 2. Cassander, brother-in-law to Alexander the Great, rebuilt Therma in 315 B.C. and renamed it after his wife.
 3. Rome conquered Thessalonica in 168 B.C. and made it the capital of one of the four provinces into which Macedonia was divided.
 4. Later Thessalonica was made the capital of the whole territory.
 5. The population was composed largely of Greeks, Romans and Jews.
- B. Paul and Silas established the church in Thessalonica on Paul's second missionary journey (Acts 17:1-10).
1. After being beaten and imprisoned unjustly, they left Philippi.
 2. They passed through Amphipolis and Apollonia because there was no synagogue in those cities (Acts 17:1; Rom. 1:16).
 3. Paul reasoned for three sabbath days in the synagogue.
 - a. He preached the death and resurrection of Christ (Acts 17:3).
 - b. Many of the devout Greeks and chief women believed (Acts 17:4).
 4. The Jews stirred up a mob against the church and brought charges against the missionaries (Acts 17:5-9).
 - a. "These that have turned the world upside down are come hither also."
 - b. "...these all do contrary to the decrees of Caesar, saying there is another king, one Jesus."
 5. "The brethren sent Paul and Silas away at night," no doubt in the interest of their safety (Acts 17:10).

III. WHEN AND WHERE WAS FIRST THESSALONIANS WRITTEN?

- A. Jews from Thessalonica came to Berea and stirred up opposition against Paul (Acts 17:13-15).
 - 1. The brethren escorted Paul to the sea where he sailed for Athens.
 - 2. Silas and Timothy temporarily remained behind.
 - 3. Paul preached in Athens and went on to Corinth (Acts 17:16-18:4).
 - 4. When Silas and Timothy joined him, his fears for the church in Thessalonica were calmed when he heard of their steadfastness (Acts 18:5).
 - 5. This was the occasion of Paul's writing to the Thessalonian church.
- B. We know that Paul was in Corinth in 51 and 52.
 - 1. In the latter part of Paul's stay, he was brought before Gallio, the Roman proconsul (Acts 18:12).
 - 2. An inscription found at Delphi in 1909 mentions Gallio and dates his proconsulship at Corinth.
 - 3. Since Paul wrote 1st Thessalonians from Corinth in the early part of his stay, we can date it at 51 or 52.

IV. WHY WAS FIRST THESSALONIANS WRITTEN?

- A. Paul wanted to encourage them in their affliction (1:1-10; 3:1-13).
- B. Paul defended himself against those who questioned his motives and ministry (2:1-20).
- C. Paul instructed them in godly living and exhorted them to flee fornication (4:1-12).
- D. Paul corrected their misunderstandings of the second coming of Christ (4:13-5:11).

V. HOW CAN FIRST THESSALONIANS BE OUTLINED?

- A. Paul's commendation of the Thessalonian Christians (chap. 1).

- B. Paul's answer to false accusers by reminding them of his work among them (chap. 2).
- C. Paul's expression of his anxiety over the church in its afflictions (chap. 3).
- D. Paul's exhortation to flee fornication and to live godly lives (4:1-12).
- E. Paul's preaching of the second coming of Christ (4:13-5:11).
- F. Paul's final appeals and admonitions (5:12-28).

VI. WHAT ARE SOME LESSONS TO BE LEARNED FROM FIRST THESSALONIANS?

- A. We need to imitate the Thessalonians' "work of faith, labor of love and patience of hope in our Lord Jesus Christ" (1:3; Gal. 5:6; James 2:14-26).
- B. The church at Thessalonica was a mission-minded church (1:8).
- C. The Thessalonian Christians had truly repented (1:9).
- D. We need to follow Paul's example today of dealing with prospects and new converts and brethren in Christ in general (2:3-12).
- E. Paul's teaching to the Thessalonians on sexual purity is needed today (4:1-8).
- F. We are taught of God to love one another (4:9,10).
- G. First Thessalonians contains vital teaching on the second coming.
 - a. The coming of Christ will be personal, visible and audible (4:16).
 - b. The "Rapture" doctrine is false for we shall "ever be with the Lord" (4:17).
 - c. The second coming of our Christ will be unexpected (5:1-3).
 - d. We must be prepared for the coming of Christ at any time (5:6-11).
- H. Christians should "pray without ceasing" (5:17).
- I. Man is not merely mortal, but is made up of body, soul and spirit (5:23).

CONCLUSION:

1. First Thessalonians is one of the earliest books of the New Testament.
2. The second coming of Christ is mentioned in every chapter of 1st Thessalonians.
 - a. It is mentioned 618 times in the New Testament.
 - b. First Thessalonians has a larger concentration of teaching on the second coming than any other book of the New Testament.

REVIEW QUESTIONS:

1. What is the main subject dealt with in 1st Thessalonians?
2. Where is the account of the establishment of the church at Thessalonica recorded?
3. Who was with Paul when he wrote 1st Thessalonians?
4. What was the original name of Thessalonica?
5. Where was Thessalonica located?
6. Who rebuilt the city?
7. Where did Thessalonica get its name?
8. Why didn't Paul and Silas stop to preach in Amphipolis and Apollonia?
9. How long did Paul preach in the synagogue?

SECOND THESSALONIANS: EVENTS PRECEDING THE DAY OF THE LORD

INTRODUCTION:

1. Second Thessalonians was written shortly after the first letter.
2. There was further misunderstanding of the second coming:
 - a. Some perhaps felt it would come immediately as did the Millerites in the 1840's and the Russellites in 1914 (2:1,2).
 - b. Some had quit work using the "imminent" coming of Christ as an excuse (3:6-12).
3. Persecution still raged against the church (1:5-10).
4. Paul corrected the misunderstanding of the Thessalonians and encouraged them to be steadfast in persecution.

DISCUSSION:

I. WHO WROTE SECOND THESSALONIANS?

- A. The external evidence for Paul's authorship is very strong.
 1. It is mentioned in the Didache about 100 A.D.
 2. Ignatius, about 110, seems to refer to it.
 3. Both Polycarp and Justin Martyr, about the middle of the 2nd century, seem to refer to it.
 4. Irenaeus, about 180, mentioned 2nd Thessalonians by name and ascribed it to Paul in Against Heresies.
 5. Tertullian and Clement of Alexandria both quoted 2nd Thessalonians, and Tertullian credited Paul with the authorship.
- B. The internal evidence also points to Paul as the inspired penman.
 1. Twice the writer refers to himself as Paul (1:1; 3:17).
 2. The vocabulary and style are Paul's.

3. Some have questioned Paul's authorship on the basis of the internal evidence:
 - a. Some argue that 1st and 2nd Thessalonians are so much alike that a forger must have written the second epistle. This is purely subjective and has no evidence to support it.
 - b. Some question that Paul wrote 2nd Thessalonians because it is much more severe in tone than 1st Thessalonians; the circumstances would account for the difference.

II. TO WHOM WAS IT WRITTEN?

- A. Paul, along with his co-workers, Timothy and Silas, wrote to the church at Thessalonica (1:1).
- B. The church was established by Paul and Silas on Paul's second missionary journey (Acts 17:1-10).
 1. Thessalonica, an ancient city, was originally called "Therma" because of hot springs in the area.
 2. Cassander, who married the half sister of Alexander the Great, rebuilt the city in 315 B.C. and renamed it after his wife.
 3. The Romans captured the city in 168 B.C. and made it the capitol of Macedonia.
 4. Thessalonica was located at the crossroads of the Great Roman Road from Italy to the East and the main road from the Danube to the Aegean Sea.
 5. In Paul's day the population was composed mainly of Greeks, Romans and Jews.

III. WHEN AND WHERE WAS SECOND THESSALONIANS WRITTEN?

- A. Paul was still in Corinth where he had written 1st Thessalonians (Acts 18:1,5).
- B. First Thessalonians was written in A.D. 51 or 52; 2nd Thessalonians was written only a few weeks or months later.

IV. WHY WAS SECOND THESSALONIANS WRITTEN?

- A. The persecution against the church had become worse and Paul wrote to encourage the church in its affliction (1:4-12).
- B. Paul's teaching concerning the second coming had been perverted or misunderstood.
 - 1. Perhaps the Thessalonian church had received a forged letter claiming to be from Paul which contributed to the misunderstanding (2:1,2).
 - 2. Some apparently expected the return of the Lord at any minute (2:3).
 - 3. Paul assured them that the falling away and the revealing of the man of sin must first come (2:3,4).
- C. Some, thinking that the Lord was coming soon, had quit work and were living off others (3:6-12).

V. HOW CAN SECOND THESSALONIANS BE OUTLINED?

- A. Paul's salutation, greetings and gratitude for the faith of the Thessalonians (1:1-3).
- B. An exhortation to courage and steadfastness in persecution (1:4-12).
- C. The falling away and the rise of the man of sin predicted (2:1-12).
- D. Further thanksgiving for the Thessalonians and encouragement to steadfastness (2:13-17).
- E. Paul's appeal for their prayers on his behalf (3:1-5).
- F. Discipline of the disorderly demanded (3:6-15).
- G. Benediction (3:16-18).

VI. WHAT ARE SOME OF THE LESSONS TO BE LEARNED FROM SECOND THESSALONIANS?

- A. Those who do not know God and do not obey the gospel are lost (1:7-9; Mark 16:16; Tit. 1:2).
- B. Work is a blessing which is commanded by God (3:8-12; Gen. 2:15; Eph. 4:28).

- C. Church discipline must be done (3:6,12-15).
- D. The great falling away and the revealing of the man of sin have already come.
 - 1. Please note the things said about the “man of sin.”
 - a. He exalts himself above all that is called God and sits in God’s temple (2:4).
 - b. He will continue until the second coming of Christ (2:8).
 - c. He gains credibility by Satan’s power, signs and lying wonders (2:9).
 - d. He deceives people who really do not love the truth (2:10-12).
 - 2. Some of the suggestions for who the “man of sin” is are the following:
 - a. Satan.
 - b. An infidel Jew.
 - c. The Jewish nation.
 - d. A Roman emperor.
 - e. The Roman Empire.
 - f. The papacy of the Roman Catholic Church or perhaps a single pope.
 - g. Some 20th century political leader such as Hitler, Mussolini or Stalin.
 - h. Some “Antichrist” still to come.
 - i. The Masonic Lodge.
 - j. The Ecumenical Movement.
 - k. A principle of lawlessness or ungodliness.

3. The most common view of the man of sin is that it refers to the papacy of the Roman Catholic Church.
 - a. “That which restrains” is the Roman Empire, which made it impossible for a powerful pontiff to arise while it held power (2:7).
 - b. The “falling away” is the great apostasy of the church of Christ which led to the development of the Roman Church.
 - c. The man of sin would sit in “the temple of God” – that is, he sat in what was supposed to be the temple of God, the church (2:4).
 - d. The man of sin would oppose God and exalt himself; this has been true of the popes of Rome who claim Divine titles and privileges.
 - e. The man of sin would deceive by signs and lying wonders; the papacy has long resorted to fraudulent miracles to maintain its power.
 - f. The man of sin would continue until the second coming of Christ: McGarvey said: “It is sufficient that the Papacy still exists, and if it continues to exist till the Lord comes and is brought to naught by that event, it will fulfill that part of the prophecy under consideration” (J. W. McGarvey, Thessalonians, Corinthians, Galatians and Romans, p. 41).
4. From the time of Gregory I, Bishop of Rome, who rebuked John the Faster of Constantinople in the 6th century for claiming to be the head of the church, the man of sin has been understood to refer to someone such as a pope or the papacy.
5. The Waldenses, John Wycliffe, John Huss, Martin Luther and all the Protestant reformers understood the man of sin to refer to the papacy.
6. Very few, except Roman Catholics, questioned that the man of sin was the papacy until modern times.

CONCLUSION:

1. Second Thessalonians is a brief book of three short chapters, yet it is a valuable part of God's Word.
2. It contains some of the fullest teaching on the second coming in all of the Word of God.
3. Second Thessalonians, chapter two, proves that the contention that the early church expected Jesus to return in their lifetime is false – they were taught that the apostasy and the man of sin would first come.

REVIEW QUESTIONS:

1. Name two religious groups who taught that the coming of Christ was imminent.
2. Where was Paul when he wrote 2nd Thessalonians?
3. When was 2nd Thessalonians written?
4. What was the misunderstanding about the second coming which the Thessalonians had?
5. What had this misunderstanding caused them to do?
6. What did Paul say must happen before the second coming of Christ?
7. What are some of the suggestions for the identity of the man of sin?
8. What is the most common view of the man of sin?
9. How does chapter two refute the contention that the early church expected Jesus to return in their lifetime?
10. Who was with Paul when he wrote 2nd Thessalonians?
11. What was the church commanded to do to those members who walked disorderly?
12. If a man will not work, what should he not be allowed to do?

FIRST TIMOTHY: PRACTICAL PRECEPTS FOR PREACHERS

INTRODUCTION:

1. The epistles of 1st and 2nd Timothy and Titus are commonly called “the Pastoral Epistles.”
 - a. This title comes from a misunderstanding of the word “pastor.”
 - b. “Pastor” is a word for “shepherd.”
 - c. “Elders,” not preachers, are “shepherds of the flock” (Acts 20:28; Eph. 4:11; 1 Pet. 5:1-4).
 - d. Denominational people wrongly call preachers “pastor.”
 - e. Since 1st and 2nd Timothy and Titus are written to preachers, they are called “Pastoral Epistles.”
2. It would be more correct to refer to them as “Evangelistic Epistles” since they deal with the duties of evangelists.
3. Brother H. Leo Boles read these epistles every week to be reminded of his duties as a gospel preacher.
4. Much of the misunderstanding of the work of preachers by both preachers and congregations would be cleared up if more attention was given to these epistles.

DISCUSSION:

I. WHO WROTE FIRST TIMOTHY?

- A. The external (historical) evidence for Paul’s authorship is strong.
 1. Clement of Alexandria, about 200 A.D., quoted several times from 1st Timothy and declared it to be the writing of Paul.
 2. Tertullian who lived about the same time also quoted from 1st Timothy and attributed it to Paul.
 3. First and 2nd Timothy and Titus were included in the lists of Paul’s epistles in the Muratorian Canon (170) and the Old Latin and Old Syriac Versions.
- B. The internal evidence is also strong for Paul’s authorship.

1. The epistle itself claims Paul as author; either this is true or the work is a forgery (1:1).
 2. The many personal references to Paul and also to Timothy certainly point to Paul as the inspired penman.
- C. Modernists who do not believe in the inspiration of the Bible deny Paul's authorship.
1. They argue that 1st, 2nd Timothy and Titus cannot be fitted into the account of Paul's labors recorded in Acts.
 - a. There is strong historical evidence that Paul was released after the two year Roman imprisonment in Acts.
 - b. He later was arrested a second time and suffered martyrdom.
 2. They argue that many words are found in these three epistles which are not found in his other epistles.
 - a. Time, place and circumstances determine one's style and vocabulary.
 - b. Paul was not writing a theological treatise but a practical letter to another preacher, a son in the faith.
 - c. Paul was an educated man and certainly had a large and varied vocabulary.
 3. They say that 1st, 2nd Timothy and Titus could not have been written by Paul for these epistles represent an advanced state of church government which had not yet evolved in his time.
 - a. They do not believe that the church is a divine institution built according to a God-given blueprint.
 - b. The church at Jerusalem had elders (Acts 11:30).
 - c. Paul ordained elders in churches he had established on his first missionary journey (Acts 14:23).

II. TO WHOM WAS FIRST TIMOTHY WRITTEN?

- A. The epistle was written to Timothy, Paul's "son in the faith" (1:2).

- B. The Scriptures reveal much about Timothy.
1. He was a native of Lystra (Acts 16:1).
 2. His father was a Greek (Acts 16:1-3).
 3. His mother was a Jew (Acts 16:1).
 4. His godly mother and grandmother had taught him the Scriptures since his earliest years (1:5; 3:14,15).
 5. On his second missionary journey, Paul chose Timothy to be one of his fellow missionaries (Acts 16:1-3).
 6. Timothy had a miraculous gift which had been given him by Paul (2 Tim. 1:6).
 7. Prophecies had been spoken concerning Timothy (1:18).
 8. Timothy was a “youth,” but Romans regarded anyone between the ages of 18 and 40 as a youth (4:12).
 9. Timothy apparently had a stomach ailment as well as other health problems (5:23).
 10. Timothy at one time was imprisoned because of being a Christian (Heb. 13:23).

III. WHEN AND WHERE WAS FIRST TIMOTHY WRITTEN?

- A. Acts closes with Paul in prison in Rome (Acts 28).
1. This imprisonment lasted two years (Acts 28:30,31).
 2. Paul wrote “the Prison Epistles” during this time (Eph. 4:1; 6:20; Phil. 1:13; Col. 4:3,10; Phile. 1,9,10,22).
 3. In these epistles, Paul indicated his expectation that he would be released (Phil. 1:25; Phile. 22).
 4. In 2nd Timothy there is no hope of release, but an expectation of death (4:6-8).
 5. Paul had planned to visit Rome on his way to Spain (Rom. 15:24).

6. We conclude:
 - a. There were two Roman imprisonments.
 - b. Paul was released from the first after two years.
 - c. He went to Spain as planned.
 - d. He later was imprisoned again.
 - e. He wrote 2nd Timothy shortly before his death.
7. Clement of Rome who lived in the 1st century and may have personally known Paul wrote: "After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the west, and suffered martyrdom among the prefects" (H. Thiessen, Introduction to the New Testament, pp. 256, 257).
- B. First Timothy was likely written while Paul visited churches he had established before his first imprisonment.
 1. We can not know the place for sure.
 2. It was possibly written from Macedonia.
- C. The date of writing was likely 64 or 65.
 1. Paul was released in 61 or 62.
 2. He probably spent two years in Spain and at least one visiting churches before he was imprisoned the second and final time in Rome.

IV. WHY WAS FIRST TIMOTHY WRITTEN?

- A. Doctrinal problems had invaded the church.
 1. Doctrinal problems have always and will always affect the church.
 2. Paul had left Timothy in Ephesus that he might "charge some that they teach no other doctrine" (1:3).
- B. The particular false doctrine being taught was a mixture of Judaism and Greek philosophy.

1. There were arguments over genealogies and fables (1:4).
 2. Some, misunderstanding the Law, desired to be teachers of it (5-10).
 3. Others were guilty of making laws where God had not made them (4:1-5).
- C. Timothy was charged to teach how to behave in the church of God (3:14, 15).
1. Men's and women's roles were defined (chap. 2).
 2. Qualifications of elders and deacons were given (chap. 3).
 3. Timothy was given instruction in how he was to conduct himself (4:6-16).
 4. Regulations concerning widows who were "enrolled" were given (5:1-16).

V. HOW CAN FIRST TIMOTHY BE OUTLINED?

- A. Doctrinal deviations must be dealt with (chap. 1).
- B. The roles of men and women in the worship defined (chap. 2).
- C. Qualifications of bishops and deacons given (chap. 3).
- D. The duties and demeanor of a good minister of Jesus Christ (chap. 4).
- E. Practical principles for the work of the local church (chap. 5).
 1. Qualifications of widows who would be "enrolled" (vv. 1-16).
 2. Attitude toward elders and others (vv. 17-25).
- F. Practical principles for God's peculiar people (chap. 6).
 1. Admonitions to servants (vv. 1-5).
 2. Admonitions to the rich (vv. 6-19).
 3. Closing admonitions to Timothy (vv. 20, 21).

VI. WHAT ARE SOME LESSONS TO BE LEARNED FROM FIRST TIMOTHY?

- A. False teachers will be a continuing plague in the church (1:3-11; 4:1-5; Acts 20:26-32).
- B. Men are given the leadership role in the public work and worship of the church (2:1-15).
- C. Women are to dress modestly and to learn in silence (2:9-15).
- D. Elders and deacons who are truly qualified are sorely needed in the church today (chap. 3).
- E. It is just as wrong to bind where God has not bound as to loose where God has not loosed (4:1-5).
 - 1. Anti-ism is just as wrong as liberalism!
 - 2. Anti-ism shows as much disrespect for God and His Word as liberalism does!
- F. Children have the primary responsibility to care for their aged parents (5:16).
- G. Elders who are exceptionally capable should be supported by the church (5:17,18).
- H. Worldly wealth is worthless (6:5-19).

CONCLUSION:

- 1. As the churches had increased in size and number, problems had also increased.
- 2. The church will prosper today when elders do the work of elders, deacons do the work of deacons and evangelists do the work of evangelists.
- 3. Someone observed: "In the church, preachers do the work of elders, elders do the work of deacons and deacons do nothing at all."

REVIEW QUESTIONS:

1. What are 1st, 2nd Timothy and Titus commonly called? Why?
2. What does the word “pastor” mean?
3. Who are the shepherds of the flock, elders or preachers?
4. What is a better designation for 1st, 2nd Timothy and Titus than “Pastoral Epistles?” Why?
5. Who read 1st, 2nd Timothy and Titus every week to be reminded of his duties as a gospel preacher?
6. How does Paul refer to Timothy?
7. Where was Timothy’s home?
8. Of what nationality was he?
9. Who was Timothy’s mother?
10. Who was Timothy’s grandmother?
11. How did Timothy receive his miraculous gift?
12. What health problems did Timothy have?
13. Had Timothy ever been imprisoned because of his faith? Prove it.
14. How did the Romans define “youth”?
15. How many times was Paul in prison in Rome?
16. Which epistles did he write during his first Roman imprisonment?
17. Which epistles did he write during his second Roman imprisonment?

SECOND TIMOTHY: PAUL'S LAST LETTER

INTRODUCTION:

1. The epistles of 1st and 2nd Timothy and Titus are commonly called "the Pastoral Epistles."
 - a. Since pastors are elders and the book was written to preachers, this is not a correct name for them.
 - b. It would be more accurate to refer to them as "Evangelistic Epistles."
2. H. Leo Boles wrote, "Young preachers should read Paul's letters to Timothy weekly; it would keep them in closer touch with the Lord" (Boles' Outlines, edited by B. C. Goodpasture, #109).
3. Boles also wrote: "This comes from an old servant of God, rich in experience and guided by the Holy Spirit" (Ibid, #114).

DISCUSSION:

I. WHO WROTE SECOND TIMOTHY?

- A. First and 2nd Timothy and Titus are generally accepted as a unit by scholars.
 1. They were written by the same person in the same time period.
 2. Arguments for the authorship of any one of them would generally apply to the others as well.
- B. In our lesson on 1st Timothy, we noted that:
 1. The external evidence for Paul's authorship of these three epistles is very strong.
 - a. They were ascribed to Paul by Irenaeus and Clement of Alexandria.
 - b. They were listed among Paul's epistles in the Muratorian Canon and in the Old Latin and Syriac Versions.
 2. The internal evidence points to Paul.
 - a. The author claims to be Paul, the apostle (1:1).

- b. The many references to people and places connected with Paul clearly indicate his authorship.

II. TO WHOM WAS SECOND TIMOTHY WRITTEN?

- A. The epistle is addressed to: "Timothy, my dearly beloved son" (1:2).
- B. Timothy was Paul's closest companion and dearest friend.
 - 1. Timothy was a native of Lystra (Acts 16:1-3).
 - 2. His father was Greek, but his mother a Jew (Acts 16:1-3).
 - 3. His mother and grandmother were believers who had taught him the Scriptures since infancy (1:5; 3:14,15).
 - 4. He was closely associated with Paul for the remainder of Paul's life.

III. WHEN AND WHERE WAS SECOND TIMOTHY WRITTEN?

- A. Second Timothy was written from Rome.
 - 1. Paul was in prison in Rome (1:7,8,16,17).
 - 2. He had already appeared before Caesar for trial (4:16).
 - 3. He was in prison awaiting his sentence to be carried out.
 - 4. He expected to die for his faith (4:6-8).
- B. In the introduction to 1st Timothy, we pointed out that there were two Roman imprisonments.
 - 1. The first was for two years and is mentioned in Acts 28.
 - 2. Paul wrote Ephesians, Philippians, Colossians and Philemon during this time.
 - 3. He expected to be released from this imprisonment (Phil. 1:25; Phile. 22).
 - 4. Paul was released for a time and probably preached in Spain (Rom. 15:24).

5. Tradition says that he later visited the churches in Asia and Greece and then was arrested during Nero's persecution.
 6. When much of Rome burned in July, 64, Nero was suspected of setting the fire; he blamed Christians for it and began a persecution which lasted till his death.
- C. It was during Paul's second imprisonment in Rome that he wrote 2nd Timothy.
1. Nero committed suicide on June 8, A.D. 68.
 2. Therefore, 2nd Timothy was probably written late in 67 or early in 68 shortly before Paul's execution.

IV. WHY WAS SECOND TIMOTHY WRITTEN?

- A. Paul was an old man who had made many sacrifices for the Cause of Christ.
1. He was soon to die for his faith.
 2. Many of his closest associates had left him (4:10-12).
 3. Timothy was his "dearly beloved son" (1:2).
 4. He wanted to see Timothy once more and be comforted by his presence.
- B. Paul also knew that difficult times were facing the church.
1. There were many false teachers coming into the church and it would become worse (1:15; 2:16-18; 3:1-9,13).
 2. Paul perhaps also wanted to prepare Timothy for the persecution which was certain to come.
 - a. He urged him not to be ashamed of the Lord or of him (1:8; 12).
 - b. He encouraged him to "endure hardness as a good soldier of Jesus Christ" (2:3).
 - c. He warned him that "all that will live godly in Christ Jesus shall suffer persecution" (3:12).

- C. Paul also wanted Timothy to take care of some personal matters for him.
 - 1. He had left a cloak, some books and some parchments at Troas that he needed (4:13).
 - 2. He begged Timothy, “Do thy diligence to come before winter” (4:21).

V. HOW MAY SECOND TIMOTHY BE OUTLINED?

- A. Salutation and greeting (1:1-3).
- B. An appeal for steadfastness and endurance (1:4-2:13).
- C. Instructions concerning personal conduct (2:14-26).
- D. Warnings of the coming apostasy (3:1-9).
- E. Timothy’s early training (3:10-17).
- F. Preach the Word because perilous times are coming (4:1-8).
- G. Personal remarks and greetings (4:9-22).

VI. WHAT ARE SOME LESSONS TO BE LEARNED FROM SECOND TIMOTHY?

- A. The importance of early training in the home (1:5; 3:14,15).
- B. The good example of Onesiphorus who was not afraid or ashamed (1:16-18).
- C. The importance of naming false teachers so that others may be warned (1:15; 2:17,18).
- D. The necessity of “rightly dividing” (handling aright – ASV) the Word of God (2:15).
- E. Christians can expect to be persecuted (3:12; Acts 14:22; Luke 6:26).
- F. The Scriptures are inspired of God and all sufficient as a revelation of God’s will (3:15-17).
- G. The importance of continually and consistently preaching the Word (4:1-5).

- H. The great hope laid up for all faithful Christians like Paul who love the Lord's appearing (4:6-8).

CONCLUSION:

1. Second Timothy was the last of Paul's inspired epistles to be written.
2. It was written to his dearest friend and fellow worker.
3. It ought to encourage and inspire us to be faithful in doing the Lord's work under all conditions.
4. May we be able to face death triumphantly as did Paul (4:6-8).

REVIEW QUESTIONS:

1. What are 1st, 2nd Timothy and Titus commonly called?
2. Why is this incorrect?
3. What would be a more accurate designation for 1st, 2nd Timothy and Titus?
4. To whom is 2nd Timothy addressed?
5. Where was Timothy born?
6. Who had taught him the Scriptures since infancy?
7. Where was Paul when he wrote 2nd Timothy?
8. What was the outcome of Paul's trial before Caesar?
9. How many imprisonments in Rome were there?
10. When did Rome burn? Who was the emperor? Upon whom did he place the blame?
11. How does Paul describe Timothy?

TITUS: SETTING THE CHURCH IN ORDER

INTRODUCTION:

1. The epistles of 1st and 2nd Timothy and Titus are usually known as the “Pastoral Epistles.”
2. They might more accurately be called the “Evangelistic Epistles” for they were written to evangelists.
3. They were the last letters of the inspired Apostle Paul.
4. They are very practical epistles with a three-fold purpose:
 - a. To give practical instruction in the organization, work and worship of the local church.
 - b. To give instruction and encouragement to preachers.
 - c. To warn of the presence of false teachers and the coming apostasy.

DISCUSSION:

I. WHO WROTE THE EPISTLE TO TITUS?

- A. We pointed out in the introduction to 1st and 2nd Timothy that the “Pastoral Epistles” are a unit.
 1. Paul is the author of all three.
 2. The arguments for Paul’s authorship for the epistles to Timothy also apply to Titus.
- B. The epistle claims Paul as its author (1:1).
 1. It is Paul’s characteristic style of writing.
 2. It mentions people, places, and events which fit in with what we know of Paul from other references in the New Testament.

II. TO WHOM WAS TITUS WRITTEN?

- A. Paul addresses it to “Titus, mine own son after the common faith” (1:4).

- B. We can learn a lot about Titus from the frequent references to him in the New Testament.
1. He is not mentioned by name in the book of Acts, but we learn from Galatians that he accompanied Paul and Barnabas to the Jerusalem meeting to discuss circumcision (Gal. 2:1; Acts 15).
 2. He was a Greek who became a “test case” in the circumcision issue (Gal. 2:3-5).
 3. He was Paul’s “own son after the common faith” indicating Paul had converted him (1:4).
 4. Some think he may have been from Antioch of Syria for Paul took him to Jerusalem from this place (Acts 15:2; Gal. 2:1).
 5. He became a close associate and fellow missionary with the Apostle Paul.
 6. He is mentioned by name at least nine times in the Corinthian letters.
 7. He was sent by Paul to Corinth to organize the collection for the poor (2 Cor. 8:16,17; 12:18).
 8. He may have been the bearer of Paul’s first letter to the Corinthians (2 Cor. 7:12-16).
 9. Titus also likely carried the 2nd Corinthian epistle to Corinth (2 Cor. 12: 17-21).
 10. He had accompanied Paul on a missionary journey to Crete and remained for a time to complete their work (1:5; 3:12).
 11. Artemis or Tychicus would be sent to replace him and he was to rejoin Paul in Nicopolis (3:12).
 12. He was with Paul in his last Roman imprisonment and from Rome was sent to Dalmatia (2 Tim. 4:10).
 13. Eusebius in the 4th century called Titus “the bishop of Crete.”
 - a. He was reading the corruption of church government in his day back into the 1st century.

- b. This is no indication that Titus was an elder or bishop in the Scriptural sense.
- c. He was an evangelist, but had a special role as an apostle's representative.

III. WHEN AND WHERE WAS TITUS WRITTEN?

- A. We have already pointed out that there were two Roman imprisonments of Paul.
 - 1. Paul was released from the first after two years (Acts 28:30,31; Phil. 1:25; Phile. 22).
 - 2. According to a very strong historical tradition, after he was released from the first, he preached in Spain, visited among the churches in Asia and Greece, worked in Crete, and was again arrested during the Neronian Persecution.
- B. The epistle to Titus was likely written during the time between the imprisonments.
 - 1. It would have been written in the same time frame as 1st Timothy.
 - 2. It was written probably about A.D. 66 or 67.
- C. The epistle to Titus was likely written from Nicopolis, a seaport city on the Adriatic Sea about 150 miles northwest of Corinth in Greece (3:12).

IV. WHY WAS THE EPISTLE TO TITUS WRITTEN?

- A. Paul and Titus had worked among the churches of Crete, an island in the eastern area of the Mediterranean Sea.
 - 1. No mention in the New Testament is made of the establishment of the churches here.
 - 2. It is possible that they were planted by Jews who were converted at Pentecost in Jerusalem (Acts 2:7-11).
- B. The churches in Crete appear to have been in an unstable condition.
 - 1. They lacked leadership (1:5).

2. There were many false teachers who were disrupting the church (1:9-16).
3. Apparently the citizens of Crete tended to be unstable, untrustworthy persons and this caused problems in the church (1:12).

V. HOW CAN THE EPISTLE TO TITUS BE OUTLINED?

- A. Salutation (1:1-4).
- B. Appointment and qualifications of elders (1:5-9).
- C. A description of the false teachers and their teaching (1:10-16).
- D. Sound doctrine (2:1-15).
 1. Instruction to the old men (2:1,2).
 2. Instruction to the old women (2:3-5).
 3. Instruction to the young men (2:6-8).
 4. Instruction to servants [slaves] (2:9-10).
 5. The grace of God is the reason for righteous living (2:11-15).
- E. Seven rules of righteous living (3:1,2).
- F. Seven characteristics of the unconverted (3:3).
- G. Salvation by the grace of God (3:4-8).
- H. Dealing with heretics (3:9-11).
- I. Final instructions (3:12-15).

VI. WHAT ARE SOME LESSONS TO BE LEARNED FROM TITUS?

- A. It is God's will that churches should be led by qualified elders (1:5-9; 1 Tim. 3:1-7; Acts 14:23).
- B. Elders must be willing and able to answer false teachers (1:9-11).
- C. Older men are to be examples by the lives they lead (2:1,2).

- D. Older women have a two-fold responsibility:
 - 1. To be good examples (2:3).
 - 2. To teach the younger women their duties and obligations to their families (2:4,5).
- E. Because we are saved by grace, we should “deny worldly lusts and live soberly, righteously and godly” lives (2:11,12).
- F. False teachers are to be admonished and rejected (3:10,11; Rom. 16:17, 18).

CONCLUSION:

- 1. The epistles of Paul to Timothy and Titus are very valuable to us:
 - a. They give us the qualifications of elders.
 - b. They give us much information about the conduct and duties of gospel preachers.
- 2. These epistles have special significance for Christians because they reveal much to us about the last days in the life of the great Apostle Paul.

REVIEW QUESTIONS:

1. What was the three-fold purpose of 1st, 2 Timothy and Titus?
2. To whom did Paul write?
3. How does Paul describe Titus?
4. Why did Paul have Timothy circumcised but refuse to have Titus circumcised?
5. How many times is Titus mentioned by name in the Corinthian letter?
6. Where was Titus when Paul wrote to him?
7. Where was Paul when he wrote?
8. When was Titus written?

PHILEMON: A PERSONAL LETTER FROM AN APOSTLE

INTRODUCTION:

1. Paul's letter to Philemon is the shortest of his fourteen epistles.
2. It is the only personal, private letter of Paul's which has been providentially preserved by the Holy Spirit.
3. It was written to a Christian slave-owner, Philemon, whose runaway slave, Onesimus, had been converted by Paul and was being sent back to him.
 - a. There were 60,000,000 slaves in the Roman Empire in the 1st century.
 - b. One could become a slave in one of three ways:
 1. Born of parents who were slaves.
 2. Captured in war.
 3. Sold into slavery for debts.
 - c. Roman slave owners had the power of life and death over their slaves.
4. The epistle to Philemon is one of the "Prison Epistles" of Paul.
 - a. They were written during Paul's first Roman imprisonment (Acts 28:30, 31).
 - b. They are: Ephesians, Philippians, Colossians and Philemon.
5. Paul's epistle to Philemon has been called "a masterpiece of Christian courtesy and intercession."

DISCUSSION:

I. WHO WROTE PHILEMON?

- A. Three times in the epistle, the writer calls himself "Paul" (1,9,19).
 1. He is a prisoner in Rome (1,10,22).
 2. His associates – Timothy, Epaphras, Mark, Aristarchus, Demas and Luke – are all known associates of Paul's (1,23,24).

- B. The external evidence also strongly points to Paul.
 - 1. Early writers such as Tertullian and Origen attributed Philemon to the pen of Paul.
 - 2. Philemon appeared among the epistles of Paul in Marcion's Canon, the Muratorian Canon, and in the Old Latin and Old Syriac Versions.

II. TO WHOM WAS THE EPISTLE WRITTEN?

- A. It is addressed to Philemon.
 - 1. Paul describes him as "our dearly beloved, and fellow laborer" (1).
 - 2. He had been converted to Christ by Paul (19).
 - 3. He was a resident of Colossae (cf. Col. 4:7-18).
 - 4. He apparently was a wealthy man:
 - a. He owned slaves.
 - b. The church met in his house (2).
- B. It is also addressed to Apphia, Archippus and the church (2).
 - 1. Apphia is generally believed to be the wife of Philemon.
 - 2. Archippus may have been Philemon's son (cf. Col. 4:17).
 - 3. Paul perhaps involved Philemon's family and the church in order to bring greater pressure upon Philemon to fulfill his request concerning Onesimus.

III. WHEN AND WHERE WAS PHILEMON WRITTEN?

- A. It was written from Rome where Paul was in prison (1,9,10,22,23,24; Acts 28:30,31; Col. 4:7-18).
- B. Tychicus, who carried Paul's epistle to the church at Colossae, was also very likely the bearer of this epistle (Col. 4:7-9).
- C. The date would have been 62 A.D., the same as Colossians.

IV. WHY WAS THE EPISTLE TO PHILEMON WRITTEN?

- A. Onesimus, whose name means “profitable,” had run away from Philemon, his owner.
 - 1. He “wronged” his master perhaps by stealing from him (18).
 - 2. He made his way to Rome.
 - 3. Somehow, he came into contact with Paul and obeyed the gospel (10).
- B. Paul is now sending Onesimus back to Philemon, his master.
 - 1. Paul would have preferred Onesimus to stay with him, but would not keep him without Philemon’s permission (11-14).
 - 2. Knowing well that Philemon had the legal right to punish Onesimus, Paul pleads on his behalf:
 - a. He could command Philemon but he preferred to beseech him to receive Onesimus as a brother in Christ (8-10).
 - b. He suggests that perhaps it was providential that Onesimus ran away for he became a Christian and now was restored, not just a slave, but as a brother (15,16).
 - c. Paul asks Philemon to accept Onesimus just as he would accept himself (17).
 - d. If Onesimus had done wrong, Paul would pay for it (18,19).

V. HOW CAN PHILEMON BE OUTLINED?

- A. Salutation (1-3).
- B. Thanksgiving and appreciation for Philemon (4-7).
- C. Request on behalf of Onesimus (8-21).
- D. Paul’s expectation that he will soon be released (22).
- E. Paul’s companions send greetings (22-25).

VI. WHAT ARE SOME LESSONS TO BE LEARNED FROM PHILEMON?

- A. Even while Paul was in prison he continued to preach the gospel (10,11; Acts 28:30,31).
- B. Christianity makes a difference in one's life. Onesimus had once been unprofitable, but now he was profitable (11).
- C. Repentance requires restitution. Onesimus had wronged Philemon and run away; he must now return and make good his wrong (Matt. 3:8).
- D. God's providence works to bring the sinner and the preacher together (10).
- E. The gospel of Christ was responsible for the gradual abolition of slavery.
 - 1. It was not done by war or decree, but by teaching.
 - 2. The application of the "Golden Rule" would do away with slavery (Matt 7:12).
 - 3. Many of the founders of the United States such as George Washington and Thomas Jefferson freed their slaves as a result of the influence of Christianity.
 - 4. Religious leaders such as Alexander Campbell and the family of David Lipscomb freed their slaves as a result of Christian teaching.
- F. Being in Christ does not remove the barriers of society; a slave was still bound to his master (1 Cor. 7:20-23).
- G. Christianity regulated the institution of slavery until its principles gradually eradicated it (Eph. 6:5-9; Col. 3:22-4:1).

CONCLUSION:

- 1. The book of Philemon shows Paul as a man of courtesy, tact and diplomacy; what he could have commanded as an inspired apostle, he persuaded to be given willingly.
- 2. Was Paul's appeal to Philemon on behalf of Onesimus effective?
 - a. We have no certain knowledge.

- b. Lightfoot wrote: "It is reasonable to suppose, however, that Philemon would not belie the apostle's hopes; that he would receive the slave as a brother; that he would even go beyond the express terms of the apostle's petition and emancipate the penitent" (quoted by H. Thiessen in Introduction to the New Testament, p. 238).

REVIEW QUESTIONS:

1. What distinction does Philemon have among the epistles of Paul?
2. To whom was the epistle written?
3. About whom was Philemon written?
4. How many slaves were there in the Roman Empire in the 1st century?
5. Name the three ways one could become a slave in the Roman Empire.
6. How much power did Roman masters have over their slaves?
7. Name the Prison Epistles.
8. Where was Paul when he wrote Philemon?
9. How has Paul's epistle to Philemon been described?
10. Name Paul's co-workers who joined him in sending greetings to Philemon?
11. How did Paul describe Philemon?
12. How do we know that Paul had converted Philemon to Christ?
13. Where did Philemon live?
14. Name two things which indicate that Philemon was a wealthy man.
15. Who is Apphia?
16. Who is Archippus?
17. What is the date of writing Philemon?

HEBREWS: GOD'S LAST WORD TO MAN

INTRODUCTION:

1. The book of Hebrews is usually regarded as being among the most difficult books in the New Testament.
2. One cannot have a complete understanding of the scheme of redemption without a knowledge of the book of Hebrews.
3. Hebrews ties the Old and New Testaments together:
 - a. Hebrews clearly shows that the Old Covenant has been replaced by the New.
 - b. It also shows that ultimate redemption and forgiveness were not possible under the Old Testament.
 - c. Hebrews shows that Jesus Christ is God's final word to mankind; there will never be another; if Christ is rejected, there can be no salvation.
4. The book of Hebrews is a book of faith:
 - a. It was written to strengthen the faith of weak Christians.
 - b. It contains the great chapter on faith in the New Testament; chapter 11 is the "Hall of Fame of the Heroes of Faith."
5. No other book of the New Testament depends so much upon an understanding of the Old in order for one to grasp its meaning.

DISCUSSION:

I. WHO WROTE THE BOOK OF HEBREWS?

- A. Unlike most of the other New Testament epistles, Hebrews does not contain the name of its author.
- B. Who wrote Hebrews has long been a subject of debate.
 1. Many different writers have been suggested.
 - a. Clement of Rome.
 - b. Barnabas.

- c. Silas.
 - d. Priscilla or Aquila.
 - e. John Mark.
 - f. Luke.
 - g. Apollos.
2. The majority of Bible believers through the ages have accepted Paul as the writer of Hebrews.
- C. Some of the ancient writers who accepted Paul's authorship are:
1. Pantaenus, president of the Bible school in Alexandria, Egypt about 180.
 2. Clement of Alexandria, who followed Pantaenus as president of the Bible school in Alexandria, declared that Paul wrote Hebrews in the Hebrew language and Luke translated it into Greek.
 3. Origin followed Clement as head of the Alexandria Bible School; he wrote a letter to Africanus in which he said: "But possibly some one pressed with this argument will have recourse to the opinion of those who reject the epistle as not written by Paul. In answer to such a one, we intend to write a separate discourse to show that epistle to be Paul's."
 4. The Council of Antioch in 269 sent out a letter to the churches in which they said that the same apostle who wrote the epistles to the Corinthians also wrote Hebrews.
 5. Eusebius, the "father of church history," who lived in the 4th century, said that Paul wrote the epistle in Hebrew and either Luke or Clement translated it into Greek.
 6. From the time of Jerome in the 4th century to the Protestant Reformation in the 16th century, no one questioned that Paul wrote Hebrews.
- D. The main argument against Paul's authorship is that the Greek used is different from that found in his other epistles.

1. If Hebrews was originally written in the Hebrew language and then translated by an inspired man such as Luke, that would account for the language difference.
 2. The audience, subject, time and circumstances all influence the language used by an author.
 3. Hebrews is a doctrinal treatise, not a hastily written letter.
 4. It has been said that Hebrews begins like an essay, proceeds like a sermon and ends like an epistle.
- E. The internal evidence strongly supports Paul's authorship:
1. His logical approach is clearly seen in the book.
 2. Mention is made of Timothy, Paul's close companion (13:23).
 3. Hebrews was written from Italy about the time that Paul was released from his first Roman imprisonment (13:24; Acts 28:30,31).

II. TO WHOM WAS HEBREWS WRITTEN?

- A. Various opinions have been expressed concerning Hebrews' original destination.
1. All Jewish believers in Christ everywhere.
 2. Jewish believers in Greece or Spain or Italy.
 3. Most believe that it was written to Jewish Christians in Palestine.
- B. The view that it was written to Christians in Palestine is correct for the following reasons:
1. The title "To the Hebrews" was affixed to the epistle at an early date; "Hebrews" was the common designation for Jews living in Palestine; others were called simply "Jews."
 2. Most early Christian writers believed it was written to Christian Jews in Palestine.
 3. The internal evidence strongly indicates that Hebrews was written to Jewish Christians in Palestine.

- a. Those who received the letter were very familiar with the Jewish temple worship and sacrificial system.
- b. The problems dealt with fit the situation of the Jewish Christians in Palestine in the decade preceding the fall of Jerusalem in 70 A.D.
- c. The references in Hebrews to the coming destruction of Jerusalem indicates that the recipients of Hebrews were residents of Jerusalem.

III. WHEN AND WHERE WAS HEBREWS WRITTEN?

- A. Various statements in Hebrews indicate that those who received it had been Christians for a considerable period of time; thus, it was written several years after the establishment of the Lord's church.
- B. It was written before the destruction of Jerusalem in 70 A.D.
 - 1. The temple was still standing and sacrifices were being made (8:4; 10:11).
 - 2. References are made to the approaching destruction of the city (10:24,25).
- C. In Philipians we learn that Paul was a prisoner in Rome in 62, but expected soon to be released (Phil. 1:21-26; 2:24).
 - 1. Heb. 13:23 indicates Paul had just been released from prison.
 - 2. Hebrews was most likely written at the conclusion of Paul's first imprisonment in Rome – about 63 A.D.

IV. WHY WAS HEBREWS WRITTEN?

- A. The Jewish Christians were in danger of giving up Christianity and returning to Judaism.
- B. The inspired writer urges these Christians to remain faithful by showing that the Christian system is better than the old Mosaic system.
- C. The key words in Hebrews are:
 - 1. Better.

2. Faith.
 3. Once or once for all.
 4. Eternal.
- D. "Better" occurs at least 13 times.
1. Christianity has a better priest and priesthood.
 2. Christianity has a better offering.
 3. Christianity has a better covenant founded upon better promises.
 4. Christianity has a better hope.
 5. Christianity offers a better rest in a better country.

V. HOW CAN HEBREWS BE OUTLINED?

- A. Christ: God's last word to man (1:1-3).
- B. Christ is better than the angels (1:4-2:18).
- C. Christ is better than Moses (3:1-6).
- D. Christ provides a better rest than Joshua provided in Canaan (3:7-4:13).
- E. Christ is a better high priest than Aaron and his successors (4:14-8:5).
- F. Christ established a better covenant upon better promises than that made with Israel (8:6-10:39).
- G. An exhortation to faithfulness (11:1-40).
- H. An exhortation to steadfastness (12:1-29).
- I. Closing exhortations (13:1-25).

VI. WHAT ARE SOME LESSONS TO BE LEARNED FROM HEBREWS?

- A. Salvation is available only in Jesus Christ (9:28).
- B. We are not bound by the Old Testament today, but live under the New (7:12,22; 8:6-13; 10:9; 12:24).

- C. We have a merciful and faithful high priest who understands our temptations and will provide grace to help in time of need (4:14-16).
- D. The faith that saves is the faith that obeys (5:8,9; 11:4,7,8,9,10,17).
- E. Regular attendance at worship assemblies is essential to continued faithfulness (10:25).
- F. There is no second chance after death (9:27,28).
- G. God speaks to us today only through Jesus Christ (1:1,2).
- H. Christ, the Son, is God (1:8).
- I. A child of God can fall from grace and be lost eternally (4:1,11; 6:1-9; 10:26-31).
- J. One must continue to grow as a Christian and become able to teach others (5:12-6:9).
- K. Miraculous gifts were given for the purpose of confirming the Word of God (2:3,4).
- L. Christians are citizens of an everlasting kingdom which cannot be moved (12:22-28).
- M. Marriage is ordained by God and must be regulated by the laws of God (13:4).
- N. Jesus Christ never changes; therefore we can rely upon His promises (13:8).

CONCLUSION:

1. Hebrews plainly teaches it is only by Christ's blood that we can have remission of sins (10:4;9:22-28).
2. Hebrews affirms that Christ saves only those who obey His will (5:8,9).

REVIEW QUESTIONS:

1. Were forgiveness and redemption possible under the Old Testament?
2. Who or what is God's last word to mankind?
3. Why was Hebrews written?
4. What has Hebrews 11 been called?
5. Who are some of the people who have been suggested as the author of Hebrews?
6. Who has been accepted as the author by the majority of Bible believers?
7. What is the main argument made against Paul's authorship? How can it be answered?
8. What are some things which influence the language used by an author?
9. From what place was Hebrews written?
10. To whom was Hebrews originally written?
11. What was the common designation for Jews living in Palestine?
12. How do we know that Hebrews was written before the destruction of Jerusalem in A. D. 70?
13. When was Hebrews written?
14. How does the writer encourage the Hebrew Christians to remain faithful?
15. Name four key words in Hebrews.
16. How many times does "better" occur?
17. What are some things that are better under Christianity?
18. Why can we rely upon the promises of Christ?

JAMES: THE EPISTLE OF COMMON SENSE

INTRODUCTION:

1. James emphasizes the everyday, practical principles of Christianity.
 - a. James has been called, “the epistle of common sense.”
 - b. It has also been referred to as “the book of Proverbs of the New Testament.”
2. James is the first of seven epistles which are known as the “Catholic” or “General” epistles.
 - a. “Catholic” is used in the sense of universal; unlike most of the epistles of Paul, these were not addressed to a specific church or individual.
 - b. The General Epistles include James, 1,2 Peter, 1,2,3 John and Jude.
3. James has been called the “most Jewish” book in the New Testament.
4. It is similar in many ways to the Sermon on the Mount.

DISCUSSION:

I. WHO WROTE THE BOOK OF JAMES?

- A. There are three important men in the New Testament who were named James.
 1. James, the son of Zebedee and brother of John, was one of the original twelve apostles (Matt. 4:21; Luke 5:10).
 2. James, the son of Alphaeus, was also one of the original twelve apostles (Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13).
 3. James, the son of Mary and Joseph, the younger half-brother of Jesus (Matt. 13:55; Mark 6:3; Gal. 1:18,19).
- B. James, the son of Zebedee and brother of John, was killed by Herod Agrippa I a few years after the beginning of the church (Acts 12:1,2).
 1. Most conservative scholars do not believe that he is the author of the book of James.

2. It is most likely that he died before the book was written.
- C. Very little is known of James, the son of Alphaeus.
1. The writer of this epistle was well known to his readers.
 2. Because of his obscurity, very few scholars have ever contended that the son of Alphaeus wrote the epistle of James.
- D. James, the son of Mary and Joseph, half brother of Jesus, is generally accepted as the writer of the book of James.
1. James was one of four fleshly brothers of Jesus (Matt. 13:55).
 2. He and the other brothers of Jesus did not believe in Him until after His resurrection (John 7:1-5).
 3. The Lord appeared to James following His resurrection (1 Cor. 15:7).
 4. Mary and the brothers of Jesus were assembled in Jerusalem with the apostles after the Lord's ascension (Acts 1:14).
 5. James became a prominent leader in the church in Jerusalem after its establishment (Acts 15:13; Gal. 2:9).
 6. Two different accounts of how James died are told in early writings.
 - a. Josephus says the high priest had James killed by stoning.
 - b. Eusebius say James was thrown down from the pinnacle of the temple and beaten to death with clubs.

II. TO WHOM WAS THE BOOK OF JAMES WRITTEN?

- A. James addressed his epistle to "the twelve tribes which are scattered abroad" (1:1).
1. The "twelve tribes" was a designation for Israel.
 2. The Jews were scattered throughout the world because of the captivities as well as the Jews who had scattered for commercial reasons.

- B. The “twelve tribes which are scattered abroad” should not be taken literally.
 - 1. It refers to Christians who are the “Israel of God” today (Gal. 6:16).
 - 2. Jewish Christians had also been scattered by persecution (Acts 8:4).

III. WHEN AND WHERE WAS JAMES WRITTEN?

- A. It is generally accepted that James is among the very earliest of the New Testament books to be written.
 - 1. According to Josephus, James was killed about 62 or 63; therefore, the epistle was written before that time.
 - 2. The fact that James contains no reference to the non-Jewish world or to Gentile Christians would indicate that it was written before the Jerusalem meeting to discuss circumcision in Acts 15; this would place the time of writing before 48 A.D.
 - 3. The reference to “the worthy name by which ye are called” indicates that James was written after 40 A. D. when the name “Christian” was given (Acts 11:26; James 2:7).
 - 4. Therefore, James was written between 40 and 48 and is one of the earliest of the New Testament books.
- B. The many references in the epistle to Palestine indicate that the author was writing from that land.
 - 1. He refers to the “early and latter rain” which occurs there (5:7).
 - 2. He refers to the scorching winds which were known as the “simoon” and were common in Palestine (1:11).
 - 3. He mentions fresh water and salt water springs; both are found in Palestine (3:11).
 - 4. Since James lived in Jerusalem, it is likely that the epistle was written from this city in Palestine.

IV. WHY WAS THE BOOK OF JAMES WRITTEN?

- A. The Christians to whom James wrote were undergoing trials, persecutions and unfair treatment and were in need of patience (1:12-15; 2:6,7; 5:1-11).
- B. They were guilty of showing respect of persons (2:1-10).
- C. They had serious problems with their speech (1:19,20,26; 3:1-12).
- D. They also had a serious misunderstanding of what faith is (1:22-27; 2:14-26).
- E. They were worldly minded, envious and covetous (3:13-4:12).

V. HOW CAN THE BOOK OF JAMES BE OUTLINED?

- A. Trials and temptations (1:1-18).
- B. Hearing and doing the will of God (1:19-2:26).
- C. Sins of the tongue (3:1-12).
- D. Fightings and factions (3:13-4:12).
- E. Time and patience (4:13-5:11).
- F. Prayer and soul saving (5:12-20).

VI. WHAT ARE SOME OF THE LESSONS TO BE LEARNED FROM JAMES?

- A. Our prayers will not be answered unless we have faith (1:6).
- B. The source of sin is man's own lust (1:13-16).
- C. We are begotten by the Holy Spirit through the Word of God (1:18).
- D. We must learn to control our tongues (1:26; 3:1-12).
- E. Showing respect of persons is sinful (2:1-10).
- F. The faith that saves is the faith that works (2:14-26).
- G. Life on earth is very short; therefore, we should take God into consideration in all our plans (4:13-16).

H. Prayer is powerful if it comes from a life of faith and faithfulness (5:13-18).

CONCLUSION:

1. James began his epistle by describing himself simply as “a servant (bondservant) of God and of the Lord Jesus Christ” (1:1).
 - a. Most of us would have claimed the fleshly kinship to Jesus.
 - b. James understood that the spiritual relationship was that which is really important (Mark 3:31-35; Luke 11:27,28).
2. James, the epistle of common sense, needs to be studied by every child of God today for instruction in everyday Christian living.

REVIEW QUESTIONS:

1. What has James been called?
2. To which Old Testament book has James been compared?
3. What does “catholic” mean?
4. Name the Catholic or General epistles.
5. Name three important men in the New Testament who were named “James.”
6. Which one of these wrote the book of James? How do you know?
7. Who were James’ parents?
8. Who was James’ brother?
9. Where are the brothers of Jesus mentioned by name?
10. When did James come to believe that Jesus is the Son of God?
11. To whom is the book of James addressed?

FIRST PETER: A CALL TO DUTY IN THE MIDST OF PERSECUTION

INTRODUCTION:

1. The Apostle Peter wrote two epistles which bear his name.
2. First and 2nd Peter are included among the seven General Epistles because they were not written to specific congregations or individuals, but to all Christians everywhere.
3. Among the General Epistles none has been more widely accepted and highly respected than the epistle of 1st Peter.
4. First Peter is an epistle of encouragement and exhortation which was written to Christians who were suffering because of their faith in Jesus Christ.

DISCUSSION:

I. WHO WROTE THE EPISTLE OF FIRST PETER?

- A. The author identifies himself as “Peter, an apostle of Jesus Christ” (1:1).
- B. Peter’s authorship of the first epistle which bears his name was not questioned before modern times.
 1. Prominent early Christian writers such as Clement of Rome, Polycarp, Papias, Irenaeus, Tertullian, Origin and Eusebius all agree that Peter wrote the epistle which bears his name.
 2. Second Peter attests to the genuineness of 1st Peter (3:1).
 3. The content of the epistle is characteristic of what we know of the personality of Peter.
 4. If Peter did not write the epistle, but someone else wrote it and signed his name to it to cause it to be accepted (as the modernists claim) then the epistle is a forgery and unworthy of our attention.
- C. The Apostle Peter was one of the most prominent men in the early church and in the New Testament.
 1. He describes himself simply as “an apostle of Jesus Christ” (not Pope Peter I as the Roman Catholic Church falsely claims).

2. His father's name was Jonah and he had a brother named Andrew who was also an apostle (Matt. 16:17; John 1:40-42).
3. Peter was a married man (Mark 1:29-31; 1 Cor. 9:5).
4. He must have had children for he served as an elder in the church (5:1; 1 Tim. 3:4,5; Titus 1:6).
5. Peter and Andrew were from Bethsaida but probably lived in Capernaum (John 1:44; Matt. 8:5,14,15).
6. They were fishermen who were in partnership with James and John and Zebedee (Matt. 4:18; Luke 5:1-11).
7. Peter and Andrew were at first disciples of John the Baptist (John 1:35-40).
8. Andrew brought Peter to Jesus (John 1:40-42).
9. Peter's given name was "Simon" from "Simeon."
10. He was given the name "Peter" from "Petros" meaning "a small stone" by Jesus (Matt. 16:18).
11. The Aramaic form of Petros is Cephas (John 1:42).
12. Peter was a bold, impetuous man, a leader of men, but at times was weak and compromising.
 - a. His name always appear at the head of the lists of the apostles (Matt. 10:2-4; Luke 6:12-16; Acts 1:13).
 - b. He denied Jesus three times, but repented in bitter tears (Luke 22:31-34, 54-62).
 - c. He was given three opportunities by Jesus to affirm his love for the Lord (John 21:15-17).
13. Peter was privileged to be among the "inner circle" of Jesus' apostles (Mark 5:35-43; Matt. 17:1-8; 26:36-46).
14. The Lord appeared to Peter shortly after His resurrection (1 Cor. 15:5).

15. Peter was privileged to use the “keys of the kingdom” on Pentecost and at the house of Cornelius to let both Jew and Gentile enter the kingdom (Acts, chaps. 2 and 10).

D. Was Peter the first pope?

1. Roman Catholics claim that Peter is the rock upon which the church is built (Matt. 16:16-18).
 - a. Jesus is simply making a play on words; He says, “You are Peter (Petros, a small stone) and upon this rock (Petra, bedrock), I will build my church.” Cf. 1 Cor. 3:11.
 - b. The power to bind and loose was given to all the apostles (Matt. 18:1,18).
2. Peter was a married man, but popes cannot be married (1 Cor. 9:5).
3. Popes are said to be infallible when making decisions for the church, but Paul had to rebuke Peter (Gal. 2:11-14).
4. Peter made no claim to be anything other than an apostle and a servant of Jesus Christ (2 Pet. 1:1).
5. Peter refused to receive special homage and respect unlike popes (Acts 10:25,26).

II. TO WHOM WAS FIRST PETER WRITTEN?

- A. It is addressed “to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia” (1:1).
 1. These were Roman provinces in Asia Minor.
 2. Peter may have labored in these areas and planted churches.
 3. Churches in these areas could also have been planted by Jews converted on Pentecost (Acts 2:9).
- B. Those who first received Peter’s epistle were Gentile converts to Christ.
 1. Their “former lusts in your ignorance” would indicate they were Gentiles (1:14,18).

2. They had not been the Lord's people or obtained mercy in the past (2:10).
3. Peter uses his Greek, rather than his Aramaic name (1:1).
4. They had "wrought the will of the Gentiles" in the past (4:2-4).

III. WHEN AND WHERE WAS FIRST PETER WRITTEN?

- A. It was written from Babylon (5:13).
 1. Some suggest Babylon is a figurative designation for either Rome or Jerusalem, but there is no evidence that such was used until much later.
 2. Some suggest Babylon refers to a small city in Egypt by that name, but there is no evidence of a church there until much later.
 3. Babylon on the Euphrates is the most natural way to understand it.
- B. It is apparent that 1st Peter was written during a time of intense persecution.
 1. Many conservative writers place the book in the time of Nero's persecution which took place from 64 to 67.
 2. 65 A.D. has been suggested as the probable date.

IV. WHY WAS FIRST PETER WRITTEN?

- A. It was written to strengthen and encourage Christians who were suffering persecution because of their faith (1:6,7; 4:14-19).
- B. There are two key words in 1st Peter which help explain why it was written.
 1. Some form of "suffer" or suffering" occurs 15 times.
 2. The word "hope" is found at least 4 times.

V. HOW CAN FIRST PETER BE OUTLINED?

- A. The inheritance and hope of believers (chap. 1).
- B. The grace of patient endurance (chap. 2).

- C. The expression of true Christian character (chaps. 3 and 4).
- D. Closing exhortations (chap. 5).

VI WHAT ARE SOME LESSONS TO BE LEARNED FROM FIRST PETER?

- A. Christians have an inheritance in Heaven reserved for them (1:3-5).
- B. Persecution tests our faith and makes it stronger (1:6,7; 4:14-19).
- C. God's children must be holy as He is holy (1:14-16).
- D. Christians are God's chosen people today (2:4-10).
- E. We have an obligation to respect our rulers and obey the laws of the land (2:13-17).
- F. Christ is our example in suffering as in all things (2:19-25).
- G. Christian wives can win their unbelieving husbands to the Lord by setting a good example (3:1-6).
- H. Baptism is essential to salvation (3:18-22).
- I. Elders are not dictators; they are shepherds (5:1-4).
- J. Satan is our great adversary (5:6-9).

CONCLUSION:

- 1. Peter teaches that sinners can "purify their souls in obeying the truth" (1:22,23).
- 2. Peter also teaches the brevity of life on this earth (1:24,25).
- 3. First Peter is an epistle of hope; no matter what happens to us in this life, we have the promise of a better life.

REVIEW QUESTIONS:

- 1. How many epistles did Peter write?
- 2. Name the General Epistles.
- 3. What do the modernists claim about the authorship of 1st Peter?

4. Who was Peter's father?
5. Who was Peter's brother?
6. Who were Peter's fishing partners?
7. How do we know that Peter had children?
8. Who brought Peter to Jesus?
9. What was Peter's given name?
10. What does "Peter" mean?
11. What does "Cephas" mean?
12. Prove that Peter was not a pope?
13. To whom was 1st Peter addressed?
14. Where was Peter when he wrote this epistle?
15. What is the probable date when 1st Peter was written?
16. Why was 1st Peter written?
17. What are the key words in 1st Peter?
18. When did Peter use "the keys of the kingdom?"
19. What special relationship did Peter share with James and John?
20. What kind of man was Peter?
21. How many times did Peter deny Jesus?
22. How many times did Peter confess his love for the Lord?
23. Whose name always appears first in the lists of apostles?
24. Who withstood Peter face to face and rebuked him when he sinned?

SECOND PETER: A CALL TO KNOWLEDGE IN THE MIDST OF FALSE TEACHING

INTRODUCTION:

1. The Apostle Peter was an aggressive, forceful leader of men.
 - a. When Jesus asked His apostles, "Will ye also go away?" Peter replied, "To whom shall we go? Thou hast the words of eternal life." (John 6:67, 68).
 - b. When Jesus asked, "Whom do men say that I the Son of man am?" Peter answered, "Thou art the Christ, the Son of the living God" (Matt. 16:13-16).
 - c. It was Peter who declared, "Though all shall be offended, yet will not I" and Jesus replied, "...before the cock crow twice, thou shalt deny me thrice" (Mark 14:29,30).
 - d. It was Peter who preached the first gospel sermon to the Jews on Pentecost and to the Gentiles at the house of Cornelius (Acts 2 & 10).
2. The Lord foretold the manner of Peter's death (John 21:18).
3. According to tradition Peter was crucified because of his faith in Jesus Christ.
4. Peter wrote two epistles; the first dealing with suffering during a time of persecution, and the second dealing with false teaching.

DISCUSSION:

I. WHO WROTE THE EPISTLE OF SECOND PETER?

- A. The epistle strongly indicates it was written by the Apostle Peter.
 1. It claims Peter as the author (1:1).
 2. It refers to the first epistle of Peter (3:1).
 3. Its author was an eyewitness of the majesty of Jesus Christ (1:16).
 4. Its author was on the Mount of Transfiguration (1:17,18; Matt. 17:1-9).
 5. The author includes himself among the apostles of our Lord (3:2).

- B. In spite of the evidence from the book itself that Peter is the author, more doubt has been expressed about the genuineness of 2nd Peter than of any other book in the New Testament.
1. The critics say Peter could not have written it because the author refers to himself as “Simon Peter” instead of “Peter.”
 - a. Simon was his Hebrew name; the Lord named him Peter (John 1:40-42).
 - b. There is no reason he would not use both his name and his nickname if he chose.
 2. The critics argue that Peter could not have written 2nd Peter because the writer refers to the Lord’s prediction of Peter’s death in John 21:18 and John was not written until long after Peter had died (1:13,14).
 - a. The Lord had made the prediction of Peter’s death to Peter himself; Peter did not have to wait until John recorded it before he knew about it.
 - b. The fact that the author knew about the Lord’s prediction of his death shows that Peter is the author.
 3. The critics say the reference to the transfiguration was added to make it look like Peter was the author (1:17,18).
 - a. The transfiguration account identifies the author as Peter who, along with James and John, was permitted to witness it (Matt. 17:1-9).
 - b. This strongly indicates the author was Peter!
 4. The critics say that the reference to Paul’s writings as “Scripture” in 3:15,16 must have been written in the 2nd century for Paul’s letters were not circulated nor regarded as Scripture before then.
 - a. Paul claimed inspiration for his letters when he wrote them (1 Cor. 2:10-13; 14:37; 1 Thess. 2:13).
 - b. Paul’s letters were circulated among the churches in his lifetime (1 Cor. 1:2; Col. 4:16).

- c. Clement of Rome wrote two epistles to the church at Corinth about 95 or 96; he quoted extensively from Paul's epistles.
- 5. Critics say the reference to 1st Peter in 3:1 is an attempt to make a forgery look genuine.
 - a. There is absolutely no evidence that 2nd Peter is a forgery!
 - b. The reference is actually proof that Peter is the author.
- 6. Critics argue that "the fathers" in 3:4 refers to the first generation of Christians who were dead; therefore, 2nd Peter must have been written later than Peter's lifetime.
 - a. Many of the first generation of Christians would have been dead by the time Peter wrote his second epistle.
 - b. However, it is possible that "the fathers" refers to Old Testament patriarchs and prophets.
- 7. Critics argue that Peter could not have written 2nd Peter for the writer "borrowed" from Jude and an inspired apostle, they assume, would not have done that (cf. 2:1-19; Jude 4-20).
 - a. Second Peter and Jude contain similar language for they are dealing with a similar problem.
 - b. Why argue that Peter borrowed from Jude? Perhaps Jude borrowed from Peter?
 - c. Both Peter and Jude were inspired by the same Holy Spirit; if one used the same material the other, it was done by the guidance of the Holy Spirit (cf. Isa. 2:1-4 and Mic. 4:1-4).
- 8. Critics argue that the style of writing in Greek differs between the two epistles; therefore Peter could not have written both of them.
 - a. Many scholars have pointed out that there are more similarities than there are differences.
 - b. The epistles deal with different subject matter and this would account for differences in style and vocabulary.

II. TO WHOM WAS SECOND PETER WRITTEN?

- A. It was written to the same Christians who had received the first epistle for Peter wrote, "This second epistle, beloved, I now write unto you" (3:1).
- B. Both were written to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia" (3:1; 1 Pet. 1:1).
- C. Shortly after writing the first letter, Peter must have learned of additional problems among these brethren and therefore wrote a second letter to them just as Paul had done to the Corinthians and Thessalonians.

III. WHEN AND WHERE WAS SECOND PETER WRITTEN?

- A. It is not possible to determine definitely where or when 2nd Peter was written.
- B. It is likely that the second epistle was written soon after the first.
 - 1. If written during the persecution begun by Nero, it would be in the time period of 64-67.
 - 2. It was probably written near the end of that time.
 - 3. Peter may still have been in Babylon when he wrote it (1Pet. 5:13).

IV. WHY WAS SECOND PETER WRITTEN?

- A. The first epistle had been written by Peter to strengthen Christians who were suffering persecution.
 - 1. The key words were "suffer" and "hope."
 - 2. The second epistle was written to warn against false teachers.
 - 3. The only safeguard against false teaching is a knowledge of the Word of God; the key word in 2nd Peter is "knowledge."
- B. The characteristics of the false teachers and their teachings were:
 - 1. A denial that Jesus is the Christ, the Son of the living God (2:1; Matt. 16:16).
 - 2. Using godliness as a way of gain (2:3,14-16).

3. No respect for authority, either of God or man (2:10-12).
4. Lascivious, lustful living (2:13,14).
5. A denial of the second coming of Christ, the end of the world and the destruction of the earth (3:1-17).

V. HOW CAN SECOND PETER BE OUTLINED?

- A. An exhortation to spiritual growth (chap. 1).
- B. The dangers, doctrines and destiny of false teachers (chap. 2).
- C. The second coming of Christ and the end of the world (chap. 3).

VI. WHAT ARE SOME OF THE LESSONS TO BE LEARNED FROM SECOND PETER?

- A. God has given to us in His Word all we need to know in order to be saved (1:3; 2 Tim. 3:16,17).
- B. It is essential that we add the Christian graces to our lives if we want to be saved (1:5-11).
- C. We have the testimony of inspired prophets and eyewitnesses to confirm our faith in Jesus Christ (1:16-21).
- D. There have always been false teachers, there are false teachers today, and there will always be false teachers to lead the faithful astray (2:1-19).
- E. A child of God can fall away from grace (2:20-22; 3:17).
- F. The Lord's coming will be sudden and unexpected (3:9,10).
- G. The earth will be destroyed at the second coming of Christ; therefore, there will be no place for the earthly kingdom of the premillennialists (3:10-12).
- H. Christians have their future hope in heaven, which is the "new heavens and the new earth" (3:13; cf. John 14:1-3).
- I. God loves all men and desires that they repent so that they can be saved (3:9).

- J. The second coming of Christ and the end of this world provide a strong reason for Christians to be busy in God's service (3:11,14).
- K. If we misuse and misapply the Scriptures we will be lost (3:16).
- L. Christians must continue to "grow in grace and knowledge" (3:18).

CONCLUSION:

1. The message of 2nd Peter is as needed today as it was when it was first written because false teachers are to be found everywhere.
2. A thorough knowledge of God's Word is the only safeguard against being led astray from the faith by false teachers.

REVIEW QUESTIONS:

1. What kind of a leader was Peter?
2. What did Peter's first epistle deal with?
3. What did Peter's second epistle deal with?
4. According to tradition, how did Peter die?
5. What is the answer to the critics' argument that Peter could not have written 2nd Peter because it refers to the Lord's prediction of Peter's death found in John and John was written long after the time of Peter?
6. What is the answer to the critics' argument that the reference to Paul's writings as Scripture prove that 2nd Peter was written in the 2nd century?
7. Answer the critics' argument that Peter borrowed from Jude.
8. To whom was 2nd Peter written?
9. What is the date of 2nd Peter?
10. What is the key word in 2nd Peter?
11. Prove from 2nd Peter that a child of God can fall from grace.

FIRST JOHN: AN EPISTLE OF LOVE FROM THE APOSTLE OF LOVE

INTRODUCTION:

1. First, 2nd and 3rd John were among the last books of the New Testament to be written.
2. They give us insight into the conditions in the church near the close of the 1st century.
3. They are sometimes called “the epistles of love,” but they deal mainly with false teachers who are called “liars” and “antichrists.”
4. They were written by John who has been called “the apostle of love.”
5. First John was the first of these three letters to be written with the others being written soon afterward.

DISCUSSION:

I. WHO WROTE FIRST JOHN?

- A. Even though the epistle does not contain John’s name, it has been regarded from the earliest times as being his.
 1. Two men who had studied at John’s feet, Polycarp and Papias, credited John with the authorship of the epistle.
 2. The Muratorian Canon, which was written about 170, regarded the Apostle John as the writer.
 3. Two of the earliest translations, the Old Syriac and the Old Latin, regard John as the author.
 4. Prominent writers of the 2nd, 3rd and 4th centuries understood that John was the writer.
 - a. Tertullian.
 - b. Irenaeus.
 - c. Clement of Alexandria.
 - d. Origen.

- B. John was one of the best known of the apostles.
1. He was the son of Zebedee and Salome and the brother of James (Matt. 4:21; 27:55,56).
 2. He was a fisherman whose family was in partnership with Peter and Andrew (Luke 5:7-10).
 3. He was one of the first to become a follower of Jesus (Matt. 4:21,22; Luke 6:13-16).
 4. He was among the “inner circle” of Jesus’ apostles (Mark 5:35-42; Matt. 17:1-9; 26:36,37).
 5. He and his brother, James, were given the name “sons of thunder” by the Lord (Mark 3:17; Luke 9:51-56).
 6. He referred to himself as “the disciple whom Jesus loved” (John 20:2; 21:20,24).
 7. He and Peter worked closely together (John 20:1-10; Acts 3,4,8).
 8. He wrote five books of the New Testament, about one fifth of the whole:
 - a. The Gospel of John
 - b. The three epistles of John
 - c. The book of Revelation
 9. John is generally thought to be the only apostle who died a natural death.

II. TO WHOM WAS FIRST JOHN WRITTEN?

- A. It is a “General Epistle” which means that it was written to all Christians everywhere.
- B. According to early writers such as Irenaeus and Clement of Alexandria, the Apostle John spent his last years in Ephesus, chief city in Asia.
1. Paul had established many churches in this area.

2. John addressed the book of Revelation to the “seven churches of Asia” (Rev.1:11).
3. The term “little children”, which John often used for his readers, may indicate that they were his converts.
4. The fact that warning is given against idolatry indicates the readers were Gentile Christians (5:21).

III. WHEN AND WHERE WAS FIRST JOHN WRITTEN?

- A. Irenaeus said: “...the church in Ephesus, founded by Paul, and having John remaining permanently among them until the time of Trajan, is a true witness of the tradition of the apostles.”
 1. It is thought John moved to Ephesus following the death of Mary and the destruction of Jerusalem in A.D. 70 (John 19:25-27).
 2. If John lived until the time of Trajan (98 -117), he must have died about A.D. 100 and was probably close to 100 years old.
- B. The epistle appears to have been written by an elderly man (2:1,12-14).
 1. There is no mention of the persecution under Domitian which began in 94 A.D.
 2. Most conservative scholars place it between 85 - 90; Guy N. Woods suggests 90 A.D. as the most likely date of writing.

IV. WHY WAS FIRST JOHN WRITTEN?

- A. False teaching had invaded the churches and many were being led astray.
 1. John wrote to refute the false teachers.
 2. He also wrote to strengthen the faith of Christians in the gospel of Jesus Christ.
- B. The false teaching which had invaded the churches denied that Jesus Christ had come in the flesh (1:1,2; 2:22,23; 4:1-3).
- C. This ancient heresy is known as “Gnosticism.”

1. The word “gnostic” comes from the Greek work “ginosko” (I know) and “gnosis” (knowledge).
 2. These false teachers claimed to have a special superior knowledge which ordinary Christians did not possess.
 3. John used “know” 37 times in 1st John refuting the Gnostics.
- D. The basic belief of the Gnostics was that the flesh and physical and material things were evil.
1. They said the universe was not created by the God of Heaven, but by a lesser god (sometimes equated with the God of the Old Testament).
 2. They reasoned that if flesh was evil, then the Christ could not have been born of a woman.
 3. Some Gnostics were called “Docetics” (from “dokeo,” the Greek word for “seem”) because they taught that the Christ was a spiritual being who only “seemed” to have a body of flesh.
 4. Others taught that Jesus of Nazareth was just an ordinary man, the son of both Mary and Joseph.
 - a. They taught that a spiritual entity, “the Christ,” came upon the man Jesus at His baptism.
 - b. This “Christ” then left Jesus shortly before the crucifixion.
- E. First John is a book of contrasts:
1. Truth versus error.
 2. Light versus darkness.
 3. Love versus hatred.
 4. Life versus death.
- F. First John also emphasizes the correct view of fellowship:
1. Fellowship is based on correct knowledge (1:3).
 2. Fellowship with God is determined by walking in the light (1:6,7).

V. HOW CAN FIRST JOHN BE OUTLINED?

- A. John was a witness of the fact that Christ came in the flesh (1:1-4).
- B. Fellowship with God is dependent upon walking in the light (1:5-2:17).
- C. Warning of antichrists (2:18-29).
- D. Children of God do not live lives of continual sin (3:1-10).
- E. The meaning of true love (3:11-24).
- F. Putting false teachers to the test (4:1-6).
- G. Further teaching concerning true love (4:7-5:3).
- H. Eternal life is in the Son of God (5:4-13).
- I. Prayer and forgiveness (5:14-21).

VI. WHAT ARE SOME LESSONS TO BE LEARNED FROM FIRST JOHN?

- A. One must accept the truth about the nature of Christ in order to be saved (1:1-4; 2:18-24; 4:1-3; 5:5 - 13).
- B. One cannot be in fellowship with God if he continues to live in sin (1:6,7; 2:4,5; 3:8-10).
- C. All who are in fellowship with God are in fellowship with one another; there can be no fellowship with those who are not in fellowship with God (1:3,5-7).
- D. A Christian's forgiveness of his sins by the blood of Jesus is conditional, not automatic (1:7-10; Acts 8:22).
- E. Christians must not put their trust in things of this world (2:15-17).
- F. The antichrist is anyone who denies that Jesus Christ has come in the flesh; there is not just one, but many antichrists (2:18 -23; 4:1-3).
- G. There is only one way to Heaven and that one way is Jesus Christ (2:1,2; 5:5,11,12,20).
- H. Eternal life is not a present possession, but is possessed by Christians only in prospect and promise (2:25; Titus 1:2; Rom. 8:24,25).

- I. It is the greatest of all privileges to be a child of God (3:1-3; 4:9,10; 5:11, 12,14).
- J. Sin is an actual act of disobedience to God's law; it is not a nature that is inherited (3:4; 5:17; Ezek. 18:20).
- K. Love will always express itself in action (3:16-18; 4:20,21; 5:2).
- L. False teachers must be put to the test, marked and avoided (4:1-4; Rom. 16:17,18; Titus 3:10,11).
- M. One who truly loves God will obey His commandments (2:3,6; 3:7,22; 5:2,3).
- N. God will forgive every sin we confess; the "sin unto death" God will not forgive is the sin that one will not confess (1:9; 5:14-17).
- O. Idolatry has always been wrong no matter what form it takes (5:21).

CONCLUSION:

- 1. One can love God and his fellow man and still be strongly opposed to sin and false teaching.
- 2. Pseudo-intellectuals today who boast of their degrees and scholarship are much like the Gnostics of John's day; they feel they have attained to superior knowledge and look down upon those brethren who have not studied in the liberal graduate schools and seminaries as they have.

REVIEW QUESTIONS:

1. What are the epistles of John sometimes called?
2. Who are two prominent early Christians who studied at John's feet?
3. Who were John's parents? Who was his brother?
4. How did John refer to himself?
5. What did Jesus call James and John?
6. What are the New Testament books which were written by John?
7. What was different about John's death compared to that of the other apostles?
8. Where did John live in his later years?
9. When did John die? About how old would he have been?
10. What are the false teachers called who were refuted by John?
11. What did the Docetics believe?
12. In order to have fellowship with God, what is it necessary to do?
13. What is the "sin unto death?"
14. What must a Christian do in order to have his sins forgiven?
15. How does the child of God possess eternal life?
16. What should be our attitude toward false teachers?
17. What is sin?
18. What will love always do?
19. What is fellowship with God based upon?
20. How is fellowship with God determined?
21. About when was 1st John written?

SECOND JOHN: A PERSONAL LETTER TO A CHRISTIAN LADY

INTRODUCTION:

1. Second and 3rd John are the two shortest books in the New Testament.
 - a. In English, 3rd John has one more verse than 2nd John.
 - b. In the Greek, 3rd John is shorter than 2nd John by one line.
2. Both are personal letters and give us an insight into personal relationships and problems among Christians in the 1st century.
3. They are considered “General Epistles” because they are not written to specific congregations even though they are addressed to individuals.

DISCUSSION:

I. WHO WROTE THE EPISTLE OF SECOND JOHN?

- A. The author simply calls himself “the elder.”
 1. “Elder” probably refers to “aged” instead of the office of an elder in the church.
 2. No personal name of the elder is given.
- B. The book bears abundant evidence that it was written by the same author who wrote John and 1st John.
 1. The vocabulary is nearly identical.
 2. The subject matter dealt with is the same.
- C. Early Christian writers such as Clement of Alexandria, Dionysius and Cyprian accepted John as the author.

II. TO WHOM WAS THE EPISTLE OF SECOND JOHN WRITTEN?

- A. It is addressed to “the elect lady and her children” (1).
- B. Two chief views have been held concerning the identity of the “elect lady.”
 1. Some suppose it is used to refer to a congregation.

2. Others take it in its natural sense and consider “the elect lady” refers to a Christian woman.
 - a. Neither view does an injustice to the contents of the epistle.
 - b. It is safest always to take a word or phrase in its natural sense unless there is a reason in the context to take it otherwise.

III. WHEN AND WHERE WAS THE EPISTLE OF SECOND JOHN WRITTEN?

- A. Tradition says John came to Ephesus after the destruction of Jerusalem in A.D. 70.
- B. Irenaeus, about the end of the 2nd century, wrote: “Then again, the church in Ephesus, founded by Paul, and having John remaining among them permanently until the time of Trajan, is a true witness of the tradition of the apostles.”
 1. Trajan reigned from 98 to 117.
 2. Since no mention is made of the persecution of Domitian, which began in 94, it was likely written before that time.
 3. Most conservative scholars believe it was written about the same time as 1st John - about A.D. 90.
 4. It would therefore have been written from Ephesus, the same place 1st John was written.

IV. WHY WAS THE EPISTLE OF SECOND JOHN WRITTEN?

- A. John wrote to the elect lady for three reasons:
 1. To tell her of his joy when he found her children walking in the truth (4).
 2. To encourage her to continue walking in love (5,6).
 3. To warn her of false teachers (7-11).
- B. Much controversy surrounds the phrase “the doctrine of Christ” in verse 9.
 1. Liberals say it relates only to the doctrine of the deity of Christ.

2. Others say it refers to the doctrine which Christ taught, both personally and through inspired men.
 - a. This would include the deity of Christ.
 - b. It would also include Christ's teaching on salvation, the church, worship and Christian living.
 - c. Liberals want to limit it to the doctrine about Christ so they can deviate from the doctrine about salvation, the church, etc. without condemning themselves or other false teachers.
- C. The "doctrine of Christ" means "the doctrine which Christ taught."
1. Other expressions in 2nd John are parallel to "abideth in the doctrine of Christ."
 - a. "Walking in truth" means to follow the revealed body of the truth" (4; John 17:17).
 - b. "Walk after his commandments" includes more than belief in Christ's deity (6; Heb. 5:8,9; 11:6).
 - c. "Walk in love" means that we will keep all His commandments (6; John 14:15).
 - d. "Confess that Jesus Christ is come in the flesh" means more than an affirmation of His deity" (7; John 12:42; Luke 6:46).
 2. Other uses of similar phrases show that it has reference to all of Christ's teaching, not merely to the teaching about His deity.
 - a. "The doctrine of the Pharisees and Sadducees" refers to the things they taught, not simply that Pharisees and Sadducees existed (Matt. 16:12).
 - b. "The apostles' doctrine" does not mean the fact that Christ appointed apostles, but refers to the things which the apostles taught (Acts 2:42).
 - c. The apostles were accused of "filling Jerusalem with their doctrine," that is, the doctrine which they taught (Acts 5:28, 42).

- d. The “doctrine of Balaam” does not refer to the mere belief that Balaam had once been alive, but to the things which Balaam taught (Rev. 2:14).
 - e. “Doctrine” is used to refer to the entire teaching *of* a person or group, not merely to the teaching *about* them.
3. If the phrase “the doctrine of Christ” referred only to the deity of Christ, the fact that Christ is deity would demand that we do all He commands anyway (Luke 6:46; Heb. 5:8,9; Matt. 7:21-23).

V. HOW CAN THE EPISTLE OF SECOND JOHN BE OUTLINED?

- A. The elder’s appreciation for the elect lady and her children (1-4).
- B. An encouragement to show love for God by keeping His commandments (5, 6).
- C. A warning of deceivers who bring not the doctrine of Christ (7-11).
- D. The expression of the elder’s plan to visit the lady (12,13).

VI. WHAT ARE SOME LESSONS TO BE LEARNED FROM THE EPISTLE OF SECOND JOHN?

- A. Truth, doctrine and commandments are all important:
 - 1. “Truth” is used 5 times in 13 verses.
 - 2. “Doctrine” is used 3 times in 13 verses.
 - 3. “Commandment” occurs 4 times in 13 verses.
- B. Love is important:
 - 1. John loved the elect lady and her children “in the truth” (1).
 - 2. John exhorted “that we love one another” (5).
 - 3. Love for God is shown when we “walk after His commandments” (6).
 - 4. Love and truth are not opposites, but go hand in hand.
- C. The danger of deceivers (7-11).

1. If a person does not obey the doctrine, he does not have God and if he does not have God, he is lost!
2. Christians must not encourage false teachers or false teaching in any way!
3. If one encourages false teachers, he becomes just as guilty as they are.

CONCLUSION:

1. There were faithful Christian women in the 1st century such as the elect lady who received the praise of God and the commendation of His apostles.
2. Second John is the only book of the Bible specifically addressed to a woman.

REVIEW QUESTIONS:

1. What is the shortest book in the New Testament in English? In Greek?
2. What does the word “elder” mean as it is used by John?
3. To whom is 2nd John addressed?
4. What are the two views concerning the identity of “the elect lady”?
5. Which view is correct? Why?
6. When did John come to Ephesus?
7. When did John die?
8. What do liberals say the phrase “the doctrine of Christ” means?

THIRD JOHN: THREE LEADERS IN THE EARLY CHURCH

INTRODUCTION:

1. Third John tells of three leaders in the 1st century church who are representatives of leaders we have in the church today:
 - a. Godly Gaius walked in the truth and was generous in his support of missionaries.
 - b. Diabolical Diotrephes determined to have the pre-eminence over the church; he was one who would either “rule or ruin” the church.
 - c. Devoted Demetrius had a good report of all men; he was a humble, genuine servant of the church.
2. Third John is the shortest book in the New Testament in the original Greek, but the second shortest in English.
3. There are three key words in this book of only 14 verses:
 - a. “Truth” is found 6 times.
 - b. “Love” is used twice.
 - c. “Beloved” is found 4 times.
4. Third John has two vital lessons for Christians today:
 - a. Support should be given to those who go forth for the sake of the gospel.
 - b. Hospitality is a Christian virtue.

DISCUSSION:

I. WHO WROTE THIRD JOHN?

- A. The author simply identifies himself as “the elder” (1).
 1. This refers to his age most likely; not an office in the church.
 2. This was the only designation needed for the original recipients.
- B. The similarity of language, style and subject matter to 1st and 2nd John clearly indicate it was written by the same author - the Apostle John.

II. TO WHOM WAS THIRD JOHN WRITTEN?

- A. John addressed the epistle to “the well-beloved Gaius, whom I love in the truth” (1).
- B. There are several in the New Testament named Gaius:
 - 1. Gaius of Macedonia (Acts 19:29).
 - 2. Gaius of Derbe (Acts 20:4).
 - 3. Gaius of Corinth (1 Cor. 1:14; Rom. 16:23).
 - 4. There is no way that any of these can be identified with the Gaius who received 3rd John.

III. WHEN AND WHERE WAS THIRD JOHN WRITTEN?

- A. Third John was written about the same time, and possibly the same place, as 1st and 2nd John.
- B. Therefore, it was written from Ephesus about A.D. 90.

IV. WHY WAS THIRD JOHN WRITTEN?

- A. Brethren had come to the Apostle John with a report of the faithfulness of Gaius (3-7).
 - 1. He walked in the truth.
 - 2. He showed hospitality both to brethren and to strangers.
- B. The brethren had also told John of Diotrephes (9-11).
 - 1. He loved to have the pre-eminence.
 - 2. He spoke against John in a slanderous way.
 - 3. He refused to help brethren in need of support.
 - 4. He “cast out of the church” those who did help the brethren.
- C. Demetrius deserved commendation also for his devotion to the Cause of Christ (12).

V. HOW CAN THIRD JOHN BE OUTLINED?

- A. Commendation of Godly Gaius (1-8).
- B. Condemnation of diabolical Diotrephes (9-11).
- C. Commendation of devoted Demetrius (12-14).

VI. WHAT ARE SOME LESSONS TO BE LEARNED FROM THIRD JOHN?

- A. Spiritual prosperity is more valuable than material blessings; spiritual health is more important than physical health (2; Matt. 16:26).
- B. The greatest source of joy for a Christian is in the faithfulness of his children whether they be fleshly or spiritual offspring (4).
- C. Christians as individuals and collectively as the church have a responsibility to help those in need, whether saint or sinner (5,6; Gal. 6:10; James 1:27).
- D. Missionaries who teach the truth are worthy of sacrificial support from Christians (6,7,8; Phil. 1:3-5; 4:10-17).
- E. We become participants in that which we support, whether it be truth or error (2 John 9-11; 3 John 8).
- F. One-man rule over the church is contrary to the New Testament pattern and to the spirit and teachings of Christ (Acts 14:23; Phil. 1:1; Matt. 20:20-28).
- G. Those who do good need to be commended and encouraged; those who do evil need to be exposed publicly.

CONCLUSION:

- 1. Third John reminds Christians of the importance of hospitality (Heb. 13:2).
- 2. The epistles of John point out that church problems, both of doctrine and of personality, are not new; they plagued the church even in the days of inspired men.

REVIEW QUESTIONS:

1. Who loved to have the pre-eminence in the church?
2. What are the key words in 3rd John?
3. How many times is “truth” found in 3rd John?
4. What are two vital lessons for today which 3rd John teaches?
5. How does the author of 3rd John describe himself?
6. How do we know that the same person who wrote 1st and 2nd John also wrote 3rd John?
7. To whom was 3rd John written?
8. When was 3rd John written?
9. Where was 3rd John written?
10. What had Diotrephes done to traveling evangelists (missionaries)?
11. What had Diotrephes done to the Christians who supported these preachers?
12. How did Diotrephes attack the Apostle John?
13. What is more valuable than material prosperity?
14. Why is it wrong to have one-man rule over the church?
15. Did the 1st century church have problems with personalities?
16. Did the 1st century church have doctrinal problems?
17. Name the “General Epistles”?
18. Why are these books called “General Epistles”?
19. How many book of the New Testament did the Apostle John write? What are they?
20. What is the shortest book in the New Testament in Greek? In the English?

JUDE: CONTENDING FOR THE FAITH

INTRODUCTION:

1. Guy N. Woods wrote that the epistle of Jude “is denunciatory in nature, severe in tone, and full of warning against those whose evil and ungodly activity was threatening the peace and security of the church” (G. A. Commentary, p. 373).
2. Jude called the false teachers “ungodly, lascivious, infidels, murmurers, fault-finders, hypocrites, liars, deceivers and sensualists.”
3. He compared the false teachers to Cain, Balaam, Korah, Sodom and Gomorrah and fallen angels.
4. A peculiarity of the epistle of Jude is that everything is set out in groups of threes.
 - a. He described his readers as “sanctified, preserved and called” (1).
 - b. He wished for them “mercy, peace and love” (2).
 - c. He reminded them of three instances of God’s judgment: “the Israelites in the wilderness, the angels who fell and Sodom and Gomorrah” (5-7).
 - d. He said of the false teachers that they “defile the flesh, despise dominion and speak evil of dignities” (8).
 - e. He said that the false teachers have followed the examples of Cain, Balaam and Korah” (11).
 - f. He called them “murmurers, complainers and walkers after their own lusts” (16).
 - g. He further said of the false teachers that they “separate themselves, are sensual, and do not have the Spirit” (19).
6. The book of Jude teaches for all time that it is not enough just to be religious; one must be religiously right in order to be pleasing to God!

DISCUSSION:

I. WHO WROTE THE BOOK OF JUDE?

- A. The author describes himself as “Jude, the servant of Jesus Christ, and brother of James” (1).
 - 1. There are several men in the New Testament named “Jude” or “Judas” including two of the apostles (Luke 6:13-16).
 - 2. Since this Jude calls himself “the brother of James,” we know he is one of the Lord’s brothers in the flesh (Matt. 13:55,56, Mark 6:3; Gal. 1:19).
 - 3. Jude and his other brothers did not believe in Jesus until after the resurrection (John 7:1-5; Acts 1:14).
 - 4. Although he was not as prominent as James, Jude was active as an evangelist in the early church (1 Cor. 9:5).
- B. Historical evidence confirms that Jude, brother of James, wrote the letter which bears his name.
 - 1. It is found in the Muratorian Canon which was written in 170.
 - 2. About 200 Tertullian credited the epistle to Jude although he wrongly called him an apostle.
 - 3. About 210 Clement of Alexandria mentioned Jude.
- C. Some have questioned the inspiration of the book of Jude on two grounds:
 - 1. They claim that Jude quoted from the Book of Enoch and the Assumption of Moses, both uninspired works (9,14).
 - a. Paul quoted from heathen poets (Acts 17:28; Titus 1:12,13); this does not mean he endorsed all they said, but only the part quoted.
 - b. The apocryphal Book of Enoch was discovered in 1773 in a copy of the Ethiopian Bible and was first translated into English in 1821; it cannot with certainty be traced back of the 3rd century.

- c. Jude could have known of Enoch's prophecy by inspiration.
 - d. The Book of Enoch could be quoting Jude.
 - e. The same could also be said of Jude's relating Michael's dispute with the devil; Jude could have known of it by inspiration and a later writer quoted him.
- 2. The critics claim that Jude borrowed from Peter because of the great similarity between Jude and 2nd Peter.
 - a. Both were inspired by the same Holy Spirit.
 - b. If one "borrowed" from another, he did it by inspiration.
 - c. The Holy Spirit may have revealed the same message to both writers for they both were faced with the same situation (cf. Isa. 2:1-4; Mic. 4:1-4).

II. TO WHOM WAS THE BOOK OF JUDE WRITTEN?

- A. Jude identifies the recipients of his letter as "them that are sanctified by God the Father, and preserved in Jesus Christ, and called" (1).
- B. There is nothing in the book which indicates it is for either Jewish or Gentile Christians.
 - 1. No geographical location is mentioned.
 - 2. It addresses a problem common throughout the church of the 1st century - and the church of today - the danger of false teachers!
 - 3. We can say that the book is for all Christians in all ages!

III. WHEN AND WHERE WAS THE BOOK OF JUDE WRITTEN?

- A. There is no indication in the letter where Jude was at the time of writing; perhaps he may have been in Palestine?
- B. Concerning the date, Guy N. Woods wrote: "All of which we may be sure is that it was written during the latter half of the first century of the Christian era; and that it has been preserved for us as a product of inspiration" (G.A. Commentary, pp. 376,377).

IV. WHY WAS JUDE WRITTEN?

- A. Jude had intended to write a treatise on the common salvation, but a crisis arose in the church which caused him to change his plans.
- B. He wrote instead to urge Christians to “earnestly contend for the faith once delivered to the saints” (3).
 - 1. To “contend” means to engage in strife as a combatant; it comes from the Greek word from which we get “agonize.”
 - 2. “The faith” means the gospel, the body of revealed doctrine to be believed and obeyed (Acts 6:7; Phil. 1:27; Gal. 1:23; Eph. 4:5,13).
 - 3. “Once” is the idea of finality - once for all time. God’s Word has been revealed, confirmed and written (cf. 1 Pet. 3:18; Heb. 10:10; 9:12,27).

V. HOW CAN THE BOOK OF JUDE BE OUTLINED?

- A. Greeting and occasion of writing (1-3).
- B. Biblical examples of false teachers and evil men (4-7).
- C. A description of the wickedness of the false teachers (8-16).
- D. The apostles’ prediction of these false teachers (17-19).
- E. The way to deal with those who have been led astray by the false teachers (20-23).
- F. Benediction (24,25).

VI. WHAT ARE SOME LESSONS TO BE LEARNED FROM JUDE?

- A. There are not many “faiths,” but only one (3; Eph. 4:5).
- B. It is not enough to be religious; one must be right religiously in order to go to Heaven (3; Eph. 4:4-6; Matt. 7:21-23).
- C. There is an objective, absolute body of truth called “the faith” or “the gospel” which can be used to test religious beliefs, opinions and practices (Acts 17:11; Gal. 1:6-12).
- D. There is an ever present danger of false teachers leading astray the faith-

ful (4; Matt. 7:13-23; Acts 20:29-31; 1 Tim. 4:1-5).

- E. False teachers will appear to be humble, pious, sincere, meek, loving, gentle and kind in order to more easily deceive the gullible (4; Matt. 7:15; Rom. 16:17,18; 2 Cor. 11:13-15).

CONCLUSION:

1. Hegesippus, an early Christian writer, tells how that the Emperor Domitian had two of Jude's grandsons brought before him.
 - a. He feared trouble from them since they were Christians and were also descended from King David.
 - b. When he learned they were peasant farmers and owned only 39 acres, he dismissed them with contempt.
2. Hegesippus also related that these men became elders in the church and lived until the time of Trajan.
3. False teachers are always on the scene; therefore, it will always be necessary for Christians in every place and age to "contend earnestly for the faith once (for all - ASV) delivered unto the saints" (3).

REVIEW QUESTIONS:

1. To whom did Jude compare the false teachers?
2. What is a peculiarity of Jude's writing?
3. In order to be saved, one must not only be religious, but what else must he be?
4. How does Jude describe himself?
5. Which "Jude" wrote the book of Jude? How do you know?
6. Give two reasons some have questioned the inspiration of the book of Jude.
7. Name the two uninspired works from which Jude is said to have quoted.
8. Does quoting an uninspired work mean that Jude could not have been inspired?
9. Where was the book of Jude written? Why was it written?

REVELATION: TRAGEDY AND TRIUMPH

INTRODUCTION:

1. The most neglected, misunderstood and, yet, most discussed book of the whole Bible is the book of Revelation.
2. Two extremes are common in regard to Revelation:
 - a. Some spend all of their time twisting and perverting it in order to come up with frightening and bizarre prophecies of the “approaching end of all things.”
 - b. Some neglect it completely because they fear what they might find and because they believe it was not meant to be understood anyway.
3. Revelation is called “The revelation of Jesus Christ” (1:1).
 - a. “Revelation” is a translation of the Greek word “apokalupsis” which means “an unveiling, a revealing.”
 - b. A blessing is pronounced upon those who read, hear and keep the things which are written in the book (1:3).
4. The book of Revelation reveals the ultimate triumph of good over evil, truth over error, the persecuted over the persecutors and Christ over Satan!
5. The key word in Revelation is “overcome.”
 - a. Christians are on the winning team!
 - b. The Christians will eventually triumph over the world!

DISCUSSION:

I. WHO WROTE THE BOOK OF REVELATION?

- A. The book clearly claims to have been written by John (1:1,4,9: 22:8).
 1. Some have suggested an unknown elder at Ephesus, named John, wrote the book of Revelation.
 2. Others have suggested John Mark wrote Revelation.

- B. Ancient writers abundantly testify that John the Apostle wrote the book of Revelation.
1. Justin Martyr (110-165) wrote: "There was a certain man with us whose name was John, one of the apostles of Christ, who prophesied by a revelation" (Dialogue With Trypho the Jew).
 2. Irenaeus (120-202), a student of Polycarp, who was a student of the Apostle John, quoted frequently from Revelation and affirmed it was written by "John, the Lord's disciple."
 3. Clement of Alexandria (153-217) spoke of the Apostle John "who returned to Ephesus from Patmos" thus, identifying the Apostle John with the book of Revelation.
 4. Tertullian (145-220) referred to Revelation 21:2 and said: "The Apostle John beheld it."
 5. Origen (185-254) and Hippolytus (170-236) both referred to the Revelation and said it was written by the Apostle John.
- C. John's authorship of Revelation is denied by some on the basis of its language.
1. The Greek is said to be quite different from the Greek in John and 1,2,3 John.
 2. The difference may be explained by the fact that John was able to write his earlier books at leisure while Revelation was written under great excitement as visions unfolded before his eyes.
 3. There are many similarities of language between Revelation and the other writings of John:
 - a. Christ is called "The Word" in the Gospel, the epistles and Revelation (John 1:1; 1 John 1:1; Rev. 19:13).
 - b. "Conquer" or "overcome" is found in John 16:33; 7 times in 1st John and 17 times in Revelation.
- D. The universal testimony of the early Christian writers is that John left Jerusalem shortly before its destruction and came to Ephesus where he spent the remainder of his earthly life.

II. TO WHOM WAS THE BOOK OF REVELATION WRITTEN?

- A. It was addressed to the “seven churches of Asia” (1:4; chaps. 2 and 3).
 - 1. These churches had initially been founded as a result of Paul’s pioneer work in the area (Acts 19,20).
 - 2. Since seven is the number of completeness, it is likely that these seven churches stood for all churches everywhere.
- B. By the last quarter of the 1st century, Asia Minor was the stronghold of Christianity.

III. WHY WAS THE BOOK OF REVELATION WRITTEN?

- A. The churches of Christ were undergoing the most severe persecution they had known up to this time.
 - 1. Jesus had foretold that the world would hate His disciples (John 15:18-20).
 - 2. Paul had also warned of persecution because of the Word of God (Acts 14:22; 2 Tim. 3:10-12).
- B. The Apostle John had been exiled to Patmos (1:9).
 - 1. Patmos is a rocky island 24 miles off the shore of Asia Minor and 70 miles southwest of Ephesus.
 - 2. It was about 50 square miles in size.
 - 3. Political prisoners were usually sent here to work in the salt mines.
- C. The purpose of Revelation was to encourage the suffering saints by showing that God was on His throne and, therefore, His people would prevail over their persecutors.
- D. Revelation was written in symbols: “...He sent and signified it...” (1:1).
 - 1. The symbols would be understood by the Christians, but
 - 2. They would not be understood by the Roman persecutors.
- E. Revelation belongs to a type of literature called “Apocalyptic.”

1. It is a highly figurative type of writing.
2. It was often used during times of persecution.
3. Parts of the Old Testament books of Ezekiel, Daniel and Zechariah were written in apocalyptic language.
4. Apocalyptic writing flourished between 200 B.C. and 200 A.D.

IV. WHEN AND WHERE WAS REVELATION WRITTEN?

- A. The book claims John wrote it on Patmos (1:9-11; 10:4;14:13; 19:9; 21:5).
- B. Three different periods have been suggested for the time of writing of Revelation:
 1. The time of Nero (64-68).
 2. The time of Vespasian (69-79).
 3. The time of Domitian (81-96).
- C. The time of Nero was widely accepted in the last century.
 1. Philip Schaff, one of the greatest scholars of the last century, argued for the 64-68 date while admitting that the historical evidence favored the 81-96 date.
 2. The first Roman persecution of Christians came from Nero who blamed the burning of Rome on them.
 3. There is no firm evidence that Nero's persecution was universal nor was it because of religion.
 4. Internal evidence is often cited in favor of this early date.
 - a. Since the 12 tribes of Israel are mentioned in chapter 7, it is argued that Revelation must have been written before A.D. 70 when all tribal records were destroyed.
 - b. John was told to measure the temple; therefore, it is argued, that Revelation must have been written before A.D. 70 when the temple was still standing (11:1).

- c. Since Revelation was written in figurative language, we must not take either the tribes or the temple literally (1:1).
 - d. It is also argued that the beast in 13:18 is Nero, for Neron Kaisar (in Hebrew) has as its numerical equivalent 666.
 - e. Why would John use Hebrew when writing to Greek speaking Christians?
 - f. To arrive at this, one has to leave out one letter in Hebrew.
 - g. Others have used Latin or Greek and have come up with "Euranthas," "Lateinos," and "Titan."
 - h. REMEMBER! Revelation is written in figurative language!
 - i. Six is one short of the perfect seven. Therefore, it is the symbol for doom or failure; multiplied by three would indicate the certainty of it.
- D. The time of Vespasian (69 -79) has been held by very few serious students of Revelation.
- 1. No external evidence supports this date.
 - 2. One passage can be construed in possible support (17:9-11).
 - a. Seven kings are mentioned, five are fallen, one is and one is to come.
 - b. It is argued that these kings are the emperors of Rome beginning with Augustus followed by Tiberius, Caligula, Claudius, and Nero - these are the five fallen.
 - c. The one who "is" was Vespasian who was then ruling.
 - d. The one who is "not yet come" is Titus who ruled for only two years (79-81).
 - e. The beast who is the eighth was Domitian.
 - 3. Some things wrong with this view are:
 - a. It omits three emperors - Galba, Otho and Vitellius who briefly ruled between Nero and Vespasian.

- b. There is not one shred of evidence that Vespasian ever persecuted Christians.
 - c. REMEMBER: Revelation is written in figurative language; seven means completeness; “The seven kings, therefore, were a symbolic number representing all kings or kingdoms, past, present and future that would oppose the kingdom of God” (Homer Hailey, Commentary on Revelation, p. 353).
- E. The most generally accepted date is the reign of Domitian (81-96).
 - 1. Irenaeus (120-202), a disciple of Polycarp, who was a disciple of John, said of Revelation: “For that was seen not very long since, but almost in our day, toward the end of Domitian’s reign.”
 - 2. Domitian was the first Roman emperor to begin a universal and official persecution of the church of Christ.
 - 3. He required sacrifice to his image as a test of loyalty to him and to the Empire.
 - 4. Nero had accepted worship as a god, but had reserved deification for the period following death, but Domitian demanded he be worshiped as a god during his lifetime.
- F. Revelation was written by John from Patmos about A.D. 95 or 96.

V. HOW CAN REVELATION BE OUTLINED?

- A. The seven churches of Asia (1-3).
- B. The book with seven seals (4-7).
- C. The seven trumpets of judgment (8-11).
- D. The woman and her Son persecuted by the dragon and his helpers (12-14).
- E. The seven bowls of wrath (15,16).
- F. The fall of the great harlot and of the beast (17-19).
- G. The Judgment, the new heavens and the new earth (20-22).

VI. WHAT ARE SOME LESSONS TO BE LEARNED FROM REVELATION.

- A. There are four major approaches to the book of Revelation:
1. The Futurist View holds that all of chapters 4-22 describe events that are yet future, but soon to come to pass.
 - a. This is the view of premillennialism.
 - b. Its mistake is that it takes figurative terms literally.
 - c. Revelation would have been of little comfort to the saints of the 1st century.
 2. The Continuous Historical View holds that chapters 4 - 22 are a pre-written history of the church from its beginning until its end.
 - a. This view was once very popular among Protestants.
 - b. It requires a manipulation of the facts of history.
 - c. It deals mainly with the history of the church in Western Europe.
 - d. It would have been of little encouragement to the persecuted saints of the 1st century.
 3. The Preterist View holds that all of Revelation was fulfilled in the first two or three centuries of Christianity and, therefore, has little relevance to us today.
 - a. Its strong point is that it teaches that Revelation had a message for the 1st century.
 - b. It correctly emphasizes the historical context.
 - c. The weakness of this view is that Revelation would have no message for us today.
 4. The Philosophy of History View deals with the principles in Revelation.
 - a. This makes the book relevant to all ages of history.

- b. It does not involve speculation or misapplication of figures or manipulating the facts of history.
 - c. It is too general and does not give enough emphasis to the historical background.
- B. A fifth view of Revelation is becoming accepted today:
 - 1. It is called the Historical Background View.
 - 2. It emphasizes the importance of the historical background.
 - 3. It emphasizes the principles of the book.
 - 4. It is probably the safest approach to Revelation because it deals with the facts and principles and stays away from speculation.
- C. Revelation teaches that Christ is aware of what is happening among His churches (1:12,13,20).
- D. Churches which are unfaithful and unfruitful may have their candlesticks removed (2:5).
- E. God will not tolerate false teaching in His church (2:2,9,14,15; 3:9).
- F. Merely “keeping house” for the Lord does not please Him (3:1,2,14-16).
- G. John was in the kingdom in the 1st century; therefore, the kingdom has already been established (1:9; 1 Cor. 15:24 -26).
- H. No matter what happens on this earth, God is on His throne and is still in control (4:1-11).
- I. In order to receive the crown of life, one must be faithful even if he must die for the Lord (2:10).
- J. Our works in the kingdom are not in vain, but follow us beyond the grave (14:13; 1 Cor. 15:58).
- K. A great day is coming when all will be judged (20:11-15).
- L. Lying will keep one out of Heaven (21:8,27).
- M. Hell is real and is reserved for the unrighteous (20:15; 21:8).

N. We must not add to or take from God's Word (22:18,19).

CONCLUSION:

1. Students of Revelation would be wise to heed Homer Hailey's words of warning: "In the light of these vastly differing views, it ill-becomes any of us to be dogmatic in the positions we take" (Commentary on Revelation, p. 18).
2. If we keep the central message of Revelation in mind - God is in charge and His children are more than conquerors - we can gain much from reading and studying Revelation!

REVIEW QUESTIONS:

1. What does the word “apokalupsis” mean?
2. What is pronounced upon those who read Revelation?
3. What is the key word in Revelation?
4. Who wrote the book of Revelation?
5. To whom was the book of Revelation addressed?
6. What does the number “seven” signify?
7. Where was John sent in exile?
8. Where is Patmos located?
9. What type of literature is the book of Revelation?
10. Name three Old Testament books which also contain apocalyptic literature.
11. When was the book of Revelation written?
12. What are three different dates given for the writing of Revelation?
13. Name the four major approaches to the book of Revelation.