

A PANORAMA OF THE

NEW TESTAMENT



DISCIPLE MAKERS MULTIPLIED

TEACHER MANUAL



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PANORAMA OF THE NEW TESTAMENT

I. Introduction

A. General comments about the Book of Acts

1. The Book of Acts is one of the **most** misunderstood, misapplied, and misused books of the New Testament.
2. The Book of Acts is a transitional book that recounts the Holy Spirit's work in the **early** church starting with Christ's ascension and follows the establishment of the church through to about AD 65.
3. Because Acts is transitional, we must carefully separate **events** and doctrines that were specific to that transition period from those that continued in the Church Age.

B. Examining some basics about the Book of Acts

1. **Luke**, the author of the book of Acts
 - a) Luke was a missionary.
 - 1) Luke was a regular traveling companion of the apostle **Paul**. Philemon 24, 2 Timothy 4:11
 - 2) The book of Acts contains many **we** passages that indicate those times Luke accompanied Paul. Acts 16:10-17
 - b) Luke was a medical **doctor**. Colossians 4:14
 - c) Luke was probably a Gentile.
 - 1) In Colossians 4:10-14, Paul did not include Luke in his **list** of Jewish companions.
 - 2) In Acts 1:19, Luke wrote that the Jews named a field in **their own language**, thereby excluding himself from being a Jew.
 - d) Luke was a **writer**.
 - 1) Luke also authored the Gospel of **Luke**.
 - 2) With 1007 verses, Acts is the **third** longest book in the New Testament, exceeded only by the Gospel of Luke with 1151 verses and the Gospel of Matthew with 1071 verses.
 - 3) Luke wrote **more** of the New Testament than anyone (approximately 30%).
 - e) Luke seems to have obtained the historical information in his books by interviewing eyewitnesses of the **events** he described. Luke 1:1-2, Acts 1:3-5
 - 1) Who were the eyewitnesses he interviewed for the **Gospel of Luke**?
 - (a) Since Luke did not witness Christ's ministry but gave detailed descriptions of its **events** and conversations, he must have interviewed Christ's disciples.
 - (b) To record Mary's feelings as well as details of Jesus' childhood, Luke had to have interviewed Jesus' **mother** and/or brothers. Luke 2:19, 51

- 2) Whom did **Luke** interview to write the Book of Acts?
 - (a) Luke included his **own** personal, first-hand experiences. Acts 16:12, 20:13
 - (b) Being absent from many events, Luke must have acquired information through conversations with the **apostles**. Acts 1:15; Philip, Acts 8:30
 - (c) Luke would have talked with many of those who personally lived the events of the **early** church. Acts 20:4, 1 Corinthians 15:6
 - (d) Luke carefully compiled and recorded these accounts, presenting them systematically and in consecutive **order**. Luke 1:3-4, Acts 1:1-2
 - (e) Ultimately and **most importantly**, God the Holy Spirit superintended Luke as he **wrote** his two letters. 2 Peter 1:20-21

2. Theophilus was the original recipient of Acts. His name means **lover** of God.
 - a) Theophilus may have been a believer, but we can't be sure. Luke 1:4
 - b) In Luke 1:3, Luke addressed Theophilus as *Most Excellent*, a common title for a **Roman** government official or dignitary.
 - 1) Paul addressed Governor Felix with this same **title** of respect. Acts 23:26, 24:3
 - 2) Paul addressed Governor Festus in the **same** way. Acts 26:25
 - c) Church tradition proposes that Theophilus was a **wealthy** government official from Antioch.

3. The Book of Acts covers about **30** years of history.
 - a) Historically, this book begins just **before** the Day of Pentecost (around AD 33).
 - b) Acts includes the **birth** of the church and its first 30 years of history.
 - c) Acts ends with Paul's first imprisonment in **Rome** (around AD 63).

4. The purposes of Acts
 - a) Acts 1:1 - When we read that Luke wrote the Gospel of Luke to record *all that Jesus **began** to do and teach*, the natural assumption is that Luke intended the Book of Acts to continue the record of Jesus' work and teaching.
 - b) Acts is the written, historical account of the Spirit-directed **birth**, development, and westward expansion of the church.
 - 1) Israel was God's instrument to evangelize the **world** in the Old Testament eras.
 - 2) The church became God's instrument to evangelize the world in the **New** Testament era.
 - 3) Eventually (after the rapture of the church, during the seven year Tribulation, and before Jesus' return), Israel will once **again** be God's special instrument in the world.

- c) Acts emphasizes the fact that Christianity is for all people in the **world**, not just for the Jews. God designed the church to cross ethnic, social, and geographic boundaries.
 - 1) The church is composed of both Jews and Gentiles but is **special** because it is neither Jewish nor Gentile. 1 Corinthians 10:32, 12:13, Galatians 3:28, Romans 3:22
 - 2) Even though the Book of Acts and the church both began in Jewish settings, Israel and Jerusalem did not remain the **center** of God's presence.
 - 3) The church in all parts of the world represents God's presence on this **earth**. 1 Corinthians 3:9,16-17; Ephesians 2:19-22
 - 4) Acts showed Israel that Christianity was ordained by God, *not* a heretical **cult**.
 - (a) The historical signs and wonders recorded in Acts reminded Israel (**most of all**) of God's initiation and approval of the **church**. 1 Corinthians 1:22; John 4:48; Acts 2:22, 4:30, 5:12, 6:8, 14:3
 - (b) In Acts, Luke stressed in many ways the miraculous ministry of the Holy Spirit during the church's **birth** phase. The Holy Spirit empowered many unique miracles during this transitional period, including enabling believers to speak foreign languages they had never learned and to heal the sick. He even supernaturally transported Philip.
 - d) In Acts, Luke presented a selective history of the **early** church. He did not include her substantial southern and eastern advances.
 - 1) Luke emphasized **Peter's** ministry in chapters 1-12.
 - 2) Luke emphasized **Paul's** ministry in chapters 13-28.
 - e) Acts focused on God's sovereignty in the founding of the church. God's work was so overarching He even used the cruel persecution designed to destroy the church as His instrument to **expand** her influence. Acts 8:1
 - f) Acts could have been **titled** "The Acts of Jesus Christ by means of the Holy Spirit through the Apostles." Don't you suppose that lengthy description is why it's been shortened to **Acts**!
5. Acts is a **book** of transition.
- a) Acts is the written **bridge** between the Gospels and the epistles.
 - b) In Acts, Luke recorded the adjustments believers had to make to move from the Old Testament way of living under the law to the New Testament **way** of living under grace.
 - c) In Acts, Luke recorded the relational change from Jesus physically dwelling with believers to the Holy Spirit dwelling **in** believers. Romans 8:9, 1 Corinthians 6:19-20
 - d) In Acts, Luke showed the change from Israel as God's primary instrument *in* the world to the church as God's primary instrument **to** the world.

- e) As a transitional book, Acts opened in an exclusively Jewish context that quickly changed to an explanation of God's **work** among various Gentile nations.
 - f) In Acts, Luke recorded the difficult **process** of including Gentile believers in a body that began with mainly Jewish converts.
 - g) In Acts, Luke recorded a **shift** in worship focus from the temple and synagogues (Acts 2:46) to local church assemblies in houses and public places. Acts 16:13, 16; 19:9-10
 - h) In Acts, Luke traced the church's geographical expansion from Jerusalem exclusively, to Judea and Samaria, and finally to the whole **world**.
 - i) Acts transitioned from God focusing on **one** nation, Israel, to focusing on multiple churches located in *many* nations.
 - j) Acts also traced the transition of people in the early church. Luke focused on **Peter** in the first five chapters, then Stephen, Philip, Peter again, and finally Paul.
 - k) In Acts, Luke chronicled the transitional shifts in spiritual leadership in the church.
 - 1) Leadership changed from **apostles** like Peter and John to **elders** like James to **deacons** like Stephen to **evangelists** like Philip.
 - 2) Outreach changed from **apostles** sent directly by the Lord Jesus (like Peter and Paul) to **missionaries** sent from **local** churches (like Barnabas, Timothy, Apollos, Silas/Silvanus and Titus).
 - 3) The global authority of Jesus' **apostles** changed to the **local** authority of each local church's elders.
 - l) Lastly, the formational doctrines for the early church *described* in Acts became the fully formulated doctrines for the Church **Age taught** in the epistles.
 - 1) Luke wrote Acts as a **descriptive** book that factually reported **events** during the formation of the church.
 - 2) The epistles were written as **prescriptive** books to instruct individual believers in **living** the Christian life and the church in properly functioning in the new dispensation.
6. Acts **gave** important information about the historical backdrop of many of the epistles.
- a) Acts 13:4-14:28 – Galatians
 - b) Acts 16:11-40 – Philippians
 - c) Acts 17:1-9 – 1 Thessalonians, 2 Thessalonians
 - d) Acts 18:1-16 – 1 Corinthians, 2 Corinthians
 - e) Acts 19:1-20:35 – Ephesians and Colossians
7. The theme verse in Acts is Acts 1:8 – *But you will receive power when the Holy Spirit has come upon you, and you shall be **My witnesses** both in Jerusalem and in all Judea and Samaria and even to the remotest part of the earth.*

8. The key term in Acts is witness. Believers testified everywhere concerning *Christ's resurrection* and the **fact** that He is both the *Lord of glory* and the *Savior of the world*.
9. An easy division of the book of Acts
 - a) Acts 1-7 – Witnesses in the **city** of Jerusalem
 - b) Acts 8-12 – Witnesses in **Judea** and Samaria
 - c) Acts 13-28 – Witnesses in the **Roman** world and the uttermost parts of the earth

II. Acts 1 – Waiting for the Holy Spirit

A. Acts 1:1-11 – The ascension of Christ

1. Acts 1:1 – **Luke** wrote both his gospel and the book of Acts to Theophilus. Luke 1:1-4
2. Acts 1:2 – Luke ended his gospel and **began** his second letter (Acts) with the same historical event, the ascension of Christ.
3. Acts 1:3 – After God the Father resurrected Jesus Christ, Jesus spent an uncertain amount of **time** with His *chosen apostles* during a *forty day* period teaching them, including clarifying issues concerning the *Kingdom of God*.
 - a) What did Jesus communicate about the Kingdom of God?
 - 1) Jesus did not teach that the **church** is now the Kingdom of God on earth.
 - 2) Jesus in **no** way spiritualized the kingdom.
 - 3) Jesus declared a postponement of the literal earthly kingdom until a later **day** chosen by God the Father.
 - 4) Some biblical scholars suggest that Jesus was still offering the kingdom to **Israel**. If so, Acts clearly shows that Israel's spiritual and political leaders continued to reject Him. Acts 1:6-7
 - b) Christians in the **early** church, especially Jewish believers, continually asked questions about the kingdom. People still ask two of those questions.
 - 1) What exactly is the Kingdom of God?
 - 2) If Jesus is the promised Messiah, why didn't He set up His kingdom on earth?
 - c) Jesus took time to answer these and other questions about the Kingdom of God.
4. Acts 1:4 – God's program for the new dispensation, the Church Age, began in Jerusalem when the Christ-promised Holy Spirit descended on believers on the **Day** of Pentecost (sometime between AD 30 and 33). John 14:16-17, 26, 15:26-27, 16:7-11
5. Acts 1:5 – The baptism of (by) the Holy Spirit is a unique ministry that started at Pentecost and will last only until the **end** of the Church Age.
 - a) By definition, a baptism is an identification **ritual** by which an individual publically identifies himself with someone or something.

- b) Scripture records **eight** distinct baptisms.
- 1) **Noah's** baptism: Those who got wet died. Those who were **dry** were identified with God's salvation from the judgment of the flood. 1 Peter 3:20-21
 - 2) **Moses'** baptism: Those who got wet died. Those who were **dry** were delivered from Pharaoh's wrath and identified with Moses. 1 Corinthians 10:2
 - 3) **John the Baptist's** baptism of Jews: This visible, wet baptism identified the believer with John's message about the Kingdom of God. Mark 1:4-8, Acts 1:5
 - 4) **Jesus'** baptism: Jesus visibly identified Himself with God the Father's **plan**. *"Permit it at this time; for in this way it is fitting for us to fulfill all righteousness."* Matthew 3:13-17, Philippians 2:6-8
 - 5) The **cross** baptism of Christ: In this **dry** baptism, Jesus identified with sinners by taking on Himself the sins of the whole world. Mark 10:38, 2 Corinthians 5:21
 - 6) **Spirit** baptism: Now, in the Church Age, the moment anyone believes in Christ as Savior, he/she is identified with Jesus Christ by the supernatural work of the Holy Spirit, a **dry** baptism. 1 Corinthians 12:13, Galatians 3:27
 - 7) **Water** baptism: This **wet** ritual done by the church for believers in Christ symbolizes our spiritual identification with our Savior, Jesus Christ. Acts 8:16
 - 8) The baptism of **fire**: This **dry** but fiery judgment baptism will occur as an outpouring of God's wrath on the Day of the Lord (during the Tribulation). Those who reject Messiah will be identified with this fiery judgment. Matthew 3:7-12
6. Acts 1:6 – When Christ spoke of being baptized with the Holy Spirit, the disciples **asked** about the Kingdom of God. Because of their extensive knowledge of the Old Testament, they knew that the coming of the Spirit connected to the Kingdom of God. Ezekiel 37:14
7. Acts 1:7 – Christ admonished His disciples to not try to figure out the time of the kingdom's arrival (the Millennium). He told them that the Father had appointed that time and chose to not **reveal** it to anyone.
8. Acts 1:8a – During the Church Age, the Holy Spirit provides the believer with the **power** he needs to live life as a godly Christian.
9. Acts 1:8b – In this **verse**, Luke summarized the book of Acts and explained that Jesus' disciples would become His witnesses in many places.
- a) In *Jerusalem*: The church **began** to testify in Jerusalem. Acts 1-7
 - b) In *all Judea and Samaria*: With the persecution of Christians after Stephen's stoning, the church's testimony went into the outlying **areas** of Judea and Samaria. Acts 8-12
 - c) In *the remotest part of the earth*: Paul's ministry highlighted the reach of the Gospel into the rest of the **world**. Acts 13-28

10. Acts 1:9 – While the disciples watched, the Lord ascended heavenward from the Mount of Olives, and a **cloud** received Him out of their sight.
11. Acts 1:10 – In shock, the disciples continued gazing upward, unaware that two angels **stood** with them.
12. Acts 1:11 – The angels questioned why they continued looking **upward**.
 - a) The disciples’ job was to return to Jerusalem to **await** the Holy Spirit’s coming.
 - b) The disciples’ responsibility would be to take to the **rest** of the world the good news of Jesus’ death for sins and His resurrection unto life.

B. Acts 1:12-26 – Peter’s prominence in the church and choosing Matthias as the twelfth Apostle

1. Acts 1:12-13 – The disciples left the Mount of Olives and returned to the Upper Room, the site of their last **supper** with Jesus. John 13-16
2. Acts 1:14 – Not knowing exactly when they would receive the Holy Spirit, the disciples and members of Jesus’ family waited in **prayer**.
3. Acts 1:15 – Peter took the role of **leader** and was the dominant apostle until Acts 13.
4. Acts 1:16 – Peter applied the **literal** interpretation of Psalm 69:25 to Judas’ betrayal.
5. Acts 1:17 – Jesus Himself had chosen Judas Iscariot, knowing full well that he would **betray** Him and, thus, fulfill prophecy.
6. Acts 1:18 – Judas willingly betrayed the **Lord** and in so doing unknowingly fulfilled prophecy. Zechariah 11:12-13
7. Acts 1:19-20 – Peter’s description of Judas’ **doom** as clearly prophesied in Scripture portrays God's righteous application of justice toward unrepentant sinners.
8. Acts 1:21-23 – Peter pointed out the need to **replace** Judas and described the qualifications of an apostle. 1 Corinthians 9:1-2
9. Acts 1:24-25 – The disciples prayerfully considered two men and prepared to use a legitimate Old Testament method for making decisions, the casting of **lots**. Proverbs 16:33.
10. Acts 1:26 – The **lot** fell to Matthias and he was therefore chosen by the disciples to replace Judas.

III. John 13-16 – Upper Room flashback

A. Introduction

1. Why do we include this teaching here?
 - a) We return to the teaching of John 13-16 at this point so we can take a closer look at the church-specific doctrine that **Jesus** gave His disciples on the night of His betrayal.
 - b) We deliberately excluded this material in the Panorama of the Life of Christ curriculum so that we could include it here because the Lord's words **help** us understand the ministry of the Holy Spirit in the church and in the world today.
2. On the **night** of His betrayal, Jesus instructed His disciples about the advantage of His departure and about the next dispensation, the Church Age.
3. Although the disciples were puzzled by many of Jesus' words, they would understand better **when** the Holy Spirit came.
4. Much of John's first epistle (1 John) is a commentary on the Lord's message in the **Upper** Room on the night of His betrayal.
5. Paul's understanding of the Christian life clearly reflected Jesus' teachings in the Upper Room. In the epistles, the apostles further expanded Jesus' teachings about the correct way to **live** as a believer in the new age of the church.
6. We will begin with John 13:31, which followed the departure of Judas from the Upper Room and marked a **change** in Jesus' tone and conversation.
7. Jesus spoke directly to these eleven believers, giving them additional **truth** that they would more fully understand with the coming of the Holy Spirit.

B. John 13:31-35 – The new commandment

1. John 13:31a – After Judas departed to betray Jesus, the Lord Jesus began teaching the disciples additional **truth**. Psalm 76:10
2. John 13:31b-32 – Jesus used the Messianic name *Son of Man* to emphasize His humanity, the key element of the **events** that would soon lead to His glorification. Philippians 2:8-11
3. John 13:33 – Speaking affectionately to His disciples, Jesus reminded them that He would soon **depart** via His death on the cross, His resurrection, and His ascension to the Father. John 7:33-34
4. John 13:34 – The command to love was **not** new (Deuteronomy 6:5, Leviticus 19:18), but Jesus introduced a new depth and standard of love with the words *even as I have loved you*.
5. John 13:35 – Our love for fellow believers distinguishes us before the **world**, showing that we belong to Jesus as His disciples. 1 Peter 3:15-16
6. John 13:36 – Peter's question showed he still did not fully understand Jesus' purpose in coming to Earth to die for the **sins** of mankind and rise again on the third day. Matthew 16:21-23

7. John 13:37 – Peter had much enthusiasm and sincerity for the Lord, but he trusted in his own ability to stand **firm**. He had to discover for himself that he could not stand for the Lord in his own strength.
8. John 13:38 – By prophesying that Peter would **deny** Him three times in one night, Jesus rebuked Peter for his confidence in his flesh.

C. John 14:1-6 – A comforting promise

1. John 14:1 – Jesus challenged the disciples to not waver in doubt but keep on trusting God and Himself. We must ignore the arbitrary chapter break here to get the full **force** of Christ's words.
2. John 14:2-3 – Jesus designed this promise of Heaven to shift His disciples' **focus** from the temporal to the eternal.
 - a) His Words answered Peter's question in John 13:36-37. *Where are **You** going?*
 - b) Jesus' promise that He was keeping a place in His Father's **house** for all of them would encourage Peter (who would soon fail miserably by denying Him) and the disciples (who would scatter in panic). God promises a heavenly home to all believers, and God always fulfills His promises. 1 Thessalonians 4:17
3. John 14:4-5 – Jesus declared that the disciples should already **know** where He was going. Thomas' question showed they had not yet fully grasped His meaning.
4. John 14:6 – This *I am* statement was a claim to deity that identified Jesus as the **only** way to God the Father and immediately answered their question about where He was going.
 - a) *I am the way*: Through His death on the cross and resurrection from the dead, Jesus opened the **way** to Heaven. 1 John 5:13
 - b) *I am ... the truth*: Only Jesus can show us the **true** way to the Father. John 13:1,3, 17:3
 - c) *I am ... the life*: Jesus would be the first and only person to **open** the *doorway* to the Father, giving *eternal life* to all who trust in the *truth* of the Gospel. John 10:10

D. John 14:7-15 – Jesus explained the Father. John 1:18

1. John 14:7 – Jesus made another **claim** to deity when He declared that to *know* Him was to *know* the Father. Hebrews 1:3a
2. John 14:8 – Some historical background will help us understand Philip's **request**.
 - a) John 14:8a – When Philip said he wanted to know the Father, he was probably thinking of the kingdom, a time when everyone will **know** the Lord. Joel 3:17-21, Jeremiah 31:31-34, John 6:45, Hebrews 8:10-11
 - 1) Jeremiah 9:23-24 – To know God is to know Him as He is revealed in His **Word**. Without knowledge of God as revealed in His Word, no one can have intimate fellowship with Him.
 - 2) Jeremiah 31:33-34 – *...for they will all know me, from the least of them to the greatest of them...* In the Kingdom of God, everyone will know the Lord; therefore, Philip's desire to *know* the **Father** had kingdom overtones.

- b) John 14:8b – ...*from now on, you **know** Him and have seen Him.* Interestingly, John used the verb “to know” (GNOSKO - present **active** indicative), which means to know by first-hand experience.
- c) John 14:8c – In essence, Philip was requesting that the Lord immediately **bring** in the kingdom (the time when everyone will truly *know* the Lord).
- 3. John 14:9 – Philip had been with the Lord for three years, since the beginning of His ministry, and yet he still failed to fully realize that Jesus is **God**. John 1:43-46
- 4. John 14:10 – Jesus designed this rhetorical question to encourage the disciples to consider His works as evidence of His oneness with the Father, who was **living** and working through Him.
- 5. John 14:11 – Jesus was saying to Phillip, “If you do not believe I am God because I tell you that I am in the Father and He is in Me, you should at least believe in My oneness with the Father based on My **works!**”
- 6. John 14:12 – Jesus stated that *whoever* believed in **Him** would do the supernatural works He had been doing and even greater ones.
 - a) Jesus referred not only to the supernatural signs and wonders done in the early church period but also to the good works that **spring** supernaturally from the life of the believer who is abiding in fellowship with Christ. John 15:4-5, Galatians 2:20
 - b) Anything of eternal value done by a believer is miraculous and comes supernaturally **from** the power of the Holy Spirit who abides in that believer (2 Corinthians 3:4-6); therefore, anything done without the Holy Spirit’s power is mere human effort and worthless. Galatians 3:1-5; Romans 14:23b, 15:18
- 7. John 14:13 – Jesus focused on the fact that believers need to **live** by faith, looking to Him in believing prayer and, thereby, glorifying God. Hebrews 10:38, 11:6
- 8. John 14:14 – Praying in the **name** of Jesus is not a magic formula that forces God to obey us but the basis for approaching the throne room of grace. Jesus is our High Priest through whom we approach God the Father in prayer. Hebrews 4:15-16
 - a) To do something in the name of someone means to be **under** the authority of that person. Example: In the name of the law, I command you to report for duty.
 - b) To ask God for something in the name of Jesus is to say, “Under the authorization of **Jesus**, I make this request.”
- 9. John 14:15 – *If you love Me, you will keep My commandments.*
 - a) Jesus made an interesting word choice to describe our relationship with His commands. He used *keep* TEREIO rather than the more direct Greek words HUPAKOUO (to **obey** or harken to as in Romans 6:16), HUPOTASSO (to obediently submit to as in Ephesians 5:21), or PEITHARCHEO (to obey one in authority as in Acts 5:29).
 - b) To be sure, this word *keep* TEREIO has obedience built into it and is **used** this way in other parts of God's Word; however, obedience is a secondary meaning for the word.

- c) The literal meaning is to **guard**, protect, or keep in custody (Acts 12:5-6, 25:21). The figurative meaning is to hold, reserve, preserve, protect, carefully observe, and even believe. John 17:11-12, 15
- 1) In John 8:51, Jesus used this word as a synonym for **faith** when He said: *Truly, truly, I say to you, if anyone **keeps** my word, he will never see death.*
 - 2) Revelation 3:10 clearly shows the literal versus figurative meaning of this word. *Because you have **kept** (TEREO-figurative) the word of My perseverance, I also will **keep** (TEREO-literal) you from the hour of testing, that hour which is about to come upon the whole world...*
 - 3) Fittingly, Jesus encouraged His followers to esteem His commands (words) so highly that they would preserve, **protect**, and, as a result, believe and obey them.
 - 4) In prayer, Jesus stated emphatically to the Father that the disciples **had**, indeed, kept His Word. *You gave them to Me, and they have **kept** Your word.* John 17:6
- d) Therefore, we can conclude that Jesus intended a greater meaning than the mere command to obey. Above obedience, we must believe God's Word, holding firmly to His teaching, protecting it from **error**, and guarding it as a valuable treasure.
- e) We show our **love** for Christ by **KEEPING** His commands in every sense of the word.

E. John 14:16-21 – Christ's promise of the Holy Spirit and the resurrection

1. John 14:16 – Jesus told the disciples that the Holy Spirit would continue serving them as He (Jesus) had **served** them ...*another **Helper**, that He may be with you forever...*
 PARAKLETOS = Helper, Comforter, Advocate, Intercessor, or literally one who comes alongside to help
 - a) The Holy Spirit would **comfort** them as Jesus had comforted them. John 14:18, Romans 8:16
 - b) The Holy Spirit would **testify** concerning Jesus as Jesus had testified concerning the Father. John 15:26, 5:36
 - c) The Holy Spirit would **teach** them as Jesus had taught them. John 16:13
 - d) The Holy Spirit would **guide** them as Jesus had guided them. John 16:13
 - e) The Holy Spirit would **intercede** for them as Jesus had interceded. Romans 8:26, 34
2. John 14:17 – Before Pentecost, the Holy Spirit did not continually abide/dwell in the disciples, but Jesus promised that the Holy Spirit would continually **dwell** in them in the future (the Church Age).
 - a) The indwelling of the Holy Spirit in **every** believer is unique to the Church Age.
 - b) Every believer in the Church Age is **indwelt** by the trinity (John 14:23) through the special ministry of the Holy Spirit, *that is the Spirit of truth... but you know Him because He abides with you and will be in you.* Romans 8:9-11, Ephesians 2:22

3. John 14:18 – The Lord repeated that He would soon leave them but promised to **come** to them later. *I will not leave you as orphans; I will come to you.*
 - a) **After** the resurrection, Jesus Christ returned and encouraged the disciples. John 16:16-22
 - b) According to verse 17, the Holy Spirit would also come to **them**; therefore, Christ, a member of the Godhead, would come and live in them through the person and work of the Holy Spirit, also a member of the Godhead. Romans 8:10, Colossians 1:27
4. John 14:19a – Jesus fulfilled this **promise** with His post-resurrection appearances. John 20:21
5. John 14:19b – *Because I live, you also will live...* Jesus spoke of the fact that His resurrection would **ensure** their future resurrection to eternal life.
6. John 14:20 – When the disciples saw the resurrected Lord Jesus, they would understand the unity that exists between the Father and Him (Hebrews 13:20-21) as well as the unity they could **enjoy** with Him. *In that day, you will know that I am in My Father, and you in Me, and I in you.*
7. John 14:21 – The amount we guard (*keep*) Christ’s words is the measure of our **love** for Him.
 - a) John 14:21a – It is one thing to **have** or know (*has My commandments*) God’s Word.
 - b) John 14:21b – It is another thing to **guard** (*keeps them*) His commands. Remember that to keep His Word, we must guard, protect, value, preserve, believe, and obey it.
 - c) 1 John 2:3-5 – Later, John taught that the believer’s spiritual life progresses from knowing God, to keeping His Word, to finally having His love perfected in him.
 - 1) 1 John 2:3 – *By this, we know that we have come to **know** Him, if we **keep His commandments**.*
 - 2) 1 John 2:4 – *The one who says, “I have come to know Him” and does not **keep His commandments** is a liar, and the truth is not in him...*
 - 3) 1 John 2:5 – *...but whoever **keeps His Word**, in him the **love** of God has truly been perfected.*

F. John 14:22-31 – Thaddaeus’ question and Christ’s answer

1. John 14:22 – Judas (Thaddaeus), son of James, understood *that the world will no longer see Jesus* (John 14:19) but that Jesus would *disclose* Himself to those (disciples) who **love** Him. John 14:21.
 - a) This realization prompted a question: “*Lord, **what** then has happened that You are going to disclose Yourself to us and not to the world?*”
 - b) This question showed that the disciples still expected Jesus to **set** up His kingdom immediately.

2. John 14:23 – Jesus did not directly answer Thaddaeus’ question but returned to the theme of **love** He had been developing. Now, He broadened it to include *anyone* who comes to love Him, including you and me.
 - a) Jesus would **not** disclose Himself to the world but only to those who love Him. Only believers can love Him.
 - b) Jesus said that He and the Father would love and fellowship (come make their **home**) with the believer who *keeps* His Word.

3. John 14:24 – Jesus reversed the word order of the previous verse. The one who does not **love** Him is obviously not guarding His Words (His teaching).
 - a) John 14:24a – The believer who chooses to live in carnality does not develop a pure **love** for God, the biblical definition for worldliness. 1 Timothy 1:5, 1 John 2:15
 - 1) John 6:66, 12:42– Both the disciples who left Jesus and the believing Pharisees who remained quiet about their faith in Him were examples of believers not holding (*keeping*) Christ’s word (teachings) in high **esteem**. Their love was incomplete.
 - 2) John 8:31-32 – A maturing disciple continues steadily in (*keeps*) God’s Word. *So Jesus was saying to those Jews who had believed Him, “If you **continue in My word**, then you are **truly** disciples of Mine and you will know the truth, and the truth will make you free”*
 - b) John 14:24b – Jesus’ words carry divine authority; therefore, to disregard (the opposite of *keeping*) His Words is to **ignore** their life-giving significance.

4. John 14:25 – Jesus **taught** the disciples the truth of God’s Word while He abided with them. *These things I have spoken to you while abiding with you.* Note that Jesus used the word abide **MENO** here and extensively in chapter 15.
5. John 14:26 – Jesus promised that the Holy Spirit would not only remind them of all that He had taught them but would also **teach** them *all things*.
 - a) The Holy Spirit reminded the disciples of Jesus’ **words**. John 2:16-17, 22
 - b) The Holy Spirit **taught** the disciples truth. Even today, if the Holy Spirit does not teach us, we cannot properly understand God’s Word. 1 Corinthians 2:10-13

6. John 14:27 – Jesus Christ gives us a peace that provides true confidence and abolishes **fear**. Philippians 4:7, John 16:33, Acts 10:36, Romans 1:7
7. John 14:28 – Jesus repeated John 13:33 to provide clarification. *You heard that I said to you, ‘I go away, and I will come to you.’ If you loved Me, you would have rejoiced because I go to the **Father**, for the Father is greater than I.*

8. John 14:29 – Later, the literal fulfillment of this prophecy that Jesus would **rise** from the dead would strengthen the disciples’ faith in Him and His Words.

9. John 14:30 – Jesus also predicted the coming appearance of Satan through Judas Iscariot, who would betray Him in the Garden. By this prophecy, Jesus showed His omniscience, His superiority over Satan, and His complete **control** of His betrayal and death.
10. John 14:31 – Jesus Christ would complete the Father’s **plan** despite the personal pain He knew He would suffer on our behalf. Hebrews 10:7-10, 12:2
 - a) Jesus always did His Father’s **will**. John 4:34; 5:36; 6:38
 - b) Jesus and the disciples **left** the Upper Room and headed for the Garden of Gethsemane. The garden may have been His classroom when He taught the metaphor of a grape vine in the next chapter.

G. John 15:1-8 – Abiding in Christ and bearing fruit

1. John 15:1 – To correctly understand this analogy, we must keep in mind the metaphor of Jesus as the **vine** and the Father as the vinedresser. Isaiah 5:1-8
2. John 15:2 – In this analogy, all branches are believers because they are **in** the vine (in Christ). *Every branch in Me...*
 - a) John 15:2a – The vinedresser **lifts up** the branches that don’t bear fruit to prepare them for fruit bearing. *Every branch in Me that does not bear fruit, He takes away...*
 - 1) *Takes away* (Greek AIRO) can mean to pick up (*bed*, Matthew 9:6; *serpent* Mark 16:18), to take up (*your cross*, Matthew 8:34), to get (retrieve a garment, Mark 13:16), to take away (as a bird takes away a seed, Luke 8:12, or a ruler who takes away money, Matthew 25:28) or several other meanings.
 - 2) Does the Lord here mean to **take away** a fruitless branch *from* the vine, or does He mean to lift it up *in* the vine? In a vineyard, a vinedresser only handles branches that are **not** bearing fruit. He lifts them up and ties them to runners in hopes of a bountiful harvest in due season.
 - b) John 15:2b – The vinedresser **prunes** (cuts on, gives trials or suffering to) the branches that bear fruit so they will bear *more* fruit.
3. John 15:3 – The disciples had already been purified at salvation by their faith in the word He had **spoken** to them (I will die for you and rise again.). Ephesians 5:26-27
4. John 15:4 – Just as a branch not attached to the vine cannot bear fruit, so also the believer cannot bear fruit apart from the Lord Jesus Christ. For this reason, Jesus commands us to **abide** in fellowship with Him.
5. John 15:5 – To abide in Christ is to **depend** by faith on Him and His provisions for us (His grace). 2 Peter 1:3, Romans 1:17, Galatians 2:20b
 - a) Jesus Christ is the vine who produces the fruit that we as branches **bear**. The branch is completely dependent on the vine for life and fruit bearing. This analogy parallels walking by the Spirit as found in Galatians 5:16.

- b) Apart from Christ and His enabling **power**, we can do nothing to please God. Acts 21:19; Romans 5:18, 7:18, 25a; Ephesians 5:18b; 1 Corinthians 15:10; 2 Corinthians 3:5
 - c) Elsewhere in Scripture, the spiritual **works** that Christ produces through us are called the *fruit of the Spirit* (Galatians 5:22-23) and are contrasted to the evil *works of the flesh*. Galatians 5:19-21
6. John 15:6 – The believer who doesn’t abide in fellowship with Christ **loses** his usefulness to God.
- a) A believer who doesn’t abide in fellowship with Christ is as useless as a dried up branch that is thrown into the **fire** and burned. The use of the word fire here does not say or mean that a believer is ever in danger of being burned in Hell.
 - b) Just as fruitless branches are of no **use** in a vine, the believer who does not abide in fellowship with Christ will face discipline and loss of future rewards because of his lack of usefulness to God. 1 Corinthians 3:13-15, 11:30-32; Hebrews 12:6
7. John 15:7 – God promises to answer the prayers of only those believers who are abiding in Christ and being filled with His Word. Romans 12:2, Colossians 3:15-17, Psalm 37:4, Proverbs 3:5-6
- a) Obviously, the believer who is filled with God’s Word and abiding in Christ will not have selfish desires but rather those that agree with God’s **will**.
 - b) The concept of abiding in Christ makes rational God’s blank check **promise** of *ask whatever you wish, and it will be done for you*. Romans 8:26-27
8. John 15:8 – A believer does not have to bear fruit for God to be considered a **member** of Christ’s family; he only has to believe in Christ as his Savior. John 1:12-13
- a) Our goal should not be to produce fruit but rather to **abide** in Christ because abiding automatically produces spiritual fruit as a byproduct. Galatians 5:16
 - b) If you want to bear abundant fruit that brings glory to God and proves that you are Christ’s good disciple, **abide** in the vine by depending on your Savior moment by moment. Galatians 2:20b

H. John 15:9-17 – Love for one another

1. John 15:9 – Throughout His ministry, Jesus loved the disciples in the **exact** same manner the Father loved them. Jesus asked His disciples to rest in His love for them.
2. John 15:10 – Jesus commands us to **keep** (obey) His commandments so that we abide in His love. John 14:15, 14:21,23; 1 John 2:3
 - a) The Christian life is circular. We must keep God's commandments in order to abide in His love, but in order to have the **power** to successfully keep His commandments and, therefore, abide in His love, we must abide in fellowship with Christ. John 15:4-5

- b) Important: For us to be able to keep any of Christ's commands, we must **abide** in Him in the same way that He abided in the Father.
 - 1) 1 John 2:6 – *Whoever claims to live in him must live as Jesus did.* How did Jesus live? He **lived** every moment of His earthly life in complete dependence on the Father, who was able then to accomplish His will through Jesus. Acts 2:22
 - (a) John 5:30 – *I can do **nothing** on My own initiative ... because I do not seek My own will, but the will of Him who sent Me.*
 - (b) John 6:38 – *For I have come down from heaven, **not** to do My own will, but the will of Him who sent Me.*
 - (c) John 8:28 – *I do **nothing** on My own initiative, but I speak these things as the Father taught Me.*
 - (d) John 12:49-50 - *For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak. I know that His commandment is eternal life; therefore the things I speak, I speak just as the **Father** has told Me.*
 - 2) We absolutely cannot *keep His commands and love the Lord* without the strength God gives us as we **abide** in Christ. John 15:4-5, Romans 15:18, 1 Corinthians 15:10, 2 Corinthians 3:4-6
- 3. John 15:11 – We absolutely cannot have joy apart from knowing God and abiding in Christ. Our joy is thorough to the extent we maintain **close** fellowship with Christ. Philippians 2:2.
 - a) We gain **four** benefits by abiding in Christ.
 - 1) John 15:7 – A life that is marked by answered **prayer**
 - 2) John 15:8a – A life that **exalts** God
 - 3) John 15:8b – A life that **bears** abundant fruit
 - 4) John 15:11 – A life that is filled with the **joy** of the Lord
 - b) The foundation for true joy begins at salvation (Philippians 1:25) and **grows** as we allow God to train us (through His Word and the guidance of the Holy Spirit) to abide in fellowship with Christ. Psalm 51:12, 1 John 1:4, Romans 15:13
- 4. John 15:12 – The Lord summarized the abiding life with the command to love one another in the same **way** He loved us. Galatians 5:14, 6:2; 1 Corinthians 13:3b, 13
- 5. John 15:13 – The highest form of **love** is sacrificing for others. 1 John 3:16
- 6. John 15:14 – Genuine friendship with Christ (*abiding in Him*) is evidenced by our desire to keep His commands.
 - a) In this chapter, Jesus' commands were to *abide in Him* (John 15:4, 9) and to **ask for** whatever we need. (John 15:7) Asking in prayer depends on abiding in Him.

- b) John 15:14a – *You are My **friends if you do** what I command you.* This “if” statement is a 3rd class condition in the Greek, meaning maybe you will or maybe you will not *do what I command.*
- 1) A believer must choose whether or not he will walk in friendship **with** Christ.
 - 2) Those who have consistent friendship with Christ based on *abiding in Him* have lives marked by fruitfulness, **joy**, and obedience.
 - 3) If a believer does not abide in friendship with **Christ**, he will live a barren, sorrowful, and/or defiant life. Romans 8:6-8, 2 Peter 1:8
- c) John 15:14b – Our friendship with Christ is closely **linked** to obeying Him. 1 John 1:6
7. John 15:15 – Our relationship with Christ is not that of a slave to his **master** but rather of a friend to his friend.
- a) John 15:15a – As Christ’s friends, we have the privilege of knowing His **plans**.
 - b) John 15:15b – Jesus was **happy** to share with the disciples *everything* that the Father revealed to Him. Psalm 25:14, Proverbs 18:24b
8. John 15:16 – This choosing had nothing to do with an election to salvation but with the fact that Jesus had personally selected them as His disciples from the masses in **Israel**.
- a) John 15:16a – Normally, a student chooses the teacher he wants to study under, but here the **Lord** (the ultimate Teacher) hand-picked these students for His purposes.
 - b) John 15:16b – Jesus used five verbs (go, bear, remain, ask, give) in the Greek subjunctive mood, which expresses the probability of success and **teaches** that we, too, have been *chosen* for the purpose of fruitful service to God. Ephesians 2:10
9. John 15:17 – The primary point of this entire passage is that we must *abide in* Christ to be able to **love** Him and one another. *...for apart from Me you can do nothing...*

I. John 15:18-27 – Hatred from the world but help from the Lord

1. John 15:18 – Since as believers we are followers of Christ, we shouldn’t be surprised that the world **hates** us.
2. John 15:19 – The **world** loves those who belong to it. Since the believer no longer belongs to the world, the world now hates him.
3. John 15:20 – Since the world persecuted Jesus, His followers should also **expect** opposition, even persecution, from the world. 2 Timothy 3:12
4. John 15:21a – The world’s hostility stems from its spiritual **problem**, rejection of God.
5. John 15:21b – The world suppresses its knowledge of God and, thus, **remains** willfully ignorant of Him. Romans 1:18-24

6. John 15:22 – Jesus clearly revealed the Father and in the process exposed sin; therefore, the unbelieving world is without **excuse** for rejecting Him.
7. John 15:23 – The oneness between the Father and the Son means that to hate one is to hate the other and to **worship** one is to worship the other. John 5:22-23, 8:42
8. John 15:24 – Jesus’ miracles were of such quantity and quality that no objective person could **deny** His claim to be Messiah. (John 21:25) The world’s sin was rejection of Him, which was also rejection of God the Father. John 5:36, 10:38, 14:11
9. John 15:25 – The world had no **reason** to reject Jesus. Not only did the Old Testament prophesy about Him, but His miracles also showed that He is God. In grace, God provided more than enough evidence for everyone to accept Jesus as Messiah. John 20:30-31
10. John 15:26 – One of the **jobs** of the Holy Spirit is to testify about Jesus to the unsaved world.
 - a) John 15:26a – John used an abnormal Greek construction when he **wrote** *the Spirit...He*.
 - 1) Grammar: John used a **masculine** nominative singular pronoun *he* to **refer** to the **neuter** nominative singular noun *spirit*.
 - 2) The masculine pronoun shows that the Holy Spirit is not an impersonal **it** (a ghost) but an actual **person** who can be **known** and loved.
 - b) John 15:26b – Just as Christ came to the world with full divine authority because the Father sent Him, so also the Holy Spirit came with full divine authority because **Christ** sent Him.
11. John 15:27 – Just as the Holy Spirit’s ministry would be to **testify** concerning Jesus, so also the disciples would become witnesses of Jesus. Matthew 28:19-20, Acts 1:8

J. John 16:1-15 – More hostility from the world and more encouragement from the Lord

1. John 16:1 – To keep the disciples from discouragement and prepare them for future antagonism and persecution, Jesus **warned** them about future rejections.
 - a) John 16:1a – Jesus warned them beforehand so that they would not fall into a trap (Greek: SKANDILIZO, a stumbling block that causes a believer to **lose** faith).
 - b) John 16:1b – Jesus understood that an unprepared believer easily falls into the world’s trap of doubting God and His Word. He did not want the disciples to be surprised by suffering and think it meant they were doing **wrong**. We, too, need this counsel as we face inevitable opposition if we abide in Christ.

2. John 16:2 – Following Christ will cause the world system to reject us. Jesus warned the disciples that some in the world would think they were doing God a **favor** by killing believers. Saul is a prime example of this perverted mindset. Acts 8:1-3, 9:13-14
3. John 16:3 – Most of Israel did not believe in Jesus as their personal Savior. They **hated** Him because He did not meet their predetermined idea of a powerful Messiah who would free them from Roman tyranny and because He rejected their traditions as contrary to God’s written Law.
4. John 16:4 – Jesus forewarned the disciples of future sufferings so that in the midst of them, they would remember His **words** and be strengthened, not disheartened.
5. John 16:5 – Jesus **commented** that the disciples no longer questioned Him about where He was going. John 13:36, 14:3-5
6. John 16:6 – The disciples were focused on their personal **grief** at His leaving.
7. John 16:7 – To shift their focus from their **sorrow**, Jesus encouraged them with the advantages of His leaving.
 - a) John 16:7a – If Jesus did not go back to Heaven, the Holy Spirit would not **come** to live in them. John 14:17b
 - b) John 16:7b – The Lord had to **depart** before God would send the Helper PARAKLETOS (the Holy Spirit) to personally comfort and minister to them.
8. John 16:8-11 – The Holy Spirit’s gospel ministry to the unbelieving world KOSMOS involves sin, righteousness, and judgment.
 - a) John 16:9 – The **sin** that the Holy Spirit convicts unbelievers of is the sin (singular) of not believing **in** Jesus Christ. ...*because they do not believe in Me...* John 3:17-18
 - b) John 16:10 – The **righteousness** that the Holy Spirit convicts the world of is the **perfect** righteousness required to reach God, a righteousness the world does not possess. ...*because I go to the Father and you no longer see Me...* Matthew 5:20, Romans 3:10-12, 23, 2 Corinthians 5:21
 - c) John 16:11 – The **judgment** that the Holy Spirit convicts the world of is the fact that God has already condemned **Satan**. ...*because the ruler of this world has been judged.*
 - 1) Hebrews 2:14 – God’s judgment of sin through Christ’s work on the cross was the judgment that sealed Satan’s **doom**.
 - 2) The Holy Spirit shows unbelievers that they, too, are **under** God’s judgment and in need of a Savior. John 12:31
 - d) When we witness to unbelievers, we should quote Scriptures that the Holy Spirit can use to convict them of sin, righteousness, and judgment. Ephesians 6:17, Hebrews 4:1, Isaiah 55:11
9. John 16:12 – In the Upper Room, the Lord taught the disciples foundational truths. Later, when they could **handle** it with the assistance of the Holy Spirit, God would give them more detailed information.

10. John 16:13 – First, Jesus spoke of the Holy Spirit’s ministry to the world, then of His ministry to **them**.
 - a) John 16:13a – Jesus promised the disciples that the Holy Spirit would **guide** them into *all truth* (special revelation, the completed New Testament). 2 Peter 1:3-4, 19-21; 3:2
 - b) John 16:13b – Jesus implied that the **content** of the New Testament had already been established. Psalm 119:89

11. John 16:14 – The Holy Spirit never promotes Himself but always puts the **focus** on Jesus.

12. John 16:15 – The trinity is clearly revealed in this verse. While the trinity is not divided, the **focus** of all Scripture is the person and work of Christ. John 5:39-40, Luke 24:25-27
 - a) Interestingly, most New Testament passages that ask us to **apply** something to our lives or change something in our lives refer in some way to Christ’s sacrifice for us.
 - 1) We are able to **accept** others only when we understand that the perfect Christ accepts us, miserable sinners all. Romans 15:7
 - 2) We forgive others because the Lord **forgave** us. Colossians 3:13b
 - 3) We love others because He **first** loved us and gave Himself for us. 1 John 2:2, 4:19
 - 4) Husbands are to love their wives as Christ **loved** the church (Ephesians 5:25), and wives are to submit to their husbands as Christ submits to the Father. Colossians 3:18, 1 Corinthians 11:3
 - b) We cannot truly glorify God **unless** we understand Jesus Christ. Romans 15:5-6; 1 Peter 1:17-21

K. John 16:16-33 – Closing statements

1. John 16:16 – “*A little while and you will no longer see Me; and again a little while and you will see Me.*” The disciples were confused by Jesus’ comments about future **events** (His death and resurrection).
2. John 16:17 – The disciples’ discussion among themselves **revealed** their confusion.
3. John 16:18 – Even after a long discussion, they could **not** understand Jesus’ words.
4. John 16:19 – As God, Jesus is omniscient and knew their **every** thought.
5. John 16:20 – Jesus explained that while the world would rejoice over His death, the disciples would mourn, but their sorrow would turn to **joy** after seeing Him resurrected.
6. John 16:21-22 – This powerful analogy reflected the Lord’s **habit** of using ordinary events to teach extraordinary truths.
 - a) John 16:21 – A mother’s labor pains are forgotten at the **sight** of her newborn baby.
 - b) John 16:22a – Because of their familiarity with the **Old** Testament, the disciples probably understood this analogy from a kingdom perspective.

- c) Isaiah 26:12-21 also uses **birth** as a metaphor.
- 1) Isaiah 26:12-16 – The context is Messiah’s victory over all Gentile nations at the **end** of the Tribulation.
 - 2) Isaiah 26:17-18 – The misery and **pain** of labor correspond to the judgments of the Tribulation.
 - 3) Isaiah 26:19-21 – The resurrection to life (*birth to her dead*) corresponds to the installation of the **kingdom**.
- i) John 16:22b – Jesus identified Himself with Israel. Just as Israel would receive judgment, so also He would receive judgment as He suffered on the **cross**.
7. John 16:23a – *In that day* referred to Jesus’ ascension back to the Father. Because He would no longer be with the disciples in person to meet their needs, He commanded them to depend on the Father through **prayer** to meet their needs.
 8. John 16:23b-24 – *...if you ask the Father for anything in My name...* means that our permission to pray and make request of the **Father** is based squarely on Christ’s authority.
 - a) John 16:24a – The disciples had never before asked God the Father for anything based on Christ’s name (His authority or merits). Before when he taught them to pray, He did not teach them to pray in **His** authority. Luke 11:1-4
 - b) John 16:24b – Jesus encouraged them to boldly **ask** for all they needed.
 - c) John 16:24c – Jesus wanted answered prayers to bring the fullness of **joy** to their lives.
 9. John 16:25 – When the Helper (God the Holy Spirit) came, His teaching ministry would make **clear** to the disciples the symbolic images used by the Lord (e.g. the Father’s house, the vine and branches).
 10. John 16:26 – The Church Age believer can and should address his prayers directly to the Father in Christ’s **name** (His authority). Ephesians 3:14
 11. John 16:27 – One reason God the Father loved the disciples was because they loved Christ and believed He truly was **from** God.
 12. John 16:28 – Since Jesus came from the same place as the Father, His departure **from** the world returned Him to His Father in Heaven.
 13. John 16:29 – The disciples said they now understood Jesus’ teaching, which was a good start. Understanding always comes before **faith**, which in turn results in actions.
 14. John 16:30 – The disciples stated their **new** understanding in a threefold statement.
 - a) First, they stated that Jesus was omniscient. Second, they understood that since He was omniscient, they didn’t need to ask Him questions to help Him clarify His own understanding (as He constantly did for them). Third, now that they understood He was omniscient, they believed He was **divine**, having come from God.
 - b) Contrary to this clear testimony, the disciples would soon forget Jesus’ statements and fail to believe the women’s testimonies about His resurrection; however, this future **doubt** did not nullify the legitimacy of their present faith.

15. John 16:31 – The Lord’s question led to the surprising fact that the disciples, so strong in their faith now, would soon abandon Him and become scattered. Their faith would be greatly **tested**.
16. John 16:32 – The **hour** included the time of Jesus’ arrest plus all other events leading to the crucifixion, at which time He would be deserted by His followers. Matthew 26:56
17. John 16:33 – Jesus gave them this forewarning so they would be unwavering in their **faith** and, therefore, have peace after the Lord’s departure.
 - a) John 16:33a – *In the world you have **tribulation**...* Jesus’ use of the Greek word *THLIPSIS*, meaning **trouble**, persecution, or affliction, tied together several ideas.
 - 1) John 15:18-19 – The disciples would be hated because of their identification **with** Christ.
 - 2) John 16:2-3 – The disciples would be persecuted because of their stand **for** Christ.
 - 3) John 16:32 – The disciples would be troubled because most would **fear** being associated with Christ; only John was present at the cross. John 19:26-27
 - b) John 16:33b – We can have confident courage in the face of the world’s persecution because Jesus Christ overcame the world during every moment of His earthly life— even **before** the cross. 1 John 5:4-5, Hebrew 2:18, 4:15

L. Conclusion to the Upper Room discourse

1. For the Church Age saint, the command to love has a new standard set by the Lord Jesus Christ, who loved the world so much that He **died** for everyone, all of whom were His sinful enemies. John 13:34-35, Galatians 6:2, Matthew 22:39
2. Only through the **power** of the Holy Spirit are we able to fulfill this command to love everyone because we are incapable of loving through our own strength. John 14:15-17
 - a) Because we need the Holy Spirit, we must **first** be saved. Salvation comes through faith alone in Christ alone as our Savior. Galatians 3:26
 - 1) We **live** by the same faith that saved us. Colossians 2:6
 - 2) We **abide** in Christ by faith alone. 2 Corinthians 5:7, Galatians 2:20b
 - b) To abide in Christ is to live by God’s grace through **faith**, always walking in dependence on the indwelling Holy Spirit. Galatians 2:20b, Romans 1:17
 - c) A list (not intended to be exhaustive) of synonyms for abiding
 - 1) Abiding is **looking** unto Jesus. Hebrews 12:1-2.
 - 2) Abiding is **walking** by/according to the Holy Spirit. Galatians 5:16, Romans 8:14
 - 3) Abiding is being **filled** with/by the Holy Spirit. Ephesians 5:18
 - 4) Abiding is allowing the *Word of Christ to **dwell** richly within you.* Colossians 3:16

- 5) Abiding is Christ **living** in and through us as the hope of glory and as the mystery of God making beggarly people holy/godly. Colossians 1:27, Philippians 1:21
 - 6) Abiding is Christ dwelling (at home) in your hearts through **faith**. Ephesians 3:17
 - 7) Abiding is entering into His **rest**. Hebrews 4:1, 10
 - 8) Abiding is presenting the members of our bodies in faith as instruments of righteousness unto God by reckoning ourselves to have died **with** Christ to sin and to have been raised to newness of life in Christ our Lord. Romans 6:11-14
 - 9) Abiding is walking in the **light** (being in fellowship with Him). 1 John 1:4-7
- d) Abiding in Christ and confessing sins are **not** the same. Confession comes when we find we have not been abiding. Abiding means consistent living by faith (dependence on Christ), a moment-by-moment looking unto Christ and walking with God. Hebrews 12:1-2, Romans 8:10-11
- 1) When we realize we have not been walking by the strength and guidance of the **Spirit** but rather according to our sinful flesh, we must confess our sins.
 - (a) Confession of sin, which is absolutely necessary, must **never** be equated with abiding in Christ.
 - (b) If we use the metaphor of a home, confession is the doorway **back** into the house of fellowship. Once we are in the house, we abide in fellowship by faith, relying on the Holy Spirit's enabling power.
 - (c) Using this metaphor, we *enter* the house by confession of sins but *abide* in it by ongoing **faith**/dependence on God. Galatians 2:20b, Colossians 2:6
 - (d) In a human context, we would never consider we were enjoying communion or friendship if we sat around confessing our **sins** to each other. *Confession* restores a broken friendship, but *abiding* is living in camaraderie together. Jesus expressed this truth in John 15. Luke 15:11-32, Ephesians 3:16-19
 - (e) We will fail many **times** and have to confess our failures/sins, but if confession were the same as abiding in Christ, our walk could not be happy.
 - (f) Though John wrote in 1 John 2:1 that *if* we sin, we have an advocate with the Father, he wrote with the intention that we **sin not**.
 - 2) When we confess our sins as God commands in 1 John 1:9, we have the potential to enjoy fellowship by abiding in Christ and loving one another as He loved us.
3. We can't **bear** fruit unless we abide in Christ (have fellowship with Him). John 15:1-8
 4. Abiding in Christ places us in direct opposition to the **world**. John 15:18-19
 5. We overcome the world by understanding and obeying the Scriptural doctrine of abiding in **Christ**. John 16:33.
 6. God is glorified when we **bear** fruit as a result of walking in dependence on the Holy Spirit. Galatians 5:16-23
 7. The ministry of the Holy Spirit empowers us to be fruitful, have practical **victory** over the world in daily life, and ultimately glorify God. Ephesians 5:18ff and Colossians 3:16ff

IV. John 17 – The High Priestly Prayer

A. Introduction

1. When Jesus finished teaching His disciples, He **prayed** in their hearing.
2. Jesus' prayer divides into **three** sections.
 - a) John 17:1-5 – Prayer for Himself
 - b) John 17:6-19 – Prayer for His disciples
 - c) John 17:20-26 – Prayer for future church age believers
3. Following Jesus' statement in John 16:33 that He had already achieved victory over the world, this prayer makes it **clear** that He is *the* Overcomer.
4. The Lord encouraged His disciples by saying **this** prayer aloud.
5. In His prayer, Jesus referred to the abundant **life** He had just taught.
6. This prayer exemplifies Jesus' ongoing intercessory ministry at the right **hand** of the Father on our behalf. 1 John 2:2
7. Though Jesus spent **many** hours in prayer, this is His longest recorded prayer. Luke 6:12, Mark 6:45-46

B. John 17:1-5 – The Lord prayed for Himself

1. John 17:1a –The content and **tone** of this prayer proclaimed victory.
 - a) John 17:1a – *He said, "Father..."* The absence of the personal pronoun **our** indicated an intimate, personal conversation between Father and Son.
 - b) John 17:1b – *...the hour has come...* The *hour* referred to the time of the **cross**. The use of the perfect tense of the verb ERCHOMAI (**has come**) emphasized that the cross was an accomplished fact in His mind and already 100% on Him at that moment. We can be certain that the Lord had absolute knowledge of the Father's plan.
 - c) John 17:1c – *...glorify Your Son, that the Son may glorify You...* Jesus' sacrifice on the cross and subsequent resurrection would bring the utmost **glory** to the Father. Ephesians 2:7, Romans 1:4
 - d) John 17:1d – Glory was a principle **theme** of Jesus' prayer. He said, *Glorify Your Son that the Son may glorify You*. His death for unworthy sinners brought inexpressible glory to God and will continue to do so forever. Ephesians 2:7, Revelation 5:9-14
2. John 17:2 –Throughout His ministry, Christ emphasized that His authority **came** from the Father. *He who sent Me...* John 4:34, 5:24, 7:16, 8:26
 - a) John 17:2a – The Father gives Jesus every individual who believes in Him (Matthew 11:28a, Hebrews 7:25), and Jesus **gives** them eternal life. John 10:28
 - b) John 17:2b – Jesus' substitutionary death on the cross allows Him to **offer** eternal life to everyone.

3. John 17:3 – Eternal life can be described as knowing God. God can be known **only** through the Son.
 - a) This is the only time in the Gospels that Jesus referred to Himself as **Jesus Christ**, emphasizing that He alone is the Messiah who **gives** eternal life. John 14:6, Acts 4:12
 - b) After we have access to God through faith alone in Christ alone, we can grow to know Him intimately through His Word. Based on that friendship, we can learn to **depend** on Him for living life. Philippians 1:21
4. John 17:4 – Jesus glorified the Father by finishing all the work the Father **gave** Him to do. The Father chose Jesus to bring salvation to mankind, which was His plan and purpose before the beginning of time. Jesus perfectly completed that task. Philippians 2:8
 - a) From the beginning, the Father also planned for us to **walk** in good works. Ephesians 2:10
 - b) God planned for us to glorify the **Father** through suffering. When we live by faith in Christ just as Christ lived in dependence on the Father, we bring glory to God through the power of the Holy Spirit as we suffer for His sake. 1 Peter 2:21, Philippians 1:29-30
5. John 17:5 – Jesus asked His Father to restore His pre-incarnate **glory**, which had been veiled during His incarnation on Earth (except once, Matthew 17:2). God the Father answered His prayer. Philippians 2:9
 - a) Although Jesus did not ask for **new** glory, because He fulfilled the Father’s plan, He received a new position of glorified honor at the Father’s right hand. John 10:18, Hebrews 12:2
 - b) Christ received this new position of honor because He completely submitted His will to the Father’s **plan**. Philippians 2:5-9, Hebrews 5:8

C. John 17:6-19 – The Lord’s prayer for the disciples

1. John 17:6 – *...and they have kept Your word.* The eleven disciples were not wavering in their **belief** that Jesus was the Messiah.
2. John 17:7 – As Jesus prayed, He mentioned that the disciples had learned the extraordinary truth that instead of using His own divine strength and authority, He used God the Father’s provision and authority to live His **life**.
 - a) Jesus could have lived His life on Earth by His own power and decisions, but He willingly **chose** to rely on the Father rather than on Himself. John 7:17-18, 28; 8:28; 12:49; 14:10
 - b) That very evening, Jesus had commanded the disciples to *abide in Him*. He was asking them to **live** the same way He lived on Earth.
3. John 17:8 – In this prayer, Jesus said that the disciples believed the truth they understood and that the understanding they lacked would come from the mentoring **work** of the Holy Spirit.
4. John 17:9 – Jesus now interceded on behalf of His disciples for **their** blessing and benefit.

5. John 17:10 – ...*all things that **are** Mine **are** Yours, and Yours **are** Mine...* John’s use of the singular **are** EIMI indicated the complete oneness between the Son and the Father.
6. John 17:11 – ...*that they may be one even as We are.* The unity Christ wanted the disciples to enjoy was the unity He and the Father enjoyed. He was not telling them to somehow become **one** person but instead to be individuals with a oneness of purpose.
7. John 17:12 – Jesus protected His own while He was with them; and not **one** of them perished, except, of course, Judas Iscariot, the unbeliever (*son of perdition*), who was never one of His own.
8. John 17:13 – The Lord was about to depart to the Father; therefore, He prayed that His joy would become the disciples’ joy in **full** measure.
9. John 17:14 – The believer who embraces God’s Word will be at odds with the world and, therefore, **hated** and persecuted by it.
10. John 17:15 – Jesus did not ask that the disciples (or future believers) be rescued out of the world but that they be protected from the **evil** one in the world. God fulfills this petition through our enduring eternal security as well as practically on a daily basis as he protects us from Satan’s attacks. Ephesians 6:16, 1 John 2:13, 2 Thessalonians 3:3
 - a) God leaves us in the world so that our witness and presence will *appear as **lights** in the world.* Philippians 2:15
 - b) When we **walk** in the light, we expose the world’s darkness (their sin and unbelief). 2 Corinthians 4:4, Ephesians 5:8, Matthew 5:16, John 3:19-20
11. John 17:16 – This verse repeats verse 14 but with a subtle word **order** change in Greek that indicates an important difference.
 - a) John 17:14b – Verse fourteen could be paraphrased, “Their source of life is not from (does not originate from) this world even as I am not **from** this world.”
 - b) John 17:16 – Verse sixteen could be paraphrased, “Out from the source of the world, they are not (to **live**), even as I am not (living) from the world.”
 - c) The order of the words makes two important distinctions.
 - 1) In verse 14, John focused on the fact that just as with Jesus, the disciples’ new spiritual lives did not originate from the world but from **God**. John 1:13, 3:7
 - 2) In verse 16, John focused on the fact that the world could add nothing to the disciples’ spiritual **lives**. Just as Jesus on Earth did not tap into a human-effort-based life so also the disciples’ resources for living the spiritual life could not come from worldly sources. Galatians 3:3
12. John 17:17 – Important: Learning/studying God's Word does not sanctify anyone, but no believer can be sanctified **apart** from learning and studying God's Word.
13. John 17:18 – Just as the Father sent the Son into the world with **full** authority, so also the Son sent His disciples into the world with full authority. Matthew 28:18-20
14. John 17:19 – Jesus is our example of being sanctified by means of the truth. We hear and understand the **truth** only from the Word of God.

D. John 17:20-26 – The Lord’s prayer for church age saints

1. John 17:20 – Here, Jesus enlarged His supplication in order to pray for us **too**. The apostles would communicate not only the Gospel message but also truths about being spiritual, not carnal, in this present world. Matthew 28:19-20a
2. John 17:21 – Jesus prayed that His disciples could have fellowship with the Father, each other, and Himself (1 John 1:3) so that their testimony to the world would have **impact**.
3. John 17:22 – In His prayer, Jesus stated that He had imparted His **glory** to us so that we can have a unity among ourselves similar to the unity He has with the Father. In spiritual growth, we manifest His character (*glory*), which is the same as the fruit of the Spirit.
4. John 17:23 – In prayer, Christ shared that the purpose for *abiding in Christ* and *Christ abiding in them* was for Christians to be brought to a complete **unity**, something the world can never achieve or experience.
 - a) John 17:23a – Unity is possible only when **truth** is known and practiced.
 - 1) Don’t accept those who declare, “Christ unites but doctrine **divides**,” or “biblical orthodoxy doesn’t matter.” John 17:20 says that God has a message for us to believe and communicate. We must be trained to communicate it accurately, boldly, and with certainty. John 8:32
 - 2) Those who say that **unity** is possible even without agreement on biblical truths are mishandling Scripture. Acts 20:27, 1 Timothy 4:16, 2 Timothy 1:13-14
 - b) John 17:23b – Jesus’ prayer focused on the second **tense** of salvation, God’s deliverance of us from sin’s power while we are on Earth. Knowledge of the truth is of a premium for this deliverance to be a reality.
 - 1) John 17:17, 19 – Sanctification comes through the truth. God’s Word is **truth**.
 - 2) John 17:20 – You cannot **preach** if you don’t know the truth. Ephesians 4:11-16
 - 3) John 17:21-22 – Obviously, believers must mutually embrace the truth by faith in order to achieve a unity that attracts the world toward us and the Gospel that we preach.
 - 4) John 17:23 – Understanding the truth of “*I in them and You in Me*” leads to spiritual maturity. Spiritual maturity manifests God’s love to the world and serves as a witness of the truth.
5. John 17:24 – Our eternal destiny in Christ includes the incredible honor of eternally beholding the **Lamb** of God and basking in the presence of His shining greatness through all eternity. Ephesians 2:6-7, Revelation 1:13-16
6. John 17:25 – The Lord’s presence among the disciples constantly revealed the Father’s **essence** to them and certified that Jesus had indeed been sent from above. 1 John 1:1-3

7. John 17:26 – Jesus closed His prayer by stating that He had already **taught** them about the Father and would continue to do so. The results He expected in them from this knowledge of God were twofold.
 - a) First, Jesus expected that as they **grew** to know the Father better, they would have hands-on knowledge of His love. Romans 5:5, Ephesians 3:17b-19, Galatians 4:6
 - b) Second, Jesus expected that He would **abide** in them. Ephesians 3:14-17a, Philippians 1:9

V. Acts 2-7—Arrival of the Holy Spirit and the witness in Jerusalem

A. Acts 2:1-13 – The Day of Pentecost

1. Acts 2:1 – This event focused primarily on the apostles, but all 120 disciples may have been **present**. Acts 1:15
2. Acts 2:2 – These believers knew the Holy Spirit was coming and patiently waited for Him to fulfill Jesus’ **promise** about His arrival. Acts 1:8a
 - a) Acts 2:2a – Suddenly, a loud and disturbing noise **like** a violent, rushing wind came from Heaven and filled the house where the disciples waited.
 - b) Acts 2:2b – Interestingly, nowhere does the text say that an actual **wind** came.
 - c) Acts 2:2c – The noise was so extremely loud that it was **heard** by many in Jerusalem. Acts 2:6
3. Acts 2:3 – There appeared what looked like flames (*tongues*) of fire that divided and rested on each of them. These flames (*tongues*) may have been a manifestation of the Shekinah **glory** of the Holy Spirit, who is God.
4. Acts 2:4 – Immediately, the disciples spoke languages that they did not understand but could be understood by those who **spoke** the languages. Please note that these languages were actual, understandable, existing, human languages.
5. Acts 2:5 – Each year, many Jews from around the world stayed in Jerusalem from Passover to Pentecost (50 days), providing the perfect circumstance for the Gospel to be preached and quickly **spread** to the nations.
6. Acts 2:6 – The **crowd** heard the sound of the Holy Spirit’s coming even though they were not in the room.
7. Acts 2:7 – The crowd was astounded to **hear** Galileans, who were considered uneducated, speaking multiple Gentile languages.
8. Acts 2:8 – This crowd of diverse origins was amazed to hear these men **speak** their native languages fluently.
 - a) These disciples spoke various languages from **around** the world.
 - b) The gift of speaking these languages was not in the **ear** of the hearer but in the mouth of the speaker.

9. Acts 2:9-11a – The languages spoken on that **day** were from the Far East, Near East, northern Africa, Rome, Crete, and Arabia.
10. Acts 2:11b – Without doubt, one of God's purposes in giving this language gift was to enable the rapid spread of the Gospel.
11. Acts 2:12 – The fact that God's wonders were being taught using **Gentile** languages had profound implications for the Jews.
 - a) Isaiah 28:11 – Many years before (c. 730 B.C.), Isaiah had prophesied that Gentile languages would be used to communicate God's **message** to the people of Israel.
 - 1) To **hear** a foreign language in their homeland meant they had been captured or invaded.
 - 2) God designed these foreign languages to declare His judgment to both the **leaders** and people of Israel.
 - 3) Foreign languages were spoken in Israel many times, whenever they rebelled against **God** and were captured or invaded.
 - b) Isaiah 28:12 – *Rest* is kingdom terminology. Jesus had offered Israel the kingdom, but they had rejected it; therefore, when the Holy Spirit descended, God used the **sign** of unknown Gentile languages to give Israel another opportunity to repent and believe in Christ as Messiah.
 - c) Isaiah 28:13 – *So the word of the LORD to them will be ...**blah blah blah**... that they may go and stumble backward, be broken, snared, and taken **captive**.*
 - 1) When Israel would not **hear** God's message, He gave them a sign of their judgment in the form of foreign languages.
 - 2) Many people suddenly speaking in foreign languages constituted a startling event and an obvious attempt by God to get Israel's **full** attention.
12. Acts 2:13a – The disciples' speaking in strange sounding languages (not Hebrew) caused some to think they were **drunk**.
13. Acts 2:13b – Unsaved people do not comprehend God's work. It **looks** like foolishness to them. In instances like these, Satan loves to try to confuse what God is doing. 1 Corinthians 1:27-29, 2 Corinthians 4:3-4

B. Acts 2:14-40 – Peter's first sermon

1. Although the church remained essentially Jewish for some time, Peter's sermon marked a dispensational **shift** into the church dispensation (age).
2. What do we mean when we say dispensation?
 - a) A dispensation is a description of God's stewardship of a portion of **human** history.

- b) A dispensation functions **like** a dispensary.
- 1) A dispensary is a controlled chamber in which **goods** are organized, warehoused, regulated, and dispensed. Virtually all dispensaries have the same function, but no two dispensaries are managed in the same way.
 - 2) Since the beginning of the world, God has sovereignly governed **human** history. We observe through the historical record of God's Word precisely how He has managed history. Dispensational theology is the science of this observation.
- c) Dispensational theology
- 1) A person is dispensational in theology to the degree he faithfully employs a **literal** interpretation of Scripture in his study of God's Word. Removing this key foundation destroys dispensational theology.
 - 2) Dispensational theology seeks to show the **unity** of God's plan by explaining the differences in His administration of various eras of human history and the lack of contradiction in those differences.
 - 3) Dispensationalism is wrongly accused of teaching that people are saved by different means in each dispensation. On the contrary, classic dispensationalists teach that salvation has always been by **grace** through faith.
 - 4) A change in dispensations marks a change in the **way** God governs at a specific time in human history.
- d) Classical dispensationalists recognize **seven** dispensations: Innocence, Conscience, Human Government, Promise, Law, Church (or Grace), and the Millennial kingdom. In each dispensation, God gave mankind divine responsibilities.
- 1) In the Dispensation of Innocence, God required mankind to remain innocent of the **sin** of disobedience. Genesis 1-3
 - 2) In the Dispensation of Conscience, God required mankind to **live** according to the knowledge of right and wrong that they acquired at the fall. Genesis 4-8
 - 3) In the Dispensation of Human Government, God required mankind to equitably and justly **manage** the affairs of humankind. Genesis 9-11
 - 4) In the Dispensation of Promise, God required Abraham, Isaac, Jacob and the subsequent nation Israel to bring Him glory by being His special, holy nation under **His** direct rule. Genesis 12-Exodus 19
 - 5) In the Dispensation of the Law, God required national Israel to merit His physical blessings through strict obedience to His **laws**. Exodus 20-Acts 1
 - 6) In the present Dispensation of the Church, God requires believers to make disciples of all nations, thus building the church. He requires the **world** to believe the Gospel to be saved. Acts 2-Revelation 3
 - 7) In the Dispensation of the Millennial Kingdom, God will require Israel to faithfully rule the Earth under the leadership of Christ the King and the nations to **submit** to their rule. Revelation 20:1-10

- e) Sadly, Scripture records that each dispensation **ends** with mankind rebelling against God and God judging them.
- 1) The Dispensation of Innocence ended with man's rebellion in **eating** the forbidden fruit and God's judgment against man, Satan, and all creation because of that sin. Genesis 1-3
 - 2) The Dispensation of Conscience ended with mankind thinking **evil** continually and God's judgment of the global flood. Genesis 4-8
 - 3) The Dispensation of Human Government **ended** with mankind rebelling by building the tower of Babel and God's judgment of confusing the languages. Genesis 9-11
 - 4) The Dispensation of Promise ended with Jacob's sons living like the pagans in the land and God's judgment of removing them to **Egypt** and eventual slavery. God also judged Egypt for oppressing His nation. Genesis 12-Exodus 19
 - 5) The Dispensation of the Law ended with Israel's rejection of the Messiah and God's judgment of Israel, including the eventual destruction of the **temple** and the dispersion of Jews around the world. Exodus 20-John 19
 - 6) The present Dispensation of the Church will end with rampant apostasy near the time of the **rapture**. The church will be judged at the Judgment Seat of Christ, and the unsaved will face the judgment of the Tribulation (Daniel 9:24, Revelation 6-19). Acts 2-Revelation 3
 - 7) The Dispensation of the Millennial Kingdom will end with Satan leading a final rebellion and God's final judgment of the **world**. Revelation 20:1-10
- f) Why do we mark the beginning of the church in Acts 2 and not later in Acts?
- 1) Matthew 16:18 – Christ emphatically said He would **build** His church (not churches) and that the gates of Hades would not prevail against it. Jesus instituted the church at Pentecost.
 - 2) Acts 1:4-5 – Jesus said that the Holy Spirit would come and baptize them. The Spirit's ministry in this dispensation has been to baptize believers **into** the body of Christ. Galatians 3:26-27, Ephesians 1:13-14, 4:30, Romans 6:3-4
 - 3) Acts 2:47 (Received Text) – *And the Lord added to the **church** EKKLESIA daily such as should be saved.*
 - 4) Acts 5:11 – *And great fear came over the whole church EKKLESIA.* This verse proves that **early** in the book of Acts, the church already existed.
 - 5) Acts 11:15-18 – *The Holy Spirit fell upon them just as He did upon us **at the beginning**. And I remembered the word of the Lord...John baptized with water, but you will be baptized with the Holy Spirit.* Christ's church is His body. Man gets into Christ's body through the baptism of the Holy Spirit, which **began** at Pentecost.

- g) Did the church begin with Paul? An emphatic **NO!**
- 1) Romans 16:7 – Part of the Holy Spirit’s ministry is to **place** people *in Christ*. Andronicus and Junias were *in Christ* before Paul.
 - 2) 1 Corinthians 15:9 – Paul stated that before he was saved he persecuted God’s church. *For I am the least of the apostles and not fit to be called an apostle because I persecuted the church of **God***. Acts 8:3
- h) Were there two churches, a Jewish one and a Gentile one? **No**, since Pentecost, there is, always has been, and always will be only one church, which is the body and bride of Christ.
- 1) Ephesians 1:22-23 – *Christ has been made the Head over all things to the church which is his **body**, the fullness of Him who fills all in all*. Christ has only one body.
 - 2) Ephesians 4:3-4a – *...being diligent to preserve the unity of the Spirit in the bond of peace. There is one **body** and one Spirit...* The one body of Christ always has been made up of Jews and Gentiles. Ephesians 2:18, 1 Corinthians 10:32
 - 3) 1 Corinthians 12:13 – *For **by one Spirit we were all baptized into one body**, whether Jews or Greeks, whether slaves or free, and we were **all made to drink of one Spirit***. (cf. Colossians 1:24-25)
3. Acts 2:14 – With the apostles standing beside him, Peter preached the **first** sermon of the church dispensation.
4. Acts 2:15 – Peter showed the irrationality of the accusation of drunkenness by suggesting that people do not get drunk at **nine** in the morning.
5. Acts 2:16-20 – Peter launched his first sermon from a text found in the book of **Joel**.
- a) Acts 2:16a – Even though Peter recited Joel 2:28-32, he taught the literal fulfillment of only **one** part of the prophecy, the coming of the Holy Spirit at Pentecost.
 - b) Acts 2:16b– Peter focused on the **coming** of the Holy Spirit. None of the other prophesied events in Joel 2:28-32 were fulfilled that day.
 - c) Acts 2:17 – The Holy Spirit was poured out on the Day of Pentecost but not on *all mankind*, **only** on the believers in the Upper Room. Acts 2:1-4
 - d) Acts 2:18a – The pouring out of the Holy Spirit on these believers of the church fulfilled the Lord’s **promises** in John 14:16-17, 15:26-27, and 16:7-15.
 - e) Acts 2:18b – **All** people were not prophesying, seeing visions, or dreaming **dreams**.
 - f) Acts 2:19 – On Pentecost, signs and wonders did not appear in the **sky** or on the Earth.
 - g) Acts 2:20a – The **moon** did not turn to blood, and the sun was not darkened.

- h) Acts 2:20b – These judgment events in Joel’s prophecy will occur during the Tribulation, the time period that starts the **Day** of the Lord. Zephaniah 1:14-18
- 1) The Day of the Lord can be likened to a Jewish Day (**sunset** to sunset).
 - 2) The Day of the Lord will begin with the sunset (**darkness**) of the judgment associated with the Tribulation. Malachi 4:1
 - 3) Then will come the majestic sunrise associated with the revelation of the Lord and His **1,000** year Millennial Kingdom. Malachi 4:2-3
 - 4) The Day of the Lord will conclude with the final **sunset** before eternity and Satan’s last rebellion at the end of the Millennial Kingdom. Revelation 20:7-10
6. Acts 2:21 – Peter used this last quote from Joel to emphasize the Jews’ need to **believe** in Jesus Christ by calling to Him for salvation.
- a) Peter quoted Joel but only applied **one** point of similarity, the outpouring of the Holy Spirit.
 - b) Peter explained that their speaking different languages was actually the beginning of a **new** ministry associated with the coming of the Holy Spirit.
7. Acts 2:22 – *Men of Israel, listen to these words...* Peter exhorted the people of Israel to **listen** to him. His gospel was the same gospel Paul preached in 1 Corinthians 15:3-4. **Christ** [the God-Man] **died for our sins and rose again on the third day.**
- a) **Jesus was a human being.** *Jesus the Nazarene, a man...* Peter was about to tell them about the **man** from Nazareth named Jesus, the subject of the Gospel.
 - b) **Jesus was also divine.** *...attested to you by God with miracles and wonders and signs...* Jesus’ miracles proved that He is **God**.
 - 1) *...which God performed through Him...* God performed these miracles (signs, and wonders) **through** Jesus.
 - 2) *...in your midst, just as you yourselves know...* Israel could not deny Jesus’ miracles because they saw them and were told everything He did.
8. Acts 2:23 – **Jesus died for our sins.** *...this Man, delivered over by the predetermined plan and foreknowledge of God...* Jesus finished all that God the Father **planned** for Him to do. 1 Peter 1:20
- a) *...you nailed to a cross...* Peter used this **fact** to convict Israel of her rejection of the Messiah. Peter, a Jew, was not being anti-Semitic.
 - b) *...by the hands of godless men and put Him to death...* Although others crucified Christ, God the Father planned His **death** for the redemption of us all.
9. Acts 2:24 – **Jesus rose again from the dead.** *...But God raised Him up again, putting an end to the agony of death...* Through the resurrection, God the Father showed His approval of Christ’s **work** on the cross. Romans 1:4, 1 Corinthians 15:3-4, Romans 4:25

10. Acts 2:25-32 – **Since Israel struggled against believing in the resurrection**, Peter focused on the resurrection, quoting from Psalm 16.
 - a) Acts 2:25-31 – In Psalm 16, **David** prophesied Christ’s resurrection.
 - b) Acts 2:32 – Peter and the other disciples **saw** the resurrected Christ.

11. Acts 2:33 – Peter quoted Joel because of the one point of similarity (receiving the Holy Spirit) that resulted from Jesus’ ascending to the right hand of the Father and **asking** Him to give us the Comforter. John 14:16
 - a) The coming of the Holy Spirit as Jesus promised verified that He truly was resurrected and **seated** beside the Father.
 - b) Just as people saw the manifestation of the Spirit on Pentecost, so also the disciples had **seen** the resurrected Christ. Both events were verifiable.

12. Acts 2:34-35 – Peter’s many Old Testament quotes emphasize that we **must** understand the Old Testament in order to properly understand the New Testament.

13. Acts 2:36 – **Since Israel struggled against believing in the deity of Christ**, Peter repeated His identity.
 - a) For a second time, Peter showed the people of Israel their **error** in rejecting Jesus and ordering His crucifixion.
 - b) God put forth His Son as both **Lord** and Christ. The coming of the Holy Spirit proved Christ’s authority as Lord because Christ sent the Holy Spirit.

14. Acts 2:37 – Those listening to Peter humbly recognized their **need** to be saved by the resurrected Christ and asked what they should do.

15. Acts 2:38a – Peter commanded every Jew to *repent*.
 - a) *Repent* is a second person **plural** verb that is grammatically connected to the plural clauses *for the forgiveness of your sins* and *you* (all) **will receive the gift of the Holy Spirit**.
 - 1) When we teach the truth about salvation, that truth produces a **change** of thinking (repentance) from trusting self or some religion to trusting Christ.
 - 2) When any person changes his mind and trusts in Jesus Christ for salvation, he immediately receives the forgiveness of **sins** and is indwelt by the Holy Spirit. Ephesians 1:13-14

 - b) *...for the forgiveness of your sins...* Peter told them to repent (change their **minds** and believe in Christ) **for** (EIS entering into the state of) **the forgiveness of your sins**.

 - c) *...and you will receive the gift of the Holy Spirit*. All those who repent (change their minds about Christ and believe in Him) **receive the gift of the Holy Spirit**.

- d) Two verses help **clarify** what happened when they repented (changed their minds) about their rejection of Jesus Christ.
- 1) Acts 2:41 *So then, **those who had received his word were baptized**; and that day there were added about **three** thousand souls.* John 1:12
 - 2) Acts 2:44 *And all those who had believed were together and had **all** things in common.*
16. Acts 2:38b – As individuals, **those** who changed their minds (repented of their unbelief and believed in Christ) were commanded to *be baptized*.
- a) *...and each of you be baptized...* Peter stated that any individual who had a change of **mind** (repented and believed) was to **be baptized** (third person singular verb) **in** (EPI on the basis of) **the name of Jesus Christ**.
 - 1) This water baptism has nothing to do with God's **giving** a new believer either salvation or the Holy Spirit!
 - 2) In water baptism, the individual believer publically identifies himself with **Christ** as testimony to others and absolutely not as part of his salvation.
 - b) Therefore, Peter used the singular **verb** (*be baptized*) when he commanded individual believers to be baptized. Matthew 28:19-20

17. Acts 2:38 Verse analysis

- a) *Repent* – The second person plural, aorist active imperative of METANOEO, meaning to change one's mind, was directed at **every** Jewish listener.
 - 1) What was Peter instructing them to change their **minds** about?
 - 2) The context clearly indicates that they needed to change their thinking about both Jesus Christ as Savior and the salvation God accomplished through **Him**.
- b) Peter's command to be baptized was for the person who had **already** changed his mind about Jesus as the Son of God.
 - 1) *...be baptized **in** the name of Jesus Christ*. The small preposition **in** EPI (upon or resting upon) indicated that each new believer was to be baptized by resting upon the authority of Jesus Christ to forgive his sins.
 - 2) In Acts 2:21, Peter used the same preposition **on** EPI to indicate that salvation rests on the name of Jesus Christ. *...everyone who calls **on** the name of the Lord*.
 - 3) In Acts 9:42, the same preposition **in** EPI indicated that everyone's faith for salvation rested on the Lord. *...It became known all over Joppa, and many believed **in** the Lord*.
 - 4) In Acts 16:31, which used this same grammatical construction, Paul clearly stated that faith for salvation must rest upon Jesus Christ. *Believe **in** the Lord Jesus, and you will be saved...*

- c) The textual evidence clearly indicates that forgiveness of sins rests upon the **name** of Jesus Christ, not on water baptism. The name of Christ describes His person (His perfect character) and work (His life with a focus on the cross).
 - 1) Acts 10:43 – While preaching the Gospel at Cornelius’ home, Peter stated that salvation is based solely on **faith** in Jesus’ name. Peter never mentioned water baptism as a requirement for salvation because it is not.
 - 2) Acts 10:44-48 – Peter commanded those who were **saved** and already had the Holy Spirit to be baptized in water. Ephesians 1:13-14
 - 3) 1 Corinthians 1:17 – The Bible never teaches that water baptism is necessary for salvation or for the forgiveness of sins. Water baptism is absolutely **not** part of salvation. Salvation comes at the moment one believes in Jesus Christ as Savior.
 - 4) Acts 2:38 clearly encouraged these Jewish hearers to repent concerning Jesus Christ and then **trust** upon His name for the forgiveness of their sins.

- 18. Acts 2:39 – Peter pointed out that God promised both salvation and the Holy Spirit to **all** who believe in Jesus Christ as Savior.
 - a) Peter again referred to the promise of Joel 2. Joel promised salvation to **all** Israel’s descendants. *...even among the survivors whom the LORD calls.* Joel 2:32
 - b) Though Peter was speaking to a Jewish crowd, Gentiles were not excluded from salvation. Jesus said in Acts 1:8 that His disciples would be witnesses to the entire **world**. Not until Acts 10 did Peter preach directly to Gentiles.
 - c) God calls people to Himself by means of the Gospel. John 3:14-15, 12:32

- 19. Acts 2:40 – Peter exhorted the Jews listening to him so they could be saved out from among the generation of Jews that rejected **Messiah**.
 - a) The generation of Jews that rejected Messiah had fallen under a **special** judgment because they blasphemed the Holy Spirit through their rejection. Matthew 12:30-32
 - b) Only the Jewish generation that rejected Jesus during His time on Earth could commit this unique **sin** of blasphemy of the Holy Spirit. Luke 1:68, 19:40-44; Matthew 13:14-15; John 12:35-36

C. Acts 2:41-47 – Many believed Peter’s salvation message.

- 1. Acts 2:41 – Three thousand believers were **added** to the number of those who had waited for the promised Holy Spirit in the Upper Room.
- 2. Acts 2:42 – The believers of the early **church** devoted their time to learning God’s Word.
 - a) Fellowship among believers was based on learning the **truth**. 1 John 1:4-9
 - b) Fellowship included communion and **prayer**.
- 3. Acts 2:43 – God allowed the apostles to perform miracles that verified that their message did, indeed, **come** from Him.

4. Acts 2:44 – These first three thousand Church Age believers shared their possessions, supporting those believers who were in **need**.
5. Acts 2:45 – Many of them **sold** whatever was necessary to provide for the needy.
 - a) By Acts 6, this practice of shared possessions had **ended**.
 - b) The Gospel was preached, and many were **saved** by believing in Jesus as Savior.
6. Acts 2:46 – These believers all understood the Gospel of Jesus Christ and, therefore, shared great **joy** in their fellowship.
 - a) The **temple** was still a central place of worship for believing Israel.
 - b) Believers were not getting together by compulsion or manipulation but in the sheer joy of their position **in** Christ obtained through faith alone in Christ alone.
7. Acts 2:47 – Through evangelistic preaching of the message of **Christ**, the Lord added more people to the infant church. He continues to use evangelism to grow His church.

D. Repetition of the transitional nature of Acts

1. In Acts, Luke recorded the early days of the church dispensation, emphasizing the process of transitioning from the dispensation of the **Law** to that of the church.
 - a) During the time of Moses, God transitioned from the dispensation of promise (the Patriarchs) in which the **father** was priest for his family to the dispensation of the Law in which Israel had a specialized priesthood.
 - b) In a similar manner, in Acts, God shifted from working through Israel and the specialized priesthood to working through the church and the universal priesthood of **all** believers.
 - c) Often during the transition between two dispensations, God used one-time or **rare** events. Leviticus 10:1-3
2. In Acts, Luke's second letter to Theophilus, he completed the historical narrative of the life of Christ and recorded about thirty **years** of church growth after Jesus' ascension.
 - a) This historical narrative followed the development of the early church in and around Jerusalem and described **events** that showed its spread throughout the Roman world.
 - b) The early part of **Acts** is Jewish in nature and emphasized the ministry of Peter, the apostle to the Jews. Peter often focused on the kingdom since Israel needed to understand that Christ was not establishing it at that time because of their rejection of Him. Acts 1:3, 6-7
 - c) Luke ended Acts by focusing on **Paul**, a newer leader of the church and God's apostle to the Gentiles. In this section, Luke emphasized the universal nature of the church.
 - 1) The church was a **new entity** that Christ was focused on forming. *I will build My church...* Matthew 16:18, Ephesians 2:11-22
 - 2) The church was made up of **both** Jews and Gentiles.

- d) Thus, the book of Acts is a **bridge** that provides the historical account of the transition from the gospels to the epistles.
3. Early in Acts, the **church** was composed of Jewish believers who followed a synagogue style of meeting together.
 - a) Although the Lord commanded these early Christians to go out into the entire world, they primarily focused their **Gospel** message on Jews in Jerusalem and nearby areas. Acts 8:4, 11:19
 - b) Not until later did they realize that the church is an entity with no **ethnic** distinctions. Ephesians 3:1-6
 - c) Jewish believers were **slow** to understand the administration of God's plan for the church as evidenced by Peter's struggles with believing Jewish leaders who resented having Gentiles receive the Gospel. See Acts 11 and Acts 15.
 - d) Acts is historically descriptive, providing fascinating details of the development of the early church. Luke's purpose was to **write** a historical account for Theophilus (Acts 1:1-3), not to provide guidelines for the established church to copy.
 - e) Today, many believers attempt to **base** Church Age doctrines on the experiences of the early church.
 - f) Actually, the Book of Acts is a historical document about the early church's experiences. We should not have as our **goal** the duplication of the same experiences since many were unique to this transitional period. Acts 5:1-11, 15
 - g) God provided the **epistles**, not Acts, to instruct the church (both the universal and local body of Christ) on its establishment and function. 1 Timothy 3:14-15
4. Historically, Acts transitions from the gospels, which taught a kingdom message to Jews only, to the Church Age, which teaches a Gospel message with a global scope (as observed in Acts and taught in the **epistles**). Acts 1:8

E. Acts 3:1-10 – Peter's first miracle

1. Acts 3:1 – As they had always done, Peter and John continued to worship God at the temple. They went there to pray at **three** in the afternoon, the hour of temple prayer.
2. Acts 3:2 – A man lame from **birth** sat at the busiest temple gate, a good site for begging.
3. Acts 3:3 – This lame man supplied his **needs** by begging.
 - a) This lame man was well-known because he begged in the same spot at the temple **every** day. Acts 3:2
 - b) Because the lame man had been at this same location for many years, Jesus must have walked past him **many** times without healing him.
 - c) God designed healings to verify that the healer's message truly came from Him. Jesus never intended to relieve **all** suffering during His first coming.

4. Acts 3:4 – The lame man got Peter’s attention. Then, Peter got **his**!
 - a) Because of the chaos at this busy temple area, Peter demanded that the lame man **pay** attention to him.
 - b) Theologically, Jews believed all physical problems resulted from the **sins** of the victim or his parents, which was a myth and absolutely not biblical.
5. Acts 3:5 – The lame man may have thought he was about to receive a large **gift** from someone wanting praise for his piety.
6. Acts 3:6 – With genuine compassion, Peter commanded the man to get up and **walk** by the authority of Jesus Christ.
7. Acts 3:7 – Peter grabbed the lame man’s right hand and raised him. The man was completely and instantly **healed** of his lifelong problem.
8. Acts 3:8 – *Leaping*, which Dr. Luke repeated several **times**, emphasized a complete, instantaneous healing.
 - a) Leaping showed that the nerves, brain connections, muscle tone, etc., all instantly functioned in this man who had **never** before walked.
 - b) The leaping man praised **God**, not Peter or John.
 - c) Such miracles validated the Gospel message Peter and John were preaching. Acts 2:12-15
9. Acts 3:9 – Because of this miracle, many saw the **glory** of God.
10. Acts 3:10 – Everyone knew that this man had been lame from birth; therefore, no one could **deny** that his healing was miraculous.

F. Acts 3:11-26 – Peter’s second sermon

1. Acts 3:11 – Peter gave this sermon in Solomon’s portico, the same place Jesus made a **deity** claim. John 10:22-31
 - a) The religious **leaders** rejected Peter’s message just as they had rejected Jesus’ claim to be the Son of God.
 - b) Nonetheless, Peter continued proclaiming the Gospel of Jesus to the **people** of Israel.
2. Acts 3:12 – Peter refused to accept any praise for himself by clearly stating he was incapable of doing miracles and declaring that only Christ’s **power** could do them.
3. Acts 3:13-14 – Peter accused the Jews of disowning **Jesus**, who is God. He was correct because they chose to have evil Barabbas freed rather than righteous Jesus. John 18:38-40. Even today, many choose unrighteousness over the Righteous One.
4. Acts 3:15 – As in his first sermon, Peter focused on two facts of the Gospel message that **remain** stumbling points for Israel even today.
 - a) Acts 3:15a – Jesus’ **deity**. *...but put to death the **Prince of life**...*
 - b) Acts 3:15b – Jesus’ **resurrection**. *...the one whom God **raised from the dead**, a **fact** to which we are witnesses. cf. Romans 10:9-10*

5. Acts 3:16 – Peter clearly stated that **faith** in Jesus’ name brought about the lame man’s healing. God healed him, not any man (Peter).
6. Acts 3:17 – Peter referred to Israel’s ignorance in rejecting the **Lord** Jesus Christ.
7. Acts 3:18 – Peter may have been thinking of a number of Old Testament Scriptures when he spoke of prophecies about Christ’s **death**, but the word *suffer* seems to point to Isaiah 52-53.
8. Acts 3:19-21 – Peter preached the Gospel to Israel so that they might choose to turn to the Lord in faith and He would return to establish His **kingdom**.
 - a) Acts 3:19a – *Repent* and *return* are second person **plural** verbs (you all) in Greek.
 - b) Acts 3:19b – By changing their minds (repenting) about Messiah and returning to Him, Israel as a nation could have experienced **times** of *refreshing* from the Lord. Isaiah 32:15-20, 35:1-10
 - c) Acts 3:19c – Peter preached this message because prophecy clearly showed that when and if the nation Israel as a whole seeks forgiveness, Messiah will **return** and *times of refreshing* (the Kingdom of God) will come. Isaiah 45:17, Isaiah 59:20-21
 - 1) **All** Israel will eventually believe in Jesus as Messiah just as Peter desired for them that day. Romans 11:25-27
 - 2) Individuals in Israel did believe in Messiah, yet sadly national Israel as a whole (as represented by their religious leaders) did not repent (change her mind) and **return** to the Lord in faith.
 - 3) We do not preach a kingdom message today because God offered the kingdom to **Israel**, not to Gentiles or the church. Today, He offers salvation and a place in the body of Christ to both Jews and Gentiles. Acts 15:11, Romans 1:16-17
 - d) Acts 3:20 – Peter told Israel that if they would **all** believe God’s requirement for Jesus to return and set up the kingdom, He would do so.
 - 1) Matthew 23:37-39 – Jesus had said, “*From now on you will not see Me until you say, ‘BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!’*”
 - 2) Through the enlightenment of the Holy Spirit, Peter began to understand that **all** Israel had to believe prior to the establishment of the kingdom; therefore, he understood Acts 1 and Matthew 24 and 25 much better.
 - e) Acts 3:21 – Peter understood that an unspecified period of time would separate Christ’s ascension from His second coming, but he did not **doubt**, as many do today, that God would literally fulfill all Old Testament prophecies concerning the kingdom.
9. Acts 3:22-24 – Peter referred specifically to the prophecy of Deuteronomy 18:15 and 18 that predicted the coming **Messiah**.
 - a) Numbers 12:6-8 – Jesus was the only person other than **Moses** with whom God spoke face to face. Deuteronomy 34:10
 - b) Deuteronomy 18:15 – Moses was *a* mediator between God and the nation of Israel, but Jesus Christ is **the** Mediator between God and all mankind. He is the one and only Mediator. 1 Timothy 2:3-6

- c) Acts 3:23 – From the quote in the previous verse, Peter concluded that anyone who did not listen to the great Prophet who was like Moses (Jesus Christ) would be cut off from Israel. In other words, he would stay **lost** in sin.
 - d) Acts 3:24 – Messiah’s coming was first prophesied in Genesis 3:15. Almost the entire Old Testament from the books of Prophet **Samuel** forward also predicted His coming.
10. Acts 3:25 – Jesus Christ was the fulfillment of the Abrahamic Covenant to which the nation Israel was an **heir**. That covenant, which promised a universal blessing on all mankind, was fulfilled by Jesus, who brought that blessing in His body on the cross. However, complete fulfillment for Israel will be accomplished in the future with a literal earthly kingdom ruled by Messiah.
11. Acts 3:26 – The resurrected Lord Jesus appeared to many people in Israel and led them to **change** their thinking (repent) from their evil rejection of Him as Messiah.
- a) Peter and John’s preaching about Christ’s resurrection turned **many** in Israel from their unrepentant hearts of unbelief.
 - b) God had Peter **heal** the lame man to get Israel’s attention so that many might believe in the resurrected Lord Jesus.

G. Acts 4:1-22 – The arrest and release of Peter and John

1. Acts 4:1 – Satan used the Jewish religious leaders to try to stop God’s **plan**.
2. Acts 4:2 – These religious leaders (Sadducees mainly) despised the message about **Jesus**.
 - a) Acts 4:2a – The Sadducees, a sect of religious leaders in the Sanhedrin, did not **believe** in a resurrection and, therefore, despised the Gospel message that Christ was alive.
 - b) Acts 4:2b – These religious leaders did not want the apostles **teaching** the people.
3. Acts 4:3 – The Jewish religious leaders put Peter and John in **jail** for preaching a message that emphasized Jesus Christ’s resurrection.
4. Acts 4:4 – *Faith comes from hearing and **hearing** by the preaching of the Word of Christ.* Romans 10:17
 - a) About 5,000 men were saved by the end of Peter’s second **sermon** – and that number didn’t include women and children!
 - b) By now, the number of believers may have exceeded 15,000, which the religious leaders would have perceived as a **threat** to their power.
5. Acts 4:5 – Peter and John were about to be put on **trial**; however, by the end of the proceedings, Peter would put the religious leaders on trial.
6. Acts 4:6 – Annas and Caiaphas had participated in the trials of **Jesus**. John and Alexander were probably important members of the High Priest’s family.

7. Acts 4:7 – The Jewish religious leaders put pressure on Peter and John in the presence of the ruling **body**.
 - a) They **asked** about the disciples’ authority to do all they were doing.
 - b) In Matthew 28:18, Jesus, who is God, said that all authority in Heaven and on Earth belongs to God. In Matthew 28:19, He gave the disciples’ the command and authority to **make** disciples anywhere and everywhere on Earth.
8. Acts 4:8 – Being filled with God’s Holy Spirit, Peter spoke boldly but respectfully to the assembly. Mark 13:11. What Peter experienced was **not** the same as being filled with the Holy Spirit as commanded in Ephesians 5:18.
 - a) Acts 4:8
 - 1) Grammatically, the word Spirit in Acts 4:8 is a genitive of content PLESTHEIS PNEUMATOS HAGIOU, which means being influenced or impacted with the **presence** of the Holy Spirit.
 - 2) Therefore, Peter was **filled with the Holy Spirit** in a manner similar to being filled or overwhelmed with **joy** (Acts 13:52), fear (Luke 5:26), wonder (Acts 3:10), or jealousy (Acts 5:17).
 - b) Ephesians 5:18
 - 1) Grammatically, the word Spirit in Ephesians 5:18 is a dative of means PLEROUSTHE EN PNEUMATI, meaning we must permit the Spirit to **fill** us, literally “be being filled by” the Spirit. Colossians 3:16
 - 2) Therefore, Paul commanded each believer to allow himself to be filled by **means** of the Holy Spirit. Paul compared this filling to being permeated with alcohol through the over-consumption of wine.
9. Acts 4:9 – Peter used sarcasm to show the foolishness of the religious leaders’ frustration over his **good** deed of healing the lame man. He indicated that their real problem was that he had healed in the authority (name) of Christ.
10. Acts 4:10 – Peter stated emphatically that Christ’s authority and **power** had provided the miracle.
 - a) Acts 4:10a – Peter made his rebuke personal by **accusing** these Jewish leaders of crucifying their Messiah.
 - b) Acts 4:10b – Peter had seen the resurrected Lord Jesus. His firsthand understanding of the magnitude of God’s power made him **bold**.
11. Acts 4:11 – Jesus was the **stone** rejected by the religious leaders. Psalm 118:22
12. Acts 4:12 – This **key** verse explains that Christianity is exclusive. No one can be a Christian without believing in Jesus Christ as Savior, but everyone who believes is a Christian.
 - a) The letters that form the name Jesus (J-E-S-U-S) do not save. Believing the truth about the person and work of Jesus **saves**.

- b) Everyone present knew who Jesus was, but they had not accepted His claim to **deity**; therefore, they did not trust Him alone for their eternal salvation. John 8:24
 - c) God's grace provided salvation in Christ once for **all**; therefore, His salvation offer continues to be made to all men. John 3:14-15, 12:32
13. Acts 4:13 – The religious leaders were **stunned** by Peter and John's confident exposition of Hebrew Scripture since they had not received formal rabbinical training.
- a) Although Luke did not **record** any of John's statements, John would have displayed the same insight of the Hebrew Scriptures as Peter.
 - b) Their confidence came from their personal intimacy with the **One** by whom all must be saved. John 14:6
14. Acts 4:14 – The silence of the normally outspoken religious leaders must have been stunning. They could think of no way to deny the miracle since the healed man **stood** before them.
15. Acts 4:15-16 – The religious leaders had a problem. They couldn't **deny** the miracle, but they totally rejected Peter's message concerning Jesus' authority and resurrection.
16. Acts 4:17-18 – Religion always threatens or persecutes those whom it cannot **control**.
17. Acts 4:19-20 – Peter and John again showed their faith in **God** by obeying Him rather than the men who threatened and persecuted them.
18. Acts 4:21-22 – This amazing miracle was too public and well-known for the religious leaders to **harm** Peter and John without facing trouble from the people.

H. Acts 4:23-31 – The prayer of the saints after Peter and John's release

1. Acts 4:23 – Peter and John explained to the **church** their imprisonment and God's grace in their release. Then, they prayed.
 - a) This meeting and prayer showed the **unity** of the early church in Jerusalem.
 - b) This **prayer** was well-structured and probably reflected their discussion.
2. Acts 4:24 – They **began** their prayer with Scripture, Exodus 20:11, which emphasized their recognition of Creator God as their ultimate authority.
3. Acts 4:25a – They recognized the Holy Spirit's inspiration in David and Moses' **writings**.
4. Acts 4:25b – In Psalm 2:1, the Gentile nations were **angry**, but in Jerusalem, Israel's religious leaders were the ones who raged and wildly threatened the church.
5. Acts 4:26 – Both Psalm 2 and Acts 4 recorded anger and opposition to **God**.
6. Acts 4:27 – The religious leaders and the nation of Israel (and later Gentiles, too) gathered together against **God** by opposing Peter and John.

7. Acts 4:28 – God allowed this persecution of His **saints**. His plan was accomplished even though men chose to violently oppose it.
8. Acts 4:29 – Humbly, these believers all **asked** to be enabled to continue speaking boldly. Ephesians 6:19-20
9. Acts 4:30 – They also asked God to continue providing the **sign** miracles that validated the truth they were proclaiming in Jerusalem.
10. Acts 4:31 – God sent an unusual geological event after the prayer. ...*the place where they were meeting was **shaken***...
 - a) God worked in **unique**, one-time ways during the formative days of the church. The shaking of the meeting hall was one such unique event.
 - b) Scripture never tells us to expect supernatural experiences in our meeting halls, and God never commands us to **pray** for them.
 - c) As had happened with Peter earlier, these believers were also filled (overwhelmed) with the Spirit (genitive of content). We need to note again that this was not the **same** as the filling by the Holy Spirit in Ephesians 5:18.

I. Acts 4:32-5:11 – Sharing and lying

1. Acts 4:32 – In the earliest days of the church, Christians sold their property and gave the **money** to support other believers. God did not command this communal combining of resources, and it was quickly discontinued.
 - a) Acts 4:32a – Some believers **sold** all they owned to provide for current needs.
 - b) Acts 4:32b – The apostles **gave** the donated money to those in need.
 - c) Acts 4:32c – In these verses, Luke recorded the actions of the early church without suggesting that all Christians do the **same**.
 - d) Acts 4:32d – Showing kindness and filling the needs of others is never wrong, but the epistles firmly exhort us to take care of our **own** needs by honest work.
1 Thessalonians 4:11-12, 2 Thessalonians 3:6-12
2. Acts 4:33 – ...*the apostles continued to testify to the resurrection of the Lord Jesus*... The apostles' message was Christ's salvation **work**, not their experiences with Him.
3. Acts 4:34-35 – Believers willingly found ways to **supply** each other's material needs.
4. Acts 4:36 – Joseph, the Levite who became known as Barnabas (**son** of encouragement), gave to the church all the money he received from the sale of some property. His nickname indicates that he must have been an effective encourager.
5. Acts 4:37 – Luke, a skilled writer, cleverly and descriptively introduced key **people** throughout the book of Acts.
6. Acts 5:1 – Luke contrasted deceitful Ananias and Sapphira with faithful Barnabas.

7. Acts 5:2 – This couple did not give the church all the money they received from the sale of their land. That was okay. The money was theirs, and they had the right to choose how to use it. Their sin was **deceit**. They pretended to donate all the money as had Barnabas but secretly kept some of it for themselves.
8. Acts 5:3 – God revealed to Peter that Ananias was **lying**.
 - a) Acts 5:3a – Peter indicated that even though Satan had tempted Ananias, Ananias was responsible for his **evil** decision to deceive.
 - b) This onetime event highlighted Peter’s authority in the early **church**.
 - c) This onetime event emphasized the seriousness of sin and visibly demonstrated that in this new dispensation God would not take **sins** lightly.
 - d) Even though God does not habitually judge people with **death** for lying about money they promise to His work, this story should remind us to take seriously every promise we make to Him.
9. Acts 5:4 – Peter declared that Ananias’ deception against the church was a sin against **God**.
10. Acts 5:5 – The Lord struck Ananias **dead** as soon as Peter finished rebuking him.
11. Acts 5:6 – Fellow church members **buried** Ananias immediately.
12. Acts 5:7 – Sapphira was unaware of her husband’s death or Peter’s knowledge of their **plan** to deceive the church.
13. Acts 5:8 – Peter gave Sapphira a chance to tell the truth, but she also chose to **lie**.
14. Acts 5:9-10 – God's swift judgment also came on Sapphira for her **sin** of deception.
15. Acts 5:11 – God sent visible, severe judgment so that integrity would exemplify the early church.
 - a) For the first time in Acts, Luke used the word **church** (Critical Text), (cf. Acts 2:47 - Textus Receptus).
 - b) Acts 5:11a – God's judgment against Ananias and Sapphira protected the early church because believers immediately had a respectful **fear** of every form of disobedience.
 - c) Acts 5:11b – God continues to **protect** His church today. Ephesians 5:29, Acts 20:28

J. A SHORT DOCTRINE OF GOD THE HOLY SPIRIT

1. God the Holy Spirit is a **member** of the triune Godhead. Acts 5:3-4, Romans 8:26, Isaiah 48:16
2. God the Holy Spirit is a **person** who possesses God's character and performs God's actions. Genesis 1:2, Exodus 31:3; 35:31, Numbers 24:2
3. Jesus Christ identified the Holy Spirit as another Helper of the **same** kind as Himself. John 14:16-17

4. The Holy Spirit **gives** people understanding of the person and work of Jesus Christ. John 15:26-27, 16:5-11
5. The Holy Spirit inspired (called through special revelation) the **writers** of Scripture. 2 Peter 1:20-21, 2 Timothy 3:16-17
6. The Holy Spirit **gives** us understanding of the Gospel and our eternal security and teaches us how to live godly lives (sanctification). John 16:7-11, Romans 6:16, 8:12-14
7. The Holy Spirit's job is to **conform** believers to the image of Christ. God's Word is the tool He uses in that illuminating process. Ephesians 5:18, Colossians 3:16, Galatians 5:16-25

K. Acts 5:12-42 – Back to jail and released again

1. Acts 5:12 – Though not always specifically mentioned, the apostles performed all their verifying (sign) miracles in the **name** of Jesus Christ (by His authority). Acts 5:28
 - a) At that time, the entire church functioned with a high degree of **unity**.
 - b) The church was unified in its decision to disobey the governing authorities by continuing to preach the Gospel. They would not be silenced. Matthew 28:18
2. Acts 5:13 – *But none of the rest (unbelievers) dared to associate with them...* The church was gaining respect, but unbelievers were **afraid** to associate with believers.
3. Acts 5:14 – Many men and women believed and were added to the **church**.
 - a) God the Holy Spirit continues to add all those who believe to the church as He **unites** them with Christ. 1 Corinthians 12:13, Ephesians 1:13-14
 - b) As the church continued to train more disciples to take the Gospel message to the ends of the earth, even more people were added to the church from the area of **Judea**.
 - c) Even though some teach that the church was originally Jewish and later became Gentile, Scripture refutes that claim. God instituted only **one** church, the body and bride of Christ. Ephesians 4:3-4, 1 Corinthians 10:32
4. Acts 5:15 – Some used Peter's **shadow** to be healed, a pagan-like superstition not encouraged by the apostles.
 - a) The people were, indeed, healed; but the New Testament never taught that shadows were a biblical method of healing.
 - b) The fact that God permitted such miracles shows that **many** odd, one-time events occurred in the early church as recorded in the Book of Acts.
5. Acts 5:16 – As news of the healing miracles spread, sick people **came** from areas outside the city of Jerusalem for healing.
6. Acts 5:17 – With multitudes of Jews becoming believers and following the teachings of the apostles about Jesus, Israel's religious leaders became **filled** with jealousy.
 - a) These same religious leaders had also been **jealous** of Jesus' popularity. Matthew 27:18

- b) The apostles publicly blamed the religious leaders for their lack of understanding the Scriptures and murder of their Messiah, Jesus Christ (Acts 2:36, 3:13).
 - c) These religious leaders grew to **hate** the ignorant Galileans (the apostles) who rebelled against their “righteous” religious system.
7. Acts 5:18 – These jealous religious leaders arrested the church’s key leaders and put them in maximum security, probably in an attempt to **stop** the explosive growth of the church.
 8. Acts 5:19-21a – In a move that defied the will of the civil authorities, an angel freed the apostles from **jail** and instructed them to go immediately to the temple to teach God’s Word.
 - a) Acts 5:20a – The angel instructed them to teach *the whole message of this life*, meaning to go and teach the Gospel of Jesus Christ.
 - b) Acts 5:20b – Interestingly, the **angel** did not do the preaching for the apostles. He fulfilled his mission and did for them what they were humanly unable to do: Open locked doors.
 - c) Acts 5:21a – Immediately, the apostles obeyed, went out, and taught the *whole message of this life* to the people.
 9. Acts 5:21b – The Sanhedrin’s first order of business for that day was to **judge** the apostles.
 10. Acts 5:22-24 – To the Sanhedrin’s surprise, the apostles were not in their well-guarded **cell**. The religious leaders were stunned, not knowing what would happen next.
 11. Acts 5:25 – Astonishingly, instead of trying to escape recapture, the apostles **openly** taught *the whole message of this life* in the temple complex.
 12. Acts 5:26 – By this time, the apostles had good standing with the masses, and the authorities **feared** problems if they forcibly arrested them again.
 13. Acts 5:27 – Strangely, the religious leaders never seem to have **asked** the apostles how they escaped prison.
 14. Acts 5:28 – Everything the religious leaders accused the apostles of was **true**.
 - a) They were **guilty** of preaching the Gospel of Jesus Christ everywhere.
 - b) By preaching the Gospel, they both directly and indirectly incriminated the religious leaders in Christ’s **death**.
 15. Acts 5:29 – Because the apostles clearly understood God’s purpose and commands, they boldly pronounced their willingness to obey Him even if powerful men rejected the **truth**.
 16. Acts 5:30-31 – Peter’s succinct and brilliant statements reflected his deep knowledge of Jewish law and history and His desire that the religious leaders be **saved**.
 - a) Acts 5:30a – Peter told the Jewish religious leaders that the **Father** had bodily resurrected Jesus.

- b) Acts 5:30b – Peter made it personal again by pointing out that **they**, Israel’s leaders, had put their Savior/Messiah to death on a cross.
 - c) Acts 5:30c – We all, Gentiles and Jews alike, should personalize Peter’s statement by realizing that our **sins** made the cross necessary; therefore, we also are responsible for Jesus’ death.
 - d) Acts 5:31a – God the Father was the One who gave Jesus the position of **honor** at His right hand as both Prince (ARCHEGOS) and Savior. Hebrews 1:13
 - e) Acts 5:31b – As with Israel, every person must change his mind (**repent**) concerning who Jesus is before he can believe in Him and be forgiven his sins.
 - f) Acts 5:31c – Peter boldly declared that Jesus provides forgiveness of **sins**. Acts 4:12
 - g) Acts 5:32a – For the benefit of the religious leaders and in compliance with the Mosaic Law (Deuteronomy 19:15, 2 Corinthians 13:1), Peter backed his statement about Jesus with **two** valid witnesses.
 - 1) Peter and the apostles were one **group** of witnesses.
 - 2) The Holy Spirit was another **witness**.
 - h) Acts 5:32b – Peter stated that God gives the Holy Spirit to all who **obey** Him by believing in Christ as Savior.
 - 1) Peter used a compound verb for *obey* PEITHARCHEO (PEITHO persuade, ARCHO **rule**, authority, or reign) that was used only four times in Scripture.
 - (a) This verb means to **harken** to or obey as to an authority.
 - (b) Peter had just referred to Christ as God’s authority or **prince** ARCHEGOS in the previous verse. Acts 5:31
 - 2) Peter astutely rebuked these religious authorities by emphasizing **their** disobedience to God’s authority. 2 Thessalonians 1:8, Romans 10:17
 - 3) 1 Peter 4:17 – Peter taught that obeying the Gospel means believing it.
17. Acts 5:33 – Angered by Peter’s rebuke, the religious leaders wanted to silence the apostles by putting them to **death**. They refused to believe the two witnesses of Messiah.
- a) Historically, the greatest **enemy** of the truth is religion.
 - b) The greatest persecutor of the **truth** is organized religion. Run for your life when religion wields a sword against its opponents!
18. Acts 5:34-39 – A well-respected Pharisee named Gamaliel prevented the religious leaders from murdering the apostles as they had **Jesus**.
- a) Acts 5:34 –Gamaliel opposed **death** for the apostles. God used his sensible counsel to save His servants.
 - b) Acts 5:35 – Whatever his motivation, Gamaliel’s advice **saved** the apostles’ lives.

- c) Acts 5:36-37 – Gamaliel gave two examples of political movements that had ended abruptly without the intervention of the Sanhedrin. Obviously, they were not of **God**.
 - d) Acts 5:38 – Although probably not a believer himself, Gamaliel’s logical argument that they not interfere with the apostles swayed the **court**.
 - e) Acts 5:39 – From what we can tell, Gamaliel’s recommendation may have allowed the apostles to **stay** in Jerusalem after the stoning of Stephen even though many believers had to flee. Acts 8:1
19. Acts 5:40 – Following Gamaliel’s advice, after flogging the apostles (Deuteronomy 25:3), the Sanhedrin released them and ordered them to **stop** teaching in the name of Jesus. Matthew 10:17
20. Acts 5:41 – The apostles thanked God that they were worthy to **suffer** for Christ. 1 Peter 4:12-13
21. Acts 5:42 – Probably because of their suffering for the cause of **Christ**, the apostles were greatly emboldened to proclaim the Good News of Christ everywhere.

L. Acts 6:1-7 – The first deacons

1. Acts 6:1 – Luke stopped reporting the number of believers added to the church and started commenting on **new** disciples.
 - a) The apostles were now developing **disciples** by encouraging all believers to grow spiritually to maturity and usefulness. Matthew 28:19-20
 - b) Often when a church is functioning **well**, a disagreement breaks out. Here, we have the first recorded case of disunity in the church.
 - c) The argument was between Hellenistic (Greek) and Hebraic Christians. Historically, these two groups of **Jews** had never lived together in peace. What had been a cultural prejudice now surfaced as a spiritual problem in the church.
 - d) Both groups had needy widows, but the **needs** of the Greek widows were not being supplied equally.
2. Acts 6:2 – The apostles brought the disciples together to **deal** with the problem.
 - a) Acts 6:2a – This private meeting between the apostles and disciples focused on the importance of serving **tables**. No responsibility in the church is unimportant.
 - b) Acts 6:2b – The apostles explained that their responsibility was to **study** and teach God’s Word. They were feeding the church just as pastors do today.
3. Acts 6:3 – The apostles’ wise solution included selecting **key** men to serve tables.
 - a) Acts 6:3a – These men had to meet a **godly** standard. *...of good reputation, full of the Spirit and of wisdom...*
 - b) Acts 6:3b – These men were chosen from **among** the disciples and given authority to carry out the church’s responsibilities to the widows.

4. Acts 6:4 – Prayer played a major role in the apostle’s ministry and was of equal importance with their teaching ministry.
5. Acts 6:5 – The first two men mentioned, Stephen and Philip, became Luke’s **focus** in upcoming events in Acts.
6. Acts 6:6 – The apostles prayed and laid **hands** on these men.
 - a) The laying on of hands did not **give** these men special powers, a new spiritual gift, or the Holy Spirit. As Church Age believers, they already possessed the Holy Spirit.
 - b) The laying on of hands publicly identified that person as separated for a **special** task or ministry. Thus, the congregation knew that these men had received their responsibility from the church leadership.
7. Acts 6:7 – God used the teaching of His Word to bring awesome results.
 - a) Act 6:7a – As the Word of God was taught, more disciples were **trained**.
 - b) Acts 6:7b – The large number of **priests** who became believers and disciples may explain the rise in persecution by the Jewish religious leadership.

M. Acts 6:8-7:60 – Stephen’s ministry, defense, and death

1. Acts 6:8 – In Acts 6 and 7, Luke focused on Stephen, a disciple who performed miracles to prove that his message came from **God**.
2. Acts 6:9 – The religious crowd **argued** against Stephen. Saul may have been one of the Cilicians mentioned here.
3. Acts 6:10 – Stephen wielded the **sword** of the Spirit so mightily that when he spoke, his opponents were unable to defend their godless positions.
4. Acts 6:11 – Some religious Jews secretly maligned Steven. These people convinced men to **lie** and say Stephen spoke against the Law and the temple. Religion often resorts to deceitful character assassination when challenged.
5. Acts 6:12-14 – Religion always seeks to **silence** those who speak the truth. Matthew 26:61
6. Acts 6:15 – While the religious leaders accused Stephen, God transformed his **face** miraculously.
 - a) Stephen’s transformation was another one-time **event** in the Book of Acts, one of many unique events during this transition period of the church. Scripture never commands us to pray for this experience or tells us how it was done.
 - b) In spite of his shining countenance, the religious leaders continued to **hate** him and the Messiah he joyfully proclaimed.
7. Acts 7:1 – Since these religious leaders had accused him of blasphemy against the **temple** and of corrupting God’s Law, Stephen expertly used these topics in his lengthy defense.

8. Acts 7:2-8 – Stephen began the longest recorded sermon in the Book of Acts. He began with Abraham, the man of **faith**.
- Acts 7:2a – Because God wants His children to **respect** authority, Stephen addressed the religious leaders politely. Proverbs 24:21, Romans 13:1
 - Acts 7:2b – By using a name of God often associated with the temple, *God of glory*, Stephen established that God's **glory** had never be confined solely to a temple.
 - Acts 7:2c – In a prudent introduction, Stephen reminded them that long before the temple existed, Abraham (an idol to many of these religious leaders) beheld God's *glory* in **Ur** of the Chaldeans, a great distance from Jerusalem.
 - Acts 7:3 – God's **call** of Abraham came while he was living in Ur. Genesis 12:1-3
 - Acts 7:4 – Abraham responded by faith to the Lord's call, got up, and left the land of the Chaldeans. After his father died in Haran, he moved into the land of Canaan just as God had commanded him. Genesis 15:6 explains that he believed in the Lord and was justified by **faith**.
 - Acts 7:5-7 – Using fulfilled prophecy, Stephen wisely wove Genesis 17:7 and 15:13 and Exodus 3:12 and 19:5-6 into a historical picture that showed God's faithful fulfillment of His **promises**.
 - Acts 7:8a – Circumcision was the **sign** of the Abrahamic contract. Christ *will* literally fulfill every detail of that covenant.
 - Acts 7:8b – Stephen compressed Israel's history. Even though he omitted **many** details known to these Jews, he never contradicted Scripture.
9. Acts 7:9-16 – Stephen continued his history lesson by focusing on **Joseph**.
- Acts 7:9a – Stephen pointed out the vicious envy of Joseph's brothers, possibly to **convict** the religious leaders' of their jealousy of Jesus and His followers.
 - Acts 7:9b-10 – Even though Joseph was **not** inside the Promised Land, God was with him in Egypt. This historical example reinforced the truth that God is not confined to the land of Israel, much less to a temple made by men. Genesis 39:2
 - Acts 7:11-16 – God used the famine and Joseph's presence in Egypt to move the patriarchs out of the Land for their own protection and that of the coming **Seed**, Jesus Christ. Genesis 15:13
10. Acts 7:17-37 – By speaking highly of **Moses**, Stephen showed that he did not teach against either Moses or the Law.
- Acts 7:17-20 – Israel's population increase under Egyptian oppression and the fulfillment of Genesis 15:13 showed that God was with Israel even **outside** the Land.
 - Acts 7:21-22 – God continued His plans for Israel by preserving and rearing Moses, Israel's future deliverer, right in the household of the **enemy**, Pharaoh!
 - Acts 7:23-29 – Moses' fellow countrymen misunderstood his **actions** and rejected him as their deliverer. This statement may have helped convict some of the religious leaders of their similar rejection of Messiah.

- d) Acts 7:30-34 – God’s glory appeared to Moses in the desert in a burning bush and made that barren place into holy ground. God showed His concern for Israel by redeeming them from Egypt through **Moses**, the man they had rejected.
 - e) Acts 7:35 – Stephen’s message, which connected Israel’s disowning of Moses to their own disowning of **Jesus**, would have brought conviction.
 - f) Acts 7:36 – The Jewish religious leaders revered the man Moses because he led Israel to freedom with **great** signs and wonders. Ironically, they rejected Messiah who did greater signs and wonders as He tried to give Israel the greatest freedom!
 - g) Acts 7:37 – The coming **Prophet** whom Moses revered was Jesus.
 - 1) The religious leaders’ accused Stephen of rejecting Moses yet their rejection of Jesus was proof that **they** had rejected Moses’ writings. John 5:39-42
 - 2) Deuteronomy 18:15, 18 – Moses emphatically commanded Israel to **listen** to the coming Prophet, but when He came, they rejected and crucified Him.
11. Acts 7:38-45 – Stephen’s scriptural **account** of Israel’s rebellion continued to bring conviction to these stubborn leaders.
- a) Acts 7:38-39 – Even though Moses was communicating directly with the Lord and getting from Him a life-giving message, they rejected him for the Golden Calf. In the same way, Israel rejected *the Word of **Life***, Jesus Christ. John 5:46-47, 1 John 1:1
 - b) Acts 7:40-41 – When God spoke to Israel at Mt. Sinai, they mentally turned back to Egypt and went after a god of their own **design**. By implication, Stephen’s audience had also drawn back from Christ to worship their own idols.
 - c) Acts 7:42-43 – Quoting Amos, Stephen showed that God sent Israel into captivity because of her rejection of the true God in favor of **idols**. This fact doubtlessly pierced the hearts of his audience by showing their similar rejection of Christ.
 - d) Acts 7:44-45 – Stephen took the opportunity to remind his defiant listeners that God was not confined to the **temple** since He was with Israel in the wilderness and even dwelt with them in many places in the portable tabernacle.
12. Acts 7:46-50 – God didn’t allow David, who *found favor in His eyes*, to build Him a **temple**. Stephen repeatedly emphasized the fact that God cannot be confined.
- a) Acts 7:46-47 – David had a **heart** for God and desired to build Him a temple, but God said no. Eventually, He allowed David’s son Solomon to build the temple.
 - b) Acts 7:48 – In essence, Stephen said that God is so vast that nothing can **contain** Him. The cosmos does not hold God; rather God holds the cosmos. These religious leaders needed to understand that God cannot be confined.
 - c) Acts 7:49 – Stephen accused the religious leaders of turning God’s house into a place of meaningless, man-centered **rituals**. The soon-to-be-destroyed temple had become an idol. Matthew 21:12-13
 - d) Acts 7:50 – The Jewish religious leaders maligned the **truth** by limiting Creator God to a building made by man’s hands.

13. Acts 7:51-53 – Finally, having made his defense, Stephen **went** on the offensive and directly accused the religious leaders of rebellion against God.
- a) Acts 7:51 – Stephen accused them of **four** related areas of rebellion.
 - 1) You are obstinate. ***You** men who are stiff-necked...*
 - 2) You are unaltered. *...uncircumcised in heart and **ears**...*
 - 3) You are incorrigible. *...**always** resisting the Holy Spirit...*
 - 4) You are wayward. *...you are doing just as your **fathers** did...*
 - b) Acts 7:52a – Stephen blamed them for betraying and murdering the Righteous **One**, the Messiah. Their fathers had murdered the prophets, who predicted the Messiah’s coming and trusted in Him. They were no better than their murderous ancestors.
 - c) Acts 7:52b-53 – Stephen made his accusation **clear**. They were committing the very sins they held against him. Deuteronomy 33:2
 - 1) Acts 7:52b – They blamed Stephen for speaking against the Law, yet they rejected the Law’s authors, Moses and the prophets, who testified about **Christ**.
John 5:39-40, Luke 24:25, 27
 - 2) Acts 7:53 – They clearly disobeyed the **Law** they supposedly defended.
14. Acts 7:54-60 – **Angry** and unrepentant, they viciously attacked and murdered Stephen.
- a) Acts 7:54 – The word of God always softens or hardens a **heart** according the hearer’s response to it. Hebrews 4:12-13
 - b) Acts 7:55-56 – Stephen told the angry Jews that he **saw** the Son of Man standing at the right hand of God the Father. Jesus stood in honor of Stephen, His servant who was faithful unto death.
 - c) Acts 7:57 – The religious leaders covered their ears and screamed so they could not **hear** the truth. They were unified in their unbelief.
 - d) Acts 7:58 – Here, we first meet Saul, who became the great apostle **Paul**. He stood there approving Stephen’s stoning.
 - e) Acts 7:59 – Stephen was **bold** in his defense of the Gospel even when he had no converts. His death marked the beginning of Christian persecution in Jerusalem.
 - f) Acts 7:60 – Stephen died.
 - 1) Acts 7:60a – Stephen reflected Christ’s character by praying for his enemies while he **died** (fell *asleep* in Christ). Matthew 5:44
 - 2) Acts 7:60b – *Having said this, he fell asleep*. This does not mean that a person has “**soul** sleep” after death. 2 Corinthians 5:1-8, Philippians 1:21-25, 1 Thessalonians 4:13-14, Luke 16:19-31
 - 3) Acts 7:60c – *...he fell asleep...* The New Testament uses this terminology only to describe a believer’s death. Every believer’s soul and spirit depart to be with the Lord while his **body** sleeps in the dust awaiting its resurrection at the rapture of the church. Daniel 12:2, John 5:28-29, 1 Corinthians 15:51-55

N. Key Observations

1. The Holy Spirit is the key **person** in the book of Acts.
 - a) The name *Holy Spirit* is found **ninety** times in the New Testament, forty-five of them in Acts.
 - b) God the Holy Spirit was the agent in Acts working everything together for His **good** purpose. Galatians 3:3, 5:25; Romans 8:4-5, 15:13; Ephesians 4:30
2. Confident reliance on our Savior gives us boldness to proclaim the **truth** (Hebrews 12:1-2). Because Peter was gaining greater knowledge of His Savior, He was becoming a formidable spiritual warrior. 2 Peter 1:3-4, 3:18
3. Salvation comes only through **faith** in the person and work of Jesus Christ. Acts 4:10-12
4. An unbeliever must hear and understand the Gospel message concerning Jesus Christ so he can believe in Christ as His Savior. Romans 10:13-17, Ephesians 1:13-14
5. Governments that pass laws that prevent biblical obedience force believers to decide if they will **obey** God or man. Romans 13:1-5, 1 Timothy 2:1-5
 - a) The choice to obey God over man does not mean we will not **suffer** persecution for our faith at the hands of a government. 2 Timothy 3:12, Philippians 1:29-30
 - b) History shows that believers are often persecuted by governments that do not **fear** God. Romans 8:17, 35-37, Hebrews 11:36-38
6. The church usually thrives during persecution because persecution has an emboldening effect on the **saints** (Philippians 1:12-14). In about AD 200, Tertullian, a church leader, wrote, "The blood of martyrs is the seed of the Church."

VI. Acts 8:12:25 – Persecution that forced disciples into Samaria and the conversion of Saul

A. Acts 8:1-4 – Persecution scattered believers around the world. They preached as they **went**.

1. Acts 8:1 – Saul **fully** approved of Stephen's murder.
 - a) Acts 8:1a – Jesus had commanded believers to take the Gospel message around the **world**, but most were reluctant to leave Jerusalem.
 - b) Filled with **rage** at the growth of Christianity, the Jewish religious leaders began brutally persecuting the church.
 - c) Acts 8:1b – God used this persecution to advance His evangelistic **plan**.
2. Acts 8:2 – The Bible never teaches us to mistreat the bodies of **dead** people. Since God will resurrect our dead bodies, believers have typically laid their dead to rest in the earth, where they peacefully return to the dust from which Adam was taken. Genesis 3:19
3. Acts 8:3 – Saul tried to destroy Christ's church by systematically seeking and arresting believing **men** and women and casting them into prison. Acts 26:9-11
4. Acts 8:4 – This persecution by the Jewish religious leaders actually expanded the church since fleeing believers spread the Gospel **far** beyond Jerusalem.

B. Acts 8:5-25 – Philip’s preaching

1. Acts 8:5 – Philip preached about the Messiah, Jesus Christ, teaching that He paid the penalty for all **sins** and was resurrected from the dead so that *we* can be saved.
2. Acts 8:6 – Philip’s amazing miracles and signs verified that his message was from **God**; therefore, crowds gathered to listen to him teach.
3. Acts 8:7 – When the message of Christ **first** arrived in an area, God multiplied the miracles to validate the message. Acts 4:30, 14:3; 2 Corinthians 12:12; Romans 15:19
 - a) Scripture shows that miracles diminished after the Gospel message gained acceptance.
 - b) Galatians 4:13-15 – (Circa AD 45-47) Because he was **sick** (maybe his eyes), Paul stayed in the province of Galatia for an extended time. Ironically, during that same time, God worked many miracles through him but didn’t cure him.
 - c) Acts 19:10-12 – (Circa AD 54-57) People took clothes and material that Paul had touched, placed them on the sick, and they were **healed**.
 - d) 2 Corinthians 12:8-9 – (Circa AD 56-57) Paul spoke of having earnestly and repeatedly prayed concerning a **thorn** (sickness or physical ailment) in his body, but God denied him healing.
 - e) Acts 28:3-10 – (Circa AD 60-61) When Paul, a prisoner, was shipwrecked on the Island of Malta, an area that hadn’t heard the Gospel, suddenly he could again perform **many** sign miracles.
 - f) Philippians 2:25-30 – (Circa AD 62) Paul mentioned Epaphroditus, a friend who nearly died while Paul was with him. Though Paul was **unable** to instantly heal him, eventually, God had mercy and restored his health.
 - g) 1 Timothy 5:23 – (Circa AD 63-65) Paul encouraged Timothy to drink a bit of **wine** to help him with his stomach problems and frequent illnesses. Why didn’t Paul heal him?
 - h) 2 Timothy 4:20 – (Circa AD 65-68) Paul wrote that he left his friend Trophimus **sick** in Miletus. Why didn’t Paul heal him?
4. Acts 8:8 – When the Samaritans understood the free gift of salvation through Christ and saw the signs and wonders that proved that the message came from God, they were filled with **joy**.
5. Acts 8:9-11 – **Sorcery** and deception go together. In Galatians 5:20, sorcery was listed as a *work of the flesh*. Deception has no place in the proclamation of truth.
6. Acts 8:12 – Philip preached the **Gospel** of Jesus Christ and also explained the kingdom of God.
 - a) Acts 8:12a – With the conversion of the Samaritans, a new people group was **added** to the church, making it no longer exclusively Jewish.
 - b) Acts 8:12b – The order of events is clear. First, the Samaritans believed in Christ and were saved. Then, Philip baptized them in **water** to identify them publically as believers in Christ. Later, they received the Holy Spirit.

- c) Acts 8:12c – The **fact** that they did not immediately receive the Holy Spirit after believing the Gospel highlights the transition recorded in the book of Acts.
 - d) Acts 8:12d – A good, literal translation of this verse would read, *proclaiming good news, the things concerning the reign of God and the **name** of Jesus Christ.* (YLT)
 - 1) John 4:25-26 – Samaritans had been interested in the kingdom of God and the Messiah when Jesus Himself earlier taught them.
 - 2) John 4:39-42 – Under Jesus’s ministry, many Samaritans had already believed in Him as their personal Savior; however, the Samaritans were **never** offered the kingdom. God offered the kingdom only to Israel.
7. Acts 8:13 – Simon believed the good news preached by Philip. He was as amazed by Philip’s miracles as the people had been amazed by his **magic** trickery.
8. Acts 8:14-17 – Believers in Samaria did **not** receive the Holy Spirit immediately.
- a) Acts 8:14a – Philip went to Samaria and preached the **Gospel**. Many believed.
 - b) Acts 8:14b – The Jerusalem church sent **Peter** and John to investigate the phenomenon of the Samaritans believing in great numbers.
 - c) Acts 8:15 – Peter and John **prayed** that these believers might receive the Holy Spirit.
 - d) Acts 8:16 – These believing Samaritans did not receive the Holy Spirit immediately but were baptized in **water** nonetheless because of their faith in Christ.
 - e) Acts 8:17 – When Peter and John placed their **hands** on these believers, they received the Holy Spirit. The “Samaritan Pentecost” was different from the Jerusalem one because here the Holy Spirit came through the laying on of hands.
9. Acts 8:18-24 – The Bible does not state that these believing Samaritans spoke in tongues as on the Day of Pentecost, but something extraordinary visibly happened since Simon, the former sorcerer, wrongly offered money to get the same **power**.
- a) Acts 8:18 – Simon offered **money** to receive this apostolic authority. Apparently, he wanted to profit by doing true miracles.
 - b) Acts 8:19 – Peter did not have the authority to give God’s power to perform miracles, and he never would have used God’s authority to gain riches or **fame**.
 - 1) Acts 8:19a – Simon was confused and immature, the state of all **new** believers.
 - 2) Acts 8:19b – To remove his confusion, Simon needed to **grow** spiritually through increased understanding of the Word of God.
 - 3) Acts 8:19c – This event should make us stop, pause, and reflect on those today who use the Word of God or their position in the church for monetary **gain** or personal fame. 2 Corinthians 2:17a

- c) Acts 8:20 – Peter strongly rebuked Simon, telling him to **take** his money and go to the under region. *May your money perish with you!*
 - 1) Acts 8:20a – Simon had the **wrong** understanding of God’s power.
 - 2) Acts 8:20b – Simon continued to have some of the same sinful tendencies he had before salvation. He needed to **grow** in his knowledge of the Lord.
- d) Acts 8:21 – Peter told Simon he needed a different mindset (way of thinking) before **God**.
- e) Acts 8:22 – Peter’s rebuke was harsh because sin destroys the believer’s **life** and spiritual vitality.
 - 1) Acts 8:22a – Peter instructed Simon to change his thinking (repent) and **confess** his sin.
 - 2) Acts 8:22b – Unless Simon changed his thinking and admitted his **sin** to God the Father, he couldn’t have God’s forgiveness and resultant fellowship.
- f) Acts 8:23 – To **change** his long-practiced sinful ways, Simon needed to have his thinking renovated by the Holy Spirit through God’s Word.
- g) Acts 8:24 – The text reveals no more about Simon except that he asked for **prayer**.
- h) Acts 8:25 – As the apostles walked back to Jerusalem, they stopped along the way and preached the **Gospel** message to other Samaritans.

C. Four PENTECOST-LIKE events in Acts

1. The Book of Acts recorded **four** supernatural comings of the Holy Spirit.
 - a) Acts 2:1-5 – The **first** extraordinary coming of the Holy Spirit occurred in Jerusalem on the Day of Pentecost.
 - 1) 120 already saved disciples received the Holy Spirit and **spoke** in tongues.
 - 2) Acts 2:38, 41 – Some 3000 Israelites believed and also **received** the Holy Spirit, but Luke did not record that they spoke in tongues.
 - b) Acts 8:14-24 – The second extraordinary coming of the Holy Spirit occurred in **Samaria** among **Samaritans** (Jewish Gentiles, an ethnically **mixed** society).
 - 1) Acts 8:14 – Philip preached the **Gospel**, and many believed.
 - 2) Acts 8:15-18 – Later, Peter and John prayed that these believers would receive the Holy Spirit. Placing their **hands** on them, they did receive Him. They may have spoken in tongues as on the Day of Pentecost, but Luke didn’t record it; however, something astonishing must have happened since Simon, the former sorcerer, was willing to sin to get this power.

- c) Acts 10:39-47 – The **third** extraordinary coming of the Holy Spirit occurred in **Caesarea** among Gentiles. (Cf. Acts 1:8; nations ETHNOS Matthew 28:19-20)
 - 1) Acts 10:39-44 – Cornelius, a Gentile soldier, and his whole house **heard** the Gospel through **Peter** and believed while he was still preaching.
 - 2) Acts 10:45-47 – The moment they believed, they were immediately indwelt by the Holy Spirit and **spoke** in tongues.
 - 3) Acts 11:15-17 – Peter said that this event was identical to *the beginning* of the church on the **Day** of Pentecost in Jerusalem.

 - d) Acts 19:1-7 – The fourth extraordinary coming of the Holy Spirit was in Ephesus among Jews who had believed under John the Baptist’s ministry but had not yet learned the greatest of all news, that Jesus came, died for all sins, and **rose** again.
 - 1) Acts 19:1-3 – Paul witnessed to twelve Jewish **men** who had believed the gospel of the kingdom under the ministry of John the Baptist and were identified with his ministry.
 - 2) Acts 19:4-5 – After they believed in Jesus Christ as Savior, Paul baptized them in **water** in the name of Jesus. Matthew 28:19-20
 - 3) Acts 19:6 – Paul put his **hands** on them, the Holy Spirit came on them, and they spoke in tongues and prophesied.
2. Summary: These four unique events were significant in several ways.
- a) At least one apostle was present and played a significant (hand’s on) **role** in the imparting of the Holy Spirit.
 - b) These special outpourings of the Holy Spirit were always associated with the inclusion of a **new** group of people into the church: first Jews, then Samaritans, then Gentiles, and finally disciples of John the Baptist.
 - c) The inclusion of these various people groups in the church followed the geographical pattern ordered by Jesus in Acts 1:8: Jerusalem, Judea, Samaria, and then the whole **Earth**.
 - d) Each of these supernatural outpourings of the Holy Spirit on **new** believers became a landmark in church history as recorded in Acts.
 - 1) These events **proved** beyond question that God sanctioned the insertion of these new people groups into the church. Jesus Christ’s church is *nonsectarian* and does not belong to any group. Acts 11:17, Ephesians 2:15
 - 2) To argue against the inclusion of any of these people groups was to argue with the **Lord** Himself, who in supernaturally visible ways included them in His church. Acts 1:5

- e) In each of these extraordinary events, no one received the Holy Spirit without having **first** believed in Jesus Christ as Savior.
3. When does the **Bible** teach that *we* receive the Holy Spirit?
 - a) Ephesians 1:13-14 – Today, we receive the Holy Spirit at the **exact** moment we believe in Christ as Savior. Colossians 2:10, 2 Peter 1:3, John 7:39, Romans 8:9
 - b) Matthew 28:19-20 – Only *disciples* should be baptized in water as their public testimony of their **faith** in Christ. No unbeliever is ever told to be baptized. 1 Corinthians 1:17

D. Acts 8:26-40 – Philip and the Ethiopian eunuch

1. Acts 8:26 – God designed **this** witnessing opportunity to spread the Gospel into Africa.
2. Acts 8:27a – Philip obeyed the **angel** immediately.
 - a) Acts 8:27b – The eunuch was a high court official who recognized **God** as Creator and accepted Judaism.
 - b) Acts 8:27c – Since the eunuch had been worshipping in Jerusalem, he had **heard** of Jesus’ recent crucifixion and the apostles’ message of His resurrection.
3. Acts 8:28 – The eunuch was **reading** but not understanding one of the greatest Messianic prophecies in the Old Testament, Isaiah 53.
4. Acts 8:29 – God the Holy Spirit set up this witnessing opportunity for **Philip**.
5. Acts 8:30 – Philip overheard the eunuch reading and **asked** an attention-grabbing question, “*Do you understand what you are reading?*”
6. Acts 8:31 – The eunuch humbly recognized that he **needed** the Scriptures explained to him. Luke 24:27
7. Acts 8:32-33 – Philip used the Isaiah passage as the foundation for telling the eunuch about **Jesus**, the fulfillment of the prophesied Suffering Servant of Isaiah 53.
8. Acts 8:34 – The eunuch was a God-fearer, but he had **failed** to understand the Suffering Servant passage and had not believed in Jesus as Messiah.
9. An Old Testament flashback – Jesus as the Suffering Servant
 - a) Isaiah 52:13-15 – The Suffering Servant was exalted because of His saving **work**.
 - 1) The Suffering Servant’s future title was not mentioned, but we know his birth name as **Jesus**. His future title is a secret connected to His coming glory in Heaven based on His work on the cross. Philippians 2:8-9, Revelation 19:12
 - 2) On a future day, **all** will see the greatness and glory of the Suffering Servant, who will be shown to be Lord of all. Philippians 2:10-11

- b) Isaiah 53:1-3 – The Suffering Servant rejected by Israel did not have a physical appearance that automatically attracted others to **Him**.
 - c) Isaiah 53:4-6 – The Suffering Servant **died** as the substitute for the sins of the whole world.
 - d) Isaiah 53:7-9 – The section the eunuch read to Philip related to the Suffering Servant's submission to the Father's **plan**. The literal fulfillment of Isaiah 53:9 came in Matthew 27:50-60.
 - e) Isaiah 53:10-12 – The Suffering Servant was exalted because He became a guilt offering for the **sins** of the whole world.
10. Acts 8:35 – Philip explained that Jesus of Nazareth, the Man whose crucifixion and resurrection had recently happened in Jerusalem, **was** the Suffering Servant of Isaiah.
- a) Philip explained the Scriptures (the Old Testament) in a way similar to the Lord's explanation to the two disciples on the **road** to Emmaus.
 - b) Jesus Christ was the longed-for Messiah of the **Old** Testament. Genesis 3:15
 - c) Philip explained that Isaiah's Suffering Servant had **died** for the eunuch just as He had died for the sins of everyone else. 1 John 2:2
11. Acts 8:36 – The eunuch believed in Jesus as his Savior and wanted to **show** his discipleship visibly by being baptized. Matthew 28:19-20
12. Acts 8:37 – Philip stated that **faith** alone in Christ alone is the only prerequisite for baptism. (Many modern translations do not include this verse as it was most likely added in the late 2nd century)
13. Acts 8:38 – Both men went *down into the water*; therefore, we know that the eunuch was bodily immersed **under** the water. His immersion symbolized that he identified himself with Christ in His death, burial, and resurrection.
14. Acts 8:39 – The word Luke used to describe the Holy Spirit's snatching Philip away to another location is the same **word** used to describe the church's being snatched away from the earth at the Rapture.
- a) Acts 8:39a – The secretary/treasurer for Queen Candace's court **left**, rejoicing in his salvation rather than wondering about Philip's sudden disappearance.
 - b) Acts 8:39c – The eunuch took the **Gospel** to Ethiopia, which has a large Christian population even today.
15. Acts 8:40 – The Holy Spirit brought Philip to an unexpected place, but Philip knew exactly what he should do – **preach** the Gospel.

E. Acts 9:1-19a – Saul’s conversion

1. Acts 9:1 – Having profiled Stephen and Philip, Luke now turned to another future leader of the early church, **Saul**, who was later known as Paul.
 - a) Luke emphasized two main **men** in Acts, Peter and Paul.
 - b) By the Holy Spirit’s inspiration, Luke, a skilled historian, chose the appropriate people and events that best showed God’s method of moving the Gospel toward the uttermost parts of the **earth**.
2. Acts 9:2 – Saul sought the high priest’s permission to go to Damascus, **140** miles from Jerusalem, to arrest disciples of the Way (Christians).
3. Acts 9:3 – Luke gave only a quick summary of this unusual event because His focus was the conversation between the **Lord** and Saul, which he recorded in detail.
4. Acts 9:4 – Speaking to Saul in Hebrew, Jesus indicated that to persecute the **body** of Christ is to persecute the Savior Himself.
5. Acts 9:5a – Saul’s question showed he did **not** know for sure who was appearing to him. His use of the title *Lord* (sir) showed that he recognized the person as powerful.
6. Acts 9:5b – Saul received a personal **word** directly from Jesus Christ (special revelation).
 - a) Acts 26:12-13 – Later, in his defense before King Agrippa, Paul said that he saw a light from Heaven, more brilliant than the **sun**.
 - b) Acts 26:14-18 – That very day, Jesus personally commanded Saul to fulfill the great commission by going to the Gentiles so **God** could save them, too.
7. Acts 9:6 – Saul wanted to know the Lord’s **plans** for him. Now blind, he would have to sit in darkness to await further instructions. Acts 26:19
8. Acts 9:7 – Saul fell down on the ground when he saw the **glory** of the Lord. The men with him, unbelievers, heard Christ’s voice but did not understand His words. Acts 22:9
9. Acts 9:8-9 – Although Saul’s eyes were open, he saw nothing for **three** days.
10. Acts 9:10 – God used a disciple named Ananias to minister to **Saul**.
11. Acts 9:11-12 – God gave Saul a vision by which he could confirm that Ananias came from **Him**.
12. Acts 9:13-14 – Ananias told God about Saul’s evil persecution of Christians as if God did not already **know**.
13. Acts 9:15-16 – Ananias received word directly from **Christ** (special revelation) concerning Saul’s gospel ministry among the nations of the world as well as Israel.
14. Acts 9:17 – Ananias **obeyed** God and brought His word to Saul, who was praying and fasting. He called him “*Brother Saul*” because Saul was already a believer.
15. Acts 9:18-19a – Saul had believed in Christ on the road to Damascus and was, therefore, **saved**. He was baptized three days later after receiving his sight.

F. Acts 9:19b-31 – Saul’s early days as a believer

1. Acts 9:19b – After God restored his **sight**, Saul remained for a time in Damascus.
 - a) Galatians 1:17 – For the first three years of his Christian life, Saul spent time in Arabia and Damascus. The Bible does not tell us clearly the length of **time** he spent in either place.
 - b) Saul was in Arabia either between **Acts** 9:19-20, 9:22-23, or 9:27-28
 - c) No one knows how much time Saul spent in Arabia, but we do know that at some point Jesus Christ personally taught him and revealed many truths to him during this early time as a new believer.
 - 1) Acts 22:14 – Jesus revealed **truth** to him through personal instruction.
 - (a) Galatians 1:11-12 – Jesus personally revealed the **correct** Gospel message. 1 Corinthians 12:3a
 - (b) 1 Corinthians 11:23-26 – Jesus recounted to Paul the details of the **first** communion service as well as the requirements for the church in continuing that ritual.
 - 2) Acts 22:18 – Jesus personally revealed **many** important details that Paul had to understand in his apostolic ministry. 2 Timothy 5:17, Acts 18:9-10
 - d) Can the Lord communicate to you in a better, clearer, and more reliable way than through a face to **face** conversation? YES!
 - 1) 2 Peter 1:16-18 – Peter, who saw the glorified Lord Jesus and heard the words of God the Father directly from Heaven, said that we **now** have something more certain than his experience, **God's written Word**.
 - 2) 2 Peter 1:19a – Peter stated emphatically that God's written Word is **more** reliable than any face to face encounter with the Lord. Psalm 119:105
 - 3) 2 Peter 1:19b – Pay no attention to people who **claim** to have had visions. Their words cannot be verified. Colossians 2:18-19, Matthew 7:22-23
 - 4) 2 Peter 1:20-21 – Pay close and careful attention to those who faithfully **teach** the written Word of God as recorded in the written Word of God. 1 Timothy 4:14
2. Acts 9:20 – Whenever Saul entered a new city, he always went to the **Jews** first. Here, in the synagogue, he immediately proclaimed Jesus’ identity as Messiah.
3. Acts 9:21 – Saul was well-known for persecuting the Way; therefore, his new message about the **risen** Jesus astounded the Jews.
4. Acts 9:22 – Because of his solid defense of the Gospel, for the rest of his **life**, Saul was pursued by Jews who either promoted circumcision as part of the Christian faith or opposed Christianity completely.
5. Acts 9:23a – *When many days had elapsed...* The *many days* may **refer** to Saul’s time in Arabia.

6. Acts 9:23b-24a – Saul learned that Jewish men plotted to **murder** him.
7. Acts 9:24b-25 – Saul’s sufferings, as prophesied by the Lord, began at this time. Believers let him **down** to safety in a basket. 2 Corinthians 11:33
8. Acts 9:26 – Believers in Jerusalem didn’t **trust** or accept Saul because of his past.
9. Acts 9:27 – Barnabas brought Saul to the apostles because those with authority in the church needed to **accept** him first. Other believers would follow their lead.
10. Acts 9:28 – Saul defended the faith as **boldly** as had Stephen.
11. Acts 9:29 – Saul’s arguments brought the same murderous **hatred** from the Hellenistic Jews that Stephen had faced.
12. Acts 9:30 – When believers learned of the Hellenistic Jews’ **plot** against Saul, they helped him leave Jerusalem safely.
13. Acts 9:31 – Saul’s departure from the area was followed by peace, maturity, encouragement, and numeric growth in the churches of Jerusalem, Judea, and Samaria. By this time, the church was firmly established in three of the **four** geo-social regions cited by Jesus in Acts 1:8.

G. Acts 9:32-43 – Peter’s prominence

1. Acts 9:32 – **Peter** left Samaria and went to Lydda, a major caravan crossroads.
2. Acts 9:33-34 – In Lydda, Peter completely healed Aeneas, a paralytic. Peter made certain that everyone understood that Jesus’ **power** had accomplished the miracle.
3. Acts 9:35 – Aeneas’ miraculous healing verified Peter’s message and **led** to the salvation of everyone in the area.
 - a) Acts 9:35a – *Turning to the Lord* means they changed their **minds** about Jesus Christ as Savior. Acts 9:42, 1 Thessalonians 1:9-10,
 - b) Acts 9:35b – The major port city of Joppa (in the coastal area called the land of Sharon) opened up the **door** for the Gospel to go to the Gentiles.
4. Acts 9:36 – Tabitha was a believer-in-training (disciple) who was well-known for her **good** works. James 1:22, Ephesians 2:10, Titus 3:8, 1 Peter 2:12
5. Acts 9:37-38 – After Tabitha’s death, several disciples entreated **Peter** to come help.
6. Acts 9:39 – By figuring mileage, we can assume that Peter arrived **twelve** or more hours after Tabitha’s death. Believers showed him garments she had made for needy fellow saints.
7. Acts 9:40-41 – Knowing that God was the source of healing, Peter prayed to Him, and He restored Tabitha’s **life** to her. This miracle verified Peter’s message in this new town.
8. Acts 9:42 – This miracle brought about the salvation of **many** in that region.
9. Acts 9:43 – Peter stayed with Simon, a leather worker who handled **dead** animals, a prohibition for Jews. Staying with him may have helped prepare Peter for God’s upcoming vision about clean versus unclean.

H. Acts 10:1-8 – Cornelius’ vision

1. Acts 10:1 – Cornelius, a Roman officer in charge of 80 to 120 men, lived in Caesarea, a city on a man-made **port**.
2. Acts 10:2 – Cornelius was a God-fearer who had responded to the light he already had; therefore, Peter could begin directly with the Gospel instead of taking him **back** to the Creator/creature distinction (Creation) as he did with those who didn’t already know or fear God.
3. Acts 10:3-4a – Cornelius immediately and respectfully responded to the angel’s greeting, showing that he understood the angel’s superiority **over** him.
4. Acts 10:4b – Cornelius had prayed to God. The prayer of the unrighteous to *know* God or to receive *mercy* does not **save** them, but God hears that prayer. Luke 18:13
5. Acts 10:5-6a – Using a military term (*dispatch*), the angel instructed Cornelius to **send** for Simon Peter. Because *Simon* Peter was staying with *Simon* the Tanner, Cornelius had to ask for the right Simon!
6. Acts 10:6b – God the Holy Spirit would bring Peter together with the right men at the right **time**.
7. Acts 10:7-8 – Cornelius explained everything to his most trusted **men** and sent them 48 kilometers (30 miles) to Joppa to find Peter and bring him back to Caesarea.

I. A SHORT DOCTRINE ON DREAMS AND VISIONS

1. Generally speaking, God used both dreams and visions to communicate with His people **before** and during the completion of the canon of Scripture. Daniel 2, Matthew 1
2. **Dreams** = Special revelations from God given while the dreamer was **asleep**
 - a) Studies show that everyone dreams as he **sleeps**. Many factors, including the following three, influence our dreams.
 - 1) Physical factors, such as exhaustion, poor diet, chemical imbalance, and drug consumption, can affect **dreams**. Isaiah 29:7-8
 - 2) Emotions, such as worry, anxiety, fear, depression, **joy**, and euphoria, also affect dreams. Ecclesiastes 5:3, 7; Ephesians 4:26-27
 - 3) Supernatural (demonic or Satanic) sources affect **dreams**. Colossians 2:18, Deuteronomy 13:1-2, Jeremiah 23:25-32
 - b) The interpretation of these dreams was not to come from man but **from** the Lord. Genesis 41:16, Daniel 2:28
 - c) False prophets eagerly told everyone their false dreams, but **true** prophets were faithful to tell only those words they received directly from God. Jeremiah 23:28-32, 29:8-9, Daniel 2:29-30, 47

- d) God used dreams as one way of revealing **truth** directly to man (special revelation). Hebrews 1:1a, Genesis 37, 40-41
- 1) God the Holy Spirit recorded only twenty-two dreams in Scripture, not many considering that the Bible spans 3,000 years of human history. We can be sure he included all the dreams that we **need** to know in the Word of God.
 - (a) Sixteen dreams are recorded in the **Old** Testament. Genesis 20:3, 6, 28:12, 31:10–11, 24, 37:5, 9, 40:5, 41:1, 5; Judges 7:13; 1 Kings 3:5; Daniel 2:1, 4:5, 7:1
 - (i) Eleven of the sixteen dreams occurred before **any** part of the Old Testament had been written.
 - (ii) The Old Testament dreams were mainly about national or **global** issues.
 - (1) Many were about the nation of **Israel** (Genesis 37:5-11) and issues that directly or indirectly affected her future. Genesis 40
 - (2) Some were about the future of Gentile nations. Daniel 2
 - (iii) Although they sometimes involved individuals (Genesis 20:3, 28:12, 31:24, 37:5,9, 40:8), every dream was about the advancement of God's greater **plan** for Israel or about the role of Gentile nations in the completion of His plan. Genesis 41:1
 - (b) The New Testament recorded **six** dreams. Matthew 1:20, 2:12–13, 19, 22, 27:19
 - (i) All six of the dreams in the New Testament occurred **before** the writing of the New Testament.
 - (ii) The last recorded dream in Acts occurred just prior to the writing of Paul's **first** epistle.
 - 2) While God sometimes spoke to people using dreams, later He spoke directly to man through His **Son** (Hebrews 1:1-2) and now through the Scriptures, the *Word of Christ*. Colossians 3:16, Romans 10:17
 - 3) We do not need to have **dreams** that reveal new knowledge to us today because we have all that we need for life and godly living through the true knowledge of His Son as recorded in God's Word. 2 Peter 1:2-4
 - 4) A person places himself in danger if he looks to **dreams** for God's answers or plans for life (Colossians 2:18). We are to look only to His Word, the Bible, His sole revelation to us, His children. Psalm 1:1-2, 119:105, Proverbs 3:5-6, 6:23, Colossians 2:18
3. **Visions** = Special revelations given to someone while **awake**, either at night or during the day. Genesis 46:2, Job 4:13, 20:8, 33:15, Isaiah 29:7, Daniel 2:19
- a) A biblical **vision** was radically different from pagan trances or modern ecstatic or mystical experiences. Daniel 8:1

- b) A biblical vision was often like **looking** through a window to watch a scene unfold. Zechariah 1:7-10, Acts 10:11, Revelation 1:1
 - c) Every person in the Bible who had a vision was able to **think** logically and interact with either angels or God during his vision. Zechariah 4:5-6
 - d) If God wanted the vision understood, it was explained to the recipient. God did not **allow** the individual to interpret his vision.
 - e) Sometimes, actual people were in visions in **person**. Examples: Cornelius and an angel (Acts 10:3), Jesus personally encouraging Paul (Acts 18:9).
 - 1) The apostle **John** received a *revelation* APOKALYPSIS while *in the spirit* EN PNUEMATI. Revelation 1:10-20
 - 2) John's **vision** was called a *vision* HORASEI. Revelation 4:3, 9:17
 - f) The Old Testament Scripture recorded **39** visions. Daniel 8:1-2
 - g) The New Testament recorded several visions, including Ananias' vision (Acts 9:10, 12), Peter's vision (Acts 10:17, 11:5), Paul's Macedonian **call** (Acts 16:9-10), and John's vision (Revelation 9:17).
4. Dreams and visions differed in **three** ways.
- a) Dreams *emphasized* what was **seen**. Visions *emphasized* what was **said**. Numbers 12:6
 - b) Only believers had **visions**. Both believers and unbelievers received dreams. (Genesis 37 and 40-41)
 - c) In every dream in the Bible, the dreamer was passive and **asleep**; however, during a vision, the recipient was always mentally and spiritually engaged.
5. God's Word gives us all the special revelation we need; therefore, God no longer **uses** dreams or visions to communicate new information.
6. Dreams and visions will return during the dark days of the Tribulation just **prior** to the Lord's return to set up His kingdom (Joel 2:28-32) and inaugurate the New Covenant with Israel. Jeremiah 31:31-34, Hebrews 8:8-12.

J. Acts 10:9-23a – Peter's vision

- 1. Acts 10:9 – As Cornelius' men approached the city, Peter went to the rooftop to **pray**.
- 2. Acts 10:10 – The Holy Spirit was orchestrating events as Peter **fell** into the trance-like condition.
- 3. Acts 10:11-12 – In Peter's vision, something resembling a great sheet of **cloth** came down to the ground carrying all kinds of moving animals, both clean and unclean. In Genesis 6:18ff, Noah took these same animals on the ark.
- 4. Acts 10:13-14 – Peter refused to obey God's command to **eat** the unclean animals because they violated the Jewish dietary laws of Deuteronomy 14 and Leviticus 11. These laws created a huge barrier between Jews and Gentiles.

5. Acts 10:15 – God told Peter to not call unclean anything that He had **made** clean.
6. Acts 10:16 – God repeated the vision three times to emphasize that He had opened the door for Gentiles to receive the Gospel. The church is composed of both believing Jews and Gentiles and, therefore, does not have the same dietary **rules** the Jews had under the Law.
7. A summary of **basic** New Testament dietary principles
 - a) Mark 7:15-20 – Jesus declared all food **clean** for eating. Acts 10:14, Romans 14:14
 - b) Romans 14:2 – A believer can **eat** a vegetarian diet.
 - c) Romans 14:3 – A believer can eat **meat**. Only three clarifications were given on this issue, two of which were not addressed in the epistles. You'll have to judge these issues for yourself and do what your conscience says based on your study of the Word of God.
 - 1) Acts 15:29a – They were not to eat meat sacrificed to **idols**. This is not a common problem in most western cultures today. Paul clarified this issue in 1 Corinthians and Romans. Under certain circumstances, believers can eat meat sacrificed to idols.
 - 2) Acts 15:29b – They were not to eat meat from animals that had been improperly slaughtered, i.e., strangled. This teaching was **not** repeated in the epistles.
 - 3) Acts 15:29c – They were not to eat raw **blood**. This teaching also was not repeated in the epistles. Genesis 9:4
 - d) Romans 14:20-21 – We are never to destroy God's **work** (divide a church) because of differences in our dietary preferences. 1 Corinthians 3:16-17
 - e) Believers are to abstain from certain foods under the following circumstances.
 - 1) Romans 14:22-23 – We are not to eat any **food** that would offend our *own* consciences. Titus 1:15, Romans 14:23
 - 2) Romans 14:13-21 – We are not to eat any food that we know would offend the conscience of a **weak** (immature) believer. 1 Corinthians 8:4, 7, 9-13; 10:31-33
 - f) 1 Corinthians 8:8 – Be aware that eating or rejecting certain types of food does not make you **closer** to God or more spiritual.
 - g) 1 Corinthians 10:25-28 – Eat whatever is put before you without asking questions that affect the conscience, either **yours** or that of your host. Hebrews 13:9
 - h) 1 Corinthians 10:29 – Don't follow the rules of others about **eating**. You must base what and how you eat on God's Word, understanding that every decision is between you and God alone. Colossians 2:16a, Romans 14:4-6, 1 Timothy 4:3
 - i) 1 Corinthians 10:30 – Be thankful for **all** your food. 1 Timothy 4:4-5
 - j) 1 Corinthians 10:25-27 – Eat whatever you eat by **faith** (prayer). 1 Timothy 4:5
 - k) Philippians 3:19 – Gluttony is not allowed in the New Testament and falls under the area of **self**-control, which is the fruit of the Holy Spirit. 1 Peter 1:13, 1 Corinthians 9:27, 1 Corinthians 11:22-23, Galatians 5:20-21

- 1) So what?
 - 1) Do not to go back to living under the Jewish dietary **Law**. Galatians 5:3, Hebrews 13:9
 - 2) If you want to follow *some* of the Jewish dietary rules because they seem healthier to you, do not be tempted to think you are holier than others, and most certainly do not **force** your ideas on others or judge others by your standard. 1 Corinthians 10:31-32
 - 3) Do not fall into the world's philosophies concerning **foods**. Food fads, ideas, and taboos change often. 1 Timothy 4:1-3, Colossians 2:8
 - 4) Watch out for churches or sects that seek to control what you can and cannot **eat**. Colossians 2:18-19, 20-23
 - 5) Don't allow others to judge you concerning your **diet** or your family's diet. Diet is a conscience issue between you and the Lord. Colossians 2:16
 - 6) Don't offend **weak** believers by your food liberties. Romans 14:1-4
8. Acts 10:17-18 – While Peter was trying to understand God's message (that he should no longer discriminate between **clean** and unclean), Cornelius' men arrived.
9. Acts 10:19 – Peter was not aware of the men's arrival until the Holy Spirit **told** him.
10. Acts 10:20 – To make it clear that salvation through Christ was for Gentiles as well as **Jews**, the Holy Spirit gave confirming messages to both Peter and Cornelius.
11. Acts 10:21-23a – Peter accepted Cornelius' men's testimony because it matched the Holy Spirit's **words** to him. The next day, Peter and six other believers went to Caesarea.

K. Acts 10:23b-48 – Peter's visit to Cornelius' home

1. Acts 10:23b – These **six** men (believers) became witnesses of the events in this Gentile's home and could testify about them in churches in Jerusalem and Judea.
2. Acts 10:24 – Cornelius confidently expected Peter's arrival because he believed God's promise through the **angel**.
3. Acts 10:25 – Although a violation of Jewish tradition, Peter entered the **home** of a Gentile. Cornelius fell down in humility before Peter, but Peter rebuked him.
4. Acts 10:26 – Peter explained that he was a man just like Cornelius. His words and actions showed he understood God's message that Gentiles were as important to God as **Jews**.
5. Acts 10:27-28 – Peter understood that the clean and unclean creatures in his vision symbolized that God *had* opened salvation to the formerly unclean Gentiles so that they could be **part** of the church though not part of Israel.
6. Acts 10:29 – Peter understood that his formerly Jewish-focused thinking must be corrected by the **Word** of God. 2 Timothy 3:16-17
7. Acts 10:30-32 – Cornelius explained to Peter the remarkable circumstances of his **vision**.

8. Acts 10:33 – Cornelius knew Peter was violating Jewish laws and thanked him for coming anyway. His household eagerly awaited God’s **message** to them.
9. Acts 10:34a – The phrase *opened his mouth* was used of Philip back in Acts 8:35 when he gave the **Gospel** to the eunuch.
10. Acts 10:34b – Peter recognized that God wants everyone to be **saved**. 1 Timothy 2:4
11. Acts 10:35 – On his own, no one wants to know God (Romans 1:21, 3:10-12), but God guarantees that all who respond to His overtures and come to desire to **know** Him will be given the Gospel. Acts 17:26-27, Romans 1:5, 9:25, John 12:32
12. Acts 10:36 – Peter was beginning to understand that Jesus had been sent specifically to Israel, but as Lord of all, He **died** for everyone, both Jew and non-Jew (Gentile).
13. Acts 10:37-38 – Peter began his Gospel presentation with a historical overview of Jesus’ perfect **life**.
14. Acts 10:39-41 – Peter recounted the perfect person of Jesus Christ (who He was) and His **work** on the cross (what He did) and emphasized that God the Father raised Him from the dead. Peter’s Gospel was the historical, factual, objective message of God’s solution to our sin problem through His only begotten Son Jesus, the Christ. John 3:14-16
15. Acts 10:42 – Peter said that everyone will one day face Jesus Christ. The choice is ours. Will we face Him as our Savior or Judge?
16. Acts 10:43 – Peter explained that forgiveness of **sins** comes solely through trusting in Jesus Christ as Savior.
17. Acts 10:44 – While Peter was still preaching, everyone in the room heard and believed in Jesus Christ as **Savior**. Immediately, the Holy Spirit fell on them all.
18. Acts 10:45 – The six witnesses who had come with Peter saw the Holy Spirit descend on these Gentiles in the very same way He had descended on the 120 Jewish believers on the **Day** of Pentecost. Acts 11:15-17
19. Acts 10:46-47 – Note that God **gave** them the Holy Spirit (as proven by their speaking in existing languages they didn’t know) before Peter suggested baptizing them with water. Ephesians 1:13-14
20. Acts 10:48a – Peter gave the command for these **saved** believers to be baptized in Jesus Christ’s name.
 - a) When did Christ give authority to baptize?
 - 1) Matthew 28:18-19a – *And Jesus came up and spoke to them, saying, “**All authority** has been given to Me in Heaven and on earth. Go therefore and make disciples of all the nations, **baptizing** them...*
 - 2) Jesus Christ, the supreme possessor of universal authority (*in Heaven and on Earth*) granted to Him by the triune God, commands us to **go** and baptize.

- 3) Our collective job is to go and make disciples of all the nations. The question is often asked concerning the **role** of Christian women in this process.
 - (a) 1 Timothy 2:11 – Baptism: There is no **example** of women performing the ritual of baptism in Scripture. This responsibility is reserved for the authorities of the local church, as described in 1 Timothy 3:1-15.
 - (b) 1 Timothy 2:12 – Teaching: In the process of making disciples, women are restricted by God to teach women and children (Titus 2:3-5) but they are not allowed by God to take teaching authority over **men**.
 - (c) 1 Timothy 2:13-14 – These restrictions are strictly based on God’s creation **order** (Genesis 2:22) and the events surrounding the fall (Genesis 3:16). They are not based on lesser aptitudes, male chauvinism, or lack of capability. Women could fulfill these functions as well as men, but God does not permit it based on His creation order. 2 Corinthians 11:8
 - b) **Who** gave Peter (and the church) the authority to baptize believers?
 - 1) Acts 10:48 – When Peter commanded these believers to be baptized *in the **name** of Jesus Christ*, he was making it clear that Jesus Christ was the One who had given him the authority to baptize believers.
 - 2) Peter baptized them **under** the authorization of Christ Jesus his Lord.
 - c) So when Jesus gave the command to baptize the disciples in water, under whose authority did *He* say to baptize them?
 - 1) Matthew 28:19 – *Go therefore and make disciples of all the nations, baptizing them in the **name** of the Father and the Son and the Holy Spirit.*
 - 2) With Jesus’ authorization (in **His** name), we have the right to baptize. Yet, Jesus told us that *when* we baptize, we should do so in the name (authority) of the Godhead, *in the name of the Father, the Son and the Holy Spirit.*
 - 3) Make sure you understand that when you baptize *disciples* in the **name** of Jesus Christ, you are actually baptizing them in the name of triune God.
 - d) Paul understood that he had no authority on his own to **baptize** and was aware of the danger of people thinking they had the right to baptize in their own authority.
 - 1) 1 Corinthians 1:14-15 – *I thank God that I baptized none of you except Crispus and Gaius, so that no one would say you were baptized in my name.*
 - 2) 1 Corinthians 1:17 – *For Christ did not send me to baptize but to **preach the Gospel**, not in cleverness of speech, so that the cross of Christ would not be made void.* Paul clearly understood the difference between giving the Gospel to the unsaved and baptizing the saved.
21. Acts 10:48b – These Gentiles wanted Peter to stay so they could learn more about the **faith**.

L. Acts 11:1-18 – Peter’s explanation of the events at Cornelius’s home

1. Acts 11:1 – The **news** of the events at Cornelius’ home spread rapidly.
2. Acts 11:2-3 – Jewish believers who were part of a cluster referred to here as *the circumcision* voiced their antagonism toward Peter because he entered the home of Gentiles and **ate** with them. Watch for this group! We will hear from them later.
3. Acts 11:4 – Peter gave a chronological **report** of the events.
4. Acts 11:5-6 – Repetition of details was God the Holy Spirit’s way of emphasizing the importance of this event. God was documenting that the church was never exclusively Jewish or Gentile but, from her inception in Acts 2, a **new** creation. Ephesians 2:14-16
5. Acts 11:7-11 – Peter explained that he hadn’t understood God’s vision at first and had been reluctant to **obey** His command to eat unclean food.
6. Acts 11:12 – Rather than clinging to traditional and cultural customs, Peter obeyed God and went with Gentile men to Gentile Cornelius’ **home**. Some Christian Jews challenged Peter’s right to do so. They clung to their Jewish ideas instead of transitioning into God’s new way of life, the church.
7. Acts 11:13-14 – The Gospel is expressed in **words** as a message that, when understood and believed, results in salvation. Romans 10:17
8. Acts 11:15 – Peter connected the coming of the Holy Spirit on Pentecost with the experience of these Gentiles. He pointed out that God the Holy Spirit had indwelt these Gentiles in the same **way** He had indwelt him and his fellow Jews on Pentecost.
9. Acts 11:16 – Jesus’ death on the cross removed the dividing **wall** so that in the church no distinctions exist among people groups. Ephesians 2:11-16, Galatians 3:27-28
 - a) Acts 11:16a – Observe that Peter did not think that Jesus made His promise of the Holy Spirit to Jews alone but also to **all** who would believe.
 - b) Acts 11:16b – Peter did not include the part about being **baptized with fire** when he quoted Jesus because that judgment baptism is yet to **come** for all who are not His (the chaff). Matthew 3:11-12, Luke 3:16-17
10. Acts 11:17 – God gave the Holy Spirit to these people when they simply believed the message of salvation. That was proof enough for Peter to **accept** all believing Gentiles as brothers and sisters in the Lord. Ephesians 1:13
11. Acts 11:18 – That day, the church leaders seemed to finally understand the **global** nature of the church. They glorified God.
 - a) These Jewish believers could not **deny** that God saved Gentiles as well as Jews since believing Gentiles also possessed the Holy Spirit. Acts 15:7-9, Romans 8:9b
 - b) This event may have led *many* Jewish Christians to finally abandon **temple** worship and the Jewish system. Hebrews 13:12-14

M. Acts 11:19-30 – Antioch

1. Acts 11:19 – Some Jewish believers still held to the false **idea** that the Gospel was only for Jews. They may not have heard yet about Cornelius' conversion.
2. Acts 11:20 – Jewish believers who arrived in Antioch preached the *Lord Jesus* to the Gentile world. They did not use the Jewish Messianic term **Christ**.
3. Acts 11:21-22 – Because many Gentiles believed and turned to the Lord, the church at Jerusalem sent Barnabas to Antioch to examine the **grace** of God.
4. Acts 11:23-24 – When Barnabas saw God's grace, he was encouraged and immediately started a teaching and training ministry (discipleship). He gave these new believers courage to **stand** firm in the truth. Many others believed.
5. Acts 11:25-26 – Barnabas was the first to pull **Paul** out of an extended time of obscurity in Tarsus (approx. eleven years). Acts 4:36
 - a) Paul willingly taught **daily** for long hours. Acts 17:11, 19:9, 20:31
 - b) Paul was now having a fruitful **public** ministry. 1 Timothy 1:12-16
6. Acts 11:27 – During the first year that Paul was in Antioch, some men who had the spiritual **gift** of prophecy came down from Jerusalem to Antioch.
7. Acts 11:28 – God's prophet Agabus prophesied a widespread **famine**. Historians Josephus and Tacitus verify that this famine occurred in AD 46-47 just as prophesied.
8. Acts 11:29-30 – Believers in Antioch decided to send **help** to Christians in Judea who were suffering from this famine.
 - a) Acts 11:29 – Notice that they did not focus on *all* the people who were suffering but specifically on *believers*. In similar situations, we would do well to focus our limited resources on helping others in the **body** of Christ. Galatians 6:10
 - b) Acts 11:30 – Believers collected their **gifts** for the Judean believers and sent it by Barnabas and Saul. Notice the wisdom here.
 - 1) They did not send the resources directly to the people but rather to the leadership, the **elders**, of the church at Jerusalem.
 - 2) We can easily undermine God's authorities by giving help directly to the **needy**.
 - 3) While seemingly unimportant, this powerful principle will help us as we labor in other cultures. Local leadership knows the people and the **real** needs better than any outsider.

N. Acts 12:1-25 – Peter's arrest and Herod's death

1. Acts 12:1 – As so often happens, things turned from bad to worse. Not only were Christians facing **famine**, but they were also being persecuted. Romans 8:35-37
 - a) The **King** Herod mentioned here was Herod Agrippa I.
 - b) He was the grandson of Herod the **Great** and son of Aristobulus and Bernice.

2. Acts 12:2 – James, the son of Zebedee, was the first **apostle** to be martyred, fulfilling the prophecy to his mother in Matthew 20:20-23.
3. Acts 12:3a – Seizing the opportunity, Herod arrested Peter to please the Jews, who were **happy** Herod had murdered James.
4. Acts 12:3b – Peter’s arrest was a political move to **please** the many Jews who were in Jerusalem for the Passover.
5. Acts 12:4 – Peter was **kept** under the highest security (probably 16 soldiers) to be certain he could be executed after Passover.
6. Acts 12:5 – Believers were praying for Peter on the night before his execution. Peter **slept** soundly, enjoying the peace that God alone can provide in calamities.
7. Acts 12:6 – Herod had taken every precaution, including chains, locked doors, and soldiers, to ensure that Peter was securely **kept** in custody.

8. Acts 12:7-8 – An angel awoke Peter from a sound **sleep**. Peter was apparently still groggy and needed to be told each thing to do. Interestingly, the angel did for Peter only that which Peter could not do for himself (remove the chains, pass by the guards, open the doors).
9. Acts 12:9 – As they moved forward, Peter, still half asleep, thought he was seeing a **vision**. He was puzzled about what was happening to him.
10. Acts 12:10-12 – Because God still had plans for his servant Peter, He used the angel to rescue him from **death**. After his release, Peter went to Mark’s home.
11. Acts 12:13 – Peter knocked on the door; and Rhoda, a servant girl, came to the door.
12. Acts 12:14 – Because Rhoda recognized Peter’s voice, he had probably spent time at that house. In her **joy**, she forgot to let him in.
13. Acts 12:15-16 – As often happens when God answers **prayer**, these believers who had been fervently praying for Peter’s release were astonished to see him released!

14. Acts 12:17a – Peter wanted them to be **quiet**, so he motioned with his hands. He may have thought the commotion would draw attention to his escape, and he’d be arrested again.
15. Acts 12:17b – His escape from prison forced Peter to flee for his life. He left Jerusalem, and the **focus** of the Book of Acts shifted to Saul/Paul.
16. Acts 12:18-19 – Herod Agrippa was politically embarrassed by Peter’s escape. In anger and frustration, he had all of Peter’s guards **killed**.

17. Acts 12:20 – Herod was angry with the people of Tyre and Sidon and had placed an economic embargo against them. The two cities sent a delegation to establish **peace**. They found an ally in Blastus, the servant in charge of the king’s sleeping quarters.
18. Acts 12:21-22 – In an attempt to flatter Herod, the people called him a **god**. He didn’t contradict their statements. He loved praise and did not give God any glory.

19. Acts 12:23 – In AD 44, Herod died from a severe digestive problem. Worms **ate** him from the inside out. Daniel 4:28-37
20. Acts 12:24 – Herod’s life **ended**, but the Word of the Lord continued to spread. Isaiah 55:11
21. Acts 12:25 – After taking a gift to suffering Christians (Acts 11), Saul and Barnabas returned to Antioch. Saul’s first missionary journey was about to **begin**.

O. Key Observations

1. Trained believers (disciples) began to **spread** God’s Word and were soon targeted for persecution by God’s enemies. Philippians 1:29, Ephesians 6:12
2. As we walk by faith, God fills us with joy and **peace** so that we abound in confidence through the Holy Spirit’s power. Romans 15:13, Romans 1:17
3. Because every believer is dead to sin and alive to **God**, we should present our bodies to Him as living sacrifices. Romans 12:1-2
4. Jesus Christ is the prophesied Suffering Servant of Isaiah 53, who paid in full the penalty for the **sins** of the entire world. 1John 2:2.
5. Because God wants everyone to be saved, He sends the Gospel to anyone who desires to **know** Him. 1 Timothy 2:4; Acts 17:26-27
6. Salvation comes from believing the Gospel message that Jesus Christ, our Lord, **died** as our substitute, taking the punishment for our sins. Romans 10:17
7. God preserved His special revelation (the **Bible**) in written form so that it can be preached to anyone who wants to know Him better.
8. When a believer understands that he is identified with Christ and, therefore, saved forever, he can face the worst of life’s difficulties with confidence and **joy**. Romans 8:38-39

VII. The Book of James – A Book of Testing

A. Introduction

1. James wrote his book when the fiery **trials** of persecution had dispersed the church, which was mainly Jewish at the time. God was testing their faith to the maximum.
2. The book of James was written by Jesus’ half-brother to an audience of scattered **Jewish** Christians.
 - a) Note that James did not address his epistle (letter) to a specific church but *to the twelve **tribes** scattered among the nations*.
 - b) This does not mean he was writing to Israel in general but to Israelite believers who were part of the church, saved after the Day of Pentecost by **faith** in Jesus.

3. Why were they scattered?
 - a) Persecution forced these **Jewish** Christians to scatter. Acts 8:1-4
 - b) That persecution took place early in church history soon after Stephen's death (circa AD 34).
4. Since James wrote to scattered Jewish believers, he probably wrote between 35 and 45 AD and not **later** as some believe.
5. The Book of James is a general epistle because James wrote it to a **broad** audience rather than to a specific church or particular area of churches as Paul often did.
6. James' primary purpose was to **exhort** believers to live their faith.
 - a) James wrote about the testing or trying of a believer's faith. ...*knowing that the testing of your faith...* James 1:4, 12
 - b) The thesis of the book: Our faith is on trial. God **tests** the quality of every believer's faith.
 - c) James did not question the certainty of a believer's salvation but rather the quality or depth of his applied, moment-by-moment faith in **God**.
7. An easy division of the book follows James 1:19: *This you know, my beloved brethren. But everyone must be **quick to hear, slow to speak and slow to anger**.*
 - a) James 1-2 – Be quick to **hear**.
 - b) James 3 – Be slow to **speak**.
 - c) James 4-5 – Be slow to anger (slow to **react**).

B. James 1:1-20 – Introduction

1. James 1:1 – James addressed his epistle to scattered Jewish believers in **Christ**, not to unsaved Jews from the *diaspora* (scattering) of BC 586.
 - a) Even though his specific audience was believing Jews of his day, we are **edified** as well by understanding his epistle.
 - b) Only if we remember James' audience and the date he penned his letter can we properly understand and interpret his **book**.
2. James 1:2-5 – James introduced his book by discussing the testing of **our** faith.
 - a) James 1:2 – *When* (not if) *you encounter* varied difficulties, be filled with **joy**. 1 Peter 1:6-9
 - b) James 1:3-4 – God designs **tests** of our faith to develop endurance in us. The finished product of endurance is spiritual maturity expressed in unwavering faith despite continuing trials.
 - c) James 1:5 – Wisdom is the ability to skillfully apply God's Word to everyday **life**.
 - 1) James 1:5a – A believer needs **wisdom** to pass God's tests of his faith.
 - 2) James 1:5b – Thankfully, God freely gives wisdom to the believer who **asks** for it in faith. Proverbs 2:6, 9:10

3. James 1:6-8 – Doubt is failure to **trust** God. A believer must ask for wisdom without doubting because doubt produces mental instability. Hebrews 11:6a
4. James 1:9-11 – Our circumstances (whether riches or poverty) are fleeting because everything in the world **ends** quickly. We should rejoice in our lives just as they are.
5. James 1:12 – There is a reward – the crown of life – for those who persevere under trials.
6. James 1:13-15 –The progression of sin.
 - a) James 1:13 – God is not the author of sin.
 - b) James 1:14 – A person’s own sinful desire (lust of the flesh) produces sin.
 - c) James 1:15 – When a person carries through with his evil desires it leads to sin and sin leads to death. Sin stops spiritual growth and leads to temporal **death** and eventually, if not dealt with as God commands, to physical death. 1 John 5:16-17
7. James 1:16-18 – Do not be deceived: God is not the author of sin; He is the author of every good thing. As 1 John says, the new nature that is born from God cannot sin. We are a new creation.
8. James 1:19-20 – The good works produced by God will be: Quick to hear, slow to speak and slow to get angry.
 - a) James 1:19 – In this important verse we see the **outline** that James developed in the rest of his epistle. *Be quick to hear, slow to speak, and slow to anger.*
 - b) James 1:20 – James encouraged believers to live as described in verse 19, knowing that man’s **anger** or frustration never produces righteous living.

C. James 1:21-2:26 – Believer, prove your faith before man by being quick to hear!

1. James 1:21-25 – Prove your faith (for sanctification) by hearing the Word of God and doing it.
2. James 1:21 – Set sin **aside**.
 - a) James 1:21a – We set sin aside by **first** confessing it to God the Father (1 John 1:9), which places us back into fellowship with Him.
 - b) James 1:21b – We **leave** sin aside when we walk by faith in the Holy Spirit’s power through the grace He imparts. Galatians 2:20b, 5:16, Romans 15:13, Hebrews 12:1-2
 - c) James 1:21c – In the Word of God we have all we need for life and godliness. The believer who not only **hears** the word but also enthusiastically welcomes it will be delivered (saved) from the filthiness and wickedness of the world. 2 Peter 1:2-4
3. James 1:22-27 – Prove your faith by obeying God’s Word.
 - a) James 1:22 – Just knowing the truth of the Word is **not** enough because pride often accompanies knowledge. 1 Corinthians 8:1b, 13:2

- b) James 1:23-24 – The believer who listens to God's Word but does not obey it is like a person who sees his face in a mirror but walks away and soon forgets what he **looks** like.
 - c) James 1:25 – However, the believer who carefully gazes into the liberating Word of God and does not forget it but rather obeys it lives a blessed **life**.
 - d) James 1:26-27 – Doing/living God's Word includes recognizing the **needs** of those who can't help themselves (widows and orphans) and willingly helping them whenever possible.
4. James 2:1-13 Do not be partial; God is not partial.
- a) James 2:1 - 4 – In the body of Christ, all are equal. Acts 10:34
 - b) James 2:5-7 – God has chosen to reach out to all who are spiritually poor and in need of Christ. He also makes those who believe spiritually **rich** through Christ. God certainly does not elect poor people over rich people as some say verse five teaches.
 - c) James 2:8-9 – To be partial is sin.
 - d) James 2:10-13 – God judges without partiality. Romans 2:1-16
5. James 2:14-20 – Faith apart from works is useless faith.
- a) James 2:14 – This verse is often used by those who want to add **works** to the Gospel.
 - 1) Since James wrote to believers, salvation (*save* SOZO) referred to deliverance from the **power** of sin through living a spiritual life. Terms used for this salvation are second tense salvation, phase two salvation, and experiential/practical sanctification. James 1:21
 - 2) Truth or doctrine that is learned but not applied in practical ways to our daily **lives** is valueless in sanctifying us (saving us from sin's control).
 - 3) A believer who is **both** a hearer and doer of God's Word not only has an intellectual understanding of Scripture but also applies Scripture to his thinking and every decision in his daily life.
 - 4) When we are not living in the reality of who we are in Christ (dead to sin and alive unto **God**) we cannot live the Word of God. Romans 6:6
 - b) James 2:15-17 – James' example shows the uselessness of knowing but not practicing the **truth**.
 - 1) This context is not about who is saved or not saved. Rather, James was teaching that a believer must live his faith throughout **each** day.
 - 2) If faith can become dead, it had to have been **alive** at some time previously.
 - 3) Here, dead faith means inactive faith, not nonexistent **faith**.

- c) James 2:18-20 – Anticipating objections, James repeated that failing to **live** out our faith in God and His Word is being a self-deceived hearer.
 - 1) James 2:18 – James challenged believers whose **faith** was inactive to show their good works.
 - 2) James 2:19 – Demons believe in God and shudder. Their faith is **real**, but, of course, they cannot be saved.
 - 3) James 2:20 – We need to recognize that faith without **works** is unhelpful and useless.

- 6. James 2:21-24 – Abraham was James’ biblical example of justification by **faith** both positionally (before God) and experientially (before humanity).
 - a) James 2:21 – Abraham was already a believer (justified before God, Genesis 15) when he was justified before **men** by offering his son Isaac (Genesis 22). Through his willingness to sacrifice his only son, his faith in God was easily viewed by his fellow men; therefore, he was indeed justified before them. Romans 4:2
 - b) James 2:22 – God tested Abraham’s faith through this heavy trial so that he would **gain** spiritual maturity, which is always God's reason for testing a believer’s faith. James 1:2-4, Hebrews 11:1,6,8
 - c) James 2:23 – Many years after being declared right (justified) before God by faith in the coming Seed of the woman, God gave Abraham the opportunity to **fully** express his righteousness before the world. Genesis 22:1-18
 - 1) James 2:23a – ...*the Scripture was fulfilled which says...* The word *fulfilled* EPLEROTHE means to permeate or **reach** its fullest expression (e.g. fragrance *filled* the whole house, John 12:3)
 - 2) James 2:23b – Years after his legal justification through faith in **God**, Abraham’s faith found a full, visible expression in the offering of Isaac. From this point onward, no one doubted his justification before God.
 - 3) James 2:23c – The fact that his fellow men called him God’s friend proves they **saw** his faith. 2 Chronicles 20:7, Isaiah 41:8
 - d) James 2:24 – Just as Abraham was considered righteous by His fellowmen even so we, too, are counted righteous by those around us when they see our **faith** in action. Genesis 6:9, Luke 2:25, Acts 9:36, 39
 - 1) James 2:24a – Remember that James was addressing believers about experiential sanctification. Remember also that the thesis of the Book of James is faith on **trial** or faith tested.
 - 2) James 2:24b – James hammered the point that knowing God’s Word is not enough. To please God, a believer **must** apply the Scriptures he knows to his daily life by faith. Hebrews 11:6
 - 3) James 2:24c – Before mankind, a man is justified by works, not by faith alone. Before God, a man is justified by faith **alone**. Romans 4:2-3

7. James 2:25 – Rahab, the harlot, was James’ surprising example of a believer who had a **faith** that produced actions that glorified God. Hebrews 11:31
8. James 2:26 – Death **means** separation, not termination.
 - a) Just as a **body** separated from the spirit is dead (useless or worthless) so also a faith in God that is separated from good deeds is dead (useless or worthless).
 - b) Consider this: The human spirit makes a human body have life. In the same way, faith in God **makes** good works possible.

D. James 3:1-18 – Believer, prove your faith before man by being slow to speak!

1. James 3:1 – Early in the church, most believers needed training and did not need to quickly **jump** into a teacher’s role. Today as well, believers need to be taught the meat of God's Word before being encouraged to go forth and teach others.
2. James 3:2-6 – The tongue of **man** is dangerous.
 - a) James 3:2 – If a person could control his tongue, he would be perfect. Only God is perfect. James presented only one ray of **hope** in controlling the tongue, the spiritual maturity that springs from knowledge of and dependence on God.
 - 1) Spiritual maturity **never** comes quickly but is a growth process. 2 Peter 3:18, 1 Peter 2:1-3, Ephesians 4:15-16
 - 2) The Holy Spirit produces self-control in a believer as **His** fruit and that includes self-control over his tongue; therefore, walk by the Spirit at all times! Galatians 5:22-23
 - b) James 3:3-6 – Although only a small instrument, the tongue can cause **great** damage.
3. James 3:7-12 – Apart from the Spirit of God, the tongue cannot be tamed. Galatians 5:16
 - a) James 3:7-8 – *But no one can **tame** the tongue; it is a restless evil and full of deadly poison.*
 - b) James 3:9-12 – *My brethren, these things ought **not** to be this way.*
4. James 3:13-18 – Show your good behavior by good deeds resulting from an understanding of God’s wisdom.
 - a) James 3:14-16 – Man’s **wisdom** produces disorder (chaos). James 1:6-8
 - b) James 3:17-18 – The wisdom that comes from God produces **good** deeds. The person who is wise is a peacemaker. Hebrews 12:11

E. James 4:1-5:6 – Believer, prove your faith before man by being slow to anger!

1. James 4:1 – Living according to the flesh generates conflicts and quarrels even among the **saved**. Wherever you find the flesh, you find conflict. 1 Corinthians 3:3

2. James 4:2 – James used the extreme example of murder to emphasize the final result of the **lusts** that the flesh generates.
3. James 4:3 – James rebuked believers who tried to use prayer to seek God’s blessings so they could indulge the lustful **desires** of their sin natures.
4. James 4:4 – By calling them *adulteresses*, James emphasized their **sin** of friendship with the world. No believer can serve two masters.
5. James 4:5-6 – Don’t be a friend of the **world**. Be God’s friend.
 - a) James 4:5 – The Holy Spirit, whom God caused to dwell in us at the moment we believed in Christ as Savior, yearns to fellowship with **us** and protect us.
2 Corinthians 6:16
 - b) James 4:6 – The Holy Spirit is the giver of God’s grace. To walk independently of Him is to commit the sin of **pride**. God is against the proud.
6. James 4:7 – The sin of prideful self-reliance, the opposite of walking by faith, makes us God's enemies. Humble submission to God runs **Satan** from us.
7. James 4:8-10 – One small **cry** of humble dependence on God immediately brings Him to your rescue. Drawing near to God starts with cleansing.
 - a) James 4:8 – *Cleanse your hands, you sinners; and purify your hearts, you double-minded.* For the child of God, the first step in drawing **near** to God is the cleansing that comes from confession of sins to God the Father. 1 John 1:9 – *If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.*
 - b) James 4:9 – Quit being relaxed about sin! This verse jolts us back to reality. Every **sin** is awful in God's eyes.
 - c) James 4:10 – Like a **child** with his father, if we draw near to God, He will lift us up.
8. James 4:11-12 – We become lawbreakers ourselves when we become judges of our brothers and sisters in Christ. When we judge one another, we take for ourselves authority that belongs to God **alone**. (Romans 2:1)
9. James 4:13-14 – Our lives are like a vapor that quickly passes away; therefore, we should **focus** on the eternal, not the temporal. Colossians 3:1-4
10. James 4:15-16 – When we make any plan or decision, we should seek God's **will** by searching His Word and praying.
11. James 4:17 – If **you** know you should do something good but do not do it, you are not walking by faith and you sin.
12. James 5:1-6 – James continued to declare the awful results of befriending the world, using the example of a believer trapped by his **love** of money. *You cannot serve God and wealth.* Matthew 6:24

F. James 5:7-20 – Conclusion

1. James 5:7-9 – Be patient in your suffering.
 - a) James concluded his thesis of *faith on trial*.
 - b) If we live in the certainty that Jesus could return for us at any moment, we will patiently endure every **test** to God's glory.

2. James 5:10-11 – James used the prophets, especially Job, as examples of enduring through trials while waiting for the coming of the Just One. *As for me, I know that my Redeemer lives, and at the last He will take His stand on the earth.* Job 19:25

3. James 5:12-13 – James emphasized the **wise** use of the tongue.
 - a) James 5:12 – Mean what you say and say what you mean. Let your yes be **yes** and your no be no. 2 Corinthians 1:18-22
 - b) James 5:13a – Pray when you **face** hardships.
 - c) James 5:13b – Sing when you are **happy**.

4. James 5:14-16 – Effective Prayer
 - a) James 5:14a – This verse is most often applied to the physically sick, but the Greek word *sick* ASTHENEIO means to be without **strength**. Romans 14:1
 - b) James 5:14b – In this context, the weak believer can be either physically or spiritually **weak**.
 - c) James 5:14c – Being anointed with oil did not bring magical or mystical power. Sick people were often rubbed with oil for medicinal purposes. God, who hears and answers prayers, is the one who **heals** the sick, not oil.
 - d) James 5:15a – We need to pray for our fellow saint who is exhausted in the spiritual **race** and encourage him onward in the faith. Hebrews 12:3
 - e) James 5:15b – If sin is the cause of his weariness, restoration through agreeing with God about his **sin** is the remedy. 1 John 1:9
 - f) James 5:16a – As believers, we should be honest with each other about our shortcomings and pray for each other.
 - g) James 5:16b – *The effective prayer of a righteous man can accomplish **much**.*

5. James 5:17-18 – God responds to the **active**, intense prayers of ordinary believers.

6. James 5:19-20 – James concluded by encouraging believers to rescue their brothers and sisters who are trapped in **sin**. Galatians 6:1, Hebrews 12:12; Proverbs 11:30

G. Key Observations

1. We can count the testing of our faith all **joy** because we know that testing produces endurance, which results in spiritual maturity (Christ-likeness). James 1:2-4
2. Faith **apart** from works is useless.
3. It is only by the power of God that we can do what is right. The arrogant who **depend** on themselves are on their own; they do not receive God's grace. God resists the proud because He does not share His glory with another. But God freely gives grace and wisdom to every believer who humbly depends on Him. James 4:6

VIII. Acts 13:1-14:28 –Paul's first missionary journey (AD 47-49)

A. Acts 13:1-52 – The first segment of Paul's missionary journey

1. Acts 13:1-3 – Luke used this section to shift **focus** to the apostle Paul.
 - a) Acts 13:1 – Luke did not mention pastors, **elders**, or deacons in this section, but he did mention prophets and teachers.
 - 1) In the **early** church, prophets still functioned as part of the transition from Judaism. Acts 11:27-28
 - 2) Later, churches had **elders** (pastors) and deacons in leadership roles instead of prophets and teachers.
 - b) Acts 13:2 – Though Luke did not mention the means by which the Holy Spirit communicated His desires, He had the leaders of the church at Antioch set Barnabas and Saul **apart** to be missionaries.
 - c) Acts 13:3 – The church sent forth this mission team to preach the Gospel, make disciples, and establish **local** churches. Acts 14:24-28
2. Acts 13:4-5 – In Salamis, the missionary team began preaching God's **Word** in Jewish synagogues. John Mark, Barnabas's nephew, assisted them.
3. Acts 13:6-13 – God used a miracle to verify that Paul's authority to **teach** came from Him.
 - a) Acts 13:6-7a – Through deception, this sorcerer MAGON **had** attained a powerful position with the provincial governor (proconsul).
 - b) Acts 13:7b – The proconsul was a man of intelligence and was curious to **hear** God's Word as proclaimed by Barnabas and Saul. (Note the name order.)
 - c) Acts 13:8 – Satan's **men** have influence in government. Daniel 10
 - d) Acts 13:9-10 – Saul (called Paul for the first time) *fixed his gaze* on the magician, indicating that something great was about to happen by God's **power**.

- e) Acts 13:11 – The miracle of blindness set up an ironic situation. This man who was considered **wise** in the world’s eyes had to be led around by the hand because of his physical blindness.
 - f) Acts 13:12 – Paul’s miracle verified that his message came from **God**. The proconsul believed in Jesus as Savior because Paul taught him the Gospel.
 - g) Acts 13:13 – John Mark left the missionary **team** for an unknown reason, which later caused a split between Paul and Barnabas. God worked it all for the good just as He promises to do for all those who love Him, for all who are called according to His purpose, i.e., all believers. Romans 8:28
4. Acts 13:14-43 – In Antioch Pisidia, Paul delivered his **first** recorded sermon.
- a) Acts 13:14 – Paul’s method was to teach in a town’s synagogue when he first arrived. Galatians 4:13-14 indicates he was **ill** when he first preached in Galatia.
 - b) Acts 13:15-16a – Notice that Paul spoke, not Barnabas. Paul was becoming the most prominent teacher of the **Gospel** outside Jerusalem.
 - c) Acts 13:16b-22 – Paul merely summarized the details of God’s faithfulness to Israel in the past because this Jewish audience already **knew** Israel’s history.
 - d) Acts 13:23 – Paul identified **Jesus** as the promised Messiah.
 - e) Acts 13:24-25 – Everyone was familiar with John the Baptizer, the forerunner promised by God who had testified to Jesus’ **identity**. Matthew 3:11-12
 - f) Acts 13:26 – Paul pointed out that he and Barnabas had been **sent** to preach this message among both Jews and God-fearing Gentiles.
 - g) Acts 13:27-29 – Those who read the Hebrew Scriptures every week in the synagogue failed to recognize Jesus as the promised Seed of the woman and fulfilled prophecy by turning their Messiah over to be **killed** by crucifixion. Luke 23:14-24
 - h) Acts 13:30-31 – Jesus’ resurrection verified that God fulfilled His promise of Genesis 3:15 about the **Seed** (the Redeemer Jesus Christ) of the woman.
 - i) Acts 13:32 – Note that Paul’s preaching of the good news (the Gospel) included **both** the cross and the resurrection. 1 Corinthians 15:3-4
 - j) Acts 13:33-37 – David’s body is still in the grave, but the Messiah’s body did not undergo decay. He **lives!**
 - k) Acts 13:38 – Believing the Gospel message brings forgiveness of **sins** and freedom from the condemnation of the Law.
 - l) Acts 13:39 – Paul preached this sermon in Galatia. Freedom from the **Law** was a major topic in the Book of Galatians, which he later wrote to them.
 - m) Acts 13:40-41 – Having proclaimed that justification comes only through Jesus Christ, Paul closed his message with a warning that some of them would **fail** to believe in Christ as Savior. John 3:36
 - n) Acts 13:42-43 – As the Jews left, they begged Paul to teach them more the next **week**. Paul urged those positive to the Gospel message to continue in God's grace.

5. Acts 13:44-52 – The Jews rejected Paul.
 - a) Acts 13:44 – The news of Paul’s teaching spread. Both Jews and Gentiles came to **hear** the word of the Lord, the life-giving Gospel.
 - b) Acts 13:45 – The Jewish leaders were jealous of the large crowds coming to hear Paul. They rejected his message of **grace** and tried to discredit him by contradicting his words.
 - c) Acts 13:46-47 – Paul and Barnabas again first announced the truth to Jews in the synagogue, but when they rejected the Gospel, they **took** it to the Gentiles.
 - d) Acts 13:48 – Every believing Gentile received eternal **life**. John 3:16
 - e) Acts 13:49-50 – Word of the success of the Gospel quickly spread. Satan provoked religious women and prominent men in the government to force Paul and Barnabas to leave **town**.
 - f) Acts 13:51-52 – Knocking the **dust** off their sandals was a public way of condemning these religious Jews for rejecting the Gospel message of Jesus Christ.

B. Acts 13:48 Verse analysis

1. The translation of this **verse** causes confusion. *When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as had been appointed to eternal life believed.*
2. The word *Gentiles* is the subject of **three** verbs, each connected by the Greek conjunction KAI, which basically means *and*.
3. A correct translation of the Greek word **order** would read: “hearing [it] the Gentiles were (#1) glad **and** (#2) glorified the word of the Lord **and** (#3) believed.”
4. Grammatically, the qualifying clause *as many as had been appointed to eternal life* comes **after** *believed*.
5. Hearing and believing resulted in their appointment to eternal **life**. Ephesians 1:13-14
6. Acts 13:48 used the Greek word translated *appointed* TASSO, meaning to position or appoint (Acts 14:23, 15:2, 22:10, 28:23). God appointed them to have eternal life because they **had** heard and believed the Gospel message. John 1:11-13
7. This passage does not teach that these people believed because they were appointed to eternal **life**.
8. This passage teaches that they believed, and, therefore, God appointed them to eternal life. As Romans 6:23 makes clear, eternal life is God’s free **gift** in Christ to all who believe.

C. Acts 14:1-28 – The second half of Paul’s missionary journey

1. Acts 14:1-7 – Opposition to the **grace** Gospel continued in Iconium.
 - a) Acts 14:1 – Again, Paul and Barnabas went to the Jews **first**. Once again, many Jews believed the Gospel message.

- b) Acts 14:2 – Because of this great response to the **grace** message, unbelieving Jews, who normally avoided Gentiles, got them into an uproar.
 - c) Acts 14:3 – Paul and Barnabas stood **boldly** for the truth of grace in the face of violent opposition.
 - d) Acts 14:4 – The Word of God (the Gospel) brings **division**. Some believe, and some do not. These reactions to the message showed that Paul and Barnabas had clearly communicated the Gospel. Matthew 10:34, John 7:43, 10:19
 - e) Acts 14:5-7 – Paul and Barnabas fled after learning of a plot to stone them, but frequent dangers did not **stop** them from teaching the Gospel in other places.
2. Acts 14:8-20a – People in the city of Lystra, located today in the country of **Turkey**, wrongly interpreted a miracle.
- a) Acts 14:8-10 – A **lame** man listening to Paul was completely healed.
 - b) Acts 14:11 – Interpreting the event according to their own worldview, they assumed that Paul and Barnabas were **gods** descended from Mount Olympus.
 - c) Acts 14:12 – Paul did all the speaking; therefore, they called him the messenger god Hermes. The term hermeneutics comes from his **name**.
 - d) Acts 14:13-14 – As soon as Paul and Barnabas understood that the people worshipped them, they quickly took action to **stop** them.
 - e) Acts 14:15 – Paul began explaining the Creator/creature distinction because they had a wrong understanding of the **true** God. Basically, they thought that gods were merely bigger and stronger men. They had no concept of the true God as revealed in the Bible.
 - f) Acts 14:16 – When nations fail to honor God as Creator, He allows them to go their own **way** to self-destruction. Romans 1:21-24
 - g) Acts 14:17-18 – The orderliness of creation witnesses to God’s existence; however, this crowd, which had **seen** the clear testimony of creation, did not respond positively to Paul’s Gospel teaching.
 - h) Acts 14:19-20a – Religious Judaizers had followed Paul to Lystra and incited the crowd to **stone** him. Amazingly, the crowd went from worshipping him as god to trying to murder him!
3. Acts 14:20b-28 – Paul returned to Antioch.
- a) Acts 14:20a – Paul and Barnabas went to Derbe, the **last** city in the Galatian province.
 - b) Acts 14:21 – After finishing their ministry in Derbe, Paul and Barnabas returned the **way** they had come.
 - c) Acts 14:22 – Being stoned **did not stop** Paul. Also, note that he did not limit himself to evangelism alone but also **made** disciples by clearly teaching the entirety of God's Word.

- d) Acts 14:23a – Appointing elders was so important that time normally spent preparing food and eating was instead used to **pray** for wisdom in their selection.
- e) Acts 14:23b – In the future, instead of appointing the elders himself, Paul sent or left his disciples (e.g. Timothy and Titus) to do this **job**. 1 Timothy 1:3-7, 3:1-15, Titus 1:5
- f) Acts 14:24-26 – Paul and Barnabas’ journey **ended** in Antioch, their starting point.
- g) Acts 14:27-28 – In their home church, Paul and Barnabas reported God’s work in readying the Gentiles for the life-giving message of the **Gospel**.

D. Key Observations

- 1. The content of our Gospel message must be Jesus Christ (who He is and what He **did** on the cross), not an explanation of our personal salvation experience.
- 2. A careful **study** of the Old Testament builds the foundation that allows a comprehensive understanding of the New Testament.
- 3. New and immature believers need encouragement in the faith; therefore, the ministry of the Gospel needs a follow-up ministry to **train** believers in the Word of God. In DM2, we call this “Making Disciple-Makers.”

IX. The Book of Galatians – the book of freedom in Christ

A. Introduction

- 1. Paul wrote Galatians, his **first** epistle, between his first and second missionary trips. Acts 13-14
- 2. Paul wrote this epistle to the churches of the Galatian province to **defend** the grace Gospel from false teachers and to exhort believers to live by faith.
 - a) Three distortions had **crept** into Galatia via the Judaizers.
 - 1) The justification distortion: Faith, circumcision, and keeping the **Law** of Moses were necessary for salvation.
 - 2) The sanctification distortion: Faith, circumcision, and keeping the Law of Moses were necessary for spiritual **growth**.
 - 3) The ecclesiology distortion: Faith, circumcision, and keeping the Law of Moses were necessary for **church** membership.
 - b) Paul’s defense of **God’s** grace Gospel addressed all three of these distortions.
- 3. An easy division of the Book of Galatians
 - a) Galatians 1-2 – Paul’s apostolic authority defined
 - b) Galatians 3-4 – Salvation by grace through faith defended
 - c) Galatians 5-6 – Sanctification by grace through faith described

B. Galatians 1-2 – Paul’s apostolic defense

1. Galatians 1:1-5 – As usual, Paul’s introduction included information he planned to **expand** upon in the epistle.
 - a) Galatians 1:1-2 – Paul introduced himself as an apostle appointed by the resurrected Jesus Christ Himself, not by any **human** agency. Acts 9:15-16
 - b) Galatians 1:3-4a – Grace is God’s unmerited **favor** freely given to us because Jesus Christ is the God/man who died for us on the cross.
 - c) Galatians 1:4b – Jesus died to provide deliverance from **sin**, both eternally and in our daily lives. Romans 6:11-14
 - d) Galatians 1:5 – God’s will for you is that you daily live a **holy** life (be sanctified) and, thereby, bring Him glory.

2. Galatians 1:6-10 – Paul was alarmed because the Galatians had abandoned God’s grace Gospel, which meant they had abandoned Jesus Christ, who had **saved** them.
 - a) Galatians 1:6 – Apostasy can happen rapidly. The Galatians had believed a perverted Gospel very quickly after learning the **true** Gospel from Paul.
 - b) Galatians 1:7 – No good news exists other than the Gospel of **Jesus** Christ. Any other “good news” is truly *not* good news.
 - c) Galatians 1:8 – The truth of the Gospel can be determined only by the **Word** of God, not by any personal experience.
 - d) Galatians 1:9 – Paul was serious about preserving the clarity of the Gospel. Twice he told these believers that **God** would judge those who pervert the Gospel, even himself if he sinned by changing it.
 - e) Galatians 1:10 – Paul wanted to please God; therefore, he preached the message of justification by faith alone in Christ and His cross **alone** and experiential sanctification by faith alone in Christ and His work alone as revealed only in God’s Word, the Bible.

3. Galatians 1:11-24 – Paul received the Gospel by **direct** special revelation from Jesus. He did not get it from the apostles.
 - a) Galatians 1:11-12 – Paul’s Gospel, written for us here in the Book of Galatians, was **given** to Paul by special revelation from God.
 - b) Galatians 1:13-14 – Paul explained that, as an unbeliever, his **zeal** for Jewish traditions led him to try to destroy the church.
 - c) Galatians 1:15-17 – In defending his apostleship, Paul wanted the Galatians to understand that Christ, not the other apostles, **gave** him his message.
 - 1) Galatians 1:18-20 – Paul had spent **little** time with the apostles, definitely not enough time for him to have been taught much by them.
 - 2) Galatians 1:21-24 – Paul had not been with them enough for believers in Judea to even recognize his **face**.

4. Galatians 2:1-10 – Paul explained his experiences with the **other** apostles.
 - a) Galatians 2:1-2 – Joined by Barnabas and Titus, Paul met privately with the other apostles in Jerusalem. They **all** endorsed Paul’s message and method.
 - b) Galatians 2:3 – The church leaders did not try to circumcise Titus, a Gentile, showing that they did **not** agree with the Judaizers, who were maligning Paul and distorting the grace Gospel message with their Jewish traditions.
 - c) Galatians 2:4-5 – Paul **stood** firm for the truth of the Gospel of grace even in the face of those who would reduce grace to a list of do’s and don’ts. He did not allow even the slightest distortion of God’s grace!
 - d) Galatians 2:6-8 – Paul’s ministry to the Gentiles was as legitimate as Peter’s ministry to the Jews. In fact, they taught exactly the **same** grace message even though they had spent little time together.
 - e) Galatians 2:9-10 – Paul pointed out to the Galatians that the three main leaders of the Jerusalem church (Peter, James, and John) had sent Barnabas and him back to Antioch with their **full** blessing; therefore, no one should listen to the false teachers who maligned them or said differently.

5. Galatians 2:11-21 – Paul opposed Peter’s hypocrisy.
 - a) Galatians 2:11 – Paul confronted Peter over an issue affecting the spiritual **lives** of other believers.
 - b) Galatians 2:12-13 – Peter usually ate with Gentile believers; however, when legalistic Jews arrived, he compromised grace by no longer eating **with** them.
 - c) Galatians 2:14 – Because Peter’s compromise caused other believers, including Barnabas, to **walk** contrary to the truth of the Gospel (which is salvation by grace and not by works), Paul publicly exposed his hypocrisy.
 - d) Galatians 2:15-16 – Three times in this verse, Paul repeated that we are saved by **grace**, not works, emphasizing the truth that keeping the Law has no spiritual value for either justification with God or sanctification in daily living.
 - e) Galatians 2:17-19 – Paul destroyed the **works** salvation message by proclaiming the grace Gospel. Going back to the Law proves we are sinners but does not make us more holy.
 - f) Galatians 2:20 – Paul lived in the reality of his identification with **Christ**.
 - 1) Galatians 2:20a – Notice that our crucifixion with Christ is a completed **act**, not an ongoing action. We are to simply rest by faith in this completed truth.
 - 2) Galatians 2:20b – Christian living is not a set of do’s and don’ts but rather Jesus Christ living His life in and through those who walk by **faith** in Him.
 - g) Galatians 2:21 – Legalism says that man is capable of fulfilling a standard that satisfies God’s character (thereby making the **death** of Christ unnecessary).

C. Galatians 3-4 – Sanctification by faith defense

1. Galatians 3:1-5 – Paul designed these five rhetorical questions to stimulate thought. Since the Galatians had been saved by faith, not **works**, they should have realized the foolishness of trying to live by human effort.
2. Galatians 3:6-9 – Paul used Abraham, the great example of a man justified by faith who also **walked** by faith, to show that we, too, are justified and sanctified by faith.
 - a) Galatians 3:6 – Since Abraham lived before the Law, he was saved apart from the Law. Further, Abraham was justified **before** being circumcised, the very ritual the Judaizers demanded for salvation.
 - b) Galatians 3:7 – The spiritual offspring of Abraham are those who have followed his lead by simply trusting in the promised **Seed**, whom we know to be Jesus.
 - c) Galatians 3:8 – In the Abrahamic Covenant, God added a Gentile salvation provision when he said, *All the nations will be blessed in you.* Genesis 12:3
 - d) Galatians 3:9 – Abraham is the pattern of justification by faith for both Jews and Gentiles because he believed and was justified by God **before** he was circumcised. Genesis 17
3. Galatians 3:10-14 – Even during the time of the **Law**, people were justified by faith. Justification was possible solely because Christ would be cursed for everyone.
4. Galatians 3:15-25 – The Law was limited in what it could **do**.
 - a) Galatians 3:15-16 – The coming of the Law did not **alter** the promise of Messiah through Abraham’s Seed (also called the Seed of the woman and originally promised in the Garden of Eden.) Genesis 3:15
 - b) Galatians 3:17-18 – Because Abraham was justified by faith before the giving of the Law, the coming of the Law did not alter the salvation principle of justification by **faith**.
 - c) Galatians 3:19 – The Law was given to identify sin, **not** to forgive it.
 - 1) John 1:17a – Grace was not as easily observed under the **Law**.
 - 2) John 1:17b – God's grace permeated the Dispensation of the Law; however, the Church Dispensation has the completed revelation of Jesus Christ, which shows **grace** more clearly.
 - d) Galatians 3:20-21 – God did not design the Law to provide salvation. His purpose for the Law was to illuminate **sin** and mankind as sinners in need of a Savior.
 - e) Galatians 3:22 – This *promise by faith* goes back to God’s promise of the Seed of the woman (Genesis 3:15) and the Abrahamic Contract (Genesis 12:3).
 - f) Galatians 3:23-25 – The Law’s job involves leading unbelievers to Christ. Once they were **in** Christ through faith alone, they no longer needed its tutoring.

5. Galatians 3:26-4:7 – Paul explained the reality of being identified **with** Christ.
 - a) Galatians 3:26-29 – All believers are one in Christ; however, each member of the body of Christ (the church) has a different, essential **role** in his local church.
 - b) Galatians 4:1-3 – The Law prepared us for sonship, which we now have as heirs of Abraham according to the promise received through faith. We did not have to become Israel to **become** heirs because Abraham is the *father of many nations*.
 - c) Galatians 4:4 – Jesus was **born** at the perfect time under the Law to provide us sonship through His death at Calvary.
 - d) Galatians 4:6-7 – One of the Holy Spirit’s ministries is to confirm our **sonship**, testifying to us that we are in Christ. Romans 8:16
6. Galatians 4:8-5:1a – Paul told the Galatians to get **rid** of the legalism that enslaved them.
 - a) Galatians 4:8-9 – Before believing in the living God, they were slaves to pagan gods. Going to legalism, another form of **slavery**, after salvation was stupid!
 - b) Galatians 4:10-11 – Paul wondered if his time teaching the Galatian believers had been wasted since they were not living in their freedom from the **Law**.
 - c) Galatians 4:12-16 – The Galatians had changed. When Paul first taught them, they had cared for him and willingly sacrificed for him. Now, they had turned from him and the **truth** he taught.
 - d) Galatians 4:17 – Unlike Paul, whose motivation in teaching the truth was to glorify God, false teachers have **evil** motivations.
 - e) Galatians 4:18-20 – Paul’s **harsh** words reflected his sorrow over the Galatians’ spiritual decline.
 - f) Galatians 4:21 – Paul’s example of Abraham’s two **sons** explained the place of the Law in the new Church Age.
 - g) Galatians 4:22 – Abraham had **two** sons, one by natural means (through the flesh— Ishmael) and one by supernatural means (through the promise—Isaac).
 - h) Galatians 4:23 – Paul built his spiritual example on an actual historical **event**.
 - i) Galatians 4:24-25 – Hagar bore children to be **slaves**. Allegorically, Paul referred to those believers in Jerusalem who, under legalism as sons of Hagar, continued to be slaves to sin and the Law even though Christ had set them free.
 - j) Galatians 4:26-28 – Believers are children of the promise by a supernatural regeneration, allegorically referring to Isaac, the **son** of the promise.
 - k) Galatians 4:29 – Just as Ishmael persecuted Isaac, so also legalistic believers persecuted those believers who lived by **faith**.
 - l) Galatians 4:30 – The Galatians needed to **cast** out all legalists just as Abraham cast out Ishmael at God's command.
 - m) Galatians 4:31-5:1a – Living in freedom from **sin** is living in agreement with our identity with Christ (the promise).

D. Galatians 5:1b-6:10 – Life in Christ

1. Galatians 5:1b-12 – Paul gave **five** reasons for not going back to legalism.
 - a) Galatians 5:1b – Paul shifted his focus and began encouraging the Galatians with commands related to their position in **Christ**.
 - b) Galatians 5:2 – Legalism makes **Christ** unnecessary.
 - c) Galatians 5:3 – Legalism makes keeping the **whole** Law necessary; however, no one is capable of obeying every part of the Law.
 - d) Galatians 5:4-6 – Legalism is falling away from living a **grace**-based spiritual life. The Christian life is lived by grace, not by obeying man’s subjective do’s and don’ts.
 - e) Galatians 5:7-10 – Even a **little** legalism destroys spiritual growth.
 - f) Galatians 5:11-12 – Legalism removes the offense of the Gospel by establishing a standard that man can try to meet **apart** from God.

2. Galatians 5:13-25 – The freedom **walk** must be lived through the Holy Spirit’s power.
 - a) Galatians 5:13-15 – Paul warned us to not decide that our freedom in Christ gives us freedom to sin. Freedom in Christ should not produce lawlessness; rather we should use our freedom in Him to **serve** one another in love.
 - b) Galatians 5:16 – Paul answered his question from Galatians 3:3 of *...having begun by the Spirit, are you now being perfected by the flesh?* Absolutely no one can fulfill *the desires of the flesh* while walking in the **power** of the Holy Spirit.
 - 1) Galatians 5:16a – *...you will **not** carry out...* This is the strongest negation in the Greek language OU ME, meaning “never, no, not ever!”
 - 2) Galatians 5:16b – Many teachers wrongly turn this command around, saying “**Stop** fulfilling the lusts of the flesh,” thinking we can somehow make ourselves spiritual.
 - 3) Paul wrote in Romans 8:12-13, *Brethren, we are under obligation not to the **flesh**.* Our obligations/responsibilities are to God the Holy Spirit.
 - c) Galatians 5:17 – The sin nature and God the Holy Spirit continually battle for power over a believer’s **life** and thinking.
 - d) Galatians 5:18 – Victory over the flesh does not come by the human effort of trying to keep the Law but by the Holy Spirit’s enabling **grace**.
 - e) Galatians 5:19-21 – *...that **those** who practice such things **will not inherit** the kingdom of God...* Paul listed the products of the **flesh** that *all* unbelievers, who have no inheritance in the eternal kingdom, do all the time.
 - 1) Why would we, who will inherit the kingdom of God, commit such sins? Being in the flesh was who we were in unbelief, not who we are **in** Christ.
1 Corinthians 6:9-11, Ephesians 5:5-7, Colossians 1:12-13, 3:5-7

- 2) Why would we commit such sins since they cause the loss of rewards and affect our eternal **rank** in the kingdom to come? 1 Corinthians 3:11-15, 2 Timothy 2:12, 2 John 1:8, Revelation 1:6, 5:10
- 3) Sadly, when we walk according to the flesh, we do these **evil** works, but that is not who we are in Christ; therefore, Paul warned us not to sin.
 - f) Galatians 5:22-23 – In contrast, the (singular, multi-flavored) fruit of the Holy Spirit is the expression of Christ’s character. If His fruit is present in our lives, it gains us eternal rewards. This fruit is not present in any believer who **walks** according to the flesh. Romans 8:5-6
 - g) Galatians 5:24 – Every believer has positionally died to the sin nature in his/her death with Christ (Romans 6:6). At the moment of belief in Christ as Savior, his union with the **flesh** ended. Colossians 2:11
 - h) Galatians 5:25-26 – Since we live by the Holy Spirit, we should live according to His leading and not by Law-keeping. Only then can we have practical **daily** victory over the desires of the flesh and avoid its sinful production.
3. Galatians 6:1-10 – Paul gave the Galatians **final** commands about their lives in Christ.
 - a) Galatians 6:1 – All biblical confrontation must be motivated by the desire to bring a straying believer **back** into fellowship. e.g. Paul’s correction of Peter
 - b) Galatians 6:2-5 – A believer must examine his own **life** for sin and not compare himself with others because pride prevents bearing one another’s burdens and being spiritual.
 - c) Galatians 6:6 – Paul commanded spiritual learners to support those who **teach** them the truth, including adequately paying teachers/pastors.
 - d) Galatians 6:7-8 - Living according to the flesh reaps death; living according to the Spirit reaps **life**. 1 Corinthians 11:31-32
 - e) Galatians 6:9-10 – We will **reap** rewards both in this life and in eternity if we continually walk according to God the Holy Spirit. Romans 6:22
 - 1) The fruit of the Spirit in your life (Christ’s life in you) affects your children, spouse, and fellow believers and produces **life** in them. 2 Corinthians 4:12
 - 2) In contrast, the works of the flesh produce **death** in all your relationships. Romans 8:6

E. Galatians 6:11-18 – Conclusion

1. Galatians 6:11 – We don’t know why Paul wrote with **big** letters. He may have wanted to emphasize the truth he was communicating.
2. Galatians 6:12-13 – Legalists want to avoid persecution; therefore, they emphasize externals. They enjoy making standards they can see and **meet** through their own actions.

3. Galatians 6:14-15 – Paul boasted in the **cross** of Christ because through His cross, the world lost its power, and he became a new creation. Romans 6:6-11
4. Galatians 6:16-18 – Paul closed with a blessing, a statement of his credentials, and his desire for the Galatians that *the **grace** of our Lord Jesus Christ be with your spirit.*

F. Galatians 6:16 verse analysis

1. Those who believe that the church has replaced Israel and **is** spiritual Israel use Galatians 6:16 as their proof text.
 - a) These theologians **claim** that the phrase *Israel of God* refers to the church.
 - b) If this were true, God the Holy Spirit would have provided grammatical support; however, the text gives **no** such support.
2. If Paul were referring to only one group in this verse, he would not have repeated the Greek preposition EPI, translated *upon*. His repetition of the preposition EPI *upon* indicates he was referring to **two** separate or specific groups.
 - a) Paul referred to the **church** by the phrase *those who will walk by this rule.*
 - b) Paul referred to Israel by the phrase *the Israel of God.*
3. The **normal** use of the Greek conjunction KAI, meaning *and*, indicates two groups. If Paul had meant only one group, he would have used the explanatory equivalent (appositional) KAI, a rare Greek form seldom used in the New Testament.
 - a) Additionally, if Paul had meant **one** group, he could have said so without using the conjunction KAI.
 - b) Grammatical evidence **shows** Paul's clear distinction between Israel and the church.
4. Simply put, Paul wished blessings on **both** Israel and the church. Genesis 12:3a

G. Key Observations

1. The only Gospel by which we are **both** justified and sanctified concerns Jesus Christ, *who gave Himself for our sins so that He might deliver us from this present evil age, according to the will of our God and Father.* Galatians 1:4
2. Having received the Holy Spirit at salvation, we should not try to live the Christian life according to the **flesh**. Galatians 3:3
3. Our lives are a struggle between our flesh, which we received from Adam at **birth**, and the Holy Spirit, whom we received at our new birth in Christ. Galatians 5:17
4. Thank God for Galatians 2:20. *I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I **live by faith** in the Son of God, who loved me and gave Himself for me.*

X. Acts 15:1-35 – The Jerusalem Council (49 AD)

A. Acts 15:1-5 – The missionary report

1. Acts 15:1 – Three distortions that came from Pharisaic thinking caused **grace** to be misunderstood and rejected. Some ex-Pharisee believers were not separating their old religion from the truth.
 - a) The justification distortion
 - 1) Acts 15:1 – These Jews taught that salvation came from faith in Christ plus the **ritual** of circumcision.
 - 2) Acts 15:6 – Some Jewish believers taught that obedience to the Mosaic **Law** must be added to faith in Christ and the ritual of circumcision for salvation.
 - b) The sanctification distortion
 - 1) Acts 15:10 – These legalists also taught that spiritual growth and living the Christian life came from faith plus obedience to the **Law** of Moses. Peter corrected this, asking, “*Why do you put God to the test by placing upon the neck of the **disciples** a yoke?*”
 - 2) The way a person perceives that they got saved is ultimately how they live the Christian life. We did not start the Christian life by works of any kind. We were saved by faith and we live by faith also. There are **many** who are stuck in a works-based mentality. Colossians 2:6, Galatians 3:3
 - c) The ecclesiological distortion
 - 1) Ecclesiology is the theological **term** for the study of the distinctive features, nature, and functions of the New Testament church.
 - 2) Galatians 2:11-13 – Legalistic believers demanded that Gentile believers be circumcised **before** being accepted into the church.
2. Acts 15:2 – The apostles and elders in Antioch sent Paul and Barnabas to **discuss** these distortions.
3. Acts 15:3 – The committee sent by the Antioch church brought great **joy** to the Judean churches along the way to Jerusalem as they told them of the conversion of Gentiles.
4. Acts 15:4 – A church-wide council of church **leaders** convened in Jerusalem to discuss the distortion issues.
 - a) Though church elders were present, this church council was under the apostles’ authority. **God** obviously guided them to their conclusions. Ephesians 2:20
 - b) Every other church council since then has not been under God's authority; therefore, they have been vulnerable to **error**. We must carefully examine their conclusions under the authority of Scripture to determine their worth.

5. Acts 15:5 – The Jerusalem Council dealt with **both** the justification and sanctification distortions.
 - a) Galatians 2:14-18 – Paul’s face to face rebuke of Peter showed that these two **errors** always occur together. Mess up either one and the other is corrupted.
 - b) Peter’s teachings and comments addressed **both** issues.
 - 1) Acts 15:7-9 – Peter told them that they were justified by **faith**, not by works.
 - 2) Acts 15:10 – Peter told them they were not sanctified by a yoke of **works**.
 - 3) Acts 15:11 – Both justification and sanctification are by God’s grace, His underserved provision for **our** benefit.

B. Acts 15:6-12 – Peter’s report

1. Acts 15:6 – In this transitional period of the Church Age, God gave the apostles authority. Soon, Scripture (the 66 books of the Bible) would become the **sole** authority for the church. 1 Corinthians 12:28, Ephesians 4:11
2. Acts 15:7 – God chose Peter to be the first believer to take the salvation Gospel to the Gentiles.
 - a) Acts 15:7a – *Brethren, you know that in the **early** days...* Peter explained that his ministry to Gentiles happened in the church’s infancy period (*the early days*).
 - b) Acts 15:7b – *That the Gentiles should hear the word of the Gospel and believe...* Peter showed that Gentiles were saved when they **heard** the word of the Gospel and believed, not when they did works.
3. Acts 15:8 – Acts 10 with the Gentiles and Acts 2 with the Jews at Pentecost showed that the Holy Spirit comes **after** a person believes, not before.
4. Acts 15:9 – In this key verse, Peter pointed out that God made no distinction between **Jews** and Gentiles. Through faith in Christ, not circumcision, God cleansed people of sins.
5. Acts 15:10 – Peter made faith the issue by reproaching Jewish believers for trying to force the Jewish Law on Gentiles when they couldn’t even keep the Law themselves. If they had kept the Law, Jesus would not have had to **die** for their sins!
6. Acts 15:11 – All people, both Jews and Gentiles, are saved through simply believing **God’s grace** Gospel: Christ died for our **sins** and rose again. 1 Peter 5:12b
7. Acts 15:12 – Because Peter had answered the Jew/Gentile argument when he evangelized Cornelius, everyone politely listened to **Paul** and Barnabas.

C. Acts 15:13-21 – James’ evaluation

1. Acts 15:13-14 – James, one of Jesus’ half-brothers, supported Peter’s **report**.

2. Acts 15:15-19 – As did Peter on Pentecost, James cited Old Testament Scriptures (Amos and Isaiah) to show his agreement with Peter’s conclusions.
 - a) Acts 15:16 – The only part of the Amos prophecy (Amos 9:11) that had been fulfilled was that God had sent **Jesus**, who came from the house and lineage of David. The rest of the Amos prophecy still awaits fulfillment.
 - b) Acts 15:17-18 – James quoted these verses to show that God had always predicted that Gentiles would be **saved**. “...says the Lord, who makes these things known from long ago...”
 - c) Acts 15:19 – Believing Jews should not try to **impose** the Mosaic Law on Gentiles.
3. Acts 15:20 – James proposed that the solution be drafted in a letter.
 - a) Acts 15:20a – The observance of the **four** prohibitions outlined in the letter would encourage fellowship between Jewish and Gentile Christians.
 - b) Acts 15:20b – Later, spiritual contamination by eating food offered to **idols** would become an issue in Corinth. 1 Corinthians 8:1
 - c) Acts 15:20c – *Fornication* can mean **any** type of forbidden sexual relation.
 - d) Acts 15:20d – Pagans strangled animals so that blood remained in them when they were **eaten**. Jews drained the blood, the life of the animal, from it before cooking and eating it.
4. Acts 15:21 – Since the time of Moses, Israelites had emphasized the **four** commands from Leviticus that were recorded in this letter to believing Gentiles.
 - a) Acts 15:21a – ...preached in **every** city from the earliest times... James argued from the historical and societal level that Gentile believers should not offend Jewish believers.
 - b) Acts 15:21b – ...is read in the synagogues on **every** Sabbath... Weekly, these precepts were taught in Jewish synagogues in nearly every major city of the then known world.
 - c) The early church made concessions for the Jewish way of thinking so that unsaved Israelites might not find an easy reason to **reject** the Gospel. Acts 16:3, 1 Corinthians 9:19-23, 10:32-33

D. Acts 15:22-35 – The delegation

1. Acts 15:22 – The church understood that they could **enjoy** fellowship only if they bridged the gap between Jewish and Gentile mindsets.
2. Acts 15:23 – Paul **took** the council’s letter, showing that he agreed with it.
3. Acts 15:24 – The Judaizers who had **upset** the churches mentioned in verse 23 did so without authorization from the church elders. Galatians 1:7
4. Acts 15:25-27 – We know that the Jerusalem church was unified in its support of the council’s decision because they sent Judas and Silas to confirm the **letter** carried by Paul and Barnabas.

5. Acts 15:28-29 – If the early church chose to uphold these four prohibitions from Jewish teaching, Gentile believers could **enjoy** fellowship with Jewish believers.
6. Acts 15:30-31 – Gentile believers did not take offense but rejoiced that the right hand of fellowship had been extended to them from the church's **Jewish** leaders in Jerusalem.
7. Acts 15:32-33 – The brethren were strengthened through many **hours** of biblical teaching.
8. Acts 15:35 – Paul and Barnabas primarily focused on accurately teaching and preaching the Word of God. Teaching the truth of God's Word must be our focus and passion as well if we are to have **stable** and abiding churches.

XI. Acts 15:26-18:22 – Paul's second missionary journey (AD 50-53)

A. Acts 15:36-41 – Paul decided to make follow-up visits to check on the churches established during their first mission trip.

1. Acts 15:36 – Scripture gives no indication that the Holy Spirit commanded this trip as He had the first one. Paul made the decision to **go**, obviously based on Christ's initial command to him to go to the nations.
2. Acts 15:37 – Barnabas, the encourager, wanted to include Mark **again**.
3. Acts 15:38 – Paul was reluctant to take Mark because of his past **lack** of endurance.
4. Acts 15:39 – This disagreement between two believers was not about a theological issue. Their different ideas on ministry led to **two** different missionary groups.
5. Acts 15:40 – The churches committed both groups to God's **grace**. A literal reading of this verse is ...having been **given up to the grace of God** by the brethren...
6. Acts 15:41 – God used this acceptable disagreement to establish **two** teams to strengthen the saints in two different locations at the same time.

B. Acts 16:1-40 – Success in and out of prison

1. Acts 16:1-5 – Paul and Silas delivered the Jerusalem Council's letter to believers in **each** city they visited.
 - a) Acts 16:1 – Paul and Silas went to Lystra and Derbe, the cities Paul had visited with Barnabas in the **first** journey after escaping a stoning. Acts 14:5-7
 - b) Acts 16:2 – Timothy, a young convert from the **first** journey, had become a well-known disciple among believers.
 - c) Acts 16:3 – Paul made a *cultural concession* in having Timothy circumcised so that his Gentile background would not **hinder** his giving the Gospel to Jews.
 - d) Acts 16:4-5 – Their success in giving the Gospel and making disciples came because of their faithful teaching of the faith (scriptural **truth** believed).

2. Acts 16:6-12 – The Macedonian **vision** changed the course of history.
 - a) Acts 16:6 – Somehow, the Holy Spirit communicated that Paul and Silas should not go south to Ephesus at that **time**. They would go there later.
 - b) Acts 16:7-8 – Once again, God the Holy Spirit, called here *the Spirit of Jesus*, guided them to a specific **area**. Philippians 1:19
 - c) Acts 16:9 – In this vision, a Macedonian **man** beckoned them to come to Europe.
 - d) Acts 16:10 – Note the pronoun *we*. **Luke** rejoined the missionary team in Troas.
 - e) Acts 16:11-12 – Paul went to the largest **city** of the province, and Europe has never been the same!

3. Acts 16:13-21 – Let's meet the first European **convert**.
 - a) Acts 16:13 – Philippi did not have a synagogue so Paul found and met with some Jewish women gathered for **prayer** on the Sabbath.
 - b) Acts 16:14 – Lydia was from Thyatira, an area that God had forbidden Paul to **enter**.
 - 1) Acts 16:14a – Purple was the color of the wealthy; therefore, Lydia probably had a high **class** clientele.
 - 2) Acts 16:14b – Lydia worshipped God and was **ready** to respond to the Gospel message as soon as she heard it. Ephesians 1:13, Romans 10:17
 - c) Acts 16:15 – Lydia insisted that Paul and his group **stay** at her home.
 - d) Acts 16:16-17 – A demonic slave girl, who followed Paul, kept on proclaiming an ecumenical Gospel, *A way of salvation*.
 - 1) Even though virtually **all** English translations supply the word THE in the phrase *the way of salvation*, the original Greek included no definite article; therefore, the phrase is correctly translated *A way of salvation*.
 - 2) Even when they told the **truth**, Jesus never let lying, deceiving demons be witnesses for Him. Paul followed His example. Mark 1:24-25, 34; Luke 4:41
 - e) Acts 16:18 – Paul's patience **ended** after the persistent badgering of the demon-possessed girl.
 - 1) Acts 16:18b – Even though her message was partly **true**, the Gospel did not need demonic evangelists.
 - 2) Acts 16:18c – Paul simply commanded the demon to **leave** the girl by the authority of Jesus Christ. It obeyed immediately.
 - f) Acts 16:19 – The men who employed this woman faced great economic **loss**; therefore, they wanted Paul and Silas punished.
 - g) Acts 16:20 – The slave owners made an **issue** of Paul's being Jewish.
 - h) Acts 16:21 - Emperor Claudius had recently expelled all **Jews** from Rome so anti-Semitism was widespread throughout the empire. Acts 18:2

4. Acts 16:22-40 – The Philippian jailer
- a) Acts 16:22-23 – Paul was a Roman citizen. Under Roman law, a Roman citizen could not be beaten or imprisoned without a trial. Paul chose to keep **silent** about his Roman citizenship.
 - b) Acts 16:24 – Paul and Silas were secured in the inner prison by painful **leg** stocks.
 - c) Acts 16:25 – Though imprisoned and beaten, Paul and Silas’ prayers and songs praised **God**. The prisoners listened to them, and apparently the jailer did also.
 - d) Acts 16:26-27 – An earthquake shook the jail’s foundation, opening all the **doors** and leg stocks. The jailer started to take his own life because he knew he would be killed for allowing his prisoners to escape.
 - e) Acts 16:28-29 – Paul told the jailer that no one had escaped. After getting a light, the jailer rushed in and bowed down before **Paul** and Silas.
 - f) Acts 16:30 – After the jailer brought Paul and Silas out of the prison, he had a question for them. “*What must I do to be **saved**?*”
 - g) Acts 16:31 – Salvation was as **simple** for the jailer as for everyone else. He only needed to believe in the Lord Jesus Christ. The members of his family would be saved, too, if they simply believed in Christ as Savior.
 - h) Acts 16:32 – In the jailer’s home, Paul explained more biblical truth to the **new** believers. Their salvation was not accompanied by any visible manifestation of the Holy Spirit as in Acts 2, 8, and 10.
 - i) Acts 16:33 – The jailer was **kind** to Paul and Silas. Shortly thereafter, Paul baptized the jailer’s whole household because *all* had believed.
 - j) Acts 16:34 – God used Paul and Silas’ suffering to **bring** others to Christ.
 - k) Acts 16:35-36 – Upon their release, Paul and Silas were told to go in **peace**, which in Roman law was based on the graciousness of Caesar.
 - l) Acts 16:37 – Paul made a public issue of his release. Since they had been treated illegally in **public**, he demanded a public release.
 - m) Acts 16:38 – The magistrates were afraid because Paul could have had them judged for violating his citizenship rights through an unjust **trial**, beating, and imprisonment.
 - n) Acts 16:39 – Paul chose to not press the **legal** issue for the sake of the Gospel.
 - o) Acts 16:40 – After encouraging the saints, Paul and Silas left Philippi, but apparently Luke remained (note the change to the third person *they*). Paul may have **left** him to continue the work abruptly stopped by the imprisonment.
5. Acts 17:1-15 – Thessalonica and Berea
- a) Acts 17:1 – The missionary team stopped in Thessalonica. Because of a large Jewish presence there, Paul followed his custom of offering the Gospel to the Jews **first** in their synagogue.

- b) Acts 17:2 – Paul reasoned *from the Scriptures*. We call this exegesis. He did not **put** his own reason *on* the Scriptures as do false teachers. We call that error in hermeneutics eisegesis.
 - c) Acts 17:3 – Paul used Scripture to **prove** that Jesus fulfilled the prophecies about Messiah’s coming as the Suffering Servant.
 - d) Acts 17:4 – The Thessalonian church had an increasing percentage of Gentile converts, a **trend** in all churches by that time. Jewish converts were increasingly in the minority.
 - e) Acts 17:5 – Unbelieving Jews attacked Jason’s **home**, probably because Paul and Silas had stayed with him during their three week ministry.
 - f) Acts 17:6-8 – Jealous Jews stirred up the crowd with false accusations that actually reflected their **own** actions. They were the ones upsetting the city.
 - g) Acts 17:9 – Jason’s pledge may have been a monetary payment to free himself or a guarantee that Paul and Silas would not **return** to the city.
 - 1) Acts 17:9a – Paul felt that Satan blocked him from visiting **them**.
1 Thessalonians 2:18
 - 2) Acts 17:9b – Jason’s pledge may have kept Paul from returning to that area to evangelize and **teach**. God used this dilemma to inspire the writing of 1 and 2 Thessalonians. God always wins!
 - h) Acts 17:10 – Again in Berea, Paul and Silas followed their usual routine and went to the synagogue **first**.
 - i) Acts 17:11 – Paul praised the Bereans for relying on the Hebrew Scriptures to determine the accuracy of **his** teaching.
 - j) Acts 17:12-14 – Jewish enemies continued to follow **Paul**, causing him trouble.
 - k) Acts 17:15 – Paul left Silas and Timothy and waited for them in Athens. There, he had time for sightseeing and market place evangelism while he waited for **them**.
6. Acts 17:16-34 – Paul in Athens
- a) Acts 17:16 – As Paul walked around Athens, he was troubled by the **idols** he saw everywhere; therefore, he focused his message to the Greeks on their idol-obsessed worldview.
 - b) Acts 17:17-18 –Greek Epicureans and Stoics heard Paul’s discussions and became curious about his strange proclamations about **Jesus** and the resurrection.
 - c) Acts 17:19-21 – These Greek philosophers wanted to hear Paul’s **new** teachings since discussing novelties was one of their favorite pastimes.
 - d) Acts 17:22 – Paul arrested their attention with an intriguing statement (*you are very religious in all respects*) that they could take as either an **insult** or compliment.

- e) Acts 17:23 – Working from within their own pantheistic theology, Paul said that he was not preaching a **new** god but explaining one they did not yet understand, their *unknown God*.
 - f) Acts 17:24-25 – Paul began by explaining the Creator/creature distinction. Omnipotent God created everything, including them. Omnipresent God is not like **idols** that can be contained in temples and need men to help them.
 - g) Acts 17:26-28a – In order to maximize the knowledge of God inherent in every person, God placed the different people groups in the best geographical location for them to personally **find** Him. Romans 1:19
 - h) Acts 17:28b-29 – Having shown that their own Greek poets agreed with him, Paul pointed out that they should not think that man can **make** God from the material elements He created.
 - i) Acts 17:30 – After dismantling their theological foundation, Paul exhorted them to change their minds (repent) about their worthless idols and worship the *unknown God*, the One he had just established as the Creator of everything. Hebrews 6:1
 - j) Acts 17:31 – Paul explained that God will judge the world by a Man who satisfied His righteous demands and was raised back to **life**. Jesus Christ, who was resurrected and lives, was judged on the cross for their sins and will be the Judge of every unbeliever. John 16:8-11; Revelation 20:11-15.
 - 1) Acts 17:31a – *...through a Man...* If the **cross** is not part of the Gospel as some incorrectly suggest today, why did Paul and the apostles insist on preaching the death of Christ to the unsaved? Galatians 3:1, 1 Corinthians 1:17-18, 22-24, Acts 2:23-24, 3:15, 10:39-40
 - 2) Acts 17:31b – *... by raising Him from the dead...* If the resurrection is not part of the Gospel as some incorrectly teach today, why did Paul mention it? Believing in the resurrection was a major stumbling block for **many** in that generation; therefore, if it weren't essential to salvation, Paul would have avoided mentioning it.
 - k) Acts 17:32 – The idea of the resurrection made some sneer but others curious, **two** common responses by unbelievers to the Gospel.
 - l) Acts 17:33-34 – Recognizing the crowd's general lack of repentance, Paul left; however, a few believed, including one of the men who **ran** the Areopagus.
7. Acts 18:1-18 – Paul's ministry in Corinth
- a) Acts 18:1-3 – Aquila and Priscilla were **tent** makers who had been forced to flee Rome because they were Jews. They gave Paul a job.
 - b) Acts 18:4 – Paul may have officially taught only on the Sabbath because he had to support himself by tent-making during the **week**. 1 Thessalonians 2:9, 2 Thessalonians 3:8
 - c) Acts 18:5 – When Silas and Timothy brought funds from Macedonia, Paul was able to devote himself to teaching **full** time. 2 Corinthians 11:7-9

- d) Acts 18:6-7 – Because of the Jews’ hardheartedness, Paul quit teaching in the synagogue and moved his teaching **next** door, literally.
 - e) Acts 18:8 – Many in Corinth heard the Gospel, believed, were **saved**, and then were baptized. Acts 16:31-32
 - f) Acts 18:9-11 – In a **vision**, the Lord encouraged Paul to continue teaching boldly. He stayed in Corinth teaching God’s Word for a year and half.
 - g) Acts 18:12-13 – Again, the Jews tried to get rid of Paul by bringing him before the Roman **court**.
 - h) Acts 18:14-16 – The Jews brought Paul to court before the Roman proconsul Gallio (AD 51-52), who refused to hear their religious case. Paul was protected, verifying Christ’s **words** to him in the vision. Romans 3:4
 - i) Acts 18:17 – Because Gallio refused to **hear** their case against Paul, a Roman citizen, the Jews took their anger out on the new synagogue leader.
 - j) Acts 18:18 – Why was Paul keeping a vow? We do not know.
8. Acts 18:19-22 – Paul returned to Antioch by way of Jerusalem.
- a) Acts 18:19 – Paul ministered for a short time in the synagogue at the **large** commercial center of Ephesus.
 - b) Acts 18:20-21 – Paul **chose** to leave Ephesus but hoped to return if God so desired.
 - c) Acts 18:22 – Paul **went** up to Jerusalem and then returned to Antioch.

C. Key Observations

1. Sound **Bible** teaching encourages believers. Romans 15:4-5
2. Teaching the grace Gospel strengthens believers for **works** of service. Luke and Silas are examples.
3. A culture becomes transformed when enough of its people have believed God's **grace** Gospel and then been transformed by God's Word. 2 Corinthians 3:18
4. God’s Word should be our supreme authority for everything in **life**. Acts 17:2
5. Giving the Gospel effectively requires dependence on the Holy Spirit, knowledge of God’s Word, and an understanding of our audience. Paul tailored his messages to his audiences without compromising the **truth!**
6. Decision-making that agrees with God’s **will** demands willingness to obey God's Word. Acts 18:21
7. God’s Word never returns void; people either **accept** it or reject it. Either way, God is always glorified. Isaiah 55:11

XII. First and Second Thessalonians

A. Introduction

1. Paul wrote 1 and 2 Thessalonians after his second missionary journey. The material in 2 Thessalonians was **built** on the material in 1 Thessalonians.
2. Paul wrote 1 Thessalonians as a book of encouragement for our daily **walk** (practical sanctification).
3. Paul wrote 2 Thessalonians, a book that explains the Day of the Lord, to encourage believers to joyfully endure their present persecutions by reflecting on their assured **future** glories.
4. An easy division of 1 Thessalonians
 - a) 1 Thessalonians 1-3 – Paul’s memories of the Thessalonians
 - b) 1 Thessalonians 4-5 – Paul’s commands to the Thessalonians
5. An easy division of 2 Thessalonians
 - a) 2 Thessalonians 1:1-2:12 – Predictions of the future
 - b) 2 Thessalonians 2:13-3:18 – Responsibilities in the present

B. 1 Thessalonians 1-3 – Paul’s reflections

1. 1 Thessalonians 1:1-10 – Paul rejoiced because the **Gospel** had influenced that area.
 - a) 1 Thessalonians 1:1 – Being in **Christ** means we are *in God* because God the Father and God the Son are equal members of the Trinity. Of course, God the Holy Spirit is too.
 - b) 1 Thessalonians 1:2-3 – Paul kept on giving thanks for them because of the change the Gospel had effected in their daily **lives**.
 - c) 1 Thessalonians 1:4 – Paul knew they were chosen because they were identified with Christ, God’s chosen One. (1 Peter 1:1, 2:4) Every believer is a chosen one **in Christ**. Before the world began God chose that anyone who believed in Christ would be identified with Jesus. Ephesians 1:4
 - d) 1 Thessalonians 1:5 – God draws men to Himself by means of the Gospel. Those who respond in faith are called the **elect** (chosen) in Christ.
 - e) 1 Thessalonians 1:6-7 – The Thessalonians imitated Paul and Silas, who joyfully praised God **during** their trials and persecutions. Acts 16:25
 - f) 1 Thessalonians 1:8 – The Thessalonian believers were a testimony to the **power** of the Gospel. Everyone in that region and beyond had heard of God's work in their lives as they joyfully suffered many trials for Him.
 - g) 1 Thessalonians 1:9-10 – The Thessalonians turned from worshipping vain idols to worshipping the **living** God. They were encouraged by their confidence that the risen Savior would rescue them *from* the wrath to come (the Tribulation).

2. 1 Thessalonians 2:1-16 – Paul recounted his own conduct while **among** them.
 - a) 1 Thessalonians 2:1-2 – Paul and Silas’ suffering in Philippi had prepared them to boldly proclaim the **Gospel** in Thessalonica under similar persecutions.
 - b) 1 Thessalonians 2:3-4 – Paul sought to please God and not people by **never** compromising the purity of the Gospel. We should learn from him.
 - c) 1 Thessalonians 2:5-8 – Paul’s motivations were pure. Just as a mother tenderly cares for her baby so Paul was selfless in caring for these **dear** believers he had birthed to Christ.
 - d) 1 Thessalonians 2:9 – Paul explained his selfless motivation in proclaiming the Gospel to them **free** of charge or burden.
 - e) 1 Thessalonians 2:10-12 – Paul’s motivation for every word and action was his desire that the Thessalonian believers walk daily in a manner that reflected God’s **glory**.
 - f) 1 Thessalonians 2:13 – Not only had the Thessalonians received the Gospel by faith, but the Word of God (the Gospel) continued to **work** in their lives for experiential/practical sanctification as well.
 - g) 1 Thessalonians 2:14 – Just as Paul’s countrymen, the unbelieving Jews, hated him so also the Thessalonians’ countrymen **hated** them because of their shining testimony for God.
 - h) 1 Thessalonians 2:15 – The Jews who had rejected **Jesus** also tried to prevent the spread of the Gospel message.
 - i) 1 Thessalonians 2:16 – The past tense *has come* indicated that the nation Israel had hardened her heart and was not going to return to God; therefore, God’s **wrath** would fall on them soon, probably a reference to the coming destruction of Jerusalem and the Temple in AD 70. Mark 13:1-4, Matthew 23:37-38

3. 1 Thessalonians 2:17-3:13 – Timothy gave an encouraging report.
 - a) 1 Thessalonians 2:17 – Though Paul, Silas, and Timothy had not been with the Thessalonians, they had been thinking about **them**.
 - b) 1 Thessalonians 2:18 – Satan’s hindering **may** have resulted from Jason’s pledge. Acts 17:9
 - c) 1 Thessalonians 2:19-20 – Paul’s joy will come at Christ’s Evaluation Throne when He will reward the Thessalonians for their steadfast **labor** of love.
 - d) 1 Thessalonians 3:1-2 – Paul sent Timothy to **check** on the spiritual status of the Thessalonians. Philippians 2:20-23
 - e) 1 Thessalonians 3:3-4 – Paul warned the Thessalonians that they should expect to face suffering in this fallen **world**; however, they were not facing THE Tribulation, which is still in the future.
 - f) 1 Thessalonians 3:5 – Paul was concerned about their spiritual well-being because he understood the **fear** that God’s enemies can encourage.

- g) 1 Thessalonians 3:6-8 – Paul was comforted by Timothy’s report of the Thessalonians’ firm **stand** for the truth.
- h) 1 Thessalonians 3:9-10 – A disciple-maker can have no greater joy than seeing spiritual growth in those for whom he is pouring out his **life** (Luke 10:17, 21). Paul earnestly desired to be with the Thessalonians face to face to continue training them so they could grow to even greater spiritual maturity.
- i) 1 Thessalonians 3:11-13 – Paul’s **prayer** for the Thessalonians was for their spiritual growth (practical sanctification).

C. 1 Thessalonians 4-5 – Paul’s instructions

1. 1 Thessalonians 4:1-12 – God expects believers to walk moment by moment in a way that pleases **Him**.
 - a) 1 Thessalonians 4:1 – Paul exhorted the Thessalonians to **keep** growing in their walk and work for the Lord. Romans 12:2
 - b) 1 Thessalonians 4:2-3 – Sexual immorality was a major **problem** in the Thessalonians’ culture. They could not be sanctified as long as they were practicing immorality.
 - c) 1 Thessalonians 4:4-8 – The Holy Spirit gives each believer the power to live a holy life. To disobey God’s command to remain sexually pure is to **deny** that God has given him His power to do so. Ephesians 3:20, Colossians 1:19, Acts 10:38
 - d) 1 Thessalonians 4:9-10 – Even though the testimony of the Thessalonians’ love was great, Paul exhorted them to abound in even **more** love. Romans 5:5
 - e) 1 Thessalonians 4:11 – Evidently, some Thessalonian believers were causing disruptions, prompting Paul to command them to **mind** their own business.
 - f) 1 Thessalonians 4:12 – The Thessalonians needed to continue having a **pure** testimony before outsiders by not being dependent on the world for their livelihood.
2. 1 Thessalonians 4:13-18 – The assurance of the resurrection **comforts** the bereaved.
 - a) 1 Thessalonians 4:13 – Death is abnormal. God created the world perfect without death, not in a fallen state as it is now. Mankind became corrupt through sin (Roman 3:12). Believers grieve because they **miss** their loved ones, but they have absolute confidence in the literal, bodily resurrection of all believers.
 - b) 1 Thessalonians 4:14 – If Jesus will bring **back** believers who have died, then they must be with Him now; therefore, we should rejoice for all believers who are *asleep* in Him since they are with Him, patiently awaiting the Rapture when their bodies will be resurrected and restored.

- c) 1 Thessalonians 4:15 – The Lord Jesus Christ **will** come back.
 - 1) 1 Thessalonians 4:15a – Don't be worried about those who have died. They will be resurrected with new bodies a split second before those believers who are **alive** at the Rapture. John 14:1-3
 - 2) 1 Thessalonians 4:15b – Paul's inclusion of himself in the *we* implies that the resurrection of the dead in Christ could occur at any moment. Paul was already **eagerly** expecting it.

 - d) 1 Thessalonians 4:16 – In 1 Corinthians 15:52, Paul referred to this same **event**, the Rapture. Do not confuse the Rapture with Christ's Second Coming when He will come to Earth at the end of the seven year Tribulation.
 - e) 1 Thessalonians 4:17a – *Meeting the Lord in the **air*** was the event they eagerly awaited. 1 Thessalonians 1:10
 - f) 1 Thessalonians 4:17b – The statement, *so we will **always** be with the Lord*, abolishes the growing heresy that a believer could be confined to *Gehenna* as a type of believers' purgatory or could suffer during **all** or part of the 1000 year Millennium.
 - g) 1 Thessalonians 4:18 – In all their difficult, even deadly, tribulations, the Thessalonians were to **comfort** each other with the fact that someday all believers (even those who had already died) would be together with the Lord forever.
3. 1 Thessalonians 5:1-11 – Clarifications on *the **Day** of the Lord*
- a) 1 Thessalonians 5:1 – *Times and the epochs* referred to the rise and fall of earthly kingdoms as well as to **end** time events. Acts 1:7
 - b) 1 Thessalonians 5:2 – The Thessalonians understood the nature of the Day of the Lord, the **timing** of which God the Holy Spirit described more precisely than He did the Rapture.

 - c) 1 Thessalonians 5:3 – The unbelieving **world** will be shouting peace when the judgment of that *day* comes; therefore, they will be taken by surprise.
 - d) 1 Thessalonians 5:4 – Though the day or the hour that the Lord will return is not known, we do know we will be coming back with Him when He returns. It will **not** take us by surprise. 1 Peter 4:13; Revelation 19:8 and 14

 - e) 1 Thessalonians 5:5 – Church Age believers are not of the darkness and will not go through the **dark** part of the Day of the Lord (the Tribulation). We will come riding to Earth at daybreak (the Millennium) with Christ. Revelation 19:14, Jude 14-15
 - f) 1 Thessalonians 5:6-8 – In Ephesians chapter one, Paul prayed that we would **know** the hope (confidence) of our calling. That knowledge plus knowledge of the Day of the Lord should motivate us to live godly lives. Titus 2:11-13, Romans 13:11, 1 John 3:2-3

- g) 1 Thessalonians 5:9-10 – Church Age believers are not destined for the wrath of the Tribulation. Instead, we will be **safe** with the Lord in Heaven.
 - h) 1 Thessalonians 5:11 – Once again, encouragement came from confidence (hope), not fear. As Paul wrote in the beginning of this letter, *remembering... your work of faith, labor of love and steadfastness of **hope***. 1 Thessalonians 1:3
4. 1 Thessalonians 5:12-28 – Paul instructed them on their **daily** lives.
- a) 1 Thessalonians 5:12 – Paul encouraged the Thessalonians to **respect** those who labored to teach them God’s Word.
 - b) 1 Thessalonians 5:13 – Paul gave fifteen commands, not optional suggestions, in the next eleven verses. God expects you to **obey** them all.
 - c) 1 Thessalonians 5:14-18 – As with all God’s commands, you can try to do them in your **own** strength or you can trust in His strength. John 15:4-5
 - 1) 2 Corinthians 3:5-6 – Obeying these commands requires the Holy Spirit’s enabling **power**; therefore, you must depend on Him by faith.
 - 2) Ephesians 3:20-21a – *Now to Him who is able to do far more abundantly beyond all that we ask or think according to the power that works **within** us, to Him be glory in the church.* Roman 15:17-18, 1 Corinthians 15:10
 - d) 1 Thessalonians 5:19 – Do not quench the Holy Spirit. Quench SBENNUMI means to put **out** or extinguish, i.e., as water quenches a fire.
 - 1) You are not to prevent the Holy Spirit from helping you in your **life**.
 - 2) You quench the Holy Spirit by walking according to the **flesh** (Galatians 5:16-17, 1 Corinthians 3:1-3). You begin to walk with Him again when you confess your sin. 1 John 1:9, Psalm 66:18
 - e) 1 Thessalonians 5:20 – *Do not despise prophetic utterances.* We have a book full of prophetic utterances. It’s called the **Bible**. We should dedicate ourselves to understanding, even memorizing it. Hebrews 1:1-2, 2 Peter 1:3-4
 - f) 1 Thessalonians 5:21 – Be discerning like the Bereans. Test every teaching by examining it in light of God’s **Word**. 1 Corinthians 2:10-13
 - g) 1 Thessalonians 5:22 – Stay away from even the slightest suggestion of evil. “*Be ye holy for I am **holy***.” 1 Peter 1:15-16
 - h) 1 Thessalonians 5:23-24 – Paul’s prayer for their experiential sanctification was grounded in his understanding that God is faithful to **work** with every believer toward the goal of conformity to Christ’s image. 1 Corinthians 1:8, 3:3, Romans 8:28, 14:4b, Philippians 1:6, 2:12-13, 2 Peter 2:10, Jude 24
 - i) 1 Thessalonians 5:25-28 – Paul **closed** his letter to the Thessalonians with a greeting, a command, and a blessing.

D. 2 Thessalonians 1:1-2:12 – Future Things

1. 2 Thessalonians 1:1-12 – Paul’s comfort
 - a) 2 Thessalonians 1:1-2 – Jesus Christ and God the Father are one and **work** in complete unity. Paul used the title *the Lord Jesus Christ* to emphasize His deity.
 - b) 2 Thessalonians 1:3 – Paul was encouraged by the Thessalonians’ spiritual maturity. Their faith (knowledge of God's Word) was increasing, and their **love** for each other was growing.
 - c) 2 Thessalonians 1:4 – Paul boasted everywhere that the Thessalonians were continually trusting God in the **midst** of brutal persecution. 1Thess. 2:19-20
 - d) 2 Thessalonians 1:5 – Suffering is good for our daily walk (experiential sanctification) when we respond positively by *counting it all joy*. James 1:2-4
 - e) 2 Thessalonians 1:6 – God is on the **throne** and will give just punishment (*affliction*) to the world in His time. Romans 12:19
 - f) 2 Thessalonians 1:7-8 – The Lord Jesus will be revealed in **two** phases.
 - 1) 2 Thessalonians 1:7a – At the rapture of the church, Jesus Christ will *give relief to you who are afflicted and to us as well*.
 - 2) 2 Thessalonians 1:7b-8a – Jesus Christ will deliver wrath seven years after the rapture at His second coming at the **end** of the Tribulation *when the Lord Jesus will be revealed from Heaven with His mighty angels in flaming fire dealing out retribution to those who do not know God*.
 - g) 2 Thessalonians 1:8b-9 – *His mighty angels in flaming fire* will carry out much of the judgment of the Day of the Lord as recorded 73 times in the Book of Revelation.
 - h) 2 Thessalonians 1:10 –Believers will marvel when they see the Lord come to bring divine **justice** in the Day of the Lord.
 - i) 2 Thessalonians 1:11-12 – Notice that Paul did not pray for the removal of their suffering but that they would live for God's glory, by His power, accomplishing His will, through faith, in honor of Christ, and all by God's **grace**.
2. 2 Thessalonians 2:1-12 – Paul’s correction
 - a) 2 Thessalonians 2:1 – Paul’s second **concern** was their confusion about the Day of the Lord.
 - b) 2 Thessalonians 2:2 – The word *composure* relates to thinking. Paul didn’t want anything to disturb them into thinking that the Day of the Lord had already come because it had not. Even today, the Day of the Lord remains in the future.

- c) 2 Thessalonians 2:3 – ...*unless the apostasy comes first...* The **Day** of the Lord will not come until *the apostasy* APOSTASIA, meaning departure and referring to the rapture, has already occurred.
- 1) 2 Thessalonians 2:3a – Since the noun *apostasy* (departure) has a definite article, it **must** be distinctly recognizable, not vague.
 - 2) 2 Thessalonians 2:3b – The church must be raptured (THE departure) before the **man** of lawlessness (the Antichrist) can be recognized.
 - 3) The noun apostasy APOSTASIA literally means a **leaving**, a departure. The word is derived from APO away from and HISTEMI stand.
 - 4) The verb form of the same word APHISTEMI is translated in God's Word as *leave, fall away, depart, drew away, stay away, desert, withdraw, let go, abstain*. Context determines if the **word** has a positive or negative meaning.
 - (a) Acts 12:10 – *And immediately the angel **departed** from him* is not a negative statement. The angel actually **left** Peter.
 - (b) Luke 8:13 – The phrase *and in time of temptation **fall away*** does have a negative connotation. Some believers will fall away or **regress** to their old, fleshly ways in times of difficulty.
 - d) 2 Thessalonians 2:4 – The man of lawlessness is called *the Beast out of the Sea* in Revelation 13 and *the **prince** who is to come* in Daniel 9:26-27.
 - e) 2 Thessalonians 2:5 – Paul had already taught them about the **man** of lawlessness.
 - f) 2 Thessalonians 2:6 – Today, God uses the Church's presence to **hold** back the appearance of the man of lawlessness.
 - g) 2 Thessalonians 2:7 – After the church is removed at the rapture, the Antichrist (the man of lawlessness) will become **known** to the world.
 - h) 2 Thessalonians 2:8-10 – The man of lawlessness will begin unleashing his evil at an unrevealed time after the removal of the church at the rapture. His wickedness will **end** with Christ's second coming at the end of the Tribulation.
 - i) 2 Thessalonians 2:11-12 – Rejection of the truth results in believing the **lie**.

E. 2 Thessalonians 2:13-3:18 – The believer's present responsibilities in light of the future

1. 2 Thessalonians 2:13-17 – Paul moved from comforting and correcting the Thessalonians to challenging **them**.
 - a) 2 Thessalonians 2:13 – God chose the Thessalonians to be among the **first** to be saved. As with the Thessalonians, our salvation came through the work of the Holy Spirit and by faith in the truth, the Gospel of Jesus Christ.

- b) 2 Thessalonians 2:14 – All Church Age believers will be glorified.
 - c) 2 Thessalonians 2:15 – The Thessalonians were to stand firm in the divine truth they had been **taught** by Paul’s letters and publicly by Paul, Silas, and Timothy.
 - d) 2 Thessalonians 2:16-17 – We have eternal comfort and confidence through God’s grace so we can be strong for **every** good deed and word.
2. 2 Thessalonians 3:1-5 – Paul requested prayer.
- a) 2 Thessalonians 3:1 – Paul knew he needed to depend on the Lord and expressed that need in prayer. Paul’s desire was that the word of the Lord **spread** rapidly and be glorified.
 - b) 2 Thessalonians 3:2 – *Not all have faith...* Paul prayed that God would rescue believers from those who sought to **harm** them because of the Gospel.
 - c) 2 Thessalonians 3:3-5 – Paul was confident that the Thessalonians would continue steadfast in the midst of persecution because of **God’s** faithfulness.
3. 2 Thessalonians 3:6-15 – Commands
- a) 2 Thessalonians 3:6 – Paul’s third concern was that they stay **away** from all believers who did not live in accordance with God’s Word. 1 Corinthians 5:9-12, 1 Thessalonians 5:14
 - b) 2 Thessalonians 3:7-9 – Paul and his team were examples of not being a burden on others (thinking of others as more important than self) by refusing their **right** to have the Thessalonians support them financially while living among them.
 - c) 2 Thessalonians 3:10 – Paul told them not to take **care** of those who could work but chose not to work.
 - d) 2 Thessalonians 3:11 – Believers who do not work often meddle in other believers’ lives, an unhealthy situation for a **local** church.
 - e) 2 Thessalonians 3:12-13 – Work is good. Even in the perfect garden, Adam worked. **Work** gives us less time for temptations.
 - f) 2 Thessalonians 3:14-15 – We should use discernment regarding the amount of time we spend with a believer who will not pay attention to the teaching of God’s Word. The purpose of this is not to treat him/her as an enemy but to bring that believer back into fellowship with God.
4. 2 Thessalonians 3:16-18 – We need inner peace during suffering. In the Thessalonians’ dreadful situation, we would probably desire tranquility of soul more than anything! Paul wrote and signed the letter. He ended it with a blessing of **grace!**

F. Key Observations

1. We increase our understanding of God's **will** for our lives as we increase our knowledge of God's Word. 1 Thessalonians 5:14-22
2. God designed prophecy to comfort and encourage us by showing us the glorious future even as we struggle in this present evil world. Prophecy inspires us to live by faith and motivates us to endure our present difficulties with contentment, thanksgiving, and **joy**. 2 Corinthians 4:16-18
3. The Lord wants to find us excelling in our spiritual lives when He comes to **remove** us from this Earth before the unveiling of the man of lawlessness.

XIII. Acts 18:23-20:38 – Paul's third missionary journey

A. Acts 18:23-28 – Another gifted man for the church

1. Acts 18:23 – Paul travelled through *the Galatian region and Phrygia*, establishing believers in the **faith** by teaching them God's Word.
2. Acts 18:24a – Luke wrote about Apollos to show that the Holy Spirit was gifting and using **other** men for the church.
 - a) Acts 18:24b – Apollos was a student of God's **Word**.
 - b) Acts 18:24c – Apollos was still limited in **some** areas of Christian understanding.
3. Acts 18:25 – Apollos' historical knowledge ended with Christ's baptism by **John**.
4. Acts 18:26 – Priscilla and Aquilla met with Apollos privately to help him understand God's plan more **fully**. It's not wrong to be ignorant, but it is wrong to stay that way.
5. Acts 18:27 – Luke's account of Apollos showed that God **worked** through average believers, not just through the apostles. Our knowledge of the many believers in the early church is limited because Luke couldn't include every person or event.
6. Acts 18:28 – Like Paul, Apollos used the Hebrew Scriptures to **prove** that Jesus was the Messiah. John 5:39

B. Acts 19:1-20 – Paul's teaching and the miracles in Ephesus

1. Acts 19:1 – As Paul traveled, he found twelve Jewish disciples who **lived** in the area of Ephesus and had believed John the Baptist's message about the Messiah.
2. Acts 19:2a – To evaluate their spiritual understanding, Paul asked these disciples in Ephesus an unusual question. *Did you **receive** the Holy Spirit when you believed?*
 - a) Acts 19:2b – Believers need the Holy Spirit to be of service to the **church**. At salvation, the Holy Spirit gives each believer a spiritual gift to use to serve the local church. By spiritual baptism, the Holy Spirit unites all believers into Christ's body.

- b) Acts 19:2c – Like Apollos, these Ephesian believers served God with limited knowledge. Without the Holy Spirit, their **service** would always be incomplete.
 - 1) These believers, like Apollos, were part of the transition from the Law Dispensation to the Church Dispensation. They were what we might call Old Testament believers or saints.
 - 2) They had **already** believed in the Messiah but needed illumination about the dispensation of the church and God’s present dealings with mankind.
3. Acts 19:3-4 – Learning that they were John the Baptizer’s disciples, Paul taught them about the **One** John had prophesied.
4. Acts 19:5a – Upon hearing the Gospel message, these men readily believed the content recognizing Jesus as the Messiah they had believed in under John’s ministry.
Romans 10:17
5. Acts 19:5b – Next, Paul baptized them in water. They had been identified with John the Baptist’s message by **water** baptism, but now they were re-baptized in identification with Christ’s death and resurrection.
6. Acts 19:6 – Through tongues and prophecy, the Holy Spirit verified Paul’s apostolic authority and showed that these men were now part of the church of Jesus Christ. They received the same verifiable **gift** of tongues as the Jews in Acts 2 and the Gentiles in Acts 10.
7. Acts 19:7 – Please note that Acts recorded that in each *Day-of-Pentecost* type event, tongues **always** followed faith alone in Christ alone for salvation. Tongues never came first.
 - a) However, water baptism and spiritual baptism did not always follow the same **order** as on the Day of Pentecost.
 - b) Today, the Holy Spirit **always** comes to indwell a believer the moment he believes in Christ as his Savior. Ephesians 1:13-14
8. Acts 19:8 – For three months, his longest recorded time in **one** synagogue, Paul taught this Jewish audience, arguing persuasively about the kingdom of God and answering their many questions.
9. Acts 19:9 – God’s Word divides those who believe its **truth** from those who reject it.
10. Acts 19:10 – Because Paul taught two years in the school of Ephesus, a major trading city, the truth of God’s Word spread to **every** area of Asia.
 - a) Acts 19:10b – In Ephesus, Paul taught **six** days a week.
 - b) Acts 19:10c – If Paul taught **five** hours a day (a conservative estimate), he would have taught nearly 3,120 hours during his stay in Ephesus! Acts 20:7-12
11. Acts 19:11 – God worked extraordinary miracles through **Paul** to verify his message.
12. Acts 19:12 – Even during this transition time of the early church, these miracles were not **normal**. Later, even Paul could not do them. Scripture does not tell us to try to reproduce these supernatural occurrences today; however, Scripture does command us to go and preach the Gospel everywhere just as did Paul and the early Christians.

13. Acts 19:13-19 – Exorcists, witchcraft and the occult
- a) Acts 19:13 – Because of these miracles, some began to use the **name** of Jesus as a magic incantation or formula. They had surprising, even frightening results. Many today (even the unsaved) test God and follow this same pattern. Matthew 7:21-23
 - b) Acts 19:14-15 – This demon publicly declared that these seven men, **sons** of a chief priest, did not have God's authority.
 - c) Acts 19:16 – The demon was able to humiliate and **harm** these seven men because they did not come from God.
 - d) Acts 19:17 – Interestingly, this demonic activity brought greater **respect** for Jesus' authority. Psalm 76:10
 - e) Acts 19:18 – Ephesus abounded in occult practices. As the Ephesian believers learned God's Word, they decided they must abandon their former **evil** ways.
 - f) Acts 19:19 – The Word of God had such an impact that these believers chose not to make a profit from the **sale** of their false teaching materials. Fifty thousand drachmas had a value of millions in today's economy.
14. Acts 19:20 – As the word of the Lord was faithfully taught, disciples grew mightily in that culture, the society changed, and God was glorified. God's Word faithfully taught can change **any** culture. Go make disciple-makers!

C. Acts 19:21-41 – A disturbance in Ephesus

1. Acts 19:21-22 – Paul's travel plan failed, but **God** got him to Rome anyway.
2. Acts 19:23 – *The **Way*** referred to those teaching in Jesus' name and the resultant converts. John 14:6
3. Acts 19:24-25 – The idol-making business suffered because **many** people were becoming believers and no longer bought idols.
4. Acts 19:26 – Demetrius, an **idol** maker, knew Paul's message but did not believe it.
5. Acts 19:27a – Demetrius was concerned about the spiritual **change** in Ephesus because his business was suffering.
 - a) Acts 19:27b – Paul did not demand change from new believers. They chose to change as their thinking was convinced by the **truth** of God's Word. John 8:32
 - b) Acts 19:27c - The Gospel message and disciple-making changed people's desires, which changed their entire **culture**.
6. Acts 19:28-30 – Satan uses chaos and confusion when he cannot silence **God's** message.
7. Acts 19:31 – The fact that chief citizens of Ephesus were Paul's friends indicates that his teaching of the truth had reached every **level** of society.
8. Acts 19:32 – Few in the mob knew the **real** issues.

9. Acts 19:33 – Alexander, a Jewish unbeliever, tried to tell the mob that he was not part of the **Way**, but they would not believe him.
10. Acts 19:34 – The repetitive shouting of a single **phrase** is typical of most religions.
11. Acts 19:35-37 – Artemis' image had been carved from an asteroid. If she were truly a goddess, she wouldn't need any man to take **care** of her. Judges 6:31
12. Acts 19:38 – The mayor appealed to the mob to abide by Roman **Law** and bring any charges into the Roman court.
13. Acts 19:39 – Because Romans loved order, they would not have been pleased at the unreasoning chaos of the **mob**.
14. Acts 19:40-41 – Luke included many details of this encounter with religion to **show** that biblical Christianity was not a threat to Rome.

D. Acts 20:1-16 – Teaching in Greece and sailing for home

1. Acts 20:1-2 – Paul re-visited **many** churches to encourage them from God's Word.
2. Acts 20:3 – During his three months in Greece, Paul faced more **plots** from the religious Jews and may have written the Book of Romans.
3. Acts 20:4 – Paul discipled these influential Macedonian men. He showed wisdom in teaching **faithful** people from the churches in that area as he traveled.
4. Acts 20:5 – Note the word *us*. **Luke** had rejoined the Pauline team.
5. Acts 20:6-7 – Paul taught for many hours, often teaching until midnight. Luke added extra details when he was present, including here the many **lamps** in the room as he watched Eutychus *sinking into a deep sleep*.
6. Acts 20:8-10 – Eutychus fell down **three** stories and died, but God worked a miracle through Paul. These miracles verified his apostleship and authority to teach.
7. Acts 20:11-12 – Paul taught another **five** hours after the miraculous restoration of life, showing his passion for teaching God's Word and these believers' hunger to learn it.
8. Acts 20:13 – After teaching at least **ten** hours, Paul walked twenty miles to a boat, without ever sleeping.
9. Acts 20:14-16 – Luke, a historian, detailed the boat's course and explained that Paul didn't **go** to Ephesus because he was hurrying to reach Jerusalem.

E. Acts 20:17-38 – Paul's farewell message to the Ephesians

1. Acts 20:17 – Paul had the elders of the Ephesian churches come to him so he could challenge and **warn** them. Ultimately, pastors, as God's local shepherds, are responsible for protecting the local church from heresies and false teachers.
2. Acts 20:18-20 – Paul set the example of a good communicator of God's Word because he taught the **full** counsel of God. God wants the church to know the Bible as a whole and *all* the epistles in particular because they include information specific to the church.

3. Acts 20:21 – Paul reminded the elders of God's message to the unsaved. Because Creator God is greater than His creatures, each member of the human race needs to **turn** to Him in faith, for salvation, with a changed mind about his idols and dead works. He must have his faith in Christ alone as Savior.
4. Acts 20:22 – Paul explained that these pastors would now be on their **own** in the ministry.
5. Acts 20:23-24 – Paul was willing to bear anything for the sake of finishing the task God had given him even if it meant his **death**.
 - a) It is **hard** to determine if the Holy Spirit was warning Paul *not* to go to Jerusalem or warning him of the dangers to expect when he got there. Acts 21:4, 26:17
 - b) Paul seemed to take it as a forewarning of suffering while the others thought it meant he should **not** go to Jerusalem at all. Acts 21:10-14
6. Acts 20:25 – Note that Paul told the Ephesians he would not **see** them again in this life.
 - a) Acts 20:25a – Because Paul preached the whole counsel of God, he included clarifying teaching concerning the **future** kingdom of God, just as we should. He announced that these believers would be included in the coming kingdom through their faith in Christ Jesus. Ephesians 5:5, Colossians 1:12-13, Acts 26:18
 - b) Acts 28:31 – Paul taught **both** the coming kingdom and the Gospel while maintaining a distinction between the two.
7. Acts 20:26 – Paul identified himself as a watchman who did his **job**. Ezekiel 33:1-6
 - a) Paul emphasized that he had been faithful to **warn** of the dangers of not believing in Christ; therefore, those who did not believe sealed their own doom. Ezekiel 33:1-5
 - b) Any allusion to Ezekiel 33:6 implies that if the watchman failed to **warn** of danger and people died, it was his fault because he neglected his duty. Paul had faithfully blown the warning trumpet and was free of responsibility.
8. Acts 20:27 – By reminding them of his history while among them, Paul challenged them to follow his example and boldly **declare** all of God's counsel.
9. Acts 20:28-31 – Pastors serve God as overseers of His flock and must continually guard against **false** teachers and heresies coming both from within and without.
10. Acts 20:32 – Paul knew that teaching **grace** could provide two important harvests.
 - a) Acts 20:32a – First, the Word of God's grace could make these believers strong **now**.
 - b) Acts 20:32b – Second, the Word of God's grace could provide them special inheritance privileges in the **future**.
11. Acts 20:33-35 – We must give freely in grace without expecting anything in return because God in grace freely gave the world His Son, knowing that most would **reject** His gift of salvation.
12. Acts 20:36-38 – Paul and the Ephesians emotionally expressed a mutual **love** and appreciation of one another.

F. Key Observations

1. The church functions best when every member of the body faithfully uses his/her spiritual **gift**.
 - a) Apollos, Aquila, and Priscilla exemplify the unity of the faith enjoyed by believers who properly use their spiritual **gifts**.
 - b) God gives each spiritual gift to benefit the **local** church. He uses this dynamic of unity and mutual concern to powerfully transform the culture. John 13:35
2. The power of God's Word **draws** a community, especially when a significant percentage of its population receives it and allows it to transform their thinking.
3. Biblical Christianity seeks to transform believers from the **inside** out. When a believer allows God's Word to change his thinking, his words and actions change also. Acts 20:32
4. Biblically transformed thinking produces God-centered actions that transform the culture for God's **glory**. 1 Thessalonians 2:13

PANORAMA OF THE NEW TESTAMENT

(Part 2)

XIV. 1 Corinthians

A. Introduction

1. Paul wrote **both** 1 and 2 Corinthians to the church in Corinth.
2. Paul wrote 1 Corinthians, his **essay** on carnality, to address the many problems reported to him about the Corinthian believers.
3. An easy division of 1 Corinthians
 - a) 1 Corinthians 1-6 – Problems in Corinth
 - b) 1 Corinthians 7-16 – Answers from Paul

B. Highlights in 1 Corinthians 1-6 – Problems in Corinth

1. 1 Corinthians 1:1-9 – Paul began his letter to the Corinthians by reminding them of all the **riches** they had in Christ.
2. 1 Corinthians 1:10-17 – The sinful behavior of many believers in Corinth was destroying the unity of the church. These problems could have been easily resolved if they had kept fellowship with Christ at the **center** of their individual and church lives.
3. 1 Corinthians 1:18-31 – Paul contrasted God’s perspective of the **cross** with man’s perspective.
 - a) 1 Corinthians 1:18 – From the **human** perspective, the cross is absurd.
 - b) 1 Corinthians 1:19 – Man constantly attempts to **devise** his own clever ways to be saved.
 - c) 1 Corinthians 1:20 – The wise man was the Gentile philosopher, the scribe was the Jewish scholar, and the debater included both **groups**.
 - d) 1 Corinthians 1:21 – God made it impossible for man to understand His wisdom through human logic. He chose to communicate His truth through the **content** of a preached message and His inspired written Word. Romans 10:17
 - e) 1 Corinthians 1:22 – Neither the Gentile nor Jewish religious system could bring anyone to knowledge of **God**.
 - f) 1 Corinthians 1:23 – Paul used the *foolishness* of preaching the Gospel message to bring people to salvation. He did not rely on **signs** or man’s logic.
 - g) 1 Corinthians 1:24 – Paul wisely avoided using the word **truth** because both Jews and Gentiles argued about its meaning. John 18:38

- h) 1 Corinthians 1:25-28 – The *least* **aspect** of God (and God doesn't have a least aspect!) is infinitely superior to the highest man can think or do.
 - i) 1 Corinthians 1:29-31 – We are not saved by our **own** merit but by God's grace through our faith in Jesus Christ and His finished work on the cross. Ephesians 2:8-9
4. 1 Corinthians 2:1-3:3 – **Four** types of people
- a) 1 Corinthians 2:1-2 – Paul spoke without arrogance. He carefully tailored his message to **conform** to the Gospel.
 - b) 1 Corinthians 2:3-5 – Paul did not depend on his own strengths or preaching **skills** but on the Lord's enabling strength and the message of the cross.
 - c) 1 Corinthians 2:6 – Wisdom is from God and is understood only by the believer who walks consistently by faith. This first type of man is the **mature** believer.
 - d) 1 Corinthians 2:7-8 – The Roman rulers, whom **God** had given temporary power, did not understand divine wisdom, or they would not have crucified Jesus.
 - e) 1 Corinthians 2:9-13 – God's wisdom can be disclosed only by God and **only** to those who have the Spirit of God.
 - f) 1 Corinthians 2:14 – The second type of man is the natural man, the unbeliever, who **cannot** understand God's wisdom.
 - g) 1 Corinthians 2:15 – The third type of man is the spiritual man. He is the believer who **walks** by the Spirit and uses God-given discernment to evaluate everything.
 - h) 1 Corinthians 2:16 – We can **know** God's wisdom because we have God's Word.
 - i) 1 Corinthians 3:1-3 – The fourth type of man is the carnal man. The Corinthians were carnal because they consistently presented their members to the sin nature. If you walk *according* to the flesh (Romans 8:5), your thinking is the **same** as an unsaved person who is *in* the flesh still. Romans 8:9
5. 1 Corinthians 3:4-9 – Because each member of the body of Christ should be happy to fulfill the **role** God has given him, the local church should have no division among its members. Some plant God's Word while others water and encourage spiritual growth.
6. 1 Corinthians 3:10-15 – Paul taught about the Judgment **Seat** of Christ in these verses.
- a) 1 Corinthians 3:10-11 – Our spiritual foundation is laid the moment we believe in Christ. From that moment until death, we **build** on that foundation.
 - b) 1 Corinthians 3:12 – We build on that foundation by working either by the Spirit (gold, silver and precious stones) or by the flesh (wood, hay and straw).
 - c) 1 Corinthians 3:13 – After the rapture of the church, Jesus Christ will evaluate the **work** each believer did on his foundation to determine its eternal quality.
2 Corinthians 5:10
 - d) 1 Corinthians 3:14-15 – The believer who has value to show for his spiritual life because he consistently walked according to the Spirit will receive **eternal** rewards; however, the believer who walked according to his flesh, producing the works of the flesh, will still be in Heaven but without his rewards. Galatians 6:7-8

7. 1 Corinthians 3:16-23 – If the world’s wisdom deceives us, we will be at odds with God's **plan**.
8. 1 Corinthians 4:1-21 – Before his arrival, Paul told the Corinthians all that they needed to **know** to prepare for his visit.
9. 1 Corinthians 5:1-13 – Paul rebuked immoral Corinthian believers because they were ruining the testimony of the **whole** Corinthian church.
10. 1 Corinthians 6 – The moral corruption in Corinth prompted Paul to remind these believers of **proper** conduct toward fellow saints.

C. Highlights in 1 Corinthians 7-16 – Answers from Paul

1. 1 Corinthians 7 – Paul **began** this instruction section with teachings on marriage.
2. 1 Corinthians 8 – Paul explained about eating **meat** that had been offered to idols.
3. 1 Corinthians 9 – Paul, as an apostle, had rights he willingly **gave up** for the benefit of other believers.
4. 1 Corinthians 10 – Paul told the Corinthians that they should **flee** idolatry.
 - a) 1 Corinthians 10:1-5 – Paul taught that Israel in the Exodus generation was united through identification with Moses and **shared** removal from Egypt.
 - b) 1 Corinthians 10:6-13 – God’s discipline of the rebellious Exodus generation is an example for us in the Church Age not to have *a sinful, unbelieving heart that turns away from the living God* like the Israelites did. Hebrews 3:7-13, 10:38
 - 1) 1 Corinthians 10:7 – Paul probably alluded to the golden calf event of Exodus 32 when he **warned** the Corinthians of the evils of idolatry.
 - 2) 1 Corinthians 10:8 – God's severe punishment in Numbers 25 was stopped by the righteous **zeal** of Phineas.
 - 3) 1 Corinthians 10:9 – Israel’s grumbling led to the bronze serpent episode that pictured the simple **faith** needed for salvation.
 - 4) 1 Corinthians 10:10-33 – Israel’s evil conduct and God’s resultant discipline should instruct us. God would say, “Don’t mess with idols of any kind!”
5. 1 Corinthians 11 – Paul addressed the importance of orderliness in worship and the proper observing of communion.
6. 1 Corinthians 12-14 – God the Holy Spirit gives every believer at least **one** spiritual gift. We are to use our gifts under the Holy Spirit’s power to benefit the local assembly of believers, the local church.
7. 1 Corinthians 15 – The resurrection chapter
 - a) 1 Corinthians 15:1-2 – Paul taught that our belief, our faith alone in Christ alone, is not in **vain**.
 - b) 1 Corinthians 15:3-4 – The Hebrew Scriptures prophesied Jesus’ **death**, burial, and resurrection. Psalm 16:10, Isaiah 53:10

- c) 1 Corinthians 15:5-8 – At the time Paul wrote many of those who had seen the resurrected Lord were still **alive** and witnessing about their risen Savior.
 - d) 1 Corinthians 15:9-11 – Paul pointed out that he **simply** preached and they believed. God did the saving.
 - e) 1 Corinthians 15:12-19 – Paul identified **seven** consequences if Jesus Christ had not been raised from the dead, including every man still being in his sins.
 - f) 1 Corinthians 15:20-23 – Jesus’ resurrection is the guarantee of **our** future resurrection.
 - g) 1 Corinthians 15:24-28 – Jesus’ resurrection is also the guarantee of the Father’s victory over **sin**, Satan, and death.
 - h) 1 Corinthians 15:29-32 – Sacrifice of any type was worthless if Christ was not **raised** from the dead.

 - i) 1 Corinthians 15:33-34 – Friendship with the **wrong** people (unbelievers and perpetually carnal believers) corrupts a believer.
 - j) 1 Corinthians 15:35-41 – Paul used several illustrations to answer possible objections to the assurance that every believer will be resurrected from the **dead** as was their Savior.
 - k) 1 Corinthians 15:42-50 – The **earthly** body is different from the heavenly body.
 - l) 1 Corinthians 15:51 – The earthly cannot be **eternal**; therefore, our earthly bodies must be changed to become imperishable.

 - m) 1 Corinthians 15:52 – Interestingly, Paul included himself in those who will be changed at the rapture, indicating he expected Christ to **return** at any moment.
 - n) 1 Corinthians 15:53-57 – Victory over **death** came through Jesus Christ’s resurrection.
 - o) 1 Corinthians 15:58 – In Paul’s one point of application, he encouraged the Corinthians to unwaveringly **abound** in the Lord’s work, knowing that the resurrection kept their work from being in vain.
8. 1 Corinthians 16 – Paul gave some **final** exhortations and instructions about upcoming visitors and the collection of money for suffering saints in Jerusalem.

D. Key Observations

1. We should continually judge ourselves in the light of God’s Word so that we receive abundant **rewards** at the Judgment Seat of Christ. 2 John 1:8
2. A focus on the *eternal weight of glory* motivates us to live for God’s **glory** in the midst of present suffering.
3. We can confidently look forward to the **eternal** because Jesus Christ truly was resurrected and we will be resurrected also.

XV. 2 Corinthians

A. Introduction

1. Paul wrote 2 Corinthians, the letter of validation, to defend his apostolic authority in preparation for his visit to Corinth.
2. An easy division of 2 Corinthians
 - a) 2 Corinthians 1-7 – Paul’s defense of his character
 - b) 2 Corinthians 8-9 – Paul’s instructions on giving
 - c) 2 Corinthians 10:-13 – Paul’s defense of his calling

B. 2 Corinthians 1-2:13 – God-given comfort and Paul’s defense of his change of plans

1. 2 Corinthians 1:1-11 – Paul reminded the church that God comforts all believers.
2. 2 Corinthians 1:12-2:4 – Paul gave the reasons for his change of travel plans.
3. 2 Corinthians 2:5-11 – Paul encouraged them to comfort a repentant sinner.
4. 2 Corinthians 2:12-13 – Paul left a fruitful ministry due to his anguish for the Corinthians.

C. Highlights in 2 Corinthians 2:14-7 – Paul’s defense of his character

1. 2 Corinthians 2:14-4:15 – Paul verified his office as apostle.
 - a) 2 Corinthians 2:14 – After having explained his change of plans, Paul now described the unseen motivation behind his ministry.
 - b) 2 Corinthians 2:15-3:6 – Paul attacked false teachers, voicing astonishment at their deception.
 - c) 2 Corinthians 3:7 – No one can be saved or sanctified through the Law of Moses. God designed the Law of Moses to show sinful man that he is incapable of living up to God’s perfect standard.
 - d) 2 Corinthians 3:8-11 – The old ministry of the Law that came with glory condemned people; however, the new ministry of the Holy Spirit that comes with even greater glory gives life. This knowledge encourages us to minister by the power of the Holy Spirit, not by the oldness of the letter.
 - e) 2 Corinthians 3:12-16 – The ministry of the Spirit gives us boldness and great openness to minister life to people. The Law puts a damper over everything preventing the ministry of the Spirit. The ministry of the Spirit removes blinders and turns hearts toward the Lord.
 - f) 2 Corinthians 3:17-18 – Paul said that the ministry of the Holy Spirit in the life of the believer is superior to the legalism of the Law.
 - 1) As you live by faith, you get to know the Lord in an intimate way with unveiled face, up-close and personal. God's Word transforms you into Christ’s likeness for God's glory. 2 Peter 3:18

- 2) This transforming ministry of **grace** seen in unveiled believers' faces is far superior to the glory of the ministry of death seen in Moses' veiled face.
- g) 2 Corinthians 4:1-2 – The glory of the ministry that flows from the Spirit of God has a positive conclusion. The human efforts that **flow** from legalism do not conclude well.
 - 1) 2 Corinthians 4:1b – Encouragement: *We do not **lose** heart.*
 - 2) 2 Corinthians 4:2a – Integrity: *We have renounced the things hidden because of shame, **not** walking in craftiness.*
 - 3) 2 Corinthians 4:2b – Precision: *We are **not** adulterating the Word of God.*
 - 4) 2 Corinthians 4:2c – Authenticity: *We are commending ourselves to **every** man's conscience.*
2. 2 Corinthians 4:16-5:21 – The believer is encouraged only as he lives by **faith**.
 - a) 2 Corinthians 4:16 – The believer, the **new** creation in Christ, is continually renewed through ongoing, increasing trust in the Lord.
 - b) 2 Corinthians 4:17-18 – The trusting believer understands that the sufferings of this life grow dim in comparison to the glories God has waiting for **him**.
 - c) 2 Corinthians 5:1-3 – God will fully reveal this eternal weight of glory when we are safely **home** with Him in Heaven in glorified bodies.
 - d) 2 Corinthians 5:4-5 – God the Holy Spirit's indwelling and sealing ministries guarantee our **future** glorification in Heaven.
 - e) 2 Corinthians 5:6-7 – We walk by **faith** in the unseen by daily trusting the Word of God and the God of the Word.
 - f) 2 Corinthians 5:8-9 – Though the believer would prefer to be with the Lord, while he is alive, he should **walk** in a way that pleases Him.
 - g) 2 Corinthians 5:10 – We should all want to please the Lord so that when He evaluates our works after the rapture, Christ will find us to the praise of His glory, and we will receive a **full** reward. 1 Corinthians 3:10-15, 2 John 1:8
 - h) 2 Corinthians 5:11 – God the Holy Spirit uses our preaching to persuade people to **believe** the Gospel. 2 Thessalonians 1:8, 1 Peter 4:17, Romans 10:17
 - i) 2 Corinthians 5:12-13 – In his service, Paul lived for the **glory** of God, not of man.
 - j) 2 Corinthians 5:14-15 – Believers are **free** to live for Christ because their identification with His death and resurrection broke the power of the sin nature.
 - k) 2 Corinthians 5:16-17 – All believers are new creatures in Christ, but not all believers live in the reality of their **new** creature status.
 - l) 2 Corinthians 5:18, 20 – Believers in Christ are reconciled to God. As His ambassadors, they have the responsibility to proclaim the Gospel to the **world**.
 - m) 2 Corinthians 5:19 – The good news is that God did not leave the world without a Savior but provided the solution to the sin problem for all men through the **work** of Jesus on the cross.

- n) 2 Corinthians 5:21 – Jesus Christ paid the sin penalty so that anyone who believes can be made righteous simply through faith in **Him**.

D. 2 Corinthians 6-7 Paul's appeal to the heart of the Corinthians

1. 2 Corinthians 6:1-10 – Paul begged them to not let the ministry of **grace** be maligned.
2. 2 Corinthians 6:11-13 – Paul appealed to them to not **shut** him off but to allow him to continue to have input in their lives.
3. 2 Corinthians 6:14-18 – Paul warned them to separate from the **world** and invited them to have intimacy with the Father. James 4:4
4. 2 Corinthians 7:1 – Paul called to them to have sanctified and pure **lives** based on the promise of experiencing intimate fellowship with God. 2 Corinthians 6:17-18
5. 2 Corinthians 7:2-7 – Paul confessed to them the intense, emotional **pain** he experienced as he waited for their restoration to fellowship with the Lord and himself.
6. 2 Corinthians 7:8-16 – Paul recalled that his rebuke had, indeed, caused a spiritual breakthrough in their lives, a source of tremendous **joy** and relief of heart to him.

E. 2 Corinthians 8-9 – Paul's instructions on giving

1. 2 Corinthians 8:1-5 – When a believer gives his **money** or time by grace, he does so without coercion or manipulation.
2. 2 Corinthians 8:6-15 – Paul did not expect the Corinthians to give **more** than other churches but to finish all they had planned to do the year before.
3. 2 Corinthians 8:16-24 – Paul desired the Corinthians to give according to their expressed **zeal** and to complete their financial commitment.
4. 2 Corinthians 9:1-5 – Failing to give a promised gift or offering can **ruin** a testimony.
5. 2 Corinthians 9:6-9 – Believers should give with confidence, knowing that God is faithful to supply **all** their needs.
6. 2 Corinthians 9:10-15 – An understanding of **grace** is reflected in generous giving.
7. Comparison: Israel's freewill offering for the construction of the tabernacle (Exodus 25:1-8) was similar to Paul's instructions on giving. 2 Corinthians 8-9
 - a) Both the Israelites and the Corinthians were encouraged to **give** voluntarily.
 - 1) The Israelites were **under** no compulsion to give.
 - 2) The Corinthians were given **time** to think about what they would give so that their giving would not be by pressure.
 - b) Both the Israelites and the Corinthians **gave** bountifully, cheerfully, and willingly.
 - c) Both gave from the abundance **God** had provided them.
 - d) God's principles for freewill giving are the **same** in both the Old and New Testaments.
 - e) The mandatory Old Testament contributions (including tithes, which are a **tax**) were different from the freewill offering principles for giving to the tabernacle.

F. Highlights in 2 Corinthians 10-12:13 – Paul’s defense of his calling

1. 2 Corinthians 10:1-6 – Paul answered the accusation of **being** a coward.
 - a) 2 Corinthians 10:1 – Paul was accused of being **bolder** in his letters than in person. The truth was he treated others in the meekness that comes from Christ.
 - b) 2 Corinthians 10:2 – Paul appealed to those who had resisted his teachings in the previous letter to respond properly so he would not have to deal with their **sins** when he arrived for his visit.
 - c) 2 Corinthians 10:3-4 – Every believer is in a spiritual war. The spiritual weapons we use in that **warfare** come from God.
 - d) 2 Corinthians 10:5 – To those who thought he was weak in his warfare, Paul expressed his authority to **deal** with spiritual issues, even thoughts. Colossians 2:8
 - e) 2 Corinthians 10:6 – Paul warned the Corinthians that appropriate **church** discipline would punish blatant, continual disobedience.
2. 2 Corinthians 10:7-18 – Paul answered the challenge that he was **weak** and beggarly.
3. 2 Corinthians 11:1-15 – Paul answered a challenge to **his** apostleship.
4. 2 Corinthians 11:16-33 – Paul’s Hebrew heritage and Christian servitude proved his apostleship historically.
5. 2 Corinthians 12:1-6 – The special revelation Paul received personally from Christ **proved** his apostleship.
6. 2 Corinthians 12:7-10 – The **thorn** in the flesh which Paul suffered was further evidence of his apostleship.
 - a) 2 Corinthians 12:7 – God had given Paul special revelation and **unique** insights into His Word, even taking him into Heaven. 1 Corinthians 12:3-4
 - b) 2 Corinthians 12:8 – God allowed Paul’s thorn to prevent him from becoming **proud** because of his special privileges. The suffering must have been great for Paul to ask for its removal three times.
 - c) 2 Corinthians 12:9 – Paul learned that God’s **power** is perfected in our weakness.
 - d) 2 Corinthians 12:10 – Paul described his thorn in physical terms but noted that spiritual strength is infinitely **greater** than any physical suffering.
7. 2 Corinthians 12:11-13 – Paul supported his apostleship by mentioning that he had performed **sign** miracles that belonged to the office of apostle.

G. 2 Corinthians 12:14-13:14 – Paul’s conclusion to this letter

1. 2 Corinthians 12:14-18 – Paul didn’t want to be a **burden** when he visited.
2. 2 Corinthians 12:19-21 – Paul didn’t want to find them **carnal** when he arrived.
3. 2 Corinthians 13:1-10 – Paul wanted them to acknowledge his authority by looking at themselves as living **proof** of his apostleship.

4. 2 Corinthians 13:11-14 – Paul’s desire was for them to be in **unity** and experience the grace of Christ, the love of the Father, and the fellowship of the Holy Spirit.

XVI. The Book of Romans

A. Introduction

1. Paul, a Roman citizen, **wrote** the book of Romans to comprehensively explain God’s justice.
2. Paul’s purpose in writing Romans was probably to express his desire to **visit** them some day (Romans 1:8-13, 15:23-29). In the process of writing, he gave the single greatest, organized summary of the Christian faith found on the planet.
3. An easy division of the book of Romans
 - a) Romans 1-5 – God’s justice in salvation
 - b) Romans 6-8 – God’s provision for sanctification
 - c) Romans 9-11 – God’s plan for Israel
 - d) Romans 12-16 – The believer's spiritual service of worship

B. Romans 1-5 – God’s justice in salvation

1. Romans 1:1-17 – In his introduction, Paul described the **focus** of the Gospel, Jesus.
2. Romans 1:18-32 – Paul described the horrendous **results** of rejecting God.
 - a) Romans 1:18-20 – Every unbeliever knows that God exists but suppresses that understanding by refusing to acknowledge His invisible attributes, His eternal **power**, and His divine nature.
 - b) Romans 1:21-23 – Rejection of God results in idolatry, which is the worship of the creature rather than the **Creator**.
 - c) Romans 1:24-32 – In judgment, God gives immoral idolaters over to their depraved **desires**.
3. Romans 2:1-16 – God judges without partiality. Everyone is without excuse before Him. Though God is patient with **man** because He wants everyone to believe in His Son as Savior, He is storing His wrath for all who reject Him.
4. Romans 2:17-3:8 – The Jews hypocritically claimed that they kept the **Law**, an impossibility; even so, keeping the Law or fulfilling rituals could not justify them before God.
5. Romans 3:9-20 – Paul gave the bad news: We are all accountable to God and guilty before Him; we cannot **earn** our salvation by works of any kind.
6. Romans 3:21-31 – Paul gave the good news: God's perfect righteousness comes to us simply and solely through **faith** alone in Christ alone.

7. Romans 4:1-25 – Paul used Abraham, whom God credited with righteousness **before** he was circumcised, to illustrate that justification is by faith, not by the works of the Law.
8. Romans 5:1-11 – The benefits of believing the Gospel include peace with God, confidence in His glory, **grace** for standing firm, strength in trials, joy in tribulations, and an understanding of the depth of His love for us.
9. Romans 5:12-21 – Every person is found in one of two positions before God, separated from God in Adam or **united** with God in Christ.

C. Romans 6-8 – God’s provision for sanctification

1. Romans 6:1-14 – Our identification in the crucified Christ **frees** us from the sin nature’s tyranny and gives us the freedom to present ourselves to Him in service.
2. Romans 6:15-23 – Paul knew that believers become slaves to whomever they present themselves; therefore, he explained that experiential sanctification results from presenting ourselves as **slaves** to God for righteousness thanks to our identification with Christ in His death and resurrection. Otherwise, we are slaves to the sin nature.
3. Romans 7:1-25 – Believers are free from the Law because the Law's major purpose was to show us our sinfulness so we would recognize our need for a Savior. Believers who try to **live** by the Law find themselves entrapped by the sin nature.
4. Romans 8:1-17 – A believer can choose to live according the flesh, but he will experience temporal (experiential) death. Or he can choose to live according to the Spirit and enjoy peace and the **power** to live righteously.
5. Romans 8:18-39 – Because a believer has victory in Christ, he can endure suffering with joy, assured that his future **glory** is far greater than any present suffering.

D. Romans 9-11 – God’s plan for Israel

1. Romans 9:1-5 – Old Testament Israelites were uniquely blessed by God’s **grace** through covenants, promises, and the assurance that the Christ (Messiah) would come through them.
2. Romans 9:6-13 – A Jew’s physical descent from Abraham did not insure that he belonged to God spiritually. God’s elective choice of Jacob’s **seed** to carry out the plan for Messiah was based on His promise to Abraham, not on Jacob’s personal merit.
3. Romans 9:14-24 – Pharaoh is an object lesson of someone who chose to persistently **reject** God and, therefore, suffer the consequences eternally. 2 Peter 3:9
4. Romans 9:25-33 – The Hebrew Scriptures prophesied **mercy** to the Gentiles and a believing Jewish remnant and massive stumbling for the nation of Israel.
 - a) Romans 9 ended with the fact that Israel failed to attain righteousness because she did not seek it by **faith**. They trusted in their own efforts.
 - b) Romans 10 expanded Romans 9:30-33, explaining that Israel **failed** to approach God by faith. Salvation is only through Christ.

5. Romans 10:1-5 – Israel’s problem was that she sought righteousness through the wrong means, the Law, works, or human effort. Christ, the Righteous One, fulfilled the Law by dying to **pay** the penalty of sin required by the Law.
6. Romans 10:6-13 – God’s salvation solution was not based on fulfilling the commands of the **Law**, which are impossible to fulfill.
 - a) Salvation is based on faith in the merits of Christ’s death and resurrection as represented in His *name*. Believing in His *name* equals trusting in who He is (the LORD) and what He did (He died for our **sins** and rose again on the third day).
 - b) God invited the Jews to place their faith in Christ to be saved, rather than in their **works**.
7. Romans 10:14-21 – God’s disciples had **taken** His message of salvation by faith in the death and resurrection of Messiah throughout the Mediterranean world. Many Gentiles had believed the message, but many Jews had rejected it.
8. Romans 11:1-12 – God’s rejection of Israel is not permanent. He has set Israel **aside** only temporarily. In the Millennium, Israel will rule with Christ. Deuteronomy 30:1-8
9. Romans 11:13-25 – Paul warned Gentiles not to look down on Jews who rejected God’s message of salvation through Christ, reminding them that Israel’s temporary setting aside had brought Gentiles great spiritual blessing through Christ. He also reminded them that the times of the Gentiles will **end**, and God will resume His work with Israel.
10. Romans 11:26-32 – Repentant Israel, a remnant, will one day be **saved** as a nation through personal faith in the one and only Deliverer (Messiah).
11. Romans 11:33-36 – Paul concluded this section with a marvelous tribute to the wisdom and resources of Creator/God, reminding us that we can never fully fathom His **ways**.

E. Romans 12-16 – The believer’s spiritual service of worship

1. Romans 12:1-13 – We can perform sacrificial service for other believers when we present our bodies as living sacrifices to God. In light of the perfect **mercy** given us (sinners) by perfect God, we should not think of ourselves as better than any other believer but instead love and serve each other without partiality.
2. Romans 12:14-21 – God commands us to live at **peace** with all men, repaying evil with good and remembering that vengeance belongs to Him, not to us.
3. Romans 13:1-7 – God commands believers to submit to governing authorities, remembering that He has given each **ruler** his authority and power.
4. Romans 13:8-14 – Believers are reminded to not engage in the sinful practices of those around them but to love all their neighbors by putting **on** the Lord Jesus Christ (their new identity in Him) and by remembering that they are dead to the world system of thinking and sinning.
5. Romans 14:1-10 – A mature believer has responsibilities toward weaker believers. He must not **judge** their immature opinions but allow God to transform their thinking through the power of His Word and the Holy Spirit. Before we judge one another, we should remember that one day we will all stand before God to be judged ourselves.

6. Romans 14:11-23 – A believer becomes a stumbling block when he forces other believers to act against their consciences. Instead, God calls us to make peace with one another (other believers) and to **build** each other up.
7. Romans 15:1-13 – Stronger believers should help the spiritually weak by treating them in **grace** because they, too, were once weak. When we walk under the power of the Holy Spirit, our increasing knowledge of God's Word increases our spiritual strength.
8. Romans 15:14-33 – Paul **wrote** to the Romans because he desired to go visit them in Rome.
9. Romans 16:1-16 – Paul **sent** special greetings to believers in the church in Rome.
10. Romans 16:17-20 – Paul warned against **false** teachers who divide a church and admonished the Romans to discern the truth of every word spoken to them.
11. Romans 16:21-27 – Paul said **farewell** and pronounced a blessing.

F. Key Observations

1. The moment we believe in Jesus Christ, we are justified by God and positionally sanctified by being placed into **union** with Christ; therefore, we can never lose our salvation. Romans 4:24, 5:9
2. We enjoy practical, daily sanctification when by faith we rely on our death to sin and resurrection with Christ and **present** the members of our bodies as instruments of righteousness unto Him. Romans 6:13, 12:1
3. Every **one** of God's children is guaranteed to be fully glorified in the future. Romans 7:24, 8:23
4. While awaiting our glorification, we must walk by the **Spirit**, not by the flesh, (Romans 8:12-13) so that we will be able to impartially love and serve our fellow brothers and sisters in Christ and live correctly in this godless world. Romans 12:1-2

XVII. Acts 21:1-23:22 – Paul in Jerusalem

A. Acts 21:1-14 – Warnings about going to Jerusalem

1. Acts 21:1-2 – Since Luke was on this trip he added in small details about Paul's **travels**.
2. Acts 21:3 – They waited in Tyre for **seven** days as their large merchant ship unloaded its cargo.
3. Acts 21:4 – The disciples' warnings to Paul about Jerusalem came **from** the Holy Spirit.
4. Acts 21:5-6 – Take note of the major role **prayer** played in Paul's life. Acts 20:36
5. Acts 21:7-9 – Philip, an evangelist, was one of the **seven** servants chosen to serve the early church from Acts 6. His daughters are said to have prophesied. Once again, this detail reflects the transitional nature of the book of Acts.
6. Acts 21:10 – Agabus had prophesied and predicted a **famine** that occurred in 46 AD. As God's prophet, his words could be trusted.

7. Acts 21:11 – Agabus explicitly prophesied Paul’s coming imprisonment if he went up to Jerusalem. His words were proved **true** since that is exactly what happened.
8. Acts 21:12 – After hearing Agabus’ message, Luke and the other disciples **begged** Paul to stay away from Jerusalem.
9. Acts 21:13 – Paul **was** resolute in his plans to go to Jerusalem.
 - a) Acts 20:22-24 - Believers everywhere said he should not go to Jerusalem. And yet Paul was under direct **orders** from the Holy Spirit to go. He was going in obedience to God’s will, knowing full well the negative consequences that awaited him.
 - b) Acts 21:20-24 – Should Paul have complied with the plan presented to him by James and the elders of the church in Jerusalem? The plan was designed as a way to appease believing Jews who were zealous for the **law**.
 - 1) Paul may have justified his compliance with their wishes by rationalizing as he did in 1 Corinthians 9:19-23. *To the Jews I became as a Jew, so that I might **win** Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law.*
 - 2) Acts 21:24-27 – Offering a sacrifice in the Temple does not fit with Paul’s own teaching concerning fulfilling the requirements of the **law**. Galatians 2:16-19, Galatians 3:10-13, Galatians 4:19-21, Romans 7:4
 - 3) The book of Hebrews indicates that this kind of a return to the **law** was against God’s will. Hebrews 10:17-18
 - c) Conclusion: Paul should have **gone** to Jerusalem. Paul should not have complied with the wishes of the Jerusalem church elders and sacrificed in the Temple.
10. Acts 21:14 – Unable to dissuade Paul from going to Jerusalem, Luke and the others resolved to **leave** the results in the Lord’s hands.

B. Acts 21:15-40 – Trouble in Jerusalem

1. Acts 21:15-16 – A faithful believer kindly allowed Paul and his followers to **rest** in his home as they travelled the 60 miles to Jerusalem.
2. Acts 21:17-19 – After the believers in Jerusalem welcomed Paul he gave a detailed missionary report about God’s **work** among the Gentiles.
3. Acts 21:20 – James and the other leaders glorified God about the new Gentile converts, but they had a **problem**: many of the Jews were still very zealous for the Mosaic Law.
4. Acts 21:21 – Jewish believers who were zealous for the Law had heard that Paul was teaching **against** the Law.
5. Acts 21:22 – Paul had not taught against the Law (Romans 7:12) but had emphasized that no one could be justified (saved) or sanctified (made **holy** in daily conduct) by the Law.
6. Acts 21:23 – James and the other religious leaders had a **plan** that would allow Paul to have good relations with these unhappy Jewish believers.
7. Acts 21:24 – Strangely Paul’s actions went **against** his own teaching that said that keeping the Law was no longer necessary for believers. Galatians 3:10-13

- a) He may have made this exception because a **vow** (promise to the Lord) once made, wise or unwise had to be fulfilled. Deuteronomy 23:21, Ecclesiastes 5:3-4, Acts 5
 - b) Since this involved an animal sacrifice, it seems **safe** to say that Paul should not have been involved in this plan.
8. Acts 21:25-27 – Paul had undergone a seven day formality followed by a sacrifice and was about finished when Jews from Asia **saw** him and attacked him.
 9. Acts 21:28-29 – They made a **false** accusation. Paul had not brought a Gentile into the temple, though a Gentile had accompanied him to Jerusalem.
 10. Acts 21:30 – The temple’s gates were **closed** as soon as Paul was pulled outside.
 11. Acts 21:31 – The Romans did not permit mob chaos and especially not in Israel. Thankfully a Roman commander, in an effort to keep the peace, **saved** Paul’s life.
 12. Acts 21:32 – The Jews stopped beating Paul immediately because they **feared** Roman retribution.
 13. Acts 21:33 – Luke often wrote positively of **Roman** soldiers and officers and this commander seemed to have acted wisely.
 14. Acts 21:34 – This commander recognized the mob’s unreasonable frenzy and worked to **protect** Paul.
 15. Acts 21:35-36 – The situation was serious because this crowd wanted to **kill** Paul much as a similar crowd had sought to kill Jesus several years earlier.
 16. Acts 21:37 – Paul asked permission to **speak**.
 17. Acts 21:38 – When Paul spoke to him in **Greek**, the commander realized this prisoner was not a typical, ignorant insurrectionist.
 18. Acts 21:39-40 – Well protected by the Roman soldiers, Paul stood before the mob. He got their attention by speaking in the language of the **Jews**.

C. Acts 22:1-30 – Paul’s defense at the Temple

1. Acts 22:1-2 – Paul’s respectful greeting to this mob that was ready to kill him reflected the **grace** that defined his life.
2. Acts 22:3 – Having caught their attention, Paul gave his **Jewish** credentials.
3. Acts 22:4-5 – Paul pointed out that he possessed the same **zeal** against Christians as the men in the mob had toward him. He mentioned that he had even gotten letters from the chief priest and elders of Israel to arrest believers in Damascus.
4. Acts 22:6 – Paul began describing his encounter with **Jesus** on the road to Damascus.
5. Acts 22:7 – Paul fell to the ground and heard the **voice** of Jesus Christ. Jesus asked why he was persecuting Him.
6. Acts 22:8 – In essence, Jesus said to Paul that to persecute the bride of Christ was to **attack** Jesus Christ.
7. Acts 22:9-11 – Everyone with Paul heard the voice and saw the bright light, but only **Paul** was blinded and understood the Lord’s words.

8. Acts 22:12 – Because Ananias was well-respected in the Jewish community, his **defense** of Paul would have been credible.
9. Acts 22:13-14 – Ananias prophesied that God had chosen Paul to **see** the Righteous One and be instructed directly from His mouth.
10. Acts 22:15 – Jesus appointed Paul to **testify** about the *Righteous One*, a title every Jew would recognize as from Isaiah 53:11 about Messiah *to all people*.
11. Acts 22:16 – The aorist participle of *calling* EPIKALESAMENOS indicates grammatically that Paul was saved **before** his water baptism. It could be translated, “be baptized as one **who has called** upon the name of the Lord.”
12. Acts 22:17-18 – Paul referred to the message he received from Jesus while praying in the temple after his return to Jerusalem. In a vision the **Lord** told him to leave Jerusalem, which he did. Acts 9:26
13. Acts 22:19-21 – Since God had many witnesses in Jerusalem, He **sent** Paul to witness to Gentiles around the world.
14. Acts 22:22-24 – After Paul mentioned the Gentiles, the mob demanded his **death**. Instead, this wise commander brought Paul inside so he could uncover the facts.
15. Acts 22:25 – Paul knew his legal rights and made his protest in the form of a question regarding Roman **law**.
16. Acts 22:26 – This brave soldier brought to the attention of his commander that Paul was a Roman. Roman law did not allow a citizen of Rome to be scourged until found guilty in a Roman **court**.
17. Acts 22:27-28 – Paul was **born** a Roman citizen, but the commander had purchased his citizenship.
18. Acts 22:29 – Luke showed the proper function of **law** in protecting the law-abiding citizen from unjust treatment.
19. Acts 22:30 – Because the commander wanted to get to the **truth**, he ordered a hearing before the Sanhedrin (*all the Council*), the Jewish ruling council.

D. Acts 23:1-22 – Paul’s wise actions and the plot to kill him

1. Acts 23:1 – Paul expressed that he lived with a **clear** conscience before God.
2. Acts 23:2 – Here we can see the evil of organized religion. Without a cause it illegally ordered Paul to be **struck**.
3. Acts 23:3 – Paul spoke boldly, declaring that they had violated the **law** by ordering him to be struck.
4. Acts 23:4-5 – Paul said he was not **aware** that the person who ordered him to be struck was the high priest.
5. Acts 23:6-9 – Paul wisely **pitted** Sadducees against Pharisees over the issue of the resurrection of the dead which the Sadducees rejected. This truly was the reason Paul was persecuted, since the resurrection is at the heart of the gospel. Romans 10:9-10

6. Acts 23:10 – Fearing the Council would harm Paul, the commander again acted wisely to **protect** him.
7. Acts 23:11 – This is an important **verse** for understanding the rest of Acts.
 - a) Acts 23:11a – Jesus Christ stood by Paul and promised that he would witness to the truth in **Rome** just as he had in Jerusalem.
 - b) Acts 23:11b – His testimony in Jerusalem had been before the combined leaders of Israel and also before a multitude the day before. This would be the case in **Rome**.
 - c) Note that this promise from Christ occurred before Paul appealed to Caesar.
8. Acts 23:12 – Satan attempted to prevent Paul from going to Rome, but we know that God always has an **answer** for Satan’s every move.
9. Acts 23:13-15 – The Jewish religious leaders’ deception verified the satanic motivation behind their conspiracy to **kill** Paul.
10. Acts 23:16 – God providentially allowed Paul’s nephew to overhear the **plot** to kill Paul.
11. Acts 23:17 – Paul took **action** while resting in Christ’s promise of safety.
12. Acts 23:18-19 – The commander was **kind** to Paul’s nephew and in private he listened to what he had to say.
13. Acts 23:20-21 – Paul’s nephew carefully relayed the **plans** of the Jews to the commander.
14. Acts 23:22 – The commander showed wisdom by telling the boy to keep silent.

XVIII. Acts 23:23-26:32 – Paul in Caesarea

A. Acts 23:23-35 – Paul’s move to Caesarea

1. Acts 23:23 – The Roman commander sent an armed escort of some 470 men to **protect** Paul on his journey to Rome.
2. Acts 23:24 – Roman Governor Felix was a former **slave** who had married his way into a position of power in the Roman Empire.
3. Acts 23:25-30 – Luke’s writings portray the decisive action of the commander Claudius. In his letter, Claudius declared Paul’s innocence and asked Felix to provide a **fair** trial under Roman law.
4. Acts 23:31-33 – After delivering Claudius’ letter and presenting Paul to Felix, the **foot** soldiers left Paul with the cavalry and returned to Jerusalem.
5. Acts 23:34-35 – Since Paul was from a well-respected Roman province, Felix had him safeguarded in the official residence of **Herod** until the hearing.

B. Acts 24:1-27 – Paul before Felix

1. Acts 24:1 – The Jews, who did not like Felix or his projects in Israel, came to Caesarea with a lawyer (likely Roman) to argue their **case** against Paul.
2. Acts 24:2-5a – The Jews’ lawyer **used** flattering language with Felix as he presented a threefold accusation against Paul. He called Paul a real pest, a disturber of the peace and a ringleader of a sect of Nazarenes.
3. Acts 24:5b – The Jewish religious leaders’ only true accusation was that Paul was a **leader** in the sect of the Nazarenes.

4. Acts 24:6 – The lawyer admitted that the Jews wanted to **judge** Paul by their own Law.
5. Acts 24:7-9 – The lawyer assured Felix that if he would examine Paul he'd find him **guilty** as charged.
6. Acts 24:10 – Paul's eloquent defense began with a **short** but factual introduction.
7. Acts 24:11 – Paul emphasized the time period to show that he could hardly be guilty of all their accusations in only **twelve** days.
8. Acts 24:12-13 – Paul pointed out that he did not start a **riot** and that they could not prove any of the accusations. John 10:32-33
9. Acts 24:14 – Paul cheerfully admitted to his role in the **Way** and *implied* that those accusing him did not believe everything according to the Law. John 5:39, 46-47
10. Acts 24:15 – These religious Jews refused to believe in Jesus the prophesied Messiah through whom the resurrection would **come**.
11. Acts 24:16 – In view of Christ's resurrection, every believer should be motivated to live a godly life to bring **glory** to the God just as Paul lived.
12. Acts 24:17-18 – Paul presented the facts honestly. He noted that certain Jews from **Asia** were the ones who had instigated his arrest.
13. Acts 24:19 – Since these Jews from Asia had started the **riots** which had resulted in Paul's arrest and legal proceedings, they should have been present to give testimony, or really they should have been on trial for the very things they accused Paul of doing.
14. Acts 24:20 – Paul wisely used the situation for his own personal benefit. The failure of the Jews to present any evidence was an **insult** to Felix's honor.
15. Acts 24:21 – Paul was able to reiterate one of the major stumbling **blocks** of the gospel for many of the religious Jews: the resurrection of the dead.
16. Acts 24:22 – Since Felix understood some things about the **Way** (the church) he postponed the case. Acts 24:10
17. Acts 24:23 – Felix put the Jews off by keeping Paul in **prison** and postponing his case until the commander could come and give testimony, but he did allow Paul to have visitors.
18. Acts 24:24-26 – Paul's message of faith in **Christ** was convicting to Felix. Felix kept conversing with him from time to time in hopes of getting a bribe from Paul in order to release him.
19. Acts 14:27 – Paul was in prison for **two** years and then a new governor replaced Felix. In order to please the Jewish people the new governor left Paul in prison.

C. Acts 25:1-12 – Paul before Festus

1. Acts 25:1-3 – Very soon after taking power in the region, Festus went to Jerusalem. The Jewish religious leaders in Jerusalem brought charges against Paul hoping he would be returned to Jerusalem for trial so they could **murder** him en route.
2. Acts 25:4-6 – Festus told the Jews that if they wanted bring charges against Paul they should return with him to Caesarea and bring **formal** charges against him there.

3. Acts 25:7 – Although the Jewish leaders brought serious charges against Paul, none of the charges could be **proven**.
4. Acts 25:8 – Paul remained calm and simply kept restating the **facts**.
5. Acts 25:9 – Festus, feeling pressure from the Jews, tried to persuade Paul to go to Jerusalem. *Are you **willing** to go up to Jerusalem and stand trial before me on these charges?* Paul did not need to go to Jerusalem to stand trial before Festus; he was already standing before him in a Roman court.
6. Acts 25:10 – Paul refused to be tried in Jerusalem because he had in no way **broken** any of the Jewish laws.
7. Acts 25:11 – Paul’s **appeal** to Caesar continued until the end of Acts.
8. Acts 25:12 – Festus conferred with his advisers and agreed to **send** Paul on to Caesar.

D. Acts 25:13-26:32 – Paul before Agrippa

1. Acts 25:13 – King Agrippa II was the fifth and final generation of Herod’s line to **rule** under Rome’s authority.
2. Acts 25:14-22 – Festus reviewed the facts of Paul’s case with King Agrippa who was intrigued and wanted to **hear** directly from Paul.
3. Acts 25:23-27 – Festus hoped Agrippa would hear Paul’s case and give him a suggestion about what to **write** to Nero about the accusations against him.
4. Acts 26:1 – This situation provided a large audience for Paul to **preach** the good news about Jesus Christ.
5. Acts 26:2-5 – Paul asked King Agrippa to have patience as he **began** his defense.
6. Acts 26:6 – Paul phrased his defense in a way that Agrippa would **have** to acknowledge the Hebrew Scriptures.
7. Acts 26:7 – Since the Old Testament and orthodox Judaism both taught the hope of the resurrection, Paul questioned why we was being rejected by the Jews for proclaiming the **hope** of a future resurrection.
8. Acts 26:8 – Paul asked a piercing question based on a historical understanding of the Scripture concerning why it seemed unbelievable to the Jews that God could raise the dead. The resurrection is at the **heart** of the gospel.
9. Acts 26:9-11 – Paul explained his destructive actions against the **name** of Jesus of Nazareth. He told how he even pursued people all the way to foreign cities.
10. Acts 26:12-13 – Paul shared the story of meeting Jesus on the Damascus **road**.
 - a) A detailed summary of Paul’s encounter with Messiah can be observed by examining and harmonizing the three accounts of Paul’s conversion found in Acts 9, 22, and 26.
 - b) The different details in each account were not contradictions but represented different **points** of emphasis appropriate for the audience present.

11. Acts 26:14-18 – In his defense before Agrippa, Paul **gave** more details of Jesus' words to him than in any of the other accounts in Acts.
 - a) Acts 26:14 – The Lord Jesus pointed out to Paul that he'd be going **against** his own conscience by resisting God. "...*hard to kick against the goads...*"
 - b) Acts 26:15-18 – God still uses the apostle Paul to impact the **world**. His letters written to the churches (the epistles) are still changing lives to this very day.
12. Acts 26:19 – Paul astutely brought King Agrippa into his **defense** by stating something that Agrippa, who understood Jewish terms, laws, and customs, would have to agree with.
13. Acts 26:20-23 – Since Christianity (the Way) came directly from the prophets and Moses, Paul could not be convicted of promoting something **new** when he told of Christ' death and resurrection as predicted in the Scripture.
14. Acts 26:24 – Festus, who did not understand Paul's argumentation, thought that he was basically **crazy** from too much knowledge.
15. Acts 26:25-26 – Paul respectfully reminded Agrippa that his testimony was **true** since it was all public, well-known information.
16. Acts 26:27-28 – Paul touched a raw cord with Agrippa. If Agrippa said he agreed with Paul he would look bad in the eyes of the Jews, but if he disagreed with the law and prophets concerning the Christ that would also make him look **bad**. Paul put him in a tight spot.
17. Acts 26:29 – Paul desired all would **come** to believe just as he did. 2 Peter 3:9
18. Acts 26:30-32 – Having no case against him, Agrippa and Festus affirmed Paul's innocence; nevertheless, he would be sent to **Nero** because he had appealed to Caesar.

E. Acts 27:1-28:10 – Paul's fourth missionary journey (this time at government expense).

1. Acts 27:1-2 – Agrippa sent Paul to Rome on a ship. He was accompanied by a captain from the Roman imperial guard. Luke went **along** with him.
2. Acts 27:3-4 – In a way, God used the **winds** to forward His plans.
3. Acts 27:5-6 – This Alexandrian ship that they chose to sail on was likely a large cargo **ship**, the type used for carrying grain. It was headed to Italy.
4. Acts 27:7-13 – Sailing was risky at this time of year. Paul warned of impending danger, but the sailors persuaded the Roman officer to stay aboard and take the **risk** anyway.
5. Acts 27:14-15 – This great wind made the ship basically impossible to control. They just let the wind take the boat out to **sea**.
6. Acts 27:16-19 – They passed by a small island and were afraid they'd run aground off the coast of Africa. They took several hard and costly actions to keep the **ship** from sinking.
7. Acts 27:20 – Their desperate situation worsened into hopelessness. This set the stage for Paul to **share** a message of deliverance.
8. Acts 27:21 – Paul's attitude was not an "I told you so" attitude but a reminder that his **words** could be trusted.

9. Acts 27:22-26 – God sent a messenger to Paul who told him what was going to happen, and Paul confidently acted on His promise. God’s goodness extended to all onboard. No one was going to **die** even though the ship would be lost.
10. Acts 27:27-29 – The sailors were sure they were going to run aground and were terrified of it happening at **night**.
11. Acts 27:30-32 – When some of the sailors planned to abandon the ship, Paul told the Roman soldiers to not let them do it. They now respected Paul’s word enough to **cut** the ropes to the lifeboat and let it float away so no one could abandon ship.
12. Acts 27:33-35 – After two weeks of stormy weather, just as it was beginning to dawn on the day of the shipwreck, with public thanksgiving to God for his **food**, Paul ate and encouraged the men to do likewise so they would have strength for the upcoming ordeal.
13. Acts 27:36-41 – The ship struck a reef and waves began to **break** it apart.
14. Acts 27:42-44 – The soldiers knew that if even one prisoner **escaped** they could lose their lives; however, the commanding officer, for the sake of Paul, told them to allow everyone to live. God preserved them all just as Paul had promised.
15. Acts 28:1-4 – The heat woke the poisonous viper, which bit Paul. This made the natives of the island speculate that he was a murderer who deserved to **die**.
16. Acts 28:5-6 – As the pagans at Lystra in Acts 14 had done, these people interpreted this miracle in accordance with their pagan worldview and concluded that Paul must be **divine**.
17. Acts 28:7-10 – God healed many of the islanders miraculously through Paul. This of course validated his message and ministry. It also became a blessing for the whole **crew** as they were supplied for their journey by the graciousness of the joyful natives.

F. Acts 28:11-31 – Paul in Rome

1. Acts 28:11 – Luke gave the name of the boat. If anyone doubted his account they could find the boat and have the **crew** verify these miraculous historical events.
2. Acts 28:12-15 – If Paul had not gone to Jerusalem, he may not have suffered shipwreck and the **jail** time. However, God used these incredible events to spread the gospel and encourage believers. 2 Corinthians 2:14
3. Acts 28:16 – Paul was given some freedom while being under house arrest in Rome. It was during those days that Paul wrote the **prison** epistles. Philippians 1:12
4. Acts 28:17-19 – Sticking to the facts and not saying anything insulting against the Jews of Jerusalem who accused him, Paul explained his situation to the leading Jews in **Rome**.
5. Acts 28:20 – Paul mentioned the **Hope** of Israel which included the coming of Messiah, His death, and resurrection. These Jews would understand that without the resurrection of Messiah the Abrahamic Covenant could not be fulfilled.
6. Acts 28:21-22 – Christianity had such a tainted reputation that Roman Jews could have easily closed their ears to his words, but they wanted to **hear** what Paul believed.

7. Acts 28:23 – They set a day to come and listen to Paul. He used the Hebrew Scriptures (the Old Testament) to **teach** about God’s kingdom and about Jesus from morning until evening.
 - a) Since the Jews by and large interpreted the Scripture in a literal or **normal** manner, they would have had a particular interest in the kingdom of God.
 - b) How would the Messiah set up His kingdom? How will God ultimately **fulfill** his kingdom promises? They might have had a myriad of other questions on the topic of the kingdom of God that he would have answered.
8. Acts 28:24 – Some were persuaded by Paul’s teaching and **believed**, but others rejected the Messiah.
9. Acts 28:25-27 – Paul used Isaiah 6 to **warn** of the danger of hardening their hearts. Judgment would soon fall on Jerusalem (AD 70) for rejection of Messiah by Israel’s majority.
10. Acts 28:28 – Because the Jews rejected the **truth**, the gospel went to the Gentiles.
11. Acts 28:29-30 – The Lord used Paul’s two year Roman imprisonment to allow him to teach extensively and write **four** epistles. The four prison epistles are Ephesians, Philippians, Colossians, and Philemon.
12. Acts 28:31 – For the next two years, from the context of his **home**, Paul was unhindered in his preaching. He taught concerning Jesus Christ and proclaimed the truth about the kingdom of God to all who would listen.

G. Key Observations

1. We must always be ready to give a defense for the confidence we have in **Christ**.
1 Peter 3:15
2. We can take courage in even the worst circumstances, knowing that God has a **plan** for us and is always with us. Matthew 28:19-20
3. The spiritual life is not about us but about **Christ** and our representation of Him here on earth. Colossians 3:1-4

XIX. The Book of Ephesians

A. Introduction

1. In the book of Ephesians, Paul highlighted all the **riches** we have in Christ and then applied them to our walk.
2. The key phrase for the book of Ephesians would be **in Christ**.
3. The key verse for Ephesians would be 2:10. *For we are His workmanship, created in Christ Jesus [chapters 1-3] for good works, which God prepared beforehand so that we would **walk** in them [chapters 4-6].*
4. An easy division of the Book of Ephesians
 - a) Ephesians 1-3 – **Blessed** in Christ. (Orthodoxy - right doctrine)
 - b) Ephesians 4-6 – **Walking** with Christ. (Orthopraxy - right practice)

B. Ephesians 1-3 – Blessed with every spiritual blessing in Christ

1. Ephesians 1:1-2 – This familiar salutation of Paul reminded the readers that God is the **source** of all grace and peace.
2. Ephesians 1:3-14 – In this one long run-on Greek sentence, Paul listed many amazing blessings believers **receive** from our triune God.
 - a) Ephesians 1:3-6 – God the Father has provided every spiritual blessing we will ever need and adopted us as His complete **sons**.
 - b) Ephesians 1:7-12 – God the **Son** has redeemed and forgiven us, and because of Him we have an inheritance and a place in the Father’s plans. John 1:16-18
 - c) Ephesians 1:13-14 – Upon salvation we are **sealed** with God the Holy Spirit who is a pledge to us of our future inheritance.
3. Ephesians 1:15-23 – Paul **prayed** for the Ephesians.
 - a) Ephesians 1:15 – The Ephesians were known for their faith in Jesus and their love for **all** the saints (saved).
 - b) Ephesians 1:16-17 – Paul thanked God for them and then asked that they be given wisdom and understanding in order to get to **know** God in a fellowship sense.
 - c) Ephesians 1:18-19 – Paul focused on each believer’s need to understand the hope to which God called him, the riches that are his in Christ, and Christ’s surpassingly great **power** made available to every believer who will daily trust Him for it.
 - d) Ephesians 1:20-23 – The power that is available to us is the very power that God the Father **exerted** when He resurrected Jesus, sat Him at His right hand in Heaven, and subjected all things under his feet.
4. Ephesians 2:1-10 – Paul contrasted the believer’s former way of life in the world with his **new** life in Christ.
 - a) Ephesians 2:1-3 – We were all born spiritually separated from God (spiritually **dead**).
 - b) Ephesians 2:4-9 – God saved us by His grace and for His **glory**.
 - 1) Ephesians 2:4 – We see God’s great **love** towards us.
 - 2) Ephesians 2:5 – When we were dead, God, by His complete and totally free gift (grace), made us **alive** together with Christ.
 - 3) Ephesians 2:6 – He placed us into **union** with Christ. We were seated with Christ in the heavens.
 - 4) Ephesians 2:7 – Because of the surpassing riches of God’s grace, we will be trophies of God’s mercy and will be the cause of His **glory** throughout all eternity.
 - 5) Ephesians 2:8-9 – Salvation is a free gift obtained through faith in Christ. Since there is no work involved in salvation, no one can ever **boast**.
 - c) Ephesians 2:10 – God has a plan for the believer; He has prepared good works ahead of **time** that believers are invited to walk in.

5. Ephesians 2:8 – Important verse analysis
- a) *For by grace you have been saved through faith; and that not of yourselves, it is the **gift** of God.*
 - b) In Greek the words *grace* and *faith* are feminine nouns. This grammar point is important because in Greek the pronoun in a sentence must **agree** in both gender and number with the noun it represents.
 - c) ...and **that** *not of yourselves*... The demonstrative pronoun *that* TOUTO is a nominative neuter singular pronoun and therefore cannot refer to either grace or faith, which are both feminine nouns. It also cannot refer to both otherwise it would have been in the plural form.
 - d) If Paul had wanted to refer to the word **faith** PISTIS, he would have used the feminine pronoun AUTE. Paul purposefully used the neuter pronoun TOUTO (that) when he said, “and **that** *not of yourselves*.” Since TOUTO is neuter it cannot refer to the feminine nouns *faith* or *grace* and since it is singular it cannot refer to them together.
 - e) What was he referring to? Since he used the neuter pronoun He was referring to a **broad** concept. He referred to the concept of salvation when he said, “*For by grace are you **have been saved** and that [salvation] not of yourselves.*” He first stated this point in Ephesians 2:5b.
 - f) In the phrase above, TOUTO **refers** to salvation by grace alone obtained through faith alone in Christ alone. This verse does not claim that faith is a gift.
 - g) While God’s free **gift** of salvation is offered to everyone, it is only applied to those who believe it. Romans 1:16
 - h) Ephesians 2:8 expands the concept of salvation by grace when it shows the means by which salvation is received – by **faith**.
6. Ephesians 2:11-22 – Christ’s work on the cross removed the dividing **wall** between Jewish and Gentile believers.
- a) Ephesians 2:11-12 – Those born as Gentiles had been excluded from God’s promises to Israel and separated from Israel’s **hope** of the coming Messiah.
 - b) Ephesians 2:13 – As Gentiles, we too were brought **near** to God through Christ’s sacrificial death on our behalf.
 - 1) We did not have to become part of Israel in order to become blessed by God’s **promise** to Abraham. Galatians 3:7-9
 - 2) Remember that God promised that Abraham would be the father of **many** nations. Genesis 17:5, Romans 4:11-17, Galatians 3:26-29
 - c) Ephesians 2:14-18 – Through Jesus Christ, Jew and Gentile believers now have a **unity** found in the church of Jesus Christ. Because of Christ, all people now have equal access to the Father by means of the Holy Spirit. 1 Corinthians 12:12-14
 - d) Ephesians 2:19-20 – Our new citizenship in **Heaven** is established on the foundation of Christ and the teachings of the apostles and prophets.

- e) Ephesians 2:21-22 – The body of Christ is made up of all believers, whether Jew or Gentile. The church is built upon Christ Himself; corporately we are God’s **temple** or dwelling place on Earth. 1 Corinthians 3:16-17
7. Ephesians 3:1-13 – Paul explained a previously unrevealed aspect of **grace**.
- a) Ephesians 3:1-2 – In every dispensation God has related to humanity in grace, but to believers in this dispensation God has revealed His grace in an amazingly fresh and unique **way**. John 1:17
 - b) Ephesians 3:3-5 – The idea that God would **reveal** a way for Gentiles to be included in His overarching plans was not perceived by the Old Testament prophets of Israel but has now been revealed through the New Testament apostles and prophets.
 - c) Ephesians 3:6 – Paul discloses that the unrevealed aspect of God’s plan was that the Gentiles would be partakers of God’s **promises** *in Christ* through the gospel.
 - d) Ephesians 3:7 – God chose Paul to be a minister of the gospel to the Gentiles of the world, granting Paul His grace as the **power** needed to accomplish His purpose.
 - e) Ephesians 3:8-9 – God gave Paul the ministry of preaching the gospel to the Gentiles and of disclosing His **plan** for the dispensation of the church.
 - f) Ephesians 3:10 – Even **angels** are learning God’s wisdom through the unfolding of His plan on Earth through the church.
 - g) Ephesians 3:11 – The **focus** for God’s eternal purpose in human history is the person and work of Jesus Christ.
 - h) Ephesians 3:12-13 – Paul was bold because of his new identity in Christ through faith. Paul encouraged them not to lose **heart** because of his suffering but to rather to do the opposite and use it as a motivation to be courageous. Hebrews 4:16
8. Ephesians 3:14-21 – For a **second** time in this letter, Paul revealed the specifics of his prayers. He prayed for motivation for the Ephesians.
- a) Ephesians 3:14-16 – Paul’s second prayer for the Ephesians was that they not be discouraged, but strengthened with *all* God’s **might** through the ministry of the Spirit.
 - b) Ephesians 3:17 – Believers are strengthened by the Holy Spirit so that they, by faith, might abide in Christ and Christ might **abide** in them. John 15:4-5
 - c) Ephesians 3:18 – Paul prayed that the Ephesian believers would comprehend and be firmly convinced of God’s broad-spectrum **love** for them.
 - d) Ephesians 3:19 – Paul prayed that the Ephesians would **know** the love of Christ and thus be filled with a broader understanding of God.
 - e) Ephesians 3:20-21 – Paul praised God, assuring the believers that He is able to do far **more** than they could ask or even imagine.

C. Ephesians 4-6 – The believers daily practical walk with Christ. (Orthopraxy)

1. Ephesians 4:1-16 – Paul urged believers to walk in **unity**.
 - a) Ephesians 4:1 – Paul encouraged believers to walk in a manner that was **worthy** of their high calling as described in the previous three chapters.
 - b) Ephesians 4:2-3 – Believers are encouraged to live in unity by means of the **Spirit**.
 - c) Ephesians 4:4-6 – The Christian faith is not divided; there is only **one** God, one hope, one faith, one baptism, etc.
 - d) Ephesians 4:7 – God the Holy Spirit has gifted **each** believer to function in a special way for the benefit of the local church.
 - e) Ephesians 4:8-10 - The gifting of the individual members of the church is based on Jesus' ascension and place of honor at God's right hand. The purpose of spiritual gifts is service in the body of Christ as the **Lord** sees fit. 1 Corinthians 12:4-7
 - f) Ephesians 4:11-12 - God provides gifted men for the express purpose of teaching the truth to the individual members of the body of Christ so the individual members can **perform** the work of ministry in harmony as a single body.
 - g) Ephesians 4:13 – The leadership of a local church is responsible to equip the saints to come to **true** unity in the faith.
 - h) Ephesians 4:14-16 – As the church leadership equips the saints the body of Christ will properly **grow** up in Him.

2. A SHORT DOCTRINE ON THE ASCENSION AND SESSION (BEING SEATED IN HEAVEN AT GOD'S RIGHT SIDE) OF JESUS CHRIST
 - a) John 13:31-33 – Jesus' ascension into Heaven and His being seated at the right hand of God the Father completed His victory over sin, death and Satan (that He began on the **cross**) and made the new dispensation of the church possible.
 - b) Hebrews 1:3-4 – Jesus sits in this position of honor, awaiting the moment His **enemies** will be made His footstool (Psalm 110).
 - c) 1 Peter 3:22 – Jesus Christ is **seated** at the right hand of God the Father in His resurrected human body; He is not moving all over the universe as the Holy Spirit does. Ephesians 2:6
 - d) Ephesians 1:20 – Jesus is seated at the **right** hand of the Father's throne. He is not presently sitting on David's throne and ruling as king. Matthew 22:44, Revelation 3:21
 - e) Ephesians 1:21 – Jesus has authority **over** all things because He has the honor of sitting at God the Father's right hand. Philippians 2:9-11
 - f) Ephesians 1:22-23 – Jesus' authority as the exalted One extends over the new entity called the **church**.
 - g) Ephesians 4:7-11 – The giving of spiritual gifts is connected to the ascension of Jesus Christ to the **right** hand of the Father. John 16:7

- h) Application thought – No matter how deeply you are suffering, you must not lose sight of the fact that your faith is based on the reality that Jesus, the great High Priest, is seated at the right hand of the Father making intercession for **you**. Hebrews 4:4
3. Ephesians 4:17-32 – The believer’s walk ought to **look** very different from the unbeliever’s.
- a) Ephesians 4:17-19 – The unbeliever walks a **futile** life enslaved to the sin nature. In Christ, all believers have been freed from this worthless kind of life. Romans 6:11-14
 - b) Ephesians 4:20-24 – As believers, we are called to purposely lay aside our former manner of life, and to “**put on**” the new self. We are new creations in Christ, dead to sin and alive to God, so let’s live in that.
 - c) Ephesians 4:25 – Speaking **truth** is essential for unity within the local church.
 - d) Ephesians 4:26-27 – If we fail to deal with anger correctly, it produces sin and gives **Satan** an opportunity to destroy the harmony of the local church.
 - e) Ephesians 4:28 – Instead of robbing or stealing, we should work hard to provide enough for ourselves and to **give** to needy fellow believers. James 2:14-17
 - f) Ephesians 4:29 – We should season our words with **grace** so that they bring encouragement and comfort.
 - g) Ephesians 4:30 – If we return to engage in our former manner of life as when we were unbelievers, we **grieve** the Holy Spirit.
 - h) Ephesians 4:31-32 – Believers are to put aside malicious, unkind behavior, and treat one another with tender-hearted forgiveness, just as Christ has **forgiven** us.
4. Ephesians 5:1-17 – We are to be imitators of **Christ**.
- a) Ephesians 5:1-2 – We imitate God by following the example of **love** provided for us by Christ. 1 Peter 2:21
 - b) Ephesians 5:3-5 – Carnality should not be a part of the life of the believer, because the believer has a new **life** in Christ and is no longer an unsaved person who has no inheritance in the kingdom of God.
 - c) Ephesians 5:6 – We are to be discerning and not deceived by **empty** words as is the case with the unsaved (“*sons of disobedience*”). They will definitely receive the wrath of God because they are sinful and deceived. Ephesians 2:1-3
 - d) Ephesians 5:7-13 – Since positionally we are *in the light* of Christ, we should walk in a manner that exposes the **deeds of darkness**. John 3:19-21
 - e) Ephesians 5:14 – When we became believers, we were made **alive** from the dead and Christ shone on us. Since we are no longer of the darkness, Paul issued a wakeup call to the sleeping believer.
 - f) Ephesians 5:15-17 – We are not to walk as unwise but as wise men and women who understand the **will** of God.

5. Ephesians 5:18-6:9 – What walking in the **light** looks like.
 - a) Ephesians 5:18-21 – We are to allow ourselves to be **filled** by means of the Holy Spirit. We are to worship God, give thanks to Him, and be subject to one another.
Colossians 3:16-17
 - b) Ephesians 5:22-24 – Christian wives should **submit** to their *own* husbands because that is the order set up by God. In submitting to their husbands they are really submitting to Christ who gave this command.
 - c) Ephesians 5:25-27 – Christian husbands must love their wives sacrificially as Christ loved the **church**.
 - d) Ephesians 5:28-32 – A husband should cherish his wife just as Christ cherishes the church. In the same way Christ sacrificially gave of Himself for the church, a husband should sacrificially live for his **wife**.
 - e) Ephesians 5:33 – A wife should **respect** her husband.
 - f) Ephesians 6:1-3 – A child’s obedience to his **parents** is actually obedience to God, who established parental authority.
 - g) Ephesians 6: 4 – The father is the head of the home and should therefore lead his family in the paths of the Lord, being careful not to **provoke** his children to anger.
 - h) Ephesians 6:5-8 – These references to slaves and masters can be applied to the employer/employee relationship. A believing employee ought to consider all services to His employer as **service** to God.
 - i) Ephesians 6:9 – Since our service is to God, not man, a believing employer’s treatment of his employees should reflect God’s **grace**.

6. Ephesians 6:10-20 – Let’s consider the **armor** of God.
 - a) Ephesians 6:10 – The present imperative “*be strong*” shows that we need to habitually **rely** on God’s strength, not our own (*keep on being strong in God’s strength*).
 - b) Ephesians 6:11 – The aorist imperative, “*put on*”, indicates the high priority of putting on God’s strong armor so that we can **keep** on being strong.
 - c) Ephesians 6:12-13 – We need to **stand** firm in God’s strength because our battle is against unseen spiritual enemies.
 - d) Ephesians 6:14-17 – In prison Paul was surrounded by the Praetorian Guard, giving rise to the visual metaphor he used to describe the Lord’s armor protecting believers who by **faith** put on His armor.
 - e) Ephesians 6:18-20 – Prayer is a powerful offensive **weapon** for believers.

7. Ephesians 6:21-24 – In conclusion, Paul encouraged the Ephesians with the **truth** that his imprisonment benefitted them.

D. Key Observations

1. Because of God's overwhelming grace, He has blessed us with unfathomable **riches** in Christ.
2. In light of our blessings in Christ and our privileged position in the body of Christ, we should use our spiritual gifts to lovingly **serve** the members of the body and to preserve the unity of the body.
3. God has provided us with everything we need to stand **firm** in the midst of an evil world.

XX. The Book of Philippians

A. Introduction

1. Paul wrote the book of Philippians to express **thanks** to the church at Philippi for its monetary support and to remind the believers to stand in the truth they were taught, namely that righteousness comes through Christ.
2. A key concept of the book of Philippians is "*For to me, to **live** is Christ.*" Philippians 1:21
3. It is important to observe that the Philippians shared with Paul in the **gospel**.
Philippians 1:5; 4:10, 15-16
4. An easy division of the Book of Philippians
 - a) Philippians 1 – Prison reports
 - b) Philippians 2-4 – Practical requirements

B. Philippians 1:1-30 – Prison reports: Paul gives an account of his time in prison.

1. Philippians 1:1-2 – Paul's salutation reflects his **great** affection for the Philippians.
2. Philippians 1:3-11 – Paul's affectionate **prayer** for the Philippians.
 - a) Philippians 1:3-6 – Convinced that God would complete the good work He had begun in them Paul expressed gratitude that from day one they had shared his **passion** for the gospel.
 - b) Philippians 1:7-8 – Paul affectionately affirmed the Philippians' participation with him in God's grace and expressed how much he **longed** to see them.
 - c) Philippians 1:9-11 – Paul prayed that their **love** would grow in knowledge and discernment. The Lord is the One who gives knowledge and understanding.
Proverbs 2:6
3. Philippians 1:12-20 – Paul thanked God for the **good** that was coming from his imprisonment.
 - a) Philippians 1:12 – Paul told them that his imprisonment had helped **spread** the gospel.
 - b) Philippians 1:13 – He relayed that due to his chains, Caesar's elite palace **guard** had heard the gospel. Philippians 4:22, Matthew 10:18
 - c) Philippians 1:14 – His imprisonment encouraged other believers to preach the gospel **boldly**.

- d) Philippians 1:15-17 – Paul knew that some were preaching the gospel with pure motives and others with **impure** motives.
 - e) Philippians 1:18 – Without concerning himself with the insincere motivations of these preachers, Paul simply rejoiced that the **gospel** was going forth.
 - f) Philippians 1:19-20–Paul was not discouraged by the persecution he was enduring, confident that whether he lived or died, **Christ** would be glorified.
4. Philippians 1:21-30 – Paul’s motto: “*For to me, to live is Christ and to die is **gain**.*”
- a) Philippians 1:21-23 – Paul knew that if he were to be allowed to live, he would have more opportunities to serve His God, but he **longed** to be in Heaven with Him.
 - b) Philippians 1:24-26 – God kept Paul **alive** so he could continue ministering. Paul was content with his circumstances since they allowed him to encourage and disciple other believers.
 - c) Philippians 1:27 – Paul wanted the Philippians to conduct themselves in a manner **worthy** of the gospel of Christ by standing firm in one spirit, striving together for the gospel.
 - d) Philippians 1:28-30 –Paul did not want the Philippians to be afraid of their adversaries, knowing that, just like him, they too would **suffer** for the sake of the gospel.

C. Philippians 2-4 – Practical requirements: Paul’s personal appeals to the Philippians

1. Philippians 2:1-11 – Our personal one-on-one fellowship with God should overflow in love to the **body** of Christ.
 - a) Philippians 2:1 – Paul used the first class condition *if* to reflect a present reality, therefore it might be better translated **since**. Since we have been reconciled with God and enjoy a blessed relationship with Him, we should live up to that relationship by loving others the way we are loved.
 - b) Philippians 2:2-5 – Just like God the Son, Jesus Christ, put us before Himself and His comforts and reputation, we should treat others as **more** important than ourselves!
 - c) Philippians 2:6 – Paul pointed out that Jesus is **God** co-equal in every sense with the Father and the Holy Spirit. John 1:1-3
 - d) Philippians 2:7-8a – The main verb *emptied* is modified by **three** participial phrases that explain how Christ emptied Himself: *taking, being made, being found*.
 - e) Philippians 2:8b – In obedience to God’s plan for Him, Christ humbled Himself. He lowered Himself. He did not consider equality with God something to hold on to. In His humility he became a natural born human and **died** in our stead as if a criminal.
 - f) Philippians 2:9-11 – Because Jesus was obedient to the point of death, God **placed** Him in the position of highest authority. In due time every knee will bow to Him.

2. Philippians 2:12-30 – Paul continued to encourage and **exhort** the Philippians
 - a) Philippians 2:12-13 – Paul exhorted the Philippians to continue walking out their faith, reminding them that God is the One who gives both the desire and the **power** to do His will.
 - b) Philippians 2:14-16 – Paul exhorted them to conduct themselves as lights in a dark **world**.
 - c) Philippians 2:17-18 – Paul joyfully sacrificed **all** for the benefit of the Philippians.
 - d) Philippians 2:19-20 – Timothy followed the example of Christ. He cared more for the spiritual well-being of others than he did for his **own** personal interests.
 - e) Philippians 2:22-24 – Paul planned to send **Timothy**, his trusted servant, to determine the Philippians’ spiritual state and report back to him.
 - f) Philippians 2:25-26 – Epaphroditus was a soldier of Christ who almost **died** in service to God on their behalf. He considered the spiritual well-being of others above his own personal comfort.
 - g) Philippians 2:27 – God **healed** Epaphroditus, which encouraged Paul.
 - h) Philippians 2:28 – Because Paul loved the Philippians more than himself, he was willing to **send** Epaphroditus to them instead of going to them himself.
 - i) Philippians 2:29-30 – Those who follow Christ’s example to think of the welfare of others as more important than their own, even to the point of being willing to **die**, should be highly respected.

3. Philippians 3:1-4:1 – Stand fast in the righteousness that comes **only** from God.
 - a) Philippians 3:1 – Repetition is necessary for **learning**. Don’t be afraid to go back over the truth with those you teach. 2 Peter 1:12
 - b) Philippians 3:2 – The **dogs** were Judaizers who followed Paul everywhere, attacking the grace gospel by demanding that Gentile believers be circumcised and obey the Law. 2 Corinthians 11:12-15, 18-23
 - c) Philippians 3:3– The true circumcision are those who have placed their trust in Christ Jesus and put **no** confidence in the flesh. Romans 9:8
 - d) Philippians 3:4-7 – If anyone could boast about his human credentials, it was Paul, but he counted all that *goodness* as **loss**.

 - e) Philippians 3:8-9 – Paul counted his credentials manure, *rubbish* (Isaiah 64:6) in contrast to the righteousness he received through his identity in **Christ**.
 - f) Philippians 3:11 – Righteousness comes from our identification with Christ in His death and resurrection; not from our **good** deeds. Romans 6:1-11, Romans 10:3-4, Galatians 2:20
 - g) Philippians 3:12 – Paul was confident that one day his sanctification would be completed, and this allowed him to press on in the Christian life although he was not yet **perfect**.

- h) Philippians 3:13 – Paul did not let his **past** discourage him; rather, he moved forward by faith in order to please the Lord.
 - i) Philippians 3:14-16 – Paul encouraged all believers to take this same attitude: forgetting the **past** and pressing on in the present in the light we have – walking in what we have already come to understand. God will grow us and teach us in His timing.
 - j) Philippians 3:17-18 – In contrast to Paul, Timothy, and Epaphroditus, some believers were living as enemies of the **cross**. These were the Judaizers who said righteousness came by means of good works. 1 Corinthians 1:18, Galatians 6:14
 - k) Philippians 3:19 – Judaizers, like the Pharisees, loved the world and riches. These legalistic believers were on a path of destruction because they have **set** their minds on earthly things. James 4:4
 - l) Philippians 3:20-21 – We ought not to live worldly **mind**ed because our citizenship is in Heaven where we will one day live forever in glorified bodies. Colossians 3:1-10, Ephesians 1:18
 - m) Philippians 4:1 – In light of all he had explained, Paul exhorted these dear believers to be **strong** in the Lord.
4. Philippians 4:2-13 – Seek unity and a joyful **mindset**.
- a) Philippians 4:2 – Paul named two specific **ladies** in the Philippian church who were out of fellowship with each other, and implored them to be of the same mind.
 - b) Philippians 4:3 – Paul entreated the church to **help** these erring women who had once worked hand in hand with the apostle in evangelism.
 - c) Philippians 4:4 – Paul was presently in **prison**, yet he commanded these believers to join with him in being joyful in their fellowship with the Lord.
 - d) Philippians 4:5 – In light of the fact that the Lord coming is very soon and because He is ever present with us, Paul urged the believers to show tender loving kindness to **each** other. James 5:8-9, Genesis 16:13a
 - e) Philippians 4:6 – Instead of being anxious, we should **bring** our requests to God. Psalm 37:8
 - f) Philippians 4:7 – When we present our requests to God, His peace garrisons (**guards**) our minds; our thinking or mindset. John 14:27
 - g) Philippians 4:8 – The mind is a battlefield for each believer; therefore, we ought to **occupy** our minds with the good things in life as found in the word of God.
 - h) Philippians 4:9 – Paul reminded the believers to **follow** his example and teaching.
 - i) Philippians 4:10-11 – Paul expressed his gratitude for their monetary gift, not because he wanted money (he had learned to be content with whatever amount of **money** he had), but because it showed their care for him. 2 Corinthians 9:11-15
 - j) Philippians 4:12-13 – By means of the **strength** of Christ who dwelt in him, Paul was able to handle any circumstance or trial.

5. Philippians 4:14-23 – Conclusion
 - a) Philippians 4:14-18 – The Philippians had participated in Paul’s affliction by supporting him with their **gifts**. They will have eternal benefits for that participation.
 - b) Philippians 4:19 – When we supply the needs of God’s servants, God supplies our **needs**. 2 Corinthians 9:8
 - c) Philippians 4:20-23 – Paul concluded by focusing on Christ’s **grace**. 1 Peter 5:12b

D. Key Observations

1. **Prayer** is an important part of the believer’s ministry to others.
2. The advancement of the gospel should be more important to us than our **comfort**, freedom, and reputation.
3. We should not taint our reputation with sin. We should not be surprised if the world has a **bad** opinion of us because of our stand for Christ.
4. Only the righteousness that Christ grants has any real **value**.
5. Paul gave a wonderful **example** of being thankful to God’s people for their generosity.

XXI. The Book of Colossians

A. Introduction

1. Paul wrote to the church at Colossae from a Roman prison to address the heretical **ideas** causing problems there.
2. The key term of Colossians is **Christ**.
3. An easy division of the book of Colossians
 - a) Colossians 1-2 – The supremacy of Christ
 - b) Colossians 3-4 – The sufficiency of Christ

B. Colossians 1-2 – The supremacy of Christ

1. Colossians 1:1-2 – Paul’s salutation recognized the Colossians as faithful brethren yet further on in the epistle he expressed concern over **heresy** creeping into the church.
2. Colossians 1:3-8 – Paul’s **prayer** of thanksgiving.
 - a) Colossians 1:3-4 – Paul was thankful for the Colossians, a **church** he had not personally established.
 - b) Colossians 1:5-8 – Paul was thankful that the gospel had been preached to the Colossians; its message of **hope** was bringing forth fruit among both the Colossians and others all over the world.
3. Colossians 1:9-12 – Paul’s prayer for knowledge.
 - a) Colossians 1:9 – Paul prayed that they would be filled with the knowledge of God’s **will** in all wisdom and spiritual understanding.
 - b) Colossians 1:10a – *So that you would **walk**...* He knew that if God answered the prayer of knowing His will in all wisdom and spiritual understanding, the results would be life-changing.
 - 1) Colossians 1:10b – They would come to have a **life** that was pleasing to the Lord in every respect.

- 2) Colossians 1:10c – They would become fruitful in every good **work**.
 - 3) Colossians 1:10d – They would increase in the knowledge (EPIGNOSIS) of **God** Himself.
 - 4) Colossians 1:11a – They would be strengthened with God’s mighty **power**.
 - 5) Colossians 1:11b – They would become steadfast and joyful in **trials**.
 - 6) Colossians 1:12 – They would abound in thanksgiving to God who qualified them to **share** in the future inheritance.
4. Colossians 1:13-23 – A focus on the supremacy of Christ.
- a) Colossians 1:13 – Paul may have chosen the **terms** *light* and *darkness* to combat early gnostic-like thinking. They used these terms in a heretical manner.
 - b) Colossians 1:14 – False teachers often **attack** the gospel by altering the biblical record concerning the person of Christ or His redemptive work.
 - c) Colossians 1:15 – By calling Jesus the *firstborn*, Paul showed Christ’s supremacy of **rank** as creator of everything in Heaven and Earth. He was not saying Christ was created or that He had a beginning.
 - d) Colossians 1:16-17 – Paul established the Creator/creature distinction that makes Jesus superior to all things since He created, preserves, and **holds** everything together.
 - e) Colossians 1:18 – Christ is the firstborn from the dead. He is the only One who has been raised from the dead with a resurrection **body** to never face death again. He is also the head of the church and the One who has the first place in everything.
 - f) Colossians 1:19-21 – The **cross** allowed man to be reconciled to God. Through the cross God reconciled the world to Himself. All people can now come to God through Christ. 2 Corinthians 5:18-21, 1 Timothy 2:5
 - g) Colossians 1:22 – In direct opposition to the heresy that Jesus only *appeared* human, Paul declared that He was a **human** being, born of a woman, as are all men.
 - h) Colossians 1:23 – The Colossian believers had no reason to **waver** in their faith. Their hope should have been firmly based in the truth of the gospel they had heard and believed and of which Paul was a servant and which was being preached everywhere.
5. Colossians 1:24-2:3 – Paul suffered and struggled for the **sake** of the gospel.
- a) Colossians 1:24 – Paul’s present sufferings were his **Roman** imprisonment.
 - b) Colossians 1:25 – God commissioned Paul to **preach** the whole truth of the word of God to the church, not just handpicked portions.
 - c) Colossians 1:26-27 – The mystery Paul referred to was not some deep gnostic-like truth that only the spiritually elite could know.
 - 1) This mystery was the previously unrevealed fact that in this dispensation Christ would live **in** and through the church, made up of both the Jews and Gentiles.
 - 2) *Christ in us* presently assures us of ultimately sharing in His **glory** in the future (phase 3 salvation, glorification).

- d) Colossians 1:28 – Paul continually proclaimed the person of Christ and not some philosophy. His desire was that **every** believer would reach maturity in Christ.
 - e) Colossians 1:29 – Paul labored, but not according to his own power; rather, he labored according to God’s mighty power at **work** in him.
 - f) Colossians 2:1 – Paul shared how he agonized over the Colossians and the other churches there in the Lycos valley, many that he did not personally **know**.
 - g) Colossians 2:2 – Paul’s struggle on behalf of them was that they would be encouraged and **unified** and then come to enjoy the richness of having full knowledge of God’s mystery, namely Jesus Christ. John 1:16-18
 - h) Colossians 2:3 – All true knowledge is found in the Person of Jesus **Christ**.
Colossians 1:16-17
6. Colossians 2:4-23 – Holding firmly to the **truth** in Christ keeps one from being deceived. Paul focuses on four areas of heretical thinking.
- a) Colossians 2:4-13 – Paul warned of the dangers of **human** philosophy.
 - 1) Colossians 2:4 – Paul wanted them to be **fully** assured concerning the riches of Christ so that they would not be deluded by persuasive arguments. Colossians 2:8
 - 2) Colossians 2:5 – Paul rejoiced that the Colossians were standing **firm** in their faith in Christ. 2 Peter 3:17-18
 - 3) Colossians 2:6-7 – Just as we received Christ Jesus by faith, so we also should walk by faith **fully** dependent on Him with an attitude of gratefulness.
 - 4) Colossians 2:8 – Do not be deceived by any human **way** of thinking that might replace Christ. Philosophy and the world’s way of thinking turn out empty in the end.
 - 5) Colossians 2:9 – We should not be taken captive by the world’s thinking because all the fullness of deity dwells in the **One** with whom we are identified.
 - 6) Colossians 2:10 – Another reason we should not be taken captive by the thinking of the world is that we are already complete in Christ. We should not be deceived by those who teach that in order to be made complete one **needs** a second blessing or a special spiritual anointing.
 - 7) Colossians 2:11 – Through our identification with Christ we have been **freed** from the power of sin (sanctification). Therefore our sin nature’s direct tie to us was severed or circumcised (though still present) so that it no longer has unconditional power over us. Romans 6:6
 - 8) Colossians 2:12-13 – The moment we believed, we were identified with Christ in His death and resurrection. We were made **alive** in Him so that we are now potentially able to enjoy freedom from the sin nature (sanctification).
Romans 6:10-14, 19
 - b) Colossians 2:14-17 – Paul warned of the dangers of **legalism**.
 - 1) Colossians 2:14 – There is no condemnation for believers. Christ put an end to the **Law** by fulfilling it completely and on our behalf. Romans 10:4

- 2) Colossians 2:15 – Christ’s work on the **cross** broke the power of the enemy.
 - 3) Colossians 2:16-17 – The laws of the Old Testament were **only** a shadow but the reality is found in Christ.
- c) Colossians 2:18-19 – Paul warned of the dangers of **mysticism**.
- 1) Colossians 2:18a – Those who teach humility as a requirement for gaining righteousness **cheat** you out of rewards. Often these leaders obsess about angels or boast of visions they have supposedly seen or experienced.
 - 2) Colossians 2:18b – These are false and **empty** words that come from arrogant deceivers! Philippians 3:9
 - 3) Colossians 2:19 – You need to be connected to Christ and not to some special man or particular form of teaching. Christ is the head of the body; He is the One who supplies the body with what it needs, holds it together, and causes it to **grow**.
- d) Colossians 2:20-22 – Paul warned of the dangers of **asceticism**.
- 1) Colossians 2:20 – You are free from having to be controlled by the elementary **rules** and regulations of human society. Believers are dead to that kind of system.
 - 2) Colossians 2:21-23 – Keeping rules, which includes self-abasement and severe treatment of the body, is the world’s way of controlling the sin nature, but in the end it has absolutely no **power** over the fleshly nature.

C. Colossians 3-4 – The Sufficiency of Christ

1. Colossians 3:1-17 – Positionally we are **dead** to sin and alive to God.
 - a) Colossians 3:1-3 – Since we are in Christ, the God-Man, who is seated at the right hand of God, we should **live** for the things that matter to God. Someday we will be with Him forever.
 - b) Colossians 3:4-5 – When our thinking focuses on our future glorification, we **live** with the realization that we are dead to sin. Romans 6:11
 - c) Colossians 3:6-7 – Before we became believers, we walked in sinfulness and idolatry. **Why** would we want to continue in the things that only led to death? God's wrath will be poured out on unbelievers who practice these things.
 - d) Colossians 3:8-11 – Since the sin nature no longer has absolute power over us, and since we now have a new nature created in the image of God, we are able to **put** aside the deeds of the flesh and live according to the Spirit. Romans 6:20-23
 - e) Colossians 3:12-13 – The attributes Paul mentioned here are the **fruit** that the Spirit of God produces in our lives as we reckon ourselves to be dead to sin and present the members of our bodies as instruments of righteousness to God. Romans 6:11-14, Galatians 5:22-23, Ephesians 5:9
 - f) Colossians 3:14 – Just as ligaments hold together the bones of the body, so love is the **glue** that unites the various members of the body of Christ, the church.

- g) Colossians 3:15 – We are to allow God to **fill** us with His peace and then live thankfully.
 - h) Colossians 3:16 – The results of the *word of Christ dwelling richly within us* are the **same** as the results of being filled by the Spirit in Ephesians 5:18.
 - i) Colossians 3:17 – Whatever we do, we are to do **all** for Christ, with thankfulness to God.
2. Colossians 3:18-4:1 – Instructions on family relations and employer/employee dealings.
- a) Colossians 3:18-22 – As in Ephesians 5, Paul gave practical instruction on how, as a new creation in Christ, we should conduct ourselves as a husband, wife, child, master or slave (employer/employee). If you want to know God’s **will** for you in these areas, here’s the answer. (Colossians 3:10).
 - b) Colossians 3:23-4:1 – As believers, we live to God and not to man. We are all servants of God in our respective **roles** in life, and He is the One who will judge our work in the end and reward us accordingly.
3. Colossians 4:2-6 – Paul’s instructions on prayer.
- a) Colossians 4:2 – We ought to **pray** earnestly, attentively, and with thanksgiving.
 - b) Colossians 4:3-4 – We should pray for opportunities for the gospel to be declared, and we should pray that the **word** of God would be taught clearly and accurately.
 - c) Colossians 4:5 – Our conduct should **lead** unbelievers to Christ. *...Let your light so shine before men, that they may see your good works and glorify your Father in heaven. Matthew 5:16*
 - d) Colossians 4:6 – Our speech should **lead** unbelievers to Christ. We should be gracious, but should also know what we believe so we can share it. And a servant of the Lord must...*be gentle to all, able to teach...* 2 Timothy 2:24, Ephesians 6:15
4. Colossians 4:7-18 – Conclusion
- a) Colossians 4:7-8 – Paul said that Tychicus would relate information that would both **inform** and encourage them.
 - b) Colossians 4:9 – Onesimus may have delivered Paul’s **letters** to the Ephesians, Colossians, and to Philemon.
 - c) Colossians 4:10 – At some point, Paul had been reconciled with **Mark**, who became an encouragement to him.
 - d) Colossians 4:11-13 – Epaphras greatly desired for the Colossians to **mature** spiritually.
 - e) Colossians 4:14 – **Luke**, a historian and medical doctor, was a true blessing to the apostle Paul. 2 Timothy 4:10-11
 - f) Colossians 4:15-18 – God did not preserve Paul’s **letter** to the Laodicean church, unless, as some contend, he was referring to the book of Ephesians.

D. Key Observations

1. Jesus Christ has supremacy because He is our 100% Creator God and 100% true humanity in **one** Person forever.
2. As believers, we **have** everything we need in Christ.
3. Any teaching that does not keep Christ as the main focus, the **only** answer, and our complete sufficiency is erroneous.
4. In Christ we are **dead** to sin and alive to God.

XXII. The Book of Philemon

A. Introduction

1. Paul wrote the book of Philemon in order to diplomatically encourage his friend Philemon to **forgive** his runaway slave Onesimus, who was now a brother in the Lord.
2. The key concept for the book of Philemon is equality **in** Christ.
3. An easy division of the book
 - a) Philemon 1-7 – Appreciation of Philemon.
 - b) Philemon 8-16 – Appeals for Onesimus.
 - c) Philemon 17-25 – Assurances from Paul.

B. Philemon 1-7 – Paul’s appreciation of Philemon’s person.

1. Philemon 1 – Paul greeted Philemon by emphasizing his imprisonment in **Rome**.
2. Philemon 2 – Paul greeted the church that **met** in Philemon’s home. Meeting in homes was the custom of most churches in the early days.
3. Philemon 3 – Paul’s usual greeting emphasized **grace** and peace. These qualities come only through a right relationship with Jesus Christ.
4. Philemon 4 – With the **exception** of the Galatian church, Paul thanked God for every church to whom he wrote.
5. Philemon 5-6 – Paul emphasized Philemon’s **love** and faith. Paul often emphasized faith and love in his writings. 1Corinthians 13:13; Galatians 5:6; Ephesians 1:15; Colossians 1:4; 1 Thessalonians 1:3, 3:6; 2 Thessalonians 1:3; 1 Timothy 1:5
6. Philemon 7 – According to this verse, God used Philemon to **care** for the needs of many Christians.

C. Philemon 8-16 – Paul’s appeals to Philemon for Onesimus

1. Philemon 8-9 – Paul had authority from God to tell Philemon to take Onesimus back; but, he chose to **trust** in God's grace to move his friend to do the right thing.
2. Philemon 10 – Onesimus became a **believer** during Paul’s imprisonment.
3. Philemon 11 – Onesimus was useful to both Paul and Philemon now because he was not merely a slave but, much more importantly, a **believer** in Christ.
4. Philemon 12-14 – Paul wanted Philemon to "**share**" Onesimus with him voluntarily, not by compulsion.

5. Philemon 15-16 – Paul indicated that all these **events** could be the working of God’s providence so that Onesimus would come to be saved.

D. Philemon 17-25 – Paul’s assurances to pay Philemon for Onesimus’ debts.

1. Philemon 17 – Paul desired Philemon to accept the new believer Onesimus in the **same** way he accepted Paul.
2. Philemon 18-20 – Paul offered to **pay** any outstanding debts that Onesimus had toward Philemon while at the same time reminding Philemon that he (Philemon) owed Paul his life.
3. Philemon 21 – Paul anticipated Philemon’s gracious compliance with his request. He also expected his own release from **prison** to happen soon. Paul was released from prison in AD 62 but imprisoned again from AD 66-67. Before his martyrdom, he wrote three Pastoral Epistles; 1 Timothy, 2 Timothy and Titus.
4. Philemon 22 – In his **final** greetings, Paul made another grace appeal, this time he asked for lodging.
5. Philemon 23-25 – Paul’s final words included some instructions and emphasized the **grace** of God.

E. Key Observations.

1. All believers are **equal** because of their position in Christ. Galatians 3:28, Colossians 3:10-12
2. Just as Philemon had received forgiveness from the Lord, in the same way he was now to **show** forgiveness. Matthew 6:14-15
3. The fact that this little letter has endured through **time** and became a part of the cannon of Scripture we believe that Philemon received it positively.

XXIII. The Book of 1 Timothy

A. Introduction

1. Paul wrote Timothy to instruct him on how a New Testament church should conduct itself. He taught about establishing solid church leadership and how to combat the invasion of **false** doctrine in the church.
2. The key concept of 1 Timothy is church **order**.
3. The key verses are 1 Timothy 3:14-15.
4. An easy division of the book of 1 Timothy
 - a) 1 Timothy 1-2 – Correct Doctrine
 - b) 1 Timothy 3 – Church Leadership
 - c) 1 Timothy 4 – Corrupt Doctrine
 - d) 1 Timothy 5-6 – Christian Living

B. 1 Timothy 1-2 – Correct Doctrine

1. 1 Timothy 1:1-2 – Timothy had a great spiritual heritage in his mother and grandmother, yet Paul considered him *his own* true child in the faith.
2. 1 Timothy 1:3-20 – Paul urged Timothy to fight a **good** fight for the faith and against false teaching. Jude 3-4
 - a) 1 Timothy 1:3-4 – Timothy was to admonish certain **men** concerning their teaching.
 - 1) 1 Timothy 1:3 – He was to instruct them not to teach **strange** doctrines.
 - 2) 1 Timothy 1:4a – They were not to pay attention to **myths**.
 - 3) 1 Timothy 1:4b – They were not to pay attention to **endless** genealogies.
 - b) 1 Timothy 1:4 – Why was Timothy told to warn these men concerning their teaching?
 - 1) 1 Timothy 1:4c – Their dubious teaching easily **turned** into mere speculation.
 - 2) 1 Timothy 1:4d – Their doubtful teaching turned people away from walking by **faith** in the clear teaching of God’s word.
 - c) 1 Timothy 1:5 – Accurate teaching of God’s **word** should produce the following:
 - 1) 1 Timothy 1:5a – Our teaching should produce **love**. If your teaching is not producing love in and through the lives of your hearers, you may be incorrectly applying the word of God. That problem was the heart of the error Timothy was directed to correct. 1 Corinthians 13:13
 - 2) 1 Timothy 1:5b – The love that results from our teaching ought to **flow** from three important fountains; it cannot be manufactured by human efforts.
 - (a) 1 Timothy 1:5c – It should flow from a pure **heart**.
 - (b) 1 Timothy 1:5d – It should flow from a **good** conscience.
 - (c) 1 Timothy 1:5e – It should flow from a sincere **faith**.
 - (d) Love and faith come from the **hope** produced by understanding the grace of God in truth. Colossians 1:5-6
 - d) 1 Timothy 1:6-7 – Paul here referred to misguided teachers who did not understand the correct use of the Mosaic **Law**. 1 Timothy 1:3-4
 - e) 1 Timothy 1:8-10 – To use the Law in order to obtain salvation, to stay saved, or to try to be sanctified is erroneous. The Law is for sinners. The value of the Law is in pointing out sin and showing the sinner his **need** for salvation not in saving anyone. Romans 3:19-20, 5:20a; Galatians 2:16, 3:10-11
 - f) 1 Timothy 1:11 – The right application of the Law can **lead** the sinner to a correct understanding of the gospel.
 - g) 1 Timothy 1:12-16 – Paul’s testimony was an example of how God’s **grace** as found in the gospel can save the worst lawbreaker.
 - h) 1 Timothy 1:17 – All **glory** belongs only to God Most High.
 - i) 1 Timothy 1:18 – Paul here referred back to his command in 1 Timothy 1:3-4 to reject **false** teaching. He encouraged Timothy to be especially motivated to fight to eliminate all false teaching because he was the object of a prophecy (which is not recorded in Scripture) that related to this very issue.

- j) 1 Timothy 1:19-20 – Two false teachers, Hymenaeus and Alexander, were examples of **not** keeping *a good conscience and a sincere faith*. 1 Timothy 1:5
 - 1) Paul went so far as to leave their discipline in the hands of God to even use the agency of **Satan** to severely chasten them. 1 Corinthians 5:4-5, 12-13
 - 2) 2 Timothy 2:14-18 – Among other false things, Hymenaeus taught that the resurrection had already occurred and thus destroyed the **faith** of some believers.

- 3. 1 Timothy 2:1-8 – Paul gave specific instructions on **prayer** for government leaders.
 - a) 1 Timothy 2:1-4 – Prayers for government **leaders** must be a priority for two reasons.
 - 1) 1 Timothy 2:2 – We pray for our governments so that we can live peaceful, **godly** lives.
 - 2) 1 Timothy 2:3-4 – We pray for our governments because God wants **all** people to know the truth and be saved.
 - b) 1 Timothy 2:5-6 – Paul emphasized prayer for all men because God desires that all people *come to know the truth*. The truth all people need to understand to be saved is that salvation can come only through Jesus Christ.
 - 1) 1 Timothy 2:5a – Paul showed the **oneness** of our triune God. Deuteronomy 6:4
 - 2) 1 Timothy 2:5b – Paul underscored the exclusivity of Jesus Christ as the one and **only** mediator between God and mankind. John 14:6
 - 3) 1 Timothy 2:5c – He pointed out the actual humanity of the **man** Christ Jesus. Christ was true man and not a superman of some sort. Christ was a completely pure and sinless human being just as Adam had been, while at the same time, He was undiminished God. Philippians 2:6-8, John 1:14, 1 John 4:2, 2 John 7
 - 4) 1 Timothy 2:6 – He emphasized the all-time sufficiency of the **never-to-be-repeated** sacrifice of Jesus Christ. 2 Corinthians 5:21
 - c) 1 Timothy 2:7 – God appointed Paul to **teach** this unified message to Gentiles.
 - d) 1 Timothy 2:8 – Paul therefore instructed that men in **every** church should lead the way in this issue by their sincere prayers.

- 4. 1 Timothy 2:9-15 – Paul gave instructions specific to the **women** of the churches.
 - a) 1 Timothy 2:9 – The garments Christian women wear and **how** they wear those garments matters because of what it communicates. God would have women communicate modesty and appropriateness.
 - b) 1 Timothy 2:10 – Instead of being concerned about outer appearances, godly women should occupy themselves with how to **please** the Lord.
 - c) 1 Timothy 2:11 – Since in the local church God has appointed **men** to the role of public teaching, women should voluntarily accept this divine standard.
 - d) 1 Timothy 2:12 – In the local church, God does not allow women to **govern** or instruct men.

- e) 1 Timothy 2:13 – This is not based on some narrow-minded bigotry but on the creation order found in Genesis as established **before** the entrance of sin into the human race (Genesis 2:18) and the authority structure reflected in the eternal Godhead. 1 Corinthians 11:3
- f) 1 Timothy 2:14 – In the Garden of Eden the **woman** was deceived when she abandoned God’s authority structure (Genesis 2:15-18) thereby shipwrecking her conscience. Genesis 3:1-7, 16-17
- g) 1 Timothy 2:15 – God ordained a higher **role** for women by allowing them to impact society for future generations through faithfulness as wives and mothers.

C. 1 Timothy 3 – Church Leadership: The Scriptural qualifications for leadership in the local church

1. 1 Timothy 3:1-7 – Paul gave Timothy the spiritual requirements for overseers EPISKOPE. These essential qualities apply equally to pastors POIMEN, **elders** PRESBYTEROS, and overseers EPISKOPE. Acts 20:17, 28
 - a) 1 Timothy 3:1 – No man should **serve** as a leader in a local church unless he truly desires to do so. Although a desire to serve is not the foremost qualification, it is the first qualifier in the list.
 - b) 1 Timothy 3:2-3 – An overseer must possess qualities that come from **self**-control. Galatians 5:22-23
 - c) 1 Timothy 3:4-5 – The overseer will manage the church of God; therefore, in order to qualify for service he must be a good manager of his **home**. An aspirant’s private home life is an indication of how he will handle the church.
 - d) 1 Timothy 3:6-7 – A man needs time to **grow** spiritually before being given the responsibility of leading a church. If he has bad character traits it might ruin the church’s testimony to the world.
2. 1 Timothy 3:8-13 – The qualifications for **deacons** are similar to those for an overseer although not quite as stringent.
 - a) 1 Timothy 3:8 – A deacon must be respectable and **honest**.
 - b) 1 Timothy 3:9 – A deacon must have a good understanding of Scripture and a **clear** conscience. 1 Timothy 1:3-5
 - c) 1 Timothy 3:10 – A prospective deacon must first **prove** himself in conduct and sound doctrine before being appointed to the office of deacon.
 - d) 1 Timothy 3:11 – Here are some qualifications for a deacon’s **wife**. These requirements are essential when you consider that a deacon’s wife will be privy to many sensitive issues in the church body.
 - e) 1 Timothy 3:12 – As in the case of the overseer, a deacon must be a good leader in his **home** in order to qualify for service.
 - f) 1 Timothy 3:13 – Deacons who have served well be blessed in their **faith** in the Lord.

3. 1 Timothy 3:14-15 – The church of Jesus Christ is the pillar and foundation of **truth** in the world. The church must be guarded against false teaching and unqualified leadership.
4. 1 Timothy 3:16 – The secret to **godly** living is Jesus Christ. Each point in this verse either refers to the person or work of Jesus Christ. Colossians 1:27

D. 1 Timothy 4 – Corrupt Doctrine: Apostasy existed in Paul’s day and continues to abound today.

1. 1 Timothy 4:1-5 – The nature of **false** teaching
 - a) 1 Timothy 4:1 – The *falling away* from the faith that entraps many believers will get progressively **worse** as the church age continues. The cycles of apostasy in the book of Judges exemplify the gradual defilement that comes from slowly accepting worldly thoughts disguised as truth.
 - b) 1 Timothy 4:2 – Believers will abandon sound doctrine and listen to *deceitful spirits and doctrines of demons* because they will be tricked by *the hypocrisy of liars seared in their consciences*. A hypocrite has a **ruined** conscience because his actions continually go against his pretense to be godly.
 - c) 1 Timothy 4:3-5 – These hypocrites with seared consciences make their own **laws** for people to follow; laws that are in disagreement with God’s will. 1 Timothy 1:7; Mark 7:1-13

2. 1 Timothy 4:6-16 – Paul gave Timothy some **advice** for being a good servant of Jesus Christ.
 - a) 1 Timothy 4:6a – As a good servant to the church, Timothy needed to point out to the believers in Ephesus the nature of **false** teachers.
 - b) 1 Timothy 4:6b – As a good servant, it was imperative for Timothy to **feed** himself on the word of God.
 - c) 1 Timothy 4:7a – As a good servant, Timothy was to have nothing to do with **fables** (false tales), since they are not useful.
 - d) 1 Timothy 4:7b-10 – As a good servant, Paul urged Timothy toward godliness. Hebrews 5:14, Romans 6:11-14, Galatians 2:20, Philippians 3:8-10
 - 1) 1 Timothy 4:8a – Being **godly** is far more profitable than physical exercise.
 - 2) 1 Timothy 4:8b - Godliness is not only profitable for **today** but also for eternity. Romans 6:22b, 2 Peter 1:10-11
 - 3) 1 Timothy 4:9-10a – Paul encouraged Timothy to strive for godliness **above** all other pursuits. Philippians 3:10-12, Colossians 1:29
 - 4) 1 Timothy 4:10b – If we fix our **hope** on the Savior, we will be motivated to live godly lives. Hebrews 12:2, Colossians 1:4-5
 - e) 1 Timothy 4:11 – Paul urged Timothy to **teach** the things that he had been taught.
 - f) 1 Timothy 4:12 – As a good servant, Timothy was to live a godly life despite his **youth** so that he would be respected.

- g) 1 Timothy 4:13-14 – Until Paul arrived, Timothy was to dedicate his **efforts** to the teaching of the word of God to others.
- h) 1 Timothy 4:15 – Paul encouraged Timothy to continue to **grow** in the Lord.
- i) 1 Timothy 4:16 – As a good servant, Timothy was to be careful to continue in **sound** teaching for the sake of his own salvation (phase 2 salvation/sanctification or spiritual growth) and the salvation (phase 2 salvation, spiritual growth) of others.

E. 1 Timothy 5-6 – Christian Living

1. 1 Timothy 5:1-2 – Instructions on how to relate to different **age** groups in the church.
2. 1 Timothy 5:3-16 – Instructions on our responsibility toward **widows** in the church.
 - a) 1 Timothy 5:3, 7 – Only the qualifying widow deserved special **honor** in the church.
 - b) 1 Timothy 5:4, 8, 16 – Believers should care for their own family members who are widows and not make them a **burden** to the church.
 - 1) 1 Timothy 5:4 – At the beginning of this section, Paul stated that **children** and grand-children should care for the widows in their families
 - 2) 1 Timothy 5:8 – In the middle of this section, Paul once again gave a **strong** rebuke to believers who do not take care of the widows in their families.
 - 3) 1 Timothy 5:16 – Once more, at the end of the section, Paul stated for the third time that believers should take care of their **own** families. A believing woman should care for the widows in her family so that the church can be freed to take care of those who are truly in need.
 - c) 1 Timothy 5:5-10 – The church should take responsibility for those who are **true** widows (*a widow indeed*), see also verse 16.
 - 1) 1 Timothy 5:5 – A true widow is one who has no family to **care** for her.
 - 2) 1 Timothy 5:5b – A true widow is one who devotes herself to God **alone**.
1 Corinthians 7:34
 - 3) 1 Timothy 5:5c – A true widow is one who dedicates herself to **prayer**.
 - 4) 1 Timothy 5:6 – A true widow does not **live** for pleasure. Widows who live for pleasure reap death, because all sin results in death. Romans 6:21-23
 - 5) 1 Timothy 5:9a – She must be **sixty** years old or older
 - 6) 1 Timothy 5:9b – A true widow must have been faithful to her **husband**.
 - 7) 1 Timothy 5:10 – A true widow is one who has a reputation for having been devoted to all kinds of **good** deeds.
 - d) 1 Timothy 5:11-15 – Instruction concerning widows younger than sixty.
 - 1) 1 Timothy 5:11-12 – Widows below the age of sixty should **marry**.
 - 2) 1 Timothy 5:13-15 – If widows do not marry, it could lead to idleness, then **gossip**, and finally they can play right into the hands of Satan.

3. 1 Timothy 5:17-25 – Instructions concerning elders (or pastors or overseers).
 - a) 1 Timothy 5:17-18 – The individual (pastor) who works hard at preaching and teaching deserves honor and sufficient **payment** for his work.
 - b) 1 Timothy 5:19-21 – How to handle accusations brought against an **elder**.
 - 1) 1 Timothy 5:19 – Before you listen to an accusation against an elder in the church, there must be at least **two** witnesses.
 - 2) 1 Timothy 5:20 – An elder who is found to have sinned, if he continues in **sin** should be rebuked publically.
 - 3) 1 Timothy 5:21 – In this context concerning church leadership, Paul directed Timothy not **show** partiality in judgment.
 - 4) 1 Timothy 5:22 – To help prevent this type of situation, Timothy was instructed not to be quick to **appoint** (lay hands on) those who were immature in the Lord.
 - c) 1 Timothy 5:23 – Timothy had stomach problems and frequent ailments for which Paul advised the use of a little **wine** for its medicinal value.
 - d) 1 Timothy 5:24-25 – Paul reminded Timothy of the limitations of his discernment; some things are **not** evident in the present.

4. 1 Timothy 6:1-21 – Paul gave final instructions on fighting a **good** fight of faith.
 - a) 1 Timothy 6:1-2a – Because slavery was so common throughout the Roman Empire, Paul gave helpful instructions to believing **slaves** in the churches.
 - 1) 1 Timothy 6:1 – Christian slaves were instructed to **honor** their unbelieving masters and in so doing bring glory to God.
 - 2) 1 Timothy 6:2a – On the other hand, if a Christian slave happened to have a believing master, the slave was not only to honor the master but also to diligently **serve** him because of their brotherhood in Christ.
 - b) 1 Timothy 6:2b – Paul exhorted Timothy, as a servant of Christ (a disciple-maker), to teach and urge believers on in the truth Paul was teaching him.
 - c) 1 Timothy 6:3-10 – Warning against the pursuit of financial **gain**.
 - 1) 1 Timothy 6:3-5 – False teachers who disagree with the sound teaching of God’s word are arrogant and lack knowledge. Their ignorance and arrogance lead to **harmful** disputes over inconsequential matters.
 - 2) 1 Timothy 6:5a – Being deceived, **false** teachers try to use religion as a way to become wealthy.
 - 3) 1 Timothy 6:6-9 – On the other hand, for the Christian there is true **wealth** to be gained.
 - (a) 1 Timothy 6:6 – Our religion is of **value** if we are content with what we have. 1 Timothy 4:8, Philippians 3:7-11, 4:11, Hebrews 13:5
 - (b) 1 Timothy 6:7-8 – We need to remember that this world and its **goods** are passing away. Matthew 6:19-21, Luke 12:15
 - (c) 1 Timothy 6:9-10 – Seeking after **riches** ruins many Christians.

- d) 1 Timothy 6:11-14 – **Paul** gave individualized instructions for Timothy.
- 1) 1 Timothy 6:11 – Paul told Timothy to **flee** from the temptation of riches and pursue the fruit of the Holy Spirit.
 - 2) 1 Timothy 6:12a – Paul encouraged Timothy to fight the good fight of **faith**. This is where Hymenaeus and Alexander had failed. 1 Timothy 1:18-20
 - 3) 1 Timothy 6:12b – He urged Timothy not to only be content to have eternal life but to also daily live out his eternal life. God has saved us so that even now we can begin to **enjoy** our eternal life. (Phase 2 salvation)
 - 4) 1 Timothy 6:13-14 – Paul charged Timothy to stand strong in his confession all the way to the **end** just as Jesus boldly confessed before Pilate during the final hours of His life. 2 Timothy 4:1-5
- e) 1 Timothy 6:15-16 – Paul culminated his special instructions to Timothy by guiding him in **worship** of God!
- f) 1 Timothy 6:17-19 – One last time Paul returned to the theme of **riches** and gave Timothy useful instructions for wealthy believers under his care.
- 1) 1 Timothy 6:17 – Timothy was to instruct the wealthy to fix their **hope** on God and not on fleeting riches.
 - 2) 1 Timothy 6:18 – Timothy was to command the wealthy to be generous and ready to help those in **need**.
 - 3) 1 Timothy 6:19 – Timothy was to command the rich to **invest** in eternity.
- g) 1 Timothy 6:20-21 – Here are Paul’s closing exhortations to Timothy.
- 1) 1 Timothy 6:20a – Timothy was told to **guard**, or keep, what had been given into his care. This referred to the word of God and his ministry as given to him by God. 1 Timothy 1:18, 4:14
 - 2) 1 Timothy 6:20b-21 – He was urged to be strong in grace and **avoid** foolish talk and false teaching that so easily leads people astray.

F. Key Observations

1. As servants of Christ and disciple-makers, we must distinguish between the truth of God’s **word** and the speculations and delusions of men. 1 Timothy 1:4
2. As servants of Christ and disciple-makers, we must **fight** the good fight, avoiding shipwreck by keeping a good conscience and holding fast to the truth of God’s word. 1 Timothy 1:18-19
3. The **church** ought to meet the legitimate needs of Christian widows. 1 Timothy 5:1-16
4. As with Timothy, you should be on your **guard** because apostasy is growing in scope and distortion. 1 Timothy 4:1-2
5. Start to take full advantage of the benefits of eternal **life** for yourself and teach others to do the same. 1 Timothy 6:12

XXIV. The Book of Titus

A. Introduction

1. Paul wrote Titus instructions on how to deal with important issues related to the establishment, function and order of **local** churches on the island of Crete.
2. Titus 1:5 is a key verse to understanding the content of the book. ...*For this reason I left you in Crete that you would set in **order** what remains and appoint elders in every city as I directed you...*
3. A key concept in Titus is the need for *good **deeds***. Titus 1:16, 2:7, 2:14, 3:5, 3:8, 3:14
4. Two key terms in Titus that are essential to the Christian life:
 - a) **Faith**: Titus 1:1, 1:4, 1:13, 2:2, 2:10, 3:15
 - b) **Grace**: Titus 1:4, 2:11, 3:7, 3:15
5. Here is an easy division of the Book of Titus.
 - a) Titus 1 – Church **leaders**
 - b) Titus 2-3 – Christian **living**

B. Titus 1 – Church leaders

1. Titus 1:1-4 – Paul wrote out of a deep concern for Titus and those under his **care**.
 - a) Titus 1:1a – He was eager for all of God’s **people** to be strengthened in their faith.
 - b) Titus 1:1b – He was desirous that those under Titus’ care grasp the biblical truths that lead to **godly** living.
 - c) Titus 1:2 – Through Titus’ ministry Paul wanted believers to be certain of the **eternal** life which God promised.
 - d) Titus 1:3 – Paul reminded Titus that God authored the message of the **gospel** and commissioned it to be announced to the world just at the right time in history.
 - e) Titus 1:4 – Paul considered Titus his spiritual son and desired for God to shower him with **grace** and bless him with peace.
2. Titus 1:5-16 – Paul clearly stated why he **left** Titus in Crete.
 - a) Titus 1:5 – Paul left Titus so he would give **order** to the churches in Crete. It was Titus’ job to travel from city to city appointing overseers (pastors, elders, overseers).
 - 1) One of the **final** tasks in a church-plant is the appointment of leaders. All pastors, elders and overseers must have the qualities mentioned here.
 - 2) This task of appointing overseers must be done with wisdom following these biblical principles and not, as many churches do, according to business practices or societies’ norms. This is not a political office to be **given** to the famous, wealthy or influential.
 - b) Titus 1:6-9 – Paul left clear instructions concerning the qualifications for overseers. Overseers are the governing board of the local church that includes pastors, overseers or **elders**.

- 1) Titus 1:6-8 – In order to qualify to be appointed as an overseer, the potential leader would have to be *above reproach* or blameless in **daily** conduct.
 - (a) Titus 1:6a – Overseers are required to have a good reputation in the **area** of marriage.
 - (b) Titus 1:6b – They are required to have a good reputation in the area of **child-rearing**. Their children should be believers who are responsive to the Lord. Their children are not to be known as wild or disobedient.

- 2) Titus 1:7 – Since they will be in charge of God’s **work**, overseers must have a good reputation in the community.
 - (a) Titus 1:7a – Men who are control-**freaks** (self-willed or overbearing) are unqualified to be appointed as overseers.
 - (b) Titus 1:7b – Being **quick**-tempered is a disqualification.
 - (c) Titus 1:7c – Being a **drunk** is a disqualification.
 - (d) Titus 1:7d – **Bullies** (the violent) are not qualified.
 - (e) Titus 1:7e – Being dishonest in **business** dealings is also a disqualification.

- 3) Titus 1:8 – On the positive, to be appointed as an overseer the individual had to have the following **qualities**.
 - (a) Titus 1:8a – He must be **friendly** to strangers.
 - (b) Titus 1:8b – He must **enjoy** doing good things.
 - (c) Titus 1:8c – He must be sensible or practical in his **life**.
 - (d) Titus 1:8d – He must be **fair** in his business dealings.
 - (e) Titus 1:8e – He must be **pure** in his character.
 - (f) Titus 1:8f – He must be **self**-controlled...

- 4) Titus 1:9 – In regards to doctrine and the teaching of God’s **word**
 - (a) Titus 1:9a – Overseers are to be men who **stick** to the message just as they were taught. They are not to deviate from the truth. Jude 3-4
 - (b) Titus 1:9b – This is so they will be **able** to encourage believers through the faithful teaching of the word.
 - (c) Titus 1:9c – Since overseers need to be able to correct those who oppose the **truth**, consistent refuting is an important task for the overseer.

3. Titus 1:10-16 – **Titus** was to set things in their proper order. 1 Corinthians 14:33, 40; 2 Corinthians 12:20
 - a) Titus 1:10 – Paul pointed out **four** types of false teachers that threatened the churches of Crete. These have been prevalent in all of church history.
 - 1) Titus 1:10a – There were the rebellious teachers – their words showed contempt for those in spiritual authority and poisoned **minds**. 2 Timothy 3:1-9, 2 Peter 2:1-3, Jude 8

- 2) Titus 1:10b – There were the ***empty talkers*** – their teachings lacked biblical support, thereby causing doubt and contributing to the ruin of the hearers. 2 Timothy 2:14, 16-18, Jude 12-13, 2 Peter 2:17
- 3) Titus 1:10c – There were the ***deceivers*** – their preaching deviously contradicted biblical **truth**. 2 John 1:7-8, 2 Peter 2:18-19
- 4) Titus 1:10d – Those of the circumcision – their teachings mixed Jewish **laws** and traditions with grace. Philippians 3:1-2, Galatians 6:12, Acts 15:1
- b) Titus 1:11-13a – Paul stated the primary **risks** associated with false teachers.
 - 1) Titus 1:11a – It was Titus’ job to silence **false** teachers because they upset whole households (churches).
 - 2) Titus 1:11b – He was to silence them because they were using deception for financial **gain**. 2 Peter 2:15
 - 3) Titus 1:12-13a – Titus had an especially tough **task** since the Cretans were known for their shameless behavior.
 - 4) Titus 1:13b-14 – Paul admonished Titus to *severely* reprove these false teachers so that they might become strong in the truth and stop listening to Jewish myths (fables) and men’s **empty** ideas (false teaching). 1 Timothy 1:3-7
 - (a) Many Christians today listen to **false** teachers on TV or radio for entertainment or curiosity, but this should be done with great caution. 2 Corinthians 11:3-4
 - (b) Do not for any reason give attention to false teachers as this will eventually lead to your **ruin**. 2 Corinthians 11:20
- c) Titus 1:15-16 – Beware of false teachers! Paul gave characteristics of false teachers to help us **spot** them easily.
 - 1) Titus 1:15 – False teachers are defiled (**corrupt**) in mind and conscience.
 - 2) Titus 1:15 – False teachers do not hold to the truth. They are **liars**.
 - 3) Titus 1:16 – False teachers are hypocrites. Even though they claim to know our God by their actions they **deny** Him!

C. Titus 2-3 – Christian living

1. Titus 2:1-10 – Paul gave Titus specific instructions for several **age** groups in the local churches (older men and women, young men and women).
 - a) Titus 2:1 – Contrary to the false teachers, Titus was to speak the things that promoted **sound** doctrine and godly living.
 - b) Titus 2:2 – Titus was instructed to teach the older men to be mature, sound in their doctrine, and to exhibit the **fruit** of the Spirit. Galatians 5:22-23
 - c) Titus 2:3 – Older women were to be reverent and blameless in their behavior, walking according to the **will** of God.
 - d) Titus 2:4-5 – Older women were to encourage the younger women to **love** their husbands and children, be busy at home and be filled with good deeds. In this manner God’s word would be honored.

- e) Titus 2:6-8a – Titus was also supposed to admonish the young **men**.
 - 1) Titus 2:6 – Titus was to admonish the young men to have **self**-control all the time. This is of great importance and is a part of the fruit of the spirit. Galatians 5:23
 - 2) Titus 2:7a – They were to be shown how to set a **good** example for others to follow.
 - 3) Titus 2:7b – They were to be taught to be serious **students** of the word of God.
 - 4) Titus 2:8 – Their speech was to be wholesome and **pure** so that no one could accuse them of having said anything unrighteous.
 - f) Titus 2:9-10 – Titus was to instruct **slaves** (applicable to an employee today) to adorn the doctrine of Christ and bring honor to God by submitting, working hard, not back-talking and not stealing. Doing the opposite of these things is very common in the business world, but that is not to be the case for the believer.
2. Titus 2:11-15 – After giving these commands, Paul now underlined for Titus that which gives us **power** to live differently. God’s grace alone saves!
- a) Titus 2:11 – God’s grace brought us salvation from sin’s **penalty**.
 - b) Titus 2:12 – God’s grace brought us salvation from sin’s **power**. 1 John 2:1-2
 - c) Titus 2:13 – God’s grace brought us salvation from sin’s **presence** through the hope of our coming resurrection.
 - d) Titus 2:14 – In summary, Jesus Christ gave Himself for us not only to **save** us from sins penalty but to also sanctify us from sin in the present. 1 John 2:2; Ephesians 2:8-9
 - e) Titus 2:15 – Paul reminded Titus to use his authority to confidently **teach** these things. We ought to faithfully and confidently assert these things as well.
3. Titus 3:1-7 – A look at the believer’s **duties** toward unbelievers.
- a) Titus 3:1 – Concerning secular human government the believer is to be in submission, obedience, and ready to **serve**.
 - b) Titus 3:2 – With unsaved neighbors the believer should not be a **gossip** or quarrelsome but should show gentleness and consideration. Luke 10:29-37
 - c) Titus 3:3 – All believers were once foolish and sinful; therefore, we ought to show compassion to unbelievers when by **nature** they act foolish or sinful.
 - d) Titus 3:4-7 – Paul reminded Titus that we were not **saved** through our own goodness, but by the mercies of God. Philippians 4:5
 - 1) Titus 3:4-5 – Why did God save us?
 - (a) Titus 3:4a – God saved us because of His **grace** (undeserved kindness).
 - (b) Titus 3:4b – God saved us to manifest His **love** to us in the person and work of Jesus Christ.
 - (c) Titus 3:5a – God saved us on the basis of Christ’ finished work.
 - (d) Titus 3:5b – God saved us based on His **mercy**. *...but according to his mercy...*

- 2) Titus 3:5-6 – How did God save us?
 - (a) Titus 3:5a – God did not save us based on any of our **good** works.
 - (b) Titus 3:5b – God saved us by means of the cleansing **work** (*washing*) done by the Holy Spirit. This is not a reference to water baptism.
 - (c) Titus 3:5c – God saved us by regenerating us through the new **birth**.
John 3:3, 5-7
 - (d) Titus 3:6 – God saved us by means of the work of **Christ** who came to accomplish salvation on our behalf.
- 3) Titus 3:7 – What were the results to our salvation?
 - (a) Titus 3:7a – We were declared **just** before God by grace.
 - (b) Titus 3:7b – We were made **heirs** of God because of the unconditional hope of our eternal life.
4. Titus 3:8-15 – Titus was reminded to **boldly** teach these things.
 - a) Titus 3:8-10 – Titus was to teach these truths so that believers would do **good** deeds as a worthy testimony before unregenerate men. Ephesians 2:10
 - b) Titus 3:9 – Believers should not **be** controversial on non-essentials.
 - 1) Titus 3:10 – After **two** warnings, a believer who is contentious about the Law or Jewish myths and genealogies should be rejected.
 - 2) Titus 3:11 – A contentious believer is perverted; his own **sin** condemns him.
5. Titus 3:12-15 – Paul gave Titus final instructions.
 - a) Titus 3:12 – Paul instructed Titus concerning the men he was planning to send and asked Titus to spend the **winter** with him in Nicopolis.
 - b) Titus 3:13 – Titus was to house and help two important men (Apollos and Zenas the lawyer) and make sure all their travel **needs** were supplied.
 - c) Titus 3:14 – Paul said the believers (**our people**) needed to be hospitable so that they would not be unfruitful.
 - d) Titus 3:15 – Paul sent greetings from all his companions. He greeted those who loved him because of their mutual faith and finished with a desire for the **grace** of God to be with all of them.

D. Key Observations

1. This book shows that the character of the overseer (pastor, elder, or overseer) is of crucial importance. You cannot qualify for **service** in the local church if you are marked by immaturity or sin. Titus 1:7-9
2. God's **grace** not only provides salvation from the penalty of sin but also gives power over sin in our daily lives and will ultimately deliver us from the presence of sin for all eternity. Titus 2:11-13
3. The life of the believer should be marked by **good** deeds. Titus 3:8, 14

XXV. The Book of 2 Timothy

A. Introduction

1. This was the **last** letter Paul wrote.
2. Paul wrote to motivate Timothy to **persevere** even in the midst of intense persecution without and apostasy within.
3. A key verse is 2 Timothy 4:5, *but you, be sober in all things, **endure** hardship, do the work of an evangelist, fulfill your ministry.*
4. An easy division of the Book of 2 Timothy
 - a) 2 Timothy 1 – Endurance in the ministry
 - b) 2 Timothy 2 – Endurance in hardship
 - c) 2 Timothy 3 – Endurance against apostasy
 - d) 2 Timothy 4 – Endurance in the fight

B. 2 Timothy 1 – Endurance in the ministry

1. 2 Timothy 1:1-4 – Paul **gave** a special greeting to Timothy.
 - a) 2 Timothy 1:1 – Paul recounted to Timothy his **own** ministry responsibilities that he had received from the Lord Jesus.
 - b) 2 Timothy 1:2 – Paul considered Timothy his own dear **son** in the Lord and desired for him a threefold blessing of grace, mercy, and peace.
 - c) 2 Timothy 1:3 – Paul described his intercession on Timothy’s behalf and how **thankful** he was to God for Timothy.
 - d) 2 Timothy 1:4 – Paul reminded Timothy of his longing to **see** him again.
2. 2 Timothy 1:5-7 – Paul now prompted Timothy to be **faithful** in his ministry.
2 Timothy 4:5
 - a) 2 Timothy 1:5 – He encouraged him to keep on serving because of his own spiritual heritage passed along to him from his **mother** and grandmother.
 - b) 2 Timothy 1:6 – He reminded him that he had been entrusted with an important ministry through the apostle **Paul** which he should be faithful to complete.
 - c) 2 Timothy 1:7 – He told him to be bold in service because **God** had supplied him with everything necessary to be unwavering.
3. 2 Timothy 1:8-12 – Paul exhorted Timothy be willing to **suffer** for the gospel.
 - a) 2 Timothy 1:8-10 – It is worth it to **suffer** for the sake of the gospel.
 - 1) 2 Timothy 1:8a – Paul told Timothy not to draw back in **shame** but to testify for the Lord and stand firm with Paul.
 - 2) 2 Timothy 1:8b – He told him to join in suffering for the gospel’s sake by God’s enabling **power**.
 - 3) 2 Timothy 1:9a – God **saved** us through the gospel (phase 1 salvation).

- 4) 2 Timothy 1:9b – Through the gospel we have been called to live a **holy** life (phase 2 salvation).
- 5) 2 Timothy 1:9c – God planned in eternity past to save by **grace** those who trust in Christ. We do not deserve salvation.
- 6) 2 Timothy 1:10 – Through the good news concerning the death of Christ for our sins and his resurrection from the dead, the power over death and **eternal** life have been brought to light. 2 Timothy 1:1
- b) 2 Timothy 1:11-12 – Paul willingly suffered for the sake of the **gospel**.
 - 1) 2 Timothy 1:11 – Paul pointed out his sense of responsibility since he had been appointed as a preacher, **apostle**, and teacher of the gospel.
 - 2) 2 Timothy 1:12 – Paul knew the person (Jesus Christ) in whom he was trusting and was convinced that He was able to **safeguard** him until the end of time.
Psalm 9:10
4. 2 Timothy 1:13-18 – Holding **fast** to the truth of the gospel
 - a) 2 Timothy 1:13-14 – Paul appealed to Timothy to be faithful to guard what he had been **taught** and the gospel is clearly referenced in this context.
 - b) 2 Timothy 1:15 – Paul **named** some believers who had deserted him. This was probably because of his persecution and imprisonment.
 - c) 2 Timothy 1:16-18 – Paul commended Onesiphorus for **sticking** with him through his times of great persecution.

C. 2 Timothy 2 – Endurance in hardship

1. 2 Timothy 2:1-7 – Paul gave Timothy encouragement to be **strong** as he ministered.
 - a) 2 Timothy 2:1 – Paul told him to stand strong in God’s **grace**!
 - b) 2 Timothy 2:2 – Paul admonished Timothy to teach sound doctrine to faithful believers who would specifically teach **those** who could propagate it further.
 - c) 2 Timothy 2:3-4 – Paul told Timothy to be **tough** by willingly suffering hardship.
 - 1) 2 Timothy 2:4 – Like a good **soldier**, he commanded him not to be side-tracked!
Hebrews 12:1
 - 2) 2 Timothy 2:5 – Like a winning athlete, he was to compete according to the **rules**.
1 Corinthians 9:25
 - 3) 2 Timothy 2:6 – Like a hard-working farmer, he was to toil, expecting to **eat** from the fruit of his labors.
 - d) 2 Timothy 2:7 – Paul told him to meditate on these points and **God** would teach him their significance.
2. 2 Timothy 2:8 – Paul reminded Timothy of two important points inseparable from the gospel concerning the identity or **person** of Jesus Christ. The identity of Christ includes both humanity and deity. Take either of these points away and you do not have a gospel message.

- a) 2 Timothy 2:8a – Christ was **God** as proven by the resurrection. Romans 1:4
 - b) 2 Timothy 2:8b – Christ was a **human** being who directly descended from David.
3. 2 Timothy 2:9-13 – Paul did not count his suffering received for the preaching the gospel to be in **vain**.
 - a) 2 Timothy 2:9 – Paul was **chained** for preaching Christ, yet on the contrary he knew that the word of God was not chained.
 - b) 2 Timothy 2:10a – Paul willingly endured any difficulty for the **elect** of God (the saved) so that they could obtain the salvation that they had in Christ Jesus (*obtain the salvation*, SOTERIAS TUGCHANO - hit the bulls-eye with regard to salvation referring to phase 2 salvation).
 - c) 2 Timothy 2:10b – He was willing to suffer so others might have a good outcome and participate in a **glorious** way in eternity. This referred to phase 3 salvation.
 4. 2 Timothy 2:11-13 – Paul spoke of the importance of remaining faithful even in **trials** and suffering.
 - a) 2 Timothy 2:11 – This statement is to be accepted by all Christians because of its profound **truth**. We shall live because we died with Christ the moment we were identified with Christ by God the Holy Spirit at salvation.
 - b) 2 Timothy 2:12a – If we endure we will **reign** with him. Our future position in the reign of Christ is dependent on our present faithfulness.
 - c) 2 Timothy 2:12a – If we deny Him, He will **deny** us reward or positions of authority in His kingdom.
 - d) 2 Timothy 2:13 – Even if we became totally faithless, our position in Christ is eternally secure. Even in our faithlessness and failure we remain identified with Him. He will not **deny** us Heaven. We cannot lose our salvation!
 5. 2 Timothy 2:14-26 – Paul gave Timothy essential information for his ministry.
 - a) 2 Timothy 2:14a – He was supposed to remind believers of the **truths** Paul had taught.
 - 1) 2 Timothy 2:14b – He was to **stop** believers from foolish arguments over words. This is common among immature people.
 - 2) 2 Timothy 2:14c – These arguments do not **edify** but rather destroy the listeners.
 - b) 2 Timothy 2:15 – He was to use good Bible study methods. Timothy was to correctly handle the truth of God's **word**.
 - c) 2 Timothy 2:16-18 – Timothy was to engage in **godly** dialogue.
 - 1) 2 Timothy 2:16 – He was to **avoid** useless babbling and empty talk since these lead only to ungodliness.
 - 2) 2 Timothy 2:17 – Foolish arguments over words **spread** like gangrene and are therefore to be avoided.
 - 3) 2 Timothy 2:18 – Foolish arguments shake the **faith** of some believers.

- d) 2 Timothy 2:19a – While squabbling over the meaning of words causes insecurity, God’s foundation stands **firm**.
 - 1) 2 Timothy 2:19b – God **knows** His own. No one is forgotten or left behind.
 - 2) 2 Timothy 2:19c-21 – As vessels of holiness for the Lord, God’s children should always abstain from **sin**.

- e) 2 Timothy 2:22-26 – Paul told Timothy how to be of **true** service to the Lord.
 - 1) 2 Timothy 2:22a – He was to flee from youthful **lusts**.
 - 2) 2 Timothy 2:22b – He was to **pursue** the fruit of the Holy Spirit.
 - 3) 2 Timothy 2:23 – He was to **refuse** foolish or ignorant speculations which create arguments.
 - 4) 2 Timothy 2:24a – God’s servants are **not** to be quarrelsome.
 - 5) 2 Timothy 2:24b – Paul told Timothy to be **kind** to everyone.
 - 6) 2 Timothy 2:24c – He was to be able to **teach**. As a faithful servant of Christ, you must have an accurate and complete understanding of the word of God so that you can explain it clearly to others.
 - 7) 2 Timothy 2:24d – **Be** patient when wronged. Being vengeful is never good.
 - 8) 2 Timothy 2:25-26 – Correction should be done from a posture of great gentleness in the hope that God will grant a **change** of mind.

D. 2 Timothy 3:1-15 – Endurance against apostasy

- 1. 2 Timothy 3:1-9 – Paul **warned** Timothy of coming apostasy.
 - a) 2 Timothy 3:2-5 – In the latter days, people will have the following **evil** characteristics:
 - 1) 2 Timothy 3:2a – They will **love** themselves and their money.
 - 2) 2 Timothy 3:2b – They will be arrogant and **abusive**.
 - 3) 2 Timothy 3:2c – They will **rebel** against authority and be ungrateful.
 - 4) 2 Timothy 3:2d – People will be irreligious, not considering anything as **sacred**.
 - 5) 2 Timothy 3:3a – They will be **heartless**, unappeasable and slanderous.
 - 6) 2 Timothy 3:3b – They will be without self-control, brutal and despisers of **good** things.
 - 7) 2 Timothy 3:4 – They will **betray** their friends, live recklessly, act conceited and love pleasures above God.
 - 8) 2 Timothy 3:5a – They will act religious on the outside while rejecting God’s **power** to be holy on the inside.
 - 9) 2 Timothy 3:5b – Paul told Timothy to **stay** away from these kinds of people!
 - b) 2 Timothy 3:6-10 – Also, false teachers will be a **threat** in the last days.
 - 1) 2 Timothy 3:6-7 – False teachers will worm their way into homes and trick vulnerable **women**.

- 2) 2 Timothy 3:8-9 – Because they have depraved minds, these kinds of false teachers oppose the truth and ultimately come to **ruin**.
2. 2 Timothy 3:10-17 – It is a fact that we will suffer persecution, but we are to stick **with** the truth through it all.
 - a) 2 Timothy 3:10-11 – Timothy copied Paul’s **conduct** and sufferings.
 - b) 2 Timothy 3:12-13 – Paul said that all who want to **live** godly lives will be persecuted.
 - c) 2 Timothy 3:14-15 – In spite of ominous days to come Timothy was admonished to continue in what he had **learned** and firmly believed.
 - d) 2 Timothy 3:16-17 – Timothy was told that all Scripture was breathed **forth** by God and provided the servant of God with everything necessary for fruitful living.
 - 1) The Scripture is profitable to **teach** us the truth.
 - 2) The Scripture is useful to **rebuke** us when we sin.
 - 3) The Scripture is beneficial to **correct** erred thinking.
 - 4) The Scripture is valuable to **train** us in how to glorify God.

E. 2 Timothy 4 – Endurance in the fight

1. 2 Timothy 4:1-8 – Paul told Timothy why he should **fulfill** his ministry.
 - a) 2 Timothy 4:1-2 – In order to be a faithful servant of God and **lead** people to maturity, Timothy needed to be faithful in the following areas:
 - 1) 2 Timothy 4:1 – In an effort to **grab** his attention Paul challenged Timothy in a very straightforward way.
 - 2) 2 Timothy 4:2a – In order for lives to be changed, Paul challenged Timothy to always **preach** the word of God. God has chosen preaching as his method of choice for changing lives.
 - 3) 2 Timothy 4:2b – In order to see lives changed, Timothy had to be ready at any time to expose **sin**, give warnings and encourage God’s people.
 - 4) 2 Timothy 4:2c – In order for lives to be changed, Timothy was to minister the word with great patience. We cannot **demand** instant changes from people.
 - 5) 2 Timothy 4:2c – In order to see lives changed, Timothy needed to dedicate **time** to instruction in doctrine. Timothy needed to faithfully teach the word.
 - b) 2 Timothy 4:3-5 – Paul warned Timothy that the job was not going to be **easy**. He would have to endure hardship and do his ministry in the midst of apostasy.
 - c) 2 Timothy 4:6-8a – In order to motivate his son in the faith, Paul reminded Timothy of the kind of life he had lived. He had fought the good **fight** and was looking forward to his coming reward.
 - d) 2 Timothy 4:8b – The crown of righteousness is one of **five** crown rewards for believers listed in Scripture.
 - 1) The crown of **life** will be given to those who faithfully endure through trials. James 1:12, Revelation 2:10

- 2) The crown of righteousness will be given to those who **love** His appearing or in other words those who anxiously wait for Him to rapture us away.
2 Timothy 4:7-8
 - 3) A crown of **joy** awaits those who are faithful in soul winning.
1 Thessalonians 2:19-20
 - 4) The imperishable crown is for those who are **self**-controlled. 1 Corinthians 9:25, Galatians 5:22-23
 - 5) The crown of **glory** will be given to those who faithfully shepherd the church of God. 1 Peter 5:4
2. 2 Timothy 4:9-22 – Paul gave a somewhat **sad** overview of the situation facing him during the final days of his life.
- a) 2 Timothy 4:9 – Paul asked Timothy to please **hurry** and come to him.
 - b) 2 Timothy 4:10-11a – Paul reported being alone except for **Luke**.
 - c) 2 Timothy 4:11b-13 – Paul asked for John **Mark** to bring to him a cloak he had stored away and some of his books.
 - d) 2 Timothy 4:14-15 – Paul warned Timothy to **watch** out for a dangerous man named Alexander the coppersmith.
 - e) 2 Timothy 4:16-18 – Paul reported on the first round of his court case. Even though he was basically abandoned by his Christian brothers, the Lord stood with him and gave him strength to preach the **gospel** to the gentiles. He was uncertain about his future but he knew he'd be promoted into Christ's presence someday soon.
 - f) 2 Timothy 4:19-21 – He gave greetings to and from several individuals and encouraged Timothy again to hurry and come before **winter**.
 - g) 2 Timothy 4:22 – Paul desired for Timothy to know God's presence and experience God's **grace**.

F. Key Observations

1. Suffering for the sake of the **gospel** is a worthy cause. There is nothing greater or more precious than the good news that Christ died for our sins and rose again. This gospel message shows God's love for us. He planned that through faith in the gospel we would be given eternal life in Christ Jesus our Lord.
2. Pastors are entrusted with God's word. They are to faithfully communicate it for the building up of the **body** of Christ in faith. 2 Timothy 2:2, Ephesians 4:11-13
3. God warns us not to get side-tracked with foolish **talk** or speculations instead we should correctly handle God's word. 2 Timothy 2:15
4. God's grace is sufficient to satisfy every one of our **needs**. 2 Timothy 4:17-18
5. God's word should be taught at all **times** whether in times of peace or in tribulations.
2 Timothy 4:1-2

XXVI. The Book of 1 Peter

A. Introduction

1. Before AD 70 **four** epistles appear to have been written by men other than Paul. They include 1 and 2 Peter, Jude, and Hebrews.
2. The first epistle of Peter was written by the apostle who was also known as Cephas. Peter became a leader in the church even though he **denied** Christ the night before He went to the cross. Luke 22:54-62; cf. Jn. 21:15-19
3. The theme of the book of 1 Peter is *suffering*.
4. Peter wrote at a time when the faith of Christians was tested through hostility, bullying, verbal and physical **abuse**, as well as social rejection.
5. Peter wrote his first epistle to encourage believers to stand **firm** in God's grace as sojourners (temporary residents) in a world that hated Christians and caused them to suffer. 1 Peter 5:12b
6. An easy division of the book of 1 Peter.
 - a) 1 Peter 1:1-2:12 – Saved
 - b) 1 Peter 2:13-5:14 – Suffering

B. 1 Peter 1:1-2:12 – Saved

1. 1 Peter 1:1-2 – Peter wrote to believers.
 - a) 1 Peter 1:1a – His audience appears to have been a mixture of Jewish and **Gentile** believers.
 - 1) Their **past** was characterized by ungodly passions and ignorance of God's ways. 1 Peter 1:14
 - 2) Gentile unbelievers expected them to **join** in typical Gentile sinful activities. 1 Peter 4:3-4
 - b) 1 Peter 1:1b – They had been scattered through persecution and settled in various regions in Asia Minor or current day **Turkey**.
 - c) 1 Peter 1:1c-2a – They were chosen for giving service to **Christ** (phase 2 salvation).
 - d) 1 Peter 1:2b – Peter used metaphoric language concerning the sprinkling of the **blood** of Christ that brings to mind the consecration of Israel to service by Moses. They were also set apart for service to God. Exodus 24:7-8
2. 1 Peter 1:3-12 – Peter praised **God** for certain salvation truths that help believers understand Christian suffering.
 - a) 1 Peter 1:3-4 –The believer is born again with a sure **hope** of enjoying a spiritual inheritance that cannot be contaminated or fade away.
 - b) 1 Peter 1:5a – Knowing that God protected them by His own **power** would encourage these believers in the midst of their persecutions.
 - c) 1 Peter 1:5b – God promises a deliverance that is **ready** to be revealed to us, in all its fullness, in the end times (phase 3 salvation).

- d) 1 Peter 1:6 – Anticipating this promised deliverance brought **joy** in spite of the *momentary* grief from various intense adversities.
 - e) 1 Peter 1:7 – Their endurance under cruelties was producing an eternal weight of **glory** that will be made perfectly clear when Jesus Christ returns to evaluate us after the rapture. 2 Corinthians 4:16-18
 - f) 1 Peter 1:8-9 – Peter expounded on how faith is expressed.
 - 1) 1 Peter 1:8a – He said that even though they had not seen the Lord, they **loved** Him.
 - 2) 1 Peter 1:8b – Even though they were not seeing the Lord at present, they **believed** in Him.
 - 3) 1 Peter 1:8c – Faith in the unseen Christ resulted in **joy** in their present circumstances. John 20:29, 2 Corinthians 5:14
 - 4) 1 Peter 1:9 – He encouraged trust in Christ since it results in sanctification and a joyful anticipation of His soon **return**.
 - (a) Peter communicated that faith delivers the believer's **soul** from the ravages of suffering in this hostile world (phase 2 salvation). 2 Corinthians 4:17-18
 - (b) He conveyed that when the believer continually focuses on the eternal, he can **endure** virtually any difficulty in the present. Romans 8:18, Titus 2:12-13, Hebrews 12:1-2
 - g) 1 Peter 1:10-12a – Old Testament believers **knew** about the promises of the coming Deliverer.
 - 1) The diligent research of the prophets showed them their efforts were for the benefit of believers of **future** generations. Luke 24:25, John 5:39
 - 2) For example, Isaiah chapters 52-53 described in detail the suffering and glorification of the coming Deliverer (Jesus Christ) yet Isaiah probably did not fully comprehend this **fact**. Acts 13:27
 - h) 1 Peter 1:12b – Angels long to learn things about God's **grace** as revealed in the present church age.
3. 1 Peter 1:13-25 – Peter now used the theological teaching from the first section of this letter to give the **saints** practical instructions.
- a) 1 Peter 1:13a – They were to get their **minds** ready for action.
 - b) 1 Peter 1:13b – They were to be **serious** about life.
 - c) 1 Peter 1:13c – They were to set their **hope** completely on their future glorification. 2 Corinthians 4:16-17, Ephesians 1:18, Hebrews 12:2
 - d) 1 Peter 1:14 – As believers we are to be obedient children who do not **live** according to the passions of the unsaved of this world. Romans 6:17
 - e) 1 Peter 1:15-16 – To be holy means to be set **apart**, to be distinct, to be set aside for a particular purpose.

- 1) 1 Peter 1:15a – The believer is instructed to **be** holy in conduct. The command “*be*” GENETHETE is aorist, passive, imperative in Greek. It is a command to permit or allow a transformation to take place.
 - 2) 1 Peter 1:15b – Since sanctification is God’s **work** in the life of the believer, the believer is instructed to allow this holiness to prevail in his conduct and therefore be distinct from the unbelieving world. 1 Corinthians 1:30
 - 3) 1 Peter 1:16 – Not only is God distinct from all creation; He is also set apart from sin. God is distinct from the sinful unbelieving world and the promise of this verse is that you too will ultimately be made completely **holy** just as He is holy (phase 3 salvation).
- f) 1 Peter 1:17-19 – Why should we be holy?
- 1) 1 Peter 1:17a – We should be holy because we have God as our heavenly **Father** and will give an accounting of our lives to Him some day.
 - 2) 1 Peter 1:17b – We should be holy because of our goal to bring **honor** and glory to God.
 - 3) 1 Peter 1:17c – We should be holy because we do not belong to this **world**.
 - 4) 1 Peter 1:18-19 – We should be holy because we were redeemed with the enormous purchase price of the sacrificial **death** of the Lamb of God.
- g) 1 Peter 1:20-21 – Who is the Christ?
- 1) 1 Peter 1:20 – Christ was the One **chosen** before the world began to come into the world to save us.
 - 2) 1 Peter 1:21 – Because we believe in Christ we believe in God. Our faith and **hope** rest securely in God who raised and glorified the Lord Jesus Christ.
- h) 1 Peter 1:22-25 – The moment we believed we were **born** again by means of the living and enduring word of God. Therefore, as new creatures, God commands us to love one another deeply. John 13:34-35
4. 1 Peter 2:1-3 – Peter’s command to **grow** up.
 - a) 1 Peter 2:1 – Peter exhorted believers to get rid of sins associated with immaturity (sins that are found on the playground among children). Sins like being ill-willed, **lying**, giving a pretense, exhibiting jealousy, and uttering insults.
 - b) 1 Peter 2:2-3 – Since spiritual growth comes from a daily intake of the word of God, we should long for God’s word like a **babe** longs for milk.
 5. 1 Peter 2:4-8 – Peter spoke about **rocks** and related them to the spiritual life of the believer.
 - a) 1 Peter 2:4 – Jesus Christ is the rejected precious **stone**.
 - b) 1 Peter 2: 5 – **We** are living stones that make a spiritual temple (1 Corinthians 3:16-17) and part of a priesthood that allows us to offer acceptable sacrifices to God. Romans 12:1, Hebrews 13:15

- c) 1 Peter 2:6 – Stones would have had special meaning to **Peter**.
 - 1) PETROS was Peter’s name in Greek and meant stone or **pebble**, like the type you might skip across water. PETRA on the other hand is the word for a huge rock, like the rock face of a mountain. Peter was *never* referred to by this word though Jesus was in 1 Peter 2:8 and Matthew 16:18.
 - 2) Jesus used the name **Cephas**, an Aramaic word transliterated into Greek, as a nickname for Peter in John 1:42. It was the Aramaic equivalent to the Greek word PETROS (pebble or stone in Matthew 16:18).
- d) 1 Peter 2:7 – Rejecting the Cornerstone (Jesus Christ) was **equal** to not believing in Jesus Christ.
- e) 1 Peter 2:8 – Those who do not believe in the Cornerstone Jesus Christ are appointed to face destruction in the Lake of **Fire**. They will be doomed.
- 6. 1 Peter 2:9-12 – A look at the **church**: the people of God
 - a) 1 Peter 2:9-10 – To the **glory** of God, Peter now expounded to his audience their identity. He analogously applied a quote from Exodus 19:5-6 to the church.
 - 1) 1 Peter 2:9a – God considers us a **chosen** and special generation.
 - 2) 1 Peter 2:9b – He says we are an assembly of **royal** priests (we are both kings and priests).
 - 3) 1 Peter 2:9c – He has dedicated us to Himself as a special **nation** or group of people (not as a replacement for Israel).
 - 4) 1 Peter 2:9d – Since He purchased us, we now **belong** to Him as His very own unique possession.
 - 5) 1 Peter 2:10 – Since we now have a new identity and true significance based on God’s acceptance and His mercy towards us, we should listen to Peter’s admonition to not get trapped by **sin**. Romans 6:11-13
 - b) 1 Peter 2:11-12 – We maintain holy living because we do not want to be slandered and as a result bring dishonor to God. We want to maintain good deeds so that the nations will come to glorify **God**.

C. 1 Peter 2:13-5:14 – Suffering

- 1. 1 Peter 2:13-17 – Submitting to your government.
 - a) 1 Peter 2:13-14 – We submit to our *governing authorities* because all authority is ultimately **from** God.
 - b) 1 Peter 2:15 – We submit to our *governing authorities* because we want our testimony to **silence** the ignorant people who misunderstand Christianity.
 - c) 1 Peter 2:16-17 – We submit to *governing authorities* because as truly free people we give **honor** to everyone including our brother in Christ, God and the government.
- 2. 1 Peter 2:18 – Peter spoke on submitting to human **masters** (employers in our modern day). The slave was to submit to an overbearing or unreasonable master in the same way he would to a kind master.

3. 1 Peter 2:19-25 – Christ submitted Himself to suffering.
 - a) 1 Peter 2:19-23 – He endured **unjust** treatment.
 - 1) 1 Peter 2:19 – Enduring undeserved suffering with **grace** was a characteristic of Christ’s life.
 - 2) 1 Peter 2:20 – No glory comes to God if we endure self-induced misery without complaining, but when we patiently and calmly **endure** unjust suffering, we glorify God. Job is an example of this.
 - 3) 1 Peter 2:21 – We have been **called** to suffer unjustly just as Christ suffered unjustly.
 - 4) 1 Peter 2:22-23 – Christ never **sinned**. He never threatened or hated anyone due to His unfair treatment.
 - b) 1 Peter 2:24-25 – Christ endured undeserved punishment on **our** behalf.
 - 1) 1 Peter 2:24a – Jesus endured unimaginable hostility when He bore our sins in His own **body** on the cross. He kept entrusting Himself to the Father. We are called to follow His example.
 - 2) 1 Peter 2:24b – Christ died for us so that we too might **die** to sin and live to righteousness. Romans 6:6, 10-11
 - 3) 1 Peter 2:25 – If we stray, which we constantly do, we are to glorify God by returning in reliance on the Shepherd and Guardian of our **souls**. 1 John 2:1
 - (a) If we have sinned we should **name** our sin in confession to our loving Father. 1 John 1:9
 - (b) We should then learn to walk by means of simple childlike faith in Christ who loves us and **gave** Himself for us. Galatians 2:20
4. 1 Peter 3:1-7 – Both the husband and wife should **submit** to God.
 - a) 1 Peter 3:1a – Although we know almost nothing about his wife, **Peter** was married. Mark 1:30, 1 Corinthians 9:5
 - b) 1 Peter 3:1b-2 – A married woman whose husband (saved or unsaved) is disobedient to the word of God, can influence him toward God without **words** through submissive conduct.
 - c) 1 Peter 3:3-4 – Life is not about external conduct; it is about what is in the heart. A quiet and **gentle** spirit is an imperishable quality that is precious to God.
 - d) 1 Peter 3:5-6 – Sarah is as an Old Testament example of a woman who quietly submitted to a disobedient-to-the-word husband. Because Sarah trusted God, she was able to **submit** to Abraham in a fearful situation.
 - e) 1 Peter 3:7 – Husbands should seek to understand their wives and live with them accordingly. They should be considerate of them since they are both **heirs** of the gift of life. The success of the prayer life of a couple depends on this issue.

5. 1 Peter 3:8-22 – Peter addressed the blessings that **come** through suffering.
 - a) 1 Peter 3:8-12 – Peter addressed how to be a blessing even through sufferings.
 - 1) 1 Peter 3:8-9 – In the church we **bless** one another to the degree we support each other in gentleness, humility and unity. Philippians 4:5-7
 - 2) 1 Peter 3:10-12 – Peter quotes an Old Testament passage to reiterate the fact that blessing comes as we lovingly **care** for one another.
 - b) 1 Peter 3:13-17 – Peter addressed how to suffer for doing what is right and how to suffer when we do something **wrong**.
 - 1) 1 Peter 3:13-14 – Remember that if you suffer for what is **right** it becomes a blessing from God for your sake. So don't fear difficulties. Romans 8:28
 - 2) 1 Peter 3:15 – Instead of being fearful, we should set apart Christ as Lord in our thinking so that we are prepared to explain our **hope** to enquirers with gentle confidence.
 - 3) 1 Peter 3:16-17 – Keeping a **pure** conscience is vital so that if we suffer, we suffer for His glory and not as just punishment for our wrongdoing.
 - c) 1 Peter 3:18-22 – Peter reminded us that Christ suffered for our **good**.
 - 1) 1 Peter 3:18 – Christ's sacrifice was completely sufficient for the salvation of all mankind. Sadly, not all humanity **trusts** in his sacrifice to be saved.
 - 2) 1 Peter 3:19-20a – Jesus made a proclamation to the **spirits** (uncertain here whether they were angelic or human spirits) who were particularly disobedient in Noah's day.
 - 3) 1 Peter 3:20b – In Noah's day, God brought **eight** people safely through the flood. These souls were identified with Noah in the Ark. That was a dry baptism since those who got wet died in the judgment. This is comparable to spiritual baptism.
 - 4) 1 Peter 3:21-22 – The spiritual baptism done by the Holy Spirit the moment we believed in Christ identified us with Christ forever. That is the baptism that **saves** us. It is a baptism done without hands. It is done by God Himself.

6. 1 Peter 4:1-11 – Be willing to suffer or sacrifice for the sake of love and **unity**.
- a) 1 Peter 4:1-2 – We need to have the **same** kind of thinking Christ had in His human sufferings. God knows that our sanctification comes as we suffer in our fleshly bodies. Practical holiness is acquired through suffering. Hebrews 5:8
 - b) 1 Peter 4:3 – We waste too much **time** living according to the flesh. Now is the time to live according to the Spirit. Romans 13:11-14
 - c) 1 Peter 4:4-5 – Old friends may not understand why you don't join in their sinful conduct and might even speak **evil** against you but remember they are going to give an account to God someday.
 - d) 1 Peter 4:6 – Because of the coming judgment, the good news was preached during the lifetimes of the now dead so that even though they died as all men die, they will live on in their **spirit** as God lives. The good news is that because of Jesus we will not be judged and condemned as sinners. 1 Corinthians 3:11-15
 - e) 1 Peter 4:7 – For Peter, *the end* was his death around AD 65-67. But knowing that Christ could come back at any moment meant the end was always **near**. That thought can motivate us as well to be self-controlled in our thinking, prayer-life, and focus.
 - f) 1 Peter 4:8-11 – Peter encouraged **love**. We should always remember that true biblical love is a fruit produced by means of the Holy Spirit. Galatians 5:22-23
 - 1) 1 Peter 4:8 – We should have an intense **love** for others measured by a willingness to disregard or forgive the offences of others.
 - 2) 1 Peter 4:9 – Biblical **love** is cordial. 1 Corinthians 13:4-7
 - 3) 1 Peter 4:10 – Biblical love is shown through our spiritual **gifts** used for the benefit of others in the body of Christ. 1 Corinthians 12:7
 - (a) 1 Peter 4:11a – Peter divided spiritual gifts into **two** main categories: speaking gifts and service gifts.
 - (b) 1 Peter 4:11b – God is the **source** of all spiritual gifts, therefore whether our gift is speaking or service, we should do it in dependence on God and then He will get the glory!
7. 1 Peter 4:12-19 – Even when we are serving well we can expect to **suffer**. John 15:2b
- a) 1 Peter 4:12-13 – Suffering should not surprise us, but instead cause us to rejoice because we **know** we are being honored to share in Christ's sufferings. Philippians 1:29; James 1:2-4
 - b) 1 Peter 4:14-16 – Suffering for the sake of Christ brings blessings now and **glory** for the future, but suffering because we sinned is shameful. 1 Corinthians 15:34
 - c) 1 Peter 4:17-18 – God always cleans up His own house before He cleans out the households of the wicked (Revelation 3:19). We will be saved in the future but the unrighteous will **suffer** grave judgment for all of eternity.
 - d) 1 Peter 4:19 – God as our creator has the power and ability to **care** for us, so we should not be afraid to entrust ourselves to Him just as our Savior did when He walked the Earth and when He suffered for our sins. 1 Peter 2:23

8. 1 Peter 5:1-4 – As one who witnessed the sufferings of Christ, Peter instructed the **elders** to shepherd the flock under their care.
 - a) 1 Peter 5:1 – Peter addressed the **elders** PRESBUTEROS of the church.
 - 1) These are **men** with the spiritual gifting necessary to shepherd the church. (including pastors, elders and overseers) Ephesians 4:7-16, Hebrews 13:17
 - 2) 1 Peter 5:1-2 – We can see that Peter used **three** words to describe those who oversee the church. He used elders PRESBUTEROS (a noun, v1), pastor POIMAINO (a verb, v2), and overseer EPISKOPEO (a verb, v2).
 - 3) In Acts 20 we see this **same** usage by Luke as he described Paul’s visit with the leaders from the churches of Ephesus.
 - (a) Acts 20:17 – He called for the **elders** PRESBYTEROS (a noun).
 - (b) Acts 20:28 – We see that the Holy Spirit had **placed** them as overseers EPISKOPOUS (a noun).
 - (c) Acts 20:28 – The overseers are commanded to **pastor** or shepherd POIMAINO (a verb) the church.
 - b) 1 Peter 5:2 – The aorist imperative of POIMAINO, meaning to shepherd, emphasizes the urgency and priority God places on those He has **chosen** to oversee His flock.
 - c) 1 Peter 5:3 – Though God gives shepherds to pastor the flock, no shepherd has authority to **bully** or intimidate the sheep. 3 John 9-10
 - d) 1 Peter 5:4 – The chief shepherd, Jesus Christ, will one day reward elders (elders, pastors and overseers) who faithfully care for the spiritual well-being of His flock with a glorious **crown** that will never fade away.
9. 1 Peter 5:5-9 – Peter speaks of humility.
 - a) 1 Peter 5:5 – Peter encouraged subjection and humility toward both God and **man**.
 - b) 1 Peter 5:6 – An understanding of God’s supreme greatness should result in humility (Job 42:5). God resists those who live by self-effort, but gives **grace** to those who depend on Him. James 4:6
 - c) 1 Peter 5:7 – In humility we ought to totally depend on God because He **cares** for us.
 - d) 1 Peter 5:8-9 – Practical daily faith in God’s word extinguishes the flaming **arrows** of the devil. Ephesians 6:10-17
10. 1 Peter 5:10-14 – Peter concluded by challenging believers to stand firm in the **true** grace of God.
 - a) 1 Peter 5:10 – True to the theme of suffering found in this letter he added *...after you have suffered for a **little** while, the God of all grace, who called you to His eternal glory in Christ, will Himself...* fulfill the following objectives for every Christian:
 - 1) He will **perfect** you! The word *perfect* KATARTIZO carries the idea of putting something in good working order or properly adjusting something. God promises to make you into what you ought to be. Hebrews 13:20-21, Jude 24

- 2) God will **confirm** you! This communicates the fact that He will strengthen, establish and validate you. 2 Thessalonians 3:3, Philippians 1:6
 - 3) God will strengthen you! This has the idea that you will be made both **strong** and mobile at the same time. As God strengthens you, He can consequently mobilize you for service in multiple ways. 1 Corinthians 15:58
 - 4) God will establish you! God is able to make you like a **rock** or foundation! This is the same term used in Matthew 7:25 to describe the house *founded on a rock* that stood through the fiercest storms.
- b) 1 Peter 5:11 – In reply to the affirmations of verse ten, Peter finished with a short doxology that shouted: *God have the dominion forever and ever. Amen!*
 - c) 1 Peter 5:12-14 - Peter's final words serve as a final appeal to his audience with a command to stand firm in grace.

D. Key Observations

1. Salvation is available to us only through Christ's complete and sufficient **work**.
1 Peter 1:18-19
2. Suffering is an inseparable **part** of the Christian life. 1 Peter 2:19-22
3. We should always be ready to give an untarnished defense of the **hope** we have in Christ.
1 Peter 3:14-16
4. We have a real **enemy** who seeks to upset the progress of every believer. 1 Peter 5:6-9

XXVII. The Book of 2 Peter

A. Introduction

1. Peter wrote his second epistle to **warn** believers to be on their guard against false teachers.
2. The key term for 2 Peter is **false** teachers. ...*just as there will also be false teachers among you...* 2 Peter 2:1
3. An easy division of 2 Peter is:
 - a) 2 Peter 1 – Developing believers
 - b) 2 Peter 2 – Denouncing deceivers
 - c) 2 Peter 3 – Day of the Lord

B. 2 Peter 1 – Developing believers

1. 2 Peter 1:1-3a – Both the greeting and conclusion of Peter's letter emphasize the importance of **knowing** Christ. 2 Peter 3:18
2. 2 Peter 1:3b-11 – God's power (**grace**) provides us the wisdom we need to live a fruitful Christian life.

- a) 2 Peter 1:3 – We should never believe those who tell us that we **lack** something to make our lives complete. Everything we need for both service and daily life is provided through the true knowledge of Jesus Christ.
 - b) 2 Peter 1:4 – Positionally in Christ we have escaped from the slave market of sin; therefore, having been **freed** God gave us the promises of His word by which He made us partakers of the divine nature.
 - c) 2 Peter 1:5-7 – Peter traced the pathway to maturity (phase 2 salvation; sanctification). These qualities sound somewhat like the **fruit** of the Spirit in Galatians 5:22-23.
 - d) 2 Peter 1:8 – If the qualities mentioned in verses 5-7 abound in our lives then we will be fruitful in our knowledge of God and not **barren**.
 - e) 2 Peter 1:9 – The carnal believer who fails to **grow** after the pattern shown in verses 5-7 could actually get to the point of even forgetting he or she is saved. That person does not lose his or her salvation, but does forget its reality.
 - f) 2 Peter 1:10-11 – Instead of forgetting who we are because of Christ and where we are going, we should be diligent to **live** by *the divine nature* we have received. 1 Peter 1:3
 - 1) 2 Peter 1:10 – Our present stability depends on this. ...*for as long as you practice these things, you will **never** stumble...*
 - 2) 2 Peter 1:11 – Our future **rewards** depend on this. ...*the entrance into the eternal kingdom ... will be abundantly supplied to you...*
3. 2 Peter 1:12-15 – Peter’s purpose for the writing
- a) 2 Peter 1:12 – Even though they already knew these things, Peter was willing to **repeat** them. Peter’s reminder of the truth was vital because already back in his day false teachers were systematically distorting the truth.
 - b) 2 Peter 1:13-14 – Peter considered it his duty to remind his readers of the truth and would do so until the Lord called him **home**, which would be soon. Peter was executed under the Nero’s rule.
 - c) 2 Peter 1:15 – Peter wrote his letter to drill truth into their hearts and create a healthy fear of false teachers into their souls so they would not **forget**.
4. 2 Peter 1:16-21 – Peter reminded them that the written **word** was more trustworthy than experience. False teachers often say the opposite. They will make the claim that their experiences are of equal value to that of the truth of God’s word.
- a) 2 Peter 1:16 – Peter pointed out the fact that he had been an eyewitness to the transfiguration **glory** of Christ. An eyewitness account is the strong testimony in a court of law. Matthew 17:1-8
 - b) 2 Peter 1:17-18 – Peter laid down the fact that he, together with James and John, actually heard the **voice** of God boom forth from Heaven at the transfiguration.

- c) 2 Peter 1:19 – Peter declared that the written word of God is more certain than his mountain top experience at the transfiguration, even though sure of what he **saw**!
- 1) 2 Peter 1:19a – To Peter the written word of God was **surer** than seeing Christ in His glory with his very own eyes.
 - 2) 2 Peter 1:19b – To Peter the written word of God was **more** certain than hearing God speak to them directly from Heaven with his own ears.
 - 3) *So we have the prophetic word made more sure...* This contradicts the boasts of many teachers today who **claim** to have seen Jesus personally or conversed personally with God wanting us to believe that what they say has more or equal value than that of the word of God.
- d) 2 Peter 1:20-21 – Why is the written word of God more sure?
- 1) Contrary to having an experience, the prophecy of Scripture is not **open** to your personal or independent interpretation. That makes it more trustworthy than someone's personal experiences.
 - 2) Peter emphatically stated that prophecy never came by the act of the human **will**.
 - 3) Peter reminded us that the prophecy of Scripture came as men were **moved** or carried along by the Holy Spirit who inspired it. We can trust the written word!

C. 2 Peter 2 – Denouncing deceivers

1. 2 Peter 2:1 – While Israel's threat came from false prophets, the church is to beware of **false** teachers.
2. 2 Peter 2:2-3 – Motivated by immorality and greed, false teachers deceitfully introduce lies to exploit believers. God will fittingly **judge** them.
3. 2 Peter 2:4-9 – Peter gave several historical examples of God's judgment and how he did not spare the **unjust** but delivered the righteous. This is meant to be a warning to show that He is capable of dealing severely with false teachers.
 - a) 2 Peter 2:4 – God did not spare **angels** when they sinned; He has confined many of them (not all) in chains of darkness, waiting for judgment day.
 - b) 2 Peter 2:5 – God did not spare the **flood** generation but instead singled out and saved believing Noah and his family.
 - c) 2 Peter 2:6-8 – He also did not spare evil Sodom and Gomorrah. They serve as an example of what God can do to a society that permits **sin** to run rampant. On the contrary, Lot whose righteous soul was constantly tormented by the rampant immorality was rescued by God.
 - d) 2 Peter 2:9 – Conclusion? You can be sure that God will judge the unrighteous and rescue the righteous. Peter put **false** teachers on notice that God will not hesitate to judge them and rescue the righteous.

4. 2 Peter 2:10-11 – False teachers are arrogant to the **extreme**.
 - a) 2 Peter 2:10– They give themselves to unrestrained depravity and rebel against authorities. They **defy** God and are self-willed.
 - b) 2 Peter 2:11 – In their self-deceiving **pride** they revile angelic powers (demons), something an elect angel would never think of doing. Jude 9
5. 2 Peter 2:12-16 – Peter did not have one good thing to **say** about false teachers. He graphically described them in these verses.
 - a) 2 Peter 2:12 –They are like **wild** beasts that we hunt down and destroy. They have the audacity to revile the demons.
 - b) 2 Peter 2:13 – They love to party in the daytime and bring **shame** to the name of Christ. They prey on the weak.
 - c) 2 Peter 2:14 – Greedy for immorality, they entrap unstable souls in **sin**. They are like children to be cursed.
 - d) 2 Peter 2:15-16 – They forsake **truth** and follow the evil ideas of the prophet Balaam.
 - 1) 2 Peter 2:15 – He used his spiritual position to get unrighteous money. He was a prophet for **profit**. Numbers 22
 - 2) 2 Peter 2:16 – His donkey was used by God to rebuke him and **stop** his foolish plans.
6. 2 Peter 2:17 – Like a dry spring, the false teacher provides nothing to sustain his followers. False teachers are on the **path** to fierce judgment.
7. 2 Peter 2:18-19 – False teachers use flattering **words** to take advantage of new believers and entice them back into immoral compromise. They promise freedom but only give slavery.
8. 2 Peter 2:20-22 – Here is a warning to those who fall victim to false teachers and go back to the **world**.
 - a) 2 Peter 2:20 – Believers who get overcome by the falsehood of false teachers end up worse off than before they were **saved**. This does not say that they lose their salvation!
 - b) 2 Peter 2:21 – Believers who go back to the world will be continually miserable. They would have been happier in life if they would **never** have come to know the Lord. If you return to the world from which you were taken you cannot be happy or content.
 - c) 2 Peter 2:22 – A believer who goes back into sin is as disgusting as a dog that returns to eat its own **vomit** or like a pig that goes back to wallow in the mud after having been washed.

D. 2 Peter 3 – Day of the Lord

1. 2 Peter 3:1-2 – Peter's purpose statement.
 - a) 2 Peter 3:1 – Peter said he wrote to stimulate them by way of reminder to have a sincere **mind**.

- b) 2 Peter 3:2a – He wanted to remind them of **truth** from the Old Testament.
 - c) 2 Peter 3:2b – He also wanted to remind them of the teachings and instructions our Lord Jesus Christ had given through the ministry of **apostles**.
2. 2 Peter 3:3-7 – During the last days, false teachers who **mock** the truth will become prevalent.
 - a) 2 Peter 3:3 – False teachers will scoff at the promise of the Lord's future **return**.
 - b) 2 Peter 3:4 – These teachers will suppose **Jesus** is not going to return.
 - c) 2 Peter 3:5-6 – They will deliberately ignore the truth about the origin of the universe and the worldwide **flood**.
 - d) 2 Peter 3:7 – They also disregard the fact that there is a judgment to **come**.
 3. 2 Peter 3:8-9 – Peter admonished his readers not to **forget** a few key issues.
 - a) 2 Peter 3:8 – When it comes to judgment, God never gets in a **hurry**.
 - b) 2 Peter 3:9a – When it comes to His promises, God fulfils them right on **time**.
 - c) 2 Peter 3:9b – When it comes to His judgment, God does not want anyone to **perish**.
 - d) 2 Peter 3:9c – God wants everyone to have a change of mind (**repent**). This is because in order to be saved you must change your mind concerning what you have been trusting in and believe in Christ alone.
 - e) 2 Peter 3:10 – You can be assured that the day of the Lord will come suddenly and nothing will be exempt from His **fiery** judgment.
 4. 2 Peter 3:10-13 – In light of the coming judgment, Peter again pled with his readers to live **holy** lives. God promises a new universe where righteousness will reign.
 5. 2 Peter 3:14-16 – Peter encouraged perseverance.
 - a) 2 Peter 3:14 – Since we know of the future judgment we ought to be careful to be found acceptable to the **Lord** in our present living.
 - b) 2 Peter 3:15a – We need to remember that God has not brought judgment yet because He still waits for some to be **saved**.
 - c) 2 Peter 3:15b-16 – Peter reminded his readers that Paul's **letters** also say some difficult things to understand which people have misrepresented. Peter went on to say that people often misinterpret Scripture.
 6. 2 Peter 3:17 – Peter said that since they were aware of these potential pitfalls they should be ever watchful. He warned them not to be swept away by the **lies** of false teachers and become ruined.
 7. 2 Peter 3:18 – Peter wanted them to **grow** in intimacy with Jesus Christ who is both Savior and Lord. Ephesians 4:12-16
 - a) They were to grow in His **grace** – His unmerited and undeserved kindness!
 - b) They were also to grow in personal and intimate knowledge of Him because He alone deserves all the **glory** both now and forever. So be it!

E. Key Observations

1. For the Christian repetition, is essential to **learn** truth. 2 Peter 1:12
2. False teachers are a **danger** and we should be aware of their tactics. 2 Peter 2:1-3
3. God's people do not need some new doctrine; rather, they need to be reminded of the truth they already **know**. 2 Peter 3:1-2
4. Learning to **depend** on the Lord will bring about spiritual growth. 2 Peter 3:17-18

XXVIII. The Book of Jude

A. Introduction

1. Jude, Jesus' half-brother, wrote his book to **warn** believers about false teachers invading the church.
2. Jude 3 – **Contend** is a key term found in a key verse in the book of Jude. ... *I felt the necessity to write to you appealing that you contend earnestly for the faith...*
3. Here is the easy division of the book of Jude.
 - a) Jude 1-16 – Warning against false teachers.
 - b) Jude 17-25 – Warring against false teachers.

B. Jude 1-16 – Warning against false teachers.

1. Jude 1a – Although Jude was the **half**-brother of Jesus, he did not introduce himself in that way.
 - a) Instead he introduced himself as a **slave** DOULOS of Jesus Christ.
 - b) John 7:1-9 – John gave **insight** into the negative attitude that Christ's family had toward Christ in the beginning. Obviously that changed for Jude after his salvation.
2. Jude 1a – Jude wrote to believers identifying them as the called, loved and **kept** ones of God the Father and Jesus Christ.
3. Jude 2 – Jude knew the importance of God's mercy, peace and **love** for his readers. Knowing the dangers false teachers posed on these believers Jude's desire was that God would multiply these three blessings toward them; mercy, peace and love. We also need these graces as we face false teachers today.
4. Jude 3-4 – Jude explains his urgent **purpose** in writing this short epistle.
 - a) Jude 3 – He encouraged believers first to earnestly **fight** or contend **for** the faith against false teachers. This is a key verse.
 - b) Jude 4 – Next, he warned believers to fight **against** depraved men (*certain men*) that secretly infiltrate churches. These men deny the lordship of Christ and turn **grace** into a license to sin. 2 Corinthians 11:13-15
5. Jude 5-10 – Jude identifies false teachers and their erroneous **ways**.
 - a) Jude 5-7 – Jude reminded his readers of three historical groups who ended defeated by sin. He used them in comparison with the bankrupt **false** teachers.

- 1) Jude 5 – Israel’s Exodus Generation - Jude used the believers of the Exodus generation as an example of God’s judgment against those who refuse to continue to **walk** by faith. Psalm 78:12-22
- 2) Jude 6 – Angels - He reminded them of God’s angels who did not stay true to their original commission and because of their insubordination they (some, not all) are now being **held** in custody awaiting judgment for their error. 2 Peter 2:4
- 3) Jude 7 – Sodom - He reminded them of God’s judgment of Sodom and Gomorrah because of their **gross** immorality. Genesis 13:13

- b) Jude 8-10 – Based on the vanity of their dreams, false teachers sin in a way similar to the Exodus generation, the people of Sodom, and the **angels**. Colossians 2:18
 - 1) Jude 8a – False teachers pollute their own bodies with immorality like Israel did in the golden **calf** incident. Exodus 32:6; Nehemiah 9:18
 - 2) Jude 8b – False teachers **rebel** against God in the same way the angels who did not maintain their station rebelled against God. 2 Peter 2:4, Isaiah 14:12-15
 - 3) Jude 8c – False teachers scorn angelic majesties like the **men** of Sodom and Gomorrah who tried to sexually exploit their angelic guests. Genesis 19:2-11
 - 4) Jude 9 – By way of contrast, angels would never be as foolhardy as false teachers are when they **revile** or challenge angelic beings. Ephesians 6:10-12, James 4:7, Acts 19:13-16
 - 5) Jude 10 – False teachers foolishly **defy** demonic spirits making bold declarations against what they do not comprehend.
 - (a) They have the audacity to do things that even wild animals instinctively know to be **wrong**. 2 Peter 2:12
 - (b) They are destroyed by the very **error** that they commit and yet they boldly continue in their vanities. Romans 1:32

6. Jude 11-16 – God will judge false teachers. **Woe** to them!
 - a) Jude 11 – To what can we compare false teachers?
 - 1) Jude 11a – **Cain**: They have rebelled in the manner of Cain who refused to listen to God. Genesis 4:6-7, 1 John 3:12
 - 2) Jude 11b – **Balaam**: They have failed like Balaam who used religion as a means for profiting financially. His efforts eventually brought about immorality among the Israelites. 2 Peter 2:15, Numbers 31:16
 - 3) Jude 11c – **Korah**: They have ended in judgment like Korah who rebelled against a divinely appointed authority structure. Numbers 16
 - b) Jude 12-13 – Jude exposed the **hidden** danger (underwater reefs) of false teachers.
 - 1) Jude 12 – They prey on churches and shipwreck unsuspecting believers. They care only for themselves. They are like empty windblown **clouds** that never drop rain.

- 2) Jude 13 – They are **shameful** as well as aimless.
- c) Jude 14-15 – Enoch prophesied saying the **Lord** will come in judgment against false teachers.
 - 1) Jude 14 – No one will **escape** when He uncovers their godless deeds.
 - 2) Jude 15 – The Lord will **expose** all the hateful things ungodly sinners have spoken against Him.
- d) Jude 16 – False teachers are characterized as discontented grumblers, **slaves** to the sin nature, arrogant, and manipulative.

C. Jude 17-25 – Warring against false teachers who scoff.

- 1. Jude 17-19 – According to Jude the apostles predicted that scoffers would come on the scene in the last days. You must recognize and **avoid** false teachers. Jude spells out their destructive characteristics. 2 Peter 3:3, 2 Timothy 3
 - a) Jude 18 – Scoffers **walk** according to their own godless desires (self-centered).
 - b) Jude 19a – Scoffers **create** divisions (self-willed).
 - c) Jude 19b – Scoffers are **worldly** minded.
 - d) Jude 19c – Scoffers are not **saved**. Here they are said not to have the Holy Spirit.
- 2. Jude 20 – So what are you to do? How do you protect yourself from the scoffing of false teachers?
 - a) Jude 20a – Keep growing in your **faith**.
 - b) Jude 20b – **Pray** in harmony with the Holy Spirit.
 - c) Jude 21 – Remember your identity by keeping the **love** of God foremost in your thinking as you wait to be glorified.
 - d) Jude 22 – Be merciful to those who struggle with **doubts**.
 - e) Jude 23a – By means of evangelism snatch people from the **fire**.
 - f) Jude 23b – Without condoning or embracing their fleshly errors, show **mercy** on others.
- 3. Jude 24-25 – Are you struggling in your life? Jude is encouraged by the fact that God is at work in your **favor**. Romans 14:3-4, 1 Thessalonians 5:23-24
 - a) Jude 24a – God is able to **keep** you from stumbling.
 - b) Jude 24b – God is able to make you joyfully **stand** before Him without blame when you are evaluated by Christ.
 - c) Jude 25 – **Glory** to God our Savior.

D. Key Observations

- 1. Fighting to preserve the integrity of the **faith**, the truths we believe, is the responsibility of every believer in Christ. Jude 3
- 2. If we fail to heed Jude's warning we could easily fall **prey** to false teachers. Jude 11-13
- 3. We have the responsibility to encourage weaker believers with God's Word and evangelize the **lost**. Jude 22-23

XXIX. The Book of Hebrews

A. Introduction

1. Although we do not know the author of the book of Hebrews, we do know that he wrote to persecuted **Jewish** believers to encourage them not to turn back to Judaism.
2. The key term in Hebrews is the word **better**.
3. Here is an easy division of the book of Hebrews.
 - a) Hebrews 1:1-4 – Christ is better than the **prophets**
 - b) Hebrews 1:5-2:18 – Christ is better than the **angels**
 - c) Hebrews 3:1-4:13 – Christ is better than **Moses**
 - d) Hebrews 4:14-10:18 – Christ’s priesthood is better than the **Aaronic** priesthood
 - e) Hebrews 10:19-13:25 – Admonitions to persevere due to a better **hope** and a better future

B. Hebrews 1:1-4 – Christ is better than the prophets

1. Hebrews 1:1-2 – Jesus is the unique **person** of the universe being both undiminished deity and a true human in **one person** forever.
2. Hebrews 1:3 – This verse contains the irreducible minimums of the gospel message. It includes the truth of what one **must** believe in order to receive the free gift of eternal life.
 - a) Hebrews 1:3a – The gospel message concerns faith in who Christ is (the **person** of Jesus Christ). He is the God-man. 1 Corinthians 15:3a
 - 1) He is **God**. *And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power.*
 - 2) He is **human**. We see that exhibited in the frailty of His death on a cross. *When He had made purification of sins...*
 - b) Hebrews 1:3b – The gospel message also concerns faith in what Christ **did** for us. 1 Corinthians 15:3b-4
 - 1) Christ **died** for our sins. *When He had made purification of sins...*
 - 2) Christ was bodily **raised** from the dead. *...He sat down at the right hand of the Majesty on high.*
 - c) Hebrews 1:4 – The eternal Son’s superiority is above the angelic order.

C. Hebrews 1:5-2:18 – Christ is better than the angels

1. Hebrews 1:5-14 – The uniqueness and superiority of Christ, God the Son, over the **angels** is clearly shown with multiple Old Testament passages given as proof.
2. Hebrews 2:1-4 – Because Jesus Christ is superior to the angels we should pay more careful attention to Him and His **words**.

- a) Hebrews 2:1 – The **FIRST WARNING** in Hebrews was to pay closer attention to the **message** of salvation found in the word of God as revealed by and through Jesus Christ. 2 Timothy 1:13
 - 1) This is the first of five warnings given in the book of Hebrews to Jewish Christians who were beginning to **drift** away from Christ and the gospel.
 - 2) Even today we must **heed** these warnings as we could become complacent about the word or teachings we have heard.

- b) Hebrews 2:2-3a – If the law, revealed indirectly through the agency of angels, provided just penalties to those who ignored it, how much **more** justifiable will the penalty be if we ignore the message concerning the Son of God that was directly delivered to us by the Son of God. Galatians 3:19

- c) Hebrews 2:3b-4 – The message given by the Lord was confirmed by those who heard it. God gave **proof** that their testimony was trustworthy by amazing signs, wonders and miracles.

3. Hebrews 2:5-18 – Jesus was made a little **lower** than the angels when He became a human being. Psalm 8:4-6
 - a) Hebrews 2:5-8 – Even though in His humanity He was made a little lower than the angels, we can be sure that one day everything will be **subject** to Him. Psalm 2:6, John 3:35, Ephesians 1:21-22, Philippians 2:9-11, 1 Corinthians 15:23-25

 - b) Hebrews 2:9-18 – Here are five reasons Jesus humbled Himself and became a human being.
 - 1) Hebrews 2:9 – Reason #1 - Jesus became man so that He could take our **place** in death. He paid the death penalty for us.
 - 2) Hebrews 2:10-13 – Reason #2 - Jesus became man because God the Father wanted to make Jesus the **author** of our salvation. Since He was a man, he could suffer in our place. He eternally identifies with us since we have the same Father and He calls us His brethren.
 - 3) Hebrews 2:14 – Reason #3 - Jesus had to become a man so that He could die, and in so doing, defeat **Satan**. The words *render powerless* KATARGESE (destroy, KJV) mean to render inoperative or to put out of business, not to annihilate.
 - 4) Hebrews 2:15 – Reason #4 - Jesus became a man to free mankind from the fear of death that led to slavery.
 - 5) Hebrews 2:16-18 – Reason #5 - Jesus became a human being so that as a human He could become a merciful and empathetic high priest who compassionately pacified the **wrath** of God on our behalf.

D. Hebrews 3:1- 4:13 – Christ is better than Moses see Acts 4:32

1. Hebrews 3:1-6 – Jesus is better than Moses because Moses was merely a servant or worker in God’s household while on the other hand Jesus Christ served as the Son or **owner** over God’s household.
2. Hebrews 3:7-4:13 – Here we have the **SECOND WARNING** to the Hebrew Christians. In this passage the author commanded them to enter God’s rest and not make themselves guilty of missing out through a lack of **faith**. Psalm 95:7-11
 - a) Hebrews 3:7-12 –The author used the **Exodus** generation as an example.
 - 1) Hebrews 3:7-11 – The Israelites were delivered from Egypt (bondage), but because of their unbelief God did not allow them to enter into the **rest** of the Promised Land.
 - 2) Hebrews 3:12 – The Exodus generation had an evil, unbelieving heart that fell away from the living God. They were saved from Egypt by faith, but they refused to **walk** on by faith into the Promised Land.
 - 3) The writer warned that the Hebrew Christians were also in danger of turning away in unbelief. They were to beware of having *an evil unbelieving heart that falls away from the living God...* (*falls away* is APOSTENAI and means to **depart** from or turn away from).
 - b) Hebrews 3:13-19 – If the Hebrew Christians, to whom the letter was written, did not hold on through active, ongoing faith to what they had been taught about Christ then much like the ancient rebellious Hebrews, they would **lose** out on the rest-life that the children of God are promised.
 - c) Hebrews 4:1-2 – Knowing or hearing God’s word is not to be our ultimate goal in the Christian life. If your Bible knowledge is not daily mixed with faith in an ongoing and progressive way, it is **useless**.
 - d) Hebrews 4:3-7 – The Exodus generation did not enter into God’s rest, because even though they had seen the miraculous signs, they did not go on to living **daily** by faith. Note that the problem was their unbelief (Hebrews 3:19). Unbelief is a sin that leads to more sins and always results in hardheartedness. Romans 14:23
 - e) Hebrews 4:8-10 – Rest comes when one ceases from his **own** work and learns to moment by moment depend on God’s work. This is living by faith. Romans 1:17b, Galatians 2:20b
 - f) Hebrews 4:11 – The disobedience of the Exodus generation was their unwillingness to **believe** God and move forward by faith.
 - g) Hebrews 4:12-13 – The writer summarized his warning to not miss out on a life of rest by showing the total trustworthiness of the **word** of God. *For the word of God is living and active...* You can walk by faith in the word of God.

E. Hebrews 4:14-10:18 – Christ’s priesthood is better than the Aaronic priesthood.

1. Hebrews 4:14-5:10 – Christ is a better high **priest** than the sons of Aaron. Psalm 110:4
 - a) Hebrews 4:14-16 – As a high priest, Christ can sympathize with our frailties. He gives us **grace** for our trials since He too suffered temptation and understands our troubles. The author reminds us that Christ never sinned.
 - b) Hebrews 5:1-4 – God chose the Levitical priests from among men to represent the people before Him. Sadly, these men, beset with weaknesses, had the same **sin** problems as the people they represented.
 - c) Hebrews 5:5-7 – Jesus’ priesthood was according to the priesthood of Melchizedek who was both a king and a priest. Being both a **king** and a priest makes Jesus’ priesthood superior to the Aaronic priesthood. Genesis 14:18
 - d) Hebrews 5:8-10 – A practical aspect of obedience through suffering was experienced by **Jesus**.
 - 1) This obedience through suffering qualified Him to be the author of eternal salvation to all who **obey** Him.
 - 2) How does one obey Christ and get eternal salvation? You obey Christ by believing the **gospel** message. Romans 10:17; John 3:36

2. Hebrews 5:11-6:20 – Since Christ is superior to Judaism, we should not **regress!**
 - a) Hebrews 5:11-14 – These Jewish believers had departed from what they had been taught. They needed to be taught elementary biblical principles all over **again**.
 - b) Hebrews 6:1-12 – These Hebrew Christians were in **danger** of going backwards in their understanding. This is the **THIRD WARNING** passage in Hebrews.
 - 1) Hebrews 6:1-3 – The author encouraged them to *press on* PHEROMETHA or lead onward to maturity. Instead, they had become **dull** of hearing. Hebrews 5:11
 - 2) Hebrews 6:4-8 – These believers were given a warning to not **fall** away.
 - (a) Hebrews 6:4-5 – All of the **terms** of these two verses are descriptive of believers not unbelievers.
 - (b) Hebrews 6:6a – The author was not saying that they could **lose** their salvation or that they were never saved. He simply said they could get to the point of no return. They could become hopelessly entrapped in complacency and culminate under God’s strong correction.
 - (c) Hebrews 6:6b – When he said that it would be *impossible to renew them again to repentance* he was saying they could become permanently ensnared in a state of rebellion (in Judaism) never to **escape**.
 - (d) Hebrews 6:7 – He encouraged them to persevere in faithfulness to the **end** of their lives. They should be like good soil that received refreshing and vital rain water.

- (e) Hebrews 6:8 – We ought not to be like the soil that is good for only burning because of an infestation of **weeds**. John 15:6
- 3) Hebrews 6:9 – The author was **hopeful** of a better result with these Hebrew believers than with cursed soil that gets burned.
 - 4) Hebrews 6:10 – He reminded them that **good** things done for the glory of God will be rewarded someday by the Lord.
 - 5) Hebrews 6:11 – The author wanted each of them to show an intensity toward their future **hope** and to maintain hope all the way to the end.
 - 6) Hebrews 6:12a – He encouraged them not to drag along unwillingly but to finish the race with steadfast **faith**.
 - 7) Hebrews 6:12b – He motivated them to **copy** faithful believers who inherited the promises. Abraham is an example of someone faithful, one who will inherit the promises. He’s worth copying. Romans 4:13, 9:8; Galatians 3:29
- c) Hebrews 6:13-15 – Abraham waited patiently for the promise and received it. **We** can do the same!
- d) Hebrews 6:16-20 – The God who does not lie has given us the promise of eternal life. Since Jesus our high priest has entered the Most Holy Place ahead of us, let’s not only hold on to what we have but let’s also **press** forward to *take hold of the hope set before us*.
3. Hebrews 7:1-28 – Jesus’ priesthood is better than Aaron’s priesthood because His priesthood is after the order of the **king**-priest Melchizedek.
- a) Hebrews 7:1-3 – How are Melchizedek and Jesus Christ alike?
 - 1) Hebrews 7:1 –Jesus, like Melchizedek, was not only a king, He was also a priest of the Most High **God**.
 - 2) Hebrews 7:2 – Like Jesus, being both a king of righteousness and a king of peace, Melchizedek deserved the **honor** Abraham gave him when he gave him a tithe.
 - 3) Hebrews 7:3 – Similar to Jesus, Melchizedek had a unique history with no record of family lineage and no account of a beginning or an **end**.
 - b) Hebrews 7:4-10 – Abraham tithed to Melchizedek showing the preeminence of his priesthood. Jesus’ priesthood is also a greater priesthood than that of Aaron’s **sons**.
 - 1) Hebrews 7:5 – The Aaronic or Levitical priests were **equal**, not superior, to the people from whom they were told to collect tithes. These tithes were obligated by the Law of Moses.
 - 2) Hebrews 7:6 –Abraham, the heir to the promises of God, showed honor to Melchizedek when he willingly and without obligation gave him **tithes**.

- 3) Hebrews 7:7 – Abraham was not an **equal** of Melchizedek. Melchizedek blessed Abraham, not the other way around. Since the greater always blesses the lesser, Melchizedek was shown to be greater than Abraham.
 - 4) Hebrews 7:8 – The tithes that were paid to the Levitical priest were paid to **mortal** men. Abraham, on the other hand, paid tithes to Melchizedek, a priest who is portrayed as living on indefinitely.
 - 5) Hebrews 7:9-10 – Since all Israel descended from Abraham, in a figurative way they also paid tithes to Melchizedek in the **person** of Abraham.
- c) Hebrews 7:11-14 – The priesthood of Levi and Aaron was deficient since they were never able to make people **perfect** before God.
- 1) Hebrews 7:11-12 – Because of the deficiency of the Levitical priesthood, Jesus had to be from a superior **order** of priesthood like that of Melchizedek.
 - 2) Hebrews 7:13-14 – Jesus could never fit into the Levitical priesthood. Being a descendant of Judah, there was nothing in His family **tree** to connect Him to Aaron the Levite.
- d) Hebrews 7:15-22 – Since Jesus needed to pertain to a superior priesthood, **God** declared Him to be a priest after the order of Melchizedek.
- 1) Hebrews 7:15-17 – Jesus is a priest like Melchizedek. Melchizedek was not a priest based on a family tree but rather on unending life. Christ was declared by God to be a priest **forever** in the royal priesthood of Melchizedek.
 - 2) Hebrews 7:18 – Because of the weakness of the Aaronic or Levitical priesthoods they did not **mediate** satisfactorily and so God set them aside.
 - 3) Hebrews 7:19 – The priesthood of Christ works perfectly since He brings believers into the very presence of God. He **alone** makes people acceptable to God.
 - 4) Hebrews 7:20-21a – The priesthood of Aaron went on year after year, from **father** to son, without needing a firsthand confirmation by God.
 - 5) Hebrews 7:21b – In the case of the priesthood of Christ, God directly intervened in prophetic **history** and established Christ with a permanent priesthood after the order of Melchizedek. Psalm 110:4
 - 6) Hebrews 7:21c – He also gave Christ a sure **promise** when in essence He said, “I give my word and won’t take it back: You are a priest forever.”
 - 7) Hebrews 7:22 – Since it is Jesus Christ, the One specifically chosen by God, who is the mediating priest, He is the guarantor of a new and better covenant for God’s **people**.
- e) Hebrews 7:23-25 – Jesus Christ's priesthood is **better** than the Aaronic or Levitical priesthoods because His priesthood is perfect and enduring.
- 1) Hebrews 7:23 – Priests came and went as they **died** and were replaced.

- 2) Hebrews 7:24 – Jesus Christ is **eternal**; therefore, His priesthood is enduring.
 - 3) Hebrews 7:25 – Jesus Christ is able to **keep** those who come to God through Him saved for eternity because He is alive eternally to defend those He has saved.
- f) Hebrews 7:26-28 – When we look at the high priesthood of Christ, we see His high priesthood is better than the high priests of **Israel**.
- 1) Hebrews 7:26a – Christ is a high priest who perfectly **meets** our needs.
 - 2) Hebrews 7: 26b – Christ is a high priest who is completely **holy**.
 - 3) Hebrews 7: 26c – Christ is a high priest who was unstained by **sin**.
 - 4) Hebrews 7: 26d – Christ is a high priest who has complete effectiveness since He ever **sits** in the throne room of God on our behalf.
 - 5) Hebrews 7: 27a – Christ is a **sinless** high priest who does not have to offer sacrifices for His own sins before He can get around to helping us.
 - 6) Hebrews 7: 27b – Christ is a high priest who has already done it all. When He offered up Himself as a sacrifice for our sins on the cross He **paid** for sins once and for all.
 - 7) Hebrews 7: 28a – The **old** system appointed weak, sinful men as high priests.
 - 8) Hebrews 7: 28b – God’s plan involved appointing His **own** Son Jesus Christ, who is forever absolutely perfect, as our eternal high priest after the order of Melchizedek.
4. Hebrews 8:1-13 – Christ’s sacrificial **work** as high priest was better than the sacrifices of Israel’s high priests. Jeremiah 31:31-34
- a) Hebrews 8:1-13 – The ministry of **Jesus** Christ is superior to the incomplete ministries of the Levitical priesthood.
 - 1) Hebrews 8:1 – The **value** of Christ’s perfect sacrifice is evidenced by His exaltation to the right hand of the God the Father after the resurrection.
 - 2) Hebrews 8:2 – Christ ministers in the heavenly tabernacle and not in the earthly which was a mere shadow or **copy**.
 - 3) Hebrews 8:3 – **Jesus** offered Himself as the perfect sacrifice, something that no Levitical or Aaronic priests could ever do.
 - 4) Hebrews 8:4 – Christ was not qualified to offer sacrifices in the earthly tabernacle or temple because He was not from the tribe of **Levi**.
 - 5) Hebrews 8:5 – The earthly tabernacle and priesthoods were inferior copies of the heavenly **reality**. Exodus 25:40, 26:30, Acts 7:44
 - 6) Hebrews 8:6 – Priests in the tabernacle were mediators between God and the people, but Jesus Christ is **the** Mediator with a better covenant containing better promises.
 - 7) Hebrews 8:7 – The Mosaic Law served God’s purpose, but He did not design it to save anyone. Thus a **new** covenant was necessary.

- 8) Hebrews 8:8a – The first covenant had problems because the people could not **keep** it even though they had asked for it and promised to abide by it. Exodus 19:7-8.
 - 9) Hebrews 8:8b-12 – This quote from Jeremiah 31 spoke of the better promises of the new covenant that are still in the future for Israel.
 - 10) Hebrews 8:13 – All temple ministries **ended** in AD 70 which should have been expected since the better covenant was ratified in Christ's death even though it is yet to be initiated as it is awaiting Israel's Millennial Kingdom. Galatians 3:15-22
5. Hebrews 9:1-10 – Jesus' priestly heavenly ministry is **better** than the earthly tabernacle and priestly services.
- a) Hebrews 9:1 – The old covenant was connected to service in the old tabernacle and temple, which was for this **earth** and made with temporary materials.
 - b) Hebrews 9:2-5 – The author described the arrangement of the tabernacle furniture.
 - c) Hebrews 9:6 – The Levitical priests continually **served** God in the *outer* tabernacle.
 - d) Hebrews 9:7 – The High Priest entered the Most Holy Place on the Day of Atonement for the express purpose of offering a sacrifice for the sins of the **entire** nation of Israel.
 - e) Hebrews 9:8 – This was the Holy Spirit's way of showing in a very visible way that as long as the tabernacle still stood with its **fences** and gates, people could not just waltz into God's presence.
 - f) Hebrews 9:9-10 – The service in the tabernacle was a divine object lesson that **pointed** to a greater spiritual reality. Ritual was replaced by Christ's one-time substitutionary spiritual death.
6. Hebrews 9:11-28 – The sacrifice of Christ is better.
- a) Hebrews 9:11 – Jesus Christ serves in a tabernacle that is not of this **earth**.
 - b) Hebrews 9:12 – Jesus did not *enter the holy place* by means of ordinary sacrifices but by means of the sacrifice of **His** own life offered one time for all people. Romans 6:10
 - c) Hebrews 9:13-14 – The perfect sacrifice of Christ made our sanctification possible. Christ's sacrifice dealt with our **guilt**, something the Mosaic Law could never do.
 - d) Hebrews 9:15-17 – Jesus Christ's one-time sacrifice not only made the promise of eternal life a valid reality for all mankind, but it also made the new covenant with Israel **legally** possible.
 - 1) Hebrews 9:15 – Christ sacrificial death as an unblemished sacrifice makes eternal inheritance a possibility for those who **respond** to the gospel's call.
 - 2) Hebrews 9:16 – Just as a will and testament can only be validated **after** someone dies, the new covenant with Israel was made valid only after Jesus actually died.
 - 3) Hebrews 9:17 – Christ's death legitimized the eventual establishment of the new covenant with **Israel**.

- e) Hebrews 9:18-28 – The new covenant was established through the sacrificial death of Christ.
- 1) Hebrews 9:18-19 – Moses established the first covenant with a blood sacrifice. Just as the first covenant required the **death** of a sacrifice to ratify it so did the second or new covenant.
 - 2) Hebrews 9:20-21 – Moses also inaugurated the tabernacle buildings and vessels, the written laws, and even the priests with sprinkled **blood** from a sacrifice.
 - 3) Hebrews 9:22 – The Bible says that without the shedding of blood there is **no** forgiveness.
 - 4) Hebrews 9:23a – This fact accounts for the prominence of blood sacrifices in **all** the Old Testament practices, sacrifices that were secondary to Christ’s ultimate sacrifice.
- f) Hebrews 9:23b-28 – Conclusion: Christ’s sacrifice is eternally **better**.
- 1) Hebrews 9:23b – Christ’s one sacrifice was better than all the old covenant sacrifices like the Passover, the burnt offering, the **peace** offering, etc.
 - 2) Hebrews 9:24 – Because of His one-time, perfect sacrifice, Jesus Christ serves in God’s presence for us at **this** very moment. 1 John 2:2
 - 3) Hebrews 9:25 – Jesus does not offer Himself **repeatedly** as a sacrifice for sins as was done in the Old Testament.
 - 4) Hebrews 9:26 – Jesus offered Himself **once** as our sacrifice, and God the Father accepted His sacrifice on our behalf. Romans 1:3-4, Acts 17:30-31
 - 5) Hebrews 9:27 – Man’s life on Earth ends in death and his afterlife **begins** with judgment.
 - 6) Hebrews 9:28 – Jesus will **come** again and deliver us in the final phase of our salvation called glorification. (phase 3 salvation)
7. Hebrews 10:1-18 – Christ’s sacrifice was better, but was it also **sufficient**? Psalm 40:6-8
- a) Hebrews 10:1 – The **ritual** sacrifices of the Old Testament were inadequate to provide either salvation or sanctification (the process toward spiritual maturity).
 - b) Hebrews 10:2-3 – If the Old Testament worshippers would have been made perfect by the sacrifices, there would have been no **need** to continue making sacrifices. Continual sacrifices showed that sin still existed.
 - c) Hebrews 10:4 – Since the old sacrifices did **not** remove sin, they had to be repeated as mere shadows of the perfect sacrifice yet to come.
 - d) Hebrews 10:5 – God sent the Messiah as a **human** being so that He could offer Himself as a substitutionary sacrifice.
 - e) Hebrews 10:6 – God never intended animal sacrifices to **remove** sin.

- f) Hebrews 10:7 – The **Son** of God came in true humanity to willingly, obediently and graciously carry out the Father’s plan.
- g) Hebrews 10:8 – God never was satisfied with the sacrifices of animals even though they were **done** according to the Law. Romans 7:7-13
- h) Hebrews 10:9 – The first sacrifices were temporal and a foreshadowing; they were **replaced** by Christ’s ultimate sacrifice on the cross.
- i) Hebrews 10:10 – Christ’s finished work on the cross enabled our **full** and complete salvation.
- j) Hebrews 10:11-12a – The Old Testament offerings could not take away sin even though they were ongoing. In contrast, Christ’s one-time sacrifice **solved** the sin problem forever.
- k) Hebrews 10:12b – Our great high priest offered His sacrifice and **sat** down because He had finished the necessary work for our salvation.
- l) Hebrews 10:13 – Jesus **sits** waiting for the time when His enemies are to be made His footstool.
- m) Hebrews 10:14 – For emphasis, the author **repeated** the *once for all* statement of verse ten.
 - 1) Hebrews 10:14a – Christ’s *once for all* sacrifice was sufficient for **all** and made our future hope possible.
 - 2) Hebrews 10:14b – Our permanent identification in Christ (our position) was made possible by Christ’s one-time sacrifice. This is a primary **focus** in Hebrews 10.
 - 3) Hebrews 10:14c – The word translated “*perfected*” represents a past **completed** action with continuing results.
 - 4) Hebrews 10:14d – Our daily experiential walk in our identification with Christ was made **possible** by His *once for all* sacrifice. The word translated “*are sanctified*” represents our continual, experiential deliverance from sin’s power in our daily life. (phase 2 salvation)
 - 5) Hebrews 10:14e – Our future complete sanctification (glorification) was made possible by Christ’s **past** sufficient work on the cross. (phase 3 salvation)
- 8. Hebrews 10:15-18 – The Holy Spirit predicted the coming **work** of Christ and its consummate sufficiency through the pages of the Old Testament.
 - a) Hebrews 10:15 – By means of the Old Testament Scriptures, the Holy Spirit witnesses to the superiority of the coming new covenant with Israel that was made possible by Christ’s finished work on the **cross**.
 - b) Hebrews 10:16-17 – Quoting from Jeremiah 31, the author reminded his audience of God’s promises of the **new** covenant given to the nation of Israel.
 - c) Hebrews 10:18 – The author concluded his argument for the sufficiency of Christ’s sacrifice by noting that offerings for sins were **no** longer needed.

F. Hebrews 10:19-13:25 – An admonition to persevere due to a better hope and a better future.

1. Hebrews 10:19-25 – The author encouraged the believer to have confidence to go before the throne of **grace** in faith. This section is a practical application of Hebrews 10:1-18.
 - a) Hebrews 10:19 – Because of Christ’s death, we continue to have confidence to **approach** God's presence through faith.
 - b) Hebrews 10:20 – In Old Testament times, the veil in the tabernacle was the access point into the presence of God. Now in the church age, our access **point** is Jesus Christ.
 - c) Hebrews 10:21-25 – Having Jesus Christ as our great high priest encourages us to **heed** the admonitions of the follow passages.
 - 1) Hebrews 10:21-22a – We can draw near to God based on the **forgiveness** of our sins and our position in Christ. We were granted free entrance into God’s presence via prayer the moment we trusted in Christ.
 - 2) Hebrews 10:23 – We need to hold on to the **hope** that we have because of being in Christ. Our hope is based on the trustworthiness of God's promises. We ought not go back to any form of false religion.
 - 3) Hebrews 10:24-25 – Because of our hope, we should faithfully **meet** together as believers for the purpose of encouraging one another on to love and good works especially as the day of the Lord approaches.

2. Hebrews 10:26-10:39 – Here we have the **FORTH WARNING** passage to Hebrew believers. The author admonished against deliberate **sin**. In this context, the deliberate sin of the Hebrew believers appears to be the abandonment of Christianity and a return to Judaism.
 - a) Hebrews 10:26-27 – The Hebrew writer warned his readers that they were not to **rebel** against the Lord by blatantly returning to the old religious system of Judaism.
 - 1) Hebrews 10:26 – If these believers willfully sinned by going back to the Jewish system or religion, it would put Christ and His sacrifice to open **shame**.
 - 2) Hebrews 10: 27 – He warned them that they would face a coming **fierce** judgment that God had designed to consume His adversaries!
 - (a) The **context** here would seem to indicate that the coming judgment referred to the soon-to-follow destruction of Jerusalem and the Jewish religious system.
 - (b) The same warning could be applied today for a believer who defiantly sins, thereby failing to acknowledge the sacrifice of **Christ**.
 - (c) This passage in no way indicates the **loss** of salvation.
 - b) Hebrews 10:28-29 – If the penalty for breaking the **laws** of Moses was physical death by execution, what should we expect if we turn against God’s Son, spit on His sacrifice, and insult the gracious Holy Spirit? In such a case, we too should expect corporal punishment.

- c) Hebrews 10:30-31 – It is a serious **matter** for believers to disregard Jesus Christ and His gracious work on their behalf. God avenges the scorning of Christ or his sacrifice whether done by believers or unbelievers. Galatians 1:4-9
 - d) Hebrews 10:32-39 – Just as these **Hebrew** believers had formerly persevered through persecutions; they were now being admonished to continue persevering in their present sufferings.
 - 1) Hebrews 10:32 – The writer wanted them to **think** back on how in earlier times they willingly persevered under grave persecution. Habakkuk 2:3-4
 - 2) Hebrews 10:33-34 – The author also reminded them that even though things had been extremely difficult, they not only had remained **firm** through it all, but had even participated in the sufferings of other believers.
 - 3) Hebrews 10:35-36 – He told them not to give up and **lose** their confidence in the Lord and that holding onto faith during trials carried great rewards.
 - 4) Hebrews 10:37-39 – Because of the Lord’s imminent **return**, the writer implored them to keep walking by faith. He warned that if they stopped walking by faith they would not be pleasing to the Lord. They were not to give up because that is not who they were!
3. Hebrews 11:1-40 – This chapter can be called the hall of faith. It shows that in all dispensations faith has been the **only** way to live to please God.
- a) Hebrews 11:1-3 – The writer defines biblical **faith**.
 - 1) Hebrews 11:1a – Faith makes us confident concerning the facts recorded in Scripture that we know will happen in the **future**. Faith is not confidence in a mystical future that we hope might happen; it is confidence in the sure word of God and what it declares.
 - 2) Hebrews 11:1b – Faith gives us unshakable **proof** concerning the things we are told about in Scripture but are unable to see.
 - 3) Hebrews 11:2 – Faith is what **made** the ancients pleasing to God.
 - 4) Hebrews 11:3 – Faith makes us convinced of the biblical account of creation versus evolution or other **false** ideas.
 - b) Hebrews 11:4-7 – We can observe biblical faith in the times before the **flood**.
 - 1) Hebrews 11:4 – Faith gave dead **Abel** a voice heard even today. By faith he pleased the Lord and offered a better sacrifice than his brother.
 - 2) Hebrews 11:5-6 – **Enoch** pleased the Lord through his faith and was transported to paradise without dying. You cannot please God without faith, and God rewards those who live by faith.
 - 3) Hebrews 11:7 – **Noah** was a man of faith. God spared his life in the flood.

- c) Hebrews 11:8-22 – We observe biblical faith through the **lives** of the patriarchs.
- 1) Hebrews 11:8-10 – Abraham believed God’s promise to give him land even though he lived out all of his life as a nomad in a temporary home (a **tent**).
 - 2) Hebrews 11:11-12 – **Sarah** had faith in God and became the mother of a child when she was very old and past the time of bearing.
 - 3) Hebrews 11:13-16 – Abraham, Sarah, Isaac and Jacob were all looking for a heavenly **city**. Their faith was in something they could not see.
 - 4) Hebrews 11:17-19 – Because Abraham believed in the resurrection of the dead, he willingly offered in sacrifice his long-awaited-for **son**.
 - 5) Hebrews 11:20-22 – All the fathers of the nation of Israel believed in the Lord as observed in their **final** words to their children and grandchildren.
- d) Hebrews 11:23-31 – We observe biblical faith through the historical accounts of the Exodus and subsequent conquests of **Canaan**.
- 1) Hebrews 11:23-26 – Moses’ parents and Moses himself all had faith in God. Moses’ faith caused him to reject what the **world** had to offer.
 - 2) Hebrews 11:27-28 – By faith Moses willingly defied Pharaoh and **led** Israel to freedom.
 - 3) Hebrews 11:29 – Moses led **Israel** to trust God and safely cross through the Red Sea.
 - 4) Hebrews 11:30 – By faith Israel conquered the **land** of Canaan.
 - 5) Hebrews 11:31 – Even Rahab, a sinful woman, who welcomed the spies into her home, **saved** her family from annihilation by believing in God.
- e) Hebrews 11:32-38 – We observe biblical faith during the times of the kings and the prophets and also during the **exile** of Israel.
- 1) Hebrews 11:32-34 – By faith Israel resisted its enemies and **overcame** even when outnumbered and militarily surpassed.
 - 2) Hebrews 11:35-38 – By faith the Old Testament **saints** triumphed against impossible odds.
- f) Hebrews 11:39-40 – Biblical faith in the **Old** Testament summarized
- 1) Hebrews 11:39 – These Old Testament saints **died** without receiving what had been promised. Without being deterred, they all pleased God by faith!
 - 2) Hebrews 11:40 – One thing is sure; God has something better in store for all of us! *Now faith is the assurance of things **hoped** for, the conviction of things not seen.*

4. Hebrews 12:1-29 – The writer exhorted believers to persevere in the Christian **life**.
 - a) Hebrews 12:1-3 – We run the **race** with endurance by fixing our eyes on Jesus.
Romans 8:3-4
 - b) Hebrews 12:4-13 – We have a loving Father who **trains** us. Proverbs 3:11-12
 - 1) Hebrews 12:4 – The writer noted that **sin** had not yet conquered any of them.
 - 2) Hebrews 12:5-6 – Because of His **love** for them, God was disciplining them.
 - 3) Hebrews 12:7-9 – He encouraged forbearance, since discipline is the norm for every **child** of God.
 - 4) Hebrews 12:10-11 – God corrects all of us as **part** of our sanctification.
 - 5) Hebrews 12:12-13 – The author wanted these Hebrew Christians to respond positively to **God's** correction.
 - c) Hebrews 12:14-29 – This is the **FIFTH WARNING** passage in Hebrews and it is a **warning** against turning away from God.
 - 1) Hebrews 12:14 – These Hebrews were encouraged in **two** areas:
 - (a) Hebrews 12:14a – They were to make it their **goal** to be in harmony with everyone.
 - (b) Hebrews 12:14b – They were to pursue holiness because without holiness no one will see the Lord anyway. So go ahead and **pursue** it here and now!
 - (i) Hebrews 12:15a – They were to avail themselves of all the **grace** of God.
 - (ii) Hebrews 12:15b – They were not to allow bitterness to **spring** up in their lives.
 - (iii) Hebrews 12:16-17 – They were warned not to be like **Esau** who turned his back on the promises of God. They should not turn their backs on God's promises and on all that they had in Christ.
 - 2) Hebrews 12:18-24 – In the Old Testament, the children of Israel had come to the Lord in a distant and fearful relationship, but the Hebrew Christians actually had obtained a **close** and intimate relationship with the Lord.
 - 3) Hebrews 12:25-26 – These Hebrew believers were warned to **stick** with the Lord and not act like the Israelites of old.
 - 4) Hebrews 12:27-29 – What we have obtained in Christ is far **better** than what Israel had obtained.

G. Conclusion

1. Hebrews 13:1-9 – To show true **love** is the better way of living for the believer.
 - a) Hebrews 13:1-4 – Christians should show true love for **one** another.
 - b) Hebrews 13:5-6 – Christians should not love **money**, since the Lord is the giver of true security.

- c) Hebrews 13:7 – Christians should love and **follow** their spiritual leaders.
 - d) Hebrews 13:8-9 – The author reminded them that Jesus Christ was unchanging and trustworthy and that they ought not to be deceived by the falsehoods and **rituals** like those found in Judaism!
2. Hebrews 13:10-17 – The author reminded them that as Christians they had a better **form** of worship and therefore should not go back to Judaism.
- a) Hebrews 13:10 – With Christ we have an exclusive **altar** that is far better than that of the Jews.
 - b) Hebrews 13:11-14 – The Hebrew believers were reminded that **Christ** is not confined to Jerusalem (Judaism).
 - c) Hebrews 13:15-16 – These Hebrews believers were reminded that their sacrifices were to be their good **works** and their praises and giving of thanks to God. These sacrifices that Christ works in and through us are pleasing to God and are superior to the sacrifices of Judaism. John 15:4-5
 - d) Hebrews 13:17 – Unlike the leaders in Judaism, our spiritual shepherds truly care for the **sheep** and therefore we should honor and submit to them.
3. Hebrews 13:18-25 – The authors closing prayer and **final** assessments
- a) Hebrews 13:18-19 – The author asked for **prayer** for his own life and ministry.
 - b) Hebrews 13:20-21 – In this benediction, he reminded them of their own chief Shepherd, Jesus Christ, and desired that God the Father and Jesus Christ would **equip** them for fruitful ministry and be glorified forever.
 - c) Hebrews 13:22 – He reminded these Hebrew believers to examine and willingly accept this **letter**. We would encourage you to do the same.
 - d) Hebrews 13:23 – He told them news of Timothy's recent release from **prison** and of his desire to take Timothy to visit them.
 - e) Hebrews 13:24 – He **sent** special greetings to them.
 - f) Hebrews 13:25 – He prayed that God would pour out His **grace** upon them.

H. Key Observations

1. Even though He **took** on humanity in every respect, Jesus Christ is co-equal with God the Father. Hebrews 1
2. Christ is better than the Jewish religious system; Christ is **better** than any religious system. Hebrews 4:14-10:18
3. The only way to please God is to **walk** by faith, looking unto Jesus the author and finisher of our faith. Hebrews 10:19-12:3

XXX. John's Epistles (1, 2, and 3 John)

A. General information

1. After the destruction of the Jerusalem temple in AD 70 only **five** books of the New Testament were written, all by John. (John's Gospel, 1, 2, 3 John, Revelation)
2. John's epistles provide insights on the Lord's teaching in the Upper Room the **night** before His death. John 13-17

B. 1 John

1. An introduction to 1 John
 - a) John wrote his first epistle to encourage believers to **live** in fellowship with the Lord and to avoid heresies.
 - b) The key term for 1 John is **fellowship**.
 - c) An easy division of 1 John
 - 1) 1 John 1:1-2:14 – Fellowship encouraged
 - 2) 1 John 2:15-4:21 – Fellowship endangered
 - 3) 1 John 5:1-21 – Fellowship enjoyed
2. **1 John 1:1-2:14 – Fellowship encouraged**
 - a) 1 John 1:1-4 – John **gave** no salutation but got down to business, emphasizing that fellowship with Christ and fellowship among believers is based on the apostles teachings that they received directly from the Lord Jesus Christ.
 - b) 1 John 1:5-2:2 – To have fellowship you must walk in the **light**.
 - 1) 1 John 1:5 – John contrasted the light of God's character with the darkness of **sin**, dogmatically declaring that no sin exists in God.
 - 2) 1 John 1:6 – Walking in darkness is walking with sin in your life; therefore, if you are sinning you are **not** having fellowship with the light (God).
 - 3) 1 John 1:7 – The Lord is always in the light. If believers walk in the light then they can **enjoy** fellowship with each other.
 - 4) 1 John 1:8 – Believers still have a sin nature and can therefore **choose** to sin. John warned against the error of denying that we have a sin nature.
 - 5) 1 John 1:9 – After salvation, sin is dealt with through confession of individual sins to God.
 - (a) Since Christ **paid** the penalty for all sin on the cross God is free to cleanse and forgive us on an ongoing basis. 1 John 1:7
 - (b) This verse (1 John 1:9) deals with the post-salvation **fruit** of the sin problem, i.e., acts of sin, whereas Romans 6:6-14 deals with the **root** of the sin problem, i.e., the sin nature.
 - 6) 1 John 1:10 – When we fail to **admit** we still sin, we deceive ourselves and carelessly infer that God is lying.

- 7) 1 John 2:1 – John wanted his readers to not sin. He recognized the reality that believers do sin and reminded them that **when** they sin there is an advocate, Jesus Christ ready to speak on their behalf.
- 8) 1 John 2:2 – Jesus Christ remedied the sin problem for the entire world and not just for those who **believe**. He once and for all satisfied God's righteous demands against humanity, but only those who believe receive forgiveness of sins.
Acts 10:43
- c) 1 John 2:3-11 – As a believer gets to **know** the Lord, he or she will learn to live in obedience. Obedience is an outflow of fellowship; a faith-walk with God.
- 1) 1 John 2:3-6 – The fruit or actions of a believer are a very practical indicator of whether or not he or she is walking according to the Spirit (having fellowship) or according to the **flesh** (not having fellowship).
- 2) 1 John 2:7-8 – The command to love is not **new**, but the means of carrying out that command changed with the coming of Jesus Christ. John 13:34-35
- 3) 1 John 2:9-11 – We are not walking in the light (fellowshipping with God) if we **hate** a fellow saint. A believer can gauge his spiritual walk according to his love for others.
- d) 1 John 2:12-14 – Knowing God and understanding our identification with Christ through His work on the **cross** should motivate us to live in a manner pleasing to Him.
3. **1 John 2:15-4:21 – Fellowship endangered**
- a) 1 John 2:15-29 – Beware of the deception that can **rob** you of your confidence.
- 1) 1 John 2:15-17 – You cannot **love** God and the world at the same time.
...friendship with the world is hostility toward God... James 4:4, Matthew 6:24
- 2) 1 John 2:18-19 – The *last hour* is this last dispensation (the church age) before the kingdom starts during which time men with **false** messages about Christ will emerge from the church. (Beware of the so-called **emergent church!**) Jude 4
- 3) 1 John 2:20 – God the Holy Spirit desires to guide believers into all **truth** and give discernment so that they are not deceived.
- 4) 1 John 2:21-23 – False teachers through their false doctrines always want to change **who** Christ is, His true identity, and undermine the value of His work to save us. They confuse the gospel message and make it unclear how to be saved.
- 5) 1 John 2:24 – John warned believers against forsaking the truth they had believed in the beginning. Let's let God's **word** abide in us and let us also abide in fellowship with Jesus and the Father!
- 6) 1 John 2:25-26 – John wrote concerning those **who** were trying to deceive believers. He wrote regarding how to live out the eternal life found in Jesus Christ. John 10:10

- 7) 1 John 2:27 – John was not saying they needed no human teachers. He taught that they did not need to be taught the truth about **Jesus** coming in the flesh or His eternal relationship with God the Father. These truths were being denied by the false teachers of the day. Ephesians 4:11, 1 Peter 5:1-4, 2 Corinthians 11:4
 - 8) 1 John 2:28 – Good **works** do not have to follow salvation to prove your salvation, but they are important for you in order to have bold confidence at the coming of the Lord.
 - 9) 1 John 2:29 – True righteousness only comes from God. Only those who are **born** of God can live righteously. 2 Peter 1:11
- b) 1 John 3:1-24 – Love is the biblical **code** of conduct for the child of God.
- 1) 1 John 3:1 – Through faith in Christ, we became children of God and this is an incredible display of His love and grace. We did **not** deserve this!
 - 2) 1 John 3:2 – When the Lord comes at the rapture, believers will receive resurrection bodies **like** Christ's. 1 Corinthians 15:51-52
 - 3) 1 John 3:3 – Consistent focus on the future reality of our glorification in Heaven **will** result in experiential sanctification here below.
 - 4) 1 John 3:4-6 – When we walk in the **light**, we do not sin (Galatians 5:16). There is obviously a problem in the believer's life if he is consistently walking in sin.
 - 5) 1 John 3:7-8 – We are positionally righteous in Christ because we are saved, but we practice righteousness only when we **abide** in Christ. When we sin, we are living according to our flesh and being deceived by the devil.
 - 6) 1 John 3:9 – The new creation that we are in Christ, which came into being at the point of salvation, cannot sin. We sin when we do not reckon ourselves to be **dead** to sin. 2 Corinthians 5:17, Romans 6:11-13
 - 7) 1 John 3:10 – Failure to **abide** in Christ results in a failure to practice righteousness, which includes loving all fellow believers.
 - 8) 1 John 3:11-12 – John referenced the Lord's command in John 13:34-35 and used Cain as an example of the horrors that come from not loving **others**.
 - 9) 1 John 3:13-14 – Just like Cain hated his brother because his brother's deeds were righteous and his were **evil**, we should not be surprised if the world hates us.
 - 10) 1 John 3:15 –When we don't **love** someone, it shows we are out of fellowship with God.
 - 11) 1 John 3:16 – The standard of love is measured by the actions of Jesus Christ, specifically His death for **us** (self-sacrifice).
 - 12) 1 John 3:17-18 – John expressed a concern similar to James' (James 2:14-17). What sort of spiritual life are we living if we refuse to **help** a fellow believer when we have the means and opportunity to do so?
 - 13) 1 John 3:19-22 – When we have a clear conscience (heart) we can confidently draw **near** to God in prayer and make our request known to Him. Hebrews 4:16

- 14) 1 John 3:23 – Notice God’s commandment: Believe in the **name** of Jesus Christ.
- 15) 1 John 3:24 –Abiding in Christ will result in **love** and obedience. The fruit of the Spirit in our lives confirms that the Holy Spirit is at home in our lives.
- c) 1 John 4:1-6 – He who knows God has the ability to discern the truth; he who does not know God is deceived by the **lies** of the world. Hebrews 5:14
- 1) 1 John 4:1 – We must use God's objective **word** to evaluate everything we hear and read because false teaching pervades this world and is even found in the church.
 - 2) 1 John 4:2-3 – The problem in John’s **day** was that some said Jesus had come but not in the flesh. Any teaching that denies Jesus’ true humanity is from the world, not God.
 - 3) 1 John 4:4-5 –Satan is not an equal evil match to God and His goodness. The indwelling Holy Spirit is greater than he **who** is in the world, i.e., Satan.
 - 4) 1 John 4:6 – *We* and *us* refer to John and the other apostles who **wrote** Scripture. God gives us discernment through the knowledge of His word so that we can distinguish truth from error.
- d) 1 John 4:7-21 – God is love.
- 1) 1 John 4:7-8 – Only the believer in Christ **can** have the love John describes because this love comes from God.
 - 2) 1 John 4:9-10 – Our understanding of the greatness of God’s love begins at salvation when we understand that God **sent** His Son as the propitiatory sacrifice for our sins. John 3:16
 - 3) 1 John 4:11 – Our love for one another as believers in Christ should be motivated by our understanding of God’s love for **us**.
 - 4) 1 John 4:12-13 – Consistent biblical love toward those we can see is an outward manifestation of our love for God whom we cannot **see**. It is evidence that we are maturing spiritually by consistently abiding in Him.
 - 5) 1 John 4:14-16a –Confession involves saying things the same way God says them. God says Jesus is the Son of God and the believer who abides in Christ verbally agrees with that statement. **False** teachers do not agree or confess this. 1 John 4:1-2, 2 John 1:7
 - 6) 1 John 4: 16b – In order to become saved we trusted in God’s love for us believing that He gave His only begotten **Son** to die for our sins and rise again on the third day. After we are saved we should continue to abide or stand firm convinced of that same love which He has for us. Ephesians 3:19
 - 7) 1 John 4:17-18 – When we come to know, understand and appreciate the depth of the love of God, we lose **fear** of the judgment to come. We will not be condemned. Romans 8:34-35

- 8) 1 John 4:19 – God is the initiator of **love**, not us.
- 9) 1 John 4:20-21 – We cannot love God and at the same time hate our brother or sister. If we love God we should also **love** one another!

4. **1 John 5:1-21 – Fellowship enjoyed**

- a) 1 John 5:1-12 – Only believers in Christ are able to overcome the world as they walk by **faith** in Christ.
 - 1) 1 John 5:1-2 – You cannot become saved if you deny the deity of Christ. Whoever is **born** again believes that Jesus Christ is God.
 - 2) 1 John 5:3 – Keeping God’s commands is a practical indicator of our love for **God**.
 - 3) 1 John 5:4-5 – The new creature born of God, the new you in Christ, overcame the **world** at the moment you believed in Christ. Galatians 2:20
 - 4) 1 John 5:6-9 – The water (speaks of the testimony of God the Father at His baptism, Matthew 3:17), the blood (speaks of His substitutionary death, Colossians 1:20), and God the Holy Spirit testify that Jesus Christ **is** God. Romans 1:3-4
 - 5) 1 John 5:10 – God the Holy Spirit lives in us and testifies that Jesus Christ is God. The unbeliever does not believe what God says about Jesus, but God’s estimation is the **only** thing that matters.
 - 6) 1 John 5:11-12 – God testifies that He has given us eternal life in His Son, Jesus Christ. The question is: Do you have the **Son**?
- b) 1 John 5:13-21 – John provides a reason for his writing. He wrote to provide assurance of salvation to those who have put their faith in Christ **alone**.
 - 1) 1 John 5:13 – If you have believed in the name of the Son of God, i.e., who He is and what He has done, then you can **know** you have eternal life.
 - 2) 1 John 5:14-15 – An effective prayer life comes **from** a lifestyle of consistent abiding.
 - 3) 1 John 5:16-17 – If we see a fellow believer living in sin, he is obviously still **alive** and we must assume that God is still working in his life or he would be physically dead. God does sometimes take the life of His wayward child. Acts 5:5
 - 4) 1 John 5:18 – Your new creation (the new nature), which is **born** of God, cannot sin. But when we walk by means of the old nature we easily sin (Romans 7:17-18, 20). Thankfully, when we sin we have an advocate Jesus Christ who intercedes on our behalf. 1 John 2:1-2
 - 5) 1 John 5:19-20 – The world is under the control of Satan, but as believers we are in Christ who is the only **true** God and the eternal life. John 3:36
 - 6) 1 John 5:21 – John’s final words warn against idolatry. To love the **world** is to be idolatrous. Colossians 3:5-7

C. 2 John

1. An introduction to 2 John.
 - a) John wrote his second epistle to encourage believers to **walk** in the truth and to warn against false teachers.
 - b) The key term for 2 John is **beware!**
 - c) An easy division of 2 John
 - 1) 2 John 1-6 – Truth practiced
 - 2) 2 John 7-13 – Truth protected
2. 2 John 1-4 – John was very glad these believers were living according to the **truth** of God's word.
3. 2 John 5-6 – John urged his readers to keep walking in obedience to God's command to **love** one another. 1 Corinthians 13
4. 2 John 7-13 – The primary purpose of this letter was to **warn** against false teachers who preached a different Jesus than the living one testified to by the apostles.
 - a) 2 John 7 – Believers need to beware of deceivers who do **not** acknowledge Jesus Christ's humanity.
 - b) 2 John 8 – Believers need to be careful not to go **back** on what God has taught them and lose rewards.
 - c) 2 John 9 – Believers need to be careful to **stick** faithfully to the teaching of Christ in the word of God.
 - d) 2 John 10-11 – Believers must be on their guard against false teaching and not be found partnering with ministries that teach a different Jesus or a different Gospel. Galatians 1:6-9
 - e) 2 John 12-13 – The phrase *children of your chosen sister* implies that this letter was written from a local church to a **local** church and not to an individual woman.

D. 3 John

1. An introduction to 3 John
 - a) John wrote his **third** epistle to commend Gaius for his hospitality and to condemn Diotrephes for his hostility (inhospitality).
 - b) The key term for 3 John is hospitality.
 - c) An easy division of 3 John
 - 1) 3 John 1-8 – Gaius' **hospitality**
 - 2) 3 John 9-15 – Diotrephes' **hostility**
2. 3 John 1-8 – John addressed Gaius.
 - a) 3 John 2 – John prayed for Gaius to prosper in all respects just as his **soul** had prospered.
 - b) 3 John 3-4 – John had no greater **joy** than to know his children walked in truth.
 - c) 3 John 5-8 – Gaius' generous missionary support was well-known through the testimony of **those** who had benefitted from his hospitality.

3. 3 John 9-11 – John addressed Diotrephes’ hostile **conduct**.
 - a) 3 John 9 – John expressed displeasure with Diotrephes who wanted **glory** and was not teachable.
 - b) 3 John 10 – Diotrephes wickedly and publicly condemned John and **refused** to be hospitable. He went as far as to excommunicate those who wanted to be hospitable to other brothers and sisters in Christ.
 - c) 3 John 11 – John urged them to avoid following the **example** of those who act like Diotrephes.
4. 3 John 12-15 – John kept his letter **short** because he planned to see Gaius soon and to talk face to face.

E. Key observations from all three of John epistles

1. God desires for believers to walk in fellowship with Him. 1 John
2. When a believer correctly understands the person and work of Christ, it will result in abiding in fellowship with God, loving other believers, not being deceived, and receiving a full **reward**. 2 John
3. The local church as well as individual believers should **support** and aid missionaries with prayer, time invested, and finances. 3 John

XXXI. The Book of Revelation

A. Introduction

1. John wrote the Book of Revelation so that believers would, as Peter said, “*fix [their] hope completely on the **grace** to be brought to [them] at the revelation of Jesus Christ,*” (1 Peter 1:13) and to finalize all the special revelation that God had for the church.
2. The key **person** in the Book of Revelation is Jesus Christ.
3. The prevailing concept of the Book of Revelation is **victory**. We win in the end.
4. This prophetic book is God’s **last** message to us. To understand it correctly, we must have a thorough pre-understanding of the Old and New Testaments.
5. An easy division of the book is found in Revelation 1:19. *Therefore write the things which you have seen, and the things which are, and the things which will take place after these things.*
 - a) Revelation 1 – ... *the things which you have seen* ... John had **seen** a vision of the glorified Lord Jesus.
 - b) Revelation 2-3 – ... *and the things which are* ... This refers to the Lord Jesus’ messages to actual churches in **Asia**, near where he was banished.
 - c) Revelation 4-22 – ... *the things which will take place after these things*... This is about the Lord Jesus’ revelations concerning what is yet to come in the **future**.

B. Revelation 1:1-20 – A vision of the glorified Lord Jesus ... *the things which you have seen ...*

1. Revelation 1:1-8 – Introduction
 - a) Revelation 1:1-2 – God the Father gave this revelation to Jesus so that Jesus’ bond-servants (believers) would **know** some of the “*times or epochs which the Father has fixed by His own authority.*” Acts 1:7
 - b) Revelation 1:3 – Why read this book?
 - 1) The Book of Revelation is the only **book** that promises a special blessing just for reading it.
 - 2) The content of Revelation is urgent because “*the time is near.*”
 - c) Revelation 1:4-6 – John formed his greeting around all **three** members of the Trinity.
 - d) Revelation 1:7 – John used Scriptures that have Messianic terms to identify **Jesus** as the Coming One. Daniel 7:13, Zechariah 12:10
 - e) Revelation 1:8a – Although Jesus is called the Alpha and the Omega in Revelation 21:6, God the Father referred to Himself **here** as the Alpha and Omega making them equal.
 - f) Revelation 1:8b – God’s eternal existence and dominion are emphasized throughout the book. The term *the Almighty* is PANTOKRATOR a compound word meaning “the One who has all dominion,” or “ruler of all.”
2. Revelation 1:9-20 – John saw a **vision** of Jesus Christ.
 - a) Revelation 1:9-10 – John partook of **three** things that we have in Christ: *tribulation, kingdom, and perseverance.*
 - 1) John’s *tribulation* was his **exile** on the island of Patmos because of his stand for the truth.
 - 2) In Christ we *persevere* through *tribulation* because our **hope** is set on the future *kingdom* of which we will be eternal participants. Daniel 7:18, 2 Timothy 4:18
 - b) Revelation 1:11 – Jesus Christ commissioned John to record his visions and send them to the churches in **Asia**.
 - c) Revelation 1:12-13 – John **saw** a vision of Jesus Christ but not as he remembered Him.
 - d) Revelation 1:14-16 – John’s description of **Jesus** is similar to Daniel’s. Daniel 10:5-6, 7:9
 - e) Revelation 1:17 – Although John had been a close friend of his Savior, Jesus in His resurrection body was awesomely different. Overwhelmed, John **fell** down at His feet.
 - f) Revelation 1:18 – God the Son has the **keys** to death and Hades because He is the resurrected One *who was dead and has come to life*. Revelation 2:8
 - 1) Jesus has the keys of death and of Hades because through the cross he has disarmed the one who *had* the power over death – that is **Satan**. Hebrews 2:14

- 2) Jesus disarmed him by taking away Satan's ability to condemn (the "*certificate of debt consisting of decrees against us*") through the **work** on the cross.
Colossians 2:14-15
- g) Revelation 1:19 – This verse outlines the book of Revelation and provides the interpretive **key** for understanding its contents and literary structure.
- h) Revelation 1:20 – The seven lampstands and seven stars are real objects that are employed to represent literal realities. They were **used** symbolically in the prophetic literature of Daniel, Ezekiel and Zechariah.
 - 1) The seven lampstands represent the 7 **churches** of Asia Minor found in Revelation chapters 2-3.
 - 2) The seven stars represent 7 spiritual representatives called **angels** (ANGELOS, can mean either human messengers or angelic messengers) of the seven churches of Asia Minor.

C. Revelation 2-3 –The Lord Jesus's messages to His churches ... and the things which are ...

1. Introduction: The seven messages to the seven churches follow a **basic** pattern with most of the following elements observed in this order.
 - a) Information about **Christ**, the head of the church
 - b) A commendation or **praise** for the church
 - c) A condemnation or **rebuke** of the church
 - d) A **reward** for the believer who overcomes whatever is particularly condemned
2. Revelation 2:1-7 – Jesus' message to the church at **Ephesus**
 - a) Revelation 2:1-6 – The Ephesian church had endured well but had left (not lost) its **first** love for Christ. Jesus challenged them to remember the love that they had at the start and go back to that love.
 - b) Revelation 2:7 – Important to note: The characteristics of these churches are similar to those of **local** churches throughout the whole of the church age. Your church could likely be compared to one or the other of these churches.
3. Revelation 2:8-11 – Jesus didn't rebuke the church at **Smyrna** but challenged it to not fear persecution because their suffering would be **short**.
4. Revelation 2:12-17 – Jesus gave the church at **Pergamum** a great commendation because they had **held** fast to the truth; however, some members were listening to false teachers. He challenged those believers to repent of all false teaching.
5. Revelation 2:18-29 – The church of **Thyatira** had improved spiritually, but they were tolerating **false** teaching. Jesus challenged them to hold fast to the truth until He came.
6. Revelation 3:1-6 – Jesus gave the church at **Sardis** a short commendation since some of them had not *soiled their garments*. Since they were not spiritually vibrant, Jesus exhorted them to remember all they had **learned**.

7. Revelation 3:7-13 – Jesus didn't rebuke the church of **Philadelphia** but challenged them to hold fast, knowing that they would be removed before the **hour** of testing (the seven year Tribulation).
8. Revelation 3:14-22 – Jesus did not commend the church of **Laodicea**, instead he rebuked it strongly. He desired fellowship with them, but they had blocked Him from entering their **meetings**.
9. One observation of the seven messages is that whenever Jesus rebuked a church; he charged them to change their minds (repent) and **return** to what they had first embraced.

D. Revelation 4-22 – The Lord Jesus' revelation about what is yet to come ... *the things which will take place after these things...*

1. Revelation 4-5 – A worship scene in Heaven
 - a) Revelation 4:1 – *After these things* referred to the time **after** the end of the church age (*the things which are*).
 - b) Revelation 4:2 – A voice like a trumpet called John up to Heaven just as it will call all believers at the **rapture**. 1 Thessalonians 4:13-18
 - c) Revelation 4:3 – The One sitting on the throne is God the **Father**. Revelation 5:6
 - d) Revelation 4:4a – In the context of Revelation, the twenty-four **elders** are best understood as representing raptured and rewarded church age saints. Revelation 2:10, 3:11
 - e) Revelation 4:4b – From this point forward the church is in Heaven and so chapters 6-19 which depict scenes on **Earth** are not related to the church.
 - f) Revelation 4:5-6 – The sea of glass and the four living creatures remind us of other **throne** room visions. Exodus 24:9-10, Ezekiel 1:4-28
 - g) Revelation 4:7-11 – The living creatures and the elders sang praises to God, the **only** person worthy of our worship.
 - h) Revelation 5:1 – This sealed book (scroll) is best understood as the property ownership record or title **deed** to the earth and with it the right to rule. As it is unfurled, judgments fall on the earth all as part of Christ's domination and progressive supremacy over creation. Jeremiah 32:9-14, 1 Corinthians 15:24-28, Daniel 7:13-14
 - i) Revelation 5:2-3 – Only one person in the entire universe is qualified to **open** the sealed scroll, the Lord Jesus Christ, Earth's creator-owner. Revelation 4:11, Colossians 1:16-17
 - j) Revelation 5:4-5 – The elder stopped John's weeping by pointing out Messiah from David's line as the One who had overcome and was qualified to open the **scroll**. 1 John 5:4-5
 - k) Revelation 5:6 – The seven horns symbolize Christ's authority and right to rule; the seven eyes typify the complete awareness of His omniscience (Hebrews 4:13). In prophetic writings **horns** typically represent authority or right to rule. Daniel 8:3-9
 - l) Revelation 5:7-14 – Jesus took the scroll out of the hand of God the Father, prompting the singing of a **new** song of praise. Daniel 7:13-14

2. Revelation 6:1-17 – Jesus Christ opened **six** of the seven seals.
 - a) Revelation 6:1-8 – The first four seals are the **four** horsemen of the apocalypse.
 - b) Revelation 6:9-11 – The fifth seal relates to the martyred individuals who will believe and become martyred **after** the rapture of the church during the Tribulation.
Revelation 7:13-14
 - c) Revelation 6:12-17 – The sixth seal will unleash geographical calamities that men will recognize as coming from the hand of God, but they will **refuse** to cry out to Him for salvation.

3. Revelation 7:1-17 – The interlude describes the sealing of 144,000 Jewish **men**.
 - a) Revelation 7:1-8 – These 144,000 sealed individuals, all from the twelve tribes of Israel, must be redeemed (Revelation 14:3) and sealed before God unleashes more judgment on the **earth**.
 - 1) Revelation 7:3 – They are described as His **servants**. And they will not be killed during the Tribulation. They follow Jesus Christ in purity. Revelation 14:1-5
 - 2) Revelation 14:5 – They are never specifically called “witnesses” but they will not tell **lies**. Obviously these will speak the truth. John 17:17
 - (a) Matthew 24:14 – The gospel preached during the Tribulation is the gospel of the kingdom which says; believe in **Christ** who died for our sins and rose again and is soon coming to set up His kingdom. It will be preached on the whole earth.
 - (b) Matthew 25:34-40 – Those who are **kind** to the 144,000 (and other believers) during the Tribulation will be blessed since it will be as though one is helping Jesus Christ.
 - b) Revelation 7:9-17 – Many will be **saved** in the Tribulation since they will believe in Jesus Christ as Savior and will spend eternity with God.

4. Revelation 8-9 – The seventh seal will begin the trumpet judgments, which will increase in intensity and **horror** with each successive blast (trumpet).
5. Revelation 10:1-11:14 – An interlude before the bowl judgments.
 - a) Revelation 10:1-7 – An angel will announce the seventh trumpet and the **bowl** judgments to follow. Revelation 11:15
 - b) Revelation 11:3-4 – **Two** witnesses will begin ministering early in the Tribulation; forty-two months later, near the midpoint of the tribulation, they will be murdered. Revelation 17:6

6. Revelation 11:15-19 – The seventh trumpet will announce the woes with the final woe being the **bowl** judgments.
 - a) Daniel 9:27 – The midpoint of the Tribulation will be characterized by the breaking of the **contract** between the antichrist and Israel.

- b) Revelation 11:2-3 and 7 – The antichrist will **murder** God’s two witnesses around the midpoint as well.
 - c) Revelation 11:15-19 – The sounding of the **seventh** trumpet seems to coincide with the events surrounding the midpoint.
7. Revelation 12 – Persecuted Israel
 - a) Revelation 12:1-6 – Symbolism is used to show the reality of persecuted **Israel** through the centuries.
 - b) Revelation 12:7-17 – A war in Heaven will occur at the mid-point of the Tribulation and **Satan** will be cut off from ever entering Heaven again.
 8. Revelation 13 – The **beast** out of the sea is the antichrist (the little horn of Daniel 7:8). The beast from the earth is the false prophet, who will prepare the world to accept the antichrist.
 9. Revelation 14 – Here there are six messages of **hope**. Some of them look forward to the end of the Tribulation while others deal with events during the Tribulation.
 10. Revelation 15-16:12 – Six of the seven bowls, which will also **grow** in intensity, will be poured out. Several will be similar to the plagues of Exodus.
 11. Revelation 16:13-16 – This passage describes the preparation of the nations for the Battle of Armageddon, a battle that will occur **when** Christ Jesus our Lord first appears in the second coming. Zechariah 12:4-9
 12. Revelation 16:17-21 – The seventh bowl will be poured out on Earth just **before** Jesus comes at the Second Advent to end the Tribulation.
 13. Revelation 17:1-19:6 – The literal, **swift** destruction (Revelation 18:8) of religious Babylon (Revelation 17) and economic Babylon (Revelation 18) follows prophecies in Jeremiah 50-51 and Zechariah 5:5-11.
 14. Revelation 19:7-21 – The heavens will **rejoice** with the destruction of Babylon. The bride of Christ will be made ready and follow the Messiah as He returns to Earth to destroy Israel’s enemies. Zechariah 14:1-8
 15. Revelation 20:1-10 – The Messianic Kingdom will last for 1,000 years at which time Satan will be released to lead one **final** revolt against God.
 16. Revelation 20:11-15 – At the Great White Throne Judgment, Jesus will sentence anyone not written in the book of **life** to the Lake of Fire for all eternity.
 17. Revelation 21:1-37 – The new heavens, new earth, and new Jerusalem will be inhabited **only** by those written in the Lamb’s book of life.
 18. Revelation 22:1-9 – The **river** that flows from the throne of God reminds us of the Genesis river in the Garden of Eden. Genesis 2:10-14
 19. Revelation 22:10-21 – The book of Revelation marks the end of God's special direct revelation to mankind until the coming of the **two** witnesses in the Tribulation period.
Revelation 11

E. Key Observations

1. It is of **vital** importance to gain an understanding of prophetic writings in order to learn the *whole counsel of God* in Scripture. Acts 20:27
2. We must interpret prophecy literally while keeping in mind that in prophecy God uses **symbols**, figurative language and word pictures to describe people, places and events.
3. God gave His word (special revelation) in a way that allows man to readily understand it through careful **study** under the guidance of God the Holy Spirit.
4. Consider attending a future DM2 Panorama of the End Times workshop where we plan to study verse by verse through Revelation, Daniel and Zechariah!

XXXII. Conclusion: Jesus Christ and the Holy Scriptures

A. Introducing our study of Christ and His relationship to the Scriptures.

1. The person of Christ is directly related to the inspiration, inerrancy, authority, and sufficiency of Scripture – if the Scriptures are not **true** then neither is Jesus Christ since from the Scripture we get our teachings concerning Christ. John 1:14; 5:37-40, John 5:44-47; Colossians 3:16
2. The Lord Jesus Christ considered Scripture to be more important for living life than physical food. The Scriptures are the very **words** of God. Matthew 4:4
3. If we don't believe in the inspiration and inerrancy of Scripture we **drift** on a sea of uncertainty and doubt. Psalm 119:160, Romans 3:4, Hebrews 11:6
4. To be a Christian and reject the inerrancy and inspiration of Scripture is inconsistent. To doubt the trustworthiness of Scripture is to be in opposition to Jesus Christ. **Christ** believed 100% of the word of God. Matthew 5:17-18, Luke 16:16-17, 29-31, John 5:47

B. By way of overview let's define some terms related to Scripture.

1. **Inspiration** means Scripture is completely **God** authored.
 - a) Inspiration is the term used to designate the work of the Holy Spirit in enabling the **human** authors of the Bible to record all God desired to include in the Scriptures. 2 Timothy 3:15-16
 - b) God the Holy Spirit personally guided the human writers of Scripture so that His complete and coherent message to man was recorded with perfect accuracy while retaining each author's personal traits, individuality and **style**. 2 Peter 1:20-21
2. **Inerrancy** of Scripture means Scripture is completely free from even the smallest **error**. Psalm 119:160
 - a) Scripture is absolutely trustworthy and has absolute authority over **every** area of life. 2 Timothy 2:15b, 2 Peter 1:3-4
 - b) If the text of Scripture were not infallible (flawless), we could never be sure that the biblical record of the Savior is correct. The corresponding truths that Christ and the word of God are flawless go hand in hand and **depend** on each other. John 5:39

3. **Verbal plenary inspiration** – God is the ultimate **author** of the Bible in its entirety. His work of inspiration extends to the whole Bible and to each part of the Bible.
 - a) **Verbal** – In the original Hebrew and Greek writings, the Holy Spirit guided each author in his **choice** of words while respecting his personal characteristics, style, and vocabulary and without intrusion of error.
 - b) **Plenary** – The accuracy of verbal inspiration extended to **every** portion of the Bible so that all its parts are *infallible* as to truth and *final* as to divine authority.

C. Let's survey Jesus' perspective on the Scriptures.

1. The apostle John showed that fellowship with God involves not only abiding in Christ but also being **filled** with Christ's words. John 8:31
 - a) In the same way you communicate who you are through your words Christ's **words** are the expression of Himself. 2 John 8-9
 - b) You cannot have fellowship with Christ if **He** is not communicating with you through the word of God. Colossians 3:15-17, Psalm 119:105
 - c) Christ is the word of God because just as words on a **page** express concepts, Christ is the expression of the invisible Godhead. John 1:1-3, 18
2. Through the Scripture we know eternal **life** because through the pages of Scripture God revealed Christ and His redemptive work.
3. Let Scripture **speak** for itself, don't read your beliefs or preconceived ideas into Scripture.
 - a) Major Premise – Jesus Christ is the ultimate or greatest revelation of **God**.
John 1:14, 18
 - b) Minor Premise – God's word points to Jesus Christ throughout its pages and **finds** it's fulfillment in Him. Revelation 22:12-13
 - c) Christ always validated the word of God and the word of God also validated Him.
John 1:1-3, 5:39-40
4. Christ's authority is **tied** to the authority and inerrancy of the word of God.
 - a) Jesus treated the Scriptures as **fully** authoritative and trustworthy. Matthew 5:17
 - b) Any rejection of Christ's view of Scripture as authoritative is an **attack** on His deity.
John 5:46-47, Luke 24:27
 - c) In order to have a correct view of Christ you must have a correct view of Scripture.
Virtually all heresies **begin** with an error at this level.

D. Let's observe the divine source and validity of Scripture from Christ's perspective.

1. These Greek words or phrases describe Scripture and were familiar terms to Jews.
 - a) **GRAPHE** – The word *scripture* refers especially to a particular **passage** in the Old Testament. Matthew 22:29, 26:54, Luke 4:21, John 5:39

- b) TON LOGON TOU THEOU – The Greek phrase, *the word of God*, is a genitive of source construction. It uses the noun **God** to show where the primary noun **word** comes from. Scriptures are words that **come** from God – He is the source. Matthew 15:6, Luke 11:28, John 8:47, John 10:35
 - c) **NOMOS** – “Law” often refers to the Law written by Moses or what we would refer to as the Pentateuch, the Torah or the first **five** books of the Old Testament. Matthew 5:17, 7:12, John 10:34, 15:25
 - d) The usage of these three words by Christ indicates His **view** of God’s special revelation which we call the Bible.
 - 1) John 7:38 – *Scripture* = When Christ used the **term** SCRIPTURE He clearly validated the whole Old Testament text. 2 Peter 1:20, 2 Timothy 3:16
 - 2) Matthew 15:6 – *Word* = When Christ used the term WORD He confirmed that the Old Testament had been articulated directly to us from God’s **mouth** (anthropomorphism). Acts 22:14, Matthew 4:4
 - 3) Luke 10:26 – *Law* = When Christ commandingly announced the Old Testament LAWS of Moses He clearly validated its **divine** authority and authorship.
2. Christ unreservedly referred to miraculous historical events recorded in Scripture as absolute facts. His recognition of these events as recorded in the Old Testament indicates His acceptance of their **divine** authorship and historicity.
- a) Matthew 19:4-5 – Jesus held the six days creation account to be absolutely **true**.
 - b) Matthew 24:37-39 – Jesus affirmed that a real universal **flood** had occurred.
 - c) John 6:32 – Jesus acknowledged that manna (bread) was **given** by God from Heaven, in the wilderness to the nation of Israel during the years of desert wanderings.
 - d) Luke 4:27 – Jesus stressed to his hearers that Naaman the **leper** had been healed.
 - e) Matthew 12:39-40 – Jesus used the story of **Jonah** and the fish as literal history in order to validate of His coming resurrection.

E. Let’s examine the means by which God gave us His special revelation according to Christ. Let’s examine the truth of what is recorded about Him.

- 1. Christ taught that God revealed Scripture by means of **human** instruments (men).
 - a) According to Christ, **Moses** was one of God’s human instruments. Christ mentioned Moses’ writings several times, emphasizing their divine authority and complete reliability. Matthew 8:4, Mark 12:26, John 5:45-46
 - b) According to Christ, **David** was one of God’s human instruments God used to write down His word. In Matthew 22:43-44 Christ said that David was the human author of Psalm 110 and presented it as absolute authority.
 - c) According to Christ, **Isaiah** was also one of God’s human instruments used to prophesy. Christ affirmed that Isaiah authored the book of Isaiah while presenting it as divine authority. Matthew 13:14-15, 15:7-9

- d) According to Christ, **Daniel** was one of God's human instruments used to record prophecy. Christ affirmed that Daniel wrote that prophecy and then held it as completely authoritative. Matthew 24:15, Daniel 9:27
2. Christ taught that God gave the truth by **means** of the written Scripture and not by oral tradition.
 - a) Luke 20:34-39 – Jesus used Exodus 3:6 to explain life **after** death and truth concerning the resurrection.
 - b) Matthew 15:3-9 – Exodus 20:12 and Deuteronomy 5:16 both say we are to **honor** our parents which Jesus confirmed to be the command of the *word of God* in Matthew 15:6 versus the traditions of men. Isaiah 29:13
 3. Truth was revealed directly to mankind by means of Jesus Christ. His words are **true** and faithful and we would do well to meditate on them. John 1:18, 6:12; Colossians 3:16
 - a) Matthew 24:35 – Christ brought special revelation from God. He revealed God's truth by means of **verbal** communication and by His incarnation. John 1:1-3, 14, 17, 14:6; Hebrews 1:2; Revelation 19:13
 - b) The arrival of Christ into the **world** was God's ultimate means of special revelation to mankind. 2 Peter 1:16-19, Colossians 1:15, Hebrews 1:1-2, John 16:12
 - c) Christ claimed to speak directly for God using words and thoughts specifically selected by the **Father**. John 7:16, 12:49, 14:10, 24
 - d) God's complete special revelation to man is wrapped up in the person of Jesus Christ. Christ's actions, thoughts and words are recorded in the **canon** of Scripture. Luke 24:44

F. Let's make special note of Christ's affirmation of the reliability of the Scriptures.

1. Christ used the word of God to **prove** His point to ignorant Sadducees.
 - a) Mark 12:24 – Failure to embrace the Scriptures as being authoritative truth resulted in the Sadducees' rejection of God's awesome power and in **errors** concerning life after death.
 - b) Mark 12:26-27 – Jesus **cited** the Old Testament in order to proclaim and verify the certainty of life after death.
2. Christ also used Scripture in order to **certify** God's purposes.
 - a) Luke 4:4– Jesus quoted Scripture in His teaching. He knew that if man wanted to know God's **will** he must understand God's word. John 8:17, 10:34, Romans 12:2
 - b) Compare Matthew 5:17-19 with Isaiah 55:11. Christ is our perfect example for living life in total **harmony** with God's expressed will found in the pages of God's word. Matthew 26:42, John 4:34, 6:38, 1 Peter 2:21

- c) Study of the Scripture clearly reveals that the goal of Christ's **life** was to come and save us. Compare the following... Matthew 1:22-23 & Isaiah 7:14, Matthew 2:13-15 & Hosea 11:1, Matthew 2:19-23 & Isaiah 11:1, Matthew 8:16-18 & Isaiah 53:4.
3. John 5:36-40 – Faith in the Scriptures is essential to obtain eternal life. We can observe this emphasis from the **teaching** of Christ. John 5:45-47

G. Christ view of the sufficiency of Scriptures.

1. Jesus told his disciples that special revelation was going to be progressive until God finished revealing all we need to **know**. (Consider 1 Corinthians 13:8-10)
 - a) John 14:26 – While teaching in the upper room, Jesus indicated that more revelation (the New Testament) would be given to the disciples **later**.
 - b) John 16:12-15 – Jesus indicated that His departure would result in further revelation of truth. They were not able to bear it yet but they would eventually have the **power** of the Holy Spirit to help them understand the truth.
2. John 17:17 – The word of God is completely **true**. It is the truth in written form!
3. 2 Peter 1:3-4 – Scripture is sufficient for every **need** we have in the Christian life.
 - a) Matthew 4:1-11 – The Lord demonstrated His confidence in the sufficiency of Scripture by consistently and confidently **citing** it throughout His earthly ministry.
 - b) Deuteronomy 8:3 – Because Christ relied **only** on God's word and never on man's ideas, we know He held Scripture to be sufficient for every need of the child of God. Luke 19:47-48

H. Christ's view of the inspiration of Scripture.

1. Matthew 5:17-18 – Christ taught that the **entire** Old Testament was divinely inspired.
 - a) Luke 24:44 – Christ viewed the Old Testament as a comprehensive **unit**.
 - b) Luke 24:44 – Christ **cited** the Old Testament during his lifetime on earth.
 - 1) Matthew 4:4, 7, 10 – In His temptation by the devil, Christ showed His affirmation of Deuteronomy by quoting it **three** times. Deuteronomy 6:13, 16, 8:3
 - 2) Luke 4:16-21 – Christ's teachings quoted the word of God demonstrating His full confidence in the **accuracy** of Scripture. Isaiah 61:1-2a
 - 3) Luke 7:24-28 – Christ accepted the **Minor** Prophets as God's word. When speaking of John the Baptizer He explained that He was the fulfilment of the prophecy of Malachi. Malachi 3:1
 - 4) Matthew 26:31 – In his predictions concerning His abandonment by everyone in his coming **death**, Christ said Scriptures were being fulfilled. Zechariah 13:7
- c) John 10:34-35 – Christ considered the **words** of Scripture inspired when He stated "...the Scripture cannot be broken..." Matthew 22:23-33

- d) Matthew 5:17-19 – Christ even considered the **letters** chosen by the authors of the Hebrew Scriptures to be inspired when He said, “...*not the smallest letter or stroke shall pass from the Law until all is accomplished...*” Luke 16:17
2. Christ showed His pre-approval of the **New** Testament when He promised that the Holy Spirit would lead them into all truth.
 - a) John 15:26-27 – In His conversation and teaching of the disciples in the upper room, Christ endorsed the **coming** New Testament.
 - b) John 16:12-15 – **Christ** promised that the Holy Spirit would come and complete all special revelation.
 - c) John 14:26 – Christ promised that the Holy Spirit would teach **all things**. We would understand this as a reference to the New Testament.

I. We can observe Christ’s view on the authority of Scripture.

1. The Scripture is the ultimate standard of truth. The word of God provides us the divine standard for evaluating everything in **life**.
 - a) Psalm 18:30 – All authority ultimately rests in God and He **placed** His authority in the written word of God. Psalm 119:89, 152, 160, 1 Peter 1:25, Isaiah 40:8
 - b) Psalm 33:4 – Scripture possesses the same authority as God because it came **forth** from Him. Numbers 23:19, Hebrews 6:17-18, 2 Timothy 3:16
2. The gospel **writers** clearly presented the Lord Jesus Christ as the One with ultimate and absolute authority. 1 John 1:1-3, 2 Peter 1:16-18
 - a) Matthew 1:1- Matthew began his **gospel** by recognizing Christ’s authority as the Messiah.
 - b) Mark 1:14-15 – Mark began His gospel by announcing Christ’s authority as the **One** who was offering the kingdom of God.
 - c) Acts 1:1-2 – Luke showed **honor** for Christ’s authority when he wrote that He ascended to Heaven and gave instructions to the apostles through the Holy Spirit.
 - d) John 1:1-3, 14 – The apostle John gave clear credence to Christ by showing his deity in calling him the **Word**. As the Word made flesh, Christ speaks with complete divine authority.
3. Christ’s authority to bring special revelation was confirmed by means of both His words and **works**. Matthew 17:5
 - a) Matthew 7:24-29 – Jesus claimed authority because He taught about God **from** a firsthand knowledge of Him.
 - b) Luke 7:16 – Jesus’ ability to **raise** the dead proved His authority. Anyone who could do this was obviously from God and should be heard. John 3:2

- c) Matthew 9:1-8 – God alone possesses the authority to forgive sins and Jesus forgave **sins**. Being God his words are inspired.
 - d) Matthew 7:28-29 – Many people who listened to Jesus’ teaching testified of His **unique** authority to proclaim truth.
4. Jesus possessed ultimate divine authority, yet, even so, He submitted to the authority of Scripture.
- a) Matthew 5:17 – Christ never rejected Scripture’s authority, nor did He ever place His own personal authority in opposition to it. He came to fulfill **every** part of the Law of God.
 - b) Galatians 4:4-5 – Jesus lived His life in perfect accordance with the **Law**. Romans 8:3
 - c) John 5:46-47 – The authority of Christ and the authority of the Scripture are united. The two are so interwoven that to reject one is to **reject** the other. Luke 19:38-40; John 10:32-34
 - d) Luke 16:29-31 – Jesus Christ challenged all men to **live** in submission to the authority of the Scripture, a challenge He obeyed, thereby providing the perfect example. Hebrews 4:14-15
 - e) Colossians 3:16; Romans 10:17 – The divine natures of **both** God the Father and Jesus Christ are one and the same. It is impossible to accept one as God without accepting the other as God. Therefore the word of God is also the word of Christ. John 10:30, John 14:9-11

J. Conclusion

- 1. Christ accepted all Scripture as God’s special revelation to man and therefore of divine **origin** and authority.
- 2. **Christ** always assumed the truthfulness and absolute reliability of the Scriptures. Christ considered the Scriptures to be infallible.
- 3. Christ considered Scripture to be His personal guide to **life** and sufficient to handle His every need.
- 4. The perfect person of Christ and the inerrancy of Scripture are so united that to believe one is to believe the other and to **reject** one is to reject the other.
- 5. Bibliology and Christology are intricately **linked** just as all doctrines of the Bible interlock with every other.
- 6. Without a biblical view of Scripture, we have the wrong Christ. If we have the wrong Christ, our spiritual lives are of no **value**.