



# 2011

## February Block Class

“A Hermeneutical Survey of the Old and New Testaments”

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## INTRODUCTION TO HERMENEUTICS

### Intro.

1. Ralph Martin, Kingdom of the Cults – cult = “a group of people gathered about a specific person or person’s mis-interpretation of the Bible”
  - a. Poor principles of interpreting Scriptures is the foundation of every cult
  - b. Proper interpretation of the Bible is absolutely vital if we are going to understand the truth of the Scriptures ourselves
    - (1) Also vital to recognize and refute the error of others
2. Proper interp. of the Bible is not always easy
  - a. E.g., 2 Peter 3:16—Paul’s writings are “hard to understand”
    - i. Because of that, Peter says, “the untaught and unstable distort them, as they do with the rest of Scriptures, to their own destruction”
  - b. Bible interp. is hard work and careful attention to certain principles is absolutely essential if our theology is to be accurate and biblical

### Outline:

- I. Definition of *Hermeneutics* = the study of biblical interpretation
  - A. Depends entirely on one’s belief about what the Bible is – **2 Tim. 2:16-17**
  - B. Depends on one’s belief about man’s depravity – **Jer.**
  - C. Fuller def. = the study of biblical interpretation recognizing the inspiration and *sole* infallibility of God’s Word
- II. Basic Hermeneutical Systems
  - A. Allegorical method
    1. Seeks for the hidden meaning (sometimes called “spiritual” meaning) of the text
      - a. Biblical words and events are interpreted symbolically, apart from their normal and natural sense
    2. Examples:
      - a. 1,000 years of Rev. 20
    3. Danger = 2 sides
      - a. The natural meanings of words and events can become irrelevant, discarding what God’s Word is saying and ignoring His intended meaning
      - b. Meanings are given according to the whim of the interpreter
        - (1) As created beings whose thinking has been corrupted, how can we trust these meanings?
        - (2) Also, who are we to give priority to our meanings rather than His
  - B. Natural Method (also called the Literal Method or the Grammatical/Historical Method)
    1. The normal, natural sense of the text is the real meaning
    2. 3 elements:
      - a. Grammar-- What is the normal, grammatical sense in the original language that it was written (i.e., Hebrew and Greek)?
      - b. History/culture--How would it be understood by someone living in that time in history and in that culture?



- (1) illus.—I Cor. 7:1—not to “touch” a woman
  - c. Literature—What literary genre was it written in and how do normal principles of interpretation of that genre effect the meaning
    - (1) illus.—“tree” in Num. 33:9 vs. Ps. 1:3 (interpreted figuratively because it is poetry)
    - (2) illus.—S. of S.—hair-like flock of goats

## II. Basic Principles of Hermeneutics

- A. Interpret the passage literally according to its natural grammatical, historical and literary context
- B. Interpret the passage with the help of other Scripture
  - 1. Because God’s Word is infallible, Scripture cannot contradict what is taught in another Scripture on the same subject
  - 2. Other passages may help clarify the meaning of a certain passage
  - 3. Let clear passages interpret difficult ones instead of the other way around
    - a. illus.—Prov. 8 (Ps. 8:22?)
- C. A doctrine should not be built on a single passage, but should summarize all that the Scriptures as a whole teach on that subject
- D. Do not read New Testament theology back into the O.T.
  - 1. Remember that God revealed Himself and His truth progressively through history
  - 2. illus.—Gen. 3:15



## Divine Structure of Scriptures

- I. Old Testament
  - A. Pentateuch
    - 1. Contents
      - a. Historical background of the covenant
      - b. Demands of the covenant
        - i. Laws
        - ii. Sacrifices
    - 2. Issue: Holiness
    - 3. Result: Desire for a perfect priest to offer a permanent sacrifice
  - B. Historical & Poetical Books
    - 1. Contents
      - a. Optimism
      - b. Disappointment
    - 2. Issue: Leadership
    - 3. Result: Desire for a perfect king
  - C. Prophetical Books
    - 1. Contents
      - a. Prediction: the Messiah, Day of the Lord, Restoration of Israel
      - b. Proclamation: Present conduct should match future predictions
    - 2. Issue: Loyalty (chesed)
    - 3. Result: Desire for the perfect prophet

Summary: The Old Testament ends with disappointment

- 1. Unexplained ceremonies
- 2. Unfulfilled prophecies
- 3. Unsatisfied longings

Key Word: Preparation

- II. New Testament
  - A. Gospels
    - 1. Function: Introduction of the person and work of Jesus Christ
    - 2. Contents
      - a. Matthew
      - b. Mark
      - c. Luke
      - d. John
  - B. Acts
    - 1. Function: Proclamation of the person and work of Jesus Christ
    - 2. Contents: Approximately 60 incidences of public and private evangelism
  - C. Epistles
    - 1. Paul's
      - a. Romans
      - b. Corinthian letters
      - c. Galatians
      - d. Ephesians
      - e. Colossians
      - f. Philippians & Philemon
      - g. Thessalonians letters
      - h. Pastoral letters
    - 2. General



- a. Hebrews
- b. James
- c. Peter's letters
- d. John's letters
- e. Jude

D. Revelation

- 1. Function: Consummation of Jesus Christ's work

Key Word: Manifestation

Summary: The Word of God revolves around one person and His work: Jesus Christ



# THE SEQUENCE OF THE BIBLICAL COVENANTS

## Introduction:

1. Meaning of “Covenant”
2. Old and New “Testaments” = Old and New “Covenants”

## Outline:

- I. Adamic (Edenic)—Hosea 6:7; Gen. 3:15
  - a. Purpose = Redemption of mankind
  - b. Signs
    - i. Substitutionary death
    - ii. Covering of nakedness (shamefulness)
- II. Noahic—Gen. 9
  - a. Purpose = Physical preservation of man and his habitat
  - b. Sign = Rainbow
- III. Abrahamic—Gen. 12-22
  - a. Purpose = Selection of a family to inherit a national descendency and land
  - b. Sign = Judgmental sacrifice (chs. 15, 22)
- IV. Mosaic (Old) —Exod. 19; Deuteronomy
  - a. Purpose = Formation of a nation and demands of the King
  - b. Signs
    - i. Tablets of 10 commandments
    - ii. Shed blood
- V. Davidic—2 Sam. 7; I Chron. 17
  - a. Purpose = Selection of a family for royal lineage leading to the Messiah
  - b. Signs
    - i. Perhaps Solomon
    - ii. Perhaps virgin birth (Isaiah 7)
- VI. New—Jeremiah 31
  - a. Purpose = To provide a successful replacement for the Mosaic Covenant
  - b. Sign = Lord’s Supper/Communion (Lu. 22)

## Conclusion:

1. Our (the Church’s) relationship to the Abrahamic Covenant
2. The future for the nation Israel



## NT SURVEY

### INTERTESTAMENTAL PERIOD

#### Intro.

The 400 years that separate the time of Nehemiah (and Malachi) from the birth of X are known as the Intertestamental Period (432 - 5 B.C.).

--Called "silent years" because God gave no revelation

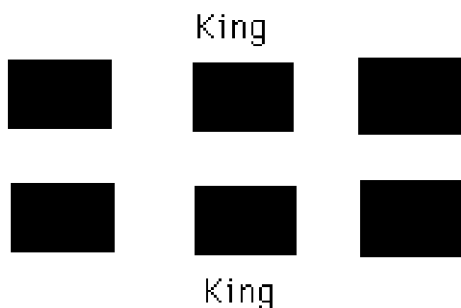
--But they weren't quiet politically or socially

--Many changes were taking place in the world to prepare the world for the arrival of it's Savior --**Gal. 4:4**

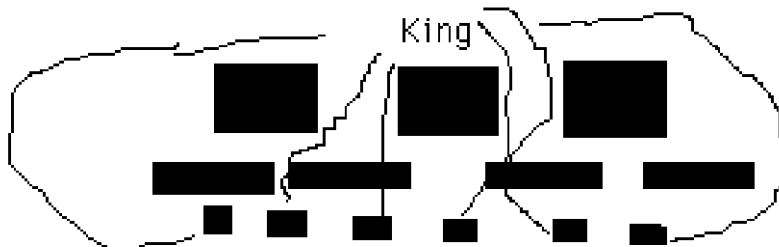
--Primarily 3 different forces were working during this time to prepare the way for X's arrival

#### I. Greek preparation--intellectual culture

A. Before Alexander the Great (Greek), military strategy was not really used



1. He created the Greek phalanx--a thin company of soldiers holding long spears
2. Behind them were small auxiliary units



3. The reason Al. the Great conquered the civilized world so quickly was simply because he won battles so quickly

#### B. Condensed outline of chronology

1. Al. the Great rules the world--336-323 BC
  - a. Forced Greek culture & language on all peoples (hellenization [fr. Ellhne\$ = Greek])
    - (1) He allowed the Jews to worship freely because they welcomed him, having foreseen his coming from book of Daniel



- (a) He acquired Israel in 332 BC
  - 2. Hellenistic Age--323-146 B.C.
    - a. When Alex. Great died, left no sons
      - (1) His empire was divided between his four generals
        - (a) The families of two of these, the Ptolemies & Seleucids, fought for control over Israel for over a century
        - (b) When Ptolemies had control, the continued Alex's policy of allowing them religious freedom
      - (2) but Israel eventually came under the control of the Seleucids
        - (a) Antiochus Epiphanes (ruled 175-164 BC) was a fanatic hellenizer
          - [1] Tried to abolish Judaism
          - [2] Desecrated Jewish temple by offering a pig on the altar and dedicating it to Zeus
  - 3. Roman Domination--146 B.C. on
- C. By hellenizing the world, Greek became the universal language
  - 1. Esp. common was a certain dialect called Koine Greek--NT
  - 2. Greek is one of the most precise languages ever in world's history
    - a. Philosophers used this language to discuss virtue, sin, righteousness, and other spiritual and moral attributes
  - 3. Therefore, by time of writing of NT, the phraseology and vocabulary in these areas was highly developed and just the right language to use to communicate spiritual truth
- D. Greek Philosophy
  - 1. Got the world thinking about immortality, life after death, good moral conduct, etc.
  - 2. Philosophers attacked idols and polytheism (many gods)
- E. Mystery Religions (could be compared to some cults today)
  - 1. Popularized ideas of redemption, atonement, shedding of blood, forgiveness of sins, and salvation
  - 2. Also idea that certain truth saves
- F. Great Greek Schools
  - 1. Dominated the educational world
    - a. Teachers such as Socrates, Plato, & Aristotle
  - 2. Tarsus had a famous school
    - a. No doubt influenced Paul's training and thinking
  - 3. Because of these schools, Greek literature and ideas became widely known
- II. Roman preparation--political organization
- A. Organization was a necessity because the Romans were by nature an extremely unruly crowd





B. Key to it's organization were the legions

1. Extremely disciplined fighting groups
2. Greek phalanx didn't work in rough terrain because the long spears could not be moved around quickly
  - a. Romans used same method, only with short swords which cured the problem of rough terrain
3. Backbone of the legions were centurions who disciplined men and led them in battle

C. Result was the Pax Romana (Roman Peace)

illus.--Compare with peacefulness in USSR & E. Europe during communism

1. Strong, central, authoritative control, although oppressive, provides peace
  - a. Although the average citizen did not like Roman domination, he enjoyed the peace
2. Two centuries of peace starting near the time of X's birth
3. Gave X-tianity 200 years to expand quickly and spread the Gospel w/out hindrances of war and borders

D. Condensed outline of chronology

1. Republic (basically democratic)--508 B.C.-30 B.C.
2. Empire--30 B.C.-A.D. 476
  - a. Golden Age: Augustus' reign as first emperor--30 B.C.-A.D. 14
  - b. Silver Age: A.D. 14-96
  - c. Decline: 97-476

E. Roman Law

1. Enforced from Spain to Babylon
2. Basically tolerant of all religions & customs as long as law and order was kept and taxes were paid
  - a. Much different than the sometimes offensive hellenization of Greek Empire
    - (1) Greek Seleucids tried to destroy Jewish religion

F. Communication Networks

1. Land trade routes--paved and very well made
  - a. Facilitated communication and, consequently, spreading of the Gospel
2. Sea routes
  - a. Rome had many ships in the Med.
    - (1) Before, Med. was filled with pirates
  - b. As a young man, Julius Caesar was kidnapped by pirates and held for ransom
    - (1) Made an oath that when he came back to safety, he would crucify them
    - (2) He was successful in completely removing piracy from the Med.
    - (3) Therefore, seas were safe



3. During the 1st 2 centuries AD, transportation and communication was better than for the next 17 centuries
  - a. Only this century, with the invention of the motor and air travel, surpasses it
    - (1) But even now we don't have anything like the Pax Romana
    - (2) Therefore, difficult to spread Gospel in many places that were in Roman Empire, such as Yugoslavia and Muslim countries around Israel

### III. Jewish Preparation--religious

- A. As Paul says in Romans, Jews were entrusted with the oracles of God (i.e., OT)
  1. Jewish scribes were meticulous in copying OT Scriptures (much more so than NT scribes who did it for employment rather than for religious reasons)
- B. Monotheism--The whole Roman Empire knew about the Jews' monotheism
  1. This attracted those who had been influenced against polytheism by Greek philosophy
  2. For a while, Egypt had tried monotheism by worshipping the sun only
    - a. But this didn't work; King Tut brought back polytheism
- C. Synagogues
  1. During the Babylonian exile, Israel was cut off from the Temple
    - a. They were surrounded by pagan religious practices
    - b. They lost their nation, but they still had the Pentateuch and the belief that they were God's chosen people
    - c. So, they built small buildings called synagogues (Gr. sunagwgh = "gathering")
    - d. Because they were away from their homeland and Temple, they concentrated on the OT Law, personal piety, and prayer rather than sacrifices
    - e. After the Persians conquered Babylon and let the Jews travel back to Israel and to other places of the world, the Jews took this synagogue method of worship with them
  2. Had to be at least 10 men to form a synagogue
  3. Would preach from OT
  3. Wasn't always only Jews in synagogues
    - a. The "God-fearers" were Gentiles who rejected polytheism
    - b. They weren't circumcised, but they recognized that what the Jews believed about their being only one God had to be true
    - c. They were ignored by Jews until they became a proselyte
      - (1) But to Paul, they were part of the audience--**Act 13:14-16**
  4. These synagogues were natural meeting places where both Jews and some Gentiles could hear the Gospel



- a. That's why both Jesus and Paul utilized them so much
- 5. Also, the synagogue's emphasis on personal piety, prayer, and having a personal relationship with God prepared the way for the Gospel

#### D. Septuagint (LXX)--Greek translation of OT

- 1. Jewish legend says that 72 scholars were brought together to an island and produced this in 72 days
- 2. Actually different parts of OT translated between 250-150 B.C.
- 3. The millions of Gentiles and Jews who lived outside of Israel (the dispersion) could not read Hebrew
  - a. But all could read Greek
- 4. Created interest worldwide in Jewish religion & Scriptures
- 5. Paul and other missionaries to Gentiles in Acts no doubt used LXX
  - a. Thus it became the Bible for most believers in the early church

#### E. Messianic hope

- 1. This was unique to the Jews
- 2. By time of X's birth, the golden age of the Romans' democratic republic had passed
  - a. Now there was a dictatorship
- 3. For Greeks, their golden age was way back during the time of Socrates, Plato, and Aristotle
- 4. But for the Jews, their golden age was in the future

#### F. Dispersion (Diaspora)--**James 1:1**

- 1. Began with Babylonian exile of Jews in 6th cent. BC
- 2. By time of X's birth, Jews had spread to every nation of civilized world
- 3. Forced them to mix with Gentiles and not be so exclusive
- 4. Gave rise to the synagogues because they were so far away from Temple in Jerusalem

#### G. Religious Groups

- 1. Sadducees--The Greek world made its greatest impact in Israel through the Sadducees
  - a. Wealthy aristocrats who became the Temple-party
  - b. Were most sympathetic with Greek and Roman governments
  - c. Although few in number, they had most political power and controlled the high priesthood
  - d. Rejected all religious writings except the Torah (Pentateuch)
  - e. Rejected the idea of life after death (thus, ancient humanists)
- 2. Pharisees



- a. Sads. were party of Temple; Phars. party of the synagogue
    - (1) Sads. had strong contacts with government officials; Pharisees with the people
    - (2) If Catholic, Sads. would be Pope (high-priest) and bishops; Phars. would be the common priests
    - (3) Therefore, Phars. enjoyed the support of the people and influenced popular opinion
  - b. They tried to reinterpret the Law by creating a hedge (expl.)
  - c. When the Romans destroyed the Temple in AD 70, Phars. survived because, unlike the Sadducees, they weren't tied to the Temple
    - (1) Consequently, the Phars. are the fathers of modern Judaism
3. Essenes
- a. A small, separatist group that secluded themselves in the deserts of Judea
  - b. Stressed strict observance of the Law
  - c. But considered the Temple priesthood corrupt and, therefore, rejected most anything that had to do with the Temple
4. Zealots--more political than religious
- a. Hated Roman-rule and used all means to try to shake it off
  - b. Lu. 6:15--One of X's disciples was a zealot
  - c. *Sicarii*--radical zealots who would assassinate Roman soldiers
5. Scribes--more occupational than religious
- a. Copyists and "experts" in the Law
  - b. Affiliated w/ the Pharisees
- H. Condensed outline of chronology
- 1. Persian Period--538 BC-333 BC
  - 2. Alexandrian Period--333 BC-323 BC
  - 3. Ptolemy & Seleucid Period--323 BC-264 BC
  - 4. Maccabean Period--165 BC-63 BC
  - 5. Roman Period--63 BC- end of empire



## NT SURVEY

### GOSPELS

#### Intro.

Purpose: To introduce person & work of Jesus, the Messiah

This includes: *proving to Jews* that Jesus' is Messiah prophesied about in OT to Jews (esp. Mt. & Lu.)

*proving to Gentiles* that Jesus is only viable Savior (esp. Mk. & Jn.)

Theme: The person & work of Jesus X

#### I. Meaning of "Gospel"--euaggelia, euaggelizomai = a good proclamation, good news

- A. OT ends with disappointment, despair, and hopelessness of man's sin
- B. NT begins with the solution
  - a. Solution is Jesus X, His person & work (i.e., who He is & what He did)
- C. 2 parts to the idea of "Gospel"
  - 1. Content of the Good News
  - 2. Proclamation of the Good News

#### II. Synoptic Gospels

- A. Synoptic from sunoptiko§ = something seen together
  - 1. Refers to Mt., Mk., & Lu. because so much of their content is about the same events in Jesus life
    - a. Jn covers almost completely different events of X's life than other three because he wrote his Gospel much later and probably had access to all three
  - 2. "Synoptic Problem"--not really a problem, but liberal theologians want it to be one
    - a. In recording the same events of Jesus' life, there is much that the 3 agree on
    - b. But there is also much that they don't agree on
      - (1) Next year we will deal with this in detail in NTI
    - c. For now, 4 factors that solve most of these problems:
      - (1) Personalities of the writers
      - (2) Purposes and audience aims for which books were written
      - (3) Each is a Greek translation of what Jesus said in Aramaic
      - (4) Agency of the H.S.--**Jn. 14:26**

## MATTHEW

#### I. Unique contents--(important factor in discovering emphases of the Gospels)

- A. 130 quotes & allusions from the OT



1. Quotes from 25 books of the OT
2. Refers to 40 OT prophecies about the Messiah
3. 410 vv. that appear in no other Gospel
4. 40 parables--10 unique to Mt.
5. 20 miracles--3 unique (healing of two blind men, deliverance of the mute demoniac, finding tax money in fish's mouth)

## II. Structure

### A. Introduction--1:1-17--a genealogy

1. Only other gen. is in Lu. 3
2. 2 distinctives about Mt.'s genealogy
  - a. Only book in entire Bible to start w/ one
    - (1) Suggests right away that the descendancy of this Person is an important element of Mt.'s overall point (or theme)
  - b. Other distinctive is the way he singles out Abraham & David at beginning
    - (1) Implies that out of all the people in this genealogy, Mt. wants to draw our attention to the fact that Jesus was a descendant of these two men
      - (a) Because He is a descendant of Abraham, He qualifies to be the "Descendant who will bless all nations" that God promised to Abe
      - (b) Because He is a descendant of David, He qualifies to be the descendant of David whom God promised would be the King of Israel whose kingdom will be eternal
    - [1] Phrase "Son of David" used 8 times in Mt.
      - [a] Only 3x in Mk. & Lu., none in Jn.
    - (2) So, Mt. begins his Gospel, as well as the NT, with this genealogy that demonstrates the racial and royal pedigree of the One whom he is going to write about
3. Another thing this gen. accomplishes is that it provides an immediate link fr. the NT to the OT
  - a. NT is not disconnected from the OT, but rather an explanation and expansion of it

### B. Conclusion--Mt. 28:18-20

1. dunami§ = power in sense of ability
2. exousia = power in sense of authority
3. This is an assertion of His absolute, comprehensive authority over everything that has been given to Him



by the One who has the right to give it: God

III. Theme--Although most conservative scholars simply state it as something like “The Kingship (Messiahship) of X”, I think this idea of authority that the book ends with needs to be brought out more

A. I would say, “The royal authority of Jesus Christ”

1. In other words, Mt. uses the idea of X’s being King as a subordinate idea that supports this truth that He has all authority

#### IV. Outline

A. Introduction of the King--chs. 1-4

1. His genealogy
2. His birth
3. Jn. B’s ministry
4. Jesus’ baptism--voice from heaven--this is the Son of the ultimate King
5. Temptation--first demonstrates authority over Himself
6. Beginning of His ministry

B. Manifesto of the Kingdom--chs. 5-7 (Sermon on the Mt.)

1. These are principles of the Kingdom
  - a. What you have to do to enter it
  - b. What you have to do to live as a proper citizen of it

C. Miracles--chs. 8-9--authority of the King over disease, death, demons, and nature (calms storm)

D. Commission of 12 disciples--ch. 10--delegation of His authority to His kingdom messengers

1. **10:1**
2. Look at the message He told them to proclaim--**10:7** = the kingdom

E. Opposition to the King--chs. 11-12

1. From inside--uncertainty of Jn. the B.--**11:1-2**
2. From outside--the Pharisees challenges--ch. 12

F. Parables--ch. 13--Description of the Kingdom present and future

G. Continuation and intensification of opposition intermingled with miracles--chs. 14-17

1. As the challenges to X’s authority increase, so do the miracles demonstrating X’s authority
  - a. In fact, in this section the narrative alternates basically from challenge to miracle
    - (1) Jn. the B. beheaded--ch. 14
    - (2) Jesus feeds 5,000 and walks on water
    - (3) Pharisees accuse Jesus’ disciples of violating the traditions of the elders--ch. 15



(4) Jesus feeds 4,000

(5) Phars. & Sadducees demanded a sign from heaven to prove His authority--ch. 16

(6) Jesus gives a tremendous sign from heaven of His authority in ch. 17, but not to Phars. & Sadds.

(a) Only to his 3 chief discs., Peter, James, and John

(b) He was transfigured before them (i.e., He was shown to be God)

(c) He was recognized by Moses the law-giver and Elijah the chief of Israel's prophets

(d) And, to top it all off, that event ends with God saying, "This is my Son with whom I am well pleased. Listen to Him!"

[1] I mean, you talk about a sign of authority! You can't do any better than that!

2. Also in this section, X predicts what will be the culmination of the Jewish relig. leaders' opposition toward Him--**16:21**

a. The highest degree of opposition is to kill someone

b. That will be the degree of the Jewish relig. leaders' opposition of their own Messiah

(1) Why? Because before Him, who had the authority? They did.

H. Relations in the Kingdom--ch. 18--much of it has to do with how to deal with a brother who sins against you

I. The Jews' rejection to X's royal authority--chs. 19-22

1. **21:23; 23:37**--X informs them that they have thrown away their opportunity

J. Olivet discourse--chs. 24-25--assertion that He will still be King at the end of the age

K. Final opposition of the Jews (murder) followed by incontestable triumph of the King who has all authority

1. While demonstrating His superiority over His murderers, He demonstrated His superiority over death

2. And so His claim near the end of the Gospel--He has all authority, even over death

3. And the Gospel actually ends with a command--**28:19-20**

a. This command is based on the authority He has just demonstrated for the last 28 chs.--**28:18**

B. Mt.'s Gospel ends with a challenge to every reader

1. Either the reader will admit that Mt. has proved that Jesus does have this absolute, universal authority and the reader will submit to Him as his King

2. Or the reader will reject what Mt. wrote, deny that Jesus does have such authority, and refuse to submit to Him as his King





## MARK

### I. Unique Contents & Emphases

- A. No account of Jesus' birth or infancy
- B. Only one major discourse (ch. 13)--37 vv. compared to same material in Mt. which is 97 vv.
- C. Although contains many quotes and allusions to OT, only about half as many as Mt. & Lu.
- D. Uses least literary Greek of perhaps all NT writers
- E. euqew§ & euqu§ 42x--more than all other NT books combined
- F. Uses historic present and imperfect tenses with verbs much more than others
  - 1. These two represent an action that is continually going on
  - 2. Jesus' actions, rather than His sayings, dominate Mk.'s Gospel
  - 3. The aim of the writer is to impress his readers with the rapid, ceaseless energy of the Savior
- G. Miracles--records 18 out of 35
  - 1. Gives more space to miracles per page than any other Gospel writer
  - 2. 2 unique (deaf & dumb man healed in ch. 7; blind man healed at Bethsaida)
- H. Focuses on events of Passion week (Jesus' suffering) more closely than any other period of X's life
- I. 8 allusions to Isaiah's "Servant of the Lord"--1:11; 2:20; 3:23-27; 8:31; 9:12; 10:45; 14:24; 15:5
  - 1. Stressed much more than other Gospels
  - 2. In Roman Empire pop. about 100 million; 60 million were slaves
    - a. Perhaps this was his primary audience aim (masters could relate to)
    - b. Most treated very cruelly by Romans and suffered much while serving
    - c. Tradition and history suggest that Mark wrote it while in Rome
  - 3. Reflects same emphasis found in I Pet. where also several allusions to Isaiah
    - a. Out of all apostles, Mk. most closely associated with Peter
      - (1) In stories where Peter is involved that Mt. & Lu. also comment on, Mk. provides more details
  - 4. **Isa. 53:1-12**--Notice these elements about the great Servant:
    - a. He would be despised & rejected by men--v. 3
    - b. He would be oppressed, afflicted, and judged--vv. 4-9
    - c. After He suffers He will see light (ref. to res.)--v. 11a
    - d. He will justify many and bear their sins--v. 11b-12
    - e. Entire ch. is under heading of believing a message--v. 1
    - f. This is a suffering servant, i.e., His great service for others will be surrounded with suffering
  - 5. **Mk. 8:31; 9:12**--Mark emphs. not only suffering, but rejection (like in Isa. 53)



- a. Drew Conley said major motif in Mk. was X's being forsaken (rejected)
  - (1) 1st rejected by Jewish relig. leaders
  - (2) Then by Jewish people
  - (3) Then by his own disciples
  - (4) Finally by God Himself
- 6. **10:45**--2 major motifs in Mark
  - a. Service
  - b. Suffering (while serving [benefitting] others)

## II. Literary Structure

### A. Introduction--**1:1-3**

- 1. Starts quoting Isaiah by the second verse
  - a. Immediately Mk. wants us to be thinking about Isaiah's writings

### B. Conclusion

- 1. Many conservative scholars do not think vv. 9-20 were part of original writing for several reasons:
  - a. Not contained in the oldest and most reliable copies of Mk.
  - b. These vv. has a different writing style than rest of Gospel
  - c. different vocabulary
  - d. different content
  - e. Good men differ on this, e.g., Tenney seems to argue for accepting them
    - (1) I personally don't think they are authentically Mark's
- 2. If so, that means that the Gospel really ended with 16:1-8
  - a. Account of women going to tomb and meeting angel--**vv. 6-8**
    - (1) 2 elements:
      - (a) Testimony of the angel concerning Lord's res.
      - (b) Fear of the women--this Gospel ends in fear
        - [1] Somewhat ironic: nobody feared the power of a slave
      - (c) The fact that a divine being testifies that this One rose from the dead combined with the women being afraid demonstrates that this was no mere human slave
        - [1] Unlike any other slave, He is special--He is the ultimate Servant of the Lord prophesied about in Isa.
        - [a] Throughout Mark's Gospel is motif on X's authority (although not main theme like Mt.'s)
        - [b] In the Roman empire, many servants were given authority by their masters over certain



matters or over other slaves

[c] And at the end of Mk's Gospel we see that Jesus is a Servant with such tremendous authority, that He even has authority over death

### III. Theme

A. Tenney, "The tragedy of the Gospel was an inevitable part of His service to men and of His redemption of them"

B. Theme: The Suffering Servant (of Isaiah)

### IV. Outline

A. The Arrival & Preparation of the Servant--1:1-13

B. The Ministry of the Servant--1:14-ch. 10

C. The Suffering of the Servant--ch. 11-15

D. The Triumph of the Servant--ch. 16

## LUKE

### I. Unique Contents & Emphases

A. Many more unique accounts than either Mt. or Mk. (approx. 93)

1. Examples: Jn. the B.'s parents & birth, angel appearing to Mary & Mary's praise to God, angels appearing to shepherds, Simeon's prophecy about X in the Temple, sinful woman anointing Jesus' feet, story of Mary & Martha, conversion of Zacchaeus, conversation with two disciples on road to Emmaus, Farewell instructions and ascension

B. Major motif (emphasis) on universality of Gospel

1. i.e., recognition that not only the Jews, but Gentile too are a part of God's plan

C. Minor motif on disadvantaged (poor, women, children, sinners, criminals, Gentiles)

1. Supports Luke's major motif on X's perfect humanity
2. Luke uses these motifs to show how Jesus, as the perfect man, makes up for the deficiencies belonging

to those who are disadvantaged in this human race)

D. Makes much greater use of allusion to O.T. rather than directly quoting OT or using "that it might be fulfilled" phrase of Mt.

### II. Literary Structure

A. Introduction

1. Luke gives a literary prologue that other Gospel writers don't



2. In this prologue he clearly declares his purpose for his Gospel
  - a. The most clear phrase within the prologue for determining Luke's purpose is the last one (v. 4), the ἵνα clause: "in order that you might know with assurance (Æ asfavleian) concerning those matters (lovgnw) which you were informed"
  - b. The actual contents which follow demonstrate that Luke wanted to provide Theophilus with the assurance that the accounts which he had heard concerning Jesus Christ were not unverifiable myths, as was true of the Greek and Roman gods, but confirmed history
3. The methodology which Luke would use to accomplish this purpose is laid out in **v. 3**
  - a. Here he makes the statement that he purposed to write παρὰ τὴν ἀκριβήν (all things accurately in order)
  - b. The key word for understanding Luke's arrangement is κατὰ ἑκαστὸν
    - (1) Some argue that the word signifies chronological order
      - (a) Plummer felt that although Luke's chronological arrangement was not always correct in his Gospel, it was in Acts
      - (b) Therefore, Luke sought a true chronological order in his Gospel as well
        - [1] Although Plummer does not admit it, this can only be interpreted as a failed attempt on Luke's part, causing serious problems for the doctrine of Biblical inerrancy
    - (2) Luke used the word κατὰ ἑκαστὸν five times in Luke and Acts
      - (a) Out of the five times that Luke uses the word, only once does it demand a chronological meaning (Acts 3:24)
      - (b) The other three occurrences (besides Lu. 1:3) talk about some kind of a consecutive order, but not necessarily a chronological one
      - (c) This means that the only information that κατὰ ἑκαστὸν provides for the reader is that the contents of Luke's Gospel are somehow connected
        - [1] But just how they are connected can only be understood by looking at order of the contents themselves, and not merely from the meaning of κατὰ ἑκαστὸν
4. It is here that Luke's theology comes into play
  - a. Luke fits historical facts into his theological scheme to suit his purpose and does so without having any objections to claim his narrative as a true report
5. The question is, then, just what is the "theological scheme (idea)" around which Luke arranges his historical facts?
  - a. The answer is again found in Luke's prologue, and is testified throughout the entire account: τὴν



peplhroforhmevwn Æ en i hmi'n pragmavtwn (the incidents having been fulfilled among us

**1:1)**

b. The word peplhroforhmevwn is theologically meaningful

(1) It comes from a simpler form plhrovw = idea of "fulfillment"

(2) The contents of the Gospel itself are conducive to the notion that these "matters that have been fulfilled", are referring to circumstances, deeds, and words of Christ which "fulfilled" Old Testament prophetic phenomena

6. In summary, Luke's purpose for his Gospel, acc. to his prologue, was to provide an accurate historical account which would provide assurance to Theophilus, as well as any other readers, that the pragmav tw'n (incidents) surrounding Jesus Christ's life on earth prove that He is the long-awaited fulfiller of Old Testament prophetic phenomena concerning mankind's Redeemer

a. Luke arranged his contents according to this concept of fulfillment, rather than strictly according to chronology

b. Just as Paul was a minister to the Gentiles and Peter to the Jews, it is only fitting that God would want two written-accounts proving Christ's fulfillment of messianic prophecy

(1) One aimed toward the Jews, and another toward the Gentiles

(a) For the former, God chose a Palestinian Jew who was an apostle, Matthew

(b) For the latter, the travelling companion of Paul, the very minister to the Gentiles himself, Luke

## B. Conclusion

1. At the end of the Gospel account, when Jesus Christ appears to His disciples after His resurrection, He speaks these climactic words which serve as a summary of Luke's entire Gospel--**24:44**

a. In keeping with these words, Luke comments that Christ then "opened their minds to understand the Scriptures"

(1) What "Scriptures" is he talking about?--OT

a. Then Luke records Christ as saying--**v. 46**

2. Following this summary statement of the disciples' past experience with Him, Christ then informs them concerning the future--**v. 47**

3. Christ then reminds them that they "are witnesses of these things," and then promises them "power from on high" (v. 48)

a. This promise informs the eleven disciples that the same power source that made Jesus successful will also be working in them



4. Finally, Luke records X's ascension which fits into his high-priest motif
    - a. In ch. 1, after his prologue, Luke starts his story with a priest (Zacharias, father of Jn. B.) blessing the nation Israel in the Temple
    - b. Look at the last thing Jesus does in Luke's Gospel--**24:50-51**
      - (1) This is magnificently stylistic that Luke ends his Gospel the same way he opened it--a priest blessing God's people
        - (a) But this time its Jesus giving the blessing
  4. By means of a few words in 22:44-49, Christ takes his disciples on a chronological panorama of God's dealings with His people
    - a. In the past, God encouraged His people by providing prophetic phenomena concerning the coming Redeemer of mankind (vv. 44-47)
      - (1) These are recorded in the Old Testament
    - b. In the present, Jesus has just accomplished the fulfillment of all these prophetic phenomena (vv. 44-47)
      - (1) This is recorded in Luke's Gospel record
        - (a) This is the place that Luke acts like Matthew and directly confronts you with this idea of fulfillment of OT
        - (b) Why? Because Luke's at his conclusion and he wants to make sure the reader gets the main point of his Gospel
    - c. In the future, Jesus' followers are to testify to the world, by the means of the same powerful Being that energized Christ to accomplish His ministry, concerning this fulfillment and resultant salvation (vv. 47-49)
      - (1) This is recorded in Acts
  5. This summary statement in v. 44 is unique to Luke's Gospel
    - a. It goes hand in hand with what he wrote in his prologue
      - (1) i.e., that the main idea he wants to emphasize in his Gospel is this idea of fulfillment, i.e., that Jesus and the circumstances that surrounded his birth have fulfilled all OT prophetic phenomena concerning mankind's great Redeemer
- C. Arrangement of contents
1. When Matthew wrote his account of Jesus Christ he had in his mind to bombard the reader with direct statements of how the historical person named Jesus of Nazareth was the One who fulfilled these prophecies made hundreds of years earlier



(1) And when you turn the last page of Matt.'s Gospel, this is one of the truths he wants you to be thinking about

(a) that this One really is the Jewish Messiah prophesied about in the OT

2. But this idea of X's fulfillment of the OT is Luke's main theme

a. but, with a little bit of a different slant

b. Both writers sought to show that Jesus was the fulfiller of the OT prophecies

(1) Matthew was interested in showing that X was the fulfiller of OT prophecies about the Jewish Messiah

(a) This is shown to us by the way Matthew begins his Gospel with X's genealogy and traces him back only as far as Abraham

[1] The reason for this is because Abraham was the original father of the Jewish race

[2] Thus, Matthew isn't really concerned in showing us that X was the fulfiller of any prophecy made before Abraham

3. But look how far back Luke traces X's genealogy--**3:38**

(1) Whereas Matthew, writing to Jews, goes back only as far as Gen. 12 (Abraham)

(2) Luke, writing to all non-Jews, goes back as far as Gen. 1--where the human race as a whole is still in view

(3) Matthew wants to prove that X is the Jewish Messiah

(4) But Luke wants to prove that X is the great Redeemer of the whole race, prophesied about throughout the OT as far back as Gen.

(5) Also, as I mentioned before, whereas Matthew comes right at the reader with his direct, confronting, Jewish style and says, "This is the Messiah! Look at the direct statements from the prophets He has fulfilled"

(b) Luke's style is subtle, very hellenistic

[1] Instead of outrightly asserting that Jesus fulfilled prophetic phenomena fr. the O.T.

[a] Luke instead gives the evidence, usually by allusion rather than direct quotation, and let's the reader come to that conclusion based on the tremendous amount of evidence

D. Luke starts out in chs. 1-2 with a demonstration as to how there is a new "genesis" or beginning for the New Covenant just as there was for the Old as we saw in the book of Genesis with Abraham, Isaac, and Jacob

(2) Let's look at some of these allusions--**1:5-7**--Luke is the only 1 to mention these people

(a) Who do they remind you of?

(4) Zechariah, like Abraham, is told by an angel that his barren wife will conceive--**v. 13**



(5) When Jn. the B. is born, Elizabeth says--**v. 25**

[1] In Gen. 30:23, when Joseph is born, Rachel says "God hath taken away my reproach"

(6) When Gabriel makes his annunciation to Mary, he says to her --**v. 37**

[1] When the Lord is angry at Sarah because she laughed at His promise that she would bear in her old age, He says "is anything too hard for the Lord" (Gen. 18:14)

(7) In the book of Malachi, last prophet of OT, the Lord says, "Behold, I am going to send you Elijah the prophet. And he shall turn the heart of the fathers to the children"

[1] Look what is said concerning Jn. the B.--**v. 17**

[a] Notice Lu. does not quote directly fr. OT like both Mt. & Mk. do when they introduce Jn. the B.

{ 1 } Why? Because Luke is hellenistic in his thought and that's not his style

{ 2 } In fact, although Luke is the longest Gospel and shows gives much, much more overall evidence as to how Jesus fulfills the OT, Luke rarely directly quotes the OT

[b] Notice something else

{ 1 } Luke's use of John the Baptist's birth as the opening account for the third Gospel accomplishes more than merely a few allusions to some Old Testament characters

{ 2 } The Old Testament characters of whom Zacharias, Elisabeth, and John are anti-types range from Genesis to the book of Malachi

{ 3 } Thus, Luke begins the thought-flow of his Gospel with a capsule-version of his main message

{ a } By means of his account on John the Baptist's birth, Luke is quickly showing his readers that he intends to take on the entire Old Testament

(1) and show how Christ is the fulfiller of everything from Genesis to Malachi

{ 4 } And Luke does all this within the first half of his first chapter

[2] What is the name of the book in the OT just before Malachi?

[a] Zachariah was the prophet immed. before Malachi

[3] Jn. the B. is prophesied about in Malachi; Zech. is the predecessor of Malachi; what was Jn. the B.'s father's name? Zachariah

(8) Zechariah begins his prophecy by saying, "In the eight month, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah"

[1] **3:1a, 2b**

(9) Look at Zachariah's prophecy about X--**v. 78**--Sunrise = anath

[1] anath is used 4 times in the LXX referring to X; guess where most of those occurrences are--  
Zechariah

(10) Out of all the Gospel writers, Luke is the only one to mention that Jn. the B, as well as his father, are





from the tribe of Levi

(a) The tribe of Levi was divided into 24 courses, acc. to Aaron's (a Levite) descendants--alternate performing the temple service--**I Chron. 24:7-18**

(b) Luke records in 1:5 that Zachariah was of the course of Abijah (8th)--who was after Abijah? **v.**

## 11

[1] The implication is that that after Zacharias, a descendant of Abijah performs his priestly service, then comes the priestly service of Jeshua (Jesus Christ), an eternal one

(11) Zachariah's wife's name is Elisabeth

(a) Aaron's wife's name was Elishebeth = Elisabeth in Greek

(b) Elishebeth lived in the shadow of a much more prominent contemporary woman, Miriam, Moses' and Aaron's sister

(c) Jesus' mother, Mary's name looks like this in Greek-- mariam = Mariam in English

[1] As Elishebeth was a lesser figure than her sister-in-law Miriam in the days of the Exodus, so the new Miriam, Mary, excels in importance her relative, Elisabeth

[2] The tribe of Levi, which both Aaron and Jn. the B. were from, had for a long time in the OT challenged Judah for preeminence in Israel

[a] **v. 41**--When these two meet, the greatest of the sons of Levi worships the greatest of the sons of Judah, recognizing that this One is superior

(12) And there are many more allusions to the OT in the first two chs. of Luke

(13) **Gal. 4:4**--Instead of the bold, direct style used by Matt. and Paul; Luke, in his subtle way does it by implication

(a) Luke wants us to look at all these names and allusions to the OT and say to ourselves, "Hey, when Jesus was born, it was the fulness of time!"

[1] I.e., the time was just right for this Redeemer prophesied throughout the OT to come

(12) When you compare the first couple of chs. of Luke's Gospel with the opening chs. of the other 3 Gospels, you find a concept, or theme, emphasized by Luke that the other's don't

(a) I'm not going to tell you what this theme is right away, I'm just going to mention words that have to do with this theme every time they occur in the first 2 chs. of each Gospel

[1] Matt.--Tamar, Rahab, Ruth, her who had been the wife of Uriah, Mary, Mary, virgin, Mary His mother, His mother, His mother, Rachel, His mother = 12 x

[2] Mark--Simon's mother-in-law = 1x

[3] John--the mother of Jesus, the mother of Jesus, woman, His mother, His mother = 5x

[4] Luke--a wife, Elizabeth, Elizabeth, your wife Elizabeth, mother's womb, my wife, Elizabeth his wife, a virgin, Mary, Mary, Mary, virgin, Elizabeth, Mary, Mary, Elizabeth, Elizabeth, Mary's, Elizabeth, women, mother of my Lord, Mary, Mary, Elizabeth, his mother, Mary, Mary, Mary, Mary, Anna, His



mother, His mother = 32x

3. What is being emphasized? Women! There are women all over this Gospel. And I only showed you the first two chs. This emphasis goes through the whole book.

4. The majority of these passages in first 2 chs. have to do with women giving birth to important people-- Eliz. & Mary

(a) Esp. one woman who gives birth to the One who will redeem mankind--Mary

[1] And there is something about this woman that, although Matthew mentions it, Luke wishes to emphasize it even more strongly for the sake of the overall message that he is trying to get across

--Mark & John don't even mention it because they don't write about the birth of X

[2] **Matt. 1:18-21**--Matt. views X's birth fr. Joseph's standpoint which presents the moral problem

[a] Answer to Joseph is that there is no problem

[b] Look at Matt.'s reason for including it--**vv. 22-23**

{ 1 } in keeping with the overall theme of his Gospel account

[3] **Lu.1:26-35**

[a] Matt. views X's birth fr. Joseph's standpoint which presents the moral problem of a virgin conceiving

[b] Luke views it from Mary's standpoint which presents the biological problem

{ 1 } Why?

{ 2 } Because by relating the event fr. Mary's perspective he can emphasize something that is an essential ingredient for his overall theme

{ 3 } The thing Luke wants to hold in front of us is that this is a virgin birth, and only in Luke's account is that fact testified by the girl herself (v. 34)

\*As we depart from these introductory chs., one of the things that Luke wants to make sure he has successfully planted in our minds is this emphasis on women which narrows down to this one who, as a virgin, gave birth to the Redeemer

II. Luke has just started the ball rolling in the first couple of chs.

--There is something else that Luke wishes to show about Christ in relation to these early chs. in Gen.

A. And the way I want to show you what this message is is by having you turn to the Gospel of Matthew and make some comparisons between Matt. and Luke

1. Notice that Matthew's Gospel begins with a genealogy of Christ

a. Matt. chose to place Christ's genealogy right here--normal

b. Also, remember the purpose of Matt.'s genealogy--1:1--to show that Christ is the descendant of two people with whom God made two important covenants in the OT: Abraham and David



(1) Thus, it only goes as far back as Abraham

2. Now, watch how Matthew laid out the arrangement of his accounts of Christ (list on chalkboard)

- a. 1st comes Christ's genealogy in the 1st half of ch. 1
- b. This naturally flows into an account of Christ's birth in the latter part of ch. 1 and ch. 2
- c. Then in ch. 3 we have John the Baptist's ministry which climaxes at the end of ch. 3 with John

baptizing Jesus

d. Then in ch. 4 comes the great temptation in the wilderness by Satan

(1) And notice the order of this temptation--I Jn. 2--3 cats.

- (a) v. 3--changing the stones into bread (lust of the flesh)
- (b) vv. 5-6--throwing Himself off the pinnacle of the Temple (pride of life)
- (c) vv. 8-9--showing Him all the kingdoms of the world (lust of the eyes)

\*And we know that Matthew's order of the temptation is the way it really happened because he uses the temporal conjunction *tote* = "then"

B. Now, let's see what Luke does with these same accounts

1. Although Luke includes Christ's genealogy in his Gospel, he does not begin with it as Matthew did

- a. Instead, he begins with the birth narratives of John the B. and Christ in chs. 1-2
- b. He also includes something that none of the other Gospel writers put in their Gospels and that is a

small excerpt of Christ when He was a boy in the last part of ch. 2

(1) that brief story is sandwiched in between two similar statements--**2:40, 52**

(a) This is *inclusio*--the purpose of *inclusio* is to emphasize a point by stating it twice and placing a story in the middle of those statements which strengthens the point being made

(b) The point is that this Person developing into a perfect man in every dimension, physically, intellectually, spiritually, and socially--human development emphasized

2. Then comes the ministry of John the Baptist in ch. 3 which, like Matt. climaxes with His baptizing Jesus--v.

**21a**

- a. All three of the Synoptic Gospels, Matt., Mark, and Luke, record this baptism
- b. And all three of the Synoptic Gospels record Christ being tempted by Satan immediately after that

baptism with one exception

c. Luke sticks something right in between those accounts of X's

baptism and temptation--**3:23, 38**--highly abnormal

(1) You would expect to be back there among the birth accounts in chs. 1-2--that's normal

(2) It's obvious that Luke wants to make this genealogy conspicuous



(a) He wants this to strike you and grab your attention so that you will understand how he is presenting Christ in his Gospel

c. There is something else strange about Luke's genealogy besides its placement

(1) All other genealogies in Bible are in descending order, like Matthew's--this is normal order

(2) What does Luke do? He turns the whole thing upside down into an ascending order

(a) This is a clear signal that he wants us to notice something

[1] By doing this, the last human name we read in this genealogy is Adam's

[2] And the last idea he leaves us with in this genealogy is that Adam is from God

(2) Notice the words "the son of" is in italics in v. 38, which means that they are supplied by the English translators; they are not there in the original Greek

(a) Here, Luke wants to be careful that he does not call Adam "the son of God"

(b) That is a title that normally is used to mean that one is equal with God; and therefore, it is reserved for only one Person

[a] v. 38--Christ is the descendant of Adam who was created by God

3. Now, there are two things Luke is doing with this genealogy

(1) He is showing that Christ is very much a real member of the human race

(a) But, if that is all that Luke wanted to show he would have stopped with whom? Adam

(2) The fact that Luke mentions that Adam is of God is supposed to make us think of where in our Bibles? These early chs. in Gen., esp. 1-3 where Adam is main focus

(a) Ch. 4 starts telling about Cain & Able

\*All right! The point is made that Christ is a real descendant of Adam, and that we are supposed to be thinking of those early chs. in Genesis

--Now what?

(2) 4:1-2a--Now, after Luke has made these points through the use of Christ's genealogy, he records Christ's temptation

--Now, put all this together. When you read through Luke's arrangement of these accounts sensitively, like we just did, and you come to Christ's temptation

--Luke waits to place X's genealogy until just before the temptation and when he gets there, reverses the whole order of the thing so that who is the last human name left in our minds before we read about X's temptation? Adam

a. Whose temptation is Luke trying to get you to think about in the early chs. of Genesis?

(1) Adam & Eve's (Genesis views Adam and Eve together as Adam [5:1--together God called them "Adam" = mankind)



- (a) Luke then changes the sequence of the temptations fr. Matt.'s
  - a. Remember Matthew's order of the temptation of Christ?
    - (1) 1st--changing the stones into bread (lust of flesh)
    - (2) 2nd--throwing Himself off the pinnacle of the Temple (pride of life)
    - (3) 3rd--showing Him all the kingdoms of the world (lust of eyes)
- c. Now, look at Luke's and notice the differences:
  - (1) 1st--v. 3--changing stone into bread (same--lust of the flesh)
  - (2) 2nd--v. 5--showing Him all the kingdoms of the world (different--lust of the eyes comes 2nd)
  - (3) 3rd--v. 9--throwing Himself off the pinnacle of the Temple (different--pride of life comes last)
- d. we know that Matthew's genealogy is the true order by which it happened; he uses tote = "then"
  - (1) Luke doesn't use "then;" he uses kai = "and"
    - (a) And by using "and" that allows him to change the order without violating the truth
    - (b) He doesn't claim to give it in the correct order that it really happened
    - (c) Instead, he switches the order
- e. Why does Luke purposely switch order--**Gen. 3:6**
  - {1} To me, the best expl. is this: to match it up with Adam and Eve's temptation, which is lust of the flesh, eyes, pride of life
  - { a } This also explains why Luke stuck the genealogy where he did and why he reversed the whole thing so that the last human name you read is Adam
  - (1) Luke is making a point, which is really the foundation of the message of his entire Gospel--turn to

### **Gen. 3:1-5**

- (a) All the human race comes from Adam
  - (b) And when only Adam and Eve were on earth, they were the representative of mankind
  - (c) When Adam sinned, all mankind sinned. Why? Because at that time he was mankind (adam = "mankind")
    - [1] When Adam sinned, mankind sinned and became a sinner
    - [2] **Rom. 5:12**--"Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned"
    - [a] \*Note--Luke travelled with Paul
  - (d) Adam is our representative head
  - (e) We are sinners because of what our first representative head did here in Gen. 3: Adam
  - (f) He was tempted; he failed, and that affected us
- f. What is happening in Luke 4?



(1) Jesus Christ is a descendant of Adam; He is human like us

(2) But, He's different too--He's virgin born; He's the seed of the woman

(a) And when in Luke 1 Mary questions how it is biologically possible for her as a virgin to have a baby what is the answer given to her?

[1] The Holy Spirit will do this thing; the Holy Spirit will create this necessary seed to make Mary conceive

[2] And with that creation, you have a Person, that although He is a descendant of Adam, He is also, like Adam, another direct creation from God—which is the whole purpose of the virgin birth

5. And you put all this together and you see just what Luke is trying to say

a. that Jesus Christ is what? The second Adam; the second representative head

(1) Luke is using all of this to show that, where Adam failed, X succeeded as the 2nd Adam

b. He is virgin-born which means He is a man Who had to be part of a direct creation from God (ch. 1)

c. He grows up as the perfect Man physically, intellectually, socially, and physically, even as a teenage (ch. 2)

d. He is linked back to the creation of the 1st Adam (ch. 3)

e. And He is tempted just like the 1st Adam (ch. 4)

(1) But, with one huge difference, which Luke records--He did not sin!!!!

III. Just how will this 2nd Adam redeem mankind from the fall of the 1st?

A. No other Gospel contains this speech--**1:67-74**; nor **4:18-21**

1. This One will redeem us from our enemies

2. And who are these enemies?

a. The Romans?--many passages in more favorable light than Jews

b. The Arabs? Not mentioned at all

c. 36x Luke refers to the devil or demons (avg. of 1.5x per ch.)

(1) in many of those Christ is doing combat with them while they are somehow tormenting people

(2) "Salvation from our enemies, and from the hand of all who hate us."

3. **Matt. 5:1-3; 7:9-10**--notice "serpents", **24**

(a) **Lu. 6:20, 47-48**--conclusion of the Sermon of the Mt.

(b) **11:10-11**--Why does Luke pull out this statement and place it here?

[1] Look at the very next story--**vv.14-15**

[a] Notice that he placed a saying of X containing the word "serpents" right next to a passage about the ruler of the demons (i.e., Satan)

(2) There is only one other place where Luke uses the word "serpents"--**10:19**



- (a) Perhaps this was actually a post-resurrection saying
- (b) If so, why would Luke pull this saying out of when it was probably said and stick it here?
- (c) **vv. 17-18**--Apparently, Luke wanted to associate the word "serpents" with the fall of Satan

[1] But why?

- (d) When you put all this together

[1] The emphasis of chs. 1-2 on women giving birth to important people

[a] And the explanation to the biological problem of a virgin birth

[2] Tracing Christ back to Adam and Adam's being created to God which carries us back to the early chs. of Genesis

[3] The buildup in chs. 3-4 to comparison of X's temptation with Adam's

[4] Luke's play on the word "serpent" (twice)

[5] And this emphasis of redeeming mankind by destroying the work of the devil

- (e) When we put these elements in Luke's Gospel together, we can see what Luke is wanting to do

[1] He wants to lead us back to one specific passage in OT--guess?

[b] Right after the 1st Adam's temptation where he fails

{ 1 } We read--Gen. 3:14-15--"And the Lord God said unto the serpentÉ the seed of the woman shall bruise your head"

IV. Although Luke's Gospel shows how X's life fulfilled hundreds of prophetic phenomena in the OT, one prophecy in particular provides a thread which runs throughout the work and sews it all together: **Gen. 3:15**

A. Genesis three is a monumental chapter for two reasons:

1. it records the initial fall of mankind (3:1-6)
2. it records the first pronouncement concerning God's plan of redemption.

B. Four things must be observed from this promise, because these 4 things will determine a lot of what Luke chose to put in his Gospel

1. the Redeemer of mankind is labelled "her seed,"
2. there will be strife between the seed of the woman and the seed of the serpent,
3. the seed of the woman will destroy the serpent
4. while destroying the serpent this seed of the woman will Himself be injured

C. This One is the seed of the woman who will redeem mankind and in doing so would destroy the work of Satan

1. Luke shows that Jesus Christ is the fulfillment of that prophecy

D. The question is, why does Luke see this prophecy as so important?



1. Since this is the first pronouncement of the Good News of redemption and since it was pronounced to the first couple on earth, Genesis 3:15 is the most universal pronouncement within the OT
2. All subsequent prophecies and propheticall allusions grew naturally from this one
  - a. This is the foundational prophecy of the entire Bible
3. Since Gen. 3:15 is the basis of all subsequent messianic prophecy, and since Jesus, as the second Adam, fulfilled Gen. 3:15, He is therefore the fulfiller of all propheticall elements concerning the coming Redeemer.
  - a. Since Jesus was the Fulfiller of this foundational prophecy, He was automatically the Fulfiller of all of them

E. Therefore, the overall theme of the third Gospel is a complex one

1. Luke's theme is not simply that Jesus is the fulfiller of all the OT propheticall phenomena concerning mankind's Redeemer
2. Nor is it simply that Jesus is the fulfiller of Gen. 3:15
3. Rather, Luke's theme is both of these ideas combined:
  - a. The theme of Luke's Gospel is that Jesus is the fulfiller of all Old

Testament propheticall phenomena concerning man kind's Redeemer and, the main proof of this is X's fulfillment of the foundational OT prophecy, Gen. 3:15.

V. Paul's Christology is so prevalent in Luke's writings that it may have been this very apostle's sermons and letters which moved Luke to compose an accurate, historical record of how Jesus of Nazareth fulfilled Old Testament propheticall phenomena concerning mankind's Redeemer, and especially Genesis 3:15.

A. Paul's definition of the Gospel is not simply that Christ died, was buried, and rose from the dead,

1. but rather that Christ died, was buried, and rose from the dead "according to the scriptures (OT)"--I Cor. 15:3-4
2. This "according-to-the-scriptures" emphasis of Paul was drilled into the mind of Luke and, consequently, into the pages of the third Gospel
  - a. You could almost call this, the Gospel of Paul

VI. **Outline**--Although Luke through out his Gospel alludes to many Old Testament prophecies, it is this first one of the Old Testament that exerts the most influence upon his entire network of motifs

A. Prologue--1:1-4

1. Luke's intention to write about what Jesus fulfilled is stated

B. Infancy/Boyhood--1:5-2:52

1. Immediately, Luke presents a myriad of allusions to OT events & characters which sets the pace for the entire work
2. Luke uses the accounts of the births of Jn. B. & Jesus to show a parallelism with the book of Genesis





a. This parallelism would imply that Luke is exhibiting the genesis (beginning) of a new covenant, just like Moses showed the genesis of the old one

3. As Genesis was meant to point forward, so do the first two chapters of Luke

a. Therefore, Both the major and minor characters within these initial two chapters each prophesy in turn (Zech., Elizabeth, Mary, Simeon), all pointing forward to the greatness of him who fulfills all OT prophecy

4. Luke demonstrates in the first half of chapter 1 how Jesus is the Fulfiller of OT prophetic phenomena from Gen. to Mal. by making allusions to Gen. & Mal. in the events around Jn. B.'s birth

5. But by the time Luke gets to the events around Jesus' birth, he has already narrowed down his allusions to chars. who range from Eve to King David

a. with an especially heavy stress on accounts from Genesis

6. In the next section of his Gospel, Luke takes this narrowing momentum even one step further

### C. Preparation--3:1-4:13

1. Chapter three of the third Gospel begins with the fulfillment of Isaiah's prophecy in Isa. 40:3-5

a. Luke sees the ministry of "John the son of Zacharias" as the one who fulfills this prophecy about the great forerunner of the Christ (3:3)

b. This fulfillment is one of the few times in his entire work that Luke does not use allusion, but rather the explicit words "As it is written" (3:4).

2. The culmination of John's fulfilling ministry is the baptism of Christ and the Spirit's consequent descension upon Him (3:21-22)

a. Since Luke has just finished demonstrating how John's ministry fulfilled Isaiah 40:3-5,

(1) it is likely that Luke understands the Holy Spirit's descension upon Jesus as the anointing of the Messiah prophesied by Isaiah in 61:1

b. John's baptism of Jesus serves as a transition to shift the attention from the Christ's forerunner to the Christ Himself

3. Next comes Luke's genealogy of X

a. In keeping with Luke's emphasis on the female seed-bearer, Luke traces Christ's genealogy through Mary's line rather than through Joseph's

(1) The virgin birth provides the best explanation for this highly abnormal phenomenon of tracing one's genealogy through his mother.

b. Another abnormality of this genealogy is that Luke strangely places it between His baptism and temptation rather than among the birth narratives

(1) and likewise strangely arranges it in an ascending rather than a descending order

(2) Luke does this to make a correlation between the temptation of the first Adam and that of Jesus Christ, the second Adam, which comes right after the genealogy



(a) And Luke switches the sequence of the actual temptations to further assist us in seeing this allusion to Adam's temptation

4. Now how far has Luke narrowed his focus?

a. Do you see what he's done?

b. From his first account of Zecharias to here, X's temptation, Luke has narrowed down his focus from the entire OT, Gen. to Mal., to one specific chapter: Gen. 3

c. This is Luke's springboard prophetic allusion

(1) I.e., Luke narrows down to show how Jesus fulfilled the prophecy in Gen. 3 (3:15), the root of the entire OT, before he goes on to show how Jesus fulfilled the rest of the OT

D. Galilean ministry--4:14-9:50

1. Beginning with the Galilean ministry, Christ starts using the title "Son of Man" for himself

2. In Luke's Gospel this title doesn't have only messianic overtones, but Adamic ones as well

a. As Luke showed through his genealogy, Jesus is the son of man (Adam)

3. As the previous two sections of Luke's Gospel especially targeted the fulfillment of Genesis 3:15, Luke's Galilean section focuses on another Old Testament prophecy: Isaiah 61:1--**4:14-21**

a. The entire section would best be entitled, "the fulfillment of Isaiah 61:1"

4. But the fulfillment of this passage from Isaiah's prophecy does not negate nor ignore the thrust of the previous two sections

a. This third section instead supplements the fulfillment of Genesis 3:15 while simultaneously demonstrating the fulfillment of Isaiah 61:1

(1) Christ does not only make verbal claim that He is the Christ prophesied about in Isaiah; He proves it by His works

(a) In his first healing Christ delivers a man from an unclean spirit--**4:33-36**

(b) That this deliverance is Christ's first work suggests that the "deliverance to the captives" talked about in Isaiah 61:1 refers primarily to deliverance from Satanic forces

[1] This kind of deliverance is in keeping with Luke's emphasis on Jesus being not only the serpent-destroyer prophesied about in Gen. 3:15, but of the battle between the seed of the woman and the serpent's seed

[2] Christ began the process of crushing the serpent's head with His victory over Satan's temptation

[a] Now Christ is doing the same to the serpent's seed

(c) Christ then heals Peter's mother-in-law from sickness (4:38-39) and many others who were "sick with divers diseases" (4:40)



[a] While performing these healings, Luke emphasizes that this--**4:41a**

(d) Thus, this first spurt of healings concludes with Christ's enemies testifying that He is the fulfiller of Isaiah 61:1

[1] or to express the same thought in the Lucan mode of thinking, the seed of the serpent is testifying to the One who fulfills the prophecies about the seed of the woman

(1) Luke then makes a gradual transition from Satan and his demons in chapter four to the Jewish religious leaders of chapter five

(a) It is no longer merely the supernatural forces which are confronting Jesus

[1] Now men who wear a religious mask are attacking Him

(2) Luke then shows in the following accounts how this enmity keeps intensifying between Jesus and these men for the rest of this section

#### E. Journey to Jerusalem--9:51-19:28

1. Record of X's journey from Galilee to Jerusalem

2. This travel narratives perhaps the greatest puzzle within the Bible (explain)

a. Many have given up trying to explain it

3. Best explanation I found was by a man named C.F. Evans

a. He claims that the Luke arranges Christ's journey in such a fashion that it parallels a large portion of

Deuteronomy

b. By accomplishing this parallelism Luke ironically contrasts the Israelites of Moses' time entering the Promised Land with Jesus' entrance into the city of promise

(1) When the Israelites entered Canaan, the chosen people were empowered by their God to destroy the indwelling nations

(2) But when Jesus enters Jerusalem the chosen people try to destroy the very God who had helped their ancestors

(3) Evans' main theory is that Luke formed the parallelism to allude to the notion that Jesus fulfills Moses' prophecy about God's "rais[ing] up unto thee a Prophet from the midst of thee, of thy brethren, like unto me" (Dt. 18:15, 18)

(a) **9:30, 33**--The fact that Luke had recently mentioned Moses' name before the start of Christ's journey further bolsters Evans' supposition

#### F. Passion--19:29-ch. 23

1. This section starts with the story about the finding of the colt--**19:29-35**

a. The reader of Luke's Gospel may regard the story about the finding of the colt incidental (19:29-35)

b. However, it is one that all three synoptists consider important enough to include



(1) The account is important for two reasons

(a) The fact that Jesus knew the exact location where the two disciples could find the colt was a demonstration of His omniscience

(b) But most likely Luke's greatest motivation for recording the incident is that, through riding a colt into Jerusalem, Christ fulfills **Zech. 9:9**

c. Therefore, Christ begins the Passion week with what concerns Him most: fulfilling the Old Testament; and with the concept of fulfillment Luke begins the fifth main section of his Gospel

2. Later on in this section we read this--**22:1-3**--Luke is only one of the three synoptists to relate Satan's part in X's death

a. For the first time, one who supposedly belonged to the woman's seed-line manifests him self as really belonging to the serpent's

b. This starts a series of events that lead eventually to the cross, where a violent climax of the age-old enmity between the seed of the woman and the serpent's seed takes place

c. Luke skillfully utilizes these preceding events to display the final build-up of this enmity to its climactic showdown

2. While they are in the upper room, Luke records this--**22:31**

a. Luke shows more of the intensity of the serpent's enmity toward Christ

(1) The adversary has hooked one of Christ's disciples already, and is casting out his line for an even bigger fish: Peter

3. Christ concludes His upper-room sayings with the words--**22:37**

a. Christ viewed fulfillment of the OT as a necessity

4. Within his brief account about Christ at Gethsemane, Luke records several things which are unique to his Gospel, such as the strengthening angel and sweat like blood (22:43-44), and the healing of the servant's ear (22:51)

a. But perhaps the most pronounced unique phenomenon is Jesus' verbal confrontation of Judas' kiss--**22:48**

b. Through this confrontation, Luke draws more attention to the kiss than do the other Gospels

(1) With Luciferian style, Judas betrays the seed of the woman through an act of deceit

(a) Outright enmity is sad; but such a cowardly and treacherous exhibition of enmity as Judas displays is sickening

(2) And so the enmity intensifies, becoming more and more grotesque as it progresses

5. Luke again makes a strange link between Judas and Peter through the incidents that follow Jesus' betrayal

a. After Judas betrays Christ, Jesus' captors take Him from Gethsemane straight to the house of the high priest



b. But, Luke does not immediately focus on Jesus, but on Peter--**22:59-62**

(1) Like Christ, Peter is tested three times

(2) Like Judas, Peter betrays his relationship to the Son of Man.

(3) Like Adam, Peter "bitterly" realizes what it means to be sifted by Satan

c. Luke leaves the reader thinking that Satan has been twice successful in that his seed-line has finally gotten their hands on the seed of the woman

(1) and that Satan has successfully sifted the number-two man in the woman's seed-line

d. At this point the battle seems one-sided as the Jewish religious leaders illegally try and condemn Jesus (22:63-71) and lead Him to Pilate (23:1)

(1) To emphasize the enmity, Luke goes much further than the other synoptists in relating the beating at Caiaphas' house, the actual Sanhedrin court proceedings and Jesus before Herod

(2) Ironically, the Roman system, which prided itself on justice, delivers over a Man that was 3x proclaimed innocent

(3) And also ironic, an illegitimate king over the Jewish nation sarcastically puts royal apparel upon the true Messiah

(4) All this time the Jewish religious leaders provide the driving force of the enmity by spewing out their false accusations and hatred in ch. 23

(5) And in the midst of the bruising of the seed of the woman's heel, Luke records--**23:12**

(a) Any "enmity" that was existing within the serpent's seed-line vanished in light of the historic enmity prophesied about in Gen. 3:15 that was now manifesting itself very clearly

(b) A supposedly Jewish king and a Gentile governor become friends over Jesus' death

6. The enmity continues to intensify as the people, the leaders, and the soldiers ridicule the seemingly powerless Jesus--**23:35-38**

a. The united insulting from these groups supplies a sort of universal dimension, since both Jews and Gentiles are involved

b. Thus, in a sense, the second Adam is mocked by all the sons of the first

(1) Even a criminal takes part in the ridicule (23:39)

7. The incidents surrounding the crucifixion fulfill many verses from Psalms 22 and 69

a. All three synoptists record that three hours of darkness fell--why?

(1) One reason: God turning His back on Son for judgment

(2) Another reason--**Gen. 15:12; Dt. 5:3-5, 22-23**

(a) During the inauguration of the important Old Testament covenants, there was always darkness

(b) What was being inaugurated at this moment? The New Cov.



b. Just before Jesus utters His final words prior to His death, Luke records that the veil of the Temple tore in the middle (23:45)

(1) The destruction of the Temple about which Jesus prophesied and which is as a motif throughout Luke's Gospel, had begun

(2) Significantly, it began at Jesus' death, which signaled that the building, as well as the entire Temple system, was no longer needed

(a) The Jewish religious leaders have rendered their own cherished Temple useless by murdering their own Messiah

c. The serpent's enmity reaches its zenith with the words--**23:46**

(1) The serpent and his seed-line have bruised the seed of the woman's heel

#### G. Resurrection--24

1. Luke starts off with another account that is unique to his Gospel--**24:5-7**

a. Only Luke records that there were two angels at the tomb

b. The words of these two angels are very dissimilar from those spoken by the angel of Matthew and Mark

(1) These angelic words are the first to assert that all has been fulfilled, just like Jesus said

(2) Through His conclusive victory over death, the seed of the woman has begun to successfully crush the serpent's head and to break his stronghold upon Adam's race

(a) Although the struggle had seemed one-sided for so long (22:54-23:56), with one great, epoch-making blow the second Adam has radically altered the outcome

[1] For the first time since Eden, mankind is no longer necessarily separated from God, as the serpent accomplished

2. From this point Luke removes any subtlety concerning his theme of fulfillment and holds it conspicuously before the reader to make sure that he does not miss it

a. The idea of fulfillment is unquestionably the reason for Luke's unique account concerning Christ's discussion with the two on the road to Emmaus--**24:25-27**

b. Luke then concludes his Gospel with Jesus' final instructions to His disciples, which, as we saw before, again emphasis this fulfillment theme

(1) And then X ascends to heaven as our great High-priest

### John

#### I. Emphases and unique contents

<u>Common</u> (w/ at least 1 other Gospel)		<u>Unique</u>
Mk.	93%	7%
Mt.	58%	42%



Lu.	41%	59%
Jn.	8%	92%

\*Therefore, *majority* of the contents of Jn.'s Gospel are unique

#### A. Interesting features and emphases

1. Extended personal conversations (w/ Nicodemus, man born blind, Martha & Mary, Peter, Thomas, and others)
  2. Contains more teaching about the HS than the Synoptics (esp. chs. 14-16)
  3. Unlike Synoptics, contains no parables
    - a. Perhaps John thought they were completely covered in synoptics
  4. Omits certain important events such as X's birth, baptism, temptation, transfiguration
  5. Contains other important events that other 3 omit, such as Jesus' high-priestly prayer (ch. 17), raising Lazarus from dead, and Nicodemus (who was an important character in that he was the highest ranking rabbi in Israel and he ended up believing in Jesus)
  6. Contains accounts of only about 20 days in Jesus' ministry
    - a. Almost 1/3 of John's Gospel covers one day (last day before death--chs. 13-19)
  7. Jn. uses word "sign" in referring to X's miracles
    - a. Viewed as communications from God
    - b. Stress both the power of the performer & wonder of the beholder
  8. Series of sevens
    - a. Important number to a Jew because of emphasis on 7 in OT beginning with Gen. 2:2--after creating heavens & earth, God rested on the 7th day
      - (1) The number 7 was used to structure much of the OT law as well as the temple service
      - (2) John uses "7" as a standard for another one of his writings:
- Rev.--written in a "septatic" structure
- (a) 57x in Rev.
  - (b) 7 churches, 7 spirits, 7 lamps, 7 stars, 7 angels having 7 horns & 7 eyes, 7 seals, 7 trumpets, 7 bowls, 7 thunders, 7 crowns
  - (3) 13:18--Jn. says number of man is 666 (6 emphasis 3x)
    - (a) But the number 7 to John signifies God
  - b. Therefore Jn., in demonstrating that Jesus is God, has an affinity for the number 7
    - (1) 7 signs (miracles)--**20:30**--informs reader that he gives only partial listing of miracles
      - (a) The ones Jn. records he selected for a certain purpose--**20:31**
      - (b) He selected only seven for this purpose



(c) water to wine, healing nobleman's son, healing invalid by pool of Bethesda, feeding 5,000, walking on water, healing man born blind, raising Lazarus

(2) 7 "I am" sayings (expl. significance of "I am"--**8:57-59**)

- (a) ch. 6--bread of life--spiritual nourishment
- (b) ch. 8--light of the world--spiritual illumination
- (c) ch. 10--door--entrance
- (d) ch. 10--good shepherd--spiritual caretaker (feeds, protects)
- (e) ch. 11--resurrection and life--spiritual victor over penalty for sin (death)
- (f) ch. 14--way--path to God; truth-reality; life--true existence
- (g) ch. 15--vine--living connection

(3) Throughout his Gospel, John also mentions 7 witnesses to Jesus' identity

(a) Jn. the B., Jesus' works, The Father, The Scriptures, The Comforter (HS), The disciples, The apostle John himself

(4) 7 major discourses: new birth, bread of life, life-giving Spirit, light of the world, good Shepherd, farewell discourse (last night--chs. 13-17)

8. More references to the Jewish feasts than other 3

9. Whereas 3 synoptics spend give most space to Jesus' northern ministry in Galilee, John gives more to His southern in and around Judea

10. Gives most emphasis on Jesus' identity as the Son of God

11. Verb pisteuw (= to believe) occurs 100 times (average 4.76x per ch.)

#### B. John's style

1. Most "un-Greek"

- a. Most limited Greek vocabulary of all 4
- b. Least rhetorical in sense of Greek rhetoric
- c. Written in brief, meaningful sentences (Hebraistic--like Proverbs)

2. Hebrew in thought

- a. Series of 7's
- b. Poetic parallelism--e.g., **14:27**
- c. Cyclical and symmetrical (chiastic) in arrangement (eastern) as opposed to subordinate outline-

logical form (western--Greek)

#### II. Literary Structure

A. Prologue--entire ch. 1--introduces main chars. of Gospel (Jesus, John, disciples, Pharisees)

\*This prologue itself contains an introduction--**1:1-18**





1. Immediately in his introduction, John expresses an idea that runs throughout his Gospel
  - a. That idea is that Jesus' identity has been revealed to the world and, therefore, every person must either receive that revelation as true and, consequently be saved; or reject that revelation and, consequently be judged
  - b. In other words this revelation that God has given about who Jesus X is forces everyone to react by either believing or not believing
    - (1) And each reaction has great consequences
2. John selects only the stories about X that serve to exhibit this truth
3. **1:1**--logo\$ --1st introduced to Greek thought in philosophical circles by a pre-stoic in 6th cent. B.C. named Heraclides.
  - a. It came to mean the eternal orderly principle of the universe, i.e., the ultimate meaning of the universe, the principle that gives existence meaning
    - (1) At this time it was a big, although vague, philosophical concept
  - b. Later Philo, who was a Greek philosopher of Jewish descent, defined logo\$ as that which brought Greek and Hebrew thought together and was mediator between God & man
  - c. Or course, the phrase "the word of the Lord" was a very important one in Jewish thought
    - (1) This phrase was used over and over by the prophets of the OT and it came to symbolize God's revelation to men
  - d. Thus, John uses a word which has common ground with Jews & Gentiles
    - (1) John is first to every call a person o logo\$
2. Explain reason for absence of article w/ qeo\$ in 1:1
  - a. If X was created, v. 3 doesn't make sense
  - b. The very thrust of 1:1, as well as entire Gospel, is that X is God
- B. Conclusion followed by an epilogue (ch. 21)
  1. Conclusion to main body of Gospel--**20:30-31**--Only Luke and John give a direct purpose statement for why they wrote their Gospels (Luke--in prologue; John in conclusion)
    - a. John's selection of material was made with a two-fold object for the reader:
      - (1) to create a particular conviction within the reader, i.e., that Jesus is the X (Messiah [contained idea of Savior--aimed at Jews), the Son of God (aimed at non-Jews)
      - (2) to begin the process of a particular experience for the reader, i.e., having life
    - b. Syntactical Display of v. 31:
      1. these things have been written explanation of 1:1-20:29
      2. so that you might believe purpose of 1.



3. that Jesus is the X, the Son of God    object of 2.
4.        and so that, believing                      reiteration of 2.
5.        you might be having life in His name    purpose of 4.

c. Structural Analysis of v. 31:

- (1) The verse is powerfully written in a chiasmic format.
- (2) The focal point is "that Jesus is the Christ..."
  - (a) This is the central thought because to John, this is the foundational, incontestable truth around which the rest of the phrases revolve
- (3) However, the main kernel of this verse is expressed through phrases 1. and 5. : "But these things have been written...in order that you might be having life..."
- (4) Phrase 3. is the foundation for both 1. and 5. : "that Jesus is the Christ these things have been written" and "that Jesus is the Christ you may be having life in His name."
- (5) Flanked on both sides of this central phrase is the concept of belief
  - (a) Belief is the great, personal transition in this verse
    - [1] It bridges the gap between facts and the application of those facts to men
    - [2] The first fact is that "These things have been written."

The second that "Jesus is the Christ..."
  - (b) Phrase 2. bridges these two ideas with personal realization and acceptance: "These things have been written in order that you might be believing that Jesus is the Christ..."
  - (c) Phrase 4 does the same: "and in order that believing (that Jesus is the Christ) you might be having life in His name."
- (6) Thus, the facts of John's message find importance only in relation to human belief
  - (a) Belief in these facts, then, is the primary thrust of the verse, as well as of Jn. 's entire Gospel

d. Contextual Relationship of v. 31:

- (1) This verse is written immediately after the conversion of Thomas--**20:24-29**
- (2) No more striking example of belief vs. unbelief may be found in the lives of the disciples than this passage about "Doubting Thomas"
- (3) Thomas was an empiricist who would not believe unless he could observe the evidence
  - (a) Christ provides him with the evidence.
  - (b) Thomas responds with an affirmation that Jesus is both Lord (for a Jew, would imply Messiah)



and God

(4) This short story illustrates and capsulizes the purpose of the entire book: factual proof in order that men would believe, just like Thomas, that Jesus is *indeed* the Messiah (Savior) the Son of God, and that they would then obtain eternal life.

(5) In case the reader misses this message John spells the truth out plainly in a capsulized, summary statement in v. 31

2. Ch. 21 is an epilogue to entire Gospel that has three-fold function:

- a. To record another post-resurrection appearance that synoptics don't record--**v. 14**
- b. To provide an effective transition from Gospels to Acts and to show the agenda for the Church

(1) The discs. are fishing and are unsuccessful until Jesus gives them power to catch

(a) They then are able to catch fish and must work hard in order to do so

(2) After the work, there is a feast

(3) Also, Jesus reinstates the person who will be heading up the initial growth phases of the Church in

Acts after Jesus leaves

- c. For the reader to leave the Gospels with these last words of X recorded in v. 22-- "You follow me"

#### C. Arrangement of Contents

1. We cannot really understand the message and emotion of this Gospel, as well as its literary artistry, unless we view it as a whole

**\*\*We will go through it two times:**

**\*\*Jn's Gospel is arranged in a chiastic, or symmetrical outline w/ ch. 13:1-17 is the focal pt.**

1. The Gospel begins with a prologue in ch. 1

a. It introduces us briefly to all the main characters who are going to be developed throughout the chs. of this book: Jesus Christ, John the Baptist, the Pharisees, and Christ's disciples

2. Then come the two major divisions in the book, each with their own special thrust about the identity of who Jesus Christ is

a. The first division (chs. 2-12) unfolds the revelation, the revealing of Jesus Christ to men, the Word to the World

(1) Throughout this section, John produces more and more evidence about the true nature of who Jesus is

(a) until he reaches the climax at the end of the first division, the end of ch. **12:49-50**

(b) Here Jesus comes right out and says that He speaks just as God the Father!

(c) That completes the revelation of the Word: He is God which, consequently means He is the Messiah

b. Then comes a chiastic focal pt., 13:1-17, which we will talk about in a moment

c. This is followed by the second major division (chs. 13:18-20:29) which concerns the glorification of the



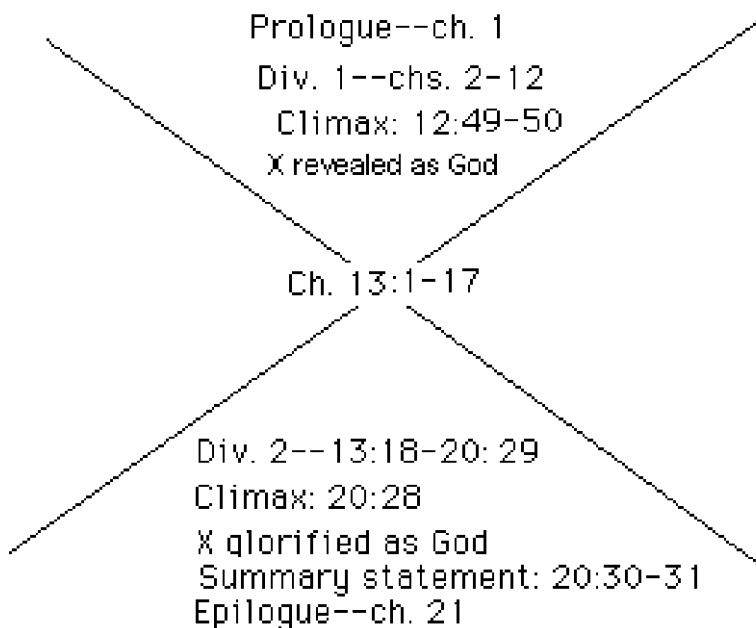
## Word to His disciples

- (1) Its climax is in 20:28, where Thomas confesses that Jesus is Lord (Messiah) and God
- (2) That completes the glorification of the Word
- (3) The message of the entire body (chs. 2-20:29) is capsulized in the statement of 20:31
  - (a) This serves as summary of the entire body 20:30-31
  - (b) I.e., it is the summation in capsule form of these two major sections put together

### 7. And, finally, ch. 21 which he provides as an epilogue

- a. This epilogue sets the agenda for the Church in the future on the basis of what has been expounded in the body of the Gospel, chs. 2 and 20

### **\*\*Demonstrate chiastically:**



C. Let's talk a minute about 13:1-17 and see it's importance as the focal pt. between the 2 major divs. of the body--Why so emphasis?

\* Jesus & His discs. are celebrating the Passover feast, which unknown to the disciples, was established by God in the OT to point to the sacrificial death that Jesus would experience the very next day--**13:1-5**

\*\* This is a very paradoxical scene that takes place in the middle of Jn.'s Gospel, right after the first division has ended.

1. Jesus has just completed His self-revelation with the assertion that He is just like the Father (end of ch. 12),
  - a. in other words, He is almighty God!



2. Immediately after this, we find Christ in ch. 13 acting like a lowly slave, washing His disciples' feet
3. This is ironic! This surpasses anything that a mere human could imagine about God,
  - a. And the Holy Spirit makes this connection of Christ's assertion that He is God, with this activity of washing the discs.' feet, right at the center of the Gospel of Jn.
4. The Bible is meant to show us what God is like: the attributes of God
  - a. Usually, when we think of God's attributes, we think of ones such as His omnipotence, which is demonstrated by His creating in the early chs. of Gen.
    - b. Or His holiness, such as Ex., Lev., and Numbers display
    - c. Or His sacrificial love, such as we see in the Gospel accounts of His crucifixion
5. But when we think of God's attributes, there is one we tend to ignore
  - a. And ironically, this is the one which actually, acc. to Jn., most effectively proves that Christ is God
  - b. That is demonstrated by John's structure of his Gospel, of which the purpose is to prove that X is God
6. This act of humility of washing men's feet was no threat to Christ's assertion just before this that He could speak just as the Father--In fact, it strengthens the assertion.
  - a. Who but God, having such a high position, could perform such a lowly service?!
    - (1) Who has that kind of capacity?!
  - b. Only God could cover such an incredible span!
  - c. The previous 12 chs. demonstrate that this is God here, the almighty Jehovah, the Creator and Ruler of all!
    - (1) And what does He do immediately after He identifies Himself as such?
      - (a) He washes these men's feet!
7. And ironically, through this Hebrew poetic chiastic structure, John sets this attribute of X as the best proof that He is indeed the X, the Son of God
  - a. Who but God could have such a position, and yet be so humble?

### III. Theme

Jesus' life proves that He is both Christ (Messiah = Savior) and God (the strongest proof of that being His humility) and, therefore, men should realize and accept these facts so that they can have eternal life"

\*\* And, indeed, Jn. 3:16 is a beautiful expression of this theme.



**Introduction:**

I. Introductory Remarks

A. Since about middle of second century has been called *The Acts of the Apostles*

B. Because written by Luke, both Acts and his Gospel prob. circulated together until early Christians started grouping the four gospels together

1. Acts started being treated individually--prob. good--may've been treated as appendix to Gospel and not seriously studied

C. While the four Gospels were gathered together in one collection, Paul's Epistles were being gathered into another collection

1. Acts filled the gap between these two groups

a. It showed how the early church went from Jesus' life to the teaching of Paul and the apostles

D. Nevertheless, we don't want to go too far in separating Acts from Luke's Gospel

1. In fact, the first words in Acts are Luke's referring to his Gospel--**1:1-2a**

a. Luke's Gospel is the only one that ends with the ascension of Jesus

(1) In some bibles Mark does, but ms. evidence is weak

b. So, even if Luke weren't the author of Acts, these introductory vv. in Acts are clearly referring to the 3rd Gospel and, thus, show a connection to it

2. So let's look at the intro. of that book--**Lu. 1:1-4**

a. Luke announces that his purpose is to give this Theophilus an accurate account of the origins of Christianity

(1) His first volume is a record of the apostolic witness to Jesus' ministry, death, resurrection, and ascension

(2) The second volume starts after the resurrection and tells what happened the next 30 years

(a) Mainly, how the Gospel progressed from Jerusalem to Rome

(b) And it ends with Paul's ministering the Gospel in Rome

b. Thus Luke's overall purpose for his Gospel and Acts was to provide an accurate, historical account of the early history of Christianity

(1) how it began in the Jewish world and spread to the very heart of the Gentile world, which has affected you and me today

(a) Luke's Gospel tells us about its Jewish beginning

(b) Whereas Acts tells us about its spreading to the Gentiles

(2) Although we call these books a history, neither Luke's Gospel nor Acts is by any means a full



history

(a) They are rather a selection of events that Luke chose in order to accomplish his other purposes for these books

E. Within this overall purpose we see many sub-purposes for Acts:

1. To show believers how spreading the Gospel will involve hardship
2. To show believers how the Holy Spirit empowers them for this hard task of spreading the Gospel
3. Some see Acts also as an apologetic work

(a) Luke is defending Christianity against the charges which were brought against it, both by Jews and Roman citizens, in the second half of the 1st century

[1] Luke shows how different officials, Jewish and Gentile, show good will towards Paul and the other missionaries in Acts

[2] and how, whenever they were treated badly by officials, there was never any legal basis for it, nor for the accusation brought against them

4. And some see Luke as using Acts to establish that Paul was a genuine, legitimate apostle

a. In his epistles, Paul many times has to defend his apostleship

(1) Sometimes he does this by reminding them of the “signs of an apostle” that he showed them while he was with him

b. But what about those believers, such as the Colossians, who had never met Paul?

(1) They needed a written account of the history of what Paul did

(2) And no one could read Acts and doubt the reality of Paul’s call to be an apostle

## II. Outline

I. Birth & Infancy of the Church -- 1 - 3

II. Opposition and Expansion -- 4 - 9:31

III. Peter and Gentile Introduction to Church -- 9:32 - 12:23

IV. Paul and the Expansion of the Church from Antioch to Rome -- 12:24 - 28:31

A. Paul’s 1st missionary journey -- chs. 13-14

B. Jerusalem Council -- 15:1-35

C. Paul’s 2nd missionary journey -- 15:36 - 18:22

D. Paul’s 3rd missionary journey -- 18:23 - 21:16

E. Events leading Paul to Rome -- 21:17 - 28:31

## III. Lessons

I. Birth of the Church -- 1:1 - 3

A. The first 5 chs. of Acts display the impt. initial stages of the Church



1. In 1st ch. the church is not yet born
  2. We can call this the time of incubation
    - a. v. 15 tells us that there were only about 120 people at this time
    - b. It would be six weeks from the time of X's ascension to Pentecost in ch. 2--the birth of the church
    - c. So, for six weeks they existed as a small, insignificant group that apparently didn't grow much and no one outside paid attention to them
    - d. **v. 13**--Luke notes the fact that this is where they were staying
      - (1) There was no great evangelism taking place outside
      - (2) They stayed in this upper room, like a mother's womb, being made ready to be born
  3. Then, in ch. 2 the exciting birth takes place
  4. And the next three chs. show the initial, exciting growth of the church that takes place after that birth
    - a. And in them many "firsts" take place
- B. Let's look specifically at what ch. 1 says
1. **1:1-2a**--Notice the word *began*
    - a. If Luke would've written, *all that Jesus did and taught*, that would've suggested that, in his 1st writing, he exhausted that topic
      - (1) He completed it and now he was going to write about something else
    - b. But the fact that Luke inserted the word *began* is sig.
      - (1) The implication is that there is more to write about this topic of what Jesus did and taught even after He ascended
        - (2) In fact, you'll notice Luke does not make an intentional distinction between what he wrote about in his Gospel and what he is going to write about here in Acts
          - (a) We would expect him to say something like, "In the first treatise I did this; but now in this second work I am going to do this"
          - (b) There's no such statement in his introduction differentiating the two
          - (3) Instead, the idea of this method of introduction seems to be that his first writing had to do with what Jesus began to do and teach
            - (a) And now he's going to write more about what Jesus did and taught
          - (4) And I don't think he is referring to what little bit we see of Jesus in this 1st ch.
            - (a) This is clearly a formal introduction for this whole book
            - (b) This book is the continuation of what Jesus did and taught
    - c. What this means is that we are to view X as actively involved in all the things that take place in this book





(1) Yes, He's no longer here physically; but He is here

(2) When we gather together in worship, we recognize that we are not doing so in memory of a dead

leader

(a) But rather in the real presence of our living Lord

(3) The same is true with the Gospel ministry

(a) It is always done in the presence of our Lord and by His direction

d. When we come to the study of Acts, therefore, we must understand that it is not merely a mechanical story informing us of the journeys of Paul, or the actions of Peter

(1) It is intended to reveal to us the processes through which X proceeds in new power

(a) which He received when He rose from the dead

(2) and how He is proceeding to the ultimate victory

(a) which we read about in Revelation

e. And perhaps this is the best way for us to view Acts

(1) It is the historical transition from the Gospels to Revelation

(a) God is saying through Acts, "This is my plan for in-between"

[1] for the dispensation that Peter, Paul, and you and I are in

[a] the dispensation of the Church, of ministry,

[b] of outreach to an unsaved world, of the continuation of the teachings and doings of Jesus-

-through Peter, Paul, and us

## 2. v. 2

a. Immediately after introducing Jesus, Luke intros. H.S.

b. HS emphasis more in this book than any other

c. Luke is not only one emphasis HS at this pt. in time--vv. 4-5

(1) By using this language it's clear that Luke is ref. to something that Jesus had said earlier--**Lu.**

**12:49-50**--unique to Luke

(a) Usually v. 50 is interpreted as ref. to His death--I agree

(b) But what is v. 49 talking about?

[1] Acts 2 is our best interp.--it's ref. to X's sending the HS and the incredible events that would result from that

(c) This is the event that X looked forward to--to empower His discs. with His Spirit

[1] He wished it were already done

[2] But there was something that He had to do first--something He dreaded

d. But now, here in Acts 1, the dreaded part is over



- (1) No doubt He was excited at this time
- (2) This was the event He had been waiting for
  - (a) He was about to cast the fire down to earth
- e. So what we need to recog. is that this Spirit who we are going to see in the next ch. is One Jesus sent--  
Sp. of Jesus
  - (1) This why in Jn.13, X said nec. Him leave so could send Sp.
    - (a) Said we'll do greater works then He through this set-up
      - [1] In other words, He could get more done by putting His  
Sp. in many people, than just having Him as 1 Person here
    - (2) And it would spread like fire
  - f. So the **essence** of this **book not** merely "**acts of apostles**"
    - g. But rather "acts of apostles" as enabled by Sp. of ascended X
    - h. **Throughout** we're to keep in mind there **is a Savior** in Heaven --whose Sp. in His followers is  
responsible for these acts
      - (1) That's why **periodically** throughout **X shown** still **involved**
        - (a) Ch. 7--Stephen
        - (b) Ch. 9--Saul (Paul)
        - (c) Ch. 18--Verbally encourages Paul at time he discouraged
  - 3. **v. 6**--There was a reason why they asked this question at this time--**v. 12**
    - a. **Zech. 14:1-11**--Advent of the Lord ending Tribulation and starting Millennium.
      - (1) The fact that X led His discs. to Mt. of Olives prompted their question in v. 6
  - 4. **v. 7**--cronou§ h kairou§
    - a. 1st refers to segments of times, such as dispensations
      - (1) e.g., communistic time in Poland -- 1945 - 1989 = crono§
    - b. 2nd refs. to special impt. pts. of time in which special events took place = dates
      - (1) e.g., the fall of the wall in Berlin in Oct. 1990 = kairo§
    - c. So X is saying, "God has not granted that you know when the dispensation of the kingdom will be  
(cronou§ )
      - (1) Or that you know the day that it is going to begin (kairou§ )"
        - d. Notice that X did not deny that there would be a political kingdom
          - (1) There will be in the millennium
    - e. X is telling his discs., "At this time, I don't want your focus to be on that"
      - (1) No, instead, our focus is to be upon something else **v. 8**



(a) Our focus is to be on spreading the Gospel

f. Lit. “**But** you will receive power *because* the Holy Spirit will come upon you and you will be my witnesses”

(1) 6 different Greek words used in the NT for “power”

(2) Each of them signifies the idea of power or strength

(3) But each also has a slightly different meaning than the rest

(a) For instance, the word *kratoō* which means someone has power over something because he is the master over that thing

[1] Mary used this word in her magnificat in Lu. 1:51 while praising God for working the miracle of the virgin birth in her when she said, “*He showed power with His arm*”

[a] She was saying that that it was God’s complete mastery over nature that made this biological impossibility happen

(b) Or the word *ischō*, which means sheer physical strength

[1] When the Lord Jesus was asked about the greatest commandment, in Mark 12:30 He answered, “*You shall love the Lord your God from with your whole heart, with all your soul, and from all your mind, and from all your strength*”--using this word, *ischō*

[a] meaning, after you’ve loved God with all your heart, soul, and mind, then put everything else you have toward loving God--you’re entire strength

c. But neither of these words are used here in Acts 1:8

(1) He used the word, *dunamīs*, which means “power” in the sense of the kind of power that is able to accomplish something

(2) Christ used this word in the parable of the talents in **Mt. 25:15**, “according to their *dunamīs*”

(a) Or, in other words, according to their *ability* to accomplish something with the money

(3) Paul used this same word in **Rom. 1:16**

(a) In other words, Paul was saying that the Gospel has the ability to save people

d. X is saying that He is going to give the discs. *dunamīs* (ability) to be my witnesses

e. The main function of the HS throughout the Bible is to enable God’s people to do His will

(1) But in the OT, the HS would only come upon certain of Israel’s leaders

(a) kings, prophets, judges--only important people with high positions

(b) The average Israelite did not enjoy the powerful enablement of the HS

(2) God’s will back then was for the physical kingdom of Israel to physically prosper

(a) God provided everything: the land, the leaders, and His Spirit to give Israel’s leaders *dunamīs*

[1] so that they would have the ability to accomplish God’s will for Israel



(3) God provided them with ability; all He asked them to do was obey Him, and all would go wonderfully for them as a nation

(a) But they didn't; they refused to obey Him

(4) And since Israel rejected obedience to God, He rejected Israel

(a) and He said that He would start a new people with a new covenant

(b) a people who would have God's laws written in their hearts instead of on stone, like with Israel

(c) and He prophesied through the prophet Joel that, when this new people would be brought into existence, He would not only enable the leaders of this new people with His Spirit

[1] not just the important people; not just the leaders

(c) but all of them, whether they were rich or poor, whether they were men or women, whether they were adults or children

[1] everyone of them would receive dunami\$ from the HS

[2] They would all be enabled by His Spirit to accomplish His will

e. But His will for this new people would not be the same as His will was for the nation Israel in the NT

(1) His will would not be for them to form a physical nation and fight wars and expand their territory and make a kingdom

(2) That's what Jesus was telling these eleven disciples here on the Mt. of Olives where the Kingdom will one day begin

(a) There's a new goal!

(b) The HS is undertaking a new project through you than He did through the nation Israel

[1] He is no longer enabling you to be a nation

[2] He is no longer concerned with giving you ability to fight physical wars

[3] He is no longer going to give you dunami\$ for a physical kingdom

f. Because X's program for our time period is not to work toward the setting up of a political kingdom

(2) His program for our time period is to evangelize the world

(a) This is to be our main focus, because it's His now

(b) And if we are not evangelizing, then we are not fulfilling

His main purpose for us during this time period

d. This is as true for us today as it was for these discs. 2,000 yrs ago

(1) In our time, during this age, our focus is not to be upon the arrival of the millennial kingdom

(a) Our focus is not to be political

(b) illus.-- Al Dayhoff and Reconstructionism



(c) illus.-- Christian Coalition in America--danger is that it makes the unbelieving world look at us X-tians as a political force rather than a spiritual one

[1] The problem with the people in our countries is not that they need to be changed politically or morally

[a] it's not that they need to be reformed

[2] It's that they need to be saved; regenerated

[a] And that can only happen in they hear the Gospel

[b] And, thus, X's program is for us to spread it worldwide

f. Explain about ever-widening circles in v. 8 c

(1) Gives us a geographical outline of the book

(a) Jerusalem--chs. 1-7

(b) Judea and Samaria--chs. 8-9

(c) uttermost parts of the earth -- chs. 10-28

[1] In a pseudo-biblical book called Psalms of Solomon, written between 2nd and 1st cent. B.C., 8:16, it says that when Pompey arrived at Rome, he arrived at "the uttermost place of the earth"--same exact Greek phrase as used here

[a] At Luke's time this may have been a popular phrase that referred to Rome

[2] No doubt X meant more than just Rome

[a] But Luke is showing in Acts that Paul accomplished the beginning of this 3rd phase of X's program

[3] It took less than 30 years to accomplish the first 2 phases

[a] But the sad fact is that, nearly 2,000 yrs. later, we, the Church, are still a long ways from accomplishing the 3rd phase

[b] We need to re-catch this vision of XÉ

5. **vv. 9-11**--When the Lord returns, He will return from the same place that He left this earth (part of fulfillment of Acts 1:11)

a. He will also return from the sky--**Rev. 19:11-13**

(1) This is at end of Trib. --next time X physically will be on earth

b. Therefore, we know that anyone who claims to be X and comes to earth any other way at any other place is an imposter

6. **v. 13**--Why the mention of these eleven by name?

a. After X ascends, Luke's emphasis for the remainder of this chapter, as well as this book, is on the apostles of Jesus Christ



b. He makes it known that at this time, there were eleven definite main apostles of Christ.

(1) This is important because of the nature of the apostolic office.

(a) apostellw-- to send forth as a representative.

(2) X personally chose twelve men in Mt. 10:1-4 and Lu. 6:12-16; and even Paul in ch. 9.

(3) The apostolic office ended when John, the last surviving apostle

who was personally chosen by X, died at the end of the 1st century

(a) **Rev. 21:14**--these men have a place of honor for eternity that they will share with whom? Nobody else.

(b) These were twelve unique men who had no successors

[1] If they did, there would be more foundation stones in the New Jerusalem.

c. All believers are to be God's representatives

(1) The apostles were different from us in that what they taught, whether written or oral, was inspired, including protection from error

(a) and this teaching was based on the revelation they received directly from the Lord--**Eph. 3:3-6**

[1] Someone might say, "But this says that there are prophets besides the apostles"

[2] Granville Sharpe rule--toiv agioiv apostoloiv autou kai profhtaiw

[a] He is not saying that God revealed this mystery to two different categories: apostles and prophets

[b] He is saying that God revealed this mystery to men who are both apostles and prophets

{ 1 } The apostles are the prophets

(a) This is why **Eph. 2:20** refs. to the apostles as the "foundation" of the Church --twn apostolwn kai profhtwn--G.S. again

(b) Today we are being built up on this foundation

[1] But we are no longer building the foundation

[a] There are no more apostles

(3) How are the apostles the foundation of the Church? How are we built upon them? 2 ways

(a) Their inspired teaching, which has been passed on to us through the Scriptures

(b) Their evangelistic work

[1] The apostles are the catalyst of Christ's program in v. 8, esp. two--Peter & Paul.

[2] which has resulted in the salvation of us Gentiles today

d. Some are claiming to be apostles today. Is their claim true?

(1) Not if there are only going to be only 12 foundation stones at the New Jerusalem

e. Some today claim to receive direct revelation and prophecies from God



(1) If so, then their revelation must be equally important as Scripture

(a) Because how can some revelation from God be less imp. than other revelation?

(2) **Deut. 13:1-5**--There will be those that can do miraculous things

(a) But we test them acc. to the Word of God

[1] In OT if they led people away from the Lord it was punishable by death

(3) **Deut. 18:20-22**--Someone who makes a prediction in the name of the Lord and it doesn't come true is definitely a false prophet and was killed

(a) And the phrase "You shall not be afraid of him" is probably ref. to what God said earlier about putting false prophets to death

(4) **Zech. 13:3**--speaking about the millennium

(a) But principle: there is a curse upon someone who claims to receive revelation from the Lord who really hasn't.

(4) This is something God takes seriously.

(a) Why? Because anyone can claim they have received a revelation from the Lord and get people's attention off of God's genuine revelation: Scripture.

(5) God takes His truth seriously--**Jude 1:3**

(6) When John, the last apostle died, direct revelation from God ceased except in written form--the Bible

(a) And we must protect the Bible as the only true rev. fr. God

[1] illus.--charismatics in CA wanting only "fresh rev."

g. So Luke mentions the names of the apostles here because they, and a future apostle, Paul, are the focus for the next several yrs. of church history

7. **v. 14**--*women*--Probably wives of the apostles and those women who ministered to Jesus while He was on earth.

a. This is the last mention of Mary in the Bible.

b. If she is so important doctrinally, we would expect the doctrinal epistles to mention her at least once!

8. *Jesus' brothers*--**Jn. 7:1-5**. Also see **Luke 8:19-21**

a. Here X makes it known that spiritual relationship takes precedent over familial.

(1) But by Acts 1, X's mother and brothers have become part of X's family, not merely physically, but spiritually.

(2) Luke, being the author of both books, may be recording the fact of His mother and bros. being here in Acts 1 to show that X's physical family also became believers.

(a) And there are good arguments that the letters of James and Jude were two of his brothers



9. **vv. 15-16**--Luke is carrying over emphasis of fulfillment fr. his Gospel (see **Lu. 24:27, 45-47**).

a. By recording what Peter said here, Luke demonstrates that this emphasis upon fulfilling the Scriptures, which was so imp. to Jesus in the Gospels, has been carried over to His apostles.

10. **vv. 17-22**--Key is that an apostle had to be a physical witness of X's res.

a. This is another reason why no one today can legitimately claim that he is an apostle.

b. Sometimes, others were called "apostles"--**II Cor. 8:23**

(1) But they are called "apostles of the church"; not "of the Lord"

(2) It is one thing to be an apostle of the church, sent out to be the body of believers; it is another to be an apostle of the Lord, personally sent out by Him.

11. **v. 26--Prov. 16:33**

a. How does this coincide with Rev. 21:14--only 12 apostles

b. In II Cor. & Gal., Paul while inspired by the HS proves that he is one of the genuine apostles of the Lord

(1) Never does it say here in ch. 1 that the HS approved the choice of Matthias

c. Also, the requirements that Peter laid out for an apostle in

vv. 21-22 may not have been the same as the Lord's

(1) What Peter says here in ch. 1 he is saying without the help of the HS--he is uninspired at this point

(a) All NT scholars agree that an apostle had to be a witness of Jesus' res.

(b) But not all agree that he had to be someone who was with them ever since the time of Jn. the B.

(2) Some argue that not only were these reqs. for selection wrong, but their method of drawing lots was wrong too

(a) **Lu. 6:12-13**--All the other 12 discs., including Judas, were picked personally by Jesus

[1] They were the apostles (representatives) of the Lord

[2] A ruler picks his own representatives

(b) Peter seems to have completely forgotten that imp. principle here in ch. 1

(c) But what do we see X doing in **Acts 9:10-16**

[1] Never does Luke indicate that Matthias was Jesus' choice

[2] Luke only informs us that with this method of selection that the apostles used, the lot fell to

Matthias

[a] who, by the way, we never hear of again in the entire Bible

(d) But Luke shows us that Jesus definitely did choose Paul

[1] And it was on that experience in ch. 9 that Paul argues in his letter that he is in no way inferior to the other apos.

[2] In my thinking, he has to be the 12th





d. If this interp. is true that these men are making a mistake here, Luke is showing how the apostolic work would've gone out w/out the help of the HS

(1) They would've continued like they were in the Gosps.

(a) Always doing and saying the wrong things

(1) The apostles in this ch. display their need for the HS

(2) And thus, by recording this incident, Luke is preparing us for His arrival



B. ACTS 2--Read **2:1-4**

1. What it wasn't

a. Charismatic theology believes in a baptism-of-the-Spirit event distinct from and after new birth that is evidenced by tongues and should be earnestly sought

(1) I have friends who are charismatics

(a) Not attacking them, but exposing danger of their teaching

(b) Robs believers of wonderful Biblical truths & diverts their attention away from a true relationship with God

b. Some say we should not speak against doctrines and practices of charismatics

(1) Anyone who says that does not really love the truth or their charismatic brothers & sisters

(2) Jesus said, "The truth will set you free" and "Your (God's) Word is truth."

(a) A person who will not speak the truth of God's Word does not love people, but himself

c. illus.--God's of a New Age and experience with Randy at Vineyard in Anaheim

2. Key verse charismatics use is Acts 2:4

a. Believe this v. supports their main doctrine--subsequence

(1) At conversion X-tians receive Spirit only in a limited sense

(2) Therefore, need to seek Spirit baptism in order to move to a higher level of spiritual life

b. Most claim this experience accompanied by speaking in tongues

c. Also believe that this baptism must be sought

d. Danger is it preoccupies believers from focusing on what is truly important

(1) i.e., seeking something they already have since salvation

3. Is this the teaching of the NT? a. **I Cor. 12:13**--indicative mood = reality

(1) Once again, the problem with charismatic teaching is that it detracts a believer by making him concentrate on receiving something that he already has

(2) illus.--using map to find a city and then once in, asking where's the city

b. **Rom. 8:9**--If someone doesn't have the Spirit, they are not saved

c. So this was not some perpetual 2nd gift that Christians of all ages were to seek

4. The fact is that the Epistles teach nothing about baptism of Spirit that supports charismatic doctrine

a. Thus, charismatics refer only to Acts for their proof texts, largely ignoring the plain teaching in the Epistles

5. But even Acts does not support this teaching of the charismatics



a. Only 4 passages in Acts mention tongues or receiving the H.S.--chs. 2, 8, 10, 19

(1) Only in 2 & 8 did believers receive HS after salvation

(a) In 10 & 19 believers were baptized by HS moment they believed

(2) Thus, no consistent pattern in Acts

(a) Believers spoke in tongues in chs. 2, 10, & 19, but not in 8

(b) In none of these chs. did believers seek the HS

B. What happened in ch. 2 was a unique event

1. It was the first and last Pentecost for the church

2. God wanted everyone to know something unusual was happening

a. It was a unique and dramatic one-time event that had been

prophesied about before by X in 1:8

b. The Church was born and a new era began

3. What happened at Pentecost is as unrepeatable as Creation and as the death, res., & ascension of X for

these reasons:

a. H.S. could only arrive and enter into the Church as His permanent residence once

b. HS could only be poured out once

c. The event occurred at a specific time (Feast of Pentecost immed. after X's death)

(1) in fulfillment of a specific OT feast (Lev. 23:15-22) and a specific OT prophecy (Joel 2:28)

(2) in a specific place (Jerusalem--Lu. 24:49)

(3) upon a specific few people for a specific reason--to introduce a new order and a new people of God

4. But charismatics claim that what happened to the early Church in Acts 2 should happen to every believer

a. Yet there is no mention in ch. 2 of this happening to the 3,000

(1) Best expl. for why it happened to the 120 after salv. simply because they couldn't receive pentecostal gift until Pentecost

b. Also, if it's true that all believers should experience this, then not only should every believer experience speaking in tongues, but a mighty rushing wind and tongues of fire on their heads as well

#### D. Acts 8:14-17

1. Charismatics see this as subsequence

2. But it is understandable why God would do something exceptional in this case

a. (expl. hatred between Jews & Samaritans)

b. If Samaritans had started their own X-tian group, this division would have continued into the Church

Age

c. Therefore, God made them wait for Peter & John



3. Also, this should not be considered on same level as Pentecost
  - a. oudepw (v. 16)--doesn't mean simply that something has not happened
  - b. But that something that should have already occurred has not happened
  - c. This v. is saying that Samaritans were already saved, but for some reason what should have happened--their receiving the HS--had not yet occurred
  - d. So, this was not a "Samaritan Pentecost", but merely a crucial step of growth for the Church--growth, not birth
    - (1) There was only one Pentecost in history
    - (2) Pentecost was the introduction of Gospel-privilege to Jews alone
      - (a) This was merely an extension of that privilege to another people
4. **Acts 10**--salvation of the first Gentiles
  1. Division between Jews & Gents. bigger than with Samaritans
  2. Notice 2 things:
    - a. No time passed between Cornelius' salv. and his receiving the HS
    - b. Peter & Jews w/ him were surprised because they heard Gentiles speaking in tongues
      - (1) God repeated the phenomenon to show the Jewish believers that the HS came to Gentiles as He had them earlier
      - (2) This is same thing as w/ Sams.
        - (a) God was showing the Jewish believers that the old rivalries were to cease in the Church
        - (b) The Gentiles were to be accepted--**Acts 11:15-18**--the Church was united
  3. Why did these things happen with the Samaritans in ch. 8 & Gentiles in ch. 10?
    - a. Because this was a period of historical transition
    - b. Pentecost in ch. 2 was introductory in that it inaugurated a new age
    - c. Ch. 10 was terminal in that it marked the end of this introductory period
      - (1) And it showed how things will work from now on, i.e., no subsequence
      - (2) i.e., the norm is salvation & reception of the HS at same time
4. **Acts 19:1-6**
  1. Continues to show the Church in transition
  2. Charismatics claim that these people were saved earlier to prove subsequence
  3. But a study of the text shows that they were not
  4. These disciples of Jn. the B. were not yet X-tians
    - a. They were believers in an OT sense
    - b. They knew about Jn. B., but were not familiar with the ministry of X



c. Once they believed, they were baptized in X's name--**vv. 5-6**

5. Notice once Paul found out who they were, he spoke about Jesus, not the HS

a. Because in Paul's thinking if they had already believed in X, they would have already had the HS

b. Paul knew that receiving HS at moment of belief in X was the normal pattern for the Church after

Pentecost

c. Paul did not tell them to seek the HS

d. He realized that what they needed was not information about the baptism of HS, but information about

X

6. Why did they speak in tongues?

a. To demonstrate that although they had first come into their relationship with God under the Old

Covenant, they were now part of the Church, like every other believer

b. They were now in the New Covenant

5. Joseph Dillow said, *"We must not make the tragic mistake of teaching the experience of the apostles, but rather we must experience the teaching of the apostles. The experience of the apostles is found in the transitional book of Acts, while the teaching of the apostles is set forth clearly in the epistles, which are our guide for our X-tian experience today."*

a. Paul, James, Peter, John, and Jude saw all of these things happening in Acts

(1) But not one of them in their epistles teaches that we must be saved first and then experience the baptism of the Spirit later

b. No NT writer taught the charismatic doctrine of subsequence

6. Tongues

A. **Acts 2:4-11**--expl.--glwssa (v. 3, 4,11) dialekto§ (vv. 6, 8)

1. Nowhere does Bible teach that gift of tongues was anything but normal human language

2. Charismatics claim **I Cor. 13:1-3** does

a. Just an expression of being eloquent

b. illus.--to sing like Pavoratti

--still today have saying in Eng., "to sing like angels"

c. No evidence in Scriptures that that angels even use some sort of special, heavenly lang.

d. Whenever angels appear in Scriptures, they always communicated in normal human languages

B. **I Cor. 14:21-22**

1. See **Isaiah 28:11-12**

2. In order for this to have been a meaningful sign, there must have been Gentile foreign languages

a. Not some kind of angelic speech



3. The Corinthian church abused the gift of tongues in many of the same ways Charismatics do today
- C. If someone can speak a foreign language w/out previously studying, then and only then will I admit that gift of tongues is for today.
7. Healing
  - A. Miracles and healing were both extraordinary sign-gifts to confirm God's revelation
  - B. 4 periods of miracles in Bible:
    1. Moses (& Joshua)--1st time God's revelation given in written form & beginning of Old Covenant between God & Israel
    2. Elijah & Elishah--Jehovah worship was about to be extinguished in Israel
    3. X & apostles--**Heb. 2:3-4**
    4. Great Tribulation--end of Satan's reign in this world
  - C. In Acts miracles performed only by apostles
    1. Except occasionally by someone commissioned by an apostle (e.g., Philip in Acts 8) and 70 sent by X
  - D. When Jesus & apostles healed, they did it differently than charismatics do today
    1. Publicly
    2. Uncontrolled atmosphere
      - a. illus.--20/20 exposure--short leg trick; man ran w/out cane
    3. Healed them with a word--no theatrics
    4. Healed them instantly (charismatics claim progressive healing)
    5. Healed them totally
      - a. illus.--Lu. 4 with Peter's mother-in-law: X didn't tell her that she needed to "claim healing by faith" and let her on her own
    6. They healed everyone (healing services today end with long lines of disappointed people)
    7. They healed external diseases (not just lower back-pain, headaches, and other invisible diseases), but withered hands
    8. They raised the dead (people who today boast of gift of healing don't go to funeral parlors)
  - E. Also, this gift decreased as time went on and was mentioned less & less as Acts progresses
    1. Apparently Paul eventually could not heal--**II Tim. 4:20**
8. CONCLUSION:
  - a. The emphasis of the charismatic movement is to seek the baptism of the Holy Spirit and miraculous sign gifts
  - b. The teaching of the apostles is clear: if you are a believer in X, you already have the HS & His power, so just have faith in God and His Spirit
    - (1) So we don't need to be preoccupied with trying to get something that we already have



(2) And we don't need to be preoccupied with trying to acquire certain spectacular gifts that were only for the early church

c. Rather, we are to be preoccupied with seeking the kingdom of God and His righteousness

## 2. What it was

a. 3 most important events in NT: Crucifixion, Resurrection, & Pentecost

b. Like the Crucifixion & Res., Pent. fulfilled many OT passages--3 main ones:

(1) **Joel 2:28-29**--In OT, only prophets, judges, certain kings & priests enabled by Spirit

(2) **Jer. 31:31-34**--New Covenant = moral enablement

(3) **Isa. 28:11**--judgment on Israel by including Gentiles while excluding them

(a) Look how Paul interprets this passage--**I Cor. 14:21-22**

c. Pentecost was one of the three great festivals that all the Israelites were commanded by the Law to come and celebrate at Jerusalem-- **Lev. 23:15-17**

(1) It was called Pentecost because it was celebrated on the fiftieth (Gk. pentekosto§ ) day after the Sabbath of Passover

(2) In the Old Testament it is called "the feast of weeks", "the feast of harvest," and "the day of the first-fruits" (Num. 28:26)

(a) because it was the day when the first-fruits of wheat harvest were presented to God

(3) In later Judaism it was considered to be the anniversary of the giving of the Law of Sinai

(4) Pentecost was probably the best attended out of the three ceremonies because it fell in the navigational season)

(a) It was the navigational season--good weather for travelling

(b) Thus, there were probably more Israelites in Jerusalem than any other day of the year.

d. One of the ceremonial activities was for the high-priest to pour water from a golden goblet into a silver funnel.

(1) When this took place the people would respond by blurring forth the great Hallel (Ps. 113-118).

(2) This "pouring" action was undoubtedly in the disciples' minds as they most likely had attended the Temple soon after dawn for the morning sacrifices and offerings.

(a) In Joel 2:28-29 God said He would pour out His Spirit upon all mankind.

(b) Peter quoted this passage this very day (Acts 2:17-18).

(3) The concept of the first-fruits of the harvest was also impressed in the disciples' minds.

(a) Pentecost marked the dividing line between the Old Testament (Covenant) and the New.

(b) Thus the disciples were the "first-fruits" of a brand new harvest

(4) The Jews also celebrated the giving of the law at Sinai.



- (a) On Pentecost God wrote His law upon their hearts by His Spirit (Jer. 31)
- f. **v. 1**--sumplhrousqai denotes that the day was in the process of being fulfilled
- (1) **v. 2**--a noise "like wind"--no actual wind
- (a) hco§ -- used in Luke 21:25 for the roar of the sea
- [1] It was not wind, but a roar or reverberation
- (b) This phenomenon symbolized the Spirit coming upon them with power
- (2) Throughout OT and NT we see the Spirit of God symbolized by wind or breath
- (a) pneuma = wind, breath
- (b) In Ezek. 37 the Spirit of God brought to life the dead bones which Ezekiel prophesied to.
- [1] In that passage the Spirit is portrayed as God's breath
- (c) The Spirit is portrayed as wind or breath also in I Kings 19:9-12 where God personally deals with Elijah at the cave in Mt. Horeb and shows Elijah His essence
- (d) Christ Himself used this symbolism in John 3:8 talking to Nicod.
- g. **v. 3**--Why tongues of fire?--Fire is always a sign of God's presence (Ex. 3:2).
- (1) This was the start of a new creation--the Church
- (a) God's new people in which, unlike the old, God's presence would actually dwell in their own bodies--cannot get more intimate
- (2) So the symbols of the coming of the Spirit appealed to both the ear (roaring wind) and eye (fire)
- (3) In this scene we see a characteristic of the Spirit's operation: unity in plurality
- (a) The tongues were many; but the fire was one
- h. **v. 4**--eplhsyhsan--can have the idea to fill or complete
- (1) apofyeggesyai--used by later Greek writers of the utterances of oracles
- g. **v. 5**--These Jews were part of the Dispersion into many lands.
- (1) eulabeiv-- refers to one who is cautious to carefully observe divine law giving minute attention to precept and ceremony
- (2) The presence and participation of these men in what is happening constituted an indication of the worldwide significance of this event
- (a) They were all Jews and perhaps some proselytes (considered Jews, included in the commonwealth of Israel) and not pagans
- (b) However, they acted as a symbol of the universal need of mankind for the gospel and of the church's consequent responsibility for worldwide outreach
- h. **v. 6-8**--Most of these people spoke Greek or Aramaic
- (1) These were not foreign to the Galileans, from where the apostles and many of these other believers were





(a) But Galileans were not strong in language, which was part of the reason for amazement when the crowds heard them speaking their dialects perfectly

(b) Even the Judeans made fun of the way they spoke even their mother tongue--Aramaic

(2) However, they were speaking different dialects of these languages

(a) The Phrygians and Pamphylians both spoke Greek, but using different idiomatic expressions

(b) The Parthians, Medes, and Elamites all spoke Persian, but in different provincial forms

(3) Thus the various vernacular languages of these people were being spoken

i. **vv. 9-11**--This listing is meant to represent "every nation under heaven" (v. 5)

(1) All of these Jews acknowledged the fact of this miracle and were hearing "the wonderful works of God"

(2) This caused them to inquire further--**v. 12**

(3) Some responded with criticism--**v. 13**

(a) "sweet wine" = drunk

(b) These men were hard-hearted and did not want to believe the miracles.

(c) Thus they did what people do when they don't want to admit the obvious about God--they make senseless excuses--**v. 14-15**

(4) appl. -- in spite of a work being fully done through the power of the Holy Spirit, there will still always be those who will reject and criticize our message.

j. Appl.-- Before, God was always far away in heaven, but now He actually lives in us.

(1) As NT believers, we are privileged to enjoy that which only a few privileged Israelites enjoyed in the OT--enablement of the Spirit

(2) As well as that which no OT believer experienced--the actual indwelling of the Spirit of God

(a) And it was not until this time that the believers had the actual life of X imparted to them

3. Peter's sermon--2:14-37--The first spirit-empowered Gospel sermon

\*Outline:

a. What is happening fulfills OT prophecies--effective for a Jewish audience

(1) Joel's prophecy--**vv. 16-22**

(a) Peter uses vv. 17 & 18 to confirm that this prophecy is now being realized

[1] These last days, the days of fulfillment, have arrived

[a] These are the days of X's first advent to earth through His Millennial Kingdom

{ 1 } After that time the earth will be destroyed

{ a } Therefore, these are the last days of this earth

{ b } Because after that time, there will be no such thing as time



{ c } There will no longer be days or nights

(1) These are the last days

[2] These people couldn't legitimately dispute that this time had come because of the fact that they were seeing with their own eyes this prophecy being fulfilled

(b) Having gotten their attention on this prophecy, Peter goes further into it beyond the part of the pouring of the Spirit--**vv. 19-20**

[1] These cosmic events are many times in Scripture connected with the Day of the Lord-

**Isa.13:9-11**

[a] It will be a time of God's judgment on the earth

[2] X links this same prophesy to the Tribulation in Mt. 24:29

[3] And in Rev. 6:12 Jn. identifies this as the plague of the 6th seal during the Tribulation

b. But why did Peter quote this at this time?

(1) Because they had already been fulfilled

(2) When our Lord was crucified some of these people had seen the sun turned into darkness

(a) On that day there was a full moon, and it may very well have appeared blood-red in the sky because of the abnormal darkness

(3) And it's for this reason that Peter--**v. 22**

(a) X's works on earth were also part of the fulfillment, then "signs on the earth" of Joel's prophecy

(4) Peter & Joel say that these things happen "before" the Day of the Lord

(a) Does this mean that the Day of the Lord started right after X's death?

[1] No other passage indicates that

[a] They all talk about the Day of the Lord being a time of intense judgment (Tribulation) and of consequent blessing here on earth caused by the Lord's rule (Millennium)

(b) Again, prophetic-perspective came into play

[1] Peter, like Joel, did not know that there would be a large time gap between the pouring of the Spirit and the Day of the Lord

c. But clearly the aspect of this prophecy that Peter wants to get across to the people is that the fact of the pouring out of the Spirit means that this intense time of God's judgment will inevitably come

(1) It's a proof of it--and this is exactly what the Lord was prophesying through Joel

d. But Joel prophesied something else--**Joel 2:32**

(1) Usually we think of this part of Joel's prophecy as ref. to the Tribulation, which it does

(a) There will be some Jews during this terrible time who will be saved

(2) But look how the HS makes Peter state it in **Acts 2:21**



(a) The Tribulation, even in Rev., focuses on the salvation of the Jews

(b) But in Acts there are no refs. to Mt. Zion or Jerusalem

[1] It's a more universal application of this prophecy of salvation

[a] Simply "everyone"

e. The principles of Joel's prophecy is that God will in the future pour out His Spirit on all classes of mankind

(1) This will mark the start of a special time period (which Peter calls the last days)

(2) And terrible, universal judgment will follow

(3) But, there is a way to be saved from God's judgment

(4) And Peter is saying to these men what you see right now is the proof that all this has started

(a) The implication being, "you'd better get saved now", which Peter states clearly later in his sermon

e. So, having showed them their need for salvation from God's punishment, he now shows them how

(1) And notice in this Gospel message Peter appeals to the facts of X's death, res., & ascension--**vv. 23-24**

(a) While X on earth, demonstrated Messiah thru miracles

(b) After you killed Him, God raised Him fr. dead

[1] **vv. 25-28**--Testified by body not decaying

[a] X's res. fulfills proph. by David which could not have been about David--**vv. 29-32**

(c) Having spoken about X's death & res., Peter moves on to His exaltation

[2] **v. 33**--Fact of outpouring Sp. upon X's followers proves God exalted Him

[1] In turn proves He's still alive, that He has res. fr. dead

(d) Concl.--**v. 36**

(2) The Jews respond--**v. 37**

(a) Why were they pierced to the heart? Look at the last phrase of Peter's sermon

[1] Peter uses the outpouring of the HS to prove that these Jewish men had killed their own Messiah

(b) It's interesting that Peter doesn't tell them what they need to do until they ask--**v. 38**

(3) Results of Peter's sermon--**v. 41**

f. We can take principles from Peter's sermon as to how the Gospel should be preached today

(1) We must show the person his need of salvation because of God's impending judgment on this world and on individuals

(2) We then state that God has provided a means of salvation and we explain the Gospel

(a) which is the death, resurrection & ascension of Jesus X

(3) Strongest testimony of X's res. and Messiahship (exaltation) is proof of power of HS working in your and my lives



4. Then Luke writes a short paragraph about the activity of this Church that has just been born--**v. 42**

a. This are still to be the essentials of our church meetings today

(1) Any church that begins to stop doing one or the other of these things is beginning to fall away from its origins

b. The last phrase of this paragraph is **v. 47**

(1) Seeing people added to the church through evangelism also is an essential of the churchC. Ch. 3--  
First healing

1. Reminiscent of some of Jesus' miracles

a. **v. 2a**--In Jn. 9 X heals a man blind from birth

b. **v. 6**--Jn. 5 X tells lame man at pool of Bethesda to arise and walk

c. **v. 7**--X several times healed someone by grasping them with His hand and pulling them up, such as the dead girl in Mk. 5 and the demoniac boy in Mk. 9

2. Sermon--vv. 12-26

a. **v. 12**--Peter did something great; but he makes sure the people are amazed at the right Person

b. **v. 13**--the essence of this sermon is same as his sermon in ch. 2

(1) In both of them Peter was explaining to the people that the miracle they were seeing was verification that God has glorified Jesus--**v. 16**

(a) Which in turn proves that He must be who He said He was: their Messiah

(2) And in both Peter emphasizes that they, the Jews, rejected the One whom God exalted--**vv. 14-15**

(a) In a Catholic country, impt. to emphasize the glorification of Jesus for a dif. reason than with talking to Jews

[1] Someone who's grown up with catholic teaching needs to see the Bible's emphasis of X's glorification

[2] As well as be shown that Mary is never mentioned again after Acts 1

[a] They are taught that Mary is the co-redemptress

[b] It is impossible for someone to be saved if they think that any part of that salvation is brought about by anyone except X and the other 2 members of the Trinity

{ 1 } Whether it be self or Mary

[3] In my opinion, for a catholic to be saved, he must deny that Mary has any part of it

[a] And the best way to lead a catholic to that attitude is to simply show him the emphasis upon X in the Bible vs. the lack of emphasis on Mary

[b] and let the Word of God and HS do their work in that person's heart

(3) Also like in his first sermon, Peter brings out the fact of fulfillment of the OT--**v. 18**



(4) And that, because these men have killed the One whom God accepted as Messiah, they need to repent to be saved--**vv. 19-20**

2. Peter's conclusion of this sermon demonstrates that, even though God has already officially rejected the physical descendants of Abe (i.e., His old covenant people) as His people

a. He still gave them the first legitimate offer, as the physical descs. of Abe, to become the heirs of the cov. God made with Abe

b. This is the second time in the NT that this covenant-promise made to Abe is linked directly to Jesus X and His salvation

(1) The first time is Zacharias' speech in Lu. 1 after the birth of X

c. In v. 26, by using the word "bless" Peter interprets the promise of Abe's desc. blessing all nations as X's turning them from their wicked ways

(1) It's interesting that the only two times in these first five books of the NT that we see someone linking the cov. of Abe. directly to Jesus X and His salvation is done by Luke

(a) The only writer of these first five books who was not a physical desc. of Abe

(2) No doubt part of the reason why Luke brings this out is because he hung around Paul so much

(a) who in Rom. 4 & 9 says that the only true descs. of Abe are those who have the faith of Abe

(3) And perhaps the HS chose to use Luke to first clarify this great truth because out of the NT historical writers because, being a Gentile and not having any physical connection to Abe like Mt., Mk., & Jn.

(a) So he naturally focused on what he had, not as a phys. desc. of Abe, but as a spiritual one

## II. Persecution & Expansion-- A. Ch. 4--First opposition--**vv. 1-3**

1. **vv. 5-7**--The full sanhedrin--it was both the senate and the supreme court of the Jews

a. In it were the same parties that were the greatest enemies of X: the Sadducees & Pharisees

b. They were the highest Jewish authority in the land

2. **v. 8**--This was the same man who a couple of months ago was afraid of a servant girl

a. The dif. was that now Peter was filled with the Spirit

3. This is 2nd time in Acts we come across this idea of being filled w/ HS

1st time was at Pentecost in 2:4

a. The phrase is never used in connection with miracles, such as the healing in the prev. ch.

(1) except when they spoke in tongues in ch. 2 and when Paul made Elymas, the sorcerer, blind in ch. 13

b. But it is used frequently with the idea of speaking the Word of God and the Gospel with boldness--2:4; 4:8;

## **4:31**

c. 4:8 is certainly a fulfillment of what X said in Lu. 12:12 that when they come before authorities the HS would show them what to say



- d. Interestingly enough, the very next ch. starts with the idea of another spirit filling someone--**5:3**
- (1) Luke is showing a contrast here between the filling of Peter and of Ananias
  - (2) But fr. this passage we can see what the main idea of a spirit filling someone means
    - (a) It has to do with that spirit influencing or controlling that person
  - (3) **Ro 15:13; Eph 5:18**
    - (a) All these show that the phrase has to do with the Spirit controlling us
    - (b) Someone who is filled with the Spirit is a Spirit-controlled person
      - [1] I.e., the filling of the Spirit is not our getting more of the Spirit
        - [a] We can't get more of the Spirit than we received at salvation
      - [2] The filling of the Sp. is His getting more of us--His controlling us
- e. What is the dif. between the baptism of the HS and the filling of the HS
- (1) Whenever Jn. the B. or X prophesied about what X would do to believers in the future event with the Sp., they never said He would fill us with His Spirit
  - (2) They always said that He would baptize in the Spirit (4x)
    - (a) And X unmistakably refers to what would happen at Pentecost in the terms of a spirit-baptism in **1:5**
  - (3) Both Joel and Peter refer to what happened at Pentecost as the pouring out of the Spirit
    - (a) Who before this time received, in a sense, a pouring out of the Sp. on Him in connection with a baptism?
  - (4) So the baptism of the Sp., like it was with Jesus, is a one-time special event that takes place with believers
- f. Then why in Acts 2:4 when it actually happens does Luke write that they were *filled* with the Spirit?
- (a) The filling (being controlled) by the Spirit was the result of their being baptized by the Spirit
    - [1] It was another manifestation of the pouring out of the Spirit, like the fire and the sound of wind
  - (b) The baptism of the Spirit is an one-time event for a believer that results in a permanent standing
    - [1] It has to do with our spiritual position
      - [a] I.e., when someone experiences the baptism of the Spirit at the moment of salvation, that person will always be baptized in the Spirit
  - (c) But the filling (being controlled) of the Spirit is a temporary condition
    - [1] It has to do with our day-by-day walk
    - [2] This is why Paul in Rom. 15 wishes us to be filled with the Spirit and in Eph. 5 commands us to be filled with the Spirit
      - [a] But no one in any of the epistles wishes or commands believers to be baptized in the Spirit
- g. What is the result of being filled with the Spirit?
- (1) Our lives will be controlled more by Him than by our flesh in every way that the Spirit works



(a) Powerful ministry, as we see here in Acts

(b) Living a godly life, such as Paul talks about in passages such as Rom. 8 & Gal. 5, the fruit of the Spirit

h. Now, Paul commands us in Eph. 5:18 to be filled with the HS--plhrousyē

(1) Imperative mood--appeals to the will

(2) This means it is something that we have control over--whether or not we are filled with the Spirit day by day

(a) I.e., whether or not we are allowing the Spirit to control us

(3) What then are we to do so that we will be filled with Him?

(a) Even though Paul doesn't actually use the phrase "filling in the Spirit" in Rom. 8, we nevertheless see this idea of letting the Spirit control us--**Rom. 8:5-6**

[1] We must set our minds

(b) We are not going to be controlled by the Spirit until we first will that is what we desire instead of being controlled by our flesh

[1] And remember Phil. 2--Having the will to do something right cannot come from our own strength to will

[a] Rather it comes from our faith in God that He will even take care of our will to want the right thing

(4) But there is something else that is involved too--**Lu. 11:13**

(a) This is a hard passage to interpret

[1] But there are two things that we need to keep in mind when trying to interp. this passage

(a) When a boy asked his father for a fish, was he asking for something that had to do with his permanent position?

[1] He was simply asking for something that was a daily need

(b) Secondly, we have to keep in mind a Biblical theology of the Spirit, not simply a systematic one

[1] Throughout the OT, what was the main char. of the Spirit?

[a] He was the embodiment of God's power

[b] And His main function was that He enabled people

[2] This carries over into the NT as well

[3] And I think this sense fits best in such a book as one of the Gospels which are really a transition fr. OT theology to NT theology

[4] And I think that is probably how these people who were hearing X say this at this time understood it

[a] The filling of the Spirit is really the same thing as we see in the OT with the enabling of the Sp., but with one great addition



{ 1 } Unlike with God's old cov. people, He enables  
us morally to live godly in X Jesus

{ 2 } When we are, as X said, asking our Father  
for the HS, we are asking for Him to morally control us

{ a } And, as with our food, this is daily need for us

4. During an official judgment meeting like this, the Sanhedrin would sit in a semi-circle with the president in the middle

- a. On the outskirts would be the students of the Law
- b. And in the middle would be the ones being interrogated
- c. Luke emphs. the Sadducees in this group--**vv. 1, 6**

(1) And this marks a shift of focus on the enemies of X

(a) Gospels-- Sadducees 9x; Pharisees 87x

(b) Acts--Besides times Paul talks about himself being a Pharisee they are only mentioned in 3 dif. events and never as enemies

[1] In fact twice the Pharisees stand up in defense of the X-tians

[a] and one of those times clearly against the Sads.

[2] In Acts 15 Luke mentions some had become believers

(c) But look how Luke talks about the Sadducees in Acts--**5:17**

[1] Again, as he does in ch. 4, Luke singles out the Sads. as the enemies of the discs.

(2) The Sads. were the rationalists of Israel

(a) They didn't believe in anything miraculous in the OT

(b) All 3 Synoptics mention that the Sads. taught there was no resurrection from the dead

(c) And in Acts 23 Luke mentions that they didn't believe in angels or spirits either

(3) So whereas in the Gospels it was the Pharisees who are pictured as the main enemies of X

(a) it's evident that Luke wants us to focus on these Sads. as the men that were most opposing the apostles in Acts

(4) Why was there this shift of opposition?

(a) Because the Sadducees beliefs, unlike the Phars., were antithetical to what was going on in Acts

[1] They claimed there were no such things as spirits

[a] But what was all this that had happened the last 2 chs. the result of--the outpouring of the HS

[b] which the apostles proved by their healing this man

{ 1 } which caused problems for Sadducees who said there was no such things as miracles

[c] And the apostles were preaching that all of these things were the result of X's res. &





ascension

{ 1 } which also was causing problems for Sadducees who said there was no such thing as res. fr. the dead--v. 2

d. So really, even before the first opposition of this ch., we should've known that conflict between the apostles and the Sadducees was inevitable

(1) Because of the miracles and the content of Peter's preaching, these aristocratic leaders were being embarrassed before the people  
(2) And the Sadducees knew that their own beliefs could not exist side by side with what Peter and the apostles were preaching

(a) Therefore, after the res. of X and consequent outpouring of His Spirit, the Sads. are the first ones to try to stamp out X-tianity and X-tian teaching

e. These men were the proto-types of modern humanists  
(1) illus.--Igor, Ukrainian at Eng. Bible study  
(2) There are similarities between the way Sads. treated early believers then and communists treated believers recently

(a) Those who don't believe in the supernatural and res. will treat those who do very harshly  
[1] Why? Because res. automatically implies that there is a God  
[a] If after we die there's nothing more, then that proves that we did all come to existence by merely natural means

[b] But, if after we die we resurrect, that implies we didn't come here by merely natural means  
{ 1 } which in turn implies that there must be a God  
{ 2 } which in turn implies accountability

(b) This is what the Sadducees and the communists were so afraid of  
[1] The idea that they would one day stand before God and give an account of their life  
[2] And they are so afraid of this truth that they will imprison those who claim it, beat them, and even kill them

(c) And I think this in turn shows us the best way to present the Gospel to them  
[1] Instead of trying to argue with them logically about the creation vs. evolution  
[a] the thing they are already trying to run away from is the judgment  
[b] Whether they say they believe in God or not, we should just keep exposing them to vv. that have to do with the judgment to come and let the Word of God do its work

4. Notice the Sads. question--v. 7

a. They couldn't deny that it had happened



(1) So the best question they could come up with is “How did this happen?”

(2) But the fact that they asked it this way may indicate that they themselves had a scheme that would result in the death of these men

(a) **Deut. 13:1-5; 12-14**

5. Once again, look at both the power and brilliance of Peter’s words-- **vv. 8-9**

a. He draws attention to the fact that these men have imprisoned them and are trying them, not because they have performed some kind of witchcraft that would draw people away from God

(1) but because they did something that helped a disadvantaged person in a wonderful way that actually was having the opposite effect on the people than the false prophets mentioned in Deut. 13--**v. 21**

(2) By replying this way, Peter is taking the finger that is pointed at him and turning back on them because they are doing something unbiblical

b. And Peter answers their question in a way that intensifies how wrong their position is on this issue--**vv. 10-12**

(1) What they wanted to accuse Peter of is actually true about them

(a) They are the ones leading the people away fr. the true God

6. **vv. 13-14**--These men were acting like Jesus because they were filled with Jesus’ Spirit

a. And these highly educated rulers of Israel could not answer back to even uneducated men who were filled with the Spirit of X

b. And the rest of what Peter & John say to them in vv. 19-20 demonstrates that as well

7. This 1st opposition leads to the 1st prayer--**v. 24**

a. despothv--only used 10 x in NT and only 5x ref. to God

(1) Expresses the absolute control of a master over slaves

(2) They address God this way because they have just been persecuted by the Jewish rulers

(a) But they are recognizing God’s absolute authority over both them and the rulers

(3) **vv. 25-26**--They are recognizing that the highest powers of earth are completely powerless against God as the despothv

(a) They also are recognizing that this prophecy of David’s in Ps. 2 was fulfilled by what happened to X--**v. 27**

(4) This request is not so much a cry for help as it is a prayer of worship where they are recognizing God for who He is

(a) and how infinitely more powerful He is than the authorities who just threatened them

(5) And that worship and recognition of God in the face of tribulation leads them to a proper request--**v.**

**29**



(a) They didn't ask that God would remove their problem

(b) They asked that God would continue to give them the boldness to proclaim God's Word with

boldness

[1] This request is not based on the pain they're experiencing and what they think is best for them

[2] It is based on their recognition of who God is, what is best for His cause, i.e., that they keep on proclaiming the truth about Him

[a] and that the Lord will keep giving them what they need to accomplish His cause in the face of persecution

(6) And God's response to such a God-centered request was "yes"--v. 31

(a) They asked for continued boldness to keep on speaking His Word

[1] So the Lord just that--He fill them with His Spirit

[2] And the result was that they did keep on proclaiming the Gospel with boldness

8. Now, look what the filling of the HS plus persecution produced--vv. 32-33

a. This is the Church at its best--it was a taste of heaven on earth

(1) But unfortunately, this ideal state of the church doesn't last long, as we will see in just a few vv.

(2) And it's sad, but true that the Church never fully recovered from its initial decline in ch. 5 back to this perfect fellowship

(a) Satan was quick to infiltrate this wonderful fellowship with a sinful attitude

(b) And this has been his method ever since

[1] Since ch. 5, he has made sure to penetrate every group of believers with sinful attitudes

(c) And you and I never have and probably never will experience this kind of HS generated fellowship until heaven

(d) Nevertheless, it certainly gives us a standard to work toward

b. vv. 34-35--Was this economic communism? yes

(1) Communism is the ideal economy for an ideal fellowship

(2) Is this Marxism? no

(a) For one thing what happened in Acts was not forced--5:4

[1] Believers were giving all they had voluntarily because they were Spirit-controlled

(b) Also, Marx & Engels refused to admit that man was naturally evil

[1] This is the sister doctrine of atheism

(b) The reason communism doesn't work in today's world is because there is no country that has good people that constitute such an ideal fellowship

[1] I.e., the error of communism is not that the rich should share with the poor



[2] The error of communism is that it assumes that man is inherently good and therefore will be willing to do this

[a] Communism today cannot work because of man's sin

{ 1 } a doctrine that the humanistic communists don't want to admit

c. But in the context of Acts 4 where you have a group of regenerated, Spirit-controlled believers who were not trying to take advantage of each other, it was a beautiful thing

(1) But even in this context, it didn't last long

(2) which is a testimony to the sad fact that even in God's assembly, there is sin and always will be until the Rapture

d. **vv. 36-37**--Cyprus, where Barnabas was from, was a large and fertile land situated off the coast of Syria

1. In ancient times famous for its wines, wheat, oil, figs, and honey

2. It was expensive land; something comparable to So. Cal.

a. So if this tract of land that Barnabas sold was in Cyprus, this would have been a large offering

B. ch. 5--First internal trouble

1. No doubt Barnabas' offering brought him a lot of attention and praise

a. And perhaps this was Ananias' motivation for what he did--**vv. 1-3**

(1) Either Ananias had claimed he was giving it all or this action of laying it at the apostles' feet indicated that

b. The fact that Luke writes about Ananias' & Saphira's offering immediately after Barnabas' shows that he's contrasting the two

(1) Barnabas gave all that he sold the land for because he was full controlled by the Spirit and he wanted to help the poorer believers

(2) But Ananias' did what he did because it in some way served himself

(a) which is the basis of every sin--serving self

c. **v. 5**--At first this may seem a little extreme; but we must remember 2 things

(1) The punishment for any sin is death and it's only by God's grace that He doesn't do this to all people when they sin

(2) This was the beginning of God's new covenant people

(a) Something similar to this happened at the beg. of God's OT people--**Num. 15:32-36**

(b) In both cases it was clearly God who initiated the death of the offender

(c) So we have to search for God's reason for why at the beginning of the institutions of His two peoples He treated sin more harshly than He did later



[1] And although the Lord doesn't provide us with a direct expl. why, we see something emphasized in both passage --**Num. 15:3-40**

[a] God demands absolute obedience to His commands

[b] If He demanded any less, He wouldn't be holy

[2] **Acts 5:4c, 9**

[a] Peter emphs. that this was a sin against God

[3] Perhaps the reason God dealt so severely with these first outward manifestations of disobedience was to shock both groups into realizing the seriousness of one of God's people sinning against God--v.

**11**

(2) We esp. can learn fr. Ananias' and Saph.'s case because we belong to the same people as they do

(a) And this people, including the individual churches that we belong to, are not to be viewed merely as societies of men

(b) The church, unlike any other group of people, is a group that is woven together by the HS

[1] And we'd better be careful how we treat this group

[2] appl.

2. In spite of the start of carnality in the church, this was still a time of great expansion--**vv. 14-16**

a. The huge numbers had effect on Jewish religious leaders--**v.17**

b. This is the second time the believers faced opposition

(1) And what we see with this opposition is the same thing we saw with the opposition against Jesus: it intensifies as time goes on

(2) Before it was mainly just verbal threats, but no longer--**vv. 18, 33, 40**

c. We need to pause and remind ourselves of where adversity comes fr.

(1) When we face oppos. fr. people and circums., are they ones battling?

(a) Eph. 6--"struggle not flesh & blood, but spiritual forces of evil"

(b) We are sadly mistaken if we view people as though they the enemy

[1] Displays ignorance spiritual warfare going on

(2) We will see as we continue in Acts a consistent progression of intensity of the opposition even though it comes from dif. sources

(a) Sometimes Jewish relig. leaders like here

(b) Sometimes from dif. Gentile groups as on Paul journeys

(c) Sometimes fr. within the church itself, such as the Judiaizers from Judea in ch. 15

(3) In spite of the opposition coming fr. so many directions, there is still a consistency throughout that testifies that these things not just happening because they're happening



- (a) Some intelligence behind all of this
  - (b) This is a definite strategy by a spiritual enemy of X
  - (4) His purpose get us cease doing 1 thing ruins his cause: ministry--and some do give up as the opposition increases
    - (a) And he will bring the opposition to you from every direction
    - (b) We expect it to come fr. the outside and are ready for it
      - [1] But it hurts the worse when it comes from the inside
        - [a] When it comes fr. those whom you thought were with you
        - [b] And when it does, just remember, you're not the only one this happens to
          - { 1 } Satan does this to everyone in the ministry as far back as these men in Acts
        - [c] And the fact that you will face more and more intense opposition as you minister should be no surprise
          - { 1 } Satan has been doing it that way ever since Acts 4 & 5
  - d. But, the fact of Satan's opposition is not all there is to it--**vv. 18-20**
    - (1) As we endure Satan's opposition we must remember always that there is, at the same time, another supernatural Being at work
      - (a) And as long as we don't give in to Satan's opposition and quit ministering, we will always see the Lord defeat Satan in our lives and in our ministry
      - (b) Acts is a 28-ch. proof-text of Rom. 8:28
      - (c) No matter how clever Satan's plans are, God's are always more
      - (d) All history is display of how Satan opposes God
        - [1] and God turns it on Satan's own head
        - [2] Greatest demonstration was at cross
          - [a] where Satan thought he could actually get rid of God
          - [b] That crucifixion was Satan's downfall
  - d. And these early believers had a good awareness of God's working on their behalf
    - (1) Look at how they respond to this tougher opposition--**v. 41**
    - (2) And look at how this tougher opposition affects their min.--**v. 42**
    - (3) There is no reason why you and I shouldn't respond the same way to tougher opposition if we are Spirit-filled men
- C. Ch. 6--First organization within the church
- \*Although Luke gives only a few vv. to this topic, there are many impt. lessons we need to learn from them



1. v. 1--Some have tried to use this to show that the communism of the early church was wrong
  - a. Again, the problem wasn't that they were willfully selling everything they had to help others
  - b. The problem was, as we saw w/ Anan. & Saph., that man's carnality had entered the church, bringing problems
    - (1) We're not told why the Hellenistic widows were being overlooked
      - (a) Perhaps the Hebraistic Jews still had some prejudices they needed to overcome concerning Hellenistic Jews
    - c. But you can see by now after having read about Anan. & Saph. and now this that a careful analysis of the book of Acts takes away the false impression some have that the early Church was perfect
      - (1) Just like with our churches today, our mother church in Jerusalem had problems that were based on some of the same attitudes that we see in our churches 2,000 yrs. later
    - d. And these kinds of schisms will always crop up in churches until the Rapture
      - (1) But there is a difference between a schism and a sect
      - (2) There's a difference between a single piece of cloth that has a tear
        - (a) and a piece of cloth that has become completely torn off
      - (3) And it's impt. that we are able to recognize the dif. at beg
        - (a) If you treat a schism like a sect, you will cut off people that should not have been
        - (b) and if you treat a sect like a schism, more people more be led away in error
      - (4) There are no sects in the Church; but there always will be schisms
        - (a) This is the purpose of true fundamentalism
          - [1] Fundamentalism as it should be is merely a tool to help us determine the difference between a schism and a sect
        - (b) By recognizing that there are five vital truths that have been handed down to us fr. Church History that we will not deviate from in any way nor associate with those who do,
          - [1] we are recognizing 2 things:
            - [a] A person or group who is teaches against one of those five truths is a heretic and must be treated as a sect
              - { 1 } i.e., as someone outside the Church
            - [b] A person or group who teaches differently than we do concerning a doctrine that's not one of the five fundamental truths should not be treated as a sect
              - { 1 } But merely as someone we disagree with in a certain area
                - { a } Which is the reason we have denominational difs.
                - { b } And, as in the case of this school, some cultural difs. that affects the way



we view certain things

[c] A mature believer will respect these difs. even if he doesn't agree with them

{ 1} But an immature believer or group will act carnally toward these denominational and cultural difs.

{ a} and insist that all follow his beliefs or else he will treat them as a sect separate fr. them

(c) No, there is a dif. between a schism and a sect

[1] And we need to be careful how we treat each one

e. Here the schism was not doctrinal, but cultural and practical

(1) There was an inconsistency in the Church

(a) There was supposed to be complete unity

(b) But one group, because they had a dif. culture, we being treated unfairly

e. **vv. 2-4**--When a practical problem such as this arises in a church, it demands organization

(1) And there is an impt. Biblical principle concerning church organization that we need to learn fr. this passage

(a) Fr. the beg. of the church the main reason for church polity was to solve practical problems

(b) i.e., church polity is essentially pragmatic

\*We are going to take a little diversion at this pt. to discuss what the Bible teaches concerning church polity

\*\*And at the beg. of such a study we need to decide that we should formulate our beliefs on 2 phenomena

1. what the Bible provides for us

2. what it remains silent about

a. Unfortunately many do not recognize or they won't admit or they ignore that actually there is a lot of silence in the NT concerning this subject

1. What the Bible provides us

\*To help us in the study of the NT material on this subject we will look at it through the categories of church offices

a. By far the most prominent men in the first century Church were the apostles.

(1) Jesus had hand-selected twelve to function in this capacity (Mk. 3:14).

(a) In Acts 1:16-17, when Peter sees the need for someone to fill the vacancy left by Judas., the words Peter used to describe Judas' official position & work are:

[1] diakonia (ministry) fr. which comes the word deacon later





[2] and episkoph (office) fr. which comes the word episkopal (overseer, bishop) later

(2) Peter used both of these words in describing someone that they were picking to be an apostle

(a) What this demonstrates is the indefiniteness of these terms at this point of the infant Church.

(3) Until this incident in ch. 6, the apostles were apparently the ones that were taking care of all the business of the Church--**5: 34-35**

(4) However, as the church expanded, the apostles saw fit to entrust the physical care of the people to others so that they could devote themselves "to prayer, and to the ministry of the word"

(a) This significant change of function shows a likewise significant principle in setting up church polity: expediency.

[1] There was no divine revelation of an inspired ecclesiastical order

[2] Rather expediency and efficiency were the determining forces that controlled the development of the organization of the early Church.

[a] After the seven were chosen to perform this ministry, the apostles laid their hands on them--v. 6

[b] In this context it seems that the primary significance of such a symbolic action was merely to show a transference of duty.

(5) The early Church quickly progressed from what seems to be a primary attention to physical things to a stronger concern for spiritual things

(a) And during this time the apostles are still clearly the leaders

(b) When the question of whether or not the Gentile Christians should be circumcised arose in ch. 15, it was "the apostles and elders who came together to look into this matter"--v. 6

[1] Peter and James were the chief speakers and what they proposed was accepted by the rest of the people

(c) Perhaps one of the clearest passages demonstrating the practical authority of the apostles is found in **III Jn. 9-10**

[1] John does not appeal to a pastor or elder or even the congregation to take care of the problem.

[2] He sees his coming there as the best remedy.

(d) This is consistent with what Paul wrote to the Corinthians.

(6) As exhibited in Acts and Paul's epistles, to be an apostle was to hold a high official position in the Church

(a) But the emphasis in the NT on their evangelism, their inspired teaching and on their



practical ability to guide the early Church and to handle any problems that might arise

(b) The NT emphasis is not on a hierarchical structure where they reigned supreme.

b. Elders (presbuteroi) enter the scene in the book of Acts almost without notice.

(1) There is no record of a commencing institution of their office as there was with the deacons (Acts 6).

(2) They are already in existence by Acts 15 they already are on an authoritative plane close to the apostles

[1] In 21: 18 Paul, arriving in Jerusalem, went to see James, "and all the elders were present."

[2] The apostle John calls himself by the title "elder" in II and III Jn..

(3) Because of the absence of any mention of an official beginning point as well as these implications of authority we can conclude that the first elders of the Church were much like the elders of Jewish communities if not even a direct carry-over from them.

(4) The essential function of the elder may be seen in the account found in Acts 20 where Paul is imploring the elders of the Ephesian church to be good ministers to a congregation which he himself had spent much time with and, consequently, very burdened for good maintenance

[1] According to Paul, what is imperative for them is to "guard" themselves and the flock over which the Holy Spirit has placed them "to shepherd"

[a] Peter repeats this idea when he exhorts the elders to "shepherd the flock of God" (I Pet. 5:1-2).

[2] These words impress the idea of 'taking care of' God's people.

[a] If this is not being accomplished, then the elder is not performing his duty.

(5) This passage in Eph. 20 is also significant in that it reveals the relationship between the presbuterov and the episkopos .

(a) **v. 17**--Paul called the elders of the church together.

(b) While he's talking to them Paul says this--**v. 28**

(c) In Titus Paul uses the two terms interchangeably (1:5,7).

[1] Therefore, whatever Scripture relates concerning the overseer (bishop) applies also to the elder and visa-versa

[2] They are two words for the same position

(6) In I Tim. 3:2 Paul says that anyone who has this position must be "able to teach."

(a) In **Tit. 1:9** Paul further defines this activity

(b) Thus the elder is to be a man who is so grounded in God's Word and has such a gift that he can sufficiently build up and persuade believers toward proper Christian conduct as well as defend the truth from



falsehood.

- (7) Although all elders/overseers must have this teaching capacity, apparently not all must be actually preaching and teaching to hold this position.

(a) **I Tim. 5:17**--With the use of the word "especially" Paul shows that there is a sub-category of teaching elders within the category of ruling elders.

- (8) But, this cannot be said about their "taking care of" or "shepherding" responsibility however.

(a) **3:5**--If a man is lacking this ability then he is lacking the very essence needed to be an elder

[1] The Greek verbs used here all have the idea of ruling with the purpose of caring for

- (7) The fact that there was a plurality of elders/overseers in a single church is seen in Acts 20:17--

"and [Paul] called to him the elders of the church",

(a) as well as in Phil. 1:1--"Paul and Timothy...to all the saints... including the overseers and deacons."

c. The office of pastor is a less clearly defined position, i.e., the concept of one man being the recognized leader of a particular church.

- (1) There's no doubt that such a man would have to be at least an elder.

- (2) In NT there are one person and two passages which support the existence of such a position.

(a) The person is Timothy whom Paul wrote to as the one who was to "remain on at Ephesus."

[1] Paul entrusted his choicest man to one of his dearest churches,

[a] not merely to be a part of the elder board, but to instruct (I Tim. 1:3).

[2] **3:14-15**--Paul is not addressing a plurality in these vv.;but Timothy alone

[a] And throughout the letter his language indicates that this is not simply a temporary position for Timothy

- (b) The two passages are Eph. 4:11-12 and Heb. 13:17.

[1] **Eph. 4:11-12**--not speaking about offices, but rather about men who have certain functional gifts, such as apostles, prophets, evangelists, and pastor/teachers.

[a] But the use of the two words "pastor" and "teacher" encompass the essential nature of an elder/overseer.

[2] The passage in Heb. is even more weak, but may contain some valid support.

[a] **Heb. 13:17**-- "leaders" is hgoumenoi.

[b] This word is used in the Bible in other places for a governor or a chief speaker.

{ 1 } It does not seem to be used for a man who has others of equal status ruling with him in a particular area.

{ 2 } Rather, he is the chief governor or ruler of a particular locale.



[c] Because of the phrase "they keep watch over your souls", church rather than civil authorities are most likely in view here.

[d] Besides this the same root is used in v.7 ("Remember those who led you") which clearly indicates spiritual rather than political authorities and again in v. 24 ("Greet all your leaders").

c. As we see here in Acts 6, early in the Church there arose a need for godly men to take care of the physical so that others may be free to study, speak, and pray

(1) Later these would be called "deacons" (diakonoi).

(a) This word was already used before Christianity for an official position, even in religious circles

(2) The fact that Paul provides a list of qualification for them in I Tim. 3 like he does for elders argues that this was an official position

(a) In his greeting to Phil. 1:1--"to all the saints in Christ Jesus who are in Philippi, including the overseers and the deacons."

(3) What is written here in Acts 6 & I Tim. 3 demonstrates that, although deacons are not dealing directly with spiritual matters, nevertheless are to be spiritual and wise men who have a reputation for godly living

d. This position may have a female counterpart in the "deaconess."

\*2 passages

(1) **Rom. 16:1**--diakono $\varsigma$ --it is difficult to tell whether Paul is using this term in an official capacity or just calling her a servant.

(a) There is no separate word in Greek for a female servant, so it is hard to tell

(2) **I Tim. 3:11**--Likewise hard to explain; good arguments both ways

(a) If Paul is referring to an official position for women, why did he not use the word diakono $\varsigma$  as with Phoebe in Rom. 16:1?

[1] On the other hand, maybe the reason he didn't use that word in this sentence is because this is mentioned under the category of deacons starting in v. 8

[a] The sense would be, "men deacons need to be this way, women deacons this way"

(b) The word *gunaikav* in v. 11 can mean "women" or "wives"

[1] And look at the next v.--**v. 12**

[a] Perhaps the fact that he is obviously talking about male-deacons in this v. and that he doesn't say in v. 11 "women who are deacons" argues these were just deacons' wives in v. 11

[2] But if that's so, then why doesn't he talk about the wives of elders?

[a] Also, there's nothing in vv. 8-10 that demands that only men are view in these vv.



{ 1} Everything is in the masc. pl.; but that could refer to either just men or men & women

{ a} There's no ending in Greek like "-owie"= all male

(b) The sense of the passage could be that in vv. 8-10 he's giving general qualifs. for all deacons, male and female

[1] In v. 11 he talks about women deacons specifically

[2] In v. 12 he talks about men deacons specifically

[3] And then v. 13 he gives a summary statement, once again ref. to both men and women deacons--**v. 13**

(3) If there is such a position for women it is clear that they are to exercise authority only over other women--**I Tim. 2:12**

(a) The office of deacon is not one of spiritual authority anyway

e. Having described the authority and functions of the church officers, it is necessary to do the same with the congregation.

(1) **Acts 6:3,5** --it was the congregation, not the apostles, elders, or even the lot that selected the original deacons.

(2) **13:2-3** --"they", probably referring to the whole congregation

(3) The congregation of the Jerusalem church were involved in the Jerusalem council--**15:4, 22**

(4) When Paul & Barnabas returned to Antioch they gathered the entire congregation together to inform them of the council's decisions--**v. 30**

(5) In I Cor. Paul seems to address the whole church at Corinth in exercising church discipline of ch. 5

(a) It's consistent that the churches which are riddled with problems, such as the ones in Corinth and Galatia, Paul addresses the entire church, rather than only the leaders to make things right.

[1] They are all responsible.

[2] In fact, Paul does not single out any church officers in any of his non-pastoral letters.

[a] This would indicate that the whole church was to be involved, as much as possible, in the entire church process.

## 2. What the Bible remains silent about

a. The Scriptures that deal with church polity have much to say about the nature, functions, and requirements of offices.

b. They have very little to say about organizational and authoritative structure.

(1) And the fact that they do say so little about something so imp. is something we need to take



note of.

(2) The silence of Scriptures concerning organizational and authoritative structure provides two things: ambiguity and seeming paradox.

\*And even in these we must see purpose

(a) There is much ambiguity as to whether a board governed the church without one recognized head, or if there was one chief person who was over this board, or if the churches outside Jerusalem respected the Jerusalem church as its authoritative head, etc.

[1] The explanation for the ambiguity of the human authors of the New Testament is largely the fact that there was a group of men back then which we do not have now who filled this void: the apostolate.

[2] The fault of the third century church and now Catholic and Orthodox is that they tried to refill this void with another body: the episcopate.

[3] What was God's purpose for the ambiguity on this subject?

[a] Perhaps the purpose is expediency.

[b] I.e., the type of church polity which works best and is the most efficient for a particular place or situation is the right church polity for that particular church

(1) as long as, of course, it does not violate what is revealed in Scripture

(b) The second thing that the silence of the Scriptures provides for us is seeming paradox

[1] There is a seeming discrepancy to the fact that the elders/overseers, as well as the deacons to some extent, are assigned authority.

[2] But, the tone of Scriptures is that the congregation as a whole is ultimately responsible and that the basis of authoritative action resides within it.

[3] If the question is asked "Who makes the decisions, the elders or the congregation?"

[a] Then again, because of the silence of Scriptures, the answer to such a question is "expediency."

[4] The offices are only of secondary concern to God.

[a] If they were His primary concern, He would have given a lot more details concerning what authority they carry

[5] No, apparently what God is most interested in is the spiritual maturity of the congregation as a whole, including the officers.

[a] This is the pt. of Biblical polity that the Catholic and Orthodox churches miss

[b] The offices are merely a means to an end, and not an end themselves

{ 1 } There is no evidence that these offices will be in heaven



{ 2 } But there is much that the Church will be

{ 3 } That means that the offices, unlike the church as a whole, are simply temporary instruments to help that which is eternal: the Church

[6] Anyone who holds an office in a church ought to recognize this and let this truth keep him humble

[a] This office is simply a temporary means for the good of the brethren

[7] Also, this truth should result into the appreciation of the congregation for the officers knowing that they exist as such only for the congregation's sake

## 2. (Back to Acts 6)

a. Although this passage again demonstrates that the attitude of the church wasn't always perfect

(1) It does demonstrate that tremendous leadership ability that the

HS gave the apostles during these crucial first steps of the church

(2) **6:2-4**--They delegated authority so that they could concentrate on the most imp. matters of the church

(a) the ministry of the Word of God and prayer

(3) And notice who they delegated the responsibility to--**v. 5**

(a) No hebrew name--six of these were hellenistic Jews and one a proselyte (Gentile converted to Judaism)

(b) Displays a good leadership technique

[1] If an individual or group complains about a problem in the church, if possible pick that individual or someone fr. that group to fix it

[a] By doing this, the hellenistic Jews could not come back and claim that they were still being treated unfairly by the hebraistic Jews

[b] illus.--As asst. pastor I would ask people who came to me, "What are you going to do about it"

{ 1 } Either they would do something about it

[2] Or, they would be embarrassed and never bring it up again

(4) These conditions arose as a result of the preaching of the Word, proclaiming the Gospel

(a) When the Gospel is preached, the church will grow

[1] With that growth comes new situations that need attention

(b) So it became necessary to have an order of men who cooperate with the preachers of the Word by caring for the new conditions arising as the result of the preaching of the Word

[1] The essential purpose of this office of deacon, as we see here, is to set the preacher of the Word free from everything except the ministry of the Word and prayer



(c) It is not an office that is inferior to the elders, but rather complementary to it to help the ministry of the church as a whole

(5) And here is the result of a church in which the members are working in different, complementary roles for the sake of the ministry as a whole--v. 7

(a) The measurement of true church growth is the capacity in which that church is proclaiming the Gospel

(b) If a church is not doing this, it is a stagnant church

[1] Something in that church is not right

[2] Someone or some group is not functioning like they are supposed to

[a] And the first ones that must examine themselves as to whether they are really functioning in their offices the way God wants, acc. to the Biblical pattern, must be the leaders

{ 1 } the pastor(s), the elders

(c) This last comment in v. 7 ought to catch our attention

[1] It's interesting that this happened in connection with what we just read

[2] These were Jewish ministers themselves who were being converted

[a] Why in this context? Because these were men who knew what ministry to God should be like

{ 1 } But time and time again they would've been frustrated with the corrupt ministerial system of the Temple

{ a } It lacked attitudes of dedication, humility, love and self-sacrifice for the other ministers

{ b } It was instead filled with greed and self-ambition

{ 1 } And it had been that way for centuries

[b] But when they saw a system of ministry where there was evident dedication, humility, and love

{ 1 } that must've attracted them

{ 2 } They knew that these people had to have something genuine toward God

{ 3 } And the result was they got saved

[2] This is such an imp. lesson for us--even the way we conduct the ministry in our churches is a testimony to the unsaved

[a] And if RC priests today saw what the Jewish priests saw in the book of Acts, we would hear of a lot more of them "becoming obedient to the faith"

2. We now come to the last of these first things of the Church: the first martyr--vv. 8-9





- a. These men, like Stephen, were hellenistic Jews
- b. **vv. 10-11**--We see the opposition against the church taking a turn in strategy
  - (1) Verbal threats fr. religious authorities didn't keep the Christians fr. min.
  - (2) Physical harm didn't keep fr. ministering
  - (3) They go to next step--they slander them
    - (a) The essence of this slander is that, instead of working for God, Stephen is working against God
- [1] Notice they make a very general accusation--**vv. 13-14**
- [2] It's possible for someone to take just about anything you say and twist it around to make it sound like you're going against God
- [a] **illus.**--Pastor accused of being "weak on the blood" because he didn't agree with statement that angels were standing around the cross catching every drop so that it wouldn't touch the ground
  - (b) Look how effectively this kind of slander works--**vv. 12-13**
- c. Just like we've seen with all the other opposition so far, all this slander against Stephen gives Stephen an opportunity to min.
  - (1) Longest & most comprehensive sermon in Acts is Stephen's court def.
- d. Once again, the X-tians not letting opposition be stumbling blocks
  - (1) But use them as stepping stones
  - (2) Each time as oppos. gets more severe, provides greater min.

#### D. Ch. 7

1. The content of Stephen's court defense shows that it's not in any way a defense of himself, as we would expect
  - a. Not once does he refer to himself, his actions, or his words
  - b. It is rather a defense of the true identity of Jesus X
2. Look at their accusations again--**6:11,13-14**
  - a. vv. 2-44 have to do with material in Penteteuch
    - (1) Only the last 6 vv. have to do with Israel's history after Penteteuch
    - (2) Why this emphasis on Pent.? Who wrote it?
      - (a) Stephen spends more time on Moses than any other OT char.
  - b. Stephen is going to answer them acc. to how they accused him
    - (1) His defence empha. Moses and the Temple
3. 8x he uses the phrase "our fathers"
  - a. These Jews were very proud of their ancestry
    - (1) So Stephen is going to show them the truth about their ancestors by showing them how their fathers



kept rebelling against God's will throughout the history of their nation

(2) And throughout this sermon Stephen highlights these pts. of rebellion--**vv. 9, 25, 35, 39-43**

(a) The force of these words is that, although they accused him of blaspheming Moses

(b) Who were the ones who were really working against Moses?

[1] Their own fathers

4. Here Stephen makes his transition fr. talking about Moses to talking about the Temple, which they also had accused him of blaspheming

a. He combines the idea of the Tabernacle and the Temple as the successive dwelling places of God--**v. 44**

(1) Connect this with what he had just said

(a) Even fr. their beg., the Hebrews were so hypocritical toward God that they made sacrifices to other gods in the wilderness even while they were carrying around His tabernacle with them

b. So once again, although they accused him of blaspheming the Temple

(b) Who were the ones who were really working against the essence of God's dwelling place?

[1] Their own fathers

c. Let's look at what else he says about the Temple--**vv. 45-50**

(1) What is his point?

(a) Stephen earlier may have said the things that they accused him of in ch. 6

[1] He may have repeated X's words that the Temple would be destroyed

[2] And in keeping with that, Stephen may have preached that what Jesus accomplished on the cross did alter the customs that Moses handed down to them

(2) But Stephen's point here to these Jews is, "So what if God wants to destroy this building?"

(a) "The truth is that God doesn't really dwell in it

[1] "So this building can go and it will have no effect on God

[2] "His throne remains without this building

(3) "But instead of following the true God and His will, you people worship a building"

(a) "And in doing that, you have become just like your fathers--**v. 51**

(b) "Just like them, you are rebelling against the plan and will of God for this time just like they did in their times--**v. 52**

[1] God's plan for this time was the Person of Jesus, whom they murdered

5. Jews response to Stephen's defense--**vv. 54, 57-58**

(1) Ultimate opposition--they killed him

6. What we read about Stephen's death are wonderful truths that would apply to all the martyrs of X that would follow him



- a. First of all, the very name of Stephen means “crown” in Greek
    - (1) Perhaps the Lord guided his mother in naming him this prophetically
      - (a) The NT in dif. places talks about the crown of life for those who are faithful to the end
    - (2) Also, Stephen was dying for a royal cause
      - (a) for a royal Person who also was crowned at the time of His death
  - b. **v. 55**--Throughout the NT X is always pictured as sitting at the right hand of God
    - (1) This is the only instance where we read of His standing
      - (a) And this is something that perhaps the only ones who can fully expl. the meaning of this are those who go through what Stephen is going through at this time
      - (2) But there's no question that Jesus at this moment was in some way ministering to Stephen during this time of agony
        - (a) G. Campbell Morgan--"When Stephen, a member of the great Body on earth, was in pain, the agony was felt in heaven, and the Head of the Body stood"
  - c. **v. 56**--Stephen calls Jesus by a name that, until this time, no one but Jesus Himself used for Himself
    - (1) Stephen was closer to Jesus at this pt. than any other believer, even the apostles
    - (2) And much about his death reflects X's--**vv. 59-60**
      - (a) These are the experiences and attitudes of Stephen and those fortunate few to whom God gives the privilege of what must be the most X-like experience on earth
- E. Ch. 8--Beginning of geographical expansion of the Church
- 1. In the first 4 vv. of this ch. Luke takes this theme we've been seeing that greater opposition brings greater opportunity for ministry and holds it before the reader in a capsule form--**vv. 1-4**
    - a. Notice “Therefore” in v. 4
      - (1) Luke presents this as the result or conclusion to this great persecution that broke out
  - 2. From this point on Jerusalem is no longer the center of interest in Acts
    - a. The 1st phase of X's program of evangelism that he laid out in 1:8 has been accomplished
      - (1) Jerusalem has been evangelized
    - b. And if it were not for this great persecution that broke out on the day of Stephen's death, perhaps the believers in Jerusalem would've been content just to stay there
      - (1) But this great persecution forced them to scatter and, consequently, to begin the 2nd phase of X's program--**v. 1c**
        - (a) Judea & Samaria
        - (2) And ironically the main instigator of this persecution that results in the spread of the Gospel in the 2nd phase is the one who will become the greatest spreader of the Gospel in the 3rd



c. This is the only ch. of Acts that deals with this 2nd phase

(1) And it is very deliberate in showing that evangelism did indeed take place in Judea and Samaria

(a) vv. 5-25 = Samaria

(b) vv. 26-40 = Judea

d. And it's interesting that the accomplishing of this 2nd phase was not lead by an apostle, but by a deacon--

#### **vv. 5-7**

(1) He was one of the seven picked in ch. 6

(2) And here we see how God uses 2 very similar men in 2 completely dif. ways

(a) Both Stephen & Philip were hellenistic Jews

[1] Both were of the original 7 deacons

[2] And the HS gave great supernatural powers to both as they proclaimed the Gospel

(b) And yet one serves the as a great evangelist in the midst of exciting revival

[1] And the other serves the Lord by dying by the hands of wicked men

(c) appl.--The way you and I will be used by the Lord in the future is in His hands, not ours

[1] Neither Philip nor Stephen knew that they would end up the way the did

[2] nor why God picked Philip for his kind of service and Stephen for his

e. The proclamation of the Gospel was more impt. to Philip than Jewish prejudice against the Samaritans

(1) And so in this 2nd phase of X's program for the Church makes its first cultural and ethnic bridge

#### **3. We now come to what has to be the strangest char. in Acts--vv. 9-13**

a. Before Philip came Simon had the people's attention.

b. He displays extreme pride by claiming to be someone great and by not discouraging the people from attributing his works to God.

c. Both Simon and Philip effected the same response from the crowd:

(1) they amazed the crowd with supernatural power and, therefore, had obtained their attention as someone special or "great."

d. The difference was that Philip was doing it to gain attention for God,

(1) whereas Simon was doing it to get attention for himself.

(2) Simon lost that attention to Philip (and, hence, to God)

e. However, there is no hint of jealousy on Simon's part until Peter and John come--vv. 14-19

(1) Simon covets this ability to the point that he offers money

(2) His motivation is obviously selfish, perhaps wanting to gain back the attention that he had lost to Philip and the apostles.

f. Peter then puts a curse upon Simon for this action, revealing that Simon is worthy of destruction--vv. 20-



(1) He goes on to tell Simon that he needs to repent of this evil and ask the Lord for forgiveness

(2) And Peter's last words toward Simon that Luke records are these--v. 23

(a) Perhaps Simon had this disposition because he has now totally lost the people's admiration and helpless to obtain the necessary ability to regain it

[1] i.e., has no control over the situation

(3) The story ends with Simon's requesting Peter to make the petition for (up) him to the Lord so that nothing which was said (probably referring to the destruction) might occur to him.

g. We have a theological problem in v. 13 where we are told that Simon believed, was baptized, and was attaching himself to Philip.

(1) The question is did Simon exercise saving faith?

(2) It's in this kind of a passage that a careful analysis of the Greek words can help our understanding of what's happening

f. v. 9-- "was practicing magic"--mageuwn -- **mageuw**

(1) This word rarely occurs in any ancient Greek writings that we have today

(a) Makes its application hard to determine.

(2) However, there is one occurrence in Didache 2:2 that offers some help

(a) This passage gives explanations to the Ten Commandments, and it's written, "ou mageusei", ou farmakeusei."

(b) This demonstrates that, by at least as early as the 2nd century, mageuw was close in meaning to farmakeuw

[1] which is a word that unquestionably had to do with sorcery.

(c) The fact that mageuw was forbidden in this passage argues that the early believers considered it to be activity that was associated with demonic activity.

g. v. 13--And even Simon himself believed = o de simwn kai autov episteusen

(1) The use of kai in v. 13 would seem to indicate that Simon was doing the same thing as the other Sams. in v. 12

(a) They believed "Philip who was preaching the Gospel concerning the kingdom of God and the name of Jesus Christ."

[1] We at least have to say this: the Greek grammar shows that the object of their believing in v. 12 is the same as Simon's in v. 13

[a] Otherwise Luke would have shown a dif. object for Simon's belief than what the other Sams. believed in v. 12

[2] But the fact that he doesn't do that combined with the fact that he uses the kai means the object of belief was the same



(2) But, if we were to do a WS on pisteuw, we would find out that in some instances the word is not used to mean saving faith--**James 2:19**

(a) In this context pisteuw cannot possible mean saving faith

[1] Here it is just ref. to merely giving mental assent to a truth without entrusting oneself to that truth

[2] There is no other Greek word that means this kind of belief as opposed to saving faith

(b) So, If Luke in vv. 12 & 13 is wanting to say, the Sams. had saving faith and even Simon gave mental assent to what Philip was preaching

[1] Luke would have had no choice but to use pisteuw in both instances

h. v. 21--petrov de eipen prov auton to argurion sou sun soi eih eiv **apwleian**

(1) The impt. question here is what Peter giving Simon a curse that would not be fitting to say to a real believer

(2) In the LXX this word is most commonly used with the idea of physically perishing

(a) And Peter's curse seems to have an O.T. ring to it.

(b) If this was Peter's meaning then it's possible to view Simon as a believer in the same way as Ananias & Sapphira could've been

(3) However, we can be fairly sure that Peter said this in Aramaic

(a) And so the real question is what this word meant in the Greek language at the time Luke wrote Acts and used this word to translate what Peter said

(b) And the word as used in other NT passages definitely refers to eternal destruction

[1] even in passages that occurred before Acts--**Mt. 7:13; Jn. 17:12**

(c) So by the time of the writing of Acts it certainly had this meaning of eternal destruction i.v. 21

a. It is interesting that Peter focuses upon Simon's heart rather than the offense itself.

b. To Peter the main problem is a heart-condition.

2. v. 22--**th" kakia" sou tauth"**

a. Peter commands Simon to repent of his kakia rather than of his amartia.

(1) Kakia in the New Testament stresses inward evil, not an outward action

(2) By using this word Peter is continuing this focus of his previous statement that Simon's heart is not right before God

b. So Peter is not saying that Simon needs to repent of this action

(1) Rather that Simon needs to repent of evil nature which this sin was a demonstration of

3. v. 23-- **sundesmon adikia"**

a. adikia in the NT may refer to an unrighteous nature or an unrighteous deed.

b. But, it is hard to imagine a true believer being considered by God to be in bondage to either.

4. Conclusion



a. Most likely Simon's "mageuwn" was closely associated with demonic activity.

(1) People who are involved in such activity are often as deceitful inwardly as they are outwardly.

(a) The fact that Simon did practice sorcery indicates that it would be very difficult to know whether he is being sincere or not.

[1] Simon claimed to be great, the people believed that he was divinely "Great,"

[a] but nowhere is it said that Simon believed himself to be someone great.

b. Thus, when Philip had won the people over by his miracles and preached about who was truly great

(1) Simon probably gave mere mental assent to the truth of this claim, yet without entrusting himself to it.

(2) Simon was then baptized with the rest who believed

(a) But the narrator waits to give us any implication as to Simon's motivation behind doing this.

(3) We first see that implied when Simon bribes the apostles to give him the same power that they have.

(a) At this point it can be observed, from what Luke has already told us about Simon, that Simon wished to regain the following that he had lost to Philip, Peter, and John.

(b) After the bribe it is easy to see why Simon wanted to be baptized:

[1] to reject it would be to lose his former followers forever,

[2] but to go through the motions would allow him to seek a future possibility to get them back under his spell.

(c) To such a person the means is not important, only the end.

[1] Thus, Simon was willing to use the disguise of Christianity, or any other influence, if it meant getting back his following

c. This idea that Simon was not truly converted seems to be confirmed further by Peter's statements toward him.

(1) Including this curse that may have the idea of eternal destruction.

(a) All Peter's language would seem inappropriate toward a true believer.

d. It is hard to know just what Luke is implying with Simon's request to Peter to make supplication for him.

(1) It could be either sincere or sarcastic.

(2) My opinion is that it is left unexplained for a purpose:

(a) the sincerity of some people will be difficult for any human to ascertain.

(3) That seems best to explain why Luke did not include the final outcome of Simon

(a) Luke really leaves us hanging as to whether this man got saved or not

[1] Perhaps because Luke himself didn't know



(b) And it seems that even Peter doesn't know for sure--v. 22

[1] The phrase, "if possible" indicates that Peter didn't know for sure whether Simon could be forgiven or not

[a] Perhaps Peter thought Simon might be in the Heb. 6 & 10 category of having tasted salvation and now not being able to return

[2] And the very fact that Peter, the head apostle was not willing to make such a judgment is informative--**Mt.13:24-30**

e. The purpose for Luke's recording this story here may have a connection with his earlier record of the story about Ananias and Sapphira.

(1) He is setting a pattern to demonstrate a Christian principle.

(2) Whenever there is a new introduction of the Gospel there will be opposition.

(a) And part of that opposition comes from within through people who may be false believers

4. After this incident w/ Simon we read of further evangelism in Samaria by Peter and John--v. 25

5. And the rest of the ch. focuses on how God directs Philip in evangelism

a. First God's direction in leading him to evangelize an individual

b. And then God's direction in leading him to part of the region of Judea and ending up back in Samaria once again

c. v. 26-- Gaza was the most south-western city in Judea

(1) So the road between Jerusalem and Gaza would have been the road that someone travelling to or fr. Ethiopia would've taken

(2) "angel of the Lord" occurs only 12x in NT; more characteristic of OT where it occurs 52x

(a) The combo. of this phrase + the idea of a journey to the south + Philip's having been in Samaria = may be a suggestion that Luke wants us to be thinking of a certain OT prophet who also ministered in Samaria: Elijah

[1] In fact, in I Ki. 19:7 we read about the angel of the Lord communicating to Elijah as he journeyed to the south of Israel

[a] When did this happen? After he had just had a face-off with some false religious prophets

{ 1 } Perhaps something like what we just read about with Simon which also took place in Samaria

(3) If you remember the way Luke made extensive use of allusion in his Gospel to OT people and events, this kind of allusion would certainly not be out of character for his style

(a) In fact it may be that this angel in v. 26 is really the HS, as in vv. 29 & 39

[1] But Luke just uses the general label of aggelos (messenger) to evoke this allusion to Elijah





(4) What would be Luke's purpose for this allusion?

(a) It displays a great dif. between the Old Cov. & New Cov. in this same area, Samaria

[1] Although Elijah had a powerful ministry in Samaria, it ended with his going on a journey to the south in an attitude of defeat and fear

[2] Whereas in the New Cov. , Philip, after having a powerful ministry with the Gospel (i.e., the message of the New Cov.) in this same area ends it by his going on a journey to the south in total victory

(5) And the lesson that you and I can learn fr. this, who are under the same cov. as Philip, is that we too have this same powerful Spirit and powerful message that was more than what the OT prophets had

(a) And if we will proclaim the Gospel with belief in its power, we will have a more effective ministry than prophets of the Old Cov.

d. **vv. 27-28**--What is said about this man shows that he was either a Jewish proselyte--a Gentile circumcised into the cov. of Abe.

(1) in which case he would've been considered a Jew rather than a Gentile, regardless of his physical descent

(2) or he was what they called a "God-fearer", i.e., a Gentile who recognized the truth of Jewish monotheism, but did not go so far as to be circumcised

(a) I like to think that he was a proselyte so that we can legitimately say that Cornelius was the first full-gentile in the New Cov.

[1] Now, there's a little bit of a logical problem trying to figure out how a eunuch could be circumcised

[a] But we'll see in a minute the OT does address this

(3) Either way we can at least say that this incident is the transition fr. the 2nd phase of X's program of evang. in 1:8 to the third and final one

(a) In this context of the evangelism of Judea & Samaria, Philip reaches one fr. the uttermost parts of the earth

[1] i.e., the Gentiles--who, unlike the Sams., were clearly outside of the Old Cov.

(b) We can view this as the transition and ch. 10 as the actual commencement of the 3rd phase w/ Peter evangelizing Cornelius

(4) Another interesting transition that's taking place here is that this is a son of Shem reaching a son of Ham

(a) This is as southward as Acts get; but we do know fr. history that the Gospel did indeed get into Africa

(b) The reason it didn't thrive like in Europe may be because they failed to put the Scriptures in African languages

[1] with the exception of Coptic which was really a variant of Greek used in Egypt that wasn't connected to the native African langs.

[2] As you trace missions, the success or failure of the Gospel continuing in an area depended largely



on whether that area had the Scriptures in their lang.

(3) This man had visited Jerusalem as a worshipper and was now on his way back

(a) Perhaps while in Jerusalem he bought a LXX scroll of Isa. which he anxiously reads as he's travelling back

(5) The passage he reads fr. is one of the great messianic prophs. in Isa. 53--the suffering Servant

(a) Interestingly enough, look what's in ch. **56:3-7**

[1] This is a passage that has to do, not only with Gentile proselytes, but also with eunuchs

[a] No wonder this man had an interest in Isaiah

[b] Maybe he was even searching for this passage at this time and happened on ch. 53

(b) And he asks a question that the Jewish scholars of the time themselves were wrestling with about this passage--**v. 34**

[1] Liberals still wrestle with this question

[2] But for the rest of us Philip has already answered this question clearly--**v. 35**

(6) What is written next is interesting fr. a textual criticism standpoint.--**vv. 36-38**

(a) (Look at textual apparatus)

[1] P<sup>45</sup>--Chester Beatty Papyrus I; Sinaiticus & Vaticanus--all 3rd cent.

[a] Some of the oldest mss. we have of Acts and they all don't have v. 37

(b) Most likely a v. that someone added because they were afraid this might be viewed as baptismal regeneration

(c) But the truth is in the book of Acts that the act of faith & repentance and the desire to be baptized in X's name were closely linked

[1] Much like it is in Poland today

[a] Someone who wants to be baptized by true believers is demonstrating his faith in a way that they are willing to make this public final break fr. the RC church

[b] Much like the people in Acts were willing to make the break fr. Judaism or, in the case of Gents., paganism

[2] It was a demonstration of genuine faith

[3] The problem, then as now, is when someone doesn't want to be baptized

[a] That person is not evidencing that he has true faith and repentance

e. **v. 39**--Irenaeus, an early church father who died around AD 200, wrote that this man became a missionary among his own people

f. **v. 40**--This is the old Philistine city of Ashdod

(1) Philip travelled along the Plain of Sharon, which was Philistia during much of the OT, preaching the



## Gospel

(a) Once again we see this man being victorious spiritually in an area that God's people in OT experienced many defeats

(2) In ch. 21, 20 yrs. later, we find Philip still settled in Caesarea

(a) With a godly family of 4 daughters who served the Lord as prophetesses

(b) And we are left with that impression of this deacon

[1] Once again, very dif. service and life than his fellow-deacon Stephen



F. Ch. 9--The reason for what is recorded in this ch. is not simply to inform us of the conversion of Paul

1. But rather to continue what Luke wrote about in the last ch.: the expansion of the Church fr. Jerusalem

a. Perhaps there were other Jewish pharisees like Saul who persecuted the believers and eventually became X-tians

b. But the reason Luke records Paul's conversion is because this man was the instrument that God chose to be the main catalyst of the 3rd and greatest phase of X's evangelistic program--**vv. 15-16**

(1) Although, as we see in the next ch., he's not the first one to bring the Gospel to Gentiles or to carry the Gospel outside of Israel's borders

(a) it is, nevertheless, the evangelistic zeal of this man that will expand the Gospel geographically more than any other individual in Church history

c. And so ch. 9 is a transitional ch. showing us how this one who sparked the 2nd phase as an antagonist of the Gospel becomes God's greatest human instrument in the 3rd phase

(1) This 3rd phase would indeed be the most difficult

(a) It was one thing to evangelize fellow Jews and even Samaritans, who had a connection to the Pentateuch and physical descendancy fr. Abraham and believed in the coming of the Messiah

(b) It was another thing to evangelize pagans who had no connection and not much interest in any of these things

[1] who had a completely dif. history than the Jews and Sams.

[2] who followed the ways of hellenism rather than hebraism

[3] and who, because all these centuries did not have the restraining factor of the morals of OT Law, were completely given over to the worst kinds of lusts and sins of the flesh and the spirit

(c) And so, in retrospect, we can see that this 3rd, hardest and most difficult phase would require the character of a very hard and difficult man

[1] a man who wouldn't have the word "quit" as part of his vocabulary

[2] The 1st great persecutor of the Gospel would become the most greatly persecuted for the Gospel

[a] because this one would be venturing into territory and people groups that Satan has had a lock on since Babel

(2) Besides his zealous char., the fact that he was fr. Tarsus also made him better equipped than the other apostles to take the Gospel to the Gents.

(a) Tarsus was a Greek city in the region of Cilicia that had a famous Greek university

(b) Paul's father, who also was a Pharisee, apparently didn't want his son to be hellenized

[1] So he instead sent him, prob. at the age of 14, to Jerusalem to learn at the feet of Gamaliel



- (c) Nevertheless, the Greek culture would've been in his blood, because he grew up in it
- d. But at this time he was zealous for Judaism to the point of murder, as we saw with Stephen in ch. 7 and now in 9:1
- (1) By his own words in Gal. 1:14 he was more zealous in Judaism than all of his contemporaries
- (2) And even if we didn't know the rest of the story, we should already be thinking as we are reading Acts, "if only that kind of zeal were for the Gospel instead of against it"
- (a) And then we would probably think, "But it would be impossible to change such an individual"
- (b) And, therefore, perhaps the greatest demonstration of the power of God and of the Spirit of God and of the Gospel of God is here in ch. 9
- [1] Not in amazing healings and miracles
- [2] Not in bestowing the HS on believers, as in last ch.
- [3] But in the immediate and radical transformation of the heart of Saul the self-righteous Pharisee, to Paul the chief of sinners
- e. The fact that the witnesses of Stephen's trial laid their robes at Saul's feet when Stephen was being executed meant that Saul was a man who had very great authority.
- (1) That action meant that he was the one who took official responsibility for Stephen's death
- (2) In 8:1-2 we read that Saul was instigator of the first great persecution of the Church (8:2).
- (a) And by 9:1 he still seems to be in control of this persecution.
- f. **vv. 1-2**--What party were the high priests?
- (1) The fact that a Pharisee would stoop so low as to ask permission fr. Sadducees shows just how far Saul was willing to go
- (a) His hatred for the X-tians overshadowed his hatred for the Sadducees
- (2) Damascus was in Syria
- (a) He is asking permission to extend his persecution beyond Israel's borders.
- [1] He wants to take this persecution to the uttermost parts of the earth
- (3) This is prophetic in a sense
- (a) Later on the true high-priest in heaven will commission this same, but dif. person to go beyond Israel's borders with a dif. mission
- g. **vv. 3-4**--Why X wait until he got this far?
- (1) Maybe He wanted to see just how far Paul would go.
- (2) The startling phenomenon of the quick, bright light causes Saul to instinctively fall to the ground.
- (a) Light signified many things about God in the OT:
- [1] holiness, truth, judgment
- (b) Saul knew this and his falling to the ground means he recognized the manifestation as God.



(3) Then Christ confronts Saul about the motive for his mission: “Why are you doing this”

(a) We can also see in this question, X’s first words to Saul, the basis of what later will become Paul’s theology of the Church as the Body of X

(b) Instead of asking why are you doing this to My followers, X asks why are you doing this to Me?

h. **v. 5**--Paul does not directly answer Christ’s question.

(1) No doubt he was embarrassed of his motive.

(a) He inherently knew that what he was doing was wrong.

(2) Paul’s reply does not mean that he didn’t know this was God

(a) The fact that he calls Him Lord shows he does

[1] He probably by this point already has a notion that this is Jesus, but he does not want to believe it.

[a] He is hoping that this is all one, big mistake.

[b] Because that would mean that Jesus is indeed God

(b) And so he is prob. asking this just as a last desperate hope that this indeed wouldn’t be Jesus

[1] Like a child who is caught red-handed by his parent doing something that he knows he shouldn’t

[a] and his parent knocks on his bedroom door and the child, knowing full well who it is, says, “Who’s there?”

g. **v. 6**--X confirms Saul’s greatest fear and repeats the idea of Saul’s persecuting Him for emphasis

(1) And it is at this time that Saul realizes the awful truth that he is persecuting no one less than God Almighty

(2) And no doubt w/ that realization he was ready at that moment to be struck dead

h. But instead, he experiences something that will also become a big theme in his letters: grace and mercy in X Jesus

(1) Jesus doesn’t strike him dead

(2) He instead commissions him--**v. 6**

(a) X arranges a very humbling situation for Saul

[1] The very ones that Saul was going to persecute will be exercising authority over him.

i. **v. 7**--Why? Perhaps two reasons:

(1) so that they could testify that Saul was not faking it

(2) they were to hear the actual message of the Gospel as it was normally heard: through a human messenger.

(a) Luke doesn’t inform us whether these men got saved or not

(b) But one thing we do know: they would not become apostles, like Saul would--**Gal. 1:11-17**



[1] Notice Paul talks about this in the context of vv. 13-14

[a] The implication being he is ref. to this very incident

[2] It was this incident that happened only to him that he uses as proof of his apostleship

j. **v. 8**--This humbling process continues as Saul recognizes his helplessness and incapacity apart from God,  
(1) as well as his need to rely on others physically

k. **v. 9**--This is the first clue of Saul's positive response to the revelation  
(1) God did not command him to fast; he is doing it voluntarily  
(2) Fasting was a symbol of both repentance and petition for grace

l. The conclusive proof that he did get saved is in **vv. 17-18**

a. This is the only instance in Acts where someone receives the HS through someone other than an apostle

b. The reason for this can once again be clearly seen by what Paul says about his apostleship in Gal. 1  
(1) He didn't receive anything from the other apostles except the right hand of fellowship

c. It also is a beautiful picture of the importance of the lowly members in the body of X  
(1) Ananias is a man whom we've never heard of earlier and will never hear of again, except when

Paul gives his testimony

(a) He was, compared to the apostles and men like Stephen and Philip, a minor char. in the book of

Acts

(2) And yet it's through him that the most major char. in Church history will receive the HS

m. What we have in the next few vv. are a microcosm of what the rest of this man's life is going to be like--

**vv. 20-23**

(1) For the next 3 decades this man will powerfully proclaim that Jesus is the Messiah and the Son of God

(2) And he will be powerfully opposed for doing it

#### **Reminder of outline:**

I. Birth & Infancy of the Church -- 1 - 3

II. Opposition and Expansion -- 4 - 9:31

III. Peter and Gentile Introduction to Church -- 9:32 - 12:23

A. After 12:23, the whole book shifts personality-wise fr. focusing on Peter's ministry to focusing on Paul's

1. Luke spends some time on Paul in ch. 9 as a preliminary climax of the theme we see throughout Act on opposition to the Gospel

a. The climax of opposition is Ps 76:10--the wrath of man shall praise God

(1) That truth is personified in the conversion of Paul

2. But having shown this with Paul, Luke then switches back to some impt. incidents involving Peter's ministry



before going back to Paul and continuing on with him until the end of the book

3. And the largest section of these final chs. dealing with Peter has to do with a matter very imp. to the book of Acts:

a. the commencement of the third phase of X's evangelistic program:

(1) taking the Gospel to the Gentiles

B. This brings up a question: since Paul is already saved by this time, and since he will be, as he calls himself several times, the (main) minister of the Gospel to the Gentiles and the apostle to the Gentiles

1. Why does the Lord choose to use Peter as the one who begins this third phase instead of Paul?

2. That answer is found in **Mt. 16:18-19**

a. What do keys do? They open doors

b. The best interp. of what X means here is simply what we see Peter doing in Acts

(1) Who was the human instrument that opened the door to the first phase, the evangelization of

Jerusalem: Peter

(2) How about the second in ch. 8?

(a) Although it was Philip who first went there and saw converts, it wasn't confirmed until Peter, w/ John, came and laid his hands on them to receive the HS

(3) And so it is now as X is ready to begin the third phase of evangelizing the Gentiles

(a) The one who would officially open that door would be the one to whom X had promised the keys

c. And in this sense, the church has been built on Peter

(1) Not on his person, like as w/ X; but rather on the ministry that X gave him

A. ch. 10 takes place about 8 yrs. after Pentecost

1. We must understand that up to this pt., the X-tians were still very Hebrew even in their worship

a. They still gathered at the courts of the Temple

b. **10:9**--Peter was still observing the Hebrew practice of midday prayer

2. These Jewish believers still consider the Christian movement as under the auspices of Hebrew relig.

a. They saw contradictions with some of the leaders of Judaism, such as the Sads. & Phars.

b. But to them at this pt. they were not going out of their way to try to separate themselves fr. the Temple, the sacrifices, the hours of prayer, and other things that had to do with the Jewish relig.

(1) As we see fr. Peter's response to the vision about eating all meats, he still was trying to follow the ceremonial laws of cleanness

c. So this was a man that still had some strong Jewish prejudices

3. But, we also see evidence of those prejudices breaking down

a. In ch. 8 he was willing to go to the hated Samaritans when he had heard that they received the Word





- b. And even now, look at whose house he was in--**9:43**

(1) The trade of being a tanner, in which someone had to handle dead corpses, was so contemptible in Jewish eyes that a tanner had to build his house 50 cubits (about 25 meters) outside the city

(2) By being here, Peter was prob. in a receptive attitude for the vision he was about to receive

4. We read this about Cornelius--**vv. 1-3**

- a. Although Caesarea was a city of Israel, it's majority were Gentiles

(1) So this was a good place for the transition to take place

- b. And this was a good man for it too

(2) Every centurion that we find in the Gospels is seen in a positive light

- (a) The first Gentile that Jesus had dealings with during His public ministry was a Roman centurion

[1] And it was in ref. to that man's faith that Jesus said, "many shall come fr. the east and the west and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven--Mt. 8:11

- (b) It was also a centurion who at X's death made the confession, "Surely this was the Son of God!"

(c) These and the other centurions in the Gospel we see exercising faith in X were all prototypes to this one

[1] who would be the first Gentile saved after Pentecost under the New Covenant

- c. The Italian cohorts were groups of 600 men who were Roman citizens fr. Rome

(1) So these weren't slaves forced into the army

(2) They were quality men who volunteered for service

- (a) Cornelius was the leader over a sixty, or 100, of these

- d. **v. 2** gives us more info. about him

(1) He was what the Jews would call a God-fearer

(a) These were Gents. who recognized the truth of Jewish monotheism, but didn't go so far as to be circumcised and become a proselyte

(2) The Jews also called such a person "a proselyte at the gate"

(a) This meant one who was considering becoming a proselyte, but because he wasn't circumcised was still outside of the covenant

- e. **vv. 4-5**--We shouldn't view this as God's rewarding Cornelius for his prayers

(1) Rather, it may be that he was asking God for direction as to whether he should become a proselyte or not

(2) God is now answering that prayer

- (a) The answer will be "yes, but not to Judaism"

5. After this vision to Cornelius, we read about the vision God sent to Peter



- a. For time's sake, we're not going to read the whole thing--**vv. 13-14**
  - (1) Peter's response in Greek is extremely strong-- "Absolutely no way"
    - (a) We shouldn't look at his response so much as disobedience
    - (b) But rather once again seeing that he was characteristically impulsive, just like in the Gospels
    - (c) And what God was commanding him was detestable to a Jew
- b. **v. 9**--God is the One who determines what is clean and unclean and He has the right to change it, which He exercises here
- c. The fact that immed. after this vision the 3 men fr. Cornelius come and the HS tells Peter to go to them demonstrates the symbolic nature of the laws of cleanness and uncleanness
  - (1) Symbol = physical object lesson of a spiritual truth
  - (2) Throughout the OT God had demanded that His people keep totally separated fr. the Gents.
    - (a) Israel was God's holy nation and, as such, they were to recognize themselves as special and keep fr. intermingling with those who were not special
    - (b) This would've still been Peter's attitude when he went up to the roof to pray that day
  - (3) But this vision changed everything
    - (a) Because if the symbol changed, then it must mean that the reality changed
    - (b) i.e., if Peter could now eat any meat, he could now intermingle with the Gentiles
  - (4) Although the Jewish believers didn't understand it until Cornelius, the 3rd phase of X's evangelistic program meant the abolishment of God's Old Cov. command for His people to keep themselves separate fr. the Gents.
  - (5) Although Peter would be the one who would be the first to carry out this great abolishment
    - (a) Paul was the one to whom God explained the whole thing--**Eph. 3:1-6**
  - (6) And these two men, who are only about 50 kilometers apart geographically, but worlds apart in other ways, are about to be brought together through X
- 6. When Peter arrives, it's obvious that he still has some lingering prejudices--**v. 28**
  - a. Peter's mentality was still Hebrew at this pt., but it's changing
  - b. After he hears Cornelius testimony the vision God gave him, Peter makes this impt. statement--**vv. 34-35**
    - (1) With this statement Peter ceases being a Hebrew believer and becomes a X-tian in the sense that He's accepting the fact that in X, there is no Jew or Gentile as Paul writes later
  - c. And he also changes his Gospel message fr. a Hebrew emphasis to a more universal one
    - (1) Up to this pt., all of Peter's sermons recorded in Acts had one theme: the phenomena that you see is proof that God raised Jesus fr. the dead and exalted Him
      - (a) Which in turn is proof that He is the real Messiah



(2) But with these Gentiles, Peter never even uses the word Messiah

(a) That's not so impt. for Gents. as it is for Jews

(b) Look what Peter emphs. instead--**vv. 36-43**

[1] They were witnesses of Jesus' power & works

[2] Jews crucified Him

[3] God raised Him fr. the dead, which they also witnessed

[4] He is the One who will judge all

[5] Everyone who believes in Him receives forgiveness

[a] Notice how universal that statement is

(3) Why for these Gents. did Peter switch the emphasis of His being Messiah to His being the Judge?

(a) Because in general the Gents. were viewed both by God and the Jews and wild-living and sinful, and they were

[1] because all these centuries they did not have the restraining factor of the morals of OT Law, and were given over to the worst kinds of lusts and sins of the flesh and the spirit

(b) So for Gentiles, the fact that Jesus is Messiah doesn't mean that much

[1] But the fact that He's one day going to judge everyone does!

[2] And the only way to be confident about this judgment is to believe in and be forgiven by the very One who's going to do the judging

7. Here was the result of Peter's sermon--**vv. 44-46**

a. Ironically, the same effect that Peter and the Jewish believers caused to the people in Jerusalem in ch. 2 is now being done to them by the Gentiles in ch. 10

(1) They were amazed that God now was giving His Holy Spirit, who had been poured on certain Jews for centuries, to Gentiles

(2) There was no better proof that God was accepting them into the New Cov.

(a) And there was no better proof that the HS was coming down on them than that they spoke in tongues like the Jews did back in ch. 2

b. This was not a Gentile Pentecost

(1) This was the Gentile extension of the first Pentecost

(2) This wasn't the birth of the church, as in ch. 2

(3) It was an impt. stage of growth for the church

8. And now a great thing happens--**vv. 47-48**

a. Hundreds of times before Jewish men had baptized circumcised Gentile proselytes in the name of the Covenant



- b. Now Jewish men were doing it to uncircumcised Gentiles in the name of Jesus
- c. What X accomplished in heaven was now being realized and symbolized by these men on earth
  - (1) Paul best states it in **Eph. 2:11-16**

**B. Ch. 11--2 parts:**

- 1. vv. 1-18 deal with Peter's report to the brethren in Jerusalem of what happened
  - a. And we will only read Peter's conclusion and their response to his report--**vv. 17-18**
    - (1) Every group of believers must maintain this attitude or they are in danger of being Pharisaical
      - (a) That is not to stand in God's way when He's genuinely working through an individual or group that may not be in our specific group
- 2. 2nd part of ch. 11 is vv. 19-30 deal with what we could call the Gentile Jerusalem church
  - a. which is the product of what we just read with Peter & Cornelius
    - (1) v. 19--picks up where 8:4 left off--**vv. 19**
    - (2) The fact that Luke connects this with the spread of the Gospel after the persecution of Stephen may be his way of indicating that this was what was happening before Peter met Cornelius
  - b. But once the meeting with Cornelius happened, the Jewish believers had a green light to go to the Gentiles, esp. since Peter did--**vv. 20-21**
  - c. The church in Antioch would become the mother of all Gentile churches through the missionary activity of Paul--**vv. 25-26**
    - (1) No longer could this movement be considered just an offshoot of the Jewish religion
    - (2) It was something totally new that transcended what race a person belonged to
      - (a) And the name of the movement was identified, appropriately, by the Gentile name for the Jewish Messiah: *cristos*
      - (b) They were called *cristiano*i = followers of *cristos*

**C. Ch. 12--In this ch. we see Jerusalem as the center of the Church's operations pass out of sight**

- 1. It only appears twice again in Acts
  - a. Once as the meeting-place for the council which set the Gentiles free from the obligations of Judaism
  - b. And once when Paul revisited it and had to seek Gentile power to protect him fr. his fellow-countrymen
- 2. In this ch. we also read this concerning Peter--**v. 17**
  - a. Besides his brief speech at the Jerusalem Council in ch. 15, this is the last we read of Peter's activity
  - b. In Galatians Paul talks about the time he had to rebuke Peter, which was probably after this time
  - c. And Peter's letters were written after this time
    - (1) But in Acts, once he's used his key to open the door to the Gentiles, he drops out of focus along with



Jerusalem to make way for Paul and Antioch

(a) Which in the next ch. will become the new center for the church's activities

3. But before he leaves Jerusalem, Luke has one more historical pt. to make

a. The opposition against the Church that has been increasing alongside the growth of the church has now reached a national proportion--**12:1-3**

b. What we have in this ch. is a conflict between 2 of God's holy nations

(1) His old one and His new one

c. The nation Israel was created by God in the OT in order to be, not a monarchy or democracy, but a theocracy--a people governed by God, not man

d. God made them a nation so that all other nations might through Israel see the beauty and goodness of the government of God

(1) But there came a time when they said, "Make us a king like other nations have"

(2) At that time God said to Samuel that they had rejected Him from being King

(a) That was the moment of their greatest failure

e. From that moment the nation of Israel experienced consistent degeneration

(1) And the climax of that degeneration is when their king does this--**vv. 21-23**

(2) This is how low God's OT nation has sunk by this time

(a) And it wasn't as if this fellow was some kind of bad king who was an exception

[1] Herod Arippa's uncle, Herod Antipas killed John B.

[2] And his grandfather, Herod the Great killed slaughtered the babies of Jerusalem

[a] Besides the many others he slaughtered, including some of his own family

f. On the other side was a new nation--and we can refer to the Church as a nation

(1) In fact, look at the words of Peter himself--**I Pet. 2:9-10**

(2) I was reading a preacher of last century who was lamenting that the Church had forgotten that she is God's theocracy, His nation

(a) And 100 yrs. later we are still guilty of that today--we fail to think of ourselves in this impt. way

(3) What is a nation?

(a) Is the essence of a nation it's geography?--It is people who live in the same general area?

[1] What about Alaska? No one would deny that it is part of America--except Vladamir

Zhironowski

(b) No, a nation consists of people who live under and are governed by one sole authority and who are in mutual inter-relationships--**Phil. 3:20-21**

(4) The Church is in the world for the same purpose that the Hebrew nation was created in the OT



- (a) To display to the world the beauty and goodness of what it means to be ruled by God
  - (b) Not by rules written on tablets of stone, like them
    - [1] i.e., not by external government--that didn't work
  - (c) But by transformed hearts and internal empowering of the Spirit of God
- g. So here in ch. 12 we see these two forces come into direct conflict
- (1) The old failed theocracy, and the new successful one
- h. And what is the point of the story in this ch.?
- (1) That although there was conflict between these two,
    - (a) and there would be in the centuries that followed between nations of man and the nation of God
    - (b) No nation of man can stop God's nation from growing

### Outline:

III. Peter and Gentile Introduction to Church -- 9:32 - 12:23

IV. Paul and the Expansion of the Church from Antioch to Rome -- 12:24 - 28:31

A. Paul's 1st missionary journey -- chs. 13-14

1. Ch. 13--The beg. of missionary journeys to Gentile lands--**v. 1**

a. As we said in talking about the last ch., Antioch becomes the center of the Church's activity now instead of Jerusalem

(1) All 3 of Paul's missionary journeys started fr. Antioch

(2) And they always came back to Antioch to report what happened

2. Many changes takes place in this ch.

a. Fr. Peter to Paul

b. Fr. Jerusalem to Antioch

c. Church ministry carried out independently from apostolic authority

(1) i.e., The ministry that this church carried out was done apart from consulting w/ the apostles in Jerusalem

(a) nor is this church under Paul's authority

(2) Rather it's the prototype of how churches would serve the Lord up to this day

(a) i.e., on their own, apart fr. apostolic authority except what is written by the apostles

3. **vv. 2-3**--In this church that's a prototype of ours today, we see how God selects and calls certain ones to the ministry

a. Notice it wasn't the church that chose these men for special ministry

(1) And also notice that the HS did not work outside of the church

b. Rather, the HS made His will known to the church and the church recognized it



c. This is impt. for 2 reason:

(1) If a church sends someone out for special ministry who hasn't been called by the Spirit, that person will prob. fail

(a) A church cannot make a minister

(b) Neither can a seminary

(c) Only the enabling power of the Spirit of God can do that

(2) If anyone thinks he is being called by God for special ministry, the local church ought to be able to confirm that call

(a) That's what is happening in v. 3

\* illus.--my call and BCBC

\* illus.--John Jowett

\* illus.--John Drapinski & Pastor Harding

\* illus.--divorced man who wrote me wanting to be a missionary at John Lutz's church

4. Beginning in v. 4 Barnabas and Paul start out on their 1st journey

a. From this pt. on Luke is more selective concerning which incidents he deals with in detail

(1) Because Paul accomplished so much, Luke has to simply survey much of it--**vv. 4-5**

(a) Luke doesn't tell us what happened in those synagogues

5. But he does share an interesting incident that happened at Paphos

--**vv. 6-9**-- "Even though we don't quite agree, we want you to know that we still love you and God does too"

a. **v. 10**--Why this strong language?

(1) Was Paul being carnal here? No--v. 9--he said this while being filled with the Spirit.

b. Look what is in common with one of the instances when X used strong, rebuking language--**Mt.**

**23:27-33**

c. **II Pet. 2:12**--Who is Peter talking about?--**vv. 1-3**

d. **Jude 4, 10-13**

(1) Neither X, Peter, or Paul ever said anything this severe to the average unbeliever

(2) What is it about a false teacher or false prophet that is so bad that they all use this kind of harsh language?

(a) Love

d. A false teacher or false prophet is someone who stands in the way of other men reaching the truth

(1) I doubt Paul would've been talking this way to Bar-Jesus if it were just these two alone

(a) But the occasion was that this false-prophet was trying to influence this man, Sergius Paulus,



from believing the Gospel

[1] In v. 7 it says that this man wanted to hear the Word of God

[a] He was genuinely interested in the Gospel

[2] v. 8-- “was opposing” = anyistato fr. antiqhmi = to place something against”

[a] mid.-- emphasis is that he was placing himself between them

[b] impf.-- continual, systematic opposition

e. So, because Paul loved Sergius Paulus, and because X loved the Jews, and because Peter and Jude loved believers, these four,

(1) as well as the OT prophets concerning the false prophets, use the severest language for those who stand in the way of people hearing the truth

(2) And if you are ever faced with a similar situation, you are in good company when you use strong language to point out before others a false teacher

(a) And once again, Paul did this as a result being filled with the Spirit

[1] The Spirit gave Paul 2 things:

[a] love for Sergius Paulus, who was interested in hearing the truth

[b] clear discernment and proper response toward Bar-Jesus, who was lit. placing himself in the way

f. **v. 11**--This blindness was a physical symbol of the man’s spiritual condition

g. **v. 12**--This was the result of Paul’s taking hard, yet fitting action

(1) We will greet Sergius Paulus in heaven one day because Paul had the boldness to display Bar-jesus for what he was

i. One more interesting thing that Luke slips into this story--**v. 9**

(1) Many Jews, esp. those who lived in Gentile areas, had a Jewish name and a corresponding Gentile name

(2) Prob. Paul being from Tarsus already had this name

(3) The significance of Luke ref. to him as “Paul” for the rest of Acts is not so much because of his conversion

(a) If so, Luke would’ve mentioned this name back in ch. 9

(4) But rather the sig. is that this man’s life-work will concentrate on reaching Gentiles

(a) And in Gentile territories, he used this name as all his letters to mainly Gentile churches testify

j. Notice another subtle switch that Luke makes--vv. 2 & 7 =

“Barnabas & Saul”

(1) Same in 11:30 & 12:25 = every time before this incident





- (2) But after this incident, it's always "Paul & Barnabas" starting in v. 43 to the end of the book
6. The first time Luke actually records one of Paul's sermons begins in **v. 16**
- a. He is addressing both Jews and Gentiles
    - (1) "God-fearers" were Gentiles like Cornelius not yet proselytes
  - b. His Gospel message hits on many of the same themes as Peter's preaching has all along
    - (1) That Jesus fulfilled many OT prophecies and types
    - (2) That He was killed by the Jews in Jerusalem and resurrected in fulfillment of OT
    - (3) And that now through X forgiveness of sins is preached
  - c. Also, we can find a lot of Stephen's ch. 7 sermon in it
    - (1) This informs us that all during Paul's persecution, he kept what Stephen had said in mind
    - (2) And perhaps it was going through his mind when X confronted Him in ch. 9
  - c. But there is one theme that he brings out that neither Peter nor Stephen did that is going to become the trademark of his teaching--**v. 39**
    - (1) Justification by faith apart fr. the works of the Law
      - (a) We see this central teaching of Paul's as early as his first recorded sermon
7. **v. 45**--This Jewish opposition in Antioch Pisidia is the beginning of a Jewish opposition that will continually intensify throughout Paul's ministry
- a. It causes Paul to make a monumental statement--**v. 46**
  - b. Just what did Paul mean by this?--**Rom. 11:1-2**
    - (1) How does what Paul writes here reconcile with what he said in Antioch Pisidia in Acts 13?
      - (a) The fact is that even after Paul made that statement in Acts he kept going to synagogues
        - [1] So his statement could not have meant, "From now on we are going to ignore the Jews and no longer preach the Gospel to them"
        - [2] Paul is not rejecting the Jews
      - (b) Rather, the Jews in general wherever they went rejected the Gospel
        - [1] And that caused them wherever they went to preach to the Gentiles who would give them an audience for the Gospel--**Rom. 11:11, 30**
      - (2) But it's not as though God is finished with the Jews--**Rom. 11:13-14**
        - (a) This was part of Paul's motivation for evangelizing Gentiles--**vv. 23-27**
  - c. And for the most part, God used Paul as the catalyst for this program of provoking the Jews to jealousy by preaching the Gospel to the Gentiles
    - (1) And consequently, these 2 totally dif. responses took place--**Acts. 13:48-49**
      - (a) What we've been seeing throughout the book--increased ministry followed by increased



opposition

2. Ch. 14--continuation of 1st missionary journey in Iconium, Lystra, & Derbe

a. In Iconium we see an almost exact repeat of what happened in Antioch Pisidia--vv. 1-2

b. We also have a good purpose statement for the miracles in Acts--v. 3

c. In Antioch Pisidia there was a large synagogue

(1) In Iconium, there was a small one

(2) And in the next city P. & B. will go to, Lystra, there was none

(3) So they are progressively getting into more Gentile territory

d. And this is evident when we contrast how the people of Lystra responded to a similar miracle that Peter had performed in Jerusalem back in ch. 3--vv. 8-12

(1) A Roman poet who travelled in Greek territories named Ovid tells of a legend when Jupiter & Mercury (Roman equivalents of Zeus & Hermes) came to this area

(a) In fact just outside the gates of Lystra there was a temple erected to Zeus--v. 13

(2) So these polytheistic Gentiles immediately thought this was another appearance of these 2 gods

e. This actually gives Paul & Barnabas an opportunity to preach

(1) And notice the difs. from what they preached in areas that had synagogues--vv. 14-17

(a) This isn't the whole Gospel

[1] This is a necessary preliminary sermon on monotheism

(b) The pagans had to be convinced of this truth before they could accept the Gospel

[1] Because if they didn't, then they wouldn't believe in universal judgment by this one true God

[a] This is still the pattern that missionaries today use who are working among native tribes in certain parts of the world that are completely ignorant of the Bible

[2] At this time basically all of Europe was polytheistic

[a] But even though most of Europe is unsaved today, how much of it is polytheistic today?

{ 1 } That's the result of the power of the Gospel

{ 2 } No doubt Satan wanted it to stay polytheistic

(2) Since these people have never had knowledge of the Scriptures before, does that mean that they had no revelation of God?

(a) In v. 17, in ref. to nature, Paul says God didn't leave Himself w/out witness

(b) This agrees with what Paul says in **Rom. 1:20-21**

[1] Nature is an effective enough witness to testify as to who God is

[2] This is as true for modern pagan evolutionists as it was for ancient pagan polytheists

[a] What evolutionists are running from is the very purpose of nature: to testify to the truth of



the existence of God

- f. Notice that it wasn't these pagan Gentiles who started to persecute P. & B.--**Acts 14:18-19**

(1) The Jews from their last 2 stops began following them--even to completely Gentile cities

- (a) The question is this: what had Paul preached thus far that Jews would have had a problem with?

Nothing

[1] This shows us that they were not simply against Paul's message; but against Paul personally

[a] And a minister of the truth has to be ready for that--hatred aimed at him personally

- g. **v. 20**-- (describe stoning)

(1) This may have been a res.

- (a) My oldest son disagrees and says God just kept him safe through the stoning, like the three

Nebuchadnezzar put in the furnace

(2) At any rate, it was prob. at this time that Paul went on to give the details of the Gospel and some

believed

- (a) In vv. 21-22 on his return trip through Lystra it talks about disciples being there

(3) The discs. that were standing around him in this v. when he was stoned may have been ones fr. the

prev. cities that were travelling w/ him

(4) **II Tim. 3:10-11**

- (a) At Antioch & Iconium, God delivered Paul by having him escape the stonings

(b) In Lystra God delivered Paul through the stoning

(c) And so Paul could say, "God delivered me through all"

(5) appl--Sometimes God will completely deliver us fr. experiencing a potential hardship

- (a) And other times he will have us go through it, and it may even hurt

(b) Either way, we must wait on the Lord and trust that ultimately, He will deliver us through them all

h. On their way back to Antioch from Derbe, they could simply have gone to Tarsus, Paul's home town, and taken a ship back to Antioch Syria

(1) That would've been the easy way; esp. since there were angry Jews waiting for them at the cities they had just been in

(2) But the growth of their new discs. meant more to them than their personal safety--**vv. 21-23**

B. Jerusalem Council -- ch. 15--**15: 1-2**

1. Although we call it this, it was not technically a "council" in the sense of the ones we have in later church history, e.g., Council of Nicea, Chalcedon, etc.

a. And really, this it's too bad that those later councils weren't more careful to carry out their councils the same way as this one did



2. This was not a convention of delegates from several dif. churches to decide a matter
  - a. Neither was this council giving an authoritative final decision about some debate that all churches after that had to follow
  - b. Paul & Barnabas were not coming to Peter and James for an *ex cathedra* expression of truth
    - (1) That, unfortunately, was what some of the later councils in church history did and it gave rise to the RC and orthodox churches
3. Rather, this was simply the church in Jerusalem receiving a delegation from the church in Antioch to discuss a matter and give their opinion
  - a. Paul & Barnabas were there for the purpose of consultation
    - (1) In order to confirm that there was doctrinal unity between the 2 churches
  - b. And if the Jerusalem church would have made some decision that would've thrown the Gentile believers into bondage under the OT Law
    - (1) Paul, Barnabas, and the Antioch church prob. would've broken off w/ the Jerusalem church and the apostles there in order to preserve the truth
4. The question was actually more than whether the Gentiles believers needed to follow the Mosaic Law or not
  - a. It was to define just what Christianity was
    - (1) To the Jewish believers, X-tianity was the fulfillment and continuity of the old arrangement
      - (a) To them, the relig. of Jesus X was not a religion that destroyed the religion of their fathers; but rather fulfilled it
        - [1] And about this they were absolutely right
        - [2] This was correct thinking for any believing Jew
    - b. And these Jews, came into Antioch and all these other cities and found Gentile X-tians who had no relation to the Hebrew tradition or religion
      - (1) And so these Jews, perhaps many of them sincere, said that these Gentile Christians could not be saved by beginning in the middle of the process
      - (2) They must, like the Jews, experience everything that prepared the way for the X
        - (a) At this pt. they were partially right
          - [1] These pagan polytheists had to come to the OT belief of one God and Creator who was holy and would punish our sins as they deserved
            - [a] And that we can never be righteous enough on our own to pay the penalty of our punishment
            - [2] That's the spirit of the OT
              - [a] These are the eternal, universal truths that it teaches
          - (b) The problem was that that's not what these Jews who came to Antioch emphasized



[1] They weren't preaching the spirit of the OT to these Gentiles

[2] They instead were preaching the non-essential, peripheral, external things of the OT that God had used to teach these eternal, universal truths

[3] They were telling these Gentile believers that they had to conform to the law of Moses and the ritual of Moses

(2) But what about these converts who came straight fr. paganism, such as the ones in Lystra?

(a) With the Gentiles, this was a movement that was not influenced by that Jewish tradition

[1] They did not have to understand the OT in order to believe

[a] And probably many of them were still very ignorant of the OT

{ 1 } But they believed that there was one, almighty God in heaven who created the heavens and the earth

{ a } And that He sent a Savior who died for the sins of all men

{ b } just like I believed when I was 3 yrs. old and ignorant of the OT and its message

(b) No, to these Gentile converts, the movement didn't begin w/ Abraham & Moses

[1] It began with Jesus X

[2] And to a certain degree, they were right

[a] Although they had to understand certain universal truths that the OT teaches

{ 1 } They didn't have to know about the OT or follow it

[a] And consequently, they didn't pay attention to the things that preceded X

b. So we can better understand what's happening here

(1) This conflict of Jewish & Gentile Christian mentalities was inevitable

(2) But it needed to be resolved

(a) Because there were 2 big dangers:

[1] That the Jews would have caused the Gentile believers to look at X as their total supply of righteousness before God

[2] A permanent division would develop in the X's Church

{ a } A Hebrew faction and a Gentile one that would've destroyed the doctrine of unity

5. Paul in Gal. gives us some details that Acts doesn't--**Gal. 2:1-10**

a. Putting these 2 passages together, what apparently happened is that when they first arrived, Paul and Barnabas gave an account of what was happening w/ the Gents. to the whole church--**Acts 15:4**

b. Then, acc. to Gal. 2:2-3, they privately talked with the apostles and the elders about the doctrinal details of their Gospel

(1) which coincides w/ **Acts 15:6**



(2) And it was in this private meeting with just the apostles, elders,  
and Paul and Barnabas that Peter and James made their speeches

(a) Peter's speech is very simple and logical

[1] When I went to Cornelius' house, the Spirit came upon those Gentiles and cleansed their hearts  
just like he did with us

[2] Therefore, since the HS made no distinction between us and them, it makes no sense for us to  
tell them that they have to be like us

[a] And then Peter makes a statement that sounds an awful lot like Paul, which he prob. just  
heard explain his Gospel doctrinally--vv. 10-11

(3) Then look at what Paul & Barnabas talk about--v. 12

(a) They are confirming many times over what Peter had just said about the Holy Spirit's dealing w/  
Cornelius

(4) Then comes James' speech

(a) And what he does is show how that what Peter, Paul, & Barnabas had said was happening with the  
Gents. was in perfect harmony w/ OT prophecy--vv. 14-18

(b) And here is his conclusion--vv. 19-20

[1] Why these things?

[a] Was James saying that the Gentile believer has to fulfill at least this much of the Law?

[2] No--that would still be legalism

[a] He explains in the next v. why these things--v. 21

{ 1 } It was simply so that these Gentile believers would not unnecessarily offend saved  
and unsaved Jews

c. One last imp. thing about this council

(1) Look how it ended--v. 22

(a) Even though in v. 7 it says that there had been much debate, it ended in unanimity of spirit

(b) And it was because of that that James was able to say this in v. 28

(c) Wherever there is agreement among believers acc. to Biblical teaching and principles, we can say  
"It seemed good to the HS"

C. Paul's 2nd missionary journey -- 15:36 - 18:22

1. After the Jerusalem Council, Paul and Barnabas returned to Antioch and ministered there for some time--v. 35

2. And the 2nd missionary journey starts off w/ this intention--v. 36

a. The intention of the first trip was evangelism

b. The intention of the second was discipleship



(1) i.e., to build up new converts

(a) And as far as we can tell, they started out on this 2nd journey within a year of having ended the first one--maybe AD 49

c. Now, although the intention of this 2nd trip at the beg. was discipleship,

(1) and it is recorded in 16:1 that Paul did revisit Derbe & Lystra

(2) After this, Paul turned it once again into an evangelistic trip, going into new cities

3. All along so far, we have enjoyed seeing this relationship between Paul and Barnabas develop

a. In ch. 9 when Paul approaches the believers in Jerus. after his conversion, they were all afraid he was pretending

(1) But the next v. reads, "But Barnabas took hold of him"

(2) And that was the start of a magnificent X-tian friendship

b. In ch. 11 when the Gentile church at Antioch was just getting off the ground

(1) It says in v. 25 that Barnabas went to Tarsus to get his friend, Paul so that he would have a part in that great work

c. In fact, the closeness of their friendship was so evident to everyone, that at the end of ch. 11 when the Antioch church sends a large contribution to help the poor believers in Jerusalem

(1) they entrusted the money to Paul and Barnabas

d. And then in ch. 13 the HS, also having taken notice of this great friendship, selects Paul & Barnabas to go on the first missionary journey into Gentile lands

(1) knowing that they would go through some great persecutions

(a) and that the bond of their friendship would hold each other up

(2) And during that time they preached together

(a) They saw Gentiles getting saved and churches starting together

(b) And they suffered persecution together

e. And then at the Jerusalem council, when their Gentile converts were doctrinally in danger

(1) It was Paul and Barnabas who together argued both with the Judiaizers who came to Antioch and with the apostles and elders in Jerusalem

(a) And perhaps the strength of the bond of this famous friendship helped convince the brethren in Jerusalem that these 2 were right

(2) These men had a friendship that was galvanized by many fires

f. But there was one thing that got between them and wrecked that great ministerial friendship--vv. 37-39

(1) In Col. 4:10 Paul calls Mark Barnabas' aneqiov (cousin)

\*\* (There is Gr. word for *cousin* arguing against Catholic teaching that Jesus' brothers listed in Jn.



were His cousins)

(2) But the thing that broke their friendship was undo devotion to family

(a) In 12:25 we read that Barnabas' cousin, John Mark, started travelling w/ Paul & Barnabas

[1] But in 13:13, when they reached Pamphylia, he for some reason left them

[a] Maybe he was scared; maybe he still clung to some Jewish ideas

[2] But for whatever reason, he left them

[a] And now Barnabas, the same one who showed compassion to Paul earlier, wants to give his cousin another chance

[b] Whereas Paul, thinking about the dangers that he knew laid ahead in the same cities they were in before

{ 1 } sees Mark as a detriment

(3) appl--I've seen devotion to family injure some ministries of some great men

(a) illus-- After his son divorced and remarried, J.B. William's teaching on divorce at a church caused pastor to switch his stand and start remarrying divorcees

(b) illus-- Switch of attitude about separation when BJ IV went to Notre Dame

(4) And now this great ministerial friendship that has been through so much together

(a) and which the HS has used so greatly is about to end because of devotion to a family member

(5) Now, I think the answer to the question, who was wrong here, Barnabas or Paul

(a) the answer is both

(b) This kind of unnecessary dissension is not of the HS

[1] This arose fr. both of these men being carnal at this pt.

[a] Barnabas in his devotion to a family member to the pt. that he would break his friendship and ministry w/ Paul over it

[b] And Paul in that he let the importance of the ministry take precedence over individuals

{ 1 } And in retrospect, Barnabas was right about Mark

{ a } In II Tim. 4:11 Paul admits that Mark is profitable for the ministry

{ b } And of course God chose him to write one of the 4 Gospels

g. We've got to believe that after all Paul and Barnabas had been through together, they both regretted their actions here later on

(1) And the lesson we can learn fr. this episode is this:

(a) Some things are worth fighting for

(b) But some things aren't

[1] It's better sometimes to give up your way than to break up the unity in X





[2] We talk about separating fr. those who teach against the fundamentals of the faith

[a] But this is to balance that truth: to endeavor to preserve the unity if the issue is not a fundamental of the truth

{ 1 } And many times that means, as hard as it is to do, to give in to the other person's way

h. II Tim. 3:16-- "All Scripture is profitable"

(1) The reason the HS put this story in about Paul and Barnabas is because it can be profitable to you and me

(2) Men, don't be carnal in the ministry

(a) Don't demand your way--that's not X-like

(b) I regret times that I have and I have had to make some hard apologies

[1] But purpose in your hearts now that you are going to make unity a priority over having your way concerning non-essential matters

i. And so, Paul and Barnabas start off in opposite directions

(1) Paul and his new partner, Silas, go by land through Syria

(2) And Barnabas & Mark sail to Cyprus

[1] And in doing so, Barnabas sails right off the pages of Acts

4. Now, when Paul gets to Lystra he meets a young man that will become Paul's protege--**16:1-3**

a. Why did Paul do this?-- **I Cor. 9:19-23**

(1) The context is not compromising convictions

(2) It's about limiting personal liberties for the sake of Gospel

(a) Paul did not do this because he thought Timothy needed this in order to be right w/ God

(b) And Paul, fr. what he says in Gals. about Gentiles getting circumcised, would've never done this to a Gentile

[1] But Jews, to this day, consider a person of mixed marriage a Jew if the mother is Jewish

(c) Now, Timothy had the liberty not to do this

[1] Having had his heart circumcised by X, as Paul says in Col., a circumcision made without hands

[a] there was no need for Timothy to go through this symbol after the spiritual reality had already been accomplished in him

[b] But Paul, no doubt w/ Timothy's consent, limits this liberty of Timothy's not needing to be circumcised

{ 1 } because that liberty might have been a hindrance in the Gospel ministry whenever they tried to preach to Jews

[2] And so Timothy sacrifices his liberty, as well as other things, in order to make a smoother road



for the Gospel

[a] But again, this isn't about compromising truth or godliness in order to have an opportunity to preach the Gospel

{ 1 } We never see Paul doing that--that is clearly wrong

[b] It is about giving up a personal liberty

5. After Paul & Silas revisited the cities of the first journey, we have an interesting passage that deals with the HS's guidance in the ministry

a. Apparently, Paul had wanted to take the Gospel into what we would call "Asia major"--oriental lands

b. But the Lord had other plans--**vv. 6-7** (show on map)

(1) Luke doesn't give us details as to how the HS did this

(a) Perhaps audibly

(b) Perhaps a strong feeling inside of Paul & Silas

(c) Perhaps by circumstances

c. But He was directing them, first negatively by not permitting them to go into Asia major

d. And then positively by showing them where He wanted them to go--**vv. 9-10**

e. We can learn some things about God's directing our lives from this:

(1) First of all: Paul would not have experienced this direction if He were not already in the will of God

(a) If he had never went out on these mission trips as God wanted him to, He wouldn't have seen this

(b) Someone outside of God's will has no reason to expect direction fr. God until He gets back into

God's plan for him

(c) It is necessary to be walking in the Spirit to recognize His direction in any form

(2) Secondly, it seems in Acts that God gives men who are doing his will much liberty themselves to make choices within the certain limits of God's will

(a) Although God's will was for Paul to go to Macedonia (a European area) instead of Asian areas

[1] we don't have any record that God told Paul precisely what cities in Macedonia to go to--**vv. 11-**

**12**

[a] God had only directed Paul to Macedonia

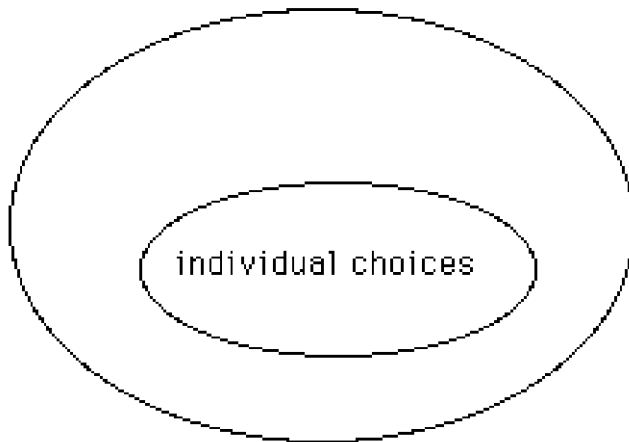
{ 1 } From there it seems like Paul's decision to go to the main city of Macedonia, Philippi

(3) If we were to diagram what's happening here, it would look like

this:



## God's will for the individual



f. That brings us to another question:

(1) Why was it God's will for Europe to be evangelized at this time instead of Asia

(a) I've thought about this and thought about this and there's really only one answer that makes sense

[1] God knew Poland would be in Europe

(b) Actually, all I can offer is a theory--**Gen. 9:25-27**

[1] The idea of Japheth dwelling in Shem's tents implies that who would be the most blessed of the three sons?--Shem

[a] Japheth would be blessed in that he would get to partake of the blessing on Shem

{ 2 } If indeed Shem is the ancestor of all caucasians and Japheth of Asians, we can see this prophecy of Noah being worked out here in Acts 16

[a] The Gospel was to go first to Shem's descendants

[b] And Japheth's desc. would later, through the missionary activity of Shem's descs., partake of Shem's blessing

[2] What about **Acts 19:10**?-- "Asia" then was basically Turkey now; what we call "Asia minor"

[a] These lands around the Med. were basically Jews, caucasians, and perhaps Arabs

{ 1 } But these were not true oriental lands like in Asia maj.

6. One other thing in ch. 16 before we move on--**vv. 35-40**

a. Why did Paul make this demand of the Philippian govt. officials?

b. Probably to protect the believers in that city in the future

[1] Paul had no problem using what he received fr. the world, fr. the govt. of men, to help God's people

7. After Philippi, Luke records Paul's evangelizing Thessalonica, Berea and then Athens



a. And I'd like to make just one pt. about what Paul did in Athens--**17:29-31**

(1) Again we see Paul not giving the whole Gospel to pagans

(a) Rather, like at Lystra, he starts w/ monotheism and from there heads to the future judgment and the need for repentance

b. But the pt. I want to make here is the tone in which Paul attacked their religion

(1) In v. 29 he does directly confront their beliefs in physical idols

(a) But he does it without being unnecessarily abrasive

c. Col 4:6--*Let your speech always be with grace, seasoned, [as it were,] with salt, so that you may know how you should respond to each person.*

(1) We have to balance speaking kindly with speaking directly

(a) Paul let people know that what they were believing in was false when he first met them

(b) But he did it tactfully

8. From Athens Paul travels to Corinth

a. There he meets Aquila & Priscilla (husband and wife) and sees many converts (v. 8)

b. He makes a statement about turning to the Gents. much like he did in ch. 13--**v. 6**

(1) But, as we see in v. 19 when he reaches Eph., he again goes straight to the synagogue

(2) Again, Paul is not rejecting the Jews

(a) Rather he's recognizing that unbelieving Jews are cursed because of their rejection of the Gospel

[1] And that the Gentiles were more receptive to the Gospel

c. The Lord gives Paul the encouraging vision in vv. 9-10

(1) And as a result Paul spends a year-and-a-half in Corinth

(a) During which he is brought to trial before Gallio who rightly decides that Paul is not doing anything against Roman law by preaching the Gospel

[1] He was unwilling to be a judge in relig. matters

[2] He had a good sense of separation between church and state

(2) And so, probably as a result of this favorable judgment, in v. 18 we read that Paul remained in Corinth many more days

9. Fr. Corinth Paul & Aq. & Prisc. set sail to Eph. where Paul spends just a short time there before returning to Antioch and ending the 2nd missionary journey

a. Paul didn't start a church in Eph. this trip, and perhaps didn't see any converts the short time he was there

b. But, something was happening in Eph.--**vv. 24-25**

(1) What this means is that this educated Jew, Apollos, was familiar w/ Jesus only inasmuch as John B.



preached about him

(a) i.e., a message for Jews to repent because the Messiah had arrived

(b) And that's what he was preaching to people in Eph.

(2) Aquila & Prisc. then took him aside and explained the Gospel that they had heard Paul teach for over 1 1/2 yrs. in Corinth

(a) And then look where he went--**v. 27**

[1] Why did he want to go to Achaia?

[a] Because Corinth was there, where Aq. & Prisc. were from

[b] And they knew that a man like Apollos would be effective in a place like Corinth where they put such a premium on Greek rhetorical skill--**v. 28**

[2] And this is why Paul later writes to the church at Corinth in 1Co 3:6 -- *I planted, Apollos watered, but God was causing the growth*

c. But what about the people that Apollos had taught in Eph. about John's baptism?

(1) That brings us to Paul's 3rd missionary journey

D. Paul's 3rd missionary journey -- 18:23 - 21:16

**1.18:23; 19:1-3**--Why? Because the only teaching they really received is what they got from Apollos before Aq. & Prisc. more fully explained the Gospel to him

a. After Paul finds this out, he then switches fr. talking about the HS to talking about Jesus X--**vv. 4-5**

(1) Then after hearing about Jesus and apparently believing in Him they immediately receive the HS--**v. 6**

(a) Like in ch. 8 with Peter and Jn. and the Samaritan believers, God conferred the HS to these new believers in Eph. so that they would realize that this man, Paul, is the one who's teaching they must follow

[1] and not go off in their own direction

2. In v. 8 we see Paul doing what he usually did when he entered a city that had some Jews--go to the synagogue

a. But in v. 9 he makes a necessary shift fr. this practice that further testifies that the church is becoming less and less Jewish and more and more Gentile--**v. 9**

(1) And this is the last time we read of Paul going into a synagogue

b. And there are several comments that Luke makes which imply that Paul's ministry here in Eph. was the most effective ministry in the entire book of Acts--**vv. 10-12; 17-20**

(1) Paul spent a total of 2 1/2 yrs. there and Eph. became the Antioch of Asia minor

(a) It was Paul's Asian headquarters

(2) And by this pt. Christianity had a strong foothold on both shores of the Aegean

(a) And therefore, at this pt. in Paul's ministry, we have this statement of finality--**v. 21a**

3. Paul's activity could now be transferred elsewhere



- a. Using Al. the Great as an analogy, Paul had conquered Greece and Asia minor
  - (1) not physically with the power of an army
  - (2) but spiritually with the power of the Gospel and the HS
- b. Now the HS had prevented him earlier fr. going in the direction that Al. the great had gone before--further into Asia
  - (1) So Paul set his sights on conquering an area and a culture that Al. the Great had not: westward in the Roman Empire--**v. 21**
    - (a) Not so much the actual city of Rome--there were already believers there
      - [1] But, acc. to Rom. 15, to stop at Rome on his way to the most western outpost of the Roman Empire--Spain
      - [2] Spain was his next Macedonia
    - (2) But although that Spain was Paul's goal, it wasn't Luke's--at least not for the book of Acts
      - (a) No, Luke's goal is to show the journey of the Gospel, personified by 2 men: Peter and Paul, going fr. Jerus. to Rome
        - [1] i.e., fr. the epitome of everything that's Jewish to the epitome of everything that's Gentile
        - (b) And so from this point on Rome is the goal towards which the narrative moves until the end
- 4. But first, Paul wanted to travel through Macedonia and Greece again to further build up the churches there
  - a. And then to go to Jerusalem and fr. there to Rome
  - b. Why Jerusalem? Let's look at his trial before Felix--**24:17**
    - (1) These "alms" prob. was another financial gift fr. the Gentile X-tians to the X-tians in Jerus., like the one earlier fr. Antioch
      - (a) which Paul used to try to promote the unity of Gents. & Jewish believers--**Rom. 15:23-28** (prob. written while in Corinth)
  - c. As you know, this decision to go to Jerusalem is going to lead to Paul's worst trouble in his ministry
    - (1) The phrase here in 19: 21 is that Paul decided en tw pneumati to go to Jerusalem
      - (a) That exact phrase is used only 6x in N.T.
        - [1] 3x in Gospels it clearly refs. to HS (2x in Luke)
        - [2] Other 2x: I Cor. 6:11--en tw pneumati tou yeou--clearly HS
        - { 1 } Rom. 1:9--en tw pneumati mou--clearly Paul's spirit
      - (2) The way Luke writes it in Acts 19:21 it can go either way
        - (a) My opinion is that fr. what we read later, this is not ref. to HS--**21:4; 21:11-12**
        - (b) **20:22**--Again, this can go either way; but I take it as ref. to Paul's own strong desire to go to Jerusalem



[1] And he even seems to make the distinction here himself between his spirit and the HS--v. 23

(c) Now, I may be wrong and I may have to apologize to old Bro. Paul when I see him in the future

[1] But I think he is making an error here concerning the will of God for himself

[a] He is being carried by his strong desire to accomplish something good

{ 1 } but yet something that the HS in 21:4 clearly made known is not His will

[b] And doing that is going to cost Paul a lot of trouble that he brings on himself

{ 1 } Although, as in our cases, God turned it around for good in that Paul got opportunities

to give the Gospel to Roman and Jewish rulers

{ a } in fulfillment of what God said to Ananias in 9:15

{ 2 } Nevertheless, surely God could have fulfilled that a dif. way if Paul would have obeyed the HS warning about not going to Jerusalem

(3) But the lesson we can learn is that zeal for the ministry must be kept within the limits of the Spirit's will and direction

5. After this decision Luke records the riot in Eph. led by Demetrius, the silversmith

a. And the only pt. I'm going to the time to make about this incident is that this was the most massive persecution against Paul up to this pt.

(1) The theater at Eph. could hold around 25,000

(a) Imagine that size of a crowd rioting against you

(2) But the Lord had worked Paul up to this by previous hardships so that he wasn't scared at all

(a) In fact his friends had to beg him not to go into the theater

6. Paul then goes to Macedonia and then again to Greece and intends to sail straight back to Syria--**20:3**

a. So he makes a u-turn and retraces his steps most of the way he came through Berea, Thessalonica, Philippi, Troas, where Eutychus fell asleep during one of Paul's sermons

(1) Certainly there's an impt. lesson in that story

(a) i.e., God has been merciful to those you who sleep through lectures

b. In v. 16 Luke records that Paul didn't want to stop at Eph. because he was trying to get to Jerus. by Pentecost

c. So he went to Miletus and sent for the Eph. elders to come and meet him for one last time

(1) And in that meeting Paul speaks some words both very meaningful and very instructive

(a) First, he gives a good summary of the essence of his ministry--**20:18-27**

[1] This is a great thing that we have the ministerial philosophy of the greatest minister of the Gospel in history

[2] Notice these points:



[a] v. 19--The ministry will be full of tears [pain] and trials

{ 1 } And the nec. char. for us to have to go through those things is humility

{ a } Pride makes a person think he is being treated worse than he deserves

{ b } But humility is the mark of a believer who keeps in mind that what he deserves is an eternity hell

(1) and any hardship we go through here on earth is still God's grace

[b] v. 21--that the essence of our message should be *repentance toward God and faith in our Lord Jesus Christ*

[c] v. 24--Although Paul may have been wrong in persisting to go to Jerusalem

{ 1 } His goal about himself and the ministry was surely godly--**v. 24**

{ a } 2Ti 4:7--*I have fought the good fight, I have finished the course, I have kept the faith*

{ b } Your and my goal as young men ought to be that we will be able to repeat these same words whenever our time here on earth is about to end

[d] As well as this--**vv. 26-27**

{ 1 } Perhaps in saying this Paul has **Ezek. 33:6-7** in mind

{ 2 } We will only be able to say this if we, like Paul, have spent our lives preaching and teaching the whole counsel of God to every believer and unbeliever that we have opportunity to

(b) And then he makes a statement of how churches are to carry on their ministry after him--**vv. 28-35**

(c) And from there Paul sails on to Syria and makes his way to Jerusalem

[1] Which brings us to the last phase of Luke's record of Paul's activities

E. Events leading Paul to Rome -- 21:17 - 28:31

1. The day after Paul reaches Jerusalem he goes to James and the elders of the church and reports to them about what God had done through his trips

a. But while Paul was on those trips, there was a problem developing among many of the Jerusalem believers about Paul--**21:20-21**

(1) This was a false rumor

(a) We have no record of Paul teaching this to Jews, whether believers or unbelievers

b. James and the Jerusalem elders restate their belief in the decisions of the Jerusalem council concerning Gentiles--**v. 25**

(1) But concerning Jews, like Paul, they thought they should walk acc. to the law--**v. 24**

(2) Again, the reason for this is not that they were still obligated to follow the Law

(a) The reason is what Paul says in I Cor. 9--*I have become all things to all men, that I may by all*





means save some.

(b) In that context Paul says *And to the Jews I became as a Jew, that I might win Jews; to those who are under the Law, as under the Law, though not being myself under the Law, that I might win those who are under the Law* (v. 20)

[1] So this is the reason for all this that we read about Paul doing in Jerusalem

[a] Did he feel obligated to still offer these sacrifices? no

{ 1 } He says himself that he is not under the Law

[2] Rather he did amongst Jews so that he would not unnecessarily offend them from the Gospel

(c) And there is nothing sinful about animal sacrifices to God

[1] Acc. to Ezekiel's vision in Ezek. 40 & 41, at the Temple during the millennium sacrifices will take place once again in the future fr. us

[a] Why? Because they are needed? Acc. to NT, absolutely not

[b] But as a memorial of X's sacrifice, like we do today with communion

(d) There is nothing inherently wrong with sacrifices and ritual purification, like Paul did here

[1] Like with circumcision or meat offered to idols, what matters is what we think about those things and how we act acc. to those thoughts

[2] And Paul had no prob. going through these rituals of the Law because he knew that he wasn't trusting in these things for God's acceptance

[a] He was doing these things to not be an offense to the Jews

c. As far as we can tell, what Paul did took care of the problem with the Jewish believers of Jerusalem

(1) They weren't the ones that caused him problems--**vv. 27-28**

(2) This was happening during the feast of Pentecost

(a) And so we see what has happened with Jewish attitudes fr. the first Pentecost of this book (ch. 2) to this one

[1] They have gone from revival and belief to total intolerance of the Gospel

[2] Which further shows the decline of the Jewish element of the church

[a] It is inversely proportionate to the Gentile response to the Gospel

2. It's this incident that is going to lead Paul to Rome--**vv. 31-33**

a. Fr. this pt. to the end of the book, Paul is in Roman hands

\* That brings us to the most imp. question asked in Acts, if not the entire Bible--**v. 37**

--The principle we can draw from this is: no one is going to listen to you if you don't know Greek

--The significance of this is that this man was probably Greek by birth

--In 23:26 we read that his name is Claudius Lysias--Greek



--So after this man heard Paul speaking Greek, he grants Paul's request and let's him address the Jews

3. The way that these Jews respond to Paul's testimony shows what they're really like--**22:21-24**

a. Why did they get so angry at the mere idea that God was doing something with Gentiles?

(1) This was the fulfillment of **Deut. 32:19-21**

(2) But this was all part of God's master-plan of salvation--**Rom. 11:30-32**

4. While the Roman commander thinks Paul is not a Roman citizen, he was going to treat him like they did every other Jew that gave them a problem--**v. 24**

a. But once he finds out Paul is a natural-born citizen which was the highest kind, he treats him as a Roman citizen

(1) And that meant he had to be tried before he could be chained or punished in any way--**vv. 29-30**

b. And this is the first trial in a series of four that Luke records

(1) Sanhedrin (ch. 23); Felix (24); Festus (25); Agrippa (26)

(a) So twice before Gentiles and twice before Jews

(2) And then eventually a fifth: Caesar who we can be sure Paul did eventually stand before from--**27:23-**

**24**

(3) But we are going to see that these men whom Paul stood before were some of the most wicked and perverse men among their peoples: Jews and Gentiles

5. Paul starts out his defence before the Sanhedrin by testifying that all along he has been following the Law like any other Jew--**23:1**

a. He doesn't use *zaw*, but *politeuomai*--fr. *poli*§

(1) It refers to public life; outward conduct

b. **v. 2**--The high priest at this time was Ananias, son of Nedebaeus

(1) He was one of the most disgraceful profaners of that office

(a) In *Antiquities* xx.9.2 Josephus tells how he seized for himself the tithes that ought to have gone to the common priests

(b) His reputation was so bad that in one ancient Jewish writing someone used a v. fr. Ps. 24 and wrote, "Lift up your head, O you gates, and let Ananias enter and fill his stomach with the sacrifices"

(2) But the world's sense of spirituality isn't what the person is like spiritually

(a) It's just what office he has

(3) So here we have a ludicrous situation that would be repeated many times in Church History:

(a) a truly godly man is persecuted somehow by an ungodly man who has a high religious office

(b) And these two are further contrasted by Ananias' lack of respect for the Word of God vs. Paul's immediate repentance when he realizes he has violated it--**vv. 3-5**



6. Next Lysias sends Paul to Felix

a. And like w/ X and Pilate, we're going to see that the Roman legal system, which prided itself on justice, completely breaks down when it comes to handling godly men

(1) Claudius' letter to Felix--**vv. 27-29**

(a) Like Gallio in Corinth, they should have let Paul go free the moment they realized that this was about relig. matters and had nothing to do with violation of Roman law

7. So Paul stands before Felix in Caesarea, the Roman governor of Palestine

a. What kind of a man was Felix?

(1) The Roman historian Tacitus wrote this about Felix in *Histories* 5:9--*He was a master of cruelty and lust who exercised the powers of a king in the spirit of a slave*

(2) In Acts 24:24 we read that Felix's wife was Drusilla

(a) Drusilla was already married to a lesser ruler named Aziz before Felix, like Herod in John's time, seduced her to leave her husband and marry him

(3) Tacitus also records that when the Jews were revolting at the time emperor Caligula wanted to put a statue of himself in the Temple

(a) Felix, instead of restoring order, utilized the situation for his soldiers to go and loot homes during the riots

(4) And of course we read this about him--**24:26**

(a) He was a corrupt judge

b. That makes the Sanhedrin's lawyer's opening statement a joke--**24:2-3**

(1) This was hypocritical flattery about one of the worst, if not the worst, governor that Palestine ever had

c. Paul's is more honest--**v. 10**

(1) That was the best compliment about this man that Paul could muster and still remain honest

b. Now that we understand better what Felix was like, we can understand why the second time Paul stood before Felix that he talked about what he did--**vv. 24-25**

8. Felix leaves Paul in prison for two years, waiting for a bribe

a. And then Nero for some reason recalls Felix from Palestine and replaces him with a man named Porcius Festus

(1) Unfortunately, we don't have much from the historians of the time about Festus, so we can't really tell what he was like

b. But we can understand the dilemma that he was in

(1) Felix had so mismanaged Palestine that the people were already bubbling toward another revolt (which did happen in 66)



(2) Festus knew that Paul was being treated unjustly by being held prisoner when there was no charge proven against him that went against Roman law--**25:7-8, 10, 18-19**

(a) This is just like with X and Pontius Pilate

(3) However, having just arrived as their new ruler, the thing he could do politically was to free the man that the Jews hated so much--**v. 9a**

c. Now, he prob. would've let Paul stay in prison forever and hoped that the whole problem would just go away

(1) But the Jews were not going to let this thing rest--**25:1-3**

(2) Festus, wanting to make a good political move with the Jews, wants Paul to go to Jerusalem like they want

(a) And perhaps he knew about their plot to kill him on the way and would've been glad for them to take care of that problem for him

(3) So Paul, knowing what's going on, does what he has to do--**v. 11**

(a) This was the right of every Roman citizen--to appeal to the next highest power in the Roman judicial system

[1] And after governor, like Festus, came Caesar

[2] And now Festus is obligated by Roman law to let him go

9. But before he goes, King Agrippa wants to hear the case

a. This trial had no legal weight--it was only taking place because Agrippa wanted to meddle in it and show his own glory--**v. 23**

b. What kind of man was Agrippa?

(1) Well, he was a Herod--that just about says it all

(2) His father was the one in ch. 12 who killed James, imprisoned

Peter, and was struck down by God when he accepted people's worship of him

(3) This woman who's with him, Bernice, was his sister who had already been married twice, once to his uncle Herod Antipas, and later became Titus' mistress

(a) Josephus and Juvenal (Roman) both record that Agrippa had an incestuous relationship with his sister

c. And so now Paul stands before these 2 great judges of morality: Agrippa and his sister, Bernice

d. Of all Paul's speeches in Acts, it is this last one before Agrippa where Paul gives the fullest record of his testimony and of the Gospel

(1) And these were the dif. responses--**vv. 23-28**



(a) en oligw me peiyeiv cristianon poihsai-- not “to become”; but “to play the role”

[1] en oligw in Eph. 3:3 mean cannot mean “almost”; but “briefly” or “in a few words”

[2] So Agrippa’s response = “Are you in so few words trying to get me to play the role of a Christian”?

(b) The responses are a Gentile calling it foolishness

[1] And someone who was pretending to be a Jew responding sarcastically

10. So they send Paul off to Rome

a. And there is something subtle and interesting about the narration of this journey that comments on the author of Acts himself--**27:3**

(1) This is not the first time “we” occurs

(a) Beginning at 16:10 during Paul’s 2nd missionary journey the narration switches back and forth from “we” to “they” to this point, where it’s “we” to the end of the book

(b) I.e., Luke stayed with Paul while Paul bore the shame of being a prisoner

[1] And even many years later, when Paul is again in prison, but this time to be executed, he writes in 2Ti 4:11 *Only Luke is with me*

b. You remember how Luke made extensive use of allusion in his Gospel to OT people and events

(1) And we’ve seen this a little bit in Acts, such as the allusion to Elijah when Philip goes to Samaria in ch. 8

(2) In the middle of a storm in the ocean, on the way to preach the Word of the Lord to the capitol of a cruel empire that oppressed the nation Israel, we read Paul saying this--**27:22-24**

(a) Like with Jonah, all the men in the ship were saved

(b) And we see by contrast the dif. between an Old Cov. missionary and a New Cov. one

[1] Jonah the Israelite was full of hate for the Assyrians in Nineveh and didn’t want them to experience God’s grace

[2] But Paul the Christian was full of love for the Gentiles in Rome and everywhere else and wanted them to experience God’s grace

11. And there may be another allusion to; but if you don’t accept this one, I’ll understand--I’ll be hurt, but I’ll understand--**28:2-6**

a. What is the purpose for this story?

(1) Perhaps Luke is showing us that polytheism was rampant in Gentile lands

b. But Luke never records Paul preaching the Gospel or a sermon on monotheism to these people like he did in Lystra and Athens

(1) It’s hard to believe he didn’t; but for some reason Luke doesn’t record it



c. Well, then what is Luke's pt. in this story?

(1) It's a physical illustration of the pt. he's going to make in the last verse and that he's been making throughout the entire book

(a) All throughout this book a snake from hell has been trying to trip up this new people of God, just like he did with Adam

[1] But, just like he failed against our Lord, he won't succeed against us either

[a] And the best human representative of the new people of God is this man Paul

(b) And although these natives were wrong in thinking that Paul was a god

[1] I think perhaps the reason Luke doesn't show Paul refuting this like he did in Lystra is because he's making the point that, as far as the serpent is concerned, this man is like God

[a] And God by this point has so turned around the history of mankind from Gen. 3 from being like Satan who enticed Adam to be like God the wrong way

{ 1 } to being like God the right way, that Satan is just as ineffective toward Paul, and us, as he is against God

[b] Or maybe this story has nothing to do with what I'm saying at all

12. And the last time Luke records that Paul ministered the Gospel, it's to Jews in Rome

a. And like he did in his Gospel w/ X's last words, Luke has Paul sum up an important theme of the whole book--vv. 23-28

(1) The great message of the book of Acts is that salvation is not just for the Jews

(a) But for us Gentiles as well

13. But that's not the final note of this work--vv. 30-31

a. The empowering of the HS plus the many hardships combined gave this man an unhindered Gospel ministry--theme of Acts

(1) A ministry that Satan, in spite of the multitude of ways that he tried in this book, could not stop

b. And Luke uses the apostle Paul effectively to personify this truth



**NT SURVEY**  
**PAUL'S LETTERS**

Intro.

I. There are fifty references in the Bible to “letters”

A. The first X-tian letter that we read about in the NT was issued by the council in Jerusalem that we read about in Acts

1. In that letter they wrote, “It seemed good to the HS and to usÉ ”
2. In saying that they were conveying the truth that what was written had both a human and divine source
  - a. This fact applies to all NT epistles

B. In the first century, there was a postal service only for official, government letters

1. Any other letters had to be carried by a personal messenger
2. And travel was very slow
  - a. So sending a letter took a lot more effort than it does today
3. Also the material they used for paper (papyrus) was usually very fragile
  - a. So much of it eventually deteriorated

C. Some think that Paul wrote more than 13 the epistles that we have in our Bibles and that much it deteriorated or was lost

1. This is based on 2 passages--**I Thess. 3:17**
  - a. Out of the 13 of Paul's letters that we have, I Thess. was prob. the earliest
  - b. If true, then this salutation would indicate that he already had written several
2. **I Cor. 5:9**--Paul had written to this church before

D. There are dif. opinions as to whether only these that we have in the Bible are inspired by God, or if those were too

1. My opinion is that those are too
2. In fact, I think there is evidence in the NT that the apostles teaching was inspired, whether written or

verbal

- a. None of them ever makes a statement that there was a difference

(1) Never do we read Paul saying, “Well, while I was with you I told you to do such and such; but that wasn't while I was being inspired; so forget it now”

3. There was a difference in that their teaching was inspired and protected by error, but their behavior wasn't
  - a. In Acts 2 we read that Peter stood condemned because, when his Jewish friends were around, he

wouldn't associate w/ the Gentile believers

- b. That went clearly against what Peter taught under inspiration in Acts 10 at the salvation of Cornelius



that God doesn't show favoritism between Jew and Gentile believers

II. During the initial phase of the growth of the church in the 1st century, these letters from the apostles were necessary

- A. These churches were experiencing sin-problems within
- B. There were questions and debates about doctrine
- C. And some were abusing spiritual gifts

III. The main theme of Paul's letters is found in two words: "In X"

A. These words appear over and over in his letters

B. In the catacombs, which became the cemeteries for over 7 million X-tians, many of them martyrs, there were many symbols and inscriptions used

- 1. The meaning of them was known only to the believers
- 2. Among them were the dove, the ark, the anchor, the olive
  - a. And in the inscriptions were the words "In X"
- 3. For the early Christians the reality of the words, "In X" had a tremendous meaning
  - a. A meaning which enabled them to endure their torture with courage and gladness even to death

C. "In X" occur about 130 times in the epistles

- 1. They declare that X is the center of the Christian life
- 2. The believer is not merely encircled in X, but enveloped by Him
- 3. This implies several great truths:
  - a. We are surrounded on every side by X
  - b. We are separated spiritually from all that is outside of X
  - c. We are completely guarded--we can only be attacked by enemies through the permission of X
  - d. And we are supplied--all we will ever need is in X
  - e. Paul teaches that all the blessings are in X

(1) Because we are in Him, whatever He receives from the Father, so do we

- f. We read in the NT that we are saved, sanctified, preserved, rooted built up and made perfect in X
- g. our faith, hope, love, joy, and whole life is in X,
- h. we labor, suffer, sorrow, rejoice, conquer, and triumph in X
- i. and we are to receive and love each other in X

D. The very essence of being a X-tian, and all that being a X-tian entails, is found in our standing in Him

- 1. Our being in X is one of the greatest revelations in the NT
  - a. because it presupposes and includes every other truth of the Christian faith





2. The statement from the epistles that “you are in X” is not a statement of doctrine so much as it is the summation of a life, an existence

#### IV. Ancient letters

##### A. 5 types of ancient letters:

1. Personal--still had formal openings
2. Business--contracts, wills, payments, etc.
3. Official--judicial or government decisions
4. Public--an open letter to influence public opinion (like an editorial)
5. Discursive--gave advice on how to live

##### B. With the exception of business letters, most NT epistles contain all of these ideas in some way

##### C. Structure--(go through “Promethion to Zenon” letter along way)

##### 1. Greeting:

- a. writer’s name
- b. addressee
- c. greeting--cairein = “Greetings”
- d. Comment on health (sometime of both writer and recipient), incl. sometimes thanks to the gods
- e. Paul in his openings would:
  - (1) set forth his credentials when needed--**Gal. 1:1**
  - (2) Instead of comment physical health, mentions the recipients’ official position in X--**Eph. 1:1**
  - (3) Instead of cairein Paul uses cari§ = grace and expands on it--**Eph. 1:2**
  - (4) Thanks the true God for them

##### 2. Introduction: introduces topic of letter

- a. Paul uses this part to:
  - (1) Introduce theme of his letter
  - (2) Proclaim correct doctrine--e.g., Eph. 1:3-14
  - (3) To exhort

##### 3. Body--Paul divided this into 2 parts:

- a. Doctrine--4 formulas
  - (1) request or appeal-- “I beseech youÉ ”
  - (2) disclosure-- “I don’t want you to be ignorantÉ ”
  - (3) astonishment-- “I am amazed that you so quickly turned from the One who called youÉ ”
  - (4) compliance-- Paul expects obedience from addressee
- (a) e.g., I & II Tim.



- b. Duty
  - (1) List of commands
  - (2) Lists of virtues and vices
  - (3) Further exhortation
  - (4) Discussion about different matter--I Cor. 16:1-- “Now concerning the collectionÉ ”

- c. Sometimes a few personal notes
  - (1) His itinerary--Rom. 15:23-33
  - (2) Reflections on past ministry--II Cor. 1:8-10

#### 4. Salutation

- a. Wish for peace
- b. Greetings to other people
- c. With Paul, sometimes prayer requests
- d. apostolic commands
- e. benediction--**II Cor. 13:14**

V. The fact that the epistles in the NT follow this normal format of the day demonstrates some things:

- A. Nature of the epistles
  - 1. Not just mere intellectual data about God
  - 2. Primarily personal letter to remedy real problems
- B. Helps us to understand the main message of the epistle by understanding the letter format
- C. Helps us to be transported into the emotion that was going on then between the apostle and the recipients

### Romans

- Longest of Paul's letters
- Some of Paul letters divide into 2 sections: (1) doctrinal (2) practical (duty)
  - Chs. 1-11--doctrinal; Chs. 12-16--duty
- Romans deals w/ sin: problem, solution, people involved
  - This book is a history of sin--tells sin's story
- Also deals with the opposite of sin
  - 63x “righteousness” mentioned = 1/112 words on average
- Church at Rome consisted of both Jewish & Gent. believers
  - So Paul addresses both

### Survey:

- I. Begins w/ the Gents.
  - A. All Gents. stand condemned before God--**1:18**



1. This is the reason they are condemned--**1:19-21a**
    - a. The pt. is that fr. the beginning they knew about God
    - b. Creation made that evident to them
  2. But this is what they did--**1:21b-23**--deliberately exchanged
  3. Result--**1:24a**--"God gave them up"
    - a. 3 times in this passage this phrase occurs
    - b. As passage progresses showing history of Gentiles' response to God, their conduct gets worse & worse
    - c. so, God gives them up to worse & worse things
      - (1) Natural degradation--**1:24**
      - (2) Unnatural degradation--**1:26-27**
      - (3) Reprobation--**1:28**--utterly void of discernment between right & wrong
  4. Climactic statement of Gents.--**1:32**--Sounds like 1990's America
  5. Because of this depraved history God's wrath revealed against Gents.
- B. Paul goes on--**2:1**
1. Who is he speaking to?--**2:17**
  2. Let's keep reading--**2:17-24**
  3. Like the Gents., the Jews also stand condemned before God
- C. The conclusion of these 1st 2 chs. is this--**3:9-12**
1. Mankind definitely has a prob.
  2. But God has provided a solution--**3:21-24, 28**
    - a. Justification not merely mean to consider righteous (impute)
      - (1) illus.--someone paying off my credit card debt that I can't pay
    - b. Legal term = to declare righteous
  3. Paul uses some OT examples to demonstrate this principle
    - a. Abraham--**4:1-5**
    - b. David--**4:6-8**
- D. **5:1**--Because of justif. we have peace w/ 1 whose wrath was against us
1. He redirected it away fr. us toward His sinless Son for our sakes
  2. And also--**6:17-18**--sin no longer owns us; no longer has a claim
    - a. But you may say, "I still sin," so that you testify w/ Paul when he says about himself--**7:24**
    - b. Your answer is in the next v.--**7:25**
- E. Result of all God has done for us is this--**8:1**
1. Before we placed our trust in X, we were the objects of God's wrath



2. Now we are absolutely uncondemned,
    - a. even when we sin, because X provided for that too!
  3. And not only are we uncondemned, but also--**8:16-17a**
- F. A question may still linger in our minds at this pt.
1. We've talked about Jewish & Gentile X-tians
  2. But what is God's present relationship w/ the nation Israel?
  3. Paul begins addressing that question in ch. 9
    - a. but it's not until **ch. 11**, where Paul contrasts God's 2 peoples (Israel & the Church) that he assures us that God has not forgotten His OT people--**11:26**
  4. So both God's OT & NT people can praise God for the merciful way He has dealt w/ them
- II. In last few vv. of ch. 11, which is end of doctrinal section, Paul gives a summary
- And these vv. serve not only as a summary, but also a conclusion
- A. Romans deals w/ sin: problem, solution, people involved
1. This book is a history of sin
  2. In these last few vv. of this doctrinal section, Paul puts in capsule form the whole history of sin--and it is exciting!
- B. Begins w/ summary of Gent. history in v. 30
1. We know he's referring to Gent. X-tians--**11:13**
  2. **11:30a**--Paul saying to these Gent. X-tians--"Look, before you criticize the Jews, you need to remember that before you were saved, you were disobedient to God
    - a. And he proved this in ch. 1 where Gents. kept getting more depraved
  3. **11:30a**--Now, if Paul were a pagan writer writing about pagan gods
    - a. he no doubt would've concluded that because of disobedience you will be punished
    - b. But w/ God we have been treated the opposite of what we deserve
  4. **11:30b**--(expl. briefly; review)
    - a. The instrument God used was Jewish rejection of the Gospel
    - b. How does that work?
    - c. Acts 13--Paul & Barn. preaching to Jews in Antioch
      - (1) v. 45--Jews started arguing w/ Paul & blaspheming
      - (2) v. 46--Paul says, "All right! you've rejected the Gospel & condemned yourselves--we're turning to the Gents.!"
      - (3) At that pt. the greatest missionary began preaching to the Gents. because of Jewish unbelief
    - d. You ask, "How does that relate to me?"



(1) We are Gents.

(2) Most likely you were led to the Lord by a Gent., who was

(3) Some may have been saved indirectly through Jews

(a) But relatively very few Jews saved comp. to Gents.

(4) You most likely are a spiritual descendant of Gent. lineage who were orig. evangelized by a man

named Paul

e. So, when Paul said, "I go to the Gents.," that was a clear demonstration of how God used Jewish unbelief to show mercy to us Gents.

### C. The Jewish history--11:31

1. v. 31 exact parallel of v. 30 (show parallelism)

2. The dif. is that whereas w/ Gents., God used Jewish unbelief to get us to X

a. The Jews are shown mercy through our belief

(1) You ask, "How does that work?"

3. Idea that Gents. could be saved as easily as Jews was repugnant to the Jewish mind--he didn't want to believe that

a. Result was that the Jew would harden up

b. This hardening would manifest even more their own sinfulness

(1) They were jealous over God's showing mercy to people other than themselves--**10:19**

c. These Jews saw Gents. getting saved & experiencing mercy & blessing and they got hard

(1) They didn't want that--they wanted to remain the special people

d. So they got more self-righteous, and more exclusive, and more cruel in their persecution of the X-tians

(1) until the Israelites own sinfulness was obvious to everybody, incl. themselves

(2) Now they themselves may realize more clearly that they too are sinners in need of mercy, just like the

Gents.

(3) And it was done through jealousy

4. Illus. of this in Lu. 15--"prod. son"--(expl. parable)

a. Now that older son is sinning, father able to show mercy to him also

b. Ends w/ father showing mercy to oldest son

c. Not a parable about a prod. son as much as about a merciful father

(1) One son goes out & lives a wild lifestyle--shows him mercy

(2) Other son is self-righteous & arrogant--shows him mercy too

(3) Just like God does w/ the wild-living Gents. & self-righteous Jews

(4) Not only does God show mercy to the sinful; He is so good that



He even wants to show it to the self-righteous

D. All of this not merely accidental; planned by wise God--**11:32a**

1. "conclude" used in Lu. 5:6--discs. caught large number of fish

a. This v. saying that God has shut up all of us--Jews & Gents.—in disobedience

c. God took His net and it didn't matter if we were a Jew or a Gent.

(1) we were all shut up in the same net

(2) He shut us up in disobedience to the Creator

2. Now, if we were to stop here, we'd be left w/ the picture of an uncaring, yet righteous God

a. He would've been totally in the right, because of everybody's disobedience and condemnation, Jew or Gent.,

b. He would've been totally fair to just shut us all up & throw us all into hell--because that is what we all deserved

(1) All Jews, all Gents.--it wouldn't matter

c. No one could've blamed Him for doing that

(1) But that's not what He did

3. **11:32**

a. Gents. proven to be sinners--Why? So that God could punish us?

(1) No, so that He could show us mercy

b. Jews proven to be sinners--Why? So God could say, "See, you're not as righteous as you think you are?"

(1) No, so that He could show them mercy too

c. He had to get both groups to the place where they realized what they really were like

(1) before He could demonstrate to them what He really was like

d. All of this was planned by God so that He could show the world that which is natural for Him: mercy!!

III. But, this conclusion--passage doesn't end here

A. There is a further concl. to be made of this history of sin

1. That concl. is this--**11:33-36**

B. The concl. to the history of man's sin is this: God is wonderful!!

1. Only an incredible God could take a history that started out so badly

a. and turn it around to end up so blessed

C. These last vv. in ch. 11 show tremendous passion on Paul's part

1. This is by far 1 of the most emotional passages in the NT



2. And it's not hard to understand why
  - a. Paul knew what he had been like before he was saved
  - b. He knew that he was that self-righteous, jealous Jew that he had been describing all along
  - c. While on the road to Damascus to persecute X-tians under the guise of Jewish righteousness, just after taking responsibility for the stoning of the 1st X-tian martyr, Stephen
    - (1) His conscience must've been biting into his self-righteous mind
    - (2) He proved himself not only to be cruel & unfeeling, but a murderer of a godly man!!
3. And when X appeared to Him in great light, all of Paul's legalism and self-righteousness melted like butter in the hot sun
  - a. And there he was, left before God, naked in his own sinfulness-- and he knew it!
    - (1) He knew what he deserved; and he knew he needed mercy
  - b. And God had brought Paul to the place where He could finally show it to Him
4. And so here is Paul at the end of this doctrinal section, just praising the mercy of God
  - a. Why? Because Paul knew that God didn't have to do this
  - b. But He did--and He did it for the one writing this letter

IV. Yet, there is still 1 final concl. to be made for what has just been said in the previous 11 chs.

A. **12:1**--Do you see what Paul appeals to for us devoting ourselves to God?

1. It is because of the way He has treated us--mercifully!
2. That's why Paul says that this is our "reasonable service"
  - a. Anything less just doesn't make sense!

C. The rest of the letter deals with this practical conclusion:

1. We should live in a way that is in keeping with our dedicating ourselves to this God who has shown us such mercy

2. Some of the topics discussed in chs. 12-16:

- a. humility and love--ch. 12 (**read vv. 3, 9-10**)
- b. our relationship to govt. authorities--ch. 13 (**v. 1**)
- c. not judging each other on subjective topics--chs. 14 & 15 (**14:1-4; 15:1, 7**)

(1) i.e., just as God has shown you such incredible kindness and mercy, show the same to each other

D. Then Paul gives his travel plans beginning in 15:23 and recounts his ministry among the Gentiles in the rest of ch. 15

E. Ends w/ personal greetings in ch. 16

Outline (acc. to ancient letter format):

I. Greeting--1:1-7



## II. Introduction--1:8-17

A. Introduces theme of righteousness--vv. 16-17

## III. Body--1:18-15:22

A. Doctrine: The solution to man's sin problem is justification by faith--1:18-11:36

B. Duty: Those who have experienced this justification should live in a way that is fitting for devotion to such a merciful God--12:1-15:22

C. Personal notes: 15:23-33

## IV. Salutation: ch. 16

# I Corinthians

## Intro.

### I. Paul's addresses:

Romans--to all who are beloved of God in Rome

Galatians--to the churches of Galatia

Ephesians--to the saints who are at Ephesus

Philippians--to all the saints in X Jesus who are in Philippi

Col.--to the saints and faithful brethren in X who are at Colossae

I & II Thess.--to the church of the Thessalonians in God the Father

I Cor.--**1:1-2**

A. This phrase "the church of God in Corinth" immed. sets the tone for the entire letter

1. This phrase contains two entities that are diametrically opposed

a. "the church of God" is a community of people who share the life of God

(1) They are governed by the will of God

(2) They are cooperating in the work of God

2. The city of Corinth, on the other hand, was an immoral, godless city that was ignorant of God

a. Corinth was the capitol of the province of Achaia, which is modern Greece that was a crossing for travelers and traders

(1) So it was both very wealthy and very important

(2) It had a population of 600,000- 700,000

(3) at least half were slaves

b. It was a town on an isthmus between northern and southern Greece with a harbor on each side





(1) Before there was a canal there, they would use rollers to take the ship from one bank to the other

(a) This took several hours and allowed the many sailors that went through there to contribute to the immorality of the city

c. It contained at least 12 temples--very religious in pagan sense

(1) One of them was dedicated to Aphrodite, the goddess of love

(a) Located on the Acropolis (usually highest place of city)

(2) The worship of Aphrodite was simply prostitution done in the name of religion

(a) The temple was on a hill and at night 1,000 sacred prostitutes (men & women) would come down to the city and commit religious prostitution with the people

[1] This was considered an act of relig. worship

[2] To not engage with the prostitutes was considered sin

c. The immorality of Corinth was so widely known that a verb developed in the Greek language “to Corinthianize”

(1) It meant to practice sexual immorality

## II. Paul arrived there on his second missionary journey

A. He preached there 18 months and a church was born in a city that badly needed a light to shine in the moral and intellectual darkness

B. Unfortunately, shortly after he left, problems developed in the church that reflected the carnality of the city

1. I.e., the main problem with this church is that it was letting the city influence it rather than it having an impact on the city

C. Therefore, unlike most of Paul’s letters to churches where there is a balance of doctrine and practice, this one emphasizes the practical

1. Theme: combatting carnal problems in a local church

2. In writing this letter, Paul is trying to turn them around so that they will influence the world and not *visa-versa*

3. In doing this he emphasizes 2 powerful forces that can do just that

a. The saving message of the church to the world--chs. 1-4, 15

b. The sanctified life of the church before the world--chs. 5-14

### Outline:

#### I. The saving message of the church to the world

A. Content of the message is the conquering death and resurrection of X, which Paul calls “the Gospel”

1. In ch. 1 Paul begins the body by rebuking them for being divided--**1:10-14**



- a. They should not be concentrating on who baptized them or who they are following, but rather this--**vv. 17-18** = the Gospel
  - b. Paul spends little time talking about the Gospel doctrinally
    - (1) Instead he spends most of it talking about preaching the Gospel--**vv. 21-23**
    - (2) Paul is writing to them about preaching the Gospel because this best serves his overall purpose
      - (a) He wants them to realize what kind of impact they should have on the world
      - (b) and this impact they should be having comes through the message of the Gospel
- \* Notice that here at the beginning of the body Paul emphasizes the cross
1. Let's jump ahead to the end of the body to see what he emphasizes--**15:1-4, 12** = the resurrection
    - a. Paul ingeniously sandwiches the body of this letter in between the two main events of the Gospel:
      - (1) X's crucifixion (ch. 1) and X's res. (ch. 15)
      - (2) Why does Paul do this?
        - (a) The answer to the Corinthians carnality is that they need to change their focus from worldly things to this message and all that pertains to this message
          - [1] That Jesus died for our sins and rose to never die again
            - [a] The fact He died for us redeems us from sin, cleanses, and sanctifies us
              - { 1 } If we live carnally we frustrate everything He is trying to do for us through His death
            - [b] And the fact that He rose again to a new life means that we will too
              - { 1 } If we live carnally, we are acting like this life is it
                - { a } We are acting as though we are ignorant that we this existence if very short
                - { b } and that we are going to live forever in a way that is compatible with a holy and righteous God
  2. Paul is informing these Corinthian believers that the truths of this message, the Gospel, should be thing that governs how they live
    - a. not the wisdom of the world--**1:18-21**
      - (1) The Gospel is God's wisdom
    - b. The people of Corinth were enamored by Greek philosophy
      - (1) Paul is telling these believers that there is no comparison between man's wisdom and God's
        - (a) Therefore, live acc. to God's, not man's
        - (b) Let your lives be influenced by the great truths of the Gospel, not by man's philosophy--**2:1-10**
- B. This thing of being divided among themselves and following different human personalities like Peter, Apollos, and Paul himself, is not in keeping with living a life acc. to the Gospel--**3:1-9**



1. Instead of focusing on the workers of the Gospel, they should be focusing on the One who is the very foundation of the Gospel--v. 11
  2. Paul affirms that those who are ministers of the Gospel are not doing it for a popularity contest
    - a. Instead, this is how they view themselves--4:1-2
      - (1) uphreth§ --Ancient battleships had 3 rows of oars = tri-reems
        - (a) The rowers were prisoners forced into slavery
          - [1] Therefore, they were chained to their seats
        - (b) In battle they would try to ram each other
        - (c) uphreth§ was a person on the bottom row = the worst criminals
          - [1] If the ship sank, they were the first to drown
  3. Paul is saying, “You are arguing about which one of us is the greatest when we consider ourselves to be the lowest ranking slaves”
    - a. That is an attitude in keeping with God’s wisdom, i.e., the great truths of the Gospel
      - (1) In comparison to someone like Jesus X, even the greatest apostle is nothing but a low-ranking galley slave
      - (2) You are bragging about belonging to galley slaves
    - b. So get your eyes off of men and forget these silly, senseless divisions and put your focus back where it belongs
      - (1) the Gospel, which begins, ends, and revolves around one Person and one Person only: Jesus X
    - c. This will always be the result of following a man or or a group of men more than following X: unnecessary divisiveness
 

\*So in the first four chs. Paul hammers away at these Corinthian believers that they have lost their focus on what’s really important: the Gospel which displays the wisdom of God and revolves around Jesus X alone

--They need to regain their focus on the the Gospel and make an impact on Corinth with it

\*\*But, to have such an impact, it takes more than a message

--It takes a life that is demonstrably in keeping with that message

--The message of the Gospel, to have an impact, must be joined with a manner of life that contrasts the world
- II. The sanctified life of the church before the world--chs. 5-14
- \*The Corinthian church had allowed worldly practices and attitudes infiltrate it to the point that they had no impact on the world
- \*\*These worldly practices and attitudes came in many forms:
- A. Immorality
    1. worldly practice of it--5:1



- a. porneia--general word for sexual immorality
  - (1) By not using the word mother, this is probably step-mother
- 2. worldly attitude toward it--**5:2**
  - a. The world says we need to be understanding about sexual problems
    - (1) It wants us to think that sexual sin is not sin; just an alternate lifestyle
    - (2) And anyone who doesn't tolerate it is unsophisticated and unkind
    - (3) **v. 6**--Such an attitude of tolerance makes one think he is sophisticated and can accept and overlook someone who has sex-weaknesses
  - b. But look at Paul's attitude toward it--**5:3-5**
- B. Another practical problem that was weakening their testimony as a church was how they were treating each other--**6:1, 6-8**
  - 1. This attitude wasn't in keeping with the glory of the Gospel
  - 2. Paul says that instead of wronging and suing each other, which only demonstrates selfishness
    - a. they should instead be willing to accept being wronged by each other without retaliation
      - (1) That demonstrates the love of the Gospel
- C. In v. 13 Paul turns the discussion back to the subject of immorality
  - 1. That was a huge problem in Corinth, and consequently for these weak believers--**vv. 13-15**
  - 2. Again Paul demonstrates that remedy for every kind of carnality, including immorality, are the truths of the Gospel--**vv. 19-29**
- D. This leads to a discussion about marriage in ch. 7
  - 1. In interpreting ch. 7 a good rule of interp. to use is to read as least 2 vv. consecutively
  - 2. **vv. 1-2**-- "Touch" is just a euphemism (soft way of saying something harsh)
    - a. v. 2 clearly shows that he is talking about sexual matters
    - b. We have to remember who he's talking to: people who have grown up with the idea that sex was worship
      - [1] Therefore we shouldn't find it surprising that they might write to Paul and ask him about some things that are obvious to us
  - c. So he is simply saying in these 2 vv. that sexual relationships outside of a relationship is wrong
  - 3. **vv. 8-9**--What does, "to burn" mean? puroomai--2 interps:
    - a. to burn in hell
      - (1) This word never used in NT concerning people in hell
      - (2) Hard to reconcile this meaning with fact that he's writing to believers if you hold to eternal security
    - b. to burn with passion or desire (not only sexual)
      - (1) **II Cor. 11:29**--puroomai = emotional concern or feeling



(2) **v. 7**--Paul realizes that more could be done for the cause of X if everybody remained single

[1] But he makes it clear that this is only a wish and not a command

[a] because he recognizes that remaining single is a gift

[b] And only those that are so gifted should attempt remaining single

(3) **v. 8**--He's repeating what he just said--it's still just a wish, not a command

(a) **v. 9**--If a single X-tian is so interested in someone of the opposite sex and greatly desires to marry that person, he or she wouldn't be able to concentrate on the cause of X anyway

[1] So it's better for such a person just to go ahead and get married rather than to be good for nothing because they are burning with desire to be with that person

(4) **v. 9** is simply a disclaimer so that no one will think that he is prohibiting marriage

(b) In fact in I Tim. 4 Paul himself calls the prohibition of marriage a doctrine of demons

E. In ch. 8 Paul addresses another issue: how to treat a weaker brother--**vv. 9, 11-13**

F. The worldly influence on this church has even affected their attitude toward Paul

1. There was already some criticism arising in this church about him

2. And so he does in ch. 9 what he will spend much more space doing in II Cor.: defending his apostleship--

**vv. 1-2**

G. In ch. 10 Paul brings back some of the topics he has talked about in the last 8 chs. as a barrage against their carnality--**vv. 8, 14**

1. This is what he's headed for--**vv. 31-33**

a. These are the attitudes and goals of a spiritual person

b. of a person who is not influenced by the world, but by X--**11:1**

H. Prob. a better place to divide ch. 11 fr. 10 would be v. 2

1. Here Paul turns the discussion from general attitudes and practices of broad categories to very specific issues

a. Hair--11:2-16

(1) The main issue was being a good representation of God's order of authority

b. The Lord's table--11:17-34

(1) It was supposed to be a love-feast for the poor

(2) These Corinthian believers turned into a X-tianized pagan feast with gluttony and drunkenness

c. Spiritual gifts--chs. 12-14

(1) ch. 12--Every believer is impt. because every believer contributes to the organism of the church as a member of the body utilizing his gift for the good of the body

(2) ch. 13--The motivation for using one's gifts should be love, not self-glory



(3) ch. 14--manner in which gifts should be used--v. 40

I. Ch. 15--resurrection (X's and ours)

1. Some false teaching about the res. had infiltrated their church--v. 12

2. Focusing on the truths of the res. will help them battle worldliness and make them solid spiritually--vv.

**48-49, 58**

J. Ch. 16--Changes the topic entirely from the rest of the body--v. 1

1. Also gives some final instructions and salutation

Outline (acc. to ancient letter format):

I. Greeting--1:1-3

II. Introduction--1:3-9

III. Body--1:10-15:58

A. The saving message of the church to the world--chs. 1-4, 15

1. Paul emphasizes that their behavior is not in keeping with the truths of the Gospel

B. The sanctified life of the church before the world--chs. 5-14

1. Paul gives practical instruction on several topics that will help correct their worldly behavior

C. Personal notes and further instructions: 16:1-18

IV. Salutation: 16:19-24

## **II Corinthians**

### **Intro.**

II Cor. is the most autobiographical of all of Paul's epistles--In it he expresses his heart more than in any other epistle

I. Paul's correspondence with Corinth

A. Lost Letter--According to I Cor. 5:9, Paul had already written them once before

1. We don't know what this entire letter was about

2. But we do know that Paul dealt with immorality--**I Cor. 5:9-11**

B. Corinthians' Letter to Paul--Acc. to I Cor. 7:1 and several other passages in I Cor., they wrote back to him and asked questions about marriage, food sacrificed to idols, and spiritual gifts

C. I Corinthians--This would actually be Paul's 2nd letter to them

1. Acc. to ch. 16, Paul wanted Apollos to come and no doubt hoped he could help straighten out the church's problems, but he was unwilling

2. Paul therefore expected Timothy to come, and perhaps he's the one who brought this letter

a. If Timothy did go, then his trip apparently was ineffective

D. Painful visit--In II Cor. 12:14 & 13:1 Paul says that the next time he comes will be his 3rd visit to them



1. But we only read of one, the first one in Acts 18 when he founded the church there in Corinth
2. When was this second visit? Since he mentions nothing about a second visit in I Cor., it prob. came after

Timothy returned--**II Cor. 1:23; 2:1**

- a. Paul decided that he needed to go to Corinth and straighten out problems himself
- b. But it turned out to be a very painful experience for him--**10:10; 12:21**

E. Rebuking Letter--In II Cor. Paul refers to a previous letter that he wrote rebuking them for not correcting problems in the church--**2:3-4; 7:8**

1. Some say this is referring to I Cor.
  - a. Others say that this is another lost letter between I & II Cor.
    - (1) There are good arguments both ways
    - (2) I tend to agree with the lost letter theory because I Cor. doesn't seem that strong
      - (a) Nor does it seem like something that he would've written "with many tears and great anguish"
2. From what we read in II Cor., it seems that Titus delivered this letter while Paul went to Troas
3. While he was waiting for Titus to return to him at Troas, he got so anxious to hear news about the church at Corinth that he left Troas and went to Macedonia to search for Titus--**II Cor. 2:12-13**

a. We read in II Cor. that Paul rejoiced over Titus' news that the believers in Corinth finally repented and were now ready to deal seriously

#### F. II Corinthians

1. All of this correspondence probably took place within a year or so
2. Paul wrote this to let them know that he still loves them
  - a. and also to deal with three problems:
    - (1) To defend his apostolic authority
    - (2) To expose false apostles who had infiltrated the church and were trying to demean Paul in front of the people
    - (3) To urge them to complete the offering for believers in Jerusalem which they had apparently

become lax about

#### Survey

I. Greeting--1:1-2

II. Introduction--**1:3-7**

A. The emphasis is God's comfort

III. Body--1:8-13:10

A. Expanded expl. of his rejoicing because of how God comforted him-- chs. 1-7

1. 1:8-11 he talks about how God rescued them from danger while he and others were ministering in



Asia, specifically Ephesus

2. Then in 1:12-2:4 Paul gives a lengthy expl. as to why he was not yet able to visit them twice since he founded the church like he originally wrote them that he would, and just wrote them instead--**1:15-16**

- a. He planned to visit them on the way to Macedonia, which must've been the "painful visit"
- b. And he had originally planned to visit them again on his way back

(1) But, the visit on the way to Macedonia was so painful, he decided not to visit them on the way back--**1:23; 2:1**

- c. The question is, why such a lengthy expl. concerning a change of plans?

(1) Because it may be that Paul's critics in the church were saying to others, "See, Paul's word can't be trusted! He said he'd visit us twice and he didn't"

(a) That would expl. why Paul writes this in this expl.--**II Cor. 1:17**

3. Then in 2:5-11 Paul writes a few sentences about how someone in the church who had been punished by the church should now be forgiven

- a. This may be the immoral person Paul wrote about in I Cor. 5 whom he said he would deliver to Satan
- b. Perhaps the placement of this passage would suggest that it was this rebuking letter that Paul just

talked about that turned the church's attitude around concerning this person so that finally they punished him instead of tolerated his sin

c. The fact that they were obedient in this area was another way that God had comforted Paul and he could rejoice

4. Next in 2:12-13 he recounts how he was anxiously waited for news from Titus--**2:13**

- a. What's interesting is that he doesn't finish this thought until **7:13-15**

(1) and in the next v. he changes the topic completely from this one he started in ch. 1 of how God has comforted, or encouraged him

b. By sandwiching (inclusio) everything from 2:14 to 7:12 with this event of his searching anxiously for Titus and his finally finding Titus and hearing the good news

(1) Paul is wrapping everything in these chs. between these ideas of being distressed and comfort

(2) I.e., in ch. 2, Paul talks about how distressed he was over not hearing news about them

(a) And then he says, "O.K., I'm going to let you hang now for 5 chs. before I tell you the outcome of that story"

(b) When he finally gets to the outcome in ch. 7, he relates how God comforted him through Titus' news about them

c. The point being that these believers, in spite of what they were like, were very very precious and important to Paul's heart

(1) And the contents in between when he looked for Titus in ch. 2 and when he finally found Titus in





ch. 7 are an expression of that emotion of Paul's heart for these believers

(2) And in doing this he reveals how important the ministry is to him

5. 3:1-3--the believers in Corinth are their letter fr. X--**3:1-3**

6. 3:4-4:6--glory of a NT ministry compared with OT--**3:6,13; 4:1**

7. 4:7-15--the glory of the Gospel comes by God's using weak ministers as channels for His power--**4:7,10**

8. 4:16-5:10--meaning of life on earth and death for the X-tian--**4:16; 5:9-10**

9. 5:11-6:10--the essence of the ministry that Paul and others have:reconciling sinful men to God--**5:14-20**

10. 6:11-7:4--A spiritual father's appeal to his children--**6:11-13;7:2-4**

\*All of these things contribute to the tremendous joy that a minister of the Gospel experiences when God encourages him in his ministry of reconciling sinful men to God

B. Just like in ch. 16 of I Cor., here in ch. 8 Paul switches his topic to that of the collection for Christians in Jerusalem--chs. 8-9

1. Paul starts this topic by giving the Corinthian believers an illustration of Christ-like giving--**8:1-5**

a. Giving like X includes these elements:

(1) To willfully give beyond what is expected

(2) To consider giving for other a privilege of service

(3) To give oneself first to the Lord and His causes

2. Paul writes this in **ch. 9:6-8**

3. Chs. 8 & 9 are the lengthiest exposition in the Bible on the topic of giving

a. These are great passages and they need to be absorbed by every believer

C. In 10:1-13:10 comes the most curious part of II Cor.

1. Paul once again changes topics and all of a sudden starts defending his apostolic authority

2. Liberal theologians claim that these chs. are the "rebuking letter" that Paul had wrote earlier and that someone added this to the end of II Cor.

a. But there is absolutely no ms. evidence of this

b. No Greek ms. contains just the first nine chs. of I Cor. or the just the last four

c. It's just another liberal attempt to try to discredit the integrity of the Bible

3. But, it is obvious that in these chs. Paul uses a completely dif. tone than in the last nine

a. In the first seven he was rejoicing over the comfort and encouragement that God had given him in the ministry

b. In chs. 8 & 9 he challenges the Corinthian believers to give generously

c. And then, all of a sudden in ch. 10, he attacks--**10:1-6**

(1) Why would he write this to people about whom he just said he was encouraged and wanted to



comfort them?

(a) The best expl. is that he is directing this toward a particular sub-group in the church that had not yet repented

(b) This group was represented by two kinds of people in the church:

[1] The false apostles who were undermining Paul's authority so that they gain authority

[2] Those who were following these false apostles and joined in criticizing Paul

(2) Let's just look at some of the passages in these sections and see how Paul defends his genuine apostolic authority

(a) And as we read through these, realize that these are good vv. for someone to study when he is a leader in a church and he comes under attack or criticized by others

(b) Paul shows us how to handle such criticism

[1] And he defends his apostleship, not for his sake, but for the sake of the believers

[a] Because he knows that since their apostleship is false, they will damage these believers

[b] And he knows that since his apostleship is true, he can truly help these believers

{ 1 } 10:12, 17-18

{ 2 } 11:1-5, 13-15, 21-12:10, 19

{ 3 } 13:1-3, 5-8, 10

#### IV. Salutation--13:11-14

\*\*I left the theme for last, because with such a letter that switches topics so much, it is hard to come up with an overall theme

--And I wanted you to see the flow of the letter before I told you what I think the theme is of II Cor.

A. But there is something that we see flowing through this entire letter

1. This is not primarily a doctrinal epistle, although it contains some doctrine

2. And it is not primarily a practical epistle like I Cor. was, although it contains some instruction on practice

B. This is an epistle that reflects the range of emotions of a minister for his people, of a shepherd for his flock

1. With some he is encouraged

2. With other, he rebukes them

3. He defends his ministry against those who criticize it

4. And he gives teaching of doctrine and practice to all of them

Theme: the heart of a minister of Jesus X

### **GALATIANS**

#### **Intro.**

I. Judaizers were Jews who claimed to be X-tians and who held that the ceremonial practices of the OT were still



binding on the NT church

A. On Paul's first missionary journey, he had founded churches in the southern area of the Roman province of Galatia in Antioch, Iconium, Lystra, and Derbe (show on map)

B. After Paul's successful missionary work in Galatia, the Judaizers came

1. These Gentile believers in Jesus X knew that Christianity was a faith that began with the Jews
2. So it was easy for these Judaizers to persuade these new Gentile believers in X that they should adhere to their teaching

a. And they taught them that Gentile converts to Christianity must abide by certain OT rituals, esp. circumcision

b. In order to do this, these Judaizers argued that Paul was not an authentic apostle

(1) and, therefore, they should ignore what he told them about Gentiles not needing to follow the Law

B. The Judaizers had perverted Paul's Gospel and, unless stopped, would bring Paul's converts into the bondage of legalism

1. And, unfortunately, as we will see in Paul's introduction, these Judaizers were apparently very successful in getting these Galatian believers to reject both Paul and his message

II. Paul responded to that situation by writing Galatians

A. In it he sets out to accomplish two things:

1. to clearly establish the genuineness of his apostleship
2. and, connected with this, to confirm that his Gospel message of salvation by grace apart from works is true

B. As a result we have a book in the NT that is a strong apologetic for the essential NT truth that man is justified by faith in Jesus X and nothing else

1. And, going a step further with this doctrine than he does in Romans, Paul show how this relates to sanctification: the process of making believers holy

2. Sanctification, like justification, does not come by legalistic and ceremonial works

a. but rather by grace and the Spirit of God

III. Perhaps even more than Romans, Galatians had the biggest effect on Martin Luther

A. and brought him out of the legalistic bondage of Roman Catholicism to freedom in X

B. Some even call it "Luther's book" because he used it so much in his writings and arguments against the doctrines of the RC church

### **Survey:**

I. Greeting--1:1-5--v. 1

II. Introduction--1:6-10--vv. 6-9



A. Notice right away in the intro. Paul expresses astonishment about that they have turned from the two things that he is going to write about:

1. From him
2. From his Gospel-message

### III. Body--1:11-6:15

A. Defense that Paul's apostleship is genuine--1:11-2:14

1. Paul received his Gospel by direct revelation fr. God--1:11-12--**vv. 11-12**
2. Paul didn't receive his Gospel from the apostles in Jerusalem--1:13-2:21

**\*\*Paul is going to prove this by giving a chronology of events in his life to prove that no apostle taught him this Gospel**

a. His early activities as a X-tian--**1:13-17**

(1) We know from Acts that after he was converted just before he reached Damascus, and then God told him to go on into Damascus

(a) **Acts 9:18-26**

[1] It seems in Acts that he went straight from Damascus to Jerusalem

[2] But, acc. to Gal. 1:17, there was a 3-year gap between from his conversion in Damascus and when in Jerusalem the first time after conversion

(b) Two possibilities:

[1] Luke is not claiming that he went immed. to Jerusalem after he escaped fr. Damascus

[a] v. 26 is another case where Luke uses the word "and" instead of "then"

[b] Possibly Luke is saying, "This happened in Damascus, he escaped, and when he finally did arrive in Jerusalem"

{ 1 } I.e., Luke, in his account, was concerned only about what happened to Paul in Damascus and Jerusalem and not what happened in between

{ 2 } This would mean that Paul left Damascus, escaped from a basket, went to Arabia, thought it would be safe to return to Damascus (Gal. 1:16), and then went to Jerusalem

[2] Another possibility is that Paul left Damascus after his conversion, went to Arabia for a while

[a] and when he returned to Damascus, as he says in Gal. 1:16, he preached in the synagogues

[b] and then he was threatened by the Jews and had to escape from the basket

[c] And he did go immed. fr. there to Jerusalem after the second time he was in Damascus

(c) Either way this 3-yr. gap fr. his conversion to when he first returned to Jerus. is impt.



[1] because Paul is using that as proof that he did not receive his Gospel-message from man

[2] even not fr. the original apostles

(2) We don't know what Paul did in Arabia during those yrs.

(a) Some think that his going there was an immed. fulfillment of God's commission to him in v. 16 to preach X to the Gentiles

(b) Others think that it was just a time that God used to train Paul personally

[1] If so, the fact that it was 3 yrs. might have been to equal the amount of time that Jesus personally spent to train the other apostles while He was on earth

(c) Perhaps both are right

(d) But what's impt. to Paul is simply to make these Gal. believers realize that Paul did not meet with the apostle until he had already been saved for three years

b. Then we read that after Paul returned to Damascus he made first visit to Jerusalem after his conversion--**1:18-19**

(1) Peter may have given Paul first-hand info. about Jesus that helped confirm Paul's message

(2) But Paul's pt. is that he did not first receive the Gospel fr. Peter or any other disciple

c. Then Paul tells about the second trip he made to Jerusalem--**2:1**

(1) In Acts we read that Paul made five trips to Jerusalem

(2) This trip is prob. ref. to his trip to the Jerusalem council in Acts 15

(a) This would have actually been his third trip

(b) Why did Paul skip the second? (Acts 11)

[1] That one didn't have anything to do with the pt. he's making

[2] His purpose in Gal. 1 & 2 is not to tell about all his trips to Jerusalem

[a] If so, he would've listed all five

[3] His purpose is to tell about his dealing with the apostles to show that he was not someone under them who just conveyed whatever they said

[a] In Gal. 2:1 he mentions bringing Titus, who may have had some kind of role in the Jerusalem council in Acts 15 as evidence of Gent. believers--**Gal. 2:2-3**

{ 1 } This best fits the Jerusalem council of Acts 15

(3) This is what Paul wants to bring out about this trip--**2:9**

(a) Although he didn't receive his Gospel fr. these men, he nevertheless received approval fr. them

(b) This approval was that God had given Paul a ministry on the same big scale as Peter's--**vv. 7-8**

[1] I.e., just like Peter, Paul was an apostle to be ranked with the 12 apostles

d. Now Paul is going to give these Galatian believers a knock-out punch argument that his apostleship is



not inferior to anyone's, even Peter's--**2:11-14**

(1) Paul's purpose here is not to defame Peter

(2) Paul's argument here is what inferior rebukes his superior?

3. This entire chronology of Paul's contacts with the apostles is to demonstrate that his apostleship is in no way inferior to theirs

a. They weren't the ones who taught him

b. They accepted him as on their level

c. And he even had the right to rebuke the main one of them

(1) And notice what he rebuked him about!

(a) The very thing that these Gentile believers were having a problem with

[1] Thinking that they had to follow the law like the Jews

4. Like we saw in II Cor., Paul defends his apostleship only because he must for the good of the believers

a. He was about to lose these Gentile believers in Galatia to the Judaizers

b. The Judaizers had convinced these believers that Paul was a fraud and his apostleship was phony

c. But Paul's primary fear was not that these people would stop regarding him as an apostle

(1) But rather that if they did not regard him as an apostle, they would not have trusted his Gospel message as being genuine

(2) That was Paul's primary concern, that they believed the doctrinal truth about the Gospel that he taught them

(a) that he received directly fr. God

(3) And if they would only believe his message by his having to prove and boast about his calling fr. God as an apostle, then he'd do it as we see both here in Gal. and II Cor.

B. After such a strong defense that his apostleship is genuine, Paul then goes on to show that his Gospel-message is genuine--**2:15-4:31**

\*What he said in chs. 1 & 2 about his genuine apostleship was only a means to the end

\*The goal is that they will believe what he says about the Gospel

\*This is the doctrinal section of Paul's letter that follows his normal pattern of having a doctrinal section followed by a practical one

1. Paul starts with this proof--**2:15-16**

a. The Judaizers were telling the Galatian believers that they were obligated to follow the Law in order to be accepted by God

b. But Paul here says, "Even some of us Jews have realized that no one can be justified by works, but only through faith in X"



2. Having restated that someone is saved, not by works but by faith, Paul then says this--**3:1-3**

a. Paul is saying, Look, what you are trying to do is logically ridiculous

(1) When you were saved, you were saved by faith apart from works, specifically, apart fr. following the Law

(2) At that time, you received the most powerful being in the universe who would work inside you, sanctify you, transform you into the image of X

(3) Why, having received the Spirit of power, why now do you all of a sudden think that you will do better succeeding at these things through your own effort?

b. Now although it sounds like Paul is now talking about sanctification rather than justification, he's really not making that distinction here

(1) What he's doing is simply telling them, "Look, your relationship with the Lord started fr. a reliance of faith apart from your human effort

(2) Therefore, stop thinking that you must now rely on your own human effort for the continuation and maintenance of that relationship"

3. So, although Paul here in Gal. seems like he's switching back and forth between justification and sanctification

a. Actually, he's not viewing them as two separate things

b. But rather as two aspects of one thing: having a relationship with God

(1) Justification is the start of that relationship

(2) And sanctification is the successful continuation of the relationship

c. And both the start and the successful continuation of it are based on the same foundation:

(1) faith in God's grace and the working of God's Spirit in us rather than our own effort

d. As soon as someone starts relying on his own effort for any aspect of his relationship with God, he has fallen into legalism

(1) And during these early stages of the church, the most popular way for them to rely on human effort was by adhering to the Mosaic law

4. Now Paul is going to illustrate this with a man in the OT who, more than any other, we can be sure has this saving relationship with God because of what the OT says about him--**3:6-9**

a. Notice that Paul here links the ideas of being saved and being Abraham's child

(1) God had determined that the blessing of salvation for the Gentiles and all the other blessings that come with that would come through their relationship with Abraham

b. Now Paul is going to leave Abraham for a moment to show something else

(1) But before he goes on any farther, he just wanted to get this truth about Abraham in our minds

5. Paul next informs them what the Mosaic law is really all about--**3:10**



- a. Paul says, “OK, if you Gentiles want to place yourselves under the law, you are actually placing yourselves under a curse
  - (1) And by doing that, you are working completely against God’s purpose for you, because God wants to bless you like He did with Abraham
    - (a) But He can’t bless you if you’re cursed
    - (b) And if you are placing yourselves under the law, i.e., if you are relying on your own human effort for your relationship with God, you are automatically cursed
  - b. In fact, you are working against X’s very purpose for having come to this earth--**3:13-14**
6. Paul then goes on to explain in vv. 15-18 that the promise of the blessings that were made to Abraham was made on the basis of God’s grace
  - a. not on the basis of Abraham’s trying to follow the law
    - (1) It couldn’t; because the law came 430 years after Abraham
    - (2) And the establishment of that law 430 years later in no way nullified what God had promised Abe on the basis of His grace
7. The reader at this pt. would say, “Well, if that’s so, then what’s the purpose of the law”
  - a. Paul anticipated that question--**vv. 19a&b, 22-25**
8. So the conclusion to all that he has been saying since 2:15 is this--**v. 26**
  - a. We have this rel. as sons with God, not through any effort on our own
    - (1) But solely through faith in Jesus X who removed the curse from us so that this would be true about us--**v. 29**
9. Paul now takes this idea that we are sons of God and he goes on with it all the way to 4:11
  - a. And in this section he’s telling these Gal. believers, “Look, you see how God has made you a son”
    - (1) In the Roman world the son of a free-man was free
  - b. So you see how you’ve been made a son, then why do you act like a slave--**vv. 7-10**
    - (1) A slave is someone who is bounded by certain rules that he must keep
    - (2) But not a free son
    - (3) And by putting themselves in a position where they felt they needed to follow certain religious rules in order to have a proper relationship with God,
      - (a) these Gal. believers were digressing from being a free son to a bonded slave
10. All this from 2:15 to here is the heart of Paul’s Gospel message that he felt he needed both to defend and remind the believers of
  - a. And that’s not all to this defense; he’s going to give more
  - b. But at this pt. Paul feels that he must break this thought for a moment so that he can make the plea to





these Gal. believers that he has been leading to all along

(1) After having defended both his own apostleship and his Gospel message, Paul has this outburst before continuing further--**vv. 12, 14-17, 20**

11. Now Paul is going to return to the topic he was on before the outburst

a. I love to see the places where Paul breaks his thought momentarily and has an outburst of emotion

(1) They remind us that, although these words are inspired by God, he nevertheless chose to express those words through human personality

(2) And especially in the epistles we see the human side of the writing of the Bible displayed as we observe these emotional breaks of thought

b. After Paul gets that out of his system, he then returns to his logical argument--**v. 21**

(1) Paul gives an allegory of this difference that he has just talked about between being a free son and being a slave by using Sarah and Hagar

(2) And using these two women fits the whole context of this doctrinal section of this book. Why?

(a) Whose wives were these? Abraham's

(3) This allegory goes all the way to the end of ch. 4, which is the end of this doctrinal section

C. The practical part of this letter begins in 5:1 and goes all the way to 6:15

1. And as with most of his letters, the practical section is based on what he said in the doctrinal section--**5:1**

a. Paul spends the first 12 vv. of this doctrinal section exhorting these believers to realize their freedom in X in a practical way

b. And then Paul makes a very impt. pt. about what freedom in X really means--**v. 13**

(1) The freedom X has given us should not be used so that we can do what our flesh wants us to do

(a) That goes against the very essence of being a X-tian--that we obey X, not from a written law or rules of men, but from our hearts

(b) No, instead we are to use our freedom to serve each other in love

[1] A free son does not have to serve--that's a slave

[a] He does it out of obligation

[2] But a free son who does serve does it, not out of obligation, but out of love

[a] This is X's intended goal for the freedom He has given us:

{ 1 } that we be like Him in that, although we are free, we put ourselves in a humble, servant's position to each other out of love for each other

(2) That is hard for us

(a) Our flesh would much rather have us exalt ourselves over each other, criticize each other instead of acting as a servant to each other



(b) How can we do what God wants us to do with our freedom?--**v. 16**

[1] Now in this practical section we see that Paul is clearly dealing with sanctification

[2] How will we be able to do all these spiritual, godly things that God wants us to do with our freedom?

[a] Through our own effort? The law proves that, just like with justification, human effort by itself is ineffective in sanctification--**v. 18**

[b] Paul contrast the power of the law, i.e., the power of human effort with the power of the Spirit

{ 1 } This is how we will use our freedom the way X wants us to

(3) So Paul fr. 5:13-6:10 makes a practical contrast between life in the flesh and life in the Spirit

3. Then Paul concludes this practical part of the letter by contrasting the Judaizers's motivation for what they did with Paul's

a. **6:12-13**--They were doing this so that they could boast to the unsaved Jews that they were making Gentile proselytes to Judaism

(1) They were hoping that this would stop the unsaved Jews fr. persecuting themselves for having converted to X-tianity

b. But look at Paul's motivation--**vv. 14-15**

(1) What mattered to him was what was eternal and that motivation caused him to preach the truth, no matter how offensive it might be to the Jews

(a) And that truth is that they crucified their own Messiah

IV. Salutation--6:16-18

Theme: The genuine Gospel as told from a genuine apostle

### **Ephesians:**

#### **Theme**

I. In the OT we find the establishing of the Old Covenant

1. At that time God adopts the nation Israel as His nation--they would be His people and He would be their God

2. This covenant was a discriminatory one

a. It would not include Gentiles unless a Gentile became a proselyte

(1) But even those were few in number

3. This covenant, then, marked out the people of the nation Israel as a very special people--or, to use the word that the OT uses, holy



a. There was no other nation or people or ethnic group on earth that possessed the one true God, Yahweh, as their God

b. That would have great ramifications for the people that we commonly refer to as the Jews

c. Paul says in Rom. 9:

(1) This is God's very own people

(a) All the tremendous promises prophesied about in the O.T.

[1] like that of the coming Messiah

[2] and the promise of the final kingdom

(b) all the gracious covenants

[1] such as the one made to Abraham that his descendants would possess the promised land

[2] and such as the one made to David that his dynasty would be an eternal one

(c) all of these were wrapped up in the 1 cov. where God from Mt. Sinai looked down at this nation and proclaimed "You are my people and I am your God"

(2) and all the supernatural promises and covenants and blessings all belonged to the nation Israel, and Israel alone--or so it seemed

B. But, to the surprise, or perhaps we could say to the unbelief of the Jews, that was only the 1st part of God's 2-part plan for those that He would call His people

II. The question is, "What is the second part?"

A. **Eph. 3:1-3**--"mystery" is a truth that God has not previously revealed

1. Most likely this "mystery" or "revelation" was given to Paul during this period talked about in Gal. 1

2. Now watch this, he is about to tell us what God revealed to him personally about this incredible 2-part plan concerning God's people

3. **vv. 4-6**--Here is the 2nd part of God's plan

4. And what Paul is doing in this letter to Gentile Christians is taking this mystery and with his brilliant God-given intellect ripping it open and holding it before our faces for all eyes to see and understand fully

a. this is what God is now doing

5. And what we call the book of "Ephesians" is the great written work explaining this 2nd part of God's plan for His people

a. this mystery that no mere mortal before Paul understood

6. **2:11-16**--Christ has destroyed the exclusiveness of God's people being only a single nation, one ethnic group--the physical descendants of Abraham, Isaac, and Jacob

a. No, the 2nd part of God's plan for His people has reached out much further than a solitary nation and put its arms around us as well, the Gentiles



- b. And this new people of God can no longer be referred to as a nation or as a race
  - (1) It's new label must be more comprehensive, more encompassing, less discriminating
- d. And so Christ used a word which merely meant "group"--ekklhsia
- 8. But, we shouldn't think that this new people which is simply called "a group" has weaker ties than did God's OT people
  - a. So, when Paul, the explainer of Christian revelation, in this letter talks about the nature and function and make-up of this new "group," this new people of God
    - (1) he uses a term which shows much more connection and mutuality and vitality between the members than did merely
    - (2) No, they are not merely a nation or a race, like God's people in the first part of the plan
    - (3) they are a body

II. The main message, or theme, of Ephesians is best represented by a certain word Paul uses in the letter: oikonomia

- A. This word is used 8 times in the entire NT--so it's not a frequent concept
  - 1. 2 of those are found in Ephesians
  - 2. The only other NT book that uses the word more than Ephesians is Luke's Gospel, which uses it 3 times
  - 3. I Cor., Col., and I Tim. only use it once each
- B. Now, this is interesting, because who wrote I Cor., Eph., Col., and I Tim.?
  - 1. That means that out of the 9 men who wrote the NT, only 2 used this word: Paul and Luke
    - a. And who was Paul's main travelling companion? Luke
- C. The 3 times Luke uses it are found in **Lu. 16:1-4**
  - 1. Luke is not using this word w/ any reference to God or theological ideas
    - a. he is just using it as the average Greek-speaking person of his day would use it
  - 2. But, by using it that way, he gives us a clear idea of what the word means, which will help us understand just how Paul is using it when he puts it in a theological context
    - a. In Luke it refers to a position of administration or management
    - b. It is the planning and arranging of a person's house or business
- D. Now, look how Paul uses it--**Eph. 1:9-10a**
  - 1. The "fulness of times" is referring to a period of time
    - a. That period began the moment that Christ was born
    - b. That period has continued all these hundreds of years up until the present
  - 2. What Paul is writing about in this letter is the oikonomia, or "arrangement" of this period known as the fulness of times



3. In other words, the main thing that Paul is trying to do in Ephesians is to get across to us God's overall master-plan for our time period

a. in which X has opened the way for any Gentile to become as much a part of God's people as any Jew ever was

E. This is important for us to understand

1. Because this letter is revealing to us Christians just where and how we fit in this overall master-plan of God

a. and what we should be doing in order to fulfill our part

(1) As Paul says in the 1st paragraph, this incredible plan was devised by God before the world was ever created

(a) When God laid the foundations of the world, it was for the purpose of ultimately fulfilling this plan

(b) When God wiped out the population of the world with a flood, He had this plan in mind

(c) When He hand-picked Israel out of all the other nations of the earth to be His special people,  
[1] it was for no other reason than that it took another step toward working out of His plan

(d) Every word of every page of the OT, as well as everything else that happened in world history  
[2] God was meticulously working out and arranging as steps leading to the goal: this glorious

period called the fullness of times

[3] This is the time-period when all previous time- periods have reached their fullness

[4] In other words, this is what it's all about; this is why everything has happened for the previous 10,000 or so years

[a] None of it occurred by accident

[b] It was all carefully ordered by an omniscient God to bring us to this time period

[5] Then, when all the previous time periods had run their course;

[a] when all the steps were completed, Paul writes "When the fulness of time came, God sent forth His Son, born from a woman"

[b] And that Son revolutionized the concept of just who were God's people

2. And so Paul writes to us, God's present people who live during this climactic time-period,

a. and he says, "Hey, out of all the billions of people who have ever walked on this planet, you especially need to know what God is doing"

(1) what His arrangement or plan is during this time-period that we are in, the fullness of times

(a) X tells us kings and prophets previous to Him wished they too could be a part of this time-period



(b) Peter tells us angels long just to get a clear glimpse of it and wish they could be experiencing

[1] And we may be thinking, "Huh! I don't know why they would want to be in my place; my life isn't so great!"

[2] But it's exactly that kind of shallow, blind thinking that Paul is going to try to weed out of our minds by what he teaches in Ephesians

[3] Paul says in ch. 2 that we believers can understand it with the same understanding that he has when we read this letter he has written to us

(2) and not only do we need to know what God is doing,

(a) but also how God expects us to conduct our lives once we realize our part in this magnificent & glorious master-plan of His

E. Here is the theme in a single statement: God's overall plan (oikonomia) for His "fulness of times" people

III. But, Paul's purpose for this letter to the church at Ephesus is not merely to inform us Gentile believers about this astounding revelation of the mystery of the final part of God's 2-part plan

A. The purpose of this letter is to get us Gentile believers to change our lifestyles in accordance with these truths

1. And so, unlike any other letter that Paul writes, twice in this one he tells Gentile Christians what he is praying for them

2. and the essence of both those prayers is to get us to wake up to the importance of what is going on and what God is doing

a. and let it effect our entire mindsets and value systems and lifestyles as to what is really important in this life

3. And the question that every believer needs to be ask himself while reading Ephesians is "Am I walking worthily of this gracious call that God has given to me to be a part of this great 2nd phase of God's plan for His people?"

B. And as we gaze into this letter and watch the exuberance of a Jew who is excitedly revealing to us Gentiles the details of this fresh, novel phase of God's overall program

1. our first reaction should be an interrogation of ourselves as to whether we are really fitting in with the way God intended His NT people to be, as revealed by Paul

### Background

I. During Paul's time, Ephesus was the great commercial center of western Asia Minor

A. The reason for this was its location

1. The city lay on the western shores of Asia Minor at the mouth of the River Cayster

2. Her docks were so extensive that at just about any time you could find ships from every maritime nation of that day



B. Besides being very commercial & prosperous, Ephesus was also very religious

1. They worshiped a goddess named Artemis (or in Latin, Diana) whom they believed fell to Ephesus from heaven

2. and the metal workers of the city were making a bundle by making little shrines of Artemis and selling them

3. In Acts 18 Luke records that the whole city was on the verge of a riot because Paul marches in there and preaches that a god made with hands is no god at all

a. Guess who that bothered? The metal workers

b. So they were trying to stir up the citizens to stone Paul

C. But it was also a city where Paul had some of his dearest converts

1. Look at **Acts 20:17-21, 25, 36-38**

D. When Paul writes this letter to them 4 years have elapsed since he informed them that they would never see him again

1. Unlike the Galatians and the Corinthians, these were believers who were extremely loyal to the one who had courageously marched in that idol-filled city and showed them the truth about the one true God

2. It's only natural that the ones who are closest and dearest to a minister's heart are the ones who have most closely followed him and his teaching

a. That's what the Gentile Christians who lived in Ephesus were to Paul

E. But, unfortunately, that's not the end to the story of the church at Ephesus

1. It started out tremendously; it was a model church!

2. But some 30 years later, look at Christ's personal message to the Ephesian church--**Rev. 2:1-7a**

3. Many centuries ago from our time, the church at Ephesus ceased to be

a. Why? Because X removed them, or as it says in v. 5, He removed their lampstand out of its place

(1) They failed; they did not heed His warning

#### Outline:

##### I. Greeting--**1:1-2**

A. Here in Ephesians it's interesting that he starts out by saying "Paul an apostle of Christ Jesus through the will of God"

(a) The "will of God" plays an important role in the message that Paul is trying to get across in his letter to the Gentile Christians in Ephesus

(b) In fact as Paul is laying out this master plan that God is working out concerning His people

[1] 7 times Paul connects it with the will of God

(c) Why such an emphasis? Because the source that made this all happen is God's will



(d) The reason that the believing Gentiles are now being dealt with so kindly by God and are being regarded by God as being as much a part of God's people as any Jew ever was

[1] is only because God decided it would be that way; He willed it

II. Intro. (1:3-14) & Body--1:14-6:2 --There are 2 main divisions, which are composed of these 2 parts we spoke of previously: the doctrinal truth & the corresponding practice

A. The first main division, or main point, is "Awareness of our calling"

1. The contrast between the remarkableness of what God has called us to and our ignorance of it is staggering

a. That ignorance is demonstrated by our lifestyles; the way we can conduct our daily lives apart from a strong controlling God-consciousness

2. But before we can possibly know how we are supposed to be conducting ourselves in this master-plan, we must first know just how we fit in

B. Paul has a huge task, because not only does he want us to understand our calling, he wants us to be excited about it with the enthusiasm that it rightfully deserves

1. So he starts out by telling us for 12 vv., just how blessed this calling of ours to be a part of God's people really is

a. While we read through this together be looking for 2 things:

(1) Look for ideas showing up that we have already discussed

(2) Look for certain ideas and phrases that are repeated--they reveal what Paul is emphasizing--**1:3-14**

1. Paul begins this task of making us both aware and excited about our calling with this 1, 12v.-long sentence

a. And the way Paul starts it all off is by blurting out this blessing toward God--**1:3a**

b. What is the remarkable thing that God has done that causes Paul right at the beginning of this letter to bless Him?

(a) Here's the remarkable thing God has done--**1:3b**

[1] The reason Paul is blessing or praising God is because God has blessed us

[a] And unlike any blessing that God ever blessed anyone in the OT with, this one is a comprehensive one

{ 1 } God has blessed you and me with every single spiritual blessing that exists in this realm called "the heavenly places in X"

(4) But before we can understand what these spiritual blessings are that God the Father has given to us

(a) We need to grasp what it means for you and me to be "in X"

(b) This concept of being "in X" is a huge one in this doctrinal half of Eph.

[1] 1:1--"to the faithful in Christ Jesus"





[2] 1:4--we were chosen "in Him"

[3] 1:11--we have obtained and inheritance "in Him"

[4] 2:10--you & I were created "in Him"

[5] and on and on it goes about all these wonderful privileges and blessings we have because we are "in X"

[6] This whole doctrinal section is permeated w/ this idea of being "in X"

[a] Why? Because as 1:3 implies, every spiritual blessing that has occurred to you & me in eternity past or that we are enjoying in the present or will enjoy in the future is all based solely on the fact that we are "in X"

[7] The idea is such intimate assoc. w/ Him that whatever X did we did and whatever happened to Him happened to us

(1) Look how much Paul empha. our being "in X" just in this initial long sentence

--v. 4--God chose us to be in X

--v. 5--God selected us for adoption through Jesus X

--v. 6--God shed His grace on us in X

--v. 7--We are having redemption and forgiveness of sins in Him

--v. 11--You & I were called in Him

--v. 12--God will receive praise because we have placed our hope in X

--v. 13--It was because we were chosen to be in X that we both heard the Gospel and believed and were sealed w/ the Holy Spirit

(a) So this first paragraph is esp. permeated w/ the idea of our being "in X"

[1] And v. 10 shows the reason why

[2] The ultimate goal of God's master-plan for this climactic "fullness of times" period is to sum up all things in X

[a] The reason that this time period is the completion of all ages is because it is the period when the great Completer Himself, X, stepped into the Master-plan and headed it all up

[b] All things will be summed up in X

{ 1 } You & I & all other believers are just one part of the "all things"

{ 2 } But to X we are definitely the biggest and most important part

{ a } So Paul uses vv. 4-9 to build up to this climax in v. 10

{ b } He then resumes in v. 11 talking about our specific part in this One who sums up all things and continues to v. 14

B. Transition--From this doxology Paul passes to prayer. This final idea of vv. 11-14 that the believers are



completely co-heirs in X serves as a transition to Paul's 1st prayer--1:15-23

1. v. 15 leads up to Paul's prayer

a. "Wherefore"--because of all God has done for you Gentile believers--**vv. 15 -16**

2. Content of prayer--**v. 17a**

a. Starts out requesting that God would do something

b. This what Paul prays Father of glory would do for us--**vv. 17b-19**

(1) Beginning w/ v. 18b it looks like he is praying 3 things for us

(2) But he is actually 1 thing that branches off into 3 areas

--**vv. 17b-18a**

(a) This last phrase is what Paul's request is all about

[1] that we would know (realize; be conscientious of; aware)

[a] "know" or "realize" is continuous action--not just 1 time

B. What is it Paul is praying for us to realize?--**vv. 18b-19a**

a. What is the "hope of His calling?"

(1) We got good idea of our calling in initial doxology--vv. 3-14

(a) In 1 statement, because "in X," every blessing that's true for Him is true for us

(2) Again, it takes the Spirit's opening our eyes to God's reality to make us capable of ever-realizing all our calling in X entails

b. What is the inheritance He's given us?

(1) The same one He's given to X: everything

c. "power" = *energeia*

(1) The purpose of **1:20-23** are to illus. the power Paul talks about in v. 19

(a) The raising of X fr. dead and seating Him over all things, incl. Church, are remarkable demonstrations of God's power which He makes available to us

2. But there is an even greater demonstration of God's power; this is what ch. 2 is all about

a. Ch. 1 ends by demonstrating what God's power did w/ X

b. Ch. 2 begins by demonstrating what God's power does in us believers--**2:1-6, 8, 10**

E. **2:11a**--dio--strongest inferential = we are not to forget what we were and we are not to forget that this has all been done through God's grace

1. **2:11a-13**--and Paul goes all the way up to v. 18 emphasis how imp. and vital X is to the high calling God has given to us as Gents.

a. Being "in X" completely changed our former existence; it alone made all the difference

2. **v. 19**--Who is writing this? A Jew



a. And he piles on Grk. conjs. at beg. to emphasis this = "Therefore, thenÉ "

b. All the blessings that were true for OT Israel are true for us as well

F. As we've seen before, although Paul's writings are cerebral, they're also emotional

1. He doesn't see any dichotomy between doctrine and emotion

2. And it's here, at ch. 3, after 2 chs. of Paul laying out this treasure of doctrinal truth of the glorious things

God has done for the believer

(1) He finally gets to his main pt. for the first half of Eph.--**3:1a**

(a) "On Account of this"--on account of what?

[1] On account of what God has done for you Gentiles--**3:1b**

[2] At this pt., Paul doesn't say exactly what he is going to do for us Gents.

[a] (expl. that dash prob. inspired)

[b] Paul is so emotionally caught up w/ what God has done w/ us Gents.

{ 1 } that he can't help but go into how God has allowed him to be a part of God's dealings w/ the Gents.

{ 2 } To Paul, the most exciting thing was not what God was doing with the Jews, but what He was doing w/ the Gents.

{ 3 } And he's so excited that he gets to be an integral part of all this that he just breaks off in the middle of his sentence in v. 1 and goes into this 12 vv. report of his part--**vv. 2, 6-8**

4. And finally, after he has gotten this out of his system, he picks up with the main pt. that he had left off w/--**vv.**

**1a, 14**

a. What motivated Paul's 1st prayer in ch. 1 was what God has done for saints in general

b. What motivates him here at his climax of this 1st section is what God has done for the Gentile believers specifically--narrowing his focus

c. **vv.14-19**

(1) What Paul wants the most for us Gentile believers is that our inner being would be made strong by God's power

(a) to the pt. that we would comprehend what He has done for us, our calling

(b) Because, acc. to Paul's language, there is only 1 possible way that we could comprehend the incredibleness of what He has done for us

[1] It doesn't matter how intelligent someone is; it doesn't matter how much theological training a person has had

[2] The only way that a mortal could possibly begin to understand all that God has done for us as believers



[a] is for God to take that mortal and through the H.S., lit., make him strong with ability so that he can understand

(2) But, as hard as it is to get a grasp on, acc. to v. 19 simply understanding what God has done for us is not the main purpose

(a) There is even something further that God is more interested in us understanding

(b) He wants us to understand what He has done for us so that we can begin to understand the degree of love that He has for us--**v. 19**

5. This cause Paul to break out into another doxology--**3:20-21**

a. This result of all this is God's glory

**\*\*By this pt. the believer should be overwhelmed by his undeserved calling**

## II. Walking Worthy of our Calling

**4:1**--emphasis on "worthily"--"worthily to walk"

1. Sums up all appl. in following chs. (4-6)

2. Prev. 3 chs. provide 3 reasons for this appl.:

- a. integrity of our calling
- b. unworthiness of our former state (dead in sin)
- c. supplied power to be able to walk worthily

**\*\*Paul is going to make 2 pts. about this walk of ours:**

A. Manner (how) of our walk (lifestyle)--4:2-6:9

**\*Shows positively & negatively--(e.g., 4:2; 4:17)**

1. In keeping with the unity of X's body

a. Necessary attitudes--**4:2a**

(1) 1st idea = humility

b. The Purpose for these attitudes--**4:3**

(1) Our calling is not to be thought of only in individual terms, but also as a body

(a) we are organically connected w/ one another in X

(2) Therefore, the only way our walk can be in keeping w/ this calling is by treating one another properly

(3) In ch. 2 Paul shows X's desire to create this unity

(a) Here in ch. 4 Paul shows us that it's ours to maintain

(b) These attitudes in v. 2 are the means by which we maintain this unity

(c) To Paul, the primary appl. of walking worthy is this unity (oneness)

(d) Thus he treats it up to v. 16

(e) Rest of this epistle may be thought of as stemming fr. this thought



[1] (see "therefore" in v. 17)

[2] 5:22, 25, 6:1--these commands based on preserving unity

B. 2nd thing Paul wants to pt. out about our walking worthy of our calling is the power for our walk--6:10-20--  
**vv. 10-11**

### III. Salutation--6:23-24

a. This is what will be the pervading attitude of those who believe and practice the message of this letter

## Philippians

### Introduction

I. The city Philippi was named after Philip II of Macedon, Alexander the Great's father

A. It was a prosperous Roman colony and was called the gateway to Europe

B. In Acts 16, Luke records how during his second missionary journey, Paul wanted to head further into Asia with the Gospel

1. But the Spirit prevented him and then Paul had a vision fr. a man in Macedonia (now Greece) to come and help them

2. When they went to Macedonia they headed for the leading city of the district, Philippi

C. It was here that Lydia was saved, that Paul and Silas were thrown into jail and miraculously delivered, and the jailer got saved

D. After they get out of jail, Luke records that they went to Lydia's house where they met with other bros. in X

1. This was the birth of this church in Philippi

II. Paul is writing this letter prob. during his first 2-yr. Roman imprisonment that we read about in the book of Acts

A.Ch. 4 tells us that the believers in Philippians had sent abundant provisions for Paul

1. And so, Paul's main purpose in writing this letter is to thank them for their generous gift

B. But he uses the occasion to accomplish several other things:

1. to report on his own circumstances

2. to exhort them to X-likeness

3. and to warn them against false teachers, esp. Judaizers

## Outline

I. Greeting--1:1-2

II. Introduction--1:3-11

A. Paul introduces letter to Phils. is by mentioning that he is praying for them--vv. 3-4

1. Fr. v. 5 to v. 9 Paul tells why he can pray for them this way--v. 5

a. Not merely a love for evangelism

b. But as one commentator put it, it is "a love for X's image and His work--for all that represents Him on



earth: His people and His cause"

- c. That is the fellowship (participation) of the gospel
- 2. v. 9--actual content of prayer--"And this I Pray" = "This is what I really desire for you" = reveals theme
- 3. vv. 9-10--a definite progression, a moving forward, a walk or journey--**v. 9**
  - a. Obvious fr. v. 5 that the Phils. already had that love
  - b. But Paul desires it to abound "more and more"--v. 9

(1) He wants them to go even further in spiritual maturity

(a) In saying this Paul is showing us that we are never to be satisfied at the pt. that we are in our Christian lives

(b) One of the most dangerous times in the progression is when we think we've already arrived, that there's no room for improvement, and we stop moving forward

- c. No, we are always to keep progressing in our spiritual lives

(1) And the greatest indicator as to how we are progressing spiritually is whether our love is increasing or not

### III. There's a reason for our love to keep increasing--**v. 10a**

A. dokimazw--when a metal worker needed a pure piece of metal to work with he would put it in the fire

- 1. Then he would take it out and, if it was good, give his approval to it
- 2. The word means to approve something by testing it

B. We are to approve the "things that are excellent" = hard to translate

- 1. This word used in Lu. 12:24--"You are more important than birds, aren't you?"
- 2. " " Gal. 2:5-6--"What they were doesn't matter to me"
- 3. We are to approve the things that are important, the things that matter

- a. In other words, you & I are to prove what is of value to God's Kingdom and what is not
- b. And here is prob. the most clear idea of what this letter is all about

(1) It is a letter that talks about "excellent things", i.e., things that have true value or that matter in God's sight

(a) E.g., **1:21**--an excellent philosophy of life

[1] i.e., this is the philosophy of life that is valuable, that really matters

(b) **2:4-5**--an excellent attitude toward others

[1] This is a truly valuable attitude

C. Paul presents this idea of approving the things that are excellent as the reason for our love progressing in knowledge and discernment

- 1. But he gives another reason why we should be approving things that are excellent



a. **v. 10b**--consummation of this spiritual progression in vv. 9-10--"day of X"

(1) This is referring not only the day that we meet Him, but the day we will be examined by Him as to what kind of servants we were

(2) When you really love & care for someone, there is something which means more than merely being with that person

(a) it's wanting to please that person

(3) The most valuable words to a Christian will be to hear his Lord say, "Well doneÉ "

(a) That is the Christian's goal

(b) vv. 9-10a are the progression which must be followed to lead one to that goal

### III. Body--1:12-4:19

A. Throughout the rest of this letter, Paul displays the qualities and attitudes of a X-tian who is abounding in love so that he can approve the things that are excellent

1. The ironic thing is that he displays these godly attitudes while he is in jail

2. But because he is on this right track of spiritual progression, instead of complaining about being in jail, he is able to rejoice in it--**vv. 12-14**

a. The reason Paul is able to be this way, even when he is a prisoner, is because of his philosophy of life and death--**v. 21-24**

(1) For the Christian, both life and death are positive things

(2) Like with Paul at this time, our lives here on earth will be filled with trials and hardships

(a) But the X-tian who is progressing spiritually can even look at these things, not as a curse from God, but as a gift--**v. 29**

B. When a believer has this kind of excellent, valuable philosophy of life, like Paul displays, then he can't be robbed of his joy

1. But Paul says there is something beyond this that will make his joy complete--**2:2**

a. The joy of a progressing X-tian is not dependent only on his rels. w/ the Lord and with men

b. His joy also depends on his bros. & sisters in X having right relationships with the Lord and with others

2. And so Paul encourages them in the one excellent, X-like attitude that will accomplish this: humility--**vv. 3-4**

a. The best illus. of this attitude is Jesus X Himself--**vv. 5-8**

b. God will personally see to it that such a person will be exalted--**vv. 9-11**

3. v. 12-- "So then" = Since God has exalted your Lord to such an ultimate, high position--**v. 12--**

katargazomai



- a. The word is an intensive form which means to "work clear down to its intended conclusion," as in a math problem
  - b. It is in a tense which speaks of continual action
  - 4. **v. 13**--Completely dif. word than in v. 12--energew
    - a. as God is energizing at every point of my life, I am to be working down every point
  - C. Paul breaks off in v. 19 to tell of his plans for himself and Timothy and to tell them about the good service of Epaphroditus, who probably was the one that the believers in Philippi sent with their gift to Paul
  - D. But in ch. 3, Paul gets back to his theme of talking about the excellent things for the X-tian life--**3:1**
    - 1. Apparently, like the Galatians and Corinthians, these believers too were being harassed by Judaizers
    - 2. And so like he did in both Gal. and II Cor., Paul talks about his own credentials in vv. 4-7 to let them know, like he said in II Cor., that even in the things they brag about he is in no way inferior to them
    - 3. But even concerning these things that have to do with human achievement, Paul displays the kind of attitude we should have--**vv. 7-12**
      - a. Even Paul, as mature a believer as he was, felt the need to still progress spiritually
  - E. These excellent or valuable attitudes that Paul has been displaying throughout this letter, these things that really matter, keep leading him to this thought--**4:4**
    - 1. Again, the irony is that this man is a prisoner when he writes this Paul concludes the main message of the book by repeating the ideas of his opening prayer--**v. 8**
      - a. I.e., "approve the things that are excellent", as he said in 1:10
  - F. The rest of the body has to do with Paul's showing his gratefulness for their generosity to them
    - 1. Their generosity gave Paul joy, not because of the material things he received from them, but because of this--**v. 17**
- IV. Salutation: 4:20-23
- Theme: The X-tian's spiritual progression in X-like excellence

## Colossians

### Intro.

- A. Several hundred years before Paul's time, Colosse had been a leading city in Asia Minor
  - 1. But it suffered an earthquake from which it never regained its former glory
  - 2. And it had been surpassed in power and importance by the neighboring cities Laodicea and Hierapolis, which Paul mentions in 4:13
  - 3. By Paul's time it was just a medium sized town





a. J.B Lightfoot: “Without doubt, Colosse was the least imp. church to which any epistle of St. Paul is addressed”

4. There is no record in Acts that Paul ever went to this city

a. In when you read the letter it’s apparent that Paul had never visited them, only heard about them

b. The question is, how did this church start?

c. From what we read in the book it seems that during Paul’s three-year ministry in nearby Ephesus, a man named Epaphras had been converted and he brought the Gospel to Colosse

(1) and a church was founded

B. Shortly after the church started it was infiltrated by a unique heresy

1. This led Epaphras to make a trip to Rome, where Paul was in his 2-yr. imprisonment

2. The result was that Paul sent this letter to this church back w/ Epaphras

C. The heresy was so unique that scholars usually refer to it as “the Col. heresy”

1. In 2:8 Paul refers to it as a “philosophy”--a systematic way of thinking

a. I.e., a whole relig. in itself

2. 2:23--had the deceiving appearance of “wisdom”

3. In other places Paul refers to it as ascetic, which is char. of paganism

a. legalistic, which is char. Judaism

b. and it focused on superior knowledge, which was a char. of gnosticism

4. It also involved some kind of angel-worship as well

5. Central component was something they called “the fulness; the completion” = plhrwma

a. Greek philosophical idea = the totality of divine powers; the completion of everything

b. In the Col. heresy, the plhrwma was partly God & partly angels

(1) They considered angels to be on the same plane as God

(2) They considered them to be the lords of dif. planets and stars

### Outline:

I. Greeting--1:1-2

II. Introduction--1:3-12

A. **v. 3**--Just like in Phil. Paul first mentions he is praying for them

1. But waits until later to tell them the actual content of his prayers for them

2. Like in Phil., he is first going to tell them why he prays for them--**vv. 4-7**

a. Paul mentions Epaphras again in the conclusion--**4:12**

(1) This is imp. because what Paul says that Epaphras prays for them is going to have a big bearing on what Paul writes

(2) That last phrase, “that you would be full in the will of God”



(a) That word “full” = plhrow fr. plhrwma

(b) I.e., they were hung up on this philosophical idea of completion

[1] So Epaphras prayed that rather they would be complete in God’s will

**B. Look at the effect this had on Paul’s prayer for them--1:9**

1. Like Epaphras, Paul uses the word plhrow

a. 8x words that have to do with completion occur in these 4 chs.

2. And also like Epaph. did in his prayer, Paul uses it in connection w/ God’s will and says lit. this:

a. “I am praying that you will be complete in experiential knowledge of God’s will”

b. This is the purpose of this letter

(1) Paul is writing so that these believers will be complete in the realization of God’s will

(a) both in their understanding and their conduct

**III. Body--2 parts: doctrinal and practical**

**A. Doctrinal--1:13-2:23**

1. Transition fr. Intro. to body--**1:12-13**

a. Transition fr. God the Father to God the Son

(1) In the introductory prayer, Paul has the Father in focus where he is praying that these believers would be complete in the realization of God’s will

(2) But in the Body, Paul is going to talk about the Son

(a) Why? Because God’s will revolves around the Son

2. How much is seen in **v. 19**

a. There’s our word: plhrwma

b. Paul is saying, “OK, you want to concentrate on the plhrwma (completion of everything)

(1) I’ve got news for you: it’s God’s will that the entire plhrwma dwell in X

3. This is the main pt. of this doctrinal section: X is the completion

a. Paul is now going to spend 32 vv. to impress us with X

(1) He wants to show us what X is the completion of

(2) 6 categories: (write “A” through “F” descending order)

(a) He’s going to start out with the broadest category and logically progress to the most specific

[1] This sixth, most specific category that X is the completion of is the pt. he’s driving at

4. The first category is **v. 15**

a. What cult uses this v.? JW’s

b. 2 elements behind 1st-born: time & precedence

(1) JW’s focus only on first



(2) But v. 18 rules out that Paul has this time idea

(a) Look how Paul uses the same word in that v.--v. 18

[1] Was Jesus the first in time to be res. fr. dead?

[a] Lazarus

[b] synagogue ruler's daughter

[c] young man in Nain

[2] So Paul, in using "1st-born" does not have the time element

[a] But preeminent

c. v. 15 = Jesus is the preeminent one of all creation

(1) Paul expl. what he means by that--v. 16

(a) "by Him" = instrument of all creation

(b) "for Him" = goal of all creation

d. v. 17--(talk about structure of the atom)

(1) **II Pet. 3:10**-- "melt" = luw = "loosed" = nuclear explosion/radiation

e. So when we read Col. 1:15-17 together, we see that X is what to creation?

(1) He is the completion of it

(a) He was the instrument by which it was made

(b) He is the goal of it

(c) He is the One who holds it together

(2) He is the plhrwma, the fullness, the totality of creation

(a) He is what it is all about

5. The next category--v. 18--the Church

a. The Church consists of those who, like Jesus, will rise from the dead to eternal life

b. Jesus is the first-born, or preeminent one over death because He had victory over it

6. **vv. 19-20**--The next category that X is the completer of is more abstract than the previous ones

a. But it is no less impt.

b. Jesus is the completer of reconciliation, i.e., of bringing all things back to God

(1) Sin alienated everything from God

(2) But X will reconcile everything back to him, incl. we believers--**vv. 21-22**

7. The fourth category X is the completion of is closely related to the last one: the ministry--**vv. 25-28**

a. Just like we saw with creation, the ministry revolves around One Person: Jesus X

b. Jesus X is the great mystery that, as Paul says in vv. 26-27, was hidden in past ages

(1) but whom God has now made known to us Gentile



c. Paul goes on with this idea **2:1-3**

(1) The fullness and totality of all wisdom and knowledge is a Person: X--5th category

9. Before we look at the last category that X is the plhrwma (completion) of, which is the category he's had in mind all along and been heading for

a. We need to back up and see the pattern he has established with these first 5 categories:

(1) He started with the broadest category possible: X is the completion of creation

(2) With the next category Paul narrows his focus a bit

(a) The most imp. part of creation is this entity called the Church

(b) X is the plhrwma of that too

(3) The Church has to do with reconciliation--bringing alienated people back to God

(a) That reconciliation completely revolves around X

(4) Paul considered himself a minister of this reconciliation

(a) He said the same thing about himself in II Cor.

(b) He says in 1:25 that this has to do with ministering the Word of God

[1] which had to do with making known God's great mystery to us Gentiles, which is X

[a] in whom are hidden all knowledge and wisdom

10. At this pt. the reader ought to be really impressed with X

a. He is the plhrwma, the fullness and completer of all these greatest, and most important categories in the universe

b. And just before Paul mentions the last category, he makes a summary statement of all he has just said just to make sure we understand this principle--**2:9**

c. And now Paul is ready to make his main pt.--**2:10** (go through all categories emphasis "you")

11. We need expl. of how X has completed us--Paul provides it

a. **v. 11**-- "made w/out hands" = not physical

(1) Paul is using symbolic lang.--this is a spiritual circumcision

(2) circumcision was a symbol of a bloody death--**Ex. 4:24-26**

(a) If Moses wasn't going to give God the symbol of a bloody death, then God was going to get the real thing

(3) So what is Paul talking about in Col. 2:11 when he says that in X we were circumcised?

(a) It is symbolic language ref. to X's death

(b) It is the same thing as he writes in other of his letters that we died with X

(c) Why didn't Paul just write that clear statement here in Col.?

[1] Because these people, like the Gals., were hung up on the Jewish ritual of circumcision



[2] Paul is saying to them, “Look, you don’t need that symbolism of a bloody death any more

[a] because in X the real thing happened to you--you died with Him

b. **v. 12**--In the last v. Paul talked about an OT ritual in a symbolic sense: circumcision

(1) He’s doing the same thing here with a NT ritual: baptism

(2) Just like he wasn’t talking about physical circumcision in v. 11; but the symbolic meaning of it

(a) so here he’s not talking about physical baptism; but the symbolic meaning of it

(b) and that meaning is that with X we were buried and w/ X we were raised--**v. 13**

c. What are vv. 11-13 saying?

(1) Simply that in X we died w/ Him, were buried w/ Him, and were made alive together with Him

(2) This is the expl. of Paul’s statement in v. 10 that in X we are plhrowed, complete, fulfilled

12. Having demonstrated this awesome truth to these Colossian believers, look what Paul tells them--**vv. 16-**

**18**

a. Quit acting like your incomplete

b. X has absolutely completed you spiritually so that there is nothing left for you to think that you have to do to reach some state of completion or perfection

B. Practical section--**3:1** = “since”

1. In ch. 2 Paul said we died with X, were buried with Him, and resurrected with Him

a. What was the next thing to happen to X? He ascended

b. Paul is saying, “Since you have resurrected with X, since you are so intimately identified with Him

(1) you are to be doing the same thing down here that He is doing up there

(2) How can we know what He’s doing up there?

(a) I want us to look at the passage of the OT that is quoted or alluded to the most by NT writers--

**Ps. 110:1-3**

(b) What office of X is this ref. to? King

[1] At the moment X ascended and sat at the Father’s right hand, this process began of putting all enemies under X’s feet

[a] This is X’s great desire

[2] **vv. 2-3**--Since we were united w/ Him in His death, etc., then we are united with Him now

[a] His great desire is to be our great desire

[b] No wonder the NT writers quoted this passage so much

{ 1 } They want to keep in front of us the goal of our very existence

{ 2 } We are not here to enjoy life

{ a } We are not here to make a living



{ b} We are not here to use our time and money and talents the way we want

(1) That's setting our minds on the things of earth

{ c} We are here to assist in this grand process of bringing others under the rule of

Jesus X, the plhrwma of the universe

(1) That's setting our minds on the things of heaven

2. Paul makes a further conclusion--v. 5 = nekrow

a. Must look at another passage to see what this word means--**Rom. 4:19** (Heb. 11:12 uses same way)

(1) Same in papyri--always means to consider dead

b. What does this mean? illus.--Dr. Bell's cave

3. We have the wrong idea about sanctification

a. We think, I need to do certain things or acquire certain attitudes or acquire enough spiritual strength to overcome sin

b. Biblical idea is that X has already completely completed

(1) There's nothing left that needs to be done for us

(2) We only need to believe this spiritual truth

(a) We need to realize this truth, believe it, and appropriate it into our experience

(b) That is the will of God for us

c. If a believer has has some weak area in his life, some besetting sin

(1) Usually he will try over and over for victory in that area and fails

(a) That's just the reason he fails; he tries for victory instead of believing he already has it

[1] To not believe that is to say that this great Person whom Paul has impressed us with how He has completed and fulfilled these huge categories is not able to complete us

[a] What do we think? That we are bigger than these categories?

{ 1} Do we really think that we are that big?

[b] How foolish to believe that X could be the totality and completer of all creation, but not believe He could do that to me

4. We don't have time to look in detail at the rest of the body

a. but it is mainly very practical applications that stem from this truth of considering ourselves already completed by X and dead to sin

IV. Salutation--4:10-18

Theme: Realization of our completion in X

I Thess.



Theme: X's 2nd coming should pervade our doctrine and practice

--Although 2nd coming not so evident in outline, each ch. ends with the

idea of X's coming--**1:10, 2:19,**

**3:13, 4:17, 5:23**

Outline:

I. Greeting--1:1

II. Introduction: Thanksgiving for the Thessalonian believers--1:2-10

III. Body--2:1-5:22

A. Explanation of his ministry with them and absence--2:1-3:10

B. Prayer for them--3:11-13

C. Instruction in doctrine and practice--4:1-5:22

IV. Salutation--5:23-28

## **II Thess.**

Theme: The Day of the Lord has not yet come--**2:1-2**

Outline

I. Greeting--1:1-2

II. Intro.--Thanksgiving and prayer for them--1:3-12

III. Body--2:1-3:15

A. Teaching about the Day of the Lord--2:1-12

B. Renewed thanksgiving and prayer--2:13-17

C. Practical exhortations--3:1-15

IV. Salutation--3:16-18

## **I Timothy**

Theme: Proper conduct for the members of God's household--**3:14-16**

Outline

I. Greeting--1:1-2

II. Body--1:3-6:21a

A. Godliness: the goal for the believer--1:3-20

B. Instruction concerning administration of the church--chs. 2 & 3

C. Methods of dealing with false teachers--ch. 4

D. Methods of dealing with dif. groups in the church--ch. 5:1-6:5

1. Older and younger men and women



- 2. Widows
- 3. Elders
- 4. Slaves
- 5. False teachers
- E. Money matters--6:6-19
- F. Charge to Timothy--6:20-21a

III. Salutation--6:21b

## **II Timothy**

Theme: Minister for “that day”

The theme is an imperative because that best expresses the character of the entire letter. It is a 4-chapter command to minister the proper way for the proper goal. 3 times Paul uses the phrase “that day” in this letter--**4:7-8**. Key v. is **2:15**

### **Outline**

- I. Greeting: 1:1-2
- II. Body 1:3-4:18
  - A. Minister in God’s strength until “that day”--1:3-2:14
  - B. Minister with God’s approval on “that day”--2:15-26
  - C. Minister like God’s apostle for “that day”--3:1-4:18

III. Salutation: 4:19-22

## **Titus**

Theme: Things a preacher should teach--**2:15**

### **Outline**

- I. Greeting--1:1-4
- II. Body--1:5-3:14
  - A. Qualifications of elders--1:5-9
  - B. Characteristics of false teachers--1:10-16
  - C. Characteristics of good behavior--2:1-3:11
  - D. Final instructions for Titus--3:12-14

III. Salutation--3:15

## **Philemon**





Theme: Intercession for forgiveness--vv. 17-18

Outline

I. Greeting--vv. 1-3

II. Introduction: thanksgiving and prayer--vv. 4-7

III. Body--vv. 8-22

A. Plea for Onesimus--vv. 8-21

B. Final request--v. 22

IV. Salutation--vv. 23-25



**NT SURVEY**  
**GENERAL EPISTLES**

**Hebrews**

**Introduction:**

**I. Authorship**

**A. Arguments for Paul's authorship**

1. Use of the word "sanctification" is much like in Paul's letters
2. Use of the phrase fr. Hab. "The righteous will live by faith"
  - a. e.g., Rom. 4
3. Mention of Timothy in salutation at end

**B. But there are many arguments against his authorship**

1. His name nowhere appears in the letter like all of his other letters
2. Name of addressee nowhere appears as in all his other letters
3. When the author quotes from the OT, he only uses the Septuagint, implying that he did not know Hebrew
  - a. As a OT Jewish Pharisee scholar who was taught by Gamaliel, Paul certainly knew Hebrew
  - b. In Paul's letters he quotes from Hebrew & LXX or exclusively Heb.
3. Paul defended his apostleship in II Cor. & Gal. by asserting he received direct revelation from X and not man
  - a. **Heb. 2:3-4**--This writer speaks as someone who was taught by apostles--contradicts what Paul writes in Gal. 1

4. Style is extremely different from all of Paul's other letters

**C. I tend to lean toward the opinion that Paul prob. didn't write it**

1. If Paul didn't write it it could have been either Apollos or someone like Apollos who had direct contact with apostles as Luke and Mark did
  - a. Book of Hebrews is a masterpiece of Greek rhetoric
  - b. The writer was evidently well-educated in Greek thought
    - (1) Paul would have been more educated in Jewish thought

**II. Recipients**

**A. The letter makes heavy refs. to OT ideas and personalities**

1. And it assumes that the reader has a knowledge of these things

**B. So it is evident that the author is aiming this letter to Jews and especially Jewish Christians**

**C. Tenney pointed out that the Jewish X-tians of the Dispersion, as well as the ones in Israel, came under**



pressure and persecution from unbelieving Jews

1. Some handled this by forsaking X-tianity and returning to Judaism
2. Others tried to straddle the fence between the two
3. The author shows how neither of those will work:
  - a. Those who forsake X are in danger of never being able to come back
  - b. Those who try to straddle the fence are doing something impossible because the two priestly systems

of Judaism and X-tianity are entirely different

- (1) One is based on mortal priests and insufficient sacrifices
- (2) The other is based on an eternal priest with an eternal sacrifice

4. No, the author says, neither forsaking X-tianity nor straddling the fence are viable alternatives for the believer

- a. Instead, this is what he must do--**13:13**

D. So in this letter, the author is trying to influence these Jewish believers to stay in the faith and accept being ostracized

1. by convincing them that God's new covenant and new way of dealing with His people is vastly superior to the old

2. And he does this by explaining three things about Christ, or we could say three positions that Christ has:

### **Outline:**

#### **I. 1st position: (The Son of God)**

A. Immediately the author wants to put us in the frame of mind that he is going to use throughout the entire book:

1. **1:1** "time past...long ago" = OT
2. **1:2** "in these last days" = Now

B. Both of these vv. concentrate on the fact that at both times God communicated to mankind:

1. **1:1** "long ago He spoke to the fathers"
2. **1:2** "in these last days has spoken to us"

C. But, the method by which God communicates differs between these two time periods:

1. **1:1** in the OT--"by the prophets"
2. **1:2** Now--"by His Son"

3. The emphasis here is not upon the Person, but upon a method

- a. In the OT He revealed Himself "by the prophets"
- b. But since then God has chosen a different method: "by a Son"

(1) And the thing about this new method is that there is no more effective way that God could reveal



Himself--v. 3a

D. From here the author takes off on this very idea:

1. that doing things through a Son is a much more effective way for God to accomplish His spiritual goals for His people

2. And so he makes some comparisons to prove this

a. A Son is a more effective means than the highest class of created beings: angels--**1:4-5, 7-8**

(1) The angels are merely utilitarian beings--servants

(2) But the Son, because He is a Son, shares the same things as His Father

(a) And because, like His Father, He is God, then He is the King of the universe

[1] And a king will naturally be more concerned about the affairs of His own kingdom than the ministers of the kingdom will be

(3) Also, such a Son is superior to angels because of what the Father has promised to that Son that He did not promise to the angels--**2:5-8**

(a) We know fr. the next v. that the author is ref. this prophecy directly to Jesus--**2:9**

[1] I.e., the author is saying in this passage that God has promised universal rulership of the universe, not to angels

[2] But to the Son

(4) For these reasons doing things through a Son is a much more effective way for God to accomplish His spiritual goals for His people than doing things through angels

b. Not only is a Son a more effective means than the angels

(1) A Son is also more effective than God's most faithful human servant--**3:5-6**

(2) Why is a faithful Son better than a faithful servant?

(a) Because a son, who is the heir of his father's household, is going to naturally be more concerned about his father's household than any servant would be

II. 2nd position (high priest)

A. The author has drawn us a picture of this person, Jesus Christ

1. And this picture is meant to impress us

2. He is the Son of God which means that He is nothing less than God Himself

a. and He is above every creature and every servant that God has ever had--no matter how great

B. Now the author takes this position of X's Sonship and links it to Christ's next one--**4:14a**--the Son the author has just been talking about

1. In 1:1 the prophets were mentioned--represented God to the people



- a. "Thus saith the Lord"
- 2. Here, another OT office is mentioned: the priest--represented the people before God
  - a. The main thing is that he was a representative
  - b. The regular priests would year-round perform the sacrifices for the people to God
  - c. But the high-priest, on one day of the year (Day of Atonement) would put his breastplate containing the names of the 12 tribes of Israel
    - (1) and after he performed the once-a-year sacrifice he would walk into the Holy of holies and bear the names of the people before God

C. A lot of believers think that the priestly system was only for OT Israel; we Christians don't have one--not true!

- 1. **4:14**--we are still in the priestly system
- 2. But, its a different priestly system from that of OT Israel's--

**5:1a, 4**

- a. These vv. tell us 2 things about Israel's priests
  - (1) They were mere men
  - (2) They were descendants of Aaron = the Aaronic order
- 3. But, our high-priest does not belong to the Aaronic order which consists of mere men-- **5:5-6**
  - a. What is so significant about Christ belonging to Melch.'s order rather than Aaron's?
    - (1) Well, we know that Aaron was just a man, and so were all the priests in his order
    - (2) But of Melch. we read **7:1-3,5,8**--main point about Him is that He is eternal
      - (a) Unlike Aaron's order where mortal men became priests
      - (b) Only eternal beings can become priests in Melch.'s order

[1] And Jesus meets that qualification----**7:15-17**

D. This is the connection of these first two positions: X's Sonship and His priesthood--**5:5-6**

- 1. Christ's Sonship is the basis of His priesthood
  - a. Because He is God's Son, He is exactly like God
  - b. And because He is exactly like God, He is eternal like God is
  - c. And because He is eternal He meets the qualification to be a priest in Melch.'s order.

E. How does this apply to us as NT believers?

- 1. We need to remember, this is our priest we are talking about
- 2. **7:23-26-8:1**--The main point is that we have this high quality of a High-priest: the actual Son of God is

representing us

- a. And because He lives forever He belongs to Melchizedek's order of priests, not Aaron's mortal one



- b. And because He belongs to the Melchizedek's order, He serves as a priest forever
- c. Because He serves as a priest forever He is able to save us forever,
  - (1) And because of this we are forever saved!

appl.--Do you know what should be the confidence of your salvation?

- (1) It's not how good or moral you are
- (2) It's not membership in a church
- (3) And it's not remembering what day you made a profession
- a. It is the quality of your High-Priest
  - (1) And His ability to represent you as righteous before God
  - (2) Concentrating on that gives confidence!!

### III. 3rd position (eternal sacrifice)

A. There is one last major position of Christ's that the book deals with before it starts really getting into the main appl.

- 1. Everything up to this point has revolved around a comparison between the OT and now:
  - a. Then God revealed Himself through the prophets
    - (1) Now He has done it through a Son
  - b. Then they had mere mortals as priests according to the Aaron's order
    - (1) Now we have this eternal Son as a priest according to Melch.'s order
  - c. Then they sacrificed the blood of mortal animals in a physical tabernacle which was only a symbol of

where God really lived

(1) But now **9:24-26**

(a) The Son, the eternal High-priest sacrificed an offering of an eternal being (Himself) in the real place where God dwells (heaven)

B. There is no need for any other priest; we have a priest who lasts forever

- 1. There is no need for any other sacrifice; there is a sacrifice for our sins that lasts forever
- 2. There is nothing that any human needs to do
  - a. It has all been done by a method that lasts forever: the Son of God

IV. Having put all these positions of X together we can now get a grasp on what the main message of the entire book of Hebrews is

A. This is what the author has been heading toward the whole time

- 1. This is the truth that he wants us to incorporate into our lives--**10:19-23**--These are commands
- 2. The message of the book of Hebrews is that because Jesus is Who He is, and because He has done what He has done, and because He is doing what He is doing and will forever be doing it



a. we are to do the very thing that no OT Israelite, except for the high priest one day a year, was allowed to do

(1) We are to stand in front of this holy, exacting God with full confidence that we are entirely acceptable to Him, because of this new method: the Son

(a) We are to trust the Son completely for our righteousness standing before God

(b) We have such a great high-priest with such a great sacrifice to offer to God for our sins!

[1] Jesus, the Son, represents you and me

[a] That means when you sin and ask forgiveness God doesn't see you, but your representative

{ 1 } standing there with His everlasting sacrifice in all His righteousness

[2] And God views you as He does Him: your representative

B. This is what is so beautiful!

1. All the technicalities of salvation for us have been perfectly and eternally taken care of through this new method: the Son

2. That means that all there is left for us to do is to believe this; to trust it

c. But if we don't, there is a warning

(1) This warning is not aimed solely toward the saved or the unsaved

(a) Hebrews is not making a distinction at this point

(2) It applies to anybody who is not completely trusting Jesus Christ for any aspect of their total salvation--

## 10:26

(a) In the book of Heb. the main sin it deals with is unbelief

(b) Therefore, "if we sin willfully" means if we choose not to put our trust in Jesus Christ alone in spite of what we he has just revealed

(3) Do you understand what this v. are saying?

(a) The idea of these vv. is that if we choose to not put our faith in the Son, then we reject the best God has to offer

(b) There is nothing more that God could do for us than to have His own Son who is God act as a priest forever over a sacrifice that lasts forever

[1] To not put one's trust in this is to reject the best God can do

[2] And therefore, for such a person, "there no longer remains a sacrifice for sins"--there is nothing else God can do

(c) Sometimes God must get so frustrated with us

[1] We commit a sin or we realize something sinful about ourselves



[a] and we confess it and still think: "Boy, I just can't get rid of this guilty feeling"

[b] and God is up in heaven saying "What else can I do for you?"

(d) There is nothing else that can be done

[1] God Himself cannot improve on this system

[2] And He doesn't need to because this system, unlike the OT one, is perfect--it has no faults

(e) So if a person is failing to subjectively trust this method, this system of salvation that revolves around the Son

[1] that person is failing to rely on the most effective method that even God could think up

C. But, the person who chooses, and it is a matter of choice,

1. the person who chooses to really believe this and entrust himself to this method of God for total salvation: the Son

2. that person can stand before God with confidence

a. and, consequently, live this life here on earth with confidence

V. Having said that, the author spends a whole ch., ch. 11, talking about the importance of faith

1. He gives many OT examples

2. But the pt. he is making in this ch. is this--**11:6**

a. If X has taken care of everything for our total salvation, there is only one thing left for us to do--believe

b. That is the only thing God requires of us because He knows we can't do anything else

(1) X had to do it all for us

c. Therefore, the only thing God looks for in us concerning salvation is faith

B. And he still has this topic in view in the beginning of ch. 12 as well--**12:1-2**

1. When we are ostracized by the world, ridiculed by them, when they treat us with hostility, like these X-tian Jews back then were

a. we shouldn't let those things cause us to waver in our faith in such a beautiful, perfect method of salvation as the Son--**v. 3**

VI. Several practical applications follow in these last two chs., such as **13:13**

A. But there is a kind of climactic application that the author makes before his salutation--**13:15**

1. This is the natural response of a person who really comes to grips with the truths in this letter

B. But not only is there this resultant appl. about our response to God, but our response to each other as well--**vv. 16-17**

Theme: Superiority of the New Covenant over the Old

**James**





## Intro.

Before we get into the content of this letter, there are just a couple of background items that I want to mention

A. Most conservative NT scholars think that this was the earliest book of the entire NT

1. Some suggest it was written in the 50's; some even before A.D. 50

2. Reasons for early date:

a. It is the most Jewish in nature writing in the NT

(1) This suggests that it was written when the church was still mainly Jewish

b. If so, that would expl. why James, if this was the James who was the leader of the church at Jerusalem, makes no ref. to the controversy of Gentile circumcision which was discussed in Acts 15 at the Jerus. council which he headed

c. It would also explain something else that is particular about the letter: **2:2**

(1) "assembly" = sunagwgh, not ekklesia which came later

B. The other thing I want to mention is that this book has been one of the most disputed books throughout the centuries of the Church

1. The problems mainly come fr. ch. 2 where James empha. the importance of works

a. Martin Luther, who during the Reformation emphasized what Rom. and Gal. said about how justification comes through faith alone apart from any works, had a hard time with James

2. I like the place where James is in our NT

a. It is the perfect conclusion for these heavily doctrinal epistles of Paul and Hebrews

b. Although Hebrews starts the group of letters we call "General Epistles", James starts a dif. kind of group:

(1) Letters that emphasize practical X-tian living

c. We've seen in several of Paul's letters where he has a doctrinal half, followed by a practical half that's based on what he said in the doctrinal

d. We can see this same pattern with the NT epistles:

(1) doctrinal--Paul's letters & Heb.

(2) practical--James - Jude

e. And, in a way, we can say that, like Paul's practical sections of his letters, these practical letters are based on what was said in the doctrinal ones

(1) In Paul's letters Paul gives us theologically detailed explanations about how justification and sanctification work

(a) As to sanctification, he says in Rom. 6 that we are dead to sin because when X died to sin, so did we

(b) In Eph. he shows us how God is continually energizing us with His power so we don't have to sin



(c) In Phil. he shows us how God is continually energizing our wills so that, if we have faith in God's energizing power, we can continually have the will not to sin

(d) And in Col. Paul really sums up everything he said in these other epistles by demonstrating that X has completed us, and therefore we should consider ourselves dead to sin

(2) In Heb. the author shows us how God's plan of salvation is perfect, it will never fail, because it all revolves around the nature and ability of the Son of God to save us forever

(3) After you've read the NT straight fr. Rom. to Heb., you come out of those books with one conclusion, which we saw in Heb. chs. 10-11

(a) Since God has completely taken care of my total salvation through X, including my day to day battle with sin, there is only one thing left for me to do:

[1] Believe these truths

[2] And when we believe these truths, our conduct will automatically change

[a] Belief in these truths results into holy conduct

3. And that is really what James is dealing with throughout his letter

a. True faith will inevitably result into holy conduct

b. That means that holy conduct, good behavior, is a proof of true faith--**2:14, 18**

c. i.e., if someone who claims to be a believer has unholy conduct in some area in his life,

(1) it is only because he does not have faith in God in that area of his life

(2) True faith will inevitably result into holy conduct; and a lack of faith will inevitably result into bad conduct

(a) If someone sins, it is because he either does not understand the truths that Rom.-Heb. are teaching or he is failing to believe in them

(b) A X-tian who believes that God is giving him all the power he needs

[1] and that God is giving him the will not to sin

[2] and that God through X has made him complete so that he doesn't need anything outside of God's will

[3] and that he, through X, has died once for all to sin

[4] and that God has developed a perfect, fail-proof system of salvation by using X as the method

[f] That person, while he is remembering and believing these truths, will not sin

(c) But whenever we sin, it is because at that moment we either don't understand one of these truths or we fail to believe them and utilize them practically

d. I.e., the salvation God has graciously given to us is perfect



[1] Nothing needs to be added to it

[a] nothing extras needs to be done to us

[b] there is nothing else we need

[2] All we need is understanding of these truths and faith in them

4. Then comes James after these doctrinal letters and says, “All right, you see God has given you a complete salvation so that there is only one thing left you need to do to live holy: have faith”

a. That’s what James letter is all about: holy conduct that demonstrates faith

b. Or, as James puts it, **1:22, 27**

(1) This is a letter about pure religion, holy conduct, good behavior, that can only result from one thing: faith in God and the complete, perfect salvation He has given us

(2) If someone has bad conduct, it’s because he, in one area or another, doesn’t have faith in God and the complete salvation that He gives

5. So you see that, instead of being an argument against faith, James is actually an argument for true, legitimate faith

a. True faith in God’s complete salvation has observable, positive results in one’s behavior

#### Outline;

#### **I. Greeting--1:1**

A. Unlike Paul’s letters which was addressed to specific churches and individuals, this address is very general

1. This is why we call Heb. through Jude “general epistles”

a. With the exception of II & III Jn., the greeting is to a more general group than merely a church or an individual

#### **II. Body**

A. Introduction: tests of X-tian faith--1:2-18

1. **1:2**--If the early date for the writing of this letter is true, then the people he is writing to could be those believers who were in Jerusalem, but then were scattered after Paul’s (Saul’s) persecution broke out with the murder of Stephen

a. James, as their former elder, is writing to his flock who were facing direct persecution about trials

2. He first tells them about the nature of trials--**vv. 3-4**

a. Again, this fits hand-in-hand with the Rom.-Heb. theology

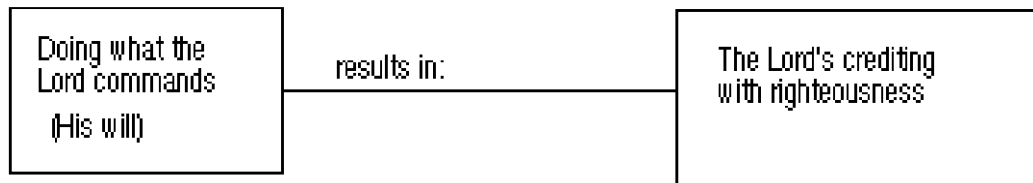
(1) Trials come into our lives to force us to take these truths and incorporate them practically in every day life

(2) But it has to start with faith

b. Notice this is a positive progression: this lead to this which leads to this



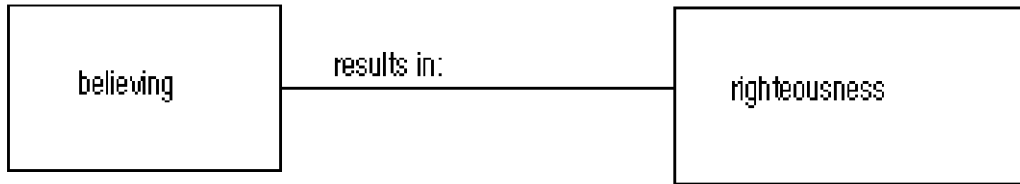
3. He later gives a negative one showing the nature of temptation--**vv. 13-15**
  - a. To say that God is tempting me to sin goes completely against the nature of God
  - b. Instead, this is what God does--**1:17-18**
- B. After this intro., James heads directly for his main theme: good conduct is the proof of faith--**1:19-22**
  1. A person who just hears the Word of God and says he has faith in it, but doesn't do it is fooling himself if he says he has faith
    - a. He doesn't have faith
  2. Then James deals with some specific problems of conduct--**v. 26**
    - a. Sins of the tongue is a topic that James keeps bringing up in this letter
      - (1) And it's something we need to constantly keep in mind
        - (a) The easiest sins to commit are sins of the tongue
        - (b) Like he says in **3:2, 5-10**
      - b. The next sin James deals with is that of partiality--**2:1,8-9**
        - (1) Showing partiality in any way among believers is a violation of loving your neighbor as yourself
        - (2) illus.--Pastor in Alabama not accepting blacks vs. black church in Atl.
        - (3) Partiality of any kind among brethren is bad conduct--it is not pure relig.
  - C. Then comes the most controversial passage of the letter--**2:14-24**
    1. This seems to contradict what Paul says in **Rom. 4:1-8**
      - a. v. 5-- "justifies the ungodly" is the focus
    2. Both passages are ref. to **Gen. 15:1-6**
    3. Fr. a systematic theological standpoint of viewing Scriptures as a whole, I think we can state this



principle:

- a. What is God's will? God's will for us if to have both faith and good works
3. Paul takes this general principle and applies it in a specific way: "the ungodly" = the unsaved
  - a. Paul's use of the principle: Rom. 4:1-8





b. How is the unsaved man justified? NT is clear: not by works

(1) If someone could perfectly do God's will, i.e., keep the entire Mosaic Law w/out a single infraction, God would justify that person (declares him righteous)

(2) But 1,500 years proved that no one could

c. So, at the end of that time, X comes and provides justification another way: by keeping the Law and doing everything else that has to do with salvation for us

(1) Therefore, Paul demonstrates in his letters that an ungodly (unsaved) man can only be justified (declared righteous by God) by faith in the salvation X provided

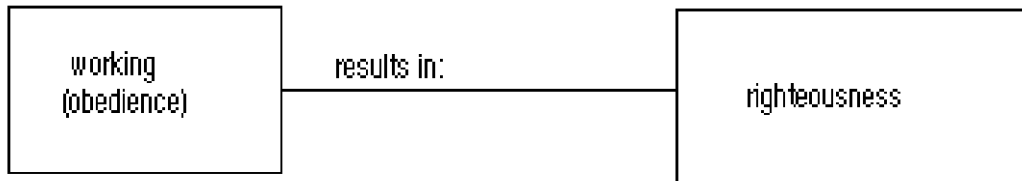
4. James uses this general principle in a dif. specific appl. than Paul made

v. 14--anaphoric article w/ second pisti§ , meaning "that kind"

a. v. 23--James refs. to Gen. 15

b. v. 21--James is not ref. to Gen. 15; but to Gen. 22

c. v. 22--his faith was perfected by works



5. Paul applies the principle to lost men = justification of the unsaved person by faith for salvation

6. James uses the same principle, but changes the application

a. He applies it not to lost men but to already professing believers = justification of the faith by the life, i.e., the way one behaves

(1) The life must conform to God's commands (will) in order to prove that his faith is righteous (i.e., it conforms to God's will)

b. Thus, James use refers to righteousness of Abraham's faith; not of an unsaved person

(1) Or, more accurately, to the genuineness of Abraham's faith which previously justified his legal standing before God

c. In other words, Paul in Rom. 4 is talking about Abraham's legal standing before God = justification of the person = declared righteous by God

(1) James, on the other hand, in James 2 is talking about the genuineness of the faith = justification of the

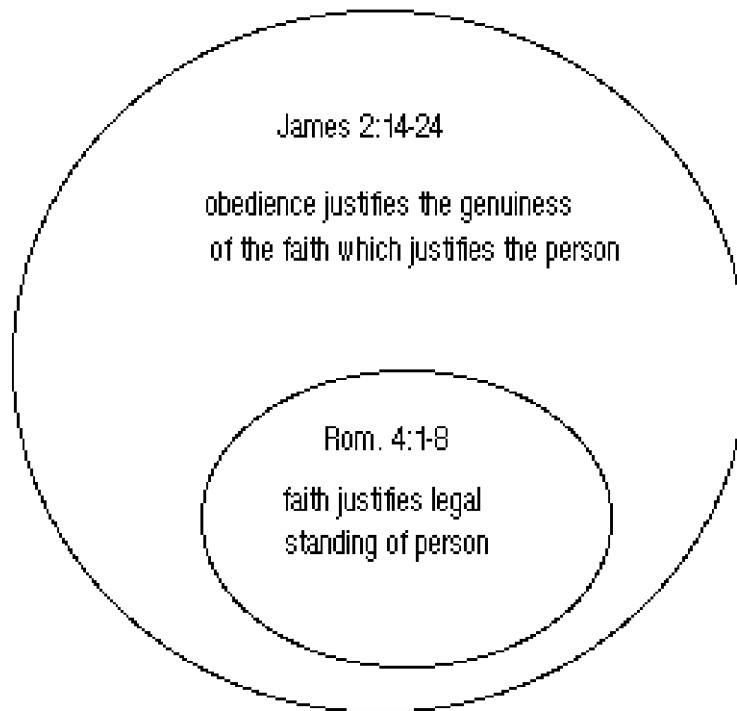


faith = proved to be righteous--v. 18

(a) If a person is characteristically disobedient to God's will, there is no reason or justification for that person to think that he has true, saving faith

7. James actually is not talking about something completely different than Paul

a. He is looking at a broader picture of what Paul is saying



b. This answers all the hard-to-understand statements that James makes-- v. 14, 17, 20, 22, 24, 26

<b>Paul (Rom. 4:1-8)</b> 1. Applies to lost men 2. Faith results in righteousness 3. This faith causes justification of the person before God's eyes	<b>James (2:14-26)</b> 1. Applies to professing believers 2. Works (i.e., obedience) proves the righteousness coming from Faith 3. These works causes justification of the faith in everyone's eyes
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D. The rest of the letter deal with more description of these good works, or holy conduct, that proves the faith that justifies us

1. ch. 3
  - a. Controlling our tongues
  - b. Controlling jealousy
2. ch. 4



- a. Avoiding worldliness
  - b. Avoiding pride
3. ch. 5
- a. Condemnation on rich who oppress the poor
  - b. Various topics of conduct

Theme: Good conduct is the proof of faith

## **I Peter**

1. While X on earth, no man had so intimately and emotionally experienced X's goodness like Peter
    - a. Peter had come to realize what he himself was really like
    - b. and he had come to realize what God was really like
      - (1) incredibly good!
    - c. This factor plays a major role in Peter's letter
  2. Recipients-- **1:1** = people of Asia minor
    - a. This also helps understanding of what this letter is about
    - b. From its beg., Church knew persecution (Acts)
      - (1) But never experienced what about to experience
        - (a) A demented emp. named Nero was about to explode fr. Rome upon the Church
        - (b) These X-tians in Asia minor would be some who would feel it the most
          - [1] And perhaps Peter knew it
  3. So Peter, the one who knew from experience that God's goodness could be depended on no matter what situation
    - a. wants to convince these X-tians of this very quickly
- I. Greeting-- 1:1-2
- II. Introduction-- 1:3-9
- A. There are four motifs developed in this letter
1. Peter weaves them together to make 1 powerful message
    - a. Sonatic form-- e.g., Mozart's Jupiter symphony
  2. Peter presents all 4 motifs in the introduction
    - a. **v. 3a** = "Blessed" = 1st theme = praise
    - b. 2nd not far behind-- "great mercy" = goodness
    - c. 3rd found in **vv. 3b-4** = privilege
    - d. 4th found in **vv. 6-7** = suffering
- III. Body-- 1:10-5:9



A. Begins with 3rd theme: privilege-- 1:10-3:13

1. **v. 10**-- emphasis not on prophis.; but action of prophis.
  - a. This is what they were searching-- **v. 11**
    - (1) 1st what should be trans. "who" (m/f, not neuter)
  - b. **Isa. 53:3-7**-- imagine your Isaiah
    - (1) What would be biggest questions in your mind?
    - (2) You can see why they searched so hard
  - c. God's answer to Isaiah-- **I Pet. 1:12**
    - (1) same w/ angels (v. 12)
  - d. How does this make you feel? privileged
  - e. Peter is showing us that no matter what our position in life
    - (1) and no matter what our circumstances--even the worst persecution
    - (2) these things can never change the fact that we are still very privileged
2. But w/ priv. comes responsibility-- **v. 13** = to live for spiritual things
  - a. From here all the way to 3:12 Peter keeps presenting our privs.
    - (1) and showing us that with every priv. there is a corresponding responsibility
  - b. e.g., **v. 15a** = called by a holy God
    - (1) **v. 15b** = be holy
  - c. **vv. 23-25** = born through the incorruptible and eternal Word
    - (1) **2:1-3** = desire the Word
3. So, we should call this the "Privilege/Responsibility" theme
  - a. Privilege half is climaxed in **2:9a**
    - (1) Notice the purpose of all this priv.-- **v. 9b**
      - (a) that we would praise God for His goodness
  - b. But, we have a great resp. to match this great priv.-- **vv. 11-12**
    - (1) Because we are God's special people, we must live like it among the unsaved
      - (a) so that they might be saved and God will be praised
    - (v. 12b)
4. Do you know what to Peter is the main element of our behavior among the unsaved?
  - a. v. 13 = "submit"
  - b. v. 18 = "submit"
  - c. 3:1 = "submit"
  - d. All these same Greek word = upotassw





(1) Means “to be subordinate”; not simply “submit” (illus.)

e. To Peter, the greatest testimony to unsaved will come when X-tians show real subordination to their government, their employers, and to their husbands

B. **3:8**-- “Finally”-- concl. of “excellent behavior” in 2:12

1. Then makes transition from priv./resp. motif to “suffering” -- **v. 13**

2. **v. 14** = makario\$ = privileged (e.g., **Mt. 16:17**)

3. Peter keeps developing this suffering motif showing us why it is a priv. to suffer for righteousness-- **4:1**

a. We saw earlier that we are God’s special people-- “Be holyÉ ”

(1) Like God, like people

b. God suffered

(1) Therefore, we will suffer-- mutual activity

c. This v. teaches us that we are to expect suffering

4. **4:12**-- lit., “the fire which is happening to you with a trial”

a. Emphasis here not on the trial, but on intense pain during trial

(1) Sometimes while in a trial we think nothing could be worse

(a) until next one comes

(b) fire in 2nd one makes previous one look like a match

(2) Have you ever been in a trial and it hurts so badly that you think, “God, why are you doing this to me?”

(a) Do you know what this v. teaches about that kind of hurt?

[1] It’s normal-- don’t think it strange

5. But instead-- **v. 13**

a. Do you know w/ whom you have most meaningful relationship?

(1) the ones you’ve suffered with

b. X suffered for us

(1) Now he’s letting us suffer for Him

6. This give a new perspective on suffering

a. Suffering is God’s call to you for intimate friendship

b. This is why suffering is a privilege

(1) It allows us to become friends with God

7. Suffering motif climaxed in **5:8**

a. Satan is the cause of many trials, temptation, and suffering

(1) Peter knew first-hand (Lu. 22:24, 31-32)



(2) Climactic thought on suffering is “our adversary, the devil”

b. Therefore **5:9**

C. Review structure of body

1. Intro.-- 4 motifs

- a. Praise to God
- b. God’s goodness
- c. X-tian privilege
- d. X-tian suffering

2. Body-- 2 motifs mainly developed

- a. Privilege/resp.
- b. suffering (3:14-5:9)
- c. The 2 other motifs used in developing these
  - (1) **2:9**-- purpose is to praise God for His goodness
  - (2) **2:12**-- purpose is to praise God for His goodness
  - (3) **4:11**-- purpose is to praise God for His goodness
  - (4) **4:16**-- purpose is to praise God for His goodness

D. Conclusion-- all four themes are repeated-- **5:10-11**

IV. Salutation-- 5:12-14

A. Purpose of letter repeated-- **5:12**

- 1. So the letter begins in 1:3 w/ praise to God for goodness
  - a. and ends with the same here
- 2. And praise is the purpose of all the other themes (2:9,12; 4:11,16)

V. Message = No matter what, praise God! God’s goodness is shown, not only by His giving us privileges, but by allowing us to suffer, which itself is a privilege.

Theme: The privilege of suffering leads to praise to God for His goodness

**II Peter**

Theme: God’s Word is the only basis for true knowledge (of spiritual things)--**1:19-21**

**Outline**

I. Greeting--1:1-2

II. Nature of the Christian Life Based on God’s Word--1:3-21



III. Warning about False Teachers of God's Word--2:1-22

IV. Certainty of X's Return acc. to God's Word--3:1-18

## **I John**

### **Intro.**

I. Written later in the century

A. Gnosticism already a problem and would be for next 100 yrs.

1. Perhaps ranked up there with Judaistic legalism as the most dangerous heresies of early church
2. (Expl. gnosticism)

B. Docetic gnosticism = X just a phantom

C. Cerinthian “ = X spirit came upon Jesus at baptism and left at death

1. Also included liberterian beliefs--thus Jn. addresses obedience

II. John's style is circular, like in his Gospel

A. Keeps reintroducing themes as he goes along

**Theme:** The essence of the X-tian life

### **Outline**

I. Intro.--Reality of X's incarnation--1:1-4

II. Body--1:5-5:12

A. Fellowship with the Father and the Son--1:5-2:28

1. Ethical Tests of Fellowship--1:5-2:11

- a. Moral likeness
  - b. Confession of sin
  - c. Obedience--**2:3-6**
  - d. Love for fellow believers
2. Poem of purpose for writing--2:12-14
- a. key phrase = “you have known” -- emphasis on existing rel. w/ God
3. Danger of loving the world--2:15-17
4. Christological Test of Fellowship--2:18-21
- a. Contrast: apostates' vs. believers' response to truth about X
  - b. Person of X--**2:22-23**
  - c. Persistent belief: key to continuing fellowship

B. Life as a divine son--2:29-4:6

1. Ethical tests of sonship--2:29-3:24



- a. Righteousness
    - b. Love
  - 2. Christological test of being a divine son--4:1-6
  - C. A life that integrates the ethical and Christological--4:7-5:12
    - 1. The ethical test: love--4:7-5:5
    - 2. Christological test--5:6-12--**5:6**
      - a. Refutation against Cerinthian gnosticism
        - (1) They said He came at baptism (water only)
        - (2) Jn. says He came by water and blood
          - (a) Perhaps refs. to birth
          - (b) Perhaps refs. to X's baptism and death
- III. Conclusion--Christian assurance--5:13-21
  - A. Assurance of eternal life
  - B. Assurance of answered prayer
  - C. Assurance of being God's child

## **II John**

**Theme**--Warning against false teachers--**vv. 7-8**

## **III John**

**Theme**--Comparison of a good church member (Gaius) and a bad one (Diotrophes)--**vv. 3, 9**

## **Jude**

**Theme**--Persevere in spite of false teaching--**v. 3**

## **Revelation**

**Theme**--The consummation of history in X--**1:19**

--Although usually not thought of as a letter, it is written in letter format

--Written in heptatic structure (series of sevens)

## **Outline**

- I. Introduction--1:1-8--**v. 3**
- II. Body--1:19-22:6
  - A. The things which John saw--1:9-18
  - B. The things which are--1:20-3:22
    - \*Messages to the seven churches
  - C. The things which will be--4:1-22:6
    - 1. Opening scene in heaven--chs. 4-5--**5:1-5**



a. From here Revelation alternates between scenes in heaven and on earth

2. Seven seals--chs. 6-7

3. Seven trumpets--chs. 8-11

4. Seven persons--chs. 12-14

a. woman, dragon, beast from sea, beast from earth, the Lamb, Son of man with sickle, angels

5. Seven bowls--chs. 15-16

6. Doom of Babylon and antichrist--chs. 17-19

7. Millennium--20:1-6

8. Satan's doom and great white-throne judgment--20:7-15

9. New heaven and earth--21:1-22:6--**22:5** = conclusion to history

III. Conclusion of letter--22:7-21

