

Lectures

SURVEY OF THE
NEW TESTAMENT



taught by

BILL MOUNCE

Class Introduction

Speaker

Academic

Pastor

Translator (use the NIV 2011 in class)

President of BiblicalTraining.org

History of the class

NT Survey at Gordon-Conwell

Church (added theology)

BiblicalTraining (Foundations or BTI)

Purpose

1. Biblical literacy (“maturity”) — taught by any elder
2. Biblical basis for the Statement of Faith
3. Transformation (Head. Heart. Hands.)

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New Testament, its Basic Structure, Content, and Theology

Review, missed classes, handouts (esp. Reflection questions)

Lecture 1: How was the Bible Written?

During Jesus' life, probably not a lot of record keeping

1. Oral teaching

No note taking (probably)
Rabbinic method was verbal and repetitive (memory)

2. Believed that the kingdom would come soon in its entirety (Acts 1:6)

Period of Oral transmission as the gospel spread

1. Jesus "Stories" ("traditions") that eventually became the gospels

2. New teaching, especially apostolic, but also hymns, etc. (Phil 2:6-11; 2 Tim 2:11-13)

3. Other stories that didn't make it into the written gospels

"In all this I have shown you that by working in this way you must help the weak, remembering the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive (Acts 20:35)'"

"Orthodoxy"

By the mid 60's, must have had a doctrine of orthodoxy (Jude 1:3).

Paul (and other writers like Luke) included — 2 Pet 3:16

WAS THE EARLY CHURCH ACCURATE? (JESUS SEMINAR/DAVINCI CODE)

Critics' assumptions

1. Did not think of himself as divine (vs. Son of Man sayings) — divine judge

Mt 16:17-19, since Jesus did not plan to create a church —keys to the kingdom

Mk 13:10, since Jesus never planned a Gentile mission

Rebuttal

1. Eyewitness control

“Then he appeared to more than five hundred brothers at the same time, most of whom are still living, although some have fallen asleep (1 Cor 15:6).”

2. Holy Spirit control

“But the Paraclete, the Holy Spirit, whom the Father will send in my name, will instruct you regarding all things, and cause you to remember everything that I have told you” (John 14:26; cf. 15:26, 27).

Wouldn't convince a skeptic, but makes sense to a Christian

3. Persecution — rarely die for something you know is a lie

Craig Blomberg's seminar on Biblical Training.

PERIOD OF WRITING

Paul in the 40's - 60's, Mark in the 50's

Authority determined *primarily* by author

1. Paul — instantly accepted (except by opponents)

2. Other apostolic writings (Matthew, Mark, John)

3. Non-apostolic writings (Luke / Acts, Hebrews, James, Jude — will discuss when we talk about canonicity)

WRITING OF THE SYNOPTICS

“Synoptics”

“Same — Matthew, Mark, and Luke

“Synoptic Problem”

Similar and yet different

Issue is one of trust

1. Wording

Same: Matthew 3:7-10; Luke 3:7-9 — no copyright; recording traditions (handout)

Different: Thieves on the cross (Mt 27:44 / Mk 15:32 reviled; Lk 23:39-43 repented)

2. Order

Same: Galilee to Jerusalem; series of events

Different: Mt 4: stone, temple, worship; Lk 4: stone, worship, temple

What do the synoptics say about themselves?

Determine theology from text, and not from how you think God should have done it

Luke 1:1-4

1. Selection (Jn 21:25)

2. Purpose (Jn 20:30-31)

Reconstruction

1. Mark

All but one passage in Matthew and Luke

Wrote Peter's memoirs to church in Rome

2. Q(uelle) = "Source"

Hypothetical document(s)

Matthew and Luke use

3. "M"

Matthew = Mark + "Q" + "M"

Purpose: Jews (genealogy; fulfillment of prophecy; Messiah)

4. "L"

Luke = Mark + "Q" + "L"

Gentiles. Minorities

Non-Jews (Travel Ministry in 9:51-19:27)

Ministry to outcasts (e.g., women)

Purpose: Emphasis on history

HARMONIZATION

Define:

John: Pre-existence (1:1-18)

Mark: John's ministry

Matthew

Genealogy

Birth

Magi (house 2:11)

Egypt and killing (2 Years. 2:16)

Nazareth

Luke

Angel visits/John the Baptist

Shepherds

Circumcision in temple
(8 days)

Naming/Offering in temple
(Simeon: "light to the Gentiles")

Synoptic Problem Sample

John the Baptist

Matt 3:7-10 “But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, “You brood of vipers! Who warned you to flee from the wrath to come? Bear fruit in keeping with repentance. And do not presume to say to yourselves, ‘We have Abraham as our father,’ for I tell you, God is able from these stones to raise up children for Abraham. Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire?”

Luke 3:7-9 “He said therefore to the crowds that came out to be baptized by him, “You brood of vipers! Who warned you to flee from the wrath to come? Bear fruits in keeping with repentance. And do not begin to say to yourselves, ‘We have Abraham as our father.’ For I tell you, God is able from these stones to raise up children for Abraham. Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire.”

Thieves on the cross

Matt. 27:44 “And the robbers who were crucified with him also reviled him in the same way.”

Luke 23:39-43 “One of the criminals who were hanged railed at him, saying, ‘Are you not the Christ? Save yourself and us!’ But the other rebuked him, saying, ‘Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.’ And he said, ‘Jesus, remember me when you come into your kingdom.’ And he said to him, ‘Truly, I say to you, today you will be with me in Paradise.’”

REFLECTION QUESTIONS

1. If you were entrusted in an important piece of information and were not able to write it down, how would you go about ensuring that you remembered it properly?
2. Role play a scenario in which one person thinks the gospel was intentionally or accidentally changed during the time of oral transmission and the other does not.
3. Someone who is not a Christian will most likely not believe that the Holy Spirit helped the apostles remember the words and works of Jesus with accuracy. How could you explain this belief to them in a way that they can see it makes sense to you? Think mostly about how to present this rationally, and not emotionally or purely as an issue of faith.
4. Again, role play a situation in which someone says you can't trust the gospels because they "obviously" copied and therefore cannot be trusted.
5. Do the same again but this time dealing with the charge that they are so different that they cannot be trusted.

2. Can We Trust the New Testament?

(“Inspiration”)

FUNDAMENTAL QUESTIONS

1. Were Jesus and the other writers right?
2. Do the writings accurately portray what Jesus and the others taught?
3. Do you trust it?

Cycle

1. Young — mom and dad
2. Make your own decisions in college
3. Remake the same decision as life throws curves at you

If you are not totally convinced of Scripture’s truthfulness

You will not believe it or obey in the difficult times

Preachers will not preach it

“INSPIRATION”

Definition: “Scripture comes from the mouth of God”

Source (not mode): 2 Tim 3:16

METHOD OF INSPIRATION

1. “Dictation”

Certainly claimed in some areas, but problem is variety in writing styles/vocabulary

2. “Dynamic”

a. Writers wrote exactly what God wanted said.

b. God did not overrule their writing styles, personal concerns, etc.

Assumes an element of mystery — 2 Peter 1:20-2:1

SCOPE OF INSPIRATION

1. Limited inspiration — “Infallibility” (Fuller, late 70’s)

Definition: “All of Scripture that is inspired is ...”

Scripture is true in statements relating to faith and practice, but not necessarily in others such as history and science

Purpose: trying to deal with apparent contradictions

Mustard seed

Problems with “infallibility”

1. How divide between the two? Theology is rooted in history

Is creation history or theology (Gen 1:1)

Virgin birth

Resurrection

“Jesus died for our sins according to the Scriptures” (1 Cor 15:3)

2. Contrary to Scripture

2 Tim 3:16

3. The NT asserts the truth of hundreds of OT historical details (Grudem, 94)

Issues

1. If can't get verifiable facts right (i.e., history), how trust unverifiable facts (i.e., theology)

Would I believe Luke's account of Simeon if Quirinius were not governor when Augustus ordered the world to be taxed?

2. “Accommodation” to culture

Jesus really knew it wasn't true, but didn't want to challenge the culture

Doesn't accommodate elsewhere

Still a lie

2. Plenary — “Inerrancy”

“All Scripture is inspired by God is ...”

Definition: Scripture is true in all that it affirms — I believe this is the view Scripture claims for itself

2 Tim 3:16

2 Pet 1:20-21

1. Explicitly

“Every word of God proves true” (Prov 30:5; cf. John 17:17).

“If he called them gods to whom the word of God came—and *Scripture cannot be broken*—do you say of him whom the Father consecrated and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God?’” (John 10:35-36).

2. Implicitly

“For truly, I say to you, until heaven and earth pass away, *not an iota, not a dot*, will pass from the Law until all is accomplished” (Matt 5:18).

“Now the promises were made to Abraham and to his offspring. It does not say, “And to *offsprings*,” referring to many, but referring to one, “And to your *offspring*,” who is Christ” (Gal 3:16).

Some argue from the character of God — God cannot lie (Grudem, 82-83)

Move from character of God to the Word of God

Heb 6:18 “It is impossible for God to lie.”

Problem: possible contradictions (Grudem, chapter 5)

1. Temple cleansing (Synoptics vs. John)

2. Creation (Bible vs. science)

Assumption

Does the person really know where the problem passages are, or is this objection a smokescreen for something else?

Possible solutions

1. Misinterpreted the text

Rom 4 and James 2:23 — Gen 15:6 “Abraham believed God, and it was counted to him as righteousness.”

“And” does not mean “next” (Temptation narratives of Matthew / Luke)

2. Secular source is wrong

Writing; music; Quirinius and Josephus

3. Harmonization

Two cleansings of the temple (Morris)

Conclusions

1. There is almost always a conservative answer if you look for it (Blomberg and Block)

2. Scripture has shown itself to be basically believable and should be given the benefit of the doubt.

WHAT DOES INSPIRATION NOT MEAN?

1. Copies (autographs) — Statement of Faith

2. Footnotes (as in study Bibles)

3. Titles/headings (“Genesis. The Book of Beginnings, 4004 B.C.”)

4. Verses; paragraphs; chapters; punctuation — added in the twelfth century

5. Translations (“the original King James”)

6. Grammatical errors (Galatians)

7. Figure of speech

(#7 and #8 are used as examples of errors)

Metaphor “4 corners” (Rev 7:1 and the Flat Earth Society)

Hyperbole “All Jerusalem” (Mt 3:5) — “I am starving to death”

Phenomenological language: “sun rises”

8. Approximations — “How tall are you?”

Numbers: number killed in battle (Kings vs. Chronicles)

Measurements (1 Kings 7:23)

Scientific precision of our century is foreign to ancient cultures

Matthew: Entry and cleansing are the same day (21:10-17)

Mark: Night at Bethany between (11:11)

9. Nature of human language — inexact

Listen to football announcers and their use of the superlative

“Mustard seed”

Other

Ipsissima verba or ipsissima vox?

Already translated from Aramaic into Greek

Sometimes I think it is exactly what Jesus said

“Jesus said to him, “Again it is written (γέγραπται), ‘You shall not put the Lord your God to the test’ ” (Matthew 4:7).

“It is said (εἶρηται), ‘You shall not put the Lord your God to the test’” (Luke 4:12).

Chicago Statement on Biblical Inerrancy

WHY DO I THINK IT IS INSPIRED?

1. It says it is.

OT: “Thus says the Lord”

NT: Message and interpretation of Jesus, who is from God, and is God

Do you believe everything you read?

No, but it is part of the answer

Probably not believe in inspiration if the Bible did not claim to be inspired

2. Rational — best explains reality

Evil is best explained by presence of Satan and “total depravity”

Good. Beauty.

How can someone respond to the claim that a dead man rose?

“My sheep hear my voice, and I know them, and they follow me” (John 10:27).

3. Inner confirmation of the Holy Spirit

Analogous to the Spirit's confirmation that we are children of God

"The Spirit himself bears witness with our spirit that we are children of God"
(Romans 8:16; also 1 John 3:24).

(Similar to the Mormon response, "burning in my bosom")

Secondary arguments

Historically accurate — Internally consistent — Prophecies fulfilled

Most influential book in history (culturally, historically, individually)

Grudem, 73-89

Ultimately, can't prove something to someone who doesn't want to believe.

Christ demands faith (Jn 7:17), but not to the exclusion of your brains.

Circular argument? All questions of ultimate authority are circular

Reason, Logical, Materialism, Pluralism — Can't even prove you exist!

MEMORY VERSES

2 Timothy 3:16-17

“All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work.”

2 Peter 1:20-21

“No prophecy of Scripture comes from someone’s own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.”

Isaiah 66:2b

“But this is the one to whom I will look: he who is humble and contrite in spirit and trembles at my word” (Isaiah 66:2).

STATEMENT OF FAITH

3. How We Got Our Bible

Introduction

1. *Canonicity* — why these books?
2. *Transmission* — how the text was copied through the centuries
3. *Translations* — why different?

CANONICITY

1. A problem developed for the church for several reasons

1. Death of eyewitnesses and apostles — authority
2. Rise of persecution
3. Rise of heresy and false writings

“The day of the Lord has come” (2 Thess 2:2)

“Large letters” (Gal 6:11)

“New Testament Apocrypha” — The Gospel of Thomas

Read Infancy Story of Thomas

Not all bad — Shepherd of Hermas; Clement of Rome; Didache; Ignatius

2. Canon(icity)

“Canonicity”: the study of why we have the books we do in our Bible.

“Canon”: The collection of books which are received as divinely inspired and therefore authoritative for faith and life” (Metzger, 273).

In this class we will deal only with the NT canon (not the OT apocrypha)

Three criteria

1. Apostolic authorship

Although the canon was not officially closed until the end of the 300's, apostolic books were accepted almost instantly

2. Harmony of doctrine and tone

Most books not in the canon do not agree with the canon

3. Continual usage in the church as a whole

The church councils and theologians did not decide what books were to be included in the canon. They merely met to see what the church as a whole had decided.

NT books

1. Paul

2. Apostolic (Matthew, Mark, Revelation)

3. Luke / Acts and Jude (brother)

4. Hesitancy

John — dualism

Hebrew — no author

James — justification

2 Peter — Greek different from 1 Peter, and incorporates much of Jude

2/3 John — not worldwide

“NT Apocrypha” books did not pass the test

1. Not written by people with authority but are 2nd century and later.
2. Weird teachings and often wrong (gnostic dualism — just read the Gospel of Thomas)
3. Never accepted by the church as a whole.

IS THE CANON CLOSED?

2 and 4 Corinthians

Bible makes no explicit claim

Rev 22:18-19 do not apply to the canon as a whole; the gospel of John could have been written after Revelation.

Jude 3 has some application though — “faith delivered once for all”

“No”

At a minimum, do they fit the criteria of canonicity?

“Yes”

1. The Church has always argued that the canon is now closed. If you want to disagree, you must argue against 2000 years of Christian belief.
2. Can argue there is “implicit” closure

All NT writings stem from first or secondhand contact with Jesus. Jesus and the apostles possessed a certain authority that was not passed on beyond their deaths, and hence the stream of revelation has passed (Eph 2:20). The church is built on the foundation of the apostles and prophets).

Did the church get it right?

Inspiration, etc. is irrelevant if we do not have the correct books

1. Never seen any reason to question their decision

No known books fit the criteria

2. Believe it

Why would God inspire the texts and then, by the same power, not control the process of canonization?

TRANSMISSION OF THE WRITINGS

Even if Jesus were authoritative, even if the books came from God, even if the church got the canon right, there still is the question of accuracy in transmission

“Autographs”

We have none (papyrus, parchment, vellum)

Thousands of copies (“manuscripts”) were made of the NT books

Other churches; individuals

There are differences among these manuscripts

Example

1. Omissions / additions

Mark 16:9-20; John 8 (only two big ones)

Last sentence in the Lord’s prayer

John 5:4

2. Differences

Romans 5:1

Make one gospel agree with the others

E.g., Luke 6:20 "Blessed are the poor (in spirit)"

Footnotes "other ms(s) read,"

"Textual Criticism": which "reading" is most likely original?

1. External criteria: age

2. Internal criteria — "More difficult" reading: "prayer and fasting"

Consensus: more likely material was added than was omitted (e.g., John 5:4)

Current situation

1. 6,000 manuscripts, with none of the autographs

2. 99% of the text is sure.

3. That 1% contains no significant Biblical teaching

Relevance to the doctrine of Inspiration

Applies only to the autographs, not the copies made of them

Some say that because we don't have the autographs that any discussion of inspiration is irrelevant. But textual critics have done their work well and we are sure of 99% of the text.

KING JAMES DEBATE

“Textus Receptus” is the Greek “manuscript” behind King James and is better

Erasmus compiled a standard Greek text that came to be called the “Textus Receptus.” In writing it, he relied on two manuscripts from the 1100's which covered Matthew through Jude, and another manuscript from the 1100's which had all of Revelation except the last six verses. For these last six verses, Erasmus went to the Latin Vulgate, and translated from Latin back into Greek.

Vast majority of scholars say another group of manuscripts are better

Less obvious changes

Much older (Sinaiticus is 4th century)

Advice: don't get involved

Technical

Ignorance and Ugly — sometimes connect with your salvation

DA Carson: The KJ Debate

TRANSLATIONS

Goal of this talk

Give you a feel for why they are different

Trust, even though different

Problem

1. Bible written in Greek, Hebrew, and Aramaic
2. Languages are not codes (not one-for-one equivalence)

Virtually impossible to say exactly in one language what is said in another

Word level

“can” has a bundle of meanings

σάρξ or δουλος

Phrase level — Rom 6:15

NASB “What then? Shall we sin because we are not under law but under grace? May it never be!”

“By no means!” (ESV). “Of course not!” (NLT). “God forbid” (KJV)

3. “Literal”

Generally used to mean word-for-word — “form”

Dictionary defines “literal” in terms of meaning — “in accordance with, involving, or being the primary or strict *meaning* of the word” (Webster)

John 3:16 “literally” translated — “Ich bin kalt”

Translation philosophy — Focus on *words or meaning*?

Example of ἱλαστήριον in Rom 3:25 — expiation, propitiation, mercy seat, atoning sacrifice, “to take the punishment for our sins and to satisfy God’s anger against sin” (NLT 1). “sacrifice for sin” (NLT 2)

1. “Formal equivalence” (NASB)

Definition: translate word for word (as much as possible)

Same English word for same Greek word (e.g., “city”)

Same grammatical construction

Agrees that this is not always possible

Good points

1. Transparent (italics)

2. Less interpretive (and yet are still somewhat interpretive)

Problem #1: terrible English

E.g.,

Problem #2: Often obscures meaning

πόλις 163 times as “city” (Nazareth = 600 people)

Problem #3: Not always possible) — must interpret

1 Timothy 3:11

RSV “The women likewise must be serious, no slanderers, but temperate, faithful in all things” (i.e., deaconesses).

ESV “Their wives likewise must be dignified.”

John 2:4

NASB "And Jesus *said to her, "Woman, what does that have to do with us? My hour has not yet come."

NIV "Dear woman, why do you involve me?"

NLT "'How does that concern you and me?' Jesus asked."

"All translators are traitors" (Italian)

Over- or under-translate

2. Dynamic equivalence (NIV)

Definition: translate meaning, not form. "Dynamic" means not concerned about original grammar.

Good points

Conveys meaning

Reads better, flows better

Problem: more interpretive (e.g., 1 Timothy 3:2)

Word for word: "of one of woman man" or "of one of wife husband"

ESV "Therefore an overseer must be above reproach, the husband of one wife." — loses emphasis on "one"

NRSV "married only once"

NIV (1984) "the husband of but one wife"

NLT "He must be faithful to his wife." (NIV 2011)

3. Paraphrase (NLT; Phillips)

Problem: Untrustworthy (e.g., NLT as a running commentary)

Romans 12:2

NIV: "Do not be conformed to this world, but be transformed by the renewing of your mind"

Phillips: "Don't let the world around you squeeze you into its own mould, but let God re-mould your minds from within."

4. Running commentary (Living; Message)

Cannot trust to study

Test case — Romans 16:16

NIV: "Greet one another with a holy kiss"

Good News (TEV): "Greet one another with a brotherly kiss"

Later: "Greet one another with the kiss of peace"

Living: "Shake hands warmly with each other"

Phillips: "Give each other a heart handshake all round."

Ideas? Kiss on the cheek. Hug.

Chart of translations

Final comments

Trust your Bible

Experience working on GRU — not contradict; no random

Ambiguous vs specific

Better if read two (of different philosophies)

Pick one for study (formal)

Read dynamic/paraphrase as secondary

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Lesson 4: Mark 1-8:26

Overview

Cover Mark and then the other Synoptics

Commentaries

W. Lane, *The New International Commentary on the New Testament* (Eerdmans)

David Garland, *The NIV Application Commentary* (Zondervan)

France

GEOGRAPHICAL STRUCTURE OF ALL SYNOPTICS

Beginnings (1:1-13)

Galilee Ministry (1:14-8:26)

Public; miracles; kingdom of God

John has 3 Passovers, so 3.5 years

Travel Ministry (8:27-11:11)

Peter's Confession; private; discipleship

Jerusalem Ministry (11:12-16:8)

TITLE

“Christology”

Not so much by saying it, but through narrative

Here and the Centurion’s statement are bookends

Demons: “Holy One of God”

Forgives sins

Miracles

JOHN THE BAPTIST — FULFILLMENT OF PROPHECIES

Tremendous excitement

1. Jeremiah and Ezekiel: New Covenant

Spirit: Joel (“Day of the Lord”)

2. Malachi 4:5-6 (Elijah —food and clothes)

400 years silence since Malachi

John is conscious of this

Food and clothes of Elijah

Fulfills Isaiah’s prophecy (40:3) of return from exile

Not the Messiah, but performs the prophetic function of Elijah

JESUS' BAPTISM

Identifies himself with JB's ministry and also identifies with sin

Voice says Jesus fulfills two prophetic prophecies: Messiah; Suffering Servant

"Christology"

"BELOVED SON"

Psalm 2 was an enthronement psalm, which came to be understood as messianic

"Christ" — "Messiah" — "Anointed one"

Jewish expectation (but not universal)

Individual who would usher in the Kingdom of God by the power of God

Not divine

Political, social, military

Nationalistic overtones (like we will see with Kingdom of God)

E.g., Feeding of 5,000 — make him king

No concept of suffering or human failure

Jesus accepted title and function

But he never used the title due to misunderstanding

"Messianic Secret" (1:25, 34)

“SUFFERING SERVANT”

Introduction

Why should this term remind of us any OT passage? “For God so loved ...”

I am still being interpretive, but safe

OT background

Phrase does not occur in OT/NT

4 Servant Songs

Prophecies of a “person” who would come at some time in the future

Isa 42:1-4 (“servant”); 49:1-6; 50:4-9(?)

52:13-end of 53

Especially 53:3-9 prophecies Jesus’ death and significance

One of the primary passages for understanding the atonement

Seen in Jesus’ teaching about himself as well

Mark 9:35 “If anyone would be first, he must be last of all and servant of all.”

Mark 10:45 “Son of Man can not to be served but to serve.”

These two concepts joined by the voice

Redefines the nature of the messiah

Sets the stage for the coming conflict — victory through suffering

JESUS' INITIAL MESSAGE: KINGDOM OF GOD (1:14-15)

Introduction

Central aspect of Jesus' teaching, especially in Galilee

John the Baptist as well (Mt 3:2)

Topic of most the parables

Same as "Kingdom of Heaven" (Matt 19:23-24)

In OT

Expression not found

God's kingship — present and future

In Jesus' day

Like "Messiah," most thought in terms of an earthly kingdom

Physical, not spiritual

Brought about by God through the Christ

Jesus' redefinition

(Dispensationalist will differ with me)

Redefinition: primarily a spiritual kingdom

Will have physical implications

At trial: "My kingdom is not of this world"

Definition: the reign of God in the lives of his disciples

Dual aspect

1. Present in the life and work of Jesus and his followers (“finger of God,” Luke 11:20; 17:20)
2. Future consummation (“thy kingdom come”)

Same as OT concept of God’s kingship

God’s kingly rule has broken into history, but not in all its fullness — consummation.

Cite Phil 2 — Jesus is Lord, and some day everyone will recognize him as such

What does this mean practically for us?

We live in tension between two ages — “Now and the not yet.”

We have the power of the kingdom (HS) but it is still in conflict with the powers of this age (Satan; flesh)

We are called to live within the ethics of God’s kingdom, but we do so in conflict with the world

TWO DAYS IN THE LIFE OF JESUS (1:16-3:6)

Remember earlier lesson: how synoptics were put together

“Who is this Jesus?”

1. First Day of Acceptance by the Lay people

One who calls men to follow, and they do — leader

Exorcizes demons — authority

Heals — powerful; compassionate

Preach in many places

Not looking for fame — tells demons to be quiet

Heals a leper

Summary in 1:45

Christology in v 24

2. Second day of conflict from the religious types (2:1-3:6)

Summarize the stories — first example in notes

a. Different audience

b. Different reception— 3:6, parallel and contrasting to 1:45

We need to heed these two days, especially in evangelism

Person of Jesus and not a set of doctrine

CAPERNAUM PARALYTIC (2:1-12)

New characters

Pharisees: lay teachers, legalistic (NIV: “teachers of the law”)

Scribes: copied OT manuscripts; experts

Sadducees: ruling aristocracy

1. Willingness to create tension (2:5) — “instructional conflict”

2. Christology

“SON OF MAN” (2:10)

Most common self-designation

OT uses contains important teaching truths, but without Jewish misunderstanding

1. Ezekiel

God’s term emphasizing his humble position — NRSV “O mortal”

“Son of ...” as a Hebrew expression (“son of wealth”)2. Daniel

2. Daniel

7:14

Imagery in contrast to the beasts

Who is this Son of Man?

Clouds of heaven (suggest divinity)

God’s presence

Given authority

Worshipped — “serve” (in ESV), should be “worship” as in the NIV

Eternal kingdom (2 Sam 7 and the Messiah)

Jesus makes use of both these backgrounds

1. Humility

“Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head.” (Matthew 8:20)

“For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many” (Mark 10:45).

2 Authority

Forgive sins (2:10)

“The Son of Man is lord even of the Sabbath” (2:28).

Yet, there is always a tension

The Son of Man who has no place to lay his head is also the Son of Man who comes in clouds with authority.

PARABLES (MARK 4:1-34)

Kingdom of God is the primarily topic of parables

Fee and Stuart, *How to Read the Bible for All Its Worth*

Definition

Stories taken from everyday life for the purpose of teaching one main point

Three rules for interpreting parables

Any genre has its own rules (e.g., “Once upon a time ...)

1. A parable has one main point.

2. Details are not necessarily significant

Define “details” (e.g., Rich man and Lazarus)

Can’t expect the details to have significance

Unjust judge (Luke 18)

Pearl of great worth (Mt 13) — buy your way into heaven

Difference between allegory and parable

Details are often significant because the story is totally made up

Pilgrim's Progress ("Slough of Despond" — "Help")

"Jerusalem to Jericho"

Only if relate to the main point

E.g., Vineyard, they kill the "son."

3. Must make sense in Jesus' day

Tell parable first, including context, of who is my neighbor

E.g., Origen and the Good Samaritan ("The man who was going down is Adam. Jerusalem is paradise, and Jericho is the world. The robbers are hostile powers. The priest is the Law, the Levite is the prophets, and the Samaritan is Christ. The wounds are disobedience, the beast is the Lord's body, the [inn], which accepts all who wish to enter, is the Church. ... The manager of the [inn] is the head of the Church, to whom its care has been entrusted. And the fact that the Samaritan promises he will return represents the Savior's second coming.")

SUMMARY OF JESUS' PARABLES

Most told against the backdrop of Jewish misconceptions

Need commentary

Instantaneous

Mustard seed (Mark 4; Luke 13:18-21; Matt 13)

Evil rooted out immediately

Weeds — enemy sows while sleeping (Matt 13:24-30)

Received by all

Parable of the Sower (Mark 4)

Who may enter

Tenants (Luke 20:9-19); Matt 21; Mark 12)

Wedding Banquet (Luke 14:15-24; Matt 22)

Fig Tree (Matt 21:18-19; Mark 11:12)

Moral of the story: check your commentary

THREE MIRACLE STORIES

Calms the storm

Gerasene Demoniac

Woman and Jarius' daughter

Christology

Over nature, demons, sickness and even death

Who can do this?

CHAPTER 6

Sends out the Twelve

JB is beheaded

Miracles — feed 5,000 and walking on water

CHAPTER 7

Important teaching on religious, human traditions

Include discussion of cultic cleanliness

Miracles

CHAPTER 8

Feed 4,000

More conflict with the Pharisees

Lesson 5. Mark 8:27-11 (Discipleship)

SECOND MAJOR PHASE OF JESUS' MINISTRY (8:27FF.)

Structure of 8:27-11:11

8:27-30 is "Peter's Confession"

Explain it (or read it)

"Okay, it's been two years. Are you ready to make a commitment?"

Hinge

Culmination of Galilean Ministry and introduction to the Travel Ministry

Not entering the kingdom but living in the kingdom of God

Three units of teaching leading to the Jerusalem Ministry

1. Death prediction
2. Misunderstanding of discipleship
3. New teaching on discipleship

A few other stories, and then starts the cycle all over again

Unit #1: 8:31-9:29

INTRODUCTION

I will spend most of this lesson on this passage

If understand this, will understand the other two discipleship passages

The most formative passage in my theology in last ten years.

Always struggled with teaching Gospels — Jesus thru Paul's eyes

Basic message of discipleship:

Total — “fully-devoted”

Essential — “only disciples are in heaven”

Lifelong — “perseverance”

Area of debate

Not two types of Christians (saved but not disciples)

DEATH PREDICTION #1 (8:31-33)

Combining of Son of Man and Suffering Servant

Peter's response shows he did not fully understand his own confession

Followed by new teaching on discipleship — Life in the kingdom (8:34-38)

THESIS STATEMENT (V 34)

“Come after me” — Jesus thinks in terms of discipleship, “followers”
Not believe certain truths
Not have a certain isolated experiences

1. “Deny”

Not a denial of “things” in general

Not asceticism (e.g., Lent)

Difficult: Jesus uses other terms throughout the paragraph to say same thing.

V 35 — “whoever *loses* his life”

V 38 — Jesus speaks of people who are *ashamed* of him

Need to reflect on this

Hint in v 36: denial includes not pursuing of the things of this world

Gaining the whole world but forfeiting his life

To “deny” ourselves includes the refusal to pursue the things of this world as primary

To say “No” to your very self

Say “No” to the very core of your being

Say “No” to your own ambitions and desires

To say with Jesus, “No my will, but yours”

Followers don’t go off in their own direction — they follow

When we follow Jesus, we take on his goals, his ambitions, his desires.

We don’t live a life independent from him — follow him — his will

Call the class to reflect

2. “Take up your cross”

Luke 9:23 — “take up his cross *daily*”

Daily live out the fact that you do not live for yourself — Gal 2:20

3. This is how we “follow” Jesus

Decision followed by daily action

Gate → Path (Matt 7:13-14)

RATIONALE (9:35-37)

V 35 — If you attempt to save your life, you will lose it

Attempting to save your life means:

You refuse to follow — refuse to deny

Insisting you still have say in your life

Not being a fully-committed follower

Result: lose while on earth, and at the final judgment (v 38)

Rather, to lose your life for the sake of Jesus and the gospel means you save it

To lose your life for Jesus is to live as his follower — to deny yourself

Ramifications are significant! — Discipleship is essential (position paper)

Vv 36-37 — Motivation — Put things in perspective

Nothing is more important than your “life”

Why pursue the things of this world — look at what it will cost you.

V 38 — Warning

Looking forward to judgment

Daniel's "Son of man"

What does it mean to be ashamed?

To not want to be connected with someone.

To distance yourself

What does it mean for Son of Man to be ashamed of you when he comes in judgment?

To distance himself from you at your final judgment.

Fate of those who do not follow Jesus?

Essential: Only followers of Jesus, only disciples, are in heaven.

SUMMARIZE — TWO WAYS TO LIVE YOUR LIFE.

1. Follower. Disciple

Denied himself

Daily lives as one who has died to his own ambitions

Willing to lose his life — by giving up control — for the sake of Christ/gospel

Not ashamed of Jesus — publicly takes Jesus' side

2. Refuse to deny/follow. Refuse to be a fully-committed disciple

Wouldn't give up control

Tries to save his life by pursuing his own goals and ambitions

Distances himself from Christ — ashamed

What is at stake?

Where you spend eternity is determined by which of these two roads you travel.

STORY CONTINUES

9:1 — Promise of seeing the power of God's kingdom before death

1. Transfiguration
2. Initial spread to the church (Acts)

Transfiguration (9:2-13) — Moses and Elijah — Voice from heaven

Validation of Jesus' understanding of "Christ" and Kingdom of God

Taste of the power of the kingdom of God

Unit #2 — 9:30-10:31

DEATH PREDICTION #2 (9:30-32)

MISUNDERSTANDING AND TEACHING ON DISCIPLESHIP — 9:33-37

Thesis verse: v 35

One way in which “denial” shows itself — being servant of others

Reverse of the world’s thinking

“Servant of all” includes serving the least in society — children

OTHER STORIES

Rich Young Ruler (10:17-31) — example of someone trying to save his life

Rewards of discipleship (10:28-30)

1. New community — church
2. Eternal life — is the result of a life of discipleship, of denying yourself and of giving yourself to Christ.

Unit #3 (10:32-11:11)

DEATH PREDICTION #3 (10:32-34)

MISUNDERSTANDING OF DISCIPLESHIP (10:35-40)

Still didn't get it about the greatness and servanthood

Desire to elevate themselves is not denying yourself

NEW TEACHING ON DISCIPLESHIP (10:41-45)

10:45 is especially important

Christ's mission is to serve — put others first — denying himself

“Ransom”

Slave market metaphor

Price paid; freedom gained — Suffering Servant

CONCLUSION OF THIS PHASE OF MINISTRY

Blind Bartimaeus (10:46-52)

Triumphal Entry (11:1-11) — hinge — start of third section of gospel

HEART (THEOLOGY)

1. Article Seven: Sanctification

There is a lot more to come on this topic.

2. I never mean to devalue the necessity of the conversion experience, but ...

I believe there are many people who think they are going to heaven, and they aren't.

First Baptist Church of Bowling Green, KY

3. Is there any place in Jesus' teaching for the "American" version of salvation?

- Single event ("moment of positive volition")
- Sorrow for sins at camp?
- Raising a hand or coming forward at church or revival meeting?
- View conversion as a transaction, and the Christian life as an optional set of isolated events.

4. "Once saved always saved"

Not biblical language — used as license to sin

Difference in language is important

I believe in perseverance — God's and mine (1 Pet 1:5)

"He who perseveres to the end will be saved"

Statement of Faith: "Persevering to the end"

Bible talks about becoming a disciple, living as a disciple, and dying as a disciple

5. Carnality as an acceptable lifestyle?

Okay to live in sin

Raised my hand and prayed the prayer

Front seat on earth and a back seat in heaven

Rom 6 — μη γένοιτο

6. Is this person saved?

Can't know

“Assurance” more than “salvation” — I have no idea, but no assurance

1 John 2:3-6; 3:5-10

“Changed people live in a changed way.”

7. How will you present the gospel?

“What is the minimum it takes to become a Christian?” — Two minutes!

If a person responds to your explanation of salvation, are they saved?

This is why it is critical that we think and speak in biblical categories.

Non-biblical language often leads to errors in thinking

I believe there are many people who think they are going to heaven, but because they were mistaught the gospel (and hence not challenged with the true gospel) will end up, much to their surprise, in hell.

Lesson 6. Mark 11:12-13:37

PASSION WEEK

Triumphal Entry is end of Travel and beginning of Passion

Curses the fig tree — Cleansing the temple — dead fig tree

Enacted parable

Fig tree was metaphor for Israel, and it was fruitless

OT pictures judgment on Israel in terms of a fig tree not producing fruit
(Micah 7:1-6; Jeremiah 8:13)

Cleansing of the temple

Prophecy of the destruction of temple Judaism

Series of conflict stories

Olivet Discourse (Apocalyptic Discourse)

BACKGROUND: APOCALYPTIC LITERATURE

Genre (kind) with its own rules of interpretation

Parable (e.g., of a man going from Jerusalem to Jericho)

“Once upon a time” — Aesop’s fables

Because we know these genres, we know their rules of interpretation

Apocalyptic — Revelation (and others) — is also a genre

Problem: we don’t use this genre any more and have trouble interpreting it

In Jesus’ day, they understood — Jesus with sword in his mouth

Characteristics

1. End times
2. Strange pictures (interpretive)
3. Not sequential or orderly (e.g., possibly of Revelation) — not history
4. Not concerned to tell every detail

Skip large periods of time (e.g., Day of the Lord in Joel and Acts 2)

Compress events chronologically

Consequences: much controversy

One-time disclaimer: the following my interpretation (and majority of scholarly commentaries)

Some due to ignorance of the genre

Some because it calls for interpretation — not immediately obvious (like parables)

I think eschatology has undue attention

But, history of church (heresies) shows need

Part of Paul's basic instruction (Thessalonians)

JESUS' PROPHECY (13:1-2)

Probably can't understand how devastating this is — God's house

TWO QUESTIONS (13:3-4)

1. "When will these things be?" — destruction of temple

"What will be the sign when all these things are about to be accomplished?"

2. Second question — key to understanding the chapter

Matthew fills the question out with the second: "What will be the sign of your coming and of the close of the age?"

Grammatically, this second question is one question (single article)

Jesus had hinted that he was going to go away and then return

"Age" — will be end of the current age and the beginning of the "Messianic age"

Really three things going on

1. Destruction of the Temple, and the specific signs leading up to its destruction
2. Specific signs leading up to Jesus' return
3. Specific signs leading up to the end of this age

Disciples probably thought all three were going to happen at the same

Disciples can't conceive of the temple being destroyed apart from the end of the world

DON'T BE DECEIVED (13:5-8)

False Messiahs — Wars — Earthquakes and famines

These are *not* signs of anything except the beginning of "birth pains."

The temple's destruction is not going to happen right away

They are not signs of Jesus' return

All this happened in the decades following Jesus

Specifics in Blomberg (Matthew, 356) — famines, earthquakes, wars

PERSECUTION (13:9-13)

Delay

Gospel must be proclaimed to all nations

Word used to describe the whole Roman empire

"Their voice has gone out to all the earth, and their words to the ends of the world" (Rom 10:18).

Eschatology is ethical — v 13 (Matt 24:13; Luke 21:19)

Not a detailed road map into the future

What are We Waiting For? — Revelation is easiest book to understand

“This will be your opportunity to bear witness” (Luke 21:13)

God’s promise of His perseverance — “But not a hair of your head will perish” (Luke 21:18).

I am suspicious of Prophecy Conferences

“ABOMINATION OF DESOLATION” (13:14-20)

Here come the signs the disciples asked for

“When you see the abomination of desolation”

No indication of how much time would go by between v 13 and v 14 (ὅταν δέ)

About 50 years — A.D. 70

Prophecy of Daniel

“And on the wing of abominations shall come one who makes desolate” (9:27; also 11:31; 12:11)

Appeared to have been fulfilled by Antiochus Epiphanes in 168 B.C. when he set up an altar to Zeus in the Jewish temple and then sacrificed a pig (1 Macc 1).

Will happen again, but by events surrounding the capture of Jerusalem — e.g., Roman standards — cycle

“It ought not to be”

Incorrect Greek grammar to make a point

“Abomination” is neuter (“it”) and “Standing” is masculine “he” — ESV wrong to say “it”

Grammatical error emphasizing it is a person, hence Mark’s warning — “Let the reader understand” (don’t fix my Greek)

2 Thess 2:3-4 “man of lawlessness”

Claim to divinity and an object of worship (Roman emperor worship)

Revelation, the “anti-Christ”

“Abomination”

Roman army that represented and enforced Emperor worship

Which question is being answered down to v 20?

Can’t be the second question.

What would be the point of fleeing from Jerusalem if it is the end of time?

Everything to this point deals with the first question

Destruction of Jerusalem by the Romans in A.D. 70

Details of famine, cannibalism, and slaughter by Josephus (1 million)

Except one wonders about the extreme language of the tribulation (13:19-20)

DON’T BE DECEIVED (12:21-23)

Miracles don’t prove authenticity

Antichrist is empowered by Satan (cf. Rev 13:2), dragon gives power to the beast

COMING OF THE SON OF MAN (13:24-27)

What question?

First has already been answered — signs leading to destruction of temple

Vv 14-23 are an accurate prophecy of the temple's destruction, except perhaps the strength of the language about the tribulation.

Second question (as clarified by Matthew) — Jesus' return & end of age

Remember: we know something the disciples don't know

Destruction of temple and Jesus' return are not the same event

Disciples assumed this would happen all at once, and Jesus is not taking great pains to clear up that misconception and the two answers.

Possible time gap of at least 2,000 years (but see later)

"In those days"

Some time after the tribulation, how long afterward?

Matthew adds "immediately" / "next" (εὐθέως), which suggests the tribulation does extend the entire church age.

Nature of apocalyptic language is to not be necessarily sequential nor complete.

Opinion: Jesus is intentionally ambiguous

Point is that he doesn't want his disciples to be focusing on dates and times but on preaching and being ready.

Cosmic signs

Typical of apocalyptic language—not necessarily literal (e.g., “earth-shaking”)

I am not convinced it is a metaphor

Yet, burning up of the universe (2 Peter 3:10-13)

New heavens and new earth (Revelation 21:1)

These signs accompany the coming of the Son of Man (Daniel) beyond first question

Jesus’ coming is immediately after the signs

Something is different with these signs

“Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing near” (Luke 21:28)

Opposite of the answer about Jerusalem’s destruction

“Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will *mourn*, and they will see the Son of Man coming on the clouds of heaven with power and great glory” (Matt 24:30).

Why mourn? No time to repent

Same point of the parables in Matthew 25

These are a different kind of sign

Don’t warn (like the earlier signs) but announce!

Are there any specific signs that unmistakably warn of Jesus’ coming such that we can get ready for the coming?

Characteristics of his coming

Global, visible to all, unmistakable, loud, public

Trumpet — read it

“They will see” in Matt “all the tribes of the earth”

“Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen” (Rev 1:7).

Sudden — “All the tribes of the earth will mourn” — no time to repent

Angels gather the elect — this must be the end, the goal (Matt 25)

Can't be secret return (contra Jehovah Witnesses, in 1914; Seventh Day Adventists in xxxx; Preterists in A.D. 70)

PARABLE OF THE FIG TREE (13:28-31)

Fig trees put out their leaves in late Spring

Summer is harvest time

“These things” happening means the Son of Man is “near, at the very gates”

What do “these things” refer to? Jesus' return?

Can't be the actual coming of the Son of man

Second question

No warning signs

Signs of the destruction of the temple (first question). There are no specific warning signs for Jesus' return (2nd question), just the announcement that it is happening

13:30

("Taking place," or "beginning to take place")

("Generation" can only with difficulty mean "race." Throughout Mark "this generation" refers to Jesus' evil contemporaries; 8:12, 38; 9:19).

What are "these things"? Must refer to the "these things" in v 29.

Can't refer to the coming of the Son of Man in the next generation

Destruction of Jewish temple would be within a generation of Jesus' prophecy

FINAL WARNINGS (13:32-37)

No one knows "day or hour" of the return of the Son of Man

Second questions disciples ask

Most: can refer to the specific day and hour

"He said to them, "It is not for you to know times or seasons that the Father has fixed by his own authority. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth" (Acts 1:7-8).

Perhaps limitation of Incarnation, or hierarchy of Trinity

MATTHEW TELLS THREE PARABLES

Be ready!

Days of Noah

Suddenly, so be ready ("all the tribes mourn")

Sooner: Good and wicked servant

Maybe he will come *sooner* than expected

Later: Ten virgins

Maybe he will come *later* than expected

Talents and Judgment

Being ready means being a *good steward* until the master returns

Being ready means caring for the poor

TIE IT TOGETHER

Disciples asked what they thought was one question

Actually is two, but Jesus didn't take pains to correct this misunderstanding

Destruction of temple

Delay (wars, earthquakes, etc.)

Preceded by intense persecution and "abomination of desolation"

Clear signs that would warn them when to flee (13:3-23)

Solution: learn the lesson of the fig tree and prepare to flee Jerusalem

A.D. 70 — Jesus didn't return and the disciples were probably surprised

Jesus' return and the end of the age

After the tribulation of A.D. 70, and many more like it, perhaps a "Great Tribulation" that accounts for the language of 13:20. ed.)

Prophecy — double fulfillment

Cycle ending in AD 70 is a type of a recurring cycle, with a final, Great(est) Tribulation.

No specific sign that would warn people he is returning in the sense that they will have time to repent.

Don't be concerned with the specific day or hour — be prepared by being a good steward — "Stay awake." — ethical; persevere

Will be great cosmic signs announcing his actual return — angels will gather God's elect — end of time

Revelation: judgment, hell, and heaven.

7. Mark 14:1-16:8 (Passover and Atonement)

Last Night with his Disciples (14:1-52)

14:1-2 — Point of betrayal

Anointed for death — Judas agrees to betray

PASSOVER

Vv 22-25 — reinterpret the Passover

What historically was the Passover?

Define “Exodus”

Exodus 12 — before 10th plague

12:3-4, 6b, 7-13, 26-27

Greatest saving event in the OT

Told to celebrate yearly as a proclamation of God’s salvation of His people

Jesus is redefining — greater act of salvation

“My” body/blood

1 Cor 11:23-32

“Covenant” is the “new covenant” — define both terms

Jeremiah 31:31-34 — New Covenant; Law in heart; forgiveness

Ezekiel 36:22-32 — Give us his Spirit; walk in obedience

Jesus’ death is the sacrifice that accomplishes the new agreement

Today we call this the Lord's Supper, Communion, Eucharist, and Mass

Central event in helping us understand what happened on the cross

"THIS IS MY BODY"

1. "Transubstantiation" (Roman Catholic)

Bread and wine physically become the actual body and blood of Christ ("elements")

My goof at church

More going on in Catholic theology

Many Catholics do not know this.

God's grace is automatically given to those present — Ott (Grudem, 992)

Mass is a "sacrifice" of Christ

Why Catholic cross has Jesus on it (Ott, in Grudem, 992)

2. "Consubstantiation" (Luther)

"Con" is a preposition meaning "with"

Christ's physical body is present "in, with, and under" the bread

3. Symbolic (Calvin)

Bread and wine *symbolized* Jesus' body and blood, i.e., his death

Special spiritual presence of Christ in communion (i.e., a ritual with meaning)

Counter arguments

1. Counter both transubstantiation and consubstantiation

Fails to see Jesus' use of metaphor — 11 kosher Jews (John 6)

“This cup is the new covenant” (i.e., “represents”)

2. Counter transubstantiation

Ignores the sufficiency of Christ' sacrifice (latter) — finality; completeness

3. Symbolic — something to think about

Story of Hayden

Story of the croutons — is there meaning in symbolic rituals

THREE TIME FRAMES (1 COR 11:26)

Past: Looks back at Jesus' death

When participate, you are saying that his body is for “me” — “Christ died for me” — I am part of the new covenant community.

Forgiveness and salvation are only through Christ's death

Present: Proclaiming the Lord's death

Proclaiming in the act and the “words of institution”

Future: Until He comes

Marriage supper of the lamb (Rev 19:9)

“SACRAMENT” OR “ORDINANCE” FOR LORD’S SUPPER (AND BAPTISM)

“Sacrament” (Catholicism)

The sacrament in and of itself conveys grace. Without any faith or active involvement on the person’s part, God graciously effects change in the person such as forgiveness.

“Ordinance”

“Rituals” that were “ordained” by Jesus — commanded

Frequency

Weekly — once a month — 4 times per year — once a year

1 Cor 11:25 “Do this, often as you drink it, in remembrance of me.”

Talk through Statement of Faith

Not discussed: who can administer communion; who can participate in communion; self-examination

FINAL PUBLIC EVENTS

Gethsemane — 14:36

“My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will” (Matt 26:39) — necessity of atonement

Betrayal and arrest

JESUS' TRIAL (14:53FF.)

Sanhedrin

Illegal by Jewish law
Jesus' response — vv 61-62

Peter's denial

Pilate's trial — chpt 15

Did not defend himself — “He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth” (Isaiah 53:7).

Scourged — mocked

Crucifixion — “King of the Jews”

DEATH — READ 15:33-41

Cry to God

Express pain (and faith) in biblical language

Citing Psalm 22 — fulfillment of prophecy (cf. later verses)

But cf. 22:3ff., 19 — affirmation of faith

Not sure how long it was going to go on for

Jesus “for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God” (Heb 12:2).

John 19:30 “It is finished” — sufficiency

Curtain torn

Centurion's statement

“ATONEMENT”

What actually is happening?

God the Father separated himself from Jesus — first time in all eternity

I believe this was the pain Jesus feared in Gethsemane, not the crucifixion

Jesus is the lamb of God paying the penalty for your sin and mine

“For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God” (2 Cor 5:21). 1 Pet 2:24

“Imputation”

“Jesus died for me” is a significant understatement. It is not “as if” Jesus committed my sin, no more than it is “as if” I am righteous.

Death is, in a sense, more significant than the resurrection

Forgiveness and salvation were made available not through the resurrection

Terminology

“Sacrificial” — “In him we have redemption *through his blood*, the forgiveness of our trespasses, according to the riches of his grace” (Eph 1:7).

“Vicarious” — “God shows his love for us in that while we were still sinners, Christ died *for us*” (Rom 5:8)

“Substitutionary” — in our place

“Propitiation” / Expiation

“God put forward as a propitiation by his blood, to be received by faith”
(Rom 3:25)

Directed toward God to appease his wrath on sin, or our guilt

God poured out his wrath (Grudem 574-575) — propitiation

“Redemption/Ransom” — slave market (Mk 10:45)

Price paid for freedom secured

“And they sang a new song, saying, “Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation”
(Rev 5:9).

Can be described, but ultimately unfathomable

HEART ISSUES

1. God’s motivation

a. Love (John 3:16)

b. Justice (Rom 3:25)

“It is impossible for the blood of bulls and goats to take away sins” (Hb 10:4).

Didn’t have to save us, but once he decided to forgive, evidently there had to be the appropriate sacrifice.

2. Seriousness of sin — necessity

“My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will” (Matt 26:39).

Road to Emmaeus “Was it not necessary that the Christ should suffer these things and enter into his glory?” (Luke 24:26).

3. “Sufficiency of the cross”

Christ’s death is sufficient to cover the sins of all who would repent.

Hebrews 9:25-28

Romans 5:18-21 — full access to God (Rom 5:1-2)

4. Uniqueness of Christ

Pluralism devalues the sacrifice of the cross

Temple veil torn — full access to God only through the cross

Impossibility of earning salvation

Statement of Faith

WHERE DID JESUS GO?

“Today you will be with me in Paradise”

Did not go to hell — universal proclamation of his victory (1 Peter 3)

BURIAL (15:42-47) AND RESURRECTION — READ 16:1-8

Purpose of the resurrection of Jesus' body

1. Public validation that Jesus' death accomplished all that he said it would.

2. Encouragement

The power that raised Christ is the power that works in us (Eph 1:19-20)

3. Guarantee of our new birth

1 Peter 1:3 "Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead."

1 Cor 15 — if no resurrection from the dead, then Christ is not raised, and we are the most pitied of all people

4. Ethical implications

Just as Christ was raised to a new kind of life, so also have we, in which the power of sin is broken and there is no place for its on-going mastery in our lives (Rom 6:4, 11).

At end of discussion of the resurrection body, Paul concludes with 1 Cor 15:58 "Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain."

Article Three of Statement of Faith

"Physically raised from the dead"

8. Matthew 1:1 — 5:12

Overview

Birth narratives, especially the virgin birth

Beatitudes — Sermon on the Mount (5-7)

JESUS' BIRTH

Genealogy in 1:16

Written to Jews (starts with Abraham)

“of whom” grammatically refers to Mary, not Joseph

“Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph” (Luke 3:23).

Setting the stage that something is different

Joseph's dream

Matt 1:20-23

Pregnancy through power of HS

Purpose: save people from their sins

“Jesus” means: “God saves.”

Fulfillment of Isaiah 7:14

Immanuel: “God with us” — special baby

Luke 1:31-35

David's throne (2 Sam 7:14)

"Son of God"

"Virgin birth"

Heart: Virgin birth: real issue is the possibility of the miraculous

1. Character

2. Presuppositions

Can God intervene in the course of human events?

1. Open system

Existence of the supernatural

Cause can be outside the natural world

2. Closed system

All effects have causes within the material system

E.g., panspermia ("The theory that life could be diffused through the Universe by means of germs carried by meteorites or that life was brought to Earth by this means.") By Francis Crick, Nobel Prize for discovering the double helix. "Directed Panspermia" (1973).

C.S. Lewis and the fishbowl

Conclusions

1. Both require faith — neither are truly “provable”

I don't have enough faith to be an atheist

2. Which best explains the nature of reality?

Existence of good and evil

Meaning — satisfies our longing for a sense of purpose

Existence and design of creation

Hands: Is believing in the virgin birth really important?

Attacked by liberals — 1 of the “Fundamentals”

Common example of the unbelievability of miracles

Yes, it is

Matthew and Luke make a big deal out of it (≠ minor)

Creeds make a big deal out of it (e.g., Apostles' Creed)

What is the significance of the Virgin Birth?

1. Bible says his birth was a miracle — truthfulness

2. Has to do with Christology

Is Jesus truly the Son of God?

Is Jesus “God with us”?

“INCARNATION”

“Becoming flesh”

Definition: Fully God, fully human, at the same time

Not half and half

Not two ways of looking at the same person

All analogies ultimately fail, like they do of the Trinity (e.g., egg, water)

Fully God

“Son of God” in Mark

Deal with in more detail in the gospel of John

Nature of his conception teaches that he was unlike any other human being

Fully human

John 1:14

Incarnation is a theological formulation — Handout

Bible not come to a clear statement of Christ’s “two natures.”

Bible does clearly assert both natures, so we must as well.

Mystery lies at the heart of many core theological doctrines

Story of Davy

1. Hands: Must believe it if you are a Christian

“Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already” (1 John 4:1-3).

How will you share salvation?

2. Heart: Significance of the incarnation: Atonement

“Therefore he *had* to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people.” (Heb 2:17; cf. Heb 10:4; 9:23-26).

Human sin requires human death

Without the shedding of blood there is no forgiveness

Sermon on the Mount (Beatitudes)

Introduction

D.A. Carson , *The Sermon on the Mount* (Baker)

John Stott, *Christian Counter-Culture* (IVP)

Commentaries: Blomberg; Carson; Mounce; Hughes

INTRODUCTION

Relationship of the Beatitudes to the rest of the sermon

V 3 is the key

Condensed form of what is spelled out by the rest of the beatitudes.

Sermon is an outworking of the implications of the beatitudes.

“Beatitude”

From the Latin word meaning “blessed”

“Blessed”

Not the same thing as “happy.” Blessed people are not always smiling.

At its most basic level, it means to find approval, in this context, approval from God.

Sermon is about how to be in a right relationship with God, how to have his approval.

1. "BLESSED ARE THE POOR IN SPIRIT" (5:3)

Definition

This is the fundamental characteristic of a disciple, without which nothing else in the sermon works.

Recognition of our inability to be approved by God on your own.

Not saying I am worthless

Bring nothing of value to God with which to barter for your soul.

Carson: "A confession that [I am] sinful and rebellious and utterly without moral virtues adequate to commend [myself] to God.... The deepest form of repentance" (17).

I am impoverished — the first time you "deny" yourself

Promise

"For theirs is the Kingdom of God"

Paul will help us understand this a few decades later

Salvation is by God's grace and mercy

Justification by faith

Titus 3:5 "He saved us, not because of deeds done by us in righteousness, but in virtue of his own mercy."

"They, and they alone ..."

2. “BLESSED ARE THOSE WHO MOURN” (5:4)

Definition

Personal assessment of those who understand they are poor in their spirit

Not people who are sorry for things in general

People who mourn before God as they recognize their spiritual bankruptcy, and perhaps the bankruptcy of the world around them.

Promise

“They shall be comforted” — Divine passive

There is an end to the spiritual emptiness of a sinner. God will satisfy those inner longings created by an awareness that we are not living as we were designed to live.

3. “BLESSED ARE THE MEEK” (5:5)

Definition of “meek” (hard to define)

Assessment of what we think of ourselves in relation to other people.

A person who mourns over their spiritual poverty is not going to, at the same time, assert himself in pride and arrogance over another.

Not being a doormat but making a deliberate decision not to insist on our own rights but to put other people first.

Phil 2 — “more significant”

Promise

“For they shall inherit the earth” — opposite of the world’s message

Stott — “Christian Counter-Culture — “The first shall be last and the last first.”

4. "BLESSED ARE THOSE WHO HUNGER AND THIRST FOR RIGHTEOUSNESS" (5:6)

Definition

Carson defines "righteousness" in this context as "a pattern of life in conformity to God's will" (22).

Rather than pursuing ourselves (i.e., "meek"), we pursue God as the source of righteousness.

"Hunger and thirst" — Ps 42:1-3.

Promise

"They shall be satisfied"

There is a feast that can satisfy even the deepest spiritual hunger

"I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst" (John 6:35).

5. "BLESSED ARE THE MERCIFUL" (5:7)

Definition

"Mercy" — God's goodness to those in need

"Mercy is a loving response prompted by the misery and helplessness" of the other person (Carson, 24).

As we see our own spiritual poverty, as we mourn over it, and seek God's righteousness, how can we but be merciful to those around us?

Lack of understanding our own spiritual poverty that leads to thinking we are worth saving — arrogance, selfishness, self-centered living.

This leads to a lack of desire for the salvation of others.

Promise

“They shall receive mercy”

You and I will be treated by God in accordance with how we have treated others.

Not salvation by works — new creatures act in a new way

Matt 25:31-46 — mercy before the judgment throne of God.

Question

This raises the question that is raised throughout the Sermon.

If you experience mercy, you will treat others with mercy (“transformative”)

What about the reverse? What if someone consistently acts without mercy?

6. “BLESSED ARE THE PURE IN HEART” (5:8)

Definition

To be *pure* is to be undivided, unmixed.

In the deepest places of our heart, we are *fully committed* to our king

The subjects in the kingdom of God are totally committed, totally loyal, to their king.

Our allegiance to him is not diluted.

Promise — “They shall see God”

Do you want to see God? Then your heart needs to be pure. No event Christianity.

(Do you ever wonder what it will be like when we die and have all our sin removed? “Pure”)

7. "BLESSED ARE THE PEACEMAKERS" (5:9)

Definition

The meek, merciful, and pure do not pursue violence

Promise — "They shall be called sons of God"

"Sons" reflects ancient inheritance language where the male child inherited the estate

In Christ, men and women together inherit the promises of God and are his children.

8. "BLESSED ARE THOSE WHO ARE PERSECUTED FOR RIGHTEOUSNESS' SAKE" (5:10)

Definition

Continues in v 11

If you, as a child of God live in the kingdom of God, you will be living a counter-cultural life and will be persecuted.

John 15:18-20 — Romans 8:16-17 — 2 Tim 3:12 — Phil 1:29

Not martyrs

Only way to avoid persecution is to be partially committed, which is not acceptable to God

True inside as well as outside the church

Promise

"Theirs is the kingdom of God" (come full circle)

"Your reward is great in heaven" (v 11).

CONCLUSION TO THE BEATITUDES (13-16)

1. Life in the kingdom is counter-cultural (v 13)

Purpose of salt is to preserve

If not counter-cultural (i.e., if salt lost its flavor by being diluted), what's the point? Not good for anything except to be thrown away.

Discipleship?

2. Life in the kingdom is public (vv 14-16)

The point of being a light is to let it shine.

Our lives as kingdom people are to be lived out so others can see our "good works" (i.e., the types of things that the beatitudes led us to do) and "glorify our heavenly father" (i.e., not ourselves).

3. Jesus wants whole-hearted commitment

No self-reliance

No part-time Christians

No carnality as acceptable lifestyle

9. Sermon on the Mount (Part 2)

Last week looked at Part 1: Beatitudes

Look at rest — spells out the implications of the Beatitudes

A person who is “blessed” will be the kind of person who obeys the sermon

Process — Life is a Journey

Heart of the sermon is whole-hearted commitment to Jesus

Undivided loyalty; fully-devoted

This means the truths are not just believed but obeyed

Also means not only outwardly obeyed but inwardly believed — “deep obedience”

HOW APPROACH THE SERMON (“HERMENEUTICS”)

Summary

Jesus is speaking *forcibly* about *general* truths, usually against a *background* of Jewish misunderstanding.

Give them their full force, but understand them in context

Extremely difficult

Stott: “The Sermon on the Mount is probably the best-known part of the teaching of Jesus, though arguably it is the least understood, and certainly it is the least obeyed” (15).

1. Jesus speaks in absolutes — black and white

“Cut off your hand if it causes you to sin” (5:30).

“You, therefore, must be perfect, as your heavenly father is perfect” (6:48).

Common response: “I can’t do it, so why even try?”

2. Ethical requirements are extremely high, apparently impossible, and seemingly contradicted elsewhere in the sermon or Jesus’ / Paul’s life or by common sense.

Is it possible to live life as a doormat, always turning the other cheek?

“Pray in your closet” (6:6) —prays in the Garden and publicly with disciples.

“Don’t judge” and then speaks the “Woes” passage

“Turn the other cheek” — “You whitewashed tomb.”

Does your hand *cause* you to sin?

Solution #1: Key to the Christian ethic: “Already and the not yet”

The kingdom of God has come in the life and work of Jesus, and yet it awaits its fulfillment at Jesus’ second coming.

We live in the tension/balance between the two

E.g., we are saints, we don’t always live like saints, we should strive by God’s power to live like saints, realizing some day that we will live as saints.

Solution #2: Must give these teachings their full force but not be simplistic

It is better to lose a hand and go to heaven , than go to hell with two.

It is better not to retaliate.

The Kingdom of God does belong to those who are poor in spirit.

Pray in your closet and not on the street corners (publicly, like chapter 6)

Solution #3: Jesus is mostly interested with our attitude, our whole-hearted commitment

He is concerned with our actions insofar as they are an outworking of what is inside.

II. UNDIVIDED LOYALTY: RIGHTEOUSNESS (5:17-END OF CHAPTER 6)

Point: external legalistic obedience of the Jewish leaders does not meet God's standards

Doing things to make yourself look religious isn't what God desires

A. Introduction (5:17-20)

OT points to Jesus and finds its fulfillment in him

Not fulfillment of prophecies — OT points to Jesus: sacrificial system; food laws (Mk 7:19)

Therefore, Jesus can then speak with authority in interpreting the OT message

“Righteousness”:

Must exceed the “righteousness of the scribes”

Much of the following is a correction of the scribal interpretation of the OT, not the OT itself.

Their “righteousness” is only apparent, hypocritical, not real (Mk 7:6-8)

To exceed their righteousness is not a call for more legalism, more external religiosity, but a true observance that starts with the heart and attitudes.

Six illustrations of this type of righteousness

1. ANGER AND MURDER (5:21-26) – READ ALL

Sixth commandment (Ex 20:13)

Point?

The commandment is broken with the heart attitude that leads to the action, and not just the action itself

God requires more than mere external action.

Internal attitude

Doesn't mean anger and hatred are the same thing

Nor that they have the same punishment.

Connection with beatitudes

If a person is consumed by their own spiritual poverty, hungering for God's righteousness, and treating others with meekness, mercy, and peace, they cannot live in anger towards other people.

Follow-up (vv 23-24, 24, 25-26)

Common structure throughout section

Deal with anger quickly

"Hell of fire"

How deal with the absolute nature of the statement?

Hermeneutics

Is there ever a time to be angry?

God is a God of wrath who hates sin

Psalmist hates God's enemies

"Be angry and do not sin; do not let the sun go down on your anger" (Eph 4:26).

Point?

Understand the strength of the statement in contrast to the Pharisees' legalism.

Isn't necessarily stating an absolute truth — isn't true all the time in every situation

I am uncomfortable saying this, but it is necessary in order to make sense of the whole Bible

2. LUST AND ADULTERY (5:27-30)

Read vv. 27-28. Point? Seventh commandment (Ex 20:14) broken by an attitude

"With lustful intent" (temptation vs. sin)

Follow-up (vv 29-30)

Less you think I am watering down the force of what Jesus says, wouldn't we agree as to his conclusion? Better to be in heaven with one eye.

Are they to be followed literally? (Hermeneutics)

3. DIVORCE (5:31-32)

Don't have time to deal with the remaining examples in detail — esp. this one

Divorce and Remarriage: Four Christian Views (Wayne House, IVP)

Background

Moses “allowed” divorce (Deut 24:1) if find “indecency”

porneia: general term for sexual sins of many kinds (Hebrew too)

Hillel: divorce for any reason

Shammai: only for adultery — divorce required

Point?

Siding with Shammai — stricter — divorce not required

How does this exceed the righteousness of the Pharisees?

Personal comment

Historically the church has held tightly to this command. By why then not cough out eyes and cut off hands? — Hermeneutics

4. OATHS (5:33-37)

Passages like Leviticus 19:12 and 30:20

Variation on the third commandment (Ex 20:7 — “take God’s name in vain).

Point

Jews had elaborate systems of oath taking that did and did not have to be observed

“Woe to you, blind guides, who say, ‘If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is bound by his oath’” (Matt 23:16).

Just say “Yes” or “No,” and mean it.

Not a prohibition against saying “I promise,” even on a Bible

Paul takes an oath (Rom 1:9 — “God is my witness ...”)

God takes oaths (Gen 9:9-11)

5. RETALIATION (5:38-42)

Exodus 21:24 and elsewhere

Point

A person who mourns over his own spiritual state, pursue’s God’s righteousness, is merciful and a peacemaker, will not at the same time always insist on his personal, legal rights but be willing to be meek (non-retaliatory)

Carson, “Personal self-sacrifice displaces personal retaliation” (52).

6. HATRED (5:43-47)

“Love your neighbor”: Lev 19:18

“Hate your enemy”: Not in OT

Point

Love and pray for your enemy

C. CONCLUSION (5:48)

Standard, ultimately, is divine perfection

Not Pharisaical, external obedience

Is this attainable?

1. "Already but not yet"

2. Luther — forces us to our knees in the recognition that we cannot do this on our own

III. UNDIVIDED LOYALTY: ACTS OF PIETY (6:1-18)

"Acts of piety": giving; prayers; fasting

Three areas of traditional Jewish piety

1. RELIGIOUS HYPOCRISY (6:1-18)

Theme (6:1)

Acts of piety — "your righteousness" — "in order to be seen" is wrong

Condemnation of the "hypocrites" and "Gentiles" (Jewish leaders) ??

1. Almsgiving (6:2-4) — Read

3. Fasting (6:16-18) — Straight-forward

2. Prayer (6:5-15)

Background: trumpet blown to indicate times to pray.

Time their walking to be at visible places when the trumpet blew
Apparently individuals heralded their own praying as well.
"Tooting your own horn."

Point: pray for the proper reasons.

Non-manipulative (God already knows what you need)

Short and to the point.

Quickly — see sermon for details

Carson, “Jesus wants to teach us that praying, to be a genuine act of righteousness, must be without ostentation, directed to the Father and not to men, primarily private, and devoid of the delusion that God can be manipulated by empty garrulity” (61). (“loquaciousness,” “wordiness”)

First half focuses on praising God

“Our Father in Heaven”

Corporate

“Father” — closeness (Abba) — “immanence”

“In heaven” — majesty — “transcendence”

1. “Hallowed by your name”

“Name” stands for the person himself

“Hallowed” means “holy” (separate from sin)

First of three imperatives — calling on God to act, through me and through others, so that the end result is that God himself will be treated with reverence, treated as holy.

2. “May your kingdom come”

1. May your kingdom spread through my witness

2. May your kingdom come in its fullness — “Maranatha” (1 Cor 16:22)

3. "May your will be done ..."

One of the central affirmations in the Sermon on the Mount

The primary characteristic of a disciples is to do the will of his master

Second half focuses on our needs — confess our dependence on God

4. "Daily bread"

5. "Forgive us our debts ..."

We cannot be obedient to the Sermon on our own. We will fail.

Follow-up (warning) in vv 14-15, since this is especially difficult

If we do not forgive others, then we are not the type of person who will humbly ask to be forgiven — reference earlier example of showing mercy

Not so much forgiven on the cross (salvation), but the forgiveness that makes an on-going relationship with God possible.

"Church discipline"

6. "Lead us not into temptation ..."

Translation problems

"Test" or "tempt" — God doesn't tempt (James 1:13) but he does test, and it is a good thing (James 1:2-4, 12)

"Evil" or "Evil One"

God will provide not only for our physical needs but also our spiritual.

We are not capable of resisting sin on our own

Keeping us from falling into a temptation that we cannot resist (1 Cor 10:13)

Where is the last verse?

Bill: Get specifics about dates

Conclusion

Those who are pure in heart and seek only for God's righteousness would never act out their piety for the wrong reason, and hence in the wrong way — i.e., to receive human praise — but always for God's praise.

Preached, and no increase in prayer meeting

IV. UNDIVIDED LOYALTY: TOTAL COMMITMENT (6:19-24)

A. Treasures (6:19-21)

Carson, "Our whole lives drift relentlessly toward the spot where our treasures are stored, because our hearts will take us there" (78).

B. Eye (6:22-23) — skip

"Healthy" ("good") means "singleness of purpose, undivided loyalty"

"The good eye is the one fixed on God, unwavering in its gaze, constant in its fixation" (80).

C. Two masters (6:24)

V. UNDIVIDED LOYALTY: TOTAL TRUST (6:25-34)

6:33 is the theme verse of the sermon.

As we fix our focus on God, he commits himself to meet our needs

VI: FINAL INSTRUCTIONS (7:1-12)

A. Being judgmental (7:1-6)

Point is to check yourself first before pointing out a problem in someone else

Boyd, *Repenting of Religion*

B. Don't be impatient in prayer but persevere (7:7-11)

C. The Law is Fulfilled by the Golden Rule (7:12)

PART VII: CONCLUSION — CALL TO ACTION (7:13-27)

There are only two options

Way of obedience and the way of disobedience — “fully devoted disciples”

1. No room for “carnality” as a viable Christian alternative
2. No room for “event” Christianity

A. Two Ways (7:13-14)

“Remnant” — remnants are small

B. Two Trees (7:15-20) — alliteration

People are known by their fruit — good and bad

Penalty for lack of fruit is destruction by fire — not less rewards

C. Two Judgments (7:21-23)

There are those who *do* the will of God, and those who don't.

Actions, not “conversion experience,” gains admission to heaven

D. Two Houses (7:24-27)

Must do, not just know

GREAT COMMISSION (28:19-20)

Make disciples

Whether you go or not

1. Baptizing

Evangelism

Trinity

2. Teaching

Fully devoted disciples

“To obey” can only be done by modeling

10. Luke

INTRODUCTION

Author

Luke, the Greek physician we read about in Acts as Paul's traveling companion

Author of Acts

Audience

Written specifically for Theophilus (1:3) — patron

Primarily Greek audience (i.e., not Jews)

Purposes

1. Historical certainty (1:4)

2. Universal offer of the gospel

Especially for the disenfranchised (women, poor, those outside the religious establishment) — "Blessed are the poor."

Our procedure

Pick and choose on different specifics — fill out the gospel message from Mark and Matthew

BIRTH NARRATIVES

Presentation in the temple when 8 days old (2:22-38)

Gentiles — vv 29-32

Temple visit when 12

How young was Jesus when he fully knew who he was? 2:49b

BEGINNINGS OF MINISTRY

Emphasis on historicity (3:1-2)

John the Baptist

Genealogy (3:23)

Jesus was 30 years old (Joseph died?)

Different from Matthew

Joseph to Adam (“son of ...”)

Joseph’s (and not Mary’s)

Temptation (4)

What actually was the first temptation?

What’s wrong with turning stones to bread?

Satan knows who Jesus is (as do his demons)

1. Symbolic

Jesus, the Son of God, succeeds in his wilderness testing in contrast to the nation Israel, also the son of God, who failed its wilderness test.

2. Kind of Son of God

- a. Use power for own needs, without trusting in God
- b. Violate God's laws to achieve a quick victory
- c. Spectacular — not need faith

Jesus will follow God's plan: serve; suffer; die

EARLY MINISTRY

Rejection at Nazareth (4:16ff.)

"Poor" in v 18

Jewish bigotry against preaching to all

V 22 and vv 28-29

Elijah and the widow in Sidon

Elisha and the leper from Syria

Preaching to blacks and whites in 1960's (Smith's Grove)

See same in Acts

Capernaum (4:31ff.)

Major city — trade route
Center of his Galilean ministry
Series of stories

Sermon (6)

Controversy whether this is the same sermon as Matthew 5-7

Different — like any rabbi, repeated himself with variations ("poor")

SERIES OF 4 STORIES ABOUT THE “OTHERS”

Centurion’s servant (7:1ff.)

Gentile — 7:9

2. Raising widow’s son (7:11ff.)

Bottom of social ladder

3. Sinful Woman (7:36ff.)

(Not Mary, who did somewhat the same thing, yet different — Mt 26:6-13; Mk 14:3-9; Jn 12:1-8)

Point: Jesus’ willingness to associate with social outcasts, offer them repentance, and their willingness to respond to his message

a. Woman

b. Prostitute

7:41-50

“Forgiven little” — not saying there are some people who have only a little sin to be forgiven — think they only have a little (sarcastic)

If we don’t think we are that bad, then Jesus’ forgiveness will not be that significant, and we will have little joy.

4. Women accompanying Jesus (8:1-3)

Conclusion

Tremendous amount of compassion on the outcast/helpless (James 1:27)

Segregated American church far from the biblical model — racially, economically, socially

MORE STORIES (8:4FF.)

PARABLE OF THE GOOD SAMARITAN (10:25FF.)

Vv 25-28

“Test” — not an honest question

“Do” i.e., earn eternal life

Perhaps surprisingly, his answer was correct — Shema; Greatest Commandment

Vv 29-37

“Justify himself” — assumes Jesus and he have two different positions on who is my neighbor — Judaism said only covenantal people

“Who is my neighbor” is intended to *limit* the concept — he wants the minimum; Jesus wants the maximum *(everything)

V 37: “Which of these ... proved to be a neighbor?”

Lawyer asked the wrong question

Who do I get to be a neighbor to? Whoever needs me.

plhsion really means, “the one who is near or close by, neighbor, fellow human being”

“Neighbor” limits it in our culture

LORD'S PRAYER (11:1FF.)

Little different

Added note on "boldness" (vv 5ff.)

V 8: "impudence" ("persistence" in footnote not really the point)

His request was "shamelessly bold"

Knows it is against the culture to deny the request

We are to boldly come before God with our requests

As a child comes to his father

Encourages us to ask

WOE SAYINGS (11:37 TO END OF CHAPTER)

Enlarged in Matthew 23

Jesus reserved his strongest rebuke for the religious hypocrites — make a show of external religion but whose heart are far from God

I wonder if we do the same?

Who are the religious hypocrites in today's church?

Abortion; infidelity; churches that don't preach the gospel — justifiable

Where is our condemnation of the "churchman"?

Many more examples of religious hypocrisy — 13:10ff.; 18:9-14

DISCIPLESHIP — DIFFERENT ASPECTS (12:49 – 18:7)

With other topics mixed in

Radical call of discipleship (12:49-53)

Extreme — supersedes all normal relationships

Biblical church stands in conflict with society and much of the church

Remnant of discipleship (13:22-24)

Humility and self-exaltation of disciples (14:7-11)

Cost of discipleship

Statement (14:26)

Count the cost — tower; war — v 33

Jesus demands primacy at all costs

Joy of discipleship (chapter 15)— lost being found

Context: why Jesus sought the company of the disenfranchised — 15:1-2

1. Lost sheep — v7

2. Lost coin (drachma has same value as a denarius — 1 day's wages)

3. Lost son (Prodigal Son) — "Ran"

Jewish disdain for "sinners" represented by brother

Two points

1. There is one who seeks the lost
2. There is joy when the lost is found

This is how God acts, and how his disciples are to act

Evangelism is an expression of God seeking for us

Faith of the disciples (17:5-6)

Point of faith isn't the amount — it is its perseverance

Power of faith is not in the possessor but in the object of our faith

Humility of disciples (17:7-10)

Other places that talk about joy / rewards

Despite success in "ministry," never forget who you are

Persistence of disciples (18:1-7)

Persistence of those who are "shamelessly bold"

Will your faith continue until Jesus' return?

FINAL WEEK OF JESUS' LIFE

Prophecy of death (18:31ff.)

Blind beggar (18:35ff.)

Zacchaeus (19:1ff.)

Death and resurrection

Disciples on the road to Emmaeus (24:13ff.)

24:25-27

Appearance (24:36ff.)

24:45-47

Ascension

Repeated in Acts

11. John 1 – 11

INTRODUCTION: COMMENTARY

Morris

CRITICAL ISSUES

Not accurate representation of Jesus

1. Different from Synoptics

Different, but compatible

Written after — to give fresh view

2. More developed theology

E.g., Christology Mark's narrative vs. John's statement

Making explicit what was historically implicit

3. Dialogue to monologue

E.g., John 3

Ancient historiography (basic thrust)

Question: do you trust the gospel?

Author

John, of Peter, James, and John fame — “Disciple whom Jesus loved”

Possibly Jesus' first cousin (his mother may be Salome, who may be Mary's sister)

Why was John written? 20:30-31

1. Christ, the Son of God — Christology
2. “Believe (into) life in his name”

These two points will be our emphases

Structure

1. Prologue (1:1-18)
2. “Book of Signs” (1:19-12:50) — 7 “signs”
3. Passion (13-20)
4. Epilogue (21)

PROLOGUE (1:1-18) — CHRISTOLOGY (STATEMENT OF FAITH)

Good place to take non-Christians who think that Jesus is just a good person.

But overwhelming

1. Word (λόγος)

A. Stoicism — philosophical term — impersonal principle that permeates all things and controls all things — “force”

B. Wisdom in the wisdom literature — personification of God

“The Word was God” (allowing for the Trinity)

JW don't know Greek

Their translation has “the only-begotten God” in 1:18, although there is no “the” in Greek

Walk through the Prologue

2. Pre-existence

Not created (hinted in Luke's genealogies) — also v 15

3. Creator (Genesis and creation)

1:10

“For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created *through* him and for him” (Col 1:16).

4. Life (real life, salvation) in him (20:30-31)

Uniqueness

5. Jesus' conflict and ultimate victory (also 1:9-11)

12-13. Author of salvation (can't earn it) — we become God's children

14a. Flesh (Incarnation — discussed in Matthew)

14b. “the one and only Son” (NIV) — uniqueness (Statement of Faith)

KJV “the only begotten”

ESV “the only Son” (μονογενοῦς from γίνομαι, not γεννάω)

Jesus is the unique revelation of God — v 15 too

16. “Who is himself God” — divinity (also v 18)

PUBLIC MINISTRY (1:19 - CHAPTER 12)

Organized around seven “signs”

Feeding of 5000 is a sign that Jesus is more than a rabbi — source of eternal nourishment

“Passover” (2:13) — 3 1/2 years in public ministry

One unnamed feast in John 5:1 (4.5 years?)

John the Baptist (1:19 - 34)

Function — not the Messiah — forerunner

Identifies Jesus as the “lamb of God” (1:29)

V 32 — possessed by the Holy Spirit — fulfillment of Ezekiel 36:26-27

CHAPTER 2: SIGN #1 — WEDDING AT CANA

Is faith saving faith??

JERUSALEM VISIT

Temple cleansing

CHAPTER 3: NICODEMUS AND THE NECESSITY OF REBIRTH

“Water and Spirit”

John’s baptism of repentance (that shows itself in good works)

Jesus’ baptism of regeneration/renewal — new person/birth/creation

Combination from Ezekiel 36:25-28

Change of language in in 3:16

“Water and Spirit” become “believe in”

“Enter kingdom of God” becomes “eternal life”

Misunderstand of “Event Christianity” — “Grace Alone”

Repentance (change) not necessary in John

One-time belief guarantees salvation (“moment of positive volition”)
Sees difference between salvation and discipleship

Explicitly in 3:3

“No one born of God (continues in) sin” (1 John 3:9)

Implicitly in, e.g., 3:19-21

Hatred of the world (17:14)

Elsewhere John calls it “receiving” and “abiding” in Jesus

Especially in John’s picture of the life of a disciple as an on-going process
(e.g., “abide” in 8:31; 10:27; 14:23; cf. 12:25; 1 John 3:4-10)

“Believe into”

Grammatical error — Biblical belief is no longer believing in ourselves but in transferring our trust out of ourselves and into Jesus

“Eternal life”

Two ages — “life of this age” and “life of the age to come” (Messianic Age)

Eternal life is a different type of life

Life lived in relationship with God — “And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent” (17:3)

“Abundant life” (John 6:35)

CHAPTER 4: WOMAN OF SAMARIA

4:23-24 and the nature of wordship

CHAPTER 5. HEALING AT THE POOL OF BETHESDA

Jesus' as the Son of God — term not here, but concept is

First century Judaism, "Son of God" did not mean divinity

Messianic title (e.g., Luke and the angel to Mary)

Sonship

As you read through John, you realize that Jesus meant more than "Messiah."

5:17-18 — "Sonship" does not mean less than God a

"The Jews answered him, 'We have a law, and according to that law he ought to die because he has made himself the Son of God'" (19:7)

Union with God

Read through John and see how Jesus is in union with his father

Does God's will (6:38; 8:28)

Speaks only by the Father's authority (12:49), does what he sees the Father doing (5:19), and only what the Father taught him (7:28)

To believe in Jesus is to believe in the Father (12:44)

To know Jesus is to know the Father (14:7)

To see Jesus is to see the Father (12:45; 14:9)

Father dwells in Jesus (14:10-11) and Jesus in the Father (17:21)

To glorify Jesus is to glorify the Father (13:31)

To not honor the Son is to not honor the Father (5:23)

Conclusion: for these statements to be true, Jesus must be God

CHAPTER 6. FEEDING OF THE 5,000 — “BREAD OF LIFE”

I am the Bread of Life discourse

“I Am” Sayings

“Bread of life” (6:35) — fully satisfying

“Light of the world” (8:12; 9:5) — source of life; illumination; truth

Door (10:9) for the sheep (10:7) — true revelation of salvation and life

“I am the good shepherd” (10:11) — lay down life for sheep

“I am the resurrection and the Life” (11:25) — source of life

“I am the way, and the truth, and the life. No one comes to the Father except through me” (14:6)

“I am the vine” (15:1,5) — source of spiritual nourishment

“I am” (from Exodus 3:14)

8:58 — stoning for blasphemy

Read back into the “I am” sayings

“I am God, who is the bread of life”

“I and the Father are one” (10:30)

Later equated with claiming to be the “Son of God” (10:36)

CHAPTER 7-8: FEAST OF BOOTHES — MIXED REACTION TO JESUS

Specifically, is he the Messiah?

Parenthesis about woman in adultery — 8:1ff

Cite NIV — 6th century

Missing from most of the texts/commentaries before 6th century

Most think it happened and included later

Increasing conflict (8:31 – end)

“No one can come to the me unless the Father who sent me draws him” (6:44)

Conflict grows — 8:51, which leads to vv 56–59

CHAPTER 9: MAN BORN BLIND

9:24-25

CHAPTER 10: GOOD SHEPHERD

Sketches imagery and weaves several themes together

1. Sheep know me and follow me

10:3b-4; 14; 26-29

2. I am the door of the sheep

Exclusiveness — If you go through me, and no one else, you will be saved and find pasture (v 9) — 10:10

3. I am the good shepherd (v 11)

Lay down his life — 10:11

CHAPTER 11: LAZARUS

“I am the resurrection and the life” (10:25-27)

Plot to kill Jesus and Caiaphas’ prophecy

Power of religious traditions, even in the face of a clear display of God's power

CHAPTER 12. FINAL REJECTION OF JUDAISM

Mary anoints Jesus symbolically for his upcoming burial

Plot to kill Lazarus

Triumphal Entry — reception as a king — messianic (in light of raising Lazarus)

Final statement of judgment (12:36b-50)

12. John 13-21

Structure

Upper Room Discourse (13-17)

Passion (18-20)

Epilogue (21)

SERVANTHOOD (13:1-20)

End of ministry

Couple hours to summarize the essence of his ministry

13:1-3 sets the stage (read)

Luke tells us the disciples were arguing at the table as to who is the greatest (22)

13:4-5

Custom of bathing before banquet — feet washed by servant when arrived

Jesus takes the role of a servant

Stripped to a loin cloth and a long towel — wrap around body with enough left to dry

13:6-11 Peter's Response

Peter has been watching Jesus make his way toward him

Strong language — not wash my feet — not be a servant to me

Didn't understand the nature of Jesus' kingly victory

13:12-17 Enacted parable

Discipleship is about humble service (servants) to one another

Discipleship is not about power and worldly greatness

Ordinance? (like baptism and the Lord's Super)

Yes — Grace Brethren Church

“Three-fold communion”

Meal — Foot washing — Communion

Men and women separate — time for confession and singing

No — majority

Point is not to institute a third ritual, but that at all times and in all ways we should serve one another.

Early church and the epistles never saw it as an ordinance.

LOVE COMMANDMENT — 13:34 – 35

"Love" introduced in 13:1, and commandment repeated in 15:12, 17

New?

Not new in one sense — "You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord" (Lev 19:18).

Cf. 1 John 2:7-8 — Now it is a real possibility

“The new things appears to be the mutual affection that Christians have for one another on account of Christ's great love for them" (Morris, 633).

What is at stake? 13:35

How often do you hear someone say that they were attracted to the church or to Christians by their obvious love for one another?

Define "love" (as different from obedience)

Can't be our normal definition — never love you the way I love my wife and children — physically and emotionally impossible, and inappropriate

Action (John 3:16) and an emotion — differ among generations

Phil 2:3-4

14 — TALKS ABOUT LEAVING THEM

Going to prepare a place for us — heaven

"I am the way ..." (v 6)

HOLY SPIRIT

Introduction

Four times Jesus discusses the coming of the HS in the Farewell Discourse

1. 14:15-17

a. "Helper"

Also "advocate, counselor" — "Paraclete"

A friend who argues your case in court — God is on our side

b. "Another"

HS will continue doing what Jesus had been doing — forever

c. "Indwelling"

Fulfillment of Ezekiel 36

2. 14:25-26

"Teach you all things and bring to your remembrance all that I have said to you."

Promise just to the 11 disciples — Inspiration and trust

3. 15:26

"Bear witness about" Jesus, just like Jesus bore witness of the Father

16:14: "He will glorify me"

Complete the work commanded by the Father and accomplished by the Son

Fruits of the Spirit — not just a flashlight

See the Trinity in this one verse

4. 16:7-15 — especially v 8 (see many statements of faith)

a. Convict the world of its sin of disbelief of Jesus

Gracious act — tell people they are sinners

Necessary act — since they cannot respond on their own

How do this? Sometimes directly in their conscience, but also through believers

b. Convict the world concerning righteousness

Negative — world has no righteousness

Positive — available through Jesus, as they will see when he dies on the cross and returns to heaven

How do this? Disciples

c. Convict the world of judgment

Satan stands condemned, as are his children

How do this? Disciples!

"ABIDE IN CHRIST" — 15:1-11

NIV — “remain” — but Greek stronger

Relationship

Disciples live in relationship with Jesus

Christianity is not primarily a set of doctrines we believe (e.g., “believe into”)

Dependence upon him — 14:23

Positive: source of strength, nutrition

Necessity

V 6

What does it look like to abide in Christ?

V 8 — fruit

V 10 — keep commandments (“By this we may be sure that we are in him: whoever says he abides in him ought to walk in the same way in which he walked,” 1 John 2:5b-6)

Sally Michaels at Bethlehem Baptist

Note that this is not an event — purpose is to bear fruit —

“HIGH PRIESTLY PRAYER” — 17

Close to the farewell discourse

1. Jesus prays "for himself" (vv 1-5) — complex

2. Prays for the Eleven disciples — vv 6-19

a. Prays that God the Father unites the disciples — v 11

b. "In" but not "of" the world — 17:15-16

3. Prays for future disciples — you and me — vv 20-26

a. Prayer is for unity — v 21

Unity with God and unity with each other

b. You and I share the same love that the Father has for the Son

Amazing — our unity with one another in some way is similar to the unity that exists between the persons of the Godhead — vv 21, 22, 23, 26b

c. One of the purposes of that unity:

"So that the world may believe that you have sent me" (v 21b)

"So that the world may know that you sent me and loved them even as you loved me" (v 23b)

Evangelism

JESUS' DEATH AND RESURRECTION

Date of the crucifixion

All four gospels agree that it was Friday

Synoptics: meal was the Passover

John: killed on the Day of Preparation — Thursday, day before Passover (19:14)

Theologically: Jesus is the Passover sacrifice ("Lamb of God")

Complicated

Two calendars

Temple calendar was one day later than the other calendar

Thomas

20:25, 28

Purpose (20:31)

Epilogue

13. Acts 1-12

Commentary

Marshall

Structure

Three-fold Structure built around Acts 1:8

Basic meaning of Acts is the expansion of the church from a localized Jewish sect to a multi-cultural world religion

Can also make 2 basic divisions

1. Peter's (Jewish) Ministry (1-12)

Jewish (1-5)

Samaritan (6-9)

Gentile (10-12)

"You are Peter, and on this rock I will build my church."

2. Paul's Ministry (13-28)

3 missionary journeys

Arrest and series of trials

PART 1: PETER'S (JEWISH) MINISTRY (1-12)

I. THE BIRTH & EXPANSION OF THE EARLY CHURCH: JEWISH (1-5)

Exclusively Jewish

A. THE FIRST 40 DAYS (1)

Passover to Pentecost

1. Introduction (1:1-5)

Second half of Luke

2. Ascension (1:6-11)

Disciples still viewed the kingdom in earthly terms — 1:6

Purposes

End of appearances (1:3)

Promise of a future return — 1:11

3. Matthias chosen (1:12-26)

Recognition that there was something significant about the number "12."

1. God controls the lot
2. No more lots

B. PENTECOST (2)

1. The coming of the Holy Spirit (2:1-13)

Started in a house (2:2) but they evidently moved to a more public place, probably the temple

2:6-41

What actually happened?

2:4 “And they were all filled with the Holy Spirit and began to speak in other tongues (ἑτέραις γλώσσαις), as the Spirit gave them utterance.”

Again in v 6, and again in vv 7-11 with the actual names listed.

In this historical context, the most natural meaning of the word is human languages.

No teaching yet on the spiritual gifts.

Nothing in the text suggests it was anything other than human languages.

2. Peter's Sermon (2:14-40)

A. Pentecost is fulfillment prophecy — Joel, Ezekiel, Jesus

Day of the Lord

V 21 — universal impact

B. Indication that God's Spirit had come

Showed through the speaking of unlearned, human languages as enabled by the Holy Spirit

Become vitally important when the Spirit is given to the Gentiles

“KERYGMA” — VV 22-24, 32-33, 36-39

Essential nature of the proclamation of the early church (Dodd)

1. Jesus lived (miracles; fulfillment of prophecy) 2:2
2. Jesus was crucified (2:23)
3. Jesus was raised from the dead (2:24-35)
4. Call to repentance (2:38)

Repent, but of what?

1. What you thought about Jesus

Context in Acts 2

Elsewhere (e.g., 5:42)

2. Repent of your sin and turn from wickedness

2:38, 40 — significance of baptism

3:26

[To turn again” (3:19) means, “to turn to God” (9:35; 11:21; 14:15; 15:19; 26:18, 20; 28:27)]

How will this impact how you share the gospel?

1. Who Jesus is and what he has done
2. Repent of your sins in light of who Jesus is
3. Necessity of a response

STORY CONTINUES

Communal life (2:42-47)

Healing lame beggar (3)

Note the Kerygma in Peter's sermon

Ensuing appearance before Sanhedrin (4)

4:8-12 Kerygma

Boldness (4:19–20, 29–31)

Sovereignty of God — 2:23, 39; 4:27-28

Sharing of wealth (Ananias and Sapphira; 4:32-5:11)

On-going healing (5:12-16)

Arrest of apostles and miraculous release — Sanhedrin

Beaten for Christ's sake — 5:40-41

SECOND PHASE OF THE CHURCH'S EXPANSION: SAMARITANS (6-9)

Growth of the church outside of Judaism (names are Greek)

First theological battle of the church

Do you have to become a Jew in order to be a Christian?

Jewish bigotry

Eventually answered in chapter 15

A. STEPHEN (6:1-8:1A)

1. Choosing of the Seven (6:1-7)

Why need to choose? (ESV footnote says "Hellenist" are Greek-speaking Jews)

Starting to feel ethnic friction

2. Arrest by non-Christian Jews (6:8-15)

6:13, 14b — temple and law (i.e., traditions, interpretations)

National markers

3. Defense (7:1-50)

a. Recitation of Israel's past behavior, with emphasis on their rejection of God's servants — Joseph; Moses (7:1-50)

b. Temple (7:44-50). God designed the tabernacle, and then had the temple built, but the OT itself says God doesn't live in it (vv 48-50).

4. Accusations against the present generation — 7:51-53

5. Death (7:54-8:1a)

Introduction to Paul, who will become the major figure after Peter — 8:1a

PERSECUTION, AND PHILIP IN SAMARIA (8:1B-40)

1. Persecution scatters of the church (8:1b-3)

Saul was actively involved in the persecution.

Then drops out of sight until chapter 9.

2. Philip's ministry in Samaria (8:4-25)

Summary — 8:4-8

Pivotal time as this is the first real push of the church outside of its Jewish beginnings.

Philip would have been seen as an innovator and a rebel

Real issue is the preaching to the Samaritans — 8:14-17

Story concludes with Peter's/John's acceptance of a Samaritan mission — 8:25

Why the delay?

Specific reason given in Acts 10:44-48 (cf. Peter's defense to the Jerusalem church after his visit to Corenius in Acts 11:15-18)

Council of Jerusalem (Acts 15:1 (problem stated), 5, 7-9, 11).

Answer. Delay of the giving of the HS so the leaders of the (Jewish) church could witness the actual giving of the Spirit, recognizing the reality of the conversion of non-Jews — the one exception in Acts

PHILIP'S MINISTRY TO THE ETHIOPIAN (8:26-40)

SAUL (9:1-31)

1. Conversion (9:1-19a)

2. Saul's initial preaching and escape (9:19b-25)

3. Meets the apostles (9:26-30)

Justifiably suspicious

4. Eventually Saul goes to Tarsus

Home in south-eastern corner of Asia Minor

CHURCH ENJOYS A PERIOD OF PEACE AND GROWTH (9:31)

Peter is left in Joppa, staying with Simon.

THIRD PHASE OF THE CHURCH'S EXPANSION: GENTILES (10-11)

A. CORNELIUS (10:1-11:18)

The length and repetition (3 times retelling the vision) of this account tells us its message is crucial to Luke.

1. The angel's visit to Cornelius (10:1-8)

"feared God" = "God fearer"

2. Peter's vision (10:9-33)

10:11-16

Abolishes dietary laws (Leviticus 11; cf. Mark 7:17-23)

Issues of clean and unclean are no longer external realities but are determined by your relationship with Jesus

3. Travels to Caesarea and hears Cornelius' story (10:23b-33)

Peter has connected the vision with the Gentiles — 10:28

Now it is possible for the church to expand "to the ends of the earth" (Mt 28:20)

4. Peter's sermon (10:34-48)

Key is 10:34-35

Kerygma again (10:36-43) — gives specifics to the "fear" and "do right" in v 35

Significance of the visible giving of the HS (10:44-48)

5. Peter's defense to the Jerusalem church (11:1-18)

Acts 11:2-3

Repeats the vision and recounts the giving of the HS

Concludes in 11:17

B. THE CHURCH IN ANTIOCH (11:19-30)

1. Beginning and growth of the Gentile church (11:19-26)

Barnabas is sent to Antioch when the Jerusalem church heard the gospel was being preached to the Gentiles.

Barnabas gets Paul and they teach together for a year

There may have been some potentially significant lapses in time.

Gal 1-2 gives Paul's chronology. He spent 14 years in Syria and Cilicia preaching (and I would assume rethinking his beliefs).

2. Famine relief in Judea (11:27-30)

C. HEROD AND PETER (12)

Herod killed James (the brother of John) and arrested Peter who had a miraculous escape (12:1-19) — 12:14-15

Herod's death (12:20-25)

APPENDIX (NOT IN LECTURES)

Permanent possession of the Spirit (vs OT)

Showed through the speaking of unlearned, human languages, as enabled by the HS.

Significance of the tongues — important theme throughout Acts

- a. Fulfillment of Joel's prophecy (Peter's speech)
- b. Indication that God's Spirit had come

2:38 — especially important when the Spirit is given to the Gentiles

Language in Acts of the coming of the HS

Initial experience

Baptized (1:5; 11:16) — always in connection with John the Baptist
Poured out (2:17-18; 2:33; 10:45)
Receive the HS (2:38; 8:15, 17-19; 10:47; 19:2)
Given (5:32; 8:18; 11:17; 15:8)
Comes upon (1:8; 19:6)
Falls upon (8:16; 10:44; 11:15)
"Filling" (2:4; 9:17)

On-going experience of those who have already been baptized.

Filled — 4:8 (cf. 4:31; 13:9, 52; cf. Luke 1:41, 67)

Reflects OT idiom of the "Spirit of God coming upon" someone (e.g. Saul and prophesy)

Temporary empowering for a specific task like Elizabeth "Blessed ...; Luke 1:41).

14. Acts 13:1-15:35; Galatians

PART 2 — PAUL'S (GENTILE) MINISTRY (13-28)

Topics today

Paul's first missionary journey

Galatians

Jerusalem Council

1. FIRST MISSIONARY JOURNEY (13-14)

A. Commission (13:1-3)

Antioch church was formed when Stephen's persecution scattered the church (Acts 11:19)

c. 48/49 A.D.

B. Cyprus (13:4-12)

Jews first (13:5)

13:9 — "Saul" also called "Paul"

Paul blinds the magician Bar Jesus, and the governor Sergius Paulus believes (13:12)

Pattern in Scripture: miracles validated message of the gospel

C. Pisidian Antioch (13:13-52)

John Mark left them at Pamphylia (13:13)

Will become an issue in Acts 15

Goes first to the Synagogue (Jews and Gentiles)

Sermon is the Kerygma, with emphasis on OT history, Jesus as the fulfillment of prophecy, and the call to repent

Contrast between 13:38-39 and 13:43 (also 14:3) — works vs. grace

Returns the next week to a full synagogue (13:46-48)

Common to invite strangers to speak in synagogue

Sovereignty of God — 13:48

Jealous Jewish leaders stirred up the secular leaders (13:49-52) and P/B left

D. Iconium (14:1-7)

Continued opposition from the Jews (≠ Jewish Christians)

E. Lystra and Derbe (14:8-20)

Healed the crippled man, and the people tried to make them gods.

Jewish opposition (from Antioch and Iconium), and they stoned Paul — Derbe

F. Return through Lystra and Iconium to Antioch (14:21-28)

Message to young churches

1. Encourage the believers
2. Expect trials (Acts 14:21-22)
3. Appointed elders (Acts 14:23)

Reported their work to the Antioch church (14:24-28)

Galatians

Commentary

Schreiner

Historical Situation

1. "Judaizers" had infiltrated the Galatian church, urging a return to law keeping as a means of justification

Acts 15:1

2. Questioned Paul's apostolic authority

Purpose

Must a Christian also become a Jew? (circumcision and law keeping)

I. INTRODUCTION (1:1-10)

Greeting (1:1-5)

Occasion for writing — 1:6-9

Accusations against Paul (1:10)

II. PAUL'S APOSTLESHIP — FROM GOD, NOT MAN (1:11-2:14)

Definition of "apostle"

"One sent"

Carries the authority of the sender

Point: 1:11-12

Recounts his Damascus Road experience

1:15-16 — went into Arabia and Damascus

3 years later had a private meeting with Peter (Acts 9:26-30)

Went to Syria and Cilicia

14 years later went to Jerusalem to get affirmation of his gospel — 2:2

Revelation — famine (11:30)

More political move — didn't need affirmation personally

Titus was not made to be circumcised — leaders of the Jerusalem church (Peter, James, and John) agreed that you don't have to observe the law.

2:6b — didn't add theologically to Paul's gospel

Illustrate authenticity of his gospel (2:11-14)

Conflict with Peter (Cephas)

III. TRIUMPH OF GRACE OVER LAW (2:15-4:7)

Summary — 2:15-16

“Justification” (“Righteousness”)

1. To be right with God
2. Right with God *through faith* — believing Christ did what we cannot do ourselves
3. “Forensic” — law court — declared not guilty
4. “Imputation” — Christ’s righteousness is ours — 2 Cor 5:21

“Works of the law”

Thinking that external obedience to parts of the law is what God requires to be justified

Legalism is a complicated thing that continues to raise its ugly head throughout Christian life

Galatians: circumcision and law-keeping

Concludes: this is impossible — 2:16

Faith is to characterize both salvation and sanctification

3:1-3

Protestants vs. Catholics

"Justification by faith" became the cry of the Reformation

Catholicism: justification = faith + works

Significant verses in 2:15-4:7

1. 2:20

2. Those of faith are the children of Abraham and inheritors of his blessing

3:7, 14, 29

6:16 (“and” = two groups, or “who are” = one group)

Affects how you read the OT and especially its promises.

IV PAUL APPEALS TO THE GALATIANS (4:8-31)

V FREEDOM IN CHRIST (5:1- 6:10)

Practical balance to "justification by faith"

Walking by the Spirit (guided and empowered)

5:16

5:22-24

Other significant verses

6:15

II Jerusalem Council (15:1-35)

A. Historical situation (15:1-5)

A.D. 49/50 — one year after first missionary journey

Jewish "Christians" came from Jerusalem to Antioch — were they really believers?

15:1b (5) — requirement that a person must become a Jew (circumcision) in order to be a Christian.

Paul and Barnabas went to Jerusalem to solve the problem

B. Peter's address (15:6-11)

Witness of the visible giving of the Holy Spirit — 15:8-9, 11

C. Barnabas and Paul's address (15:12)

Recount miracles God did through them among the Gentiles

D. James' conclusion (15:13-21)

Jesus' earthly brother and head of the Jerusalem church

15:19-21

Four rules due to a missionary emphasis — on the test!

Sexual immorality common prohibition for new believers — starting point

E. Letter written and delivered to Gentiles with witnesses (15:22-35)

Taken to Antioch by Barnabas and Paul, Judas and Silas

Appears to have ended the conflict

From here on out, the Jewish opposition is primarily from non-Christian Jews

First theological question of the church has been answered

Chronology

Controversial

Traditional approach

| | | | |
|---|----------------------|-------------|------------|
| Damascus Road | Acts 9 | Gal 1:13-15 | |
| Arabia and Damascus (3 years) | | Gal 1:16-17 | |
| First visit (private) | Acts 9:26-30 | Gal 1:18-20 | |
| Syria and Cilicia (14 years) | | Gal 1:21-24 | |
| Second visit (famine relief) (by revelation) | Acts 11:30 (- 12:25) | Gal 2:1-10 | |
| Herod's death | | | A.D. 44 |
| First missionary journey | Acts 13-14 | | A.D. 48/49 |
| Galatians | | | |
| Jerusalem Council | Acts 15 | | A.D. 49/50 |
| Edict of Claudius | Acts | | A.D. 49/50 |
| Gallio Procounsul | Acts | | A.D. 52-53 |

Dating of Galatians

Main argument is that Paul never appeals to the Acts 15 letter in Galatians

Doubtful Peter would have changed behavior if after Acts 15

15. Acts 15:36 - 18:22

Paul's Second Missionary Journey 1 & 2 Thessalonians

Context

Jerusalem Council has settled the question of non-Christian Jews

Jewish opposition is now non-Christian

Goal: return to see how churches were doing (15:36-41)

Disagreement over John Mark
Barnabas and John Mark to Cyprus
Paul and Silas go to Asia Minor

Meet Timothy (16:1-5)

Lystra, Iconium, and Derbe

Circumcised Timothy "because of the Jews" who knew his father was Greek

Didn't have to (did not with Titus in Gal 2:3)

Limitation of Christian freedom for sake of gospel missions

Went through previous cities

Encouraging and giving them the letter of Acts 15

Traveled north-west through Asia Minor (16:6-10)

Ended up in Troas — vision of the man from Macedonia

"We" in v 10 (Luke has joined them)

PHILIPPI (16:11-40)

Background

“Leading city ... Roman colony”

Living in Philippi had all the privileges of living in Rome — proud

Conversion of Lydia (16:11-15)

“The Lord opened her heart to pay attention to what was said by Paul” (v 14; cf. “Lord draw” in Jn 6:44)

Baptized in the river — modern-day tour guides

Exorcized the slave girl (fortune-telling)

Accused of being Jews who advocated customs that are contrary to Roman law (Christianity still seen as a Jewish sect)

Beat and imprisoned them (v 23) — big no no

Conversion of the jailer

Earthquake — doors open

Tried to kill himself — punishment for allowing prisoners to escape

Two issues:

1. Does not say his family was saved because of the father’s faith — 30-32
2. Civil disobedience — 16:37, 39-40

Didn’t actually break the law — the magistrates did

Romans 13 requires civil obedience — even in a time of persecution

THESSALONICA (17:1-9)

Background

Capital of the Macedonian province

Important trade routes ran through it

Story

17:2-4 (Kerygma)

Jews get jealous and start a riot

BEREA (17:10-15)

V 11

Jealous Jews came from Thessalonica, and Paul left for Athens

V 14 — Christian Education (catechism)

Timothy and Silas stay in Berea to teach the basics

Biblical pattern

ATHENS (17:16-END)

Center of the intellectual world — idols everywhere

Stage set

Resurrection (v 18)

Greek philosophers believe physical body is evil (“dualism”)

Sermon (vv 22ff.)

Establishes common ground — “very religious” (v 22)

Your “unknown god” (v 24)

God is not made from gold or silver or stone

Appointed a day of judgment for all — v 31

Balance of “Contextualization”

Meeting people where they are at

Moving to their real need — the real point

CORINTH (18:1-17)

Introductory information

Corinth is a city of money and influence

Works with Aquila & Priscilla (Prisca)— dispersion Jews — presumably Christian

Claudius commanded the Jews to leave Rome in A.D. 49-50 because of the riots “at the instigation of Chrestus” (historian Seutonius) — Gospel is truly spreading

Silas and Timothy came from Macedonia (Berea)

Consistent pattern — 18:6
Moved to a house next to the Synagogue
Stayed for 1.5 years

Wrote 1 and 2 Thessalonians

Paul sent Timothy back to Thessalonica — returned — sent 1 Thessalonians

Wrote 2 Thessalonians a few months later — still questions from first letter

Legal charges against Paul (18:12-17)

Why so much detail about the Roman judge refusing to even hear the case?

Paul is in a Roman prison when Luke writes.

RETURN TO ANTIOCH (18:18-22)

Stops in Ephesus but doesn't stay

Landed in Caesarea

Greeted the church in Jerusalem, and went home to Antioch

1 Thessalonians

Church is young — clues as to what is really important

Summary

1. Defense of his apostolic authority
2. Encourage them in their persecution for the gospel
3. Follow-up on basic theology (esp. eschatology)

TRADITIONAL GREETING AND THANKSGIVING

1:9-10 — serving idols; now serving God; Jesus will return

CHAPTER 2: REVIEWS HIS TIME WITH THEM

Counter character assassination

2:12 — motivation for godly living — “worthy of God”

WANTS TO SEE THEM AGAIN, BUT HAD TO SEND TIMOTHY

3:1-5 — Timothy returns in 3:6

1. Necessity of *Christian Education* (Life is a Journey)
2. Necessity of *persecution* in the life of a Christian

2 Tim 3:12 — Conflict will come

Romans 8:17 “and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.”

3. Necessity of *perseverance*

“It gives us new life, knowing you remain strong in the Lord” (1 Thess 3:8; NLT)

No where does Paul paint a picture that justification without continuing in faith is a possibility. If do not continue, then Paul’s preaching was “in vain.”

True disciples live changed lives

Paul’s prayer for this young church (3:11-13) — love; perseverance

RESPONDING TO TIMOTHY’S REPORT (4-5)

Core topics for young churches

1. Sanctification in sexual purity (4:1-8)
2. Continue in brotherly love and work hard (4:9-12) — vv 11-12

Eschatology (4:13-5:11)

Those who have died will go to heaven

And will return at the rapture, reunited with their bodies, and rise before those still alive — 4:16-17

“Rapture” (5:1-11)

Being “caught up” to be with Jesus

All Christians must believe in it — only question is when will it happen (esp. relative to Great Tribulation)

“Like a thief in the night” (v 2)

Jesus’ message to his disciples — no immediate warning; suddenly (Mk 13)

Repeats Jesus’ warning that we should be ready (Mark 13:33)

CONCLUSION (5:12FF.)

Summary of admonitions (young church) (5:12-22)

5:16-18

5:22 ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε.

KJV "Abstain from all appearance of evil."

NIV "Reject every kind of evil."

2 Thessalonians

Introduction

Written presumably a few months after first — not sure how Paul knew there were still issues (letter, visit?)

Three basic issues that still bothered the Thessalonians

1. PERSEVERANCE IN THE FACE OF PERSECUTION (1:5-12)

Introduced in the thanksgiving — 1:4 — when Jesus returns in judgment, God will wreck punish those persecuting the Thessalonians now

Hell — 1:9

2. AFRAID JESUS HAS RETURNED SECRETLY AND THEY MISSED IT (2:1-12)

2:1-4 — Rebellion & Anitchrist must precede Christ's return

“Proclaiming himself to be God”

“Abomination that causes desolation” (Mark 13:14)
“666” in Rev 13:18

“Stand firm” — 2:15

3. IDLENESS

3:6, 10 — Lazy because (1) thought Jesus was returning; (2) lazy sponges

Introduces the idea of what we call “church discipline” — 3:6 & 3:14 “social ostracism”

16. Third Missionary Journey

Acts 18:23-21:26

A. TOWARD EPHESUS (18:23-19*)

1. Initial travel through Galatia and Phrygia (18:23)

Strengthening the disciples

2. We learn about Apollos at Ephesus (18:24-28)

Preached about Jesus, knowing only John the Baptist (Jewish pilgrim)
Taught by Priscilla and Aquila
Goes to Achaia (probably Corinth) teaching “the Christ was Jesus” to the Jews

PAUL AT EPHESUS (18:29-19*)

Ephesus was capital city in Asia Minor

12 disciples of John the Baptist (19:1-7)

Not heard of the HS (i.e., not Christians)

Last mention of tongues — so what is its function in Acts?

Two-year 3-month, ministry (19:8-10)

Initial 3 months to the Jews

Two years to Jews and Gentiles

“This continued for two years, so that all the residents of Asia heard the word of the Lord, both Jews and Greeks” (19:10).

Itinerant Jewish exorcists (19:11-20)

1 Corinthians written during this time in Ephesus (1 Cor 16:5-8)

Had planted the church in second missionary journey

Heard about church issues from Chloe's family

Riot (19:21ff)

Preparing to leave for northern Greece ("Macedonia and Achaia"), Jerusalem, and eventually Rome.

Riot led by Demetrius the Silversmith — Paul turns people away from idols (Artemis) and his wealth

B. TRAVELS TOWARD JERUSALEM (20:1-21:14)

1. Through Macedonia (20:1-2)

Encouraging the churches and collecting a Gentile offering for "Jewish" church

Titus came from Corinth to Macedonia with news of the Corinthians church

Wrote 2 Corinthians sometime before winter while in Macedonia (2 Cor 2:13; 7:5)

2. Eventually arrive in Greece (20:3a)

Stayed three months probably in Corinth

Wrote Romans

Wanted to shift center of operations to Rome

3. Return to Jerusalem (20:3b-6)

Through Philippi and Troas (Eutychus, 20:7-12)

Met Ephesian elders at Miletus (20:13 - —)

Port city of Ephesus

Prophecy of coming troubles (Pastorals) — 20:28-30

Jerusalem (21:1-16)

Many warnings of imprisonment along the way

SEQUENCE OF LECTURES

1/2 Corinthians

Romans

Pick up Acts with Paul's arrest and trials

1 Corinthians

INTRODUCTION

Commentary

Fee

Blomberg

Historical setting

Written about 55/56 A.D. near the end of Paul's stay in Ephesus (Acts 16:5-9)

Corinth was an important and rich city

Temple prostitution in the name of religion

Structure of the letter

What Paul has heard (chpts 1-6; 1:11)

What they asked about (chpts 7-16; 7:1)

I. INTRODUCTION (1:1-9)

Greeting and thanksgiving

Divisions in the church (1:10-4:21*)

Problem

Teaching had moved away from the proclamation of the cross

People had aligned themselves around key figures (1:10-12)

THREE PARTS TO THE ANSWER

1. Goal is *unity* centered around the preaching of the *cross* — 1:10; 2:1-5

Background: traveling “sophists,” debaters, who were judged primarily on their eloquence and less on the truth of what they said — 1:17. Evidently some of this technique was used in the church on behalf of the different factions.

Not everyone has to believe the same thing

Example of Tozer — piano tuning

Apostles are just the vehicles, God is the foundation, the one who gives growth (3:5-11)

2. Differentiates divine and human wisdom — 1:25

Can't even understand God's wisdom on its own — 1:18; 2:14

Reflected in Paul's preaching — 1:22-24

3. Final warning — 3:16-17

“You” is plural (see ESV footnote) — NIV “in your midst”

Paul defends his apostolic ministry (4)

Three Moral Issues (5–7)

1. IMMORALITY (5)

1. Man living sexually with his father's wife (stepmother) — 5:1-2

They not only permitted it but were proud of it, boasted about it — tolerant

Probably based on a feeling of special wisdom from God, that they were the elitists — somehow special — e.g., spiritual people above material world and physical sins

Solution

Social ostracism — 5:2b

5:5 (cf. 1 Tim 1:20) — outside the spiritual protection of the church

Leaven (vv 6-8)

Understand the power of ignored sin that will permeate the church

2. In previous letter, do not to associate with immoral people (5:9-13)

Do not have this letter (1 Cor is really “2 Cor”)

Qualification that he meant a Christian immoral person.

Emphasizes that sin must be dealt with forcibly (5:11, 13b)

CHURCH DISCIPLINE

See my Position Paper, but summarize here

a. Goal of Church Discipline?

Sinner's salvation (5:5)

To stop spreading effects of evil leaven (5:6)

b. What sins fall under this process?

Tend to think of gross immorality or serious theological error

5:11 — does sexual immorality include addiction to hard pornography?

2 Thess 3:6, 14-15

Position paper, page 3.

“Consistent willful sinning”

Not occasional or repented sins

I suspect Paul was a lot less tolerant than we are

c. Process

Normally, we follow the process of Matt 18

Final stage is to remove from fellowship — 5:5a, 13b (social ostracism)

May work in a small church in a small town, or when the churches in the city work together

2. LAWSUITS (6:1-11)

Problem is that Christians were suing Christians — 6:5

Solution: find someone in the church to try these cases

What is at stake? Witness of the gospel

Qualifications

“Trivial” cases (6:2)

Individual versus individual and not versus organization

3. TEMPLE PROSTITUTION (6:12-20)

Problem

Corinthians thought their freedom in Christ was a license to sin

See quotation marks in ESV — Corinthians slogan (as elsewhere)

Solution

Condemns sexual immorality

1. Our body belongs to God — 6:15-17 (a temple of God’s Spirit — 6:19a)
2. There is something unique in sexual sin — it is a sin against yourself — 6:18.

17. 1 Corinthians 7-12, 2 Corinthians

Introduction

"Now concerning": answers their specific questions

MARRIAGE (7)

Main points in summary

1. Problem: false teachers were ascetics and therefore apparently encouraging people to divorce
2. Paul's basic answer is to stay as you are (8t)

Not an absolute rule — recommended your widows remarry (1 Tim 5)

Break down by situation in life

1. Unmarried (vv 8-9)
2. Married (vv 10-11)
3. Mixed marriage (vv 12-16) — stay if non-Christian partner wishes to ("bound")
4. Engaged (vv 25-35)
5. Death (vv 39ff)

Paul's foundational concerns

1. Gift of celibacy preferable; but if not, then marry (vv 6-7)
2. "Because of the present distress" (7:26) and the "shortness of time" (7:29), they should remain as they are (7:17-24) as this frees you up for ministry (7:28b, 32-35)

FOOD TO IDOLS (8)

Background

Meat market — eating meat was an act of worship (also 10:14-11:1; Rom 14:1-15:6)

Principles

1. Freedom, since there are no other gods (8:4-6)
2. Not causing a fellow believer to “stumble” — 8:13

Stumble here is not “bug” but that which leads to sin (8:11, 12)

This should not lower Christian behavior to the lowest common denominator (10:29)

VI. APOSTLESHIP (9)

VII. IDOLATRY (10)

Worship (11:2-14*)

1. MEN/WOMEN RELATIONSHIPS (11:2-16)

"Head (un)covered" can mean wearing of veils or hairstyle

Loose was a sign of a woman who was not under her husband's authority (because of adultery)

Added problem is that veils were not introduced until centuries later.

Suggestion is that the Corinthians women were claiming to be free in Christ and therefore not under any authority.

Looked like hookers

What would you think of a married woman you saw downtown wearing a short dress and low-cut tight shirt?

Paul's basic concern was that the church maintains the correct hierarchy:

11:3, 8-9

Secondary concern: people appear to be what they are

"Symbol of authority" (11:10)

James Hurley, *Man and Woman in Biblical Perspective*

2. LORD'S SUPPER (11:17-34)

Discussed at Mark

Warning in v 27 — either not understanding or treating it disrespectfully

3. SPIRITUAL GIFTS (12-14)

Definition

Supernatural empowerment (see the lists)

Theme: 12:7

Given by the Spirit (12:11)

Common good (not personal edification, although it is a byproduct, 14:4)

Result in unity, all of equal importance — 12:25-26

Problem: gifts were being used improperly to separate the body — establish a pecking order where some were more significant than others

“Love chapter”

Not parenthetical — not poetry

Prioritizes love for one another as more significant than the exercise of gifts.

1 Cor 13:1 — first possibility of something other than Acts

Guidelines (14)

(Prophecy = tongues + interpretation)

1. Do not forbid it — 14:39b

2. Regulate speaking in tongues — 14:26-33

Orderly
2 or 3 at the most
With interpretation (known before)
For edification

Resurrection (15)

Evidently some Corinthian Christians were denying the reality of the resurrection — 15:12

Fact and Necessity of the resurrection (15:1-34)

Begins with a warning — vv 1–2

Kerygmas with heavy emphasis on Jesus' resurrection (vv 3–11)

Application to Christians — 15:13-14

(Prayers for the dead — 15:29)

Nature of the resurrected body (15:35-58)

Will discuss more fully in 2 Cor 5

Main point is that they will be different — 15:42b-44a (cf. 15:50-53)

Change will happen when Christ returns — vv 51-52

Somewhat similar to Christ's post-resurrection body

"Firstfruits" (15:23; cf. 15:49)

Flesh and bones — eat fish

2 Corinthians

Introduction

Written as a follow-up to 1 Corinthians, while still on the way to Corinth

Emphasize two main themes

2 COR 5:1-10 — INTERMEDIATE STATE

What happens when you die?

1. Soul sleep
2. Go directly to heaven

Verses

"And he said to him, 'Truly, I say to you, today you will be with me in Paradise' "(Luke 23:43).

"We would rather be away from the body and at home with the Lord" (2 Cor 5:8; cf. v 6).

"I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better" Phil 1:23).

No purgatory (2 Maccabees 12:45)

Catholicism has taught this is the place we complete the suffering we should have experienced on earth.

Built on an incomplete view of the atonement — unable to receive God's grace without earning it through suffering to make us worthy.

What does this time period look like? (2 Corinthians 5:1-10)

Human body: "tent, earthly home"

New body: "building from God," "house not made with hands," "heavenly dwelling"

Disembodied spirit: "unclothed"

Paul's desire is to go to heaven, not ever being unclothed but "further clothed." Presumably, this means he wants Jesus to return before he dies.

Summarized timeline

If die before Jesus returns

Body rots in the grave

We go to be with Jesus as a spirit (disembodied)

When Jesus returns

We come with him

Reunited with our bodies, now glorified

We rise to meet Jesus

Those still alive are glorified and rise after us.

Judgment

Death is destroyed and we are granted immortality and kingdom is given to the Father (vv 53-54; Rom 2:7; 1 Tim 6:16; 2 Tim 1:10)

CHRISTIAN THEOLOGY ON GIVING (CHAPTERS 8:1 – 9:15)

Dominant passage on NT giving

So much of the OT and tithe is connected with the land

Read 8:1-7 and 9:6-8

“Grace”

Dominant idea throughout the chapter

God has treated us with grace, and so we too should treat others with grace (which means sharing the wealth)

Motivations

Interesting to identify all the reasons. I find 11.

How should they give?

Out of joy

Cheerfully, not reluctantly

How much? How did the Macedonians give?

(See Alcorn’s books on the treasure principle)

Out of their extreme poverty, that overflowed in a wealth of generosity (9:6ff)

Proportional (according to their means) so there would be equality (8:14)

Freely, willingly (not as an extraction, 9:5), as an expression of grace (8:7–8, 11–12)

18. Romans 1-4

INTRODUCTION

Commentaries

Thomas Schreiner, Douglas Moo

Historical Setting

End of third missionary journey (A.D. 57) while in Corinth

Wants to move his base to Rome and have fourth journey to the West (Spain)

Systematic

Most theology comes from Romans

Class structure

See big picture

Fit details into the theological flow

Part I: Introduction

| | | |
|-----------|-------------------------------------|----------------|
| I | INTRODUCTION | 1:1-15 |
| A. | Salutation | 1:1-7 |
| 1. | Author | 1:1-6 |
| a. | Paul identifies himself (1) | |
| b. | Definition of the gospel (2-4) | |
| c. | Outworking of the gospel (5-6) | |
| | (1) On Paul (5) | |
| | (2) On the Roman church (6) | |
| 2. | Audience | 1:7a |
| 3. | Greeting | 1:7b |
| B. | Personal remarks | 1:8-15 |
| 1. | Statement of thanksgiving | 1:8-10 |
| 2. | Purpose in writing | 1:11-15 |
| | “Mutually encouraged” | |
| | Necessity of preaching to non-Jews. | |
| II | THEME VERSES | 1:16-17 |
| A. | The gospel of God | 1:16 |
| 1. | Not ashamed | 1:16a |
| 2. | Reason for pride | 1:16b |
| | Is true | |

Power of God

What appears to the world to be weak is God's power

Same word as in v 4 of the HS's power of resurrection

Salvation

Everyone who believes

Historical chronology — Jews first, then Gentiles

Universal offer; appropriated by faith

B. Essential nature of the gospel 1:17

1. "Righteousness of God" 1:17a

Righteousness ("justify") is a legal metaphor: not guilty.

"Righteousness of God"

a. God himself is righteous

b. God can make us righteous

"From faith for faith" — totally about faith

Definition: Abraham was "fully convinced that God was able to do what he had promised" (Rom 4:21).

Antithesis: works that "merit" or make you think you deserve

Only way for it to be guaranteed to all

2. Old Testament proof 1:17b

Hab 2:4 — 3:17-19

Part II: Universal Unrighteousness

III THE UNRIGHTEOUSNESS OF ALL PEOPLE

1:18-3:20

Paul's premise that salvation is only by faith in Jesus would not be true if people apart from the work of Jesus are righteous. Needs to show that apart from Christ "no one is righteous, no not one."

Anthropology (1:18-3:20) precedes soteriology (3:21-26)

Three-fold structure

A. Gentiles (who do not have the law) 1:18-32

1. Proof of the universal unrighteousness: God's wrath 1:18

Assumption is that God is just.

When he responds to sin with wrath, it is justified.

The fact of his wrath proves no one is righteous (apart from Christ)

2. Justification of God's wrath 1:19-23

Thesis: although everyone knows certain things about God, everyone turned their back on God; therefore, God gave them over to their sins and his wrath is justified.

a. What all people know (19-20)

"General Revelation": all people all the time; three-fold content

Clarity of revelation seen in Creation

Eternal power

Divinity — separate from creation

Exists

"Yet he did not leave himself without witness, for he did good by giving you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness" (Acts 14:17)

Is General Revelation sufficient to save or sufficient to condemn?

- b. What all people did (21-23)
- 3. Penalty for their sins: God gave them up 1:24-31
 - a. To their impurity (idolatry; 24-25)
 - b. To their passions (homosexuality; 26-27)
 - c. To improper conduct (28-31)
- 4. Coup de grâce 1:32

Does “give up” mean that they are deceived and no longer understand, or do all people continue to understand?
- B. Jews (who have the law) 2:1-3:8

Much written against the backdrop of the Jewish belief that merely being Jewish secured God’s favor, and their behavior (sin) was irrelevant (2:3)

Talmud (Gen R 48) pictures Abraham sitting at the gate of Gehenna, making sure that no circumcised person ever enter.

 - 1. Statement 2:1-5

Punishment for sin regardless of ethnic, heritage, religious activity

God’s “patience” (v 4)
 - 2. Impartial judgment by works 2:6-16

Not by ethnic heritage

Because God is ultimately impartial (v 11), judgment is not based on ethnicity but on our lives (“works”)

 - a. Statement (6)

Read also 2:13 — biblical way of thinking about judgment
 - b. Illustrated twice (7-10)

It’s not those relying on their Jewish heritage of earning favor

What matters is if your life has changed
 - c. Ultimate reason why: God's impartiality (11-16)

(1) Statement (11-13)

(2) Illustrated by the good works of the "Gentiles" (14-16)

Basic message: examples of the necessity of doing the law and not just hearing

Gentile Christians — new covenant language (cf. v. 26)

Gentile non-Christians who obey their conscience (= "law")

3. The problem of the Jews 2:17-29
- Thought possession of the Law and circumcision was all God required — lifestyle irrelevant
- a. Jewish pride in the law (17-24)
 - b. Jewish pride in circumcision (25-27)
 - c. The True Jew (28-29)
- Theme throughout Romans, and eventually dealt with in chapters 9-11 (cf. Gal 3:7, 14, 29; 6:16; Phil 3:3; Rev 2:9; 3:9 — Rom 11:26)
- Implications for how you read the OT and especially the promises to Abraham.
4. Three possible misconceptions 3:1-8
- Each is picked up in detail later in the letter.
- a. Advantage of being Jewish? (1-2) — 9-11
 - b. Jewish faithlessness and God's faithfulness (3-4) — 9-11
 - c. The justice of God's judgment (5-8) — chapter 6
- C. Summary and Scriptural Proof 3:9-20
- 1. Thesis 3:9
 - 2. Scriptural proof 3:10-18
 - a. All are evil (10-12)
 - b. All speak evil (13-14)
 - c. All do evil (15-18)

3. Summary: The law produces knowledge of sin

3:19-20

Gal 3 — law was a temporary guardian to define sin

Part III: Righteousness through faith in Christ

IV **RIGHTEOUSNESS DEFINED: JUSTIFICATION** **3:21-4:25**

A. Justification is through Christ **3:21-26**

1. Related to the law **3:21**

2. Through faith in Christ for all **22-25a**

a. Faith, not law ... who believes

b. "In Christ"

Object of faith matters — not sincerity, pluralism, or universalism

Mystical union

John Bunyan "As I was walking up and down in the house, as a man in a most woeful estate that word of God took hold of my heart, You are 'justified freely by his grace, through the redemption that is in Christ Jesus' (Rom. iii. 24). But oh, what a turn it made upon me! Now was I awakened out of some troublesome sleep and dream, and listening to this heavenly sentence, I was as if I had heard it thus expounded to me: Sinner, you think that because of your infirmities I cannot save your soul, but behold my Son is by me, and upon him I look, and not on you, and will deal with you according as I am pleased with him."

c. Grace

God's goodness to those who do not deserve it — "freely"; "gift"

Yancy's definition

d. "Redemption"

The second metaphor: slave market (price paid; freedom gained)

- e. Third metaphor, from sacrificial system (sermon on Leviticus):
hilasterion

“Propitiation” — to God — Christ’ death appeased God’s wrath to sin

“Expiation” — to sin — forgive the sin and hence our guilt

“Mercy seat”: top of ark in the Holy of Holies — cross

Still must be applied to me, individually — “Received by faith”

- 3. Justice of God's actions 3:25b-26

Forgiveness calls into question the very righteousness/justice of God

“It is impossible for the blood of bulls and goats to take away sins” (Heb 10:4).

- a. Past behavior (2b5)

- b. Present behavior (26)

“Without the shedding of blood there is no forgiveness of sins” (Heb 9:22).

- B Justification is through faith 3:27-4:25

- 1. Three implications 3:27-31

Will be discussed in detail later in Romans

- a. No boasting (27-28) — not merit salvation

- b. God is the God of all (29-30) — one standard

- c. Faith upholds the law (31) — chapter 7

- 2. The example of Abraham (and David) 4:1-25

Abraham is the prime Jewish example of a person who merited salvation.

- a. Abraham was justified by his faith (1-8)

- (1) Statement (1-3)

“Counted” is a bookkeeping metaphor (“reckoned”)

Point is that Abraham did nothing to deserve righteousness, but rather God simply credited it to his books.

(2) Argument by logic (4-5)

“works” vs. “trusts”

“Righteousness” is counted toward the person of faith, not works

(3) Same argument by illustration of David (6-8)

b. Abraham was not justified by circumcision (9-12)

(1) Thesis (9-11a)

(2) Purpose of Abraham’s faith (11b-12)

c. The Promise is by faith (13-17a)

“Promise”: God’s promises to Abraham (“heir of the world) is a general way of summarizing the promise in Gen 12.

Assumption: What is true for Abraham is also true for his children, for whom the promise is righteousness.

(1) Statement (13-15)

(2) Ultimate reason: guaranteed to all (16-17a)

d. Description of Abraham's faith (17b-22)

e. Paul's application (23-25)

19. Romans 5–8

IV Righteousness Lived Out

V **RIGHTEOUSNESS LIVED OUT** 5-8

“Therefore, since we have been justified by faith” starts to draw conclusions out of 1:18-4:25.

A. The Christian’s Joy 5:1-21

1. Description of the benefits 1-11

a. Peace (1-2a)

Objective reality

b. Rejoicing in our hope (2b-5)

Stresses that our peace has led to rejoicing, rejoicing that is so sure that we can even rejoice in our sufferings because we know what they will accomplish.

c. Our hope is secure (6-10)

(1) The nature of God's love (6-8)

To die for sinners

(2) Certainty of our reconciliation (9-10)

God has already done the difficult work; certainly he will do the easier.

(3) Rejoice because of our reconciliation (11)

2. Sufficiency of Christ's sacrifice 12-21

a. Beginning of the comparison (12)

“Original sin” — inherited disposition

Article Five — Death is not natural but is the result of sin

- b. Clarification of "all men sinned" (13-14)
- c. Clarification of the upcoming comparison (15-17)
- d. Similarity of Adam and Christ (18-21)

Sufficiency of the cross

Encouragement, especially for Catholics

B. Moral implications of justification: Sanctification 6:1-23

Connection between justification and sanctification, becoming and being a disciple.

Role of ongoing sin in the life of a believer

1. Dead to sin but Alive with Christ 1-14

- a. Question and basic answer (1-2)

Article Seven (on sanctification): "God's will for every believer is his sanctification. It is the necessary and certain fruit of salvation, yet not meritorious; it is God alone who saves."

Cranfield. "Paul is here concerned to insist that justification has inescapable moral implications, and to think that to accept it without at the same time striving to lay hold on sanctification would be a profane absurdity."

Note Paul's motivation

Not legalism

"Know thyself" – do who you are (Phil 1:27a)

- b. Ethical implications of baptism (3-11)

Conversion/Baptism is a single event

Theology of baptism

Mode ("buried," "raised," "united") — not demanded — immersion is the obvious biblical mode

Not salvation (1 Pet 3:21 “Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ.”

Sanctification (6:11, 12-14) — Article 8

c. Ethical exhortations (12-14)

2. Slaves to Christ 15-23

a. Question and basic answer (15)

Much more common question today

b. You offered yourselves as slaves (16-18)

v 16

No such thing as total individual freedom

Only two options (see handout at end of workbook)

c. Exhortation to live as God's slaves (19-23)

“Slaves of righteousness” (vv 18,19)

Sanctification and salvation — 6:22

Not Catholic (j=f+w)

Carnality is not an accepted lifestyle

Article 7: “It is the necessary and certain fruit of salvation, yet not meritorious; it is God alone who saves.”

C. Freedom from the law's condemnation 7:1-25

1. Statement 1-6

a. Thesis (1)

Died to the law, no longer captive to it, but belong to God

Death breaks the legal bounds of the law

b. Analogy of marriage (2-3)

c. We have died to the law (4-6)

2. Clarification

7-25a

a. The law is good (7-12)

In and of itself, the law (OT) is “holy and the commandment is holy and righteous and good” (v 12).

Purpose was to define sin (v 7)

b. The problem is our sin (13-25a)

V. 15

Purpose of the law is to increase sin, show it for what it really is, and thereby show us to the cross.

Sin is an independent force within us

Debate over vv 14-25 (mature Christian increases in awareness of his own sin)

3. Conclusion

25b

Cry of despair and ultimate victory — v.24–25a

As long as he is alive, Paul will struggle with sin, even though he is serving God.

D. The work of the Holy Spirit

8:1-39

1. The indwelling of the Holy Spirit

1-17

a. Statement (1-4)

b. Life in the flesh vs. life in the Spirit (5-11)

Definition of a Christian: “led by the Spirit” (v 14)

c. Implications of that indwelling (12-17)

Assurance of the believer — vv 16-17a

Warning of v 17b — not necessarily martyrdom

- 2. Future hope of the believer 18-30
 - a. Believer and creation (18-25)
 - b. Holy Spirit's help in the interim (26-27)
 - Not a charismatic gift
 - c. Sovereignty of God (28-30)
 - Key is to keep v 29 ("conformed to the image of his son") with v 28 ("good")
 - Order of events in election

- E. Summation 8:31-39
 - 1. Justification of God 31-34
 - a. God is for us (31-32)
 - b. Will not bring a charge against us (33)
 - c. Will not condemn us (34)
 - 2. Love of God 35-39

Lesson 20. Romans 9–16

- VI GOD'S RIGHTEOUSNESS VINDICATED** **9-11**
- A. Introduction 9:1-5
- Problems brewing throughout the letter (raised initially in 3:1-8)
1. How do you explain the Jewish rejection of the Messiah in light of God's faithfulness to his promises (to Abraham)? How could the very people that God created reject him?
 2. Is there any advantage to being Jewish in light of much that has been said (e.g., 2:28-29; 3:11, 16; justification by faith)?
- Hard to come to grips with the Jewish/Gentile bigotry reflected in these issues (e.g., Smith's grove).
- B. The Justice of the rejection 9:6-29
1. A remnant still exists, by election (6-13)
- God has kept his promises; the Jews just didn't understand the nature of the promises.
- A remnant by faith, chosen by God (election), exists
- This is the nature of election (e.g., choosing Jacob over Esau before birth; v 10)
- Election: "An act of God before creation in which he chooses some people to be saved, not on account of any foreseen merit in them, but only because of his sovereign good pleasure" (Grudem, 670).
2. God's sovereignty is righteous (14-29)
- God is absolutely sovereign (in control), and whatever he does is righteous and just.
- Justice is defined by what our sovereign God does. There is not some external code to which he must submit.

a. Example of Pharaoh (14-18)

Vv 15-18

This is all tied in with your understanding of God's mercy. If you and I deserve it, then God must give it. But if we do not deserve it at all, then the recipients are joyful, and those who do not receive it get what they deserve.

b. God's freedom in election (19-29)

If you truly understand God in his mercy and in his justice, you will recognize that we have no right to demand an answer, that God prove himself to us.

"Vessels of wrath prepared for destruction" (e.g., Pharaoh). God will use them to show his glory to the "vessels of mercy

"Remnant"

"Children of faith"

"Elect"

Ultimately, all is for God's glory.

Does not overrule our responsibility to evangelize and personally respond (10:9-10, 13, 17)

Many other verses throughout Scripture (cf. Acts 2:23; 1:48)

Statement of faith omitted: "Ultimately, it only the elect who believe."

"Double Predestination" — as close as it gets in the Bible

Vessels of wrath

11:8 — God hardened their hearts

- | | | |
|----|--|------------|
| C. | The Cause of the rejection | 9:30-10:21 |
| 1. | Pursued righteousness through the law, not through faith | 9:30-10:4 |
| 2. | Nature of salvation | 10:5-17 |

Faith, not works — vv 9-10

Made available through preaching — vv 14-17

3. Jews did hear but refused to respond 10:18-21
- D. Facts which lessen the difficulty 11:1-36
1. Rejection is partial (1-10)
God has always had his remnant among the ethnic Jews (e.g., Paul and Elijah)
Accomplished through God's sovereign choice — v 8
 2. Rejection is for the sake of the Gentiles (1-24)
11:11b
 3. God's ultimate purpose is mercy for all (25-36)
11:32
Is there a future for ethnic Israel? vv 25-26
Most say yes (not a Dispensational issue)

"All Israel" is a final coming of ethnic Jews at the end of time (but as Christians)
11:12 "how much more will their full inclusion mean"

Some say no

In terms of salvation, Paul has redefined the Jew

"All Israel" is Jew + Gentile = true Israel

"In this way" (v 26) looks directly at the previous verse, where the issue is Jew and Gentile.
- E. Doxology 11:33-36
Centrality of Christ — v 36

VII RIGHTEOUSNESS LIVED OUT

12:1-15:13

Final major block in Romans — “Ethics”

Connection to theology (1-8)

“Therefore” of 12:1

Somewhat like the “therefore” of 5:1, but concrete (cf. 6:11,12)

Typical to have blocks of ethical instruction following blocks of theological instruction

Ethics are based on theology (cf. modern “morality”)

Theology must lead to ethics (Pharisaism)

A. Responsibility to God: Be transformed

12:1-2

Key to ethics — spend extra time here

1. Motivation

1a

“Mercies of God” = 3:21 - chapter 8

Christian life is lived in response to what God has done

One of the primary motivations for sanctification (Issac Watts, “Love so amazing, so divine, demands my soul, my life, my all”)

If you don’t understand God’s mercy, you wouldn’t think that holiness is that big of a deal

Why chapters 1-8 come first

2. Present all you are to God as a sacrifice

1b

“Appeal” is too weak — KJV “beseech” — beg

“Spiritual worship” — creating a sacrificial metaphor

“Body” because sacrificial — but wants all of us

Unlike animals, we are to “continually present your bodies”

Only “reasonable” response to God’s mercies

3. Refuse to be like the world 2a
Show us in principle what sacrificial living looks like
Not be conformed (Phillips: “squeeze you into its mold”)
4. Insist on following God’s will 2b
Must say “No” (v 2a) but also must say “Yes” (v 2b)
Non-conformity and Transformation
Both halves are necessary
“No” without transformation becomes legalism
“Yes” without “No” results in discouragement and failure
Power to change comes from outside (verb is passive)
- B. Responsibility to the church 12:3-21
Call to humility within the church
 1. Be humble 3-8
“For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment” (12:3a)
 2. Act in love 9-21
Series of succinct commands
Head of the list: “Let love be genuine,” and the rest spells out what this looks like
- C. Responsibility to the government 13:1-7
13:1-2 — includes taxes (v 6)
Place for civil disobedience? Yes
“But Peter and John answered them, “Whether it is right in the sight of God to listen to you rather than to God, you must judge, for we cannot but speak of what we have seen and heard” (Acts 4:19-20)
Philippian civil authorities (Acts 16)

Jesus cleansing the temple

How decide? Ethical hierarchy

13:3 is a clue, but be careful

Lie to save a Jew from the Nazis?

Obey a husband who wants to do something illegal

D. Responsibility to society 13:8-14

Golden Rule (13:9b-10)

E. Responsibility of the weak and the strong 14:1-15:13

Two groups of people who differ on what they think is clean & unclean

Pagan worship (meaty offered to idols — 1 Cor 8; 10:14-11:1)

“Weak in faith” (probably Jewish Christians)

Will not eat meat (1 Cor 8) but only vegetables

Observe some days as special religious days (14:5; cf. Col 2:16)

“Strong” (probably mostly Gentile Christians)

Will eat meat since they know there are no other gods

View all days as the same

Issues of conscience, opinions (not theological necessity) — *adiaphora*

14:14, 22-23 — “Opinions” (14:1) — Personal scruples — 14:14

But how do you know what belongs in this category?

No expressed biblical precept or principle (14:6)

E.g., Paul circumcised Timothy because of the Greeks, but refused to circumcise Titus because of the Jews

Specific Instructions

1. Both

Do not pass judgment or despise the other person (14:3, 10)

Do not allow something of secondary importance to destroy the work of God (14:20)

Follow your conscience — 14:14, 22-23

Do what builds up the other person — 15:2

2. Strong

Welcome the weak, but do not quarrel over opinions (14:1)

Do not do anything to cause them to stumble (14:13, 20-21; cf. 1 Cor 8:9), to “grieve” them (v 15), or to “destroy the work of God” (v 20)

Ultimate goal

Voluntary limitation of our freedom for the sake of the church and the glory of God (15:5-7)

Peace and mutual edification (14:19)

In other words, get along in your differences, being comfortable and consistent with your own decisions

VIII EPISTOLARY CONCLUSION

15:14-23

- | | |
|------------------------|----------|
| A. Reason for writing | 15:14-21 |
| B. Paul's travel plans | 15:22-33 |
| C. Greetings | 16:1-16 |
| D. Final admonition | 16:17-24 |
| E. Doxology | 16:25-27 |

21. Acts 21:27 - 28:31; Ephesians

Summary

Returned to Jerusalem after third missionary journey

Paul's imprisonment, series of trials, trip to Rome

Mob, Arrest and defense (21:27-22:29)

“And he [God] said to me, ‘Go, for I will send you far away to the Gentiles.’”
(22:21).

Defense before the Sanhedrin (22:30-11)

Split the Sanhedrin between Pharisees and Sadducees over the resurrection

Plot to murder Paul

Transfer to Caesarea (23:12-35)

Tribune sent him to Caesarea to stand trial before Felix (Roman governor)

Trial before Felix (24)

As in all his trials, Paul recounts his persecutions, conversion, and asserts his innocence to the charge of being a troublemaker

One of Luke’s secondary purposes is to write a defense of Paul

Left Paul in jail for two years as a “favor” to the Jews

Felix eventually replaced by Festus

Trial before Festus (25:1-12)

Another planned ambush

"I appeal to Caesar" (25:11)

Trial before Festus and King Agrippa (Bernice) (25:13-chapter 26)

Transfer to Rome (27:1-28:16)

Map

Shipwreck and three months on Malta

House arrest in Rome

Final Jewish rejection (28:17-29)

Jewish community had not heard of Paul — only the "sect"

Final statement of rejection — 28:25b-28

Two years of house arrest (28:30-31)

Acts 1:8 fulfilled

Ephesians

INTRODUCTION

One of four "Prison Epistles"

Philippians, Colossians, Philemon

Possibly a circular letter

To Ephesus, but meant to be read throughout Asia Minor

"in Ephesus" is missing from some Greek manuscripts

Explains why it Paul doesn't know the recipients despite 3 years in Ephesus

1:15; 3:2

Cf. Col 4:16 — read letter to the Laodiceans, and have them read this one

Structure

1-3 deal with theology — unity of the church (Jew and Gentile)

4-6 deal with ethics

Part I: Theology

GREETING (1:1-2)

OUR SPIRITUAL BLESSINGS (1:3-14)

Starts by blessing God for the blessings we have received in Christ

How do you "bless God"?

Praise Him for who he is ...

One Greek sentence — translations break it up differently (and supply words)

1. Chose us (election) — 1:4

"Before the foundation of the world" — also Rom 8 and 9

Purpose: "that we should be holy and blameless" — just like the nation Israel (1 Pet 2:9-10)

2. Adoption - 1:5-6

Predestination is another term for election

None of us are God's natural children

3. Redemption (1:7-8 — really vv 7-10)

Define

4. Inheritance (v 11 too)

"Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again ... to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are being guarded through faith for a salvation ready to be revealed in the last time" (1 Pet 1:3-5)

5. Holy Spirit

Sealed — ownership; protection

ἄρραβων is an engagement ring

How does he do this?

Continues to enable us to respond in faith — 1 Pet 1:4

We persevere (i.e., remain faithful) because God perseveres in enabling us to continue to believe

If the HS is a divine guarantee, is it possible for him to fail?

“Perseverance of the Saints”

Statement of Faith, Article 7: “persevering to the end”

6. Trinity

God blessed us

Christ accomplished our blessings

Holy Spirit guarantees our blessing

THANKSGIVING (1:15-23)

WHO WE ARE INDIVIDUALLY IN CHRIST (2:1-10)

One of the most significant passages in the entire NT as relates to anthropology and soteriology.

1. Dead in sin — 2:1-3

Human inability to deal with our own sin — "By nature children of wrath"

"Free will" vs. bondage of the will

Article 5 in the Statement of Faith

Anthropology precedes soteriology — example of Wesley's preaching

2. God saved us — 2:4-10

Terminology shows salvation is all about what God does

"rich in mercy" — God's love

"even when we were dead" — "made us alive"

"grace" — "been saved" (passive)

"faith" — not works but as a "gift"

"This is not of your own doing" refers to all of preceding, and thus includes faith

WHO WE ARE CORPORATELY AS THE CHURCH (2:11-22)

Summary: God took "two groups," broke down the "dividing wall of hostility," and created one new man, in order to "reconcile us both to God in one body" so that "we both have access in one Spirit to the Father.

PARENTHETICAL DISCUSSION OF THIS "MYSTERY" (3:1-13)

“This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel” (3:6)

CLOSE OF FIRST PART OF THE LETTER (3:14-21)

1. Prayer that the Ephesians know Christ (3:14-19)

Prayer for spiritual maturity centered on knowing Christ

2. Breaks into doxology (vv20-21)

Glory to God is the end purpose of all life

Theology must end in doxology

God is not a God to be merely described but he is a God to be proclaimed

Piper story (reference?)

Part II: Ethics

WALK IN UNITY (4:1-16)

Motivation for Spiritual Formation — 4:1

Be (4-6) who you are (1-3)

Especially in light of chapter 1 and our spiritual blessings

What is required for unity

4:2-3

Theological understanding of the Christian life, and especially the spiritual gifts

WALK IN HOLINESS (4:17-32)

Theology (4:17-24)

Necessity (v 17)

Emphasis is on the difference there is before and after conversion

"Put off your old self ... put on the new self" (i.e., "man")

Practice (4:25-32)

Be sure to read

Vv 26-27

V 32

WALK IN LOVE (5:1-6)

Live in imitation of God and Christ (5:1-2)

Another motivation for spiritual formation

Sexual morality (vv 3-6)

V 5 and the relationship of salvation and sanctification

"Corrupting talk"

Nothing destroys a church faster — even faster than liberal theology

4:29

Greek: "rotten"

Diseased tree; rotten fruit; bad fish thrown away

Definition: words that damage the other person

Opposite of what builds up, edifies, the other person

Opposite of grace

5:4 — not filthy, foolish, or crude (sexual nuances)

Opposite of thanksgiving — 5:20

WALK IN LIGHT (5:7-14)

WALK IN WISDOM (5:15-21)

HOUSEHOLD CODES (5:22-6:9)

Also in Colossians (discuss here)

Connection with v 21

V 21 begins with a participle, connecting to to the preceding

V 22 doesn't have a verb — where start?

"Mutual submission" is an oxymoron. Christ to church? Parents to children?

1. Husband and wife (5:22-33)

Wives submit as the church submits to Christ

“Respects” her husband (v 33) defines “submit” (to some degree)

Not the only characteristic of the marriage

Husbands love as Christ loved the church and as their own bodies

Includes leaving his father and mother — why not wife, as is culture?

2. Children obey parents (6:1-4)

3. Slaves and masters (6:5-9)

Discuss slavery at Philemon

WHOLE ARMOR OF GOD (6:10-20)

“For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places” (4:12)

Example of Peter: “sift you like wheat”

Not demonic possession, but oppression

CONCLUSION (6:21-24)

22. Philippians

SECOND MISSIONARY JOURNEY (ACTS 16:6-END [40])

Map

Philippi

Paul and Silas in prison after exorcising the demon-possessed girl (fortune-telling)

Jailer's conversion

Third missionary journey

Went through Macedonia twice, but no record of stopping in Philippi

2 of 4 Prison Epistles

61 A.D.

Had sent a gift to Paul (as they had done other times as well)

Prisoners paid for their own keep

Writing to thank them (joyful letter) as well as deal with some issues in their church

Philippi itself

Roman colony and proud of it (Acts 16:21) — Phil 3:20

Populated heavily by Romans (ex military officers)

Probably not as many Jews (no synagogue — Lydia was by the river outside the city gates)

Named after the father of Alexander the Great

SALUTATION (1:1-2)

Singles out the church leadership — unusual

Hint about the problem of unity in the church and the leadership's hard they have to make

THANKSGIVING AND PRAYER (1:3-11)

Paul's affection — 1:8

Motivation throughout the letter — e.g., 2:2

Paul's prayer life — vv 9-11

Regular and specific, for maturity

1. "Love abound with knowledge"

$\acute{\epsilon}\pi\iota\gamma\nu\omega\sigma\iota\varsigma$ is a full and complete knowledge that comes from experience or personal relationship

2. "Approve" what is excellent

Fee: "discern what is best"

Discover what is really the most important aspects of the Christian walk

3. "Pure and blameless" when they meet Jesus

"Filled with the fruit of righteousness"

Significance of sanctification/holiness

Forward-looking — home is in heaven ("citizenship")

4. Ultimately, to the glory and praise of God

IMPRISONMENT (1:12-26)

Spread of the gospel (1:12-18a)

1:12-14 — Sovereignty of God

Like Joseph — What men intended for evil, God intended for good

Despite the bad motives of some

Envy; rivalry — “afflict me in my imprisonment”

Issue of motives, not the content of their teaching

Paul’s conclusion — 1:18 (not teaching error; bad motives)

Assurance that he will be proved innocent and released (1:18b-26)

His work is not yet done — 1:21-25

“Your progress and joy in the faith” — maturity

CALL FOR UNITY (1:27-2:18)

Problem in the Philippian church

Possibly reported by Epaphroditus (brought gift; returned with letter)

Lack of humility that had led to a lack of unity and an excess of rivalry

Goal of Unity — 1:27-30

1. “Stand firm” — don’t waver in your commitment to Christ or each other

External persecution

Internal factions

2. "In one spirit" (ἐν ἑνὶ πνεύματι)

I prefer "by one Spirit" (cf. Eph 4:3-6) because "in" is too repetitive with next phrase

3. "One mind" (μὴ ψυχη) — unity

4. Two Consequences

1. "Striving side by side for the faith of the gospel" (v 27b)

2. "Not frightened in anything by your opponents" (v 28a)

Dual effect of suffering

a. Sign of destruction to them — by your resolve to stand firm in the face of suffering

b. Sign of your salvation (internal validation) — v 29

V 29 — read

Call to unity (2:1-4)

If there is ... (and there is)

"Encouragement in Christ" (encouragement of being joined with Christ)

"Comfort from love" (God's love)

"Participation in the Spirit" (bound together by the one Spirit)

"Affection and sympathy" (within the body of Christ)

Goal

"Same mind" (to; aujto; fronh:te)

Mindset, disposition, like-minded, focus — What we saw in John 17 — what is at stake?

2 qualifications. (1) Not have to agree on everything. (2) Can't "just get along"

“Same love”: one for the other

“Full accord” (σύμψυχοι)

Repeats first idea: “One mind” (τὸ ἐν φρονοῦντες)

Practical

Not rivalry or conceit; not looking just to your own interests

Humility — Counting others more significant

Looking to the interests of others — not thinking the other person is intrinsically more important

2:5 — Translation issues

Τούτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦς

(1) Have this mind among yourselves, which is your in Christ Jesus — how to treat people

(2) ESV footnote: which was also in Christ Jesus — imitate his mindset of humility

(1) Humiliation (vv 6-8)

“In the form of God” (ἐν μορφῇ θεοῦ ὑπάρχων)

(a) Pre-existence

(b) “Form” is not an approximation. It means the exact representation — “that which truly characterizes a given reality” (Fee)

“Being in very nature God” (NIV)

“Made himself nothing”

κενόω (“Kenosis” is a theory of the incarnation)

(a) “Emptied himself” (NASB). But Jesus did not become less than fully God in the Incarnation

(b) “Made himself nothing” — Set aside the independent exercise of his divine rights — why not able to do some miracles; why he got tired

Did not grasp on to his rights but put the needs of others first by becoming a servant — human — death, cross

(2) Exaltation (vv 9-11)

Exalted not as a reward or giving Jesus something he did not already have

Universal declaration of his true name — Yahweh (Lord)

Time frame of final judgment

All will bow — some willingly; others forced to

Consequences of the truth of the “hymn” (2:12-18)

“Work out” the consequences of our salvation

Qualification: God gives the desire and ability to do so — Col 1:29

Specific example (especially destructive of unity) — 2:14

Desired result (vv 15-18) — 2:15

PERSONAL COMMENTS (2:19-29*)

Timothy

Send Timothy to the Philippians as soon as Paul hears the outcome of the trial

Epaphroditus

Philippian who had brought the gift

Sick, almost to death

Return home, probably with this letter

STAND FIRM IN THE LORD (3:1-4:1)

SERIES OF ADMONITIONS (4:2-9)

4:4-9 (read)

THANKS FOR THE GIFT AND SALUTATION (4:10-23*)

23. Colossians and Philemon

INTRODUCTION

Third of the four Prison Epistles

Also look at fourth: Philemon

These two are usually discussed together (Onesimus mentioned in Col 4:9)

Colossae

Small agrarian town in the middle of western Asia Minor

120 miles east of Ephesus; 11 miles southeast of Laodicea

Insignificant politically — Laodicea was the “big” city in the area

Not excavated

Paul never visited Colossae

Three-year ministry in Ephesus during third missionary journey

Evangelized a man from Colossae named Epaphras (1:7), who went back and founded the church.

SALUTATION (1:1-2)

THANKSGIVING AND PRAYER (1:3-14)

SUPREMACY OF CHRIST (1:15-20)

Important for Christology — as Eph 1 and Phil 2

Christ is being taught as being secondary

Read 1:15-20

1. “Image of the invisible God” (εἰκῶν)

V 19 “In him all the fullness of God was pleased to dwell”

“Image” is the visible form of the invisible God (Phil 2) — μορφή

Full deity of Christ, while allowing for the Trinity

2. “Firstborn”

Primogeniture — inheritance rights

OT prophecy of a Davidic king

“And I will make him the firstborn, the highest of the kings of the earth”
(Ps 89:27) — God speaking of King David, and hence the Messiah

3. Creator

“By him all things were created ... all things were created through him and for him”

Relationship with God the Father

Father made the decision to create (also to redeem; Jesus return, etc.)

Created “by” and “through” Jesus (Genesis 1)

“For him” (i.e., Jesus)

“For from him and through him and to him are all things. To him be glory forever” (Rom 11:36)

Supremacy of Christ — all things find their purpose and meaning in Christ

4. “Before all things” (v 17)

Pre-existence

5. Sustainer

“in him all things hold together”

Deism

6. “Head of the body, the church” (v 18)

Repeated in 2:18-19 (also Eph 4:15)

Authority and ownership

7. “Beginning, the firstborn from the dead”

First to be raised from the dead (i.e., resurrection, not resuscitation)

What happened to Jesus shows what will happen to us after final judgment

Goal is Jesus’ preeminence

8. “God ... through him to reconcile to himself all things” (v 19)

“Making peace by the blood of his cross.”

Not by amulets and magic

SUMMARY OF PAULINE THEOLOGY (1:21-23)

1. Sinfulness (total depravity) — v 21
2. Conversion — 22a
3. Sanctification — vv 22b — positional and experiential (Heb 12;14)
4. Perseverance — v 23a (cf. 2:5)

PAUL'S MINISTRY TO THE CHURCH (1:24-2:5)

2:1-5 — Getting to the issue at hand

2:4 “with (seemingly) plausible arguments” — problem exists in Colossae

2:5 Paul is optimistic to motivate them

COLOSSIAN HERESY (2:6-23*)

Spiritual climate

Important — to help us understand the heresy Paul is fighting against

1. Syncretism — mixing of religions, including superstition and taboos (pluralism)

2. Food laws — sounds like a Jewish influence

Mark 7 (esp. vv 5-8) and Acts 10

Explains some of the verses

Circumcision — 2:11-14

2:16, possibly 21

3. “Animists” — belief in spirits and demons

“For protection they wore amulets, especially with the names of the good spirits, who would protect them from the evil spirits (Arnold 3:391).

Arnold’s summary (3:373-374,376) — The people ... feared the many spirits associated with the wildlife, agriculture, and the intersection of roads. Spirits were associated with some objects that could pose a significant threat to one’s safety. They believed that astral spirits, the zodiac, planetary deities, and the constellations ... held sway over fate and influenced the affairs of day-to-day life. They were also fearful of the underworld and the gods and goddesses such as Hades and Hekate. Not least, they had to be wary of the spirits of deceased ancestors and of the untimely dead who haunted and could wreak terror.... they invoke spirit assistants, or angels, to protect them from curses, to drive away spirits causing fevers, headaches, or horrible nightmare apparitions.”

Solution

1. Don’t be deceived by philosophy and human tradition — 2:8

“Philosophy” means the syncretistic teaching in Colossae

“Asceticism”: viewing things of the world as inherently evil, things God created good (cf. 1 Tim 4).

Ultimately demon inspired: “according to the elemental spirits of the world and not according to Christ” (v 8b)

Don’t accomplish what they promise — 2:23

2. Rather, rely wholly on Christ

2:16-19 (also 2:6-7, 9-10a [“in him” = “in Christ”])

ETHICAL INSTRUCTION (3:1-4:6)

Same basic structure as in Ephesians

Summarized — 3:1-4

“Put off old self ... put on the new self” (3:5-17)

Household codes (3:18-4:1)

Seen these in Ephesus (wives and husbands, children and parents)

Slaves and Masters — 4:1

“Justly and fairly” — you have a heavenly master (also Eph 6:9)

Plants the seed for future abolition of slavery

Final ethical instructions (4:2-6)

FINAL GREETINGS (4:7- 18*)

Mentions Onesimus in 4:9

Philemon

Introduction

Philemon was a Colossian Christian — sponsored a house church

Onesimus as a slave who stole something(s), ran to Rome, was converted by Paul, and Paul is now sending him back to Philemon with this letter, asking Philemon to forgive him.

Runaway slaves was a capital offense — lesson in here about making things right

I would guess that Paul didn't trust Philemon too much

Makes a big deal about *asking* Philemon to forgive Onesimus

At the same time makes it very clear Philemon must forgive him — vv8-22

SLAVERY

Paul's apparent acceptance of slavery

Paul never denounces slavery

Used by the south to defend slavery — see my commentary

Seed of the abolition of slavery

1. Does encourage slaves to find their freedom if possible. "Were you a slave when called? Do not be concerned about it. But if you can gain your freedom, avail yourself of the opportunity" (1 Cor 7:21)

2. 1 Tim 1:10 prohibits kidnapping. ESV: "enslavers." RSV: "kidnapping" changed in NRSV to "slave traders" (as in NIV)

3. Paul asserts the basic equality of slave and master (seen in Col 4:1)

Phlm 16 “no longer as a slave but more than a slave, as a beloved brother”

Col 4:1 “Masters, treat your slaves with equity”

Eph 6:9 — master and slave have the same impartial master

4. Needs of the gospel outweighed the need to immediately reform culture

Piper on Edwards and slavery — wealth of the modern church (poverty)

24. Pastoral Epistles

INTRODUCTION

Most believe Paul was released from the Roman imprisonment

Church tradition and biblical expectation

Expectation clearest in Phil 1:24-25

Pastorals don't fit into Acts

No evidence to the contrary

Reconstruction

Released

Timothy sent to Ephesus, and Paul and Titus had a journey through Crete

Wrote 1 Timothy and Titus (not know which is first)

Rearrested (2 Tim 4), and this time Paul knows he will die

Wrote 2 Timothy

Authorship

Most challenged of all Pauline letters

Based mostly on liberal, academic presuppositions — no reason to discuss

1 Timothy

BACKGROUND

Prophecy in Acts 20:28-30 had come true

Leadership had become corrupted

1. Teaching “myths” and “genealogies” that only produced controversy
2. Lifestyles were wicked

Interesting, but not amazing, in light of the fact that Paul had spent 3 years in Ephesus — nearly universal story of older churches

Solution

Correct theology and behavior — 1:3-7

Learn much about how to deal with heresies

Interspersed is Paul’s deep concern and love for Timothy

Timothy

I believe Timothy was Paul’s best friend

Probably evangelized him — “spiritual father”

1 Cor 4:17 “Timothy, my beloved and faithful child in the Lord.”

Joined the team in second missionary journey (Acts 16)

Father Greek; mother (Lois) and grandmother (Eunice)

Dealt with the especially difficult situations

Left at Berea (amidst the conflict from the Jews)

Ephesus

Phil. 2:19-23 "I hope in the Lord Jesus to send Timothy to you soon, so that I too may be cheered by news of you. For I have no one like him, who will be genuinely concerned for your welfare. They all seek their own interests, not those of Jesus Christ. But you know Timothy's proven worth, how as a son with a father he has served with me in the gospel. I hope therefore to send him just as soon as I see how it will go with me."

HOW TO DEAL WITH HERESY – FIRST OF THREE MAJOR TOPICS

1. Teach right doctrine and correct error

Centrality of Christ — 2:1-7 and 4:1-4

2. Teach right behavior

Doctrine and behavior are intertwined

PE — what these leaders are teaching is obviously false because of how they are behaving — Titus 1:16

Jesus: roots known by fruit — bad fruit; bad person

3. Must be willing to confront

"Wage the good warfare" (1:18) (Mounce, lxxii f.)

"Fight the good fight of the faith" (1 Tim 6:12)

"They must be silenced" (Titus 1:11)

"Rebuke them sharply" (Titus 1:13)

Always with gentleness with an eye to repentance (2 Tim 2:24-26)

4. Avoid the false teachers after warning them

Titus 3:9-11

5. Recognize the cause

1 Tim 1:19 — moral, not intellectual, problems lie at the root of heresy

Reject the truth and are hypocrites — conscious decision; know they are lying

6. Watch yourself in the process

1 Tim 4:6-16 — Titus 2:7-8 — 2 Tim 2:22

2. ROLE OF WOMEN IN PUBLIC WORSHIP (2:8-15)

V 8

Men should not be fighting in the middle of the worship service

Vv 9-10

Women should not be dressing in ways that attract attention to themselves, especially sexual and wealth, to the expense of their heart — priorities.

Vv 11-12

Every word is challenged — straight forward (except v 14)

“Quietly” is more an attitude than the absence of speech

“Submissiveness” to whom? Not individual men

Attitude toward leadership or their husbands

“I do not permit” is authoritative

No suggestion that it will change

Not a suggestion

Teaching is one specific form of exercising authority

Key passage for this topic

Difficult to apply: Sunday School; missions (China)

Balanced by Titus 2:3-4

Modern thought sees this as demeaning

Relationship of role and perceived worth (i. / e., all authority is inherently evil)

V 13

First of two reasons — creation, not culture

Counter Fee, who sees it as cultural

Order of creation is not a general principle (vs Jewett)

Paul's understanding of Genesis 2:18 (word linkages)

ESV "Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him."

NLT "I will make a companion who will help him."

Role established *before* the curse

V 14 — Much more difficult

(1) Straight forward reading: Eve's deception illustrates something about women in general (but not exclusively so)

Does not mean women are inferior — just generally different

(2) Illustrates what happens when the order of creation is ignored

V 15

Women work out their salvation not by reversing roles with men but by accepting their God-given roles, one of which is bearing children (a role that the false teachers were probably attacking).

Conclusions

1. Role does not determine worth
2. Role of experience in theology (e.g., "I am called to ministry.")

Specious conclusions — what does the text say?

Deborah

Priscilla

3. LEADERSHIP

Position paper

Bulk of instruction is regarding a person's character

Qualifications of elders (see grid)

1. Men only (question is whether this is a cultural assumption and therefore not eternally binding)
2. Task is general oversight — 1 Tim 3:2; Titus 1:9; Able to teach
3. Above reproach
4. "One-woman" man
5. Not recent convert
6. Proven manager of home and family

Titus

INTRODUCTION

Don't know if Titus was written before or after 1 Timothy

Not affect interpretation

Different purpose

Some overlap — especially in leadership and dealing with the heresy (chapter 1)

Church not as old — more fundamental theological teaching (Chapters 2-3)

CONTENT

Two great theological passages

2:11-14

3:4-7

2 Timothy

BACKGROUND

In jail, this time for good (4:7-8)

Message

Continue to encourage Timothy — things aren't getting any better

Wants Timothy to get things in order in Ephesus and see him before death (2:2)

Intensely personal — significantly different from 1 Timothy

SPECIFICS

1. Call to single-minded devotion

Encouragement is all the way through the book (find at least 20)

2. Call to perseverance

2:11-13

Balanced by 2:19-20

Persecution is a good sign (3:12)

3. Scripture

3:14-4:2 (47th sermon in series & discussed in class #2)

4. End of Paul's life

4:6-8 (middle of the court case (4:16-18))

25. Hebrews

INTRODUCTION

“General Epistles”

Hebrews through Jude

1,2,3 John and Revelation are normally grouped as “Johannine”

Author Unknown

Not a first generation believer — 2:3

Not Paul — thinking & writing style totally unlike Paul

Guesses: Barnabas (Tertullian); Apollos (Luther)

Date

Before 70 A.D. — If the temple had already been destroyed, it would have been the crowning part of his argument

Recipients

Jewish Christians retreating back into Judaism to avoid persecution

Themes

1. Superiority of Christ over all things, especially Jewish sacrificial system
2. Warning passages, that we must persevere in our faith

Structure — Outline at end of notes

Supremacy of Christ over angels and especially the Jewish sacrificial system

Interjects 3 warnings and 2 expositions (sermons to encourage)

Ends with a set of ethical exhortations

I. SUPREMACY OF CHRIST (1:1-3)

Similar in significance to Eph 1:3-14; Phil 2:6-11; Col 1:15-20

1. Son, not a mere prophet
2. Heir of all
3. Agent of creation (cf. 1:10-12)
4. Revelation of God: “radiance of the glory of God”
5. God: “exact imprint of his nature”
6. Sustainer: “he upholds the universe by the word of his power”
7. Savior: he made “purification for sins”
8. Lord: “he sat down at the right hand of the Majesty on high”

II. SUPREMACY OVER ANGELS (1:4-2:18)

Backdrop of Jewish worship of angels

A. Begins with a series of Old Testament quotations

- 1:5a from Ps 2:7 (Messianic)
- 1:5b from 2 Sam 7:14 (Davidic)
- 1:8 from Ps 45:6-7 (God)

Note: angels (1:14)

Warning # 1 (2:1-4)

Drift away one sin at a time, not bolt

B. Continues with Jesus' supremacy (2:5-18)

Jesus is temporarily lower than the angels (incarnation)

Eventually everything will be subject to Jesus (2:6-9a)

Note: 2:17-18 (necessity of the incarnation)

EXPOSITION #1: CALL TO BE FAITHFUL (3-4)

Must think of the author as a pastor, not a classroom teacher — mixed audience

A. Positive example: Jesus' faithfulness (3:1-6)

More faithful than Moses (whom the Jews revered)

B. Negative example: Jews of the Exodus (3:7-19)

Jews of the Exodus who saw and responded initially

Yet hardened their hearts and were punished

Application — 3:12-14

Assurance; none if falling away

C. Did not enter their "rest" because of their unfaithfulness (4:1-13)

Difficult to understand

Theme in 4:1-2

Israelites never really entered their promised “rest” in Canaan

They didn’t listen or obey

If we are to enter into it — must be faithful to God’s word

Warning in 4:11

III. SUPERIORITY OF CHRIST TO JEWISH SACRIFICIAL SYSTEM

4:14-10:25

A. Transition — 4:14-16

From exhortation (to faithfulness) to Jesus (as our High Priest)

“Hold fast” (v 14) is “perseverance”

Our HP understands our weakness — he too was tempted (v 15)

Therefore we can draw close to God’s mercy and grace in time of need (v 16)

B. Jesus as the High Priest (5:1-10)

Define “High Priest,” “Holy of Holies,” and Melchizedek (Genesis 14 — Lot)

Basic idea — In every way, Jesus as HP is superior to the Aaronic high priests

Appointed by men — like Melchizedek, Jesus was appointed by God

Offer many sacrifices (including for themselves) — Jesus made one sacrifice, and not for himself

WARNING #2 (5:11-6:20)

Structure — read through it

- a. Spiritually immature — 5:11-14
- b. Encourage to move on toward maturity — 6:1-3
- c. Necessity because of danger of apostasy — 6:4-6
- d. Agricultural metaphor — necessity of spiritual growth — 6:7-8

Arminian vs. Calvinist debate

Most terms can describe both positions

Individual faith or common experience in the Christian community (cf. Guthrie, 230)

Simon Magus

“But when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Even Simon himself believed, and after being baptized he continued with Philip. And seeing signs and great miracles performed, he was amazed” (Acts 8:12-13). — Then he tried to buy the ability to give the Holy Spirit.

“But Peter said to him, “May your silver perish with you, because you thought you could obtain the gift of God with money! You have neither part nor lot in this matter, for your heart is not right before God. Repent, therefore, of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you” (Acts 8:20-22).

Solutions

1. Writer is pastor writing to what he has to assume is a mixed audience — isn't concerned with the A/C debate
2. Our definition of conversion is wrong

Real difficulty is vv 4a ... 6a — vv 7-8

Cf. 2 Pet 2:20-21

Problem: we know people who appear to have done precisely this

Solution #1. Pastor exhorting — not scientific description of the theologian

“(Practically) impossible”

Solution #2. Present-tense participles: “as long as this is going on”

Problem is that it becomes somewhat tautological

Encouragement (6:9-20*)

a. Necessary as a balance to such a strongly worded warning

Subjective part of assurance: vv 11-12

b. Certainty of our hope based on the certainty of God’s promise (6:13-20)

Objective — “the unchangeable character of his purpose” ... “impossible for God to lie” ... “guaranteed it with an oath”

We too can trust God

Perseverance is first and foremost about God’s perseverance

*** Back to the outline ***

C. Superiority of Melchizedek (7)

1. Superiority of Melchizedek over the Aaronic priesthood (7:1-10)

2. Jesus is a priest like Melchizedek (7:11-28)

Objective assurance in 7:25

D. Superiority of Jesus' New Covenant (8:1-10:18)

1. Jesus is our high priest (8:1-6)
2. The "new covenant" makes the old "obsolete" (8:7-13) — Jeremiah prophecy

Define "covenant" (use imagery from the Lord's Supper)

3. Christ's new covenant sacrifice is superior (9:1-10:18)
 - a. Describes the temple and its ineffective sacrifices" (9:1-10)
 - b. Jesus' sacrifice is superior (9:11-28*)

Note: 9:22b; 10:4

Note 9:27 (reincarnation)

- c. Finality of Christ's sacrifice (10:1-18)

***** End of discussion of Jesus' superiority over Jewish sacrificial system *****

EXPOSITION #2 — THE ASSURANCE OF OUR FAITH (10:19-11:40*)

- a. Call to perseverance — 10:19-25
- b. Warning #3 — 10:26-31
- c. Encourage: remember the earlier times (10:32-39)
- d. Encourage: reflect on those of faith (11) — note 11:1, 6 — conclusion at vv 39-40

IV. ETHICAL INSTRUCTIONS (12:1-13:19)

a. Summary — 12:1-2

b. Persevere in the midst of suffering (12:3-17) — note 12:14

More in 1 Peter, but read this.

“Discipline (παιδεία) means “training, instruction, upbringing.” “Chiefly as it is attained by discipline, correction” (BDAG). But it doesn’t mean punishment (Eph 6:4; 2 Tim 3:16)

c. Blessings of the New Covenant (12:18-24)

Warning #4: don’t reject God’s word (12:25-29)

d. Practical instructions (13:1-19)

13:8 “immutability” (cf. James 1:17b)

CONCLUSION (13:22-25)

a. Benediction (13:20-21)

b. Greetings (13:22-25)

SUMMARIZE BASIC MESSAGE

1. Superiority of Christ

No reason to worship anyone / thing else

Modern-day parallels to Judaism and modern-day idols

2. Necessity of perseverance

No place to sit back and coast into sin

Is full assurance possible

Objective

Subjective

No assurance for those not living out their profession of faith

Not occasional sin

Habitual

Can you lose your salvation?

What does it matter?

Definition of a Christian

26. James

INTRODUCTION

Author

James, the brother of Jesus

Head of the Jerusalem church (Acts 15)

Not James the brother of John (martyred in Acts 12)

Date

Probably the first NT book written down

40-50 — very difficult (Jewish, so probably early)

Theology

“Sanctification”

Structure

Jumps from one topic to another

Sometimes there is a conceptual or verbal link, sometimes not

Look at it in pieces

I. JUSTIFICATION BY WORKS

1 of 4 central topics

Introduction

Often seen as a contradiction by Paul

Luther: “right strawy epistle”

Statements — 2:17, 24

Example of Abraham (2:21-23)

Romans 4:3 (Genesis 15:6)

James 2:21 (thinking of Isaac in Genesis 22); vv 23-24

Topic introduced in 1:19-27

Be a doer, not merely a hearer

Example — 1:26-27

Same message as, e.g., in Matthew 7:24-27 (house on rock/sand)

Solution: “Justification” has a range of meaning

1. Event of becoming right with God (Paul, due to historical needs)
2. Evidence that you have become right with God (James)

2:22 — cite whole verse

Yet, by using the same term, keeps salvation and sanctification properly close

Not Catholic

Consequences of hearing but not doing

1. 2:14 “Can that faith save him?” (μή) — answers question
2. 2:17 “Dead” (also 2:26)
3. 2:20 “Useless”
4. Cf. 2:19 — demons hear, and even believe, but don’t do

Questions

1. Will this person go to heaven?
2. How impact your definition of salvation
3. How then does this emphasis on necessary sanctification relate to other issues?

Statement of Faith: necessity of perseverance

This discussion is generally worthless

II. PAIN AND SUFFERING

Introduction

Distinguish between

- (1) pain (because we live in a sinful world),
- (2) persecution (2 Tim 3:12 — Hebrews),
- (3) self-inflicted pain because we do stupid things

Sometimes they are very much the same thing (*suffering*)

E.g., how you respond to *pain* can teach you the same lessons as responding to persecution

Hard in James to always tell the precise nature of suffering

James 1:2-4

1. You will meet trials

Health and wealth gospel: pain = sin

Jason' story

2. Respond in joy because you know what the trials are doing for you

One of the hardest commands in Scripture

Christian life is a process — goal we strive for — achieving to some degree

Doesn't require a bubbly — immediately — Heb 12:2-3

Joy is deep down, below circumstances — not "happiness"

3. Goal

a. Steadfastness — Don't let trials derail your course; set you off focus

b. "Perfect and complete ... lacking in nothing" — Not "perfectionism" — maturity

c. What is at the end of the trial — 1:12 "Blessed ... crown of life"

Other passages

Romans 5:1-5

Romans 8:28-29 (God "orchestrates")

Acts 4:24-31 and 5:41

Also 1 Peter 3:14; 4:13b, 16 (cf. 1:8)

Reading

Jerry Sittzer, *A Grace Disguised* (Zondervan)

Craig Barnes, *When God Interrupts* (InterVarsity Press)

Page Gift, Misty, *Our Momentary Child* (Crossway; out of print)

Yancey, *Disappointed with God*

“Justice is what God does”

Primary question of life

Greatest injustice is that Jesus died

Second greatest injustice is that Jesus died *for me*

Remember: God killed his son (Acts 2:23)

III. TEMPTATION AND SIN

Passages

James 1:12-15

1. Necessity of persevering while under temptation

James 1:12

2. Source of temptation

Not God

a. "own desires" (1:14)

Sin is active; it wants you to sin (cf. Ring in *The Lord of the Rings*)

Hayden: "I don't know why" — good dog and bad dog

b. "Friendship with the world" (4:1-4)

c. Satan (4:7-8)

3. Solution

1. Knowing what lies at the end of obedient endurance: blessing; crown

2. Don't be friends with the world — don't invite trouble

3. God will help; He is on your side — 4:6

4. Humble yourself; submit to God — 4:7-10

Aside: is temptation sin?

IV. TONGUE

Ephesians 4

1. James 1:26

Example of doing and not just hearing

“Worthless” — later uses “useless” and “dead” to describe faith without works

2. James 3:1-12

Tongue is an amazing part of our body:

“A world of unrighteousness”

“Set on fire by hell”

“Cannot be tamed”

“Restless evil, full of deadly poison”

Consequences

“Stains the whole body” (cf. 1:27)

“Sets on fire the entire course of life” — true!

How can the tongue be so powerful?

Hint in 3:4b — will of the tongue is the human heart — why so powerful

Tongue is traitor—snitch—tells everyone what really is going on in your heart

Jesus: “By your fruits you will know them” — Fruit show the roots

V. MANY OTHER SPECIFICS

1. Immutability of God (1:16-18)

“Jesus Christ is the same yesterday and today and forever” (Heb 13:8)

“For I the LORD do not change; therefore you, O children of Jacob, are not consumed” (Mal 3:6)

“Of old you laid the foundation of the earth, and the heavens are the work of your hands. They will perish, but you will remain; they will all wear out like a garment. You will change them like a robe, and they will pass away, but you are the same, and your years have no end” (Ps 102:25-27)

2. Wealth

5:1-6 — self-sufficiency instead of Christ-sufficiency

Rich are rich by oppressing the poor (e.g., 5:4)— rarely qualified

3. Power of prayer (5:13-20)

a. Sickness can be but is not always due to sin (cf. John 9:1-5)

b. God uses sickness for his purposes and will not always heal

Thorn in the flesh (2 Cor 12:7-10) — Paul was able to bear his sickness when he saw the reason why.

Cf. James, where suffering is present to produce maturity

c. Seems part of the sickness of James 5 is due to sin — esp. v 16

27. 1 and 2 Peter, Jude

INTRODUCTION TO 1 PETER

Authorship

Apostle Peter in early 60's

Peter was martyred during Nero's reign in 67/68

Perhaps Silvanus (5:12) cleaned up the Greek (very good Greek)

Themes

1. Encouragement to persevere in the midst of suffering
2. Keep an eye on the future and what lies ahead

Two emphasizes

1. Continue to be faithful in the present midst of suffering
2. Keep an eye on the future and what lies ahead

SALUTATION (1:1-2)

“Exiles” — sets the stage for the theme of suffering

NASB “Those who reside as aliens”
NIV and KJV “strangers in the world”
NLT “who are living as foreigners”

Technical term for “resident aliens” (non-Israelites living in Israel)

BASIC IDEA SUMMARIZED IN 1:3-9

Caused us to be born again

Regeneration

Why we are exiles

1. Living hope

“Living”: Alive and active and able to come to fruition — resurrection

“Hope”: “Confident anticipation”

Future orientation

2. Inheritance

Comfort to those being persecuted who perhaps were losing everything

Future orientation

3. Guarded in the meantime

How we can be faithful in the present

FACT OF SUFFERING (1:6-7)

Two reasons for suffering

1. Sinners in a sinful world — James
2. Persecution — main type in 1 Peter

1. “Little while” — perspective

5:10 “After you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you.”

2. See what it is being accomplished in the midst of suffering

a. Faith

1. Faith will be tested, refined, proven to be true

2. Faith will result in God praising you at Jesus' second coming

b. 3:14

c. 4:13b — Paul's reason is to fill up what is lacking

d. 4:16 — chance to glorify God in your response to suffering

(Other verses — 2:21; 4:13; Col 1:24)

PRESENT FAITHFULNESS AND FUTURE ORIENTATION COMBINED

1:8-9

1:13-15

2:11-12

OTHER THEMES

1. Priesthood of believers — 2:4-9

2. Explain your faith — 3:15 (context of 4:4-5)

2 Peter

INTRODUCTION

Significantly different

Authorship contested — Greek style; way of thinking; similar to Jude

Probably Peter's without the help of Silvanus

RELATIONSHIP BETWEEN 2 PETER AND JUDE

Purpose of both are the same

Castigate false teachers

2 Peter 2 and Jude are extremely similar — content; word choice

Most agree that one is borrowing from the other

Moo, 18

Ancient literature, there is no copyright — okay; cf. Synoptics

I am going to work through Jude in this class, but note

1:5

Eschatology — 3:8-9

Jude

INTRODUCTION

Jude

Jesus' brother and James (Acts 15) — 1:1
Dated near the time of 2 Peter — late 60's

HISTORICAL SITUATION (1:3-4)

“Contend”

Strong: “fight”

“Faith”

Creed — core doctrines and beliefs

1. Sanctification — “grace of our God into sensuality” (cf. Rom 6)
2. Christology — “deny ... Lord Jesus Christ”

“Once for all delivered to the saints”

“Orthodoxy” (by the mid 60's)

Contrast with false teachers who based their teaching on “dreams” (1:8)

“Certain people” have sneaked in

Become leaders — 1:12 ESV “looking after themselves” should be “shepherds who feed only themselves” (NIV)

Not even Christians — “devoid of the Spirit” (1:19)

DESCRIPTION AND CONDEMNATION OF THESE SNEAKS (1:5-16)

No matter how you start in your walk with Christ, if you turn away you will be punished

SOLUTION (1:17-25)

1. Don't be surprised (vv 17-19)

Prophecies of false teachers

2. Devote yourself to your own spiritual growth (1:20-21)

Build yourselves up by learning it and living it

Pray in the HS — be prompted, encouraged, guided, empowered by HS

Keep yourself in God's love by pursuing obedience — 2 Pet 1:10-11

3. Fight for the faith (1:22-23)

1. If they are doubting the faith — pursue with mercy

2. If they are almost swayed — aggressive — snatch from fires of hell

3. False teachers themselves

- a. “Show mercy” — possibly prayers for their salvation
- b. “With fear” — being influenced by them
- c. “Hating even the garment stained by the flesh”

“Garment” (χιτών) is the piece of clothing closest to the body

“Stained” refers to human excrement

Moo: “Jude pictures the sinful teaching and practices of these people as underclothes fouled by feces.”

We can never lose our hatred and disgust of false teaching

DOXOLOGY

Ultimately, who is able to help us do this?

28. John's Letters

INTRODUCTION

Author

Author of the gospel

Date and location — Guess

John appears to be elderly

Lived much of his late life in Ephesus — church tradition

Late first century to believers in Asia Minor — circular

False teaching of pre-gnosticism

“Gnosticism”: special knowledge

Duality: material is evil and spirit is good; salvation means escape from material

“Docetism”: Jesus only appeared to be human

“Adoptionism”: Jesus adopted by God at baptism and abandoned at death

Practical effects: since material world is secondary and evil, how we live out our lives is irrelevant

1. Asceticism
2. Licentiousness/sin — John deals with this branch

John's answer

1. Full humanity of Jesus (and full divinity) of Christ
2. Necessity of sanctification — especially love
3. Assurance (5:13) of salvation tied in with faithfulness

I. BEGINS BY ASSERTING HIS AUTHORITY

1:1-4

II. ROLE OF ON-GOING SIN IN THE LIFE OF THE BELIEVERS (1:5-2:6)

Begins by establishing a biblical dualism

1:5 — light and darkness

1:6-7 — states thesis (negatively and then positively)

1:8-10 — what is the role of ongoing sin in our life?

3:4-10 is perhaps the main passage on the believer and sin

Exegetical issue of the strong language

3:14-15; 5:18

John pictures the world as black and white — dualism

Cf. Jesus' Sermon on the Mount

Also recognizes that there is gray (1:8-10)

Some have misunderstood

Perfectionism (second work of grace)

How understand?

1. ESV
2. Sets a standard — “This is the way it is, or at least should be.” Calls us to strive for that goal and not set our standards too low.

Cannot afford to minimize John's language

III. ASSURANCE (2:1-6)

1. Assurance is contained in our obedience — 2:3-6

3:10, 14, (2:28; 3:19)

2:4-5 — More than assurance — relationship between salvation and sanctification

2. Assurance through the inner witness of the Holy Spirit

3:24 (4:13) — Rom 8

3. True belief — 2:1

Full humanity — 4:2

Full divinity — 5:1

Messiah — 1:22

“Propitiation” —2:2 — “Sins of the whole world” — sufficiency of the cross (“I” in “Tulip”)

IV. COMMAND TO LOVE (2:7-17)

2:7-8

Also 3:11-24; 4:7-12

Same commandment as Jesus taught

E.g., command to mutual love in John 13:34

Love is not optional

Yet it is new

In the sense that it continues to show itself true in the lives of believers

Marshall, p. 130

Love and hate brother

2:9-11

4:20-21

OTHER TEACHING IN 1 JOHN

“Propitiation”

“In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins” (4:10)

“Hilasterion” — what happened on the cross

“Propitiation”: averted God's wrath

“Expiation”: forgiveness of our sins

Mercy seat: place of atonement is the cross

2:18-27 (“antichrists”)

Defined in 2:22-23

Lack of perseverance is evidence that they were never really Christians — 2:19

Denies the reality of the Incarnation — God in flesh — 4:2

Denies the full connection Jesus had with the Father — Jesus is God's Son and the only revealer of who God is — 4:15 (cf. 5:1; Marshall says “Christ” and “Son” here have the same meaning)

(Why I include the “God/Man” in the ABC's)

2 John

Introduction

Written to a lady who probably had a house church in her home

Much the same message

Love, which means you walk in the commandments

Adds, you must abide in the teaching of Christ (1:9)

Confess Jesus was fully human (1:7)

Absolute necessity of perseverance and how we treat "cheap grace"

Christian hospitality

Do not even greet false teachers much less allow them in your home (vv 10-11)

"Wipe their dust off your feet"

Culture of traveling teachers and the need of hospitality in the home

3 John

Introduction

Written to a man named “Gaius” who also hosted a house church

Pastor priorities — 1:4

Hospitality

Commends him for his hospitality of missionaries

False teachers

Tells Gaius that he (John) will deal with Diotrephes

29. Revelation

INTRODUCTION

Disclaimers

Not my area of specialty

Have never enjoyed the debate — ungodly; secondary issues

Overview — can't handle everyone's viewpoint

“Does anyone think this?” — Yes

Our statement of faith

Resources

Commentary — Mounce (2)

BT has four lectures by Stein — indebted

Author

Apostle John who also wrote the gospel and 3 letters

Date

Mid 90's due to nature of persecution (1:9; 2:10, 13)

Nero's persecution in Rome was local to the city and short-lived

Most date during the persecution of the emperor Domitian (A.D. 81-96).

Significant for exegesis

John appears to be writing Christians to be faithful unto death in the face of persecution and martyrdom — must be relevant to the ancient reader.

This is Revelation's primary purpose — the big picture of God's eventual victory — not to give us detailed signposts into future events

Apocalyptic genre

Other examples in the OT (Daniel; Isaiah 24-27; Ezekiel 38-39; Zechariah 9-14) and extra-biblical literature (Enoch; Apocalypse of Baruch; 2 Esdras)

1. Symbolism
2. Dualism of good and evil, God and Satan
3. End times (“eschatology”) — God breaking into history

Some overlap with prophecy (cf. Rev 1:3) — future events

Apocalyptic literature is more concerned with encouragement in the midst of persecution and is more “other-worldly” (e.g., the coming age)

THREE KEY QUESTIONS

1. Symbolism — your approach here determines almost everything

Symbols/metaphors that represent realities (1:20)

Cosmic events (e.g., stars fall) — significant event

Lamb with 7 horns (represent power)

Beasts with eyes all around (knowledge)

Sword from Jesus' mouth that slays the nations

What about numbers?

7 used 54 times; 12 used 23; 4 used 16

Numbers symbolic even when not explicitly used — 4:8

What about “666” or the “144,000”?

Impossible to be totally literalistic or totally symbolic — continuum

Will he return with a physical sword protruding from his mouth and with it slay the nation? (chpt 19)

Yet, the lamb and the lion and the rider are a real person and not some cosmic ideal of right conquering wrong

Key is in John's own interpretations

1:20 (also 17:9, 12, 18)

2. Relationship of the three cycles — seals; trumpets; bowls

Consecutive — roughly 21 events

Our default — assumption based on a lack of exposure to the genre

Cyclical — roughly the same message

My preference because it seems final judgment is discussed three times

After sixth seal — 6:9-17 (not after seventh, since seventh seal contains the 7 trumpets)

After trumpets (11:15-19) and bowls (17-19)

3. What is the central theme of the book? Is there one?

The fact of persecution — Call for faithfulness — God's eventual victory

Stein's story from Virgil Olsen — favorite book in Ethiopia (1991)

"Conquering" language in the letter to the 7 churches

All seven churches (except Philadelphia) will experience suffering

Smyrna — 2:10b, 11b (also Ephesus, 2:7; Sardis, 3:5)

Am opposed to any secondary concern (e.g., "666") over-riding this theme

Some charts can be helpful, but often get in the way

I. CHAPTER 1: JOHN'S VISION OF JESUS

Prologue

Show John the future

II. CHAPTERS 2-3:7 LETTERS TO THE CHURCHES

Real churches (≠ symbols)

Same basic structure and message

Jesus identifies himself, and describes what they are doing right and wrong

Call to persevere through death — "conquer"

Promise of heaven to those who are faithful

III. VISION OF THE FUTURE (CHAPTERS 4FF.)

Basic interpretive decision here

1. **Preterist:** following events were all fulfilled by 70 A.D., including Jesus' return

Problem: Jesus' return cannot be secret or spiritual (Mark 13)

“Jesus will return — personally, physically, visibly to all, suddenly”

2. **Church Historical School:** specific historical events throughout history

Virtually no agreement, which calls the approach into question

3. **Futurist:** following chapters are totally future

Dispensationalism: rapture of Gentile church

All that follows is during the 7 year period of the “Great Tribulation” in which ethnic Jews turn to God and become Christians

Problem: irrelevant to John's original audience

John appears to be writing to encourage Christians to be faithful to death in the face of persecution and martyrdom — must be relevant to the original audience

4. **Middle position**

Most of the prophecies were fulfilled by A.D. 70 (remember Mark 13)

Repeated throughout history — multiple fulfillments

Fullest fulfillment will be at the end of time when Jesus does return

Much like Rome/Nero, but more so

IV. CHAPTERS 4-5: THRONE ROOM SCENE

God the Father on his throne surrounded by “four living creatures”

Scroll with seven seal — 5:5-10 (lion becomes a lamb who conquers by sacrifice)

V. CYCLE #1 — SEVEN SEALS (6-7)

Sample of apocalyptic literature

1. Rider on a white horse — conquers by waging *war*
2. Red — remove *peace* from the world — people kill each other
3. Black — consequences of war — *financial* devastation of war
4. Pale — kill with sword, and with *famine* and pestilence
5. Move to looking at these events from heaven — 6:10-11
6. Judgment comes with great cosmic signs — 6:12-17

Interlude in chapter 7

1. Sealing of the 144,000 — 7:2-8

Who are they? — 7:3 “servants of our God” and the 12 “tribes of Israel”

All the elect (true believers) — Church is 12 x 12,000

Sealed: kept safe, protected, not from death but through death

Is the number literal?

Jehovah Witnesses, until their cult exceeded 144,000

2. Final judgment — 7:9-17

No emphasis on judgement of the wicked, but on the reward for the righteous

Reward — living in the presence of God — “before throne ... the Lamb ...”

7:15-17

7:14 goes back to 6:11

Encouragement for the persecuted church

VI. CYCLE #2 — SEVEN TRUMPETS (8-11)

A. First six trumpets (8-9)

Seventh seal is the seven trumpets

Not necessarily identical, but basically the same message

First four trumpets speak of natural disasters

5 & 6 trumpets speak of demonic plagues

Point is that the non-Christians still do not repent — 9:20-21

B. Interlude before 7th trumpet (10-11:14)

10. John eats the little scroll (tells future): sweet (future) and bitter (judgment)

11. Measuring of the temple (2 witnesses) — preservation of the church

Seventh trumpet and Final Judgment (11:15-19*)

VII. DRAGON AND THE TWO BEASTS (12-14)

Chapter 12 — Satan's persecution of the church

Not a cycle of 7, but a cycle historically

A. Jesus (12:1-6)

Birth (Mary, who eventually becomes the church)

Ascension

Spread of God's kingdom amidst persecution

B. Michael and the Dragon (Satan) (12:7-7-17)

Satan is defeated in heaven (before human history)

Thrown down to earth where he persecutes the church — will fail

Time frame? John is in an ecstatic state — seeing flashes of visions

C. First beast that rose out of the seas (13:1-10)

Given authority by the dragon and people are called to worship it (except true believers — 13:8)

What's the point? 13:10b

Mortal wound (13:3)

D. Second beast that rose out of the earth (13:11-18)

Called the “false prophet” in 17

Does many miracles (13:14) and makes the world worship the beast

Mark of the Beast

Cryptogram

Stein: N (50), E (0 since vowel), R (200), long O (6), N (50) + K (100),
S (60), R (200)

Dad says “Nero Caesar” doesn’t work

Man claiming to be God

Hints in 2 Thess 2 — “number of a man” + mortal wound

7 is God; 6 is man (Robert Hayden Mounce; 666 Windmill Way)

Identification?

Man claiming to be God (Domitian = “Lord God”) — trinity of
imperfection

Emperor and the Roman empire as one of many fulfillments

Secular power using religion to accomplish its goals

E. View from heaven (14)

Change in scene to heaven as encouragement

God’s still in charge

Judgement starts at v6 — emphasis on judgement of non-believers

VIII. CYCLE #3 — SEVEN BOWLS AND JUDGMENT(15-18)

A. Seven bowls

Third and final cycle

Seven angels pour out their bowls

Plagues that represent God's wrath

And still the people did not repent — 16:9

B. Final judgment (17-18)

1. Great Prostitute (17), which is Rome (17:9, 18)

2. Fall of Babylon (18), which is Rome

IX. FINAL VICTORY (19:1-10:10)

Already seen snippets of this at seventh seal / trumpet

End of the third cycle

A. Hallelujah of the redeemed (19:1-5)

B. Marriage supper of the bride (church) and the lamb (Jesus) (19:6-10)

C. Judgment (19:11-21*)

Jesus on a white horse with the sword out of his mouth (19:11ff)

Destroys the beast and the false prophet — Lake of Fire

D. Millennium (20:1-10)

Satan bound (20:1-3)

Martyrs reign on earth — 20:4b-5a

Satan released after 1000 years and defeated

Much debate

Only place the Millennium is explicitly taught

Do not believe this should be a key theological issue

Taught not in a clear theological way (e.g., Romans) but in a highly symbolic book with many interpretive problems (e.g., is “1,000” literal?)

Dispensational framework: key to “literal fulfillment of prophecy to the ethnic descendants of Israel.”

Three basic positions

1. Post-millennialism — Jesus returns *after* the millennium

Gospel spreads — world basically becomes Christian — chapter 20 describes the world's positive response when Jesus returns

Big in the 19th century (optimism)

Destroyed in the 20th with World War I.

2. Pre-millennialism

Jesus returns *before* the millennium and reigns for 1000 years

- a. Pre-tribulation (or mid — Daniel)
- b. Post-tribulation

3. Amillennialism

We are currently in the millennium

Chapter 20 is a fourth cycle (in a sense)

Satan is bound: defeated; limited

Dominant in church for first 1,000 years

Problem with all of them

If millennium is literal, then only those who were martyred participate

X. FINAL JUDGEMENT AND HEAVEN? (20:11-22:5)

A. Great white throne judgment (20:11-15)

Judged by the deeds in the "Book of life"

Death/Hades thrown into the Lake of Fire

B. New heaven and earth (21:1-8)

21:2-4

Inhabitants? 21:7 — perseverance

C. New Jerusalem (21:9-27)

D. Garden of Eden restored (22:1-5)

Tree of Life is so big it spans the river flowing from God's throne
God's purpose in creation now realized

XI. EPILOGUE (22:6-21)

Read the Statement of Faith