

**COVER
THE
BIBLE**

Dr. Ralph W. Neighbour, Jr.

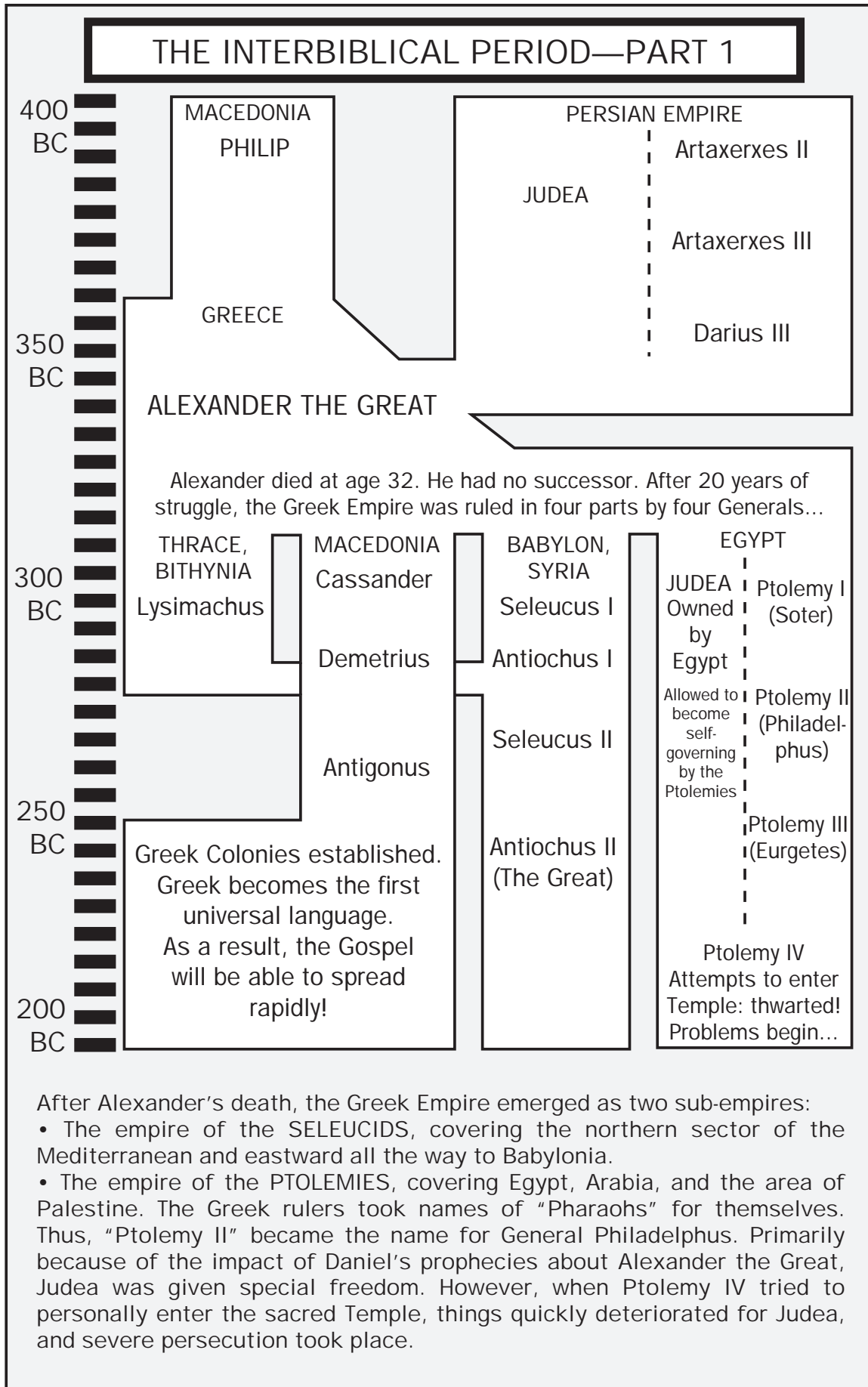
*Unit Twenty Seven***THE INTERBIBLICAL PERIOD
THE SYNOPTIC GOSPELS****THE INTERBIBLICAL PERIOD****I. THE HISTORICAL SETTING**

On the following 4 pages are charts taken from the New Testament Time Line (© Moody Press) which show the history of this important period of time.

II. THE SEPTUAGINT

The Hebrew Old Testament was translated into Greek about 250 B.C. The name means "Seventy," the approximate number of men who translated the Torah into Greek. (Sometimes you will see it referred to as "LXX"—Latin for 70.) Ptolemy II Philadelphus reigned over Egypt from 285-247. He developed the largest collection of books in the world (over 500,000), and commissioned the translation.

Thus, Jews from one end of the Greek empire to the other were able to read their sacred writings in the language of the streets—Greek. For those who had lost the ability to read their mother language, this was a great boon. A great portion of the quotations from the Old Testament found in the New Testament are from the LXX. You will find that they vary slightly from the actual quotation in your Old Testament. The reason is because your Old Testament is a direct translation from Hebrew to English, while the LXX is Hebrew to Greek to English.

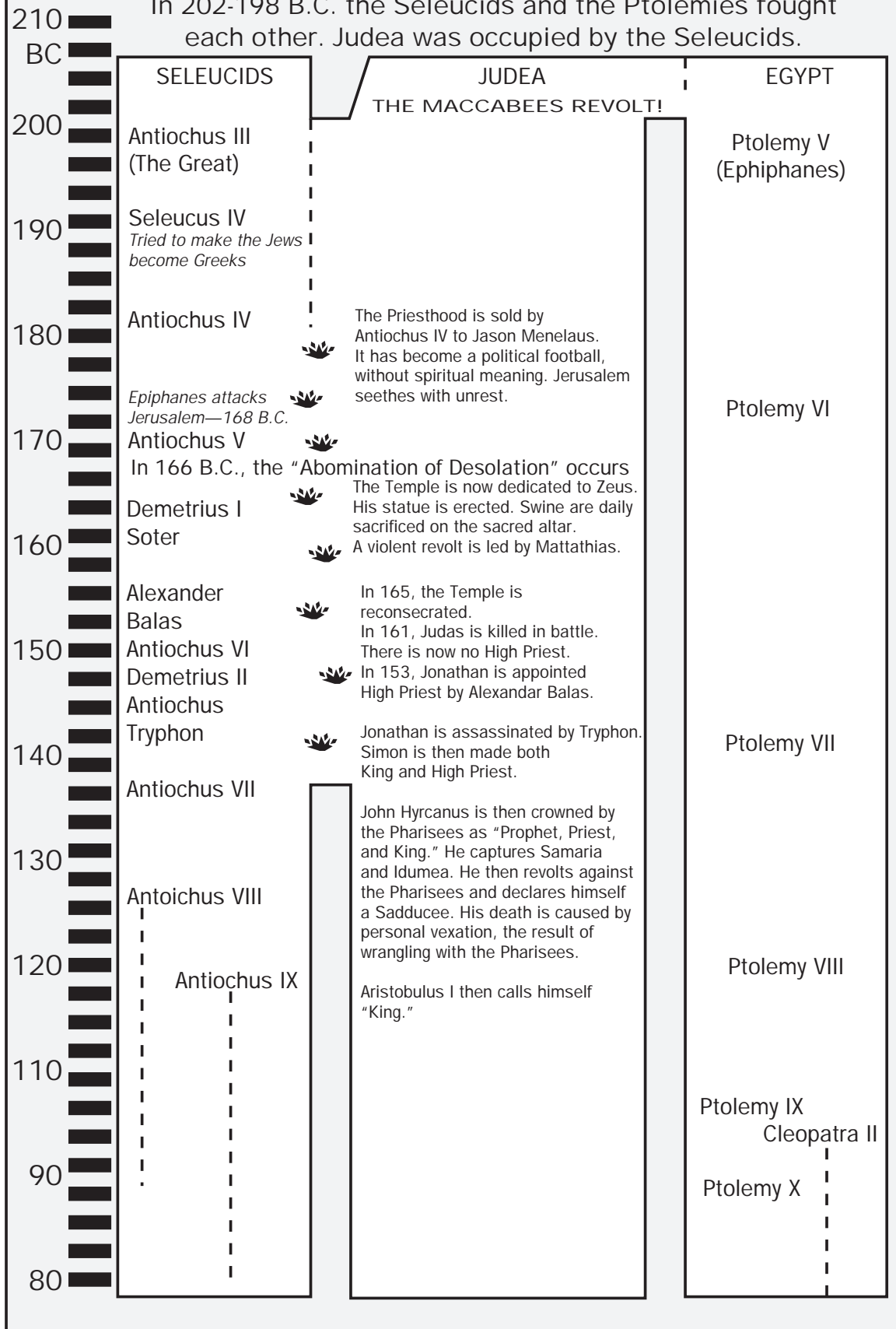


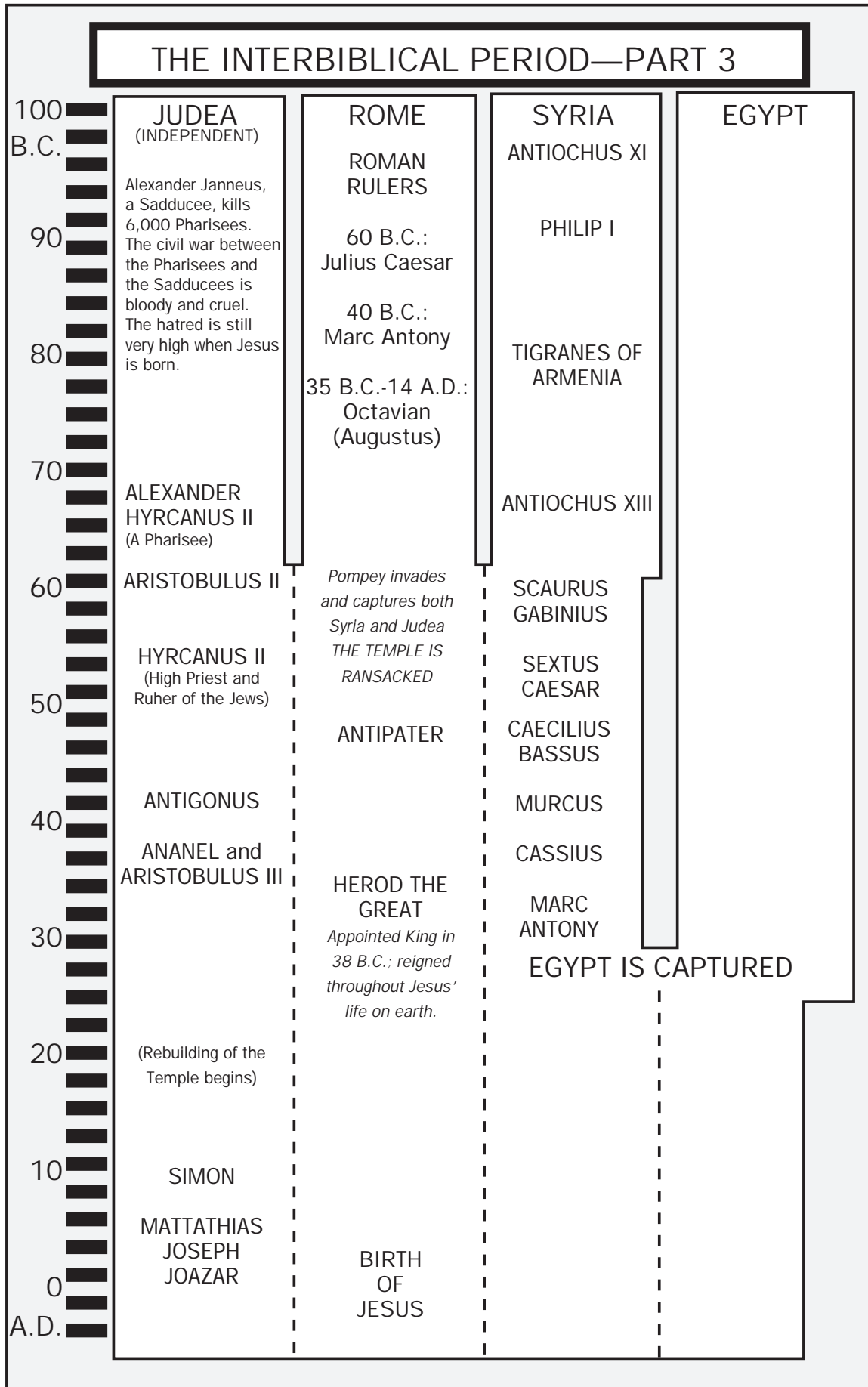
After Alexander's death, the Greek Empire emerged as two sub-empires:

- The empire of the SELEUCIDS, covering the northern sector of the Mediterranean and eastward all the way to Babylonia.
- The empire of the PTOLEMIES, covering Egypt, Arabia, and the area of Palestine. The Greek rulers took names of "Pharaohs" for themselves. Thus, "Ptolemy II" became the name for General Philadelphus. Primarily because of the impact of Daniel's prophecies about Alexander the Great, Judea was given special freedom. However, when Ptolemy IV tried to personally enter the sacred Temple, things quickly deteriorated for Judea, and severe persecution took place.

THE INTERBIBLICAL PERIOD—PART 2

In 202-198 B.C. the Seleucids and the Ptolemies fought each other. Judea was occupied by the Seleucids.





THE INTERBIBLICAL PERIOD—PART 4

THE LIFE OF OUR LORD JESUS CHRIST						
BC						
4	BIRTH	TEMPLE HIGH PRIESTS:	DEATH OF HEROD THE GREAT			
3						
2						
1						
AD				JESUS	HEROD ANTIPAS	HEROD PHILIP
1					Tetrarch of Galilee and Perea	Tetrarch of Batania, Trachonitis, Auranitis
2						
3						
4						
5						
6		JOAZAR				
7						
8						
9	AGE 12					
10	JESUS VISITS THE TEMPLE	ANNAS				
11						
12						
13	JESUS GROWS TO MANHOOD IN NAZARETH	ISHMAEL				
14		ELEAZAR				
15		SIMON				
16						
17						
18						
19		JOSEPH				
20						
21						
22						
23						
24						
25						
26						
27						
28						
29						
30						
31	HIS PUBLIC MINISTRY					
32						
33	CRUCIFIXION					
34						
35						
36						

CAIAPHAS
(To 36 AD)

Your study of the life of Jesus will be much enlarged if you will take a little time to get the facts in mind which are presented in the tables on pages 238-241.

As you read the New Testament, take a few moments to look up the backgrounds of the people mentioned, using your Zondervan Pictorial Bible Encyclopedia. If you will take a little time to do this, the significance of what is being explained will be multiplied tenfold!

OLD TESTAMENT APOCRYPHA

"The Outside Writings"

1 ESDRAS

Another version of parts of Chronicles, Ezra, and Nehemiah.

2 ESDRAS

Written after the Romans destroyed Jerusalem in A. D. 70. Style is Apocalyptic.

TOBIT

A short story. Tobit arranges a marriage in God's will for his son.

JUDITH

A resourceful Jewess delivers her people.

ADDITIONS TO ESTHER

Interesting additions to part of the book.

WISDOM OF SOLOMON

A book of theology.

ECCLESIASTICUS

Wise sayings (like Proverbs).

BARUCH

Supposedly written by Jeremiah's scribe, in captivity.

A LETTER OF JEREMIAH

A sermon on idolatry, supposedly by Jeremiah.

(Continued on next page)

ADDITIONS TO DANIEL:***Song of the Three***

A prayer of praise by the young men in the fiery furnace.

Daniel and Susanna

A courtroom drama.

Daniel, Bel, and the Dragon

Wise Daniel exposes idolatry in Babylon.

PRAYER OF MANASSEH

Supposedly by a King of Judah in captivity.

1 MACCABEES

Epic history of a successful Jewish revolt.

2 MACCABEES

A second account of the revolt.

IN ADDITION, THERE ARE "APOCALYPTIC" BOOKS WHICH WERE ADDED...for example, **1 ENOCH** and **THE BOOK OF THE JUBILEES**.

None of these writings have ever been accepted as a part of the Canon ("rule") of the Scriptures. Because they were included in the LXX (Septuagint), they were translated by Jerome and made a part of the Catholic Bible. Protestant Reformers firmly rejected them; therefore, they are not found in Protestant versions (exception: New English Bible).

The best way to convince yourself they are not inspired and do not belong in your Bible is to read them! They are "religious fiction."

WHILE WE'RE ON THE SUBJECT...

Have you ever picked up a magazine and read an ad telling you to order the "Lost Books of the Bible?" Such spurious writings are called "pseudepigrapha" (Pseude = false; Grapha = writings).

What you buy are not "lost books," but some of the many writings which were fabricated to look like Bible books. Most of them were written about the second century A.D., probably by enterprising writers who preyed on the devout. Some of these are quite impressive at first reading! (Such enterprisers sell them today to the gullible public. After all, there's no copyright on them!)

However, unless you are a collector of oddities, save your money. There is not a possibility there are any "lost books." The Holy Spirit of God is in charge of the Scriptures, and He has not permitted the loss of any writing we need.

At the same time, there is not a possibility that any of the existing Bible books should be eliminated. Martin Luther did not like the book of James, calling it "a right strawy epistle." His inability to reconcile faith and works within it said more about his personal deficiencies in theology than the value of the book. Nevertheless, he left the book intact when he translated the Bible into German.

Our Bible is, indeed, "a perfect treasury of truth!"

(Suggestion: in your Bible Encyclopedia, read the section on the Canon of the Scriptures.)

THE SYNOPTIC GOSPELS

“Synoptic” (meaning “synopsis”) Gospels are those which tell the story of Jesus chronologically. The first three Gospel accounts are chronological: Matthew, Mark, Luke.

John’s Gospel is totally different! It is not written to tell the story of Jesus’ life, but rather to reveal miracles performed by Him which prove His divinity. Thus, John records “SIGNS,” or “MIRACLES,” in the life of Jesus.

Matthew, Mark, and Luke, therefore have a special relationship to each other. Note their emphases:

MATTHEW: BEHOLD YOUR KING

The genealogy proves Jesus had a legal right to be King of the Jews through His “legal” father, Joseph.

MARK: BEHOLD THE SERVANT

There is no genealogy: who cares about the lineage of a servant? Christ is portrayed in a totally different perspective; therefore, there are special details about His life not related by Matthew’s account.

LUKE: BEHOLD THE MAN

Written by a physician, the genealogy flows through Mary back to David, then to Abraham, then to Adam! It is proving a different point than the one recorded in Matthew. Again, there are special details about His life not included by either Matthew and Mark.

HAVE YOU EVER HEARD OF A “HARMONY OF THE GOSPELS?”

It’s a great tool for Bible study! It combines, in parallel columns, the chronology of Christ’s life. Get one soon.

As you enter your study of the Gospels, you will do well to remember the facts given on this page and the one which follows.

It would be a good idea to write this outline in a blank page in your Bible...perhaps on one of the flyleaves inside the back cover.

COMPARISON OF THE FOUR GOSPELS				
	MATTHEW	MARK	LUKE	JOHN
PORTRAIT OF JESUS	The Prophe-sied King	The Obedient Servant	The Perfect Man	The Divine Son
PROMINENT WORDS	"Fulfilled"	"Straight-way"	"Son Of Man"	"Believe"
CULTURES OF THE ORIGINAL READERS	Jews (Jesus, Son of Abraham)	Romans (Action, no genealogy)	Greeks (Jesus, Son of Adam)	Church (Jesus, Son of God)
OUTLOOK AND STYLE OF THE WRITERS	TEACHER	PREACHER	HISTORIAN	THEOLOGIAN
OUT- STANDING SECTIONS	SERMONS	MIRACLES	PARABLES	DOCTRINES
PROMINENT IDEAS	LAW	POWER	GRACE	GLORY
BROAD DIVISION	"SYNOPTIC GOSPELS" Stresses the humanity of Christ, from the outward, earthly side.			"FOURTH GOSPEL" Stresses His Deity.

PORTRAITS OF CHRIST IN THE GOSPELS

PORTRAITS	MATTHEW	MARK	LUKE	JOHN
REVELATION 4, EZEKIEL 1	FIRST CREATURE: LION-LIKE	SECOND CREATURE: OX-LIKE	THIRD CREATURE: MAN-LIKE	FOURTH CREATURE: EAGLE-LIKE

THE GENEALOGICAL RECORDS

MATTHEW 1:1-17

Written from the view of Christ's right to be King.
Traces the regal line of David through Solomon.
Leads to Joseph, the legal stepfather of Jesus.

LUKE 3:23-28

Written from the view of Christ's perfect humanity.
Traces the physical line of David through another son,
Nathan.
Leads to Mary, the physical mother of Jesus.

BEHOLD, THE...

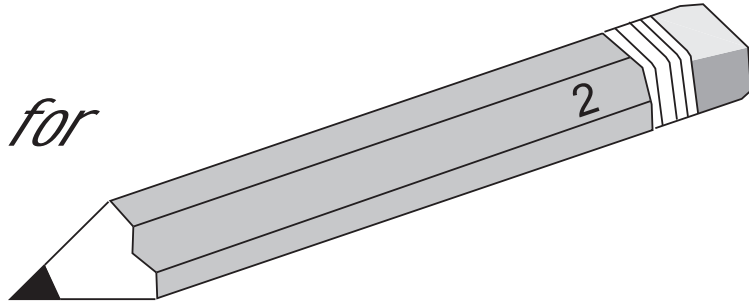
KING _____

SERVANT _____

MAN _____

GOD _____

*Suggestions for
marking
your Bible...*



1. Copy the outline into your Bible.
2. Write beside MATTHEW, MARK, LUKE, and JOHN chapter headings the following:

(MATTHEW): BEHOLD THE KING
(MARK): BEHOLD THE SERVANT
(LUKE): BEHOLD THE MAN
(JOHN): BEHOLD YOUR GOD!

3. Write beside Matthew 1:1:

THE BOOK OF THE GENERATION
OF...THE SAME PHRASE USED
FOR THE OUTLINE IN GENESIS!
AS GENESIS TRACED THE
FIRST ADAM, SO MATTHEW
WILL TRACE THE LINEAGE OF
THE SECOND ADAM.

4. Add any other notes from the explanations which you wish to preserve in your Bible.

*Unit Twenty Eight***THE GOSPEL OF MATTHEW****OUTLINE OF MATTHEW***I. THE BIRTH OF THE KING*

The Genealogy of the King—1:1-17

The Incarnation—1:18-25

The Visit of the Magi—2:1-12

The Flight to Egypt—2:13-23

II. THE GALILEAN MINISTRY OF THE KING

The Forerunner of Jesus—3:1-12

The Baptism of Jesus—3:13-17

The Temptation of Jesus—4:1-11

The Initial Ministry of Jesus—4:12-25

The Sermon on the Mount—5:1-7:29

The Miracles of Authentication—8:1-9:38

The Mission of the Twelve—10:1-42

The Question of John the Baptist—11:1-19

Warnings—11:20-12:50

The Parables of the Kingdom—13:1-58

The Death of John the Baptist—14:1-12

The Miracles of Providence—14:13-36

Conflicts with Religious Authorities—15:1-16:12

The Confession of Peter—16:13-28

The Transfiguration—17:1-13

The Continuing Ministry in Galilee—17:14-18:35

III. THE JUDEAN MINISTRY OF THE KING

Questions Concerning the Family—19:1-15

The Approach of the Rich Young Ruler—19:16-30

The Parable of the Vineyard Workers—20:1-19

The Request of Zebedee's Wife—20:20-29

The Healing of Two Blind Men—20:30-34



IV. THE LAST DAYS IN JUDEA

The Triumphal Entry—21:1-11

The Cleansing of the Temple—21:12-22

The Questions of Authority—21:23-46

The Questions of Theology—22:1-46

Prophetic Woes—23:1-39

The Olivet Discourse—24:1-25:46

The Passover and Last Supper—26:1-35

The Garden of Gethsemane—26:36-46

The Betrayal and Trial—26:47-27:45

The Scourging and Crucifixion—27:46-66

V. THE CONCLUDING EVENTS

The Resurrection—28:1-15

The Commission—28:16-20

AUTHOR

Matthew, the Apostle. Papias, who lived in 130 A.D., mentioned that Matthew compiled the “sayings of Jesus” in “the Hebrew speech,” i.e., Aramaic.

DATE

Probably 50-53 A.D. Those who accept the theory that Matthew used Mark to write his Gospel would say 45-70 A.D.

THEME

Matthew presents Jesus as the Messiah, who fulfilled the promises of the Old Testament. He wrote for Jews. He presents the mission of Jesus as bringing the kingdom of God to mankind in His person, words, and deeds.

NOTES

Matthew alone, of the 4 Gospels, mentions the Church.

He is also the only one who calls Jesus the King of the twelve tribes of Israel (19:28).

He also is the only writer who includes nine proof verses from the Old Testament which would be especially appealing to Jewish readers: 1:22-23; 2:15, 17-18, 23; 4:14-16; 8:17; 12:17-21; 13:35; 27:9-10.

Their purpose is to prove that Jesus *is* the promised kingly Son whose coming has brought God's Kingdom against the kingdom of Satan in this age.

THE GENEALOGY IN CHAPTER 1

It is taken from the LXX (Septuagint Version) record of 1 Chronicles 1-3, transliterated from Hebrew into Greek. His divisions point to Abraham as the beginning, David as the high point, the Captivity as the low point, and Jesus' coming as the final point.

As mentioned earlier, the legal rather than the biological descent of Jesus is traced from David to Joseph. Through Joseph, his legal father, Jesus has *legal* rights to the throne of Israel. Through Mary, he has *blood* rights to it (see Luke's differing genealogy).

1:18-25: Matthew and Luke affirm the virgin birth of Jesus. A rejection of the virgin birth usually proceeds from, or ends in, the rejection of the supernatural nature of Christ.

GENERAL OUTLINE OF THE NEW TESTAMENT

HISTORY

GOSPELS

Matthew
Mark
Luke
John

ACTS OF THE APOSTLES

EPISTLES

PAULINE

JOURNEY EPISTLES

Galatians
1 and 2 Thessalonians
1 and 2 Corinthians
Romans

PRISON EPISTLES

Philemon
Colossians
Ephesians
Philippians

PASTORAL EPISTLES

1 Timothy
Titus
2 Timothy

GENERAL

HEBREW-CHRISTIAN

Hebrews
James

OTHER

1 and 2 Peter
1, 2, and 3 John
Jude

VISIONS

Revelation (The Apocalypse)

THE KINGDOM OF GOD

Note: because of their reverence for the name of God, the Jews rather referred to that which was closer to Him... "heaven." Thus, in Matthew, the term "Kingdom of Heaven" is used instead. The term refers to the "Kingdom of God."

The word "Kingdom" means literally, "Rule, Reign." In scripture, the Kingdom is viewed in five aspects:

1. A Kingdom introduced by Jesus, its King and Head. See Mark 1:14,15.
2. A Kingdom rejected by Israel, and now restricted to those who are committed to its principles. Those who are so committed compose the church, the body of Christ. To "testify the gospel of the grace of God" is the equivalent of "preaching the Kingdom of God." See Acts 20:24,25.
3. In Matthew 13, the visible Kingdom includes all who profess to belong to Christ—some truly, some falsely. The wheat and tares grow together until the final judgment, when they are separated.
4. There is a future aspect to the Kingdom, reference when we pray "Thy Kingdom come..." The government of Christ will be brought in power over all the earth. This Kingdom will include the risen "church of the first-born ones," described in Hebrews 12. But it will also consist of Israel as a converted people, along with the converted Gentiles throughout the earth.
5. In 1 Corinthians 15:24, we discover this Kingdom of Christ will be delivered up to God the Father. An eternal Kingdom will be established, which will never end.

POWERFUL CHAPTERS YOU WILL WANT TO STUDY IN DEPTH IN THE DAYS TO COME...

CHAPTERS 5-7: THE SERMON ON THE MOUNT

These chapters contain the only section of scripture in which our Lord summarized His entire teaching. It contains the Beatitudes and many significant truths. One brilliant attorney committed the entire passage to memory as a means of filling his heart with the truths of Christ...an excellent idea!

CHAPTER 13, ETC: THE PARABLES

Sprinkled through Jesus' teachings are the illustrations taken from common things, which illustrate the Kingdom of God. A special study of them will open many insights for you!

CHAPTER 16: FOUNDING OF THE CHURCH

Note the church is not founded on Peter, but upon the *insight* Peter verbalized: *"You are the Christ, the SON OF THE LIVING GOD."* This is the truth that Jesus said He would build His church upon. One human, frail and capable of denying His Lord, is not the "rock" which is the foundation for the church. There is *another* Man who is the "foundation which no man can lay"—Jesus!

*HAS IT BEEN SETTLED IN YOUR MIND AND HEART THAT JESUS IS NOT **LIKE** GOD, BUT THAT **HE IS** GOD?*

It is amazing to discover how many people have never truly understood this basic truth. All who are a part of the true Church acknowledge this: Romans 10:9-15.

CHAPTER 24-25: WORDS ABOUT THE FUTURE

In 24:3, the disciples ask him three questions:

1. When will the Temple be destroyed (see v. 1 and 2)?
2. What will be the sign of Your coming?
3. What will be the sign of the end of the age?

In 24:1-14, He outlines the events between His departure and His coming, which will come with the end of the age.

In 24:15-28, He outlines the culminating events in the city of Jerusalem at the time of His coming.

In 24:29-31, He describes the actual event of His second coming.

The judgment of the nations, fitting Old Testament prophecies, is given in 25:31-46. This does not occur at the end of the world (see Revelation 20), but rather at the end of this present age, when Jesus comes to set up His earthly Kingdom with Israel as its center.

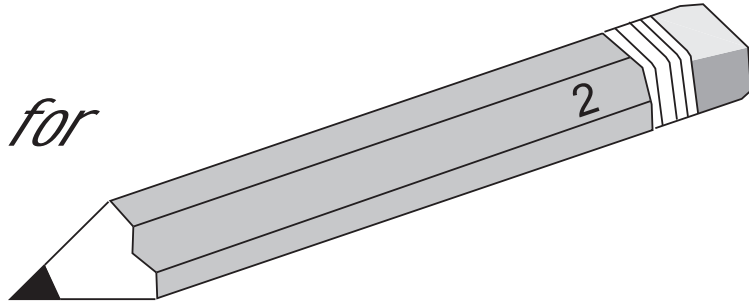
CHAPTERS 26-27: THE DEATH OF OUR LORD

In these chapters, He offered Himself as the "Lamb of God," to take away the sin of all men.

CHAPTER 28: THE TRIUMPH OF THE MESSIAH

Two great facts are recorded: His resurrection from the dead, and the "Great Commission" given in 28:18-20. *If you should memorize only one scripture beyond John 3:16 in your entire life, let that scripture be Matthew 28:18-20!*

*Suggestions for
marking
your Bible...*



1. Copy the outline into your Bible.
2. Write beside Matthew 28:18-20:

THE GREAT COMMISSION
APPLIES TO MY LIFE!

3. Write beside Matthew 5:1:

THE SERMON ON THE MOUNT
FULL SUMMARY OF JESUS TEACHINGS

4. Add any other notes from the explanations which you wish to preserve in your Bible.

Unit Twenty Nine

THE GOSPEL OF MARK

OUTLINE OF MARK

INTRODUCTION—1:1-8

I. THE PREPARATION FOR CHRIST'S MINISTRY

The Baptism of Jesus—1:9-11

The Temptation of Jesus—1:12-13

II. THE BEGINNING OF CHRIST'S MINISTRY

The Early Ministry in Galilee—1:14-15

The Call of the First Disciples—1:16-20

III. THE HEALING MINISTRY OF CHRIST

The Demoniac Healed—1:21-28

Peter's Mother-In-Law Healed—1:29-31

A Multitude Healed—1:32-34

A Brief Tour of Galilee—1:35-39

The Leper Healed—1:40-45

The Paralytic Healed—2:1-12

IV. OPPOSITION TO THE ENLARGED MINISTRY

The Charge: A Friend of Sinners—2:13-17

Jesus' Answer to His Critics—2:18-3:6

The Pressure From the Multitude—3:7-12

The Appointment of the Twelve—3:13-19

Increased Opposition—3:20-30

Relationships in the Kingdom of God—3:31-35

Lessons on Discipleship—4:1-25

Kingdom Parables—4:26-34

Jesus Works Miracles—4:35-5:43

Jesus' Visit to Nazareth—6:1-6

The Sending Out of the Twelve—6:7-13

The Martyrdom of John the Baptist—6:14-29

V. THE TRAINING MINISTRY OF CHRIST

Jesus Seeks A Quiet Place—6:30-52

Ministry in Gennesaret and Galilee—6:53-7:23

The Twelve Trained in Tyre and Sidon—7:24-30

The Twelve Trained in Decapolis—7:31-8:26

The Twelve Trained in Caesarea Philippi—8:27-9:29

The Journey Through Galilee—9:30-50

Enroute to Jerusalem—10:1-52

VI. THE REDEMPTIVE MINISTRY OF CHRIST

The Presentation of the Messiah—11:1-11

A Demonstration of Messiah's Authority—11:12-19

Questioning the King—11:20-12:40

A Lesson in Christian Giving—12:41-44

Eschatological Teachings—13:1-37

Increased Persecution—14:1-11

Final Hours with the Twelve—14:12-52

Trial and Crucifixion of Jesus—14:53-15:47

Resurrection of Jesus—16:1-20

AUTHOR

John Mark, son of Mary and cousin of Barnabas, is the author. His mother Mary was evidently a woman of prominence and wealth. His attempts at missionary service with Paul did not work out well (Acts 13:13), but later he became closely associated with him, according to the historian Papias (140 A.D.).

DATE

Probably 55 A.D.

THEME

The Servanthood of Jesus Christ, the Son of God.

NOTES

As Matthew wrote for the Jews, Mark wrote for the Gentiles. Evidences of this are:

1. He omits practically all Old Testament references, except in 1:1-2 and as Jesus quotes from it.
2. He omits a genealogy.
3. All allusions to His birth and infancy are eliminated.
4. Mark feels a necessity to explain Jewish terms, which he would skip over if he had been writing for Jewish readers (5:41; 7:34; 7:1-4).

What Gentiles? A large host of scholars have concluded this book was probably written in Rome. It was directed to the Romans, the citizens of the ruling power. Thus, it has an evangelistic motive.

Jesus is presented as being in direct conflict with all their value systems! He is described as a slave—a common servant. Romans believed the greatest was the one who sat at the head of the table; Jesus taught the exact opposite.

Omitted are the following passages:

- The Sermon on the Mount
- Jesus' charge to the twelve
- His discourses on the Second Coming

(For more on this theme of servanthood, see the article which follows in this Unit. This is one of the most important themes in the Bible, and certainly is the key to the Christian life.)

A WORD PECULIAR TO MARK

The word "STRAIGHTWAY" is used about 40 times in this book. It reveals to the Roman Gentiles the energy, the thrust, in the Gospel. Most important, it is the sign of a servant who reveals unquestioning obedience—without hesitation—to the will of the Master. The use of the word places side by side two thoughts: the energy and power of Jesus, the Christ; and His humility and patience.

1:14-15: MORE ON "THE KINGDOM OF GOD"

KINGDOM: "Basileia," "Reign, Rule"

Seven Things To Remember About The Kingdom:

1. God owns and possesses all things.
2. God is the only King of Israel. In the Old Testament, we saw Him as King, and there was a "Theocracy." He only tolerated the desire of the Israelites to have human kings. His permission proved to them the foolishness of their choice.
3. God is reestablishing His throne once again over Israel. The Theocracy is thus reestablished!
4. Jesus comes, with every right to the Throne, and offers Himself. He is rejected.
5. Jewish rejection opened the way for Gentiles to be included in the Kingdom. This is a "mystery," the Church. Christ reigns in the hearts of subjects who have experienced the New Birth and become members of His Body.
6. This "hidden" nature of the Kingdom, within the hearts of men, is only temporary. Jesus shall return, usher in the Kingdom, and reign on the throne of David for a thousand years (Rev. 20:4-6).

7. This reign of Christ will be replaced at the end of His thousand year reign by God's eternal reign. He will turn over the Kingdom to the Father.

(1 Cor. 15:24-26, 28; 2 Tim. 4:18; Rev. 22:3,5).

In Mark, two facts are continuous: God ushers in the Kingdom, and Jesus is His King!

NOTES ABOUT THE PARABLES

Every one of these parables relates to the Kingdom of God. You will enjoy "digging out" the truths for yourself. This is where your library of study books will come in handy!

THE SOWER, SEED AND SOIL—Matthew 13

THE GOOD SAMARITAN—Luke 10:30-37

THE RICH FOOL—Luke 12:16-21

THE LOST SHEEP, COIN, AND SON—Luke 15:3-32

LAZARUS AND THE RICH MAN—Luke 16:19-31

THE BUDDING OF THE FIG TREE—Matthew 24:32-35

THE TEN VIRGINS—Matthew 25:1-13

SEPARATING OF THE SHEEP AND GOATS—
Matthew 25:31-46

MARK'S EMPHASIS ON SERVANTHOOD

One of the most overwhelming studies you can do on your own is to research all the passages where Jesus speaks of servanthood. This is an excellent way to learn the value of using your exhaustive Concordance.

Look up all the verses in which the word "Servant" appears. Note the number of times in the Old Testament God speaks of His relationship with "Abraham, my servant..." "Moses, my servant..."

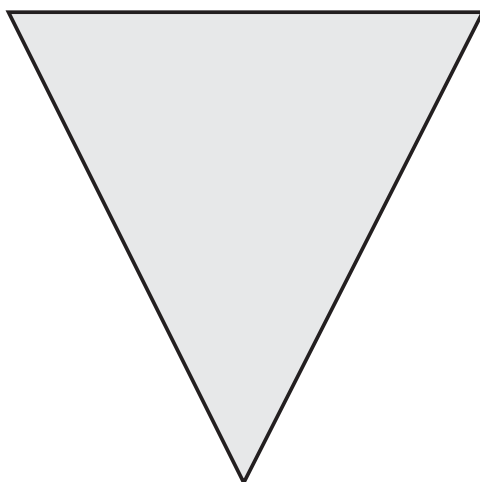
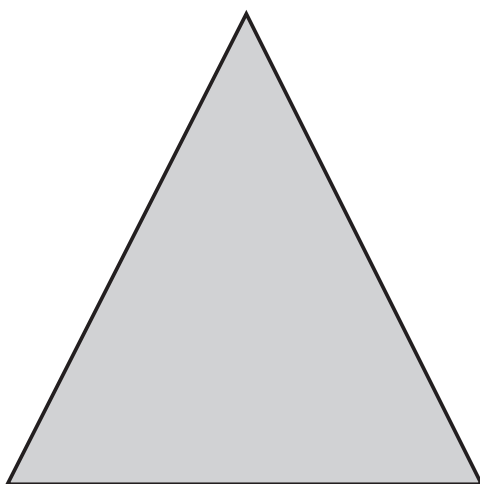
In Mark, the life of Jesus is portrayed as One who has come to be the "servant of all." He runs totally counter to all the structures of men in teaching that the greatest among us is the one who serves, not the one who sits at the head of the table.

His disciples did not comprehend what He was teaching. They expected Him to establish a political kingdom, perhaps like the one established during the Interbiblical Period. He was seen by them to be a Moses, who would set His people free. They argued among themselves about who would be the greatest among them when He handed out offices in His kingdom.

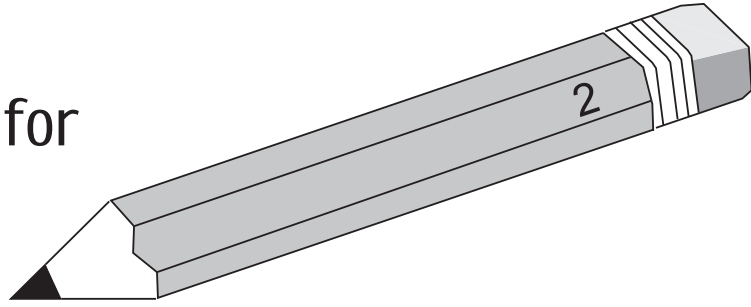
You have not even started to grasp the teaching of Jesus until you have grasped the meaning of the Kingdom and the importance of being a servant. This is at the very heart of Christ's truth.

Mark 9:35 is a classic statement which summarizes His teaching. God's value system runs exactly counter to that of man. To comprehend this, take notes during the lecture on this Unit, using the following diagrams...

TWO WAYS OF RELATING TO GOD



Suggestions for marking your Bible...



1. Copy the outline into your Bible.
2. Write beside Mark 10:35:

THE WAY TO BE GREAT
IN THE KINGDOM OF GOD

3. Write beside Mark 10:22:

GREEK IS **STUGNASA**,
MEANING SHOCKED, APPALLED

4. Add any other notes from the explanations which you wish to preserve in your Bible.

Unit Thirty

THE GOSPEL OF LUKE

OUTLINE OF LUKE

INTRODUCTION—1:1-4

I. THE INFANCY AND EARLY YEARS OF JESUS

Annunciation of the Birth of John the Baptist—1:5-25

Annunciation of the Birth of Jesus—1:26-38

Visit of Mary to Elizabeth—1:39-56

Birth of John the Baptist—1:57-80

Birth of Jesus—2:1-20

Circumcision and presentation of Jesus in
the Temple—2:21-40

Jesus' boyhood—2:41-52

II. THE BEGINNING OF JESUS' MINISTRY

John the Baptist's ministry—3:1-20

Baptism of Jesus—3:21-22

Genealogy of Jesus—3:23-38

Jesus' temptation in the wilderness—4:1-13

III. JESUS, THE AGENT OF GOD'S SALVATION

The rejection at Nazareth—4:14-30

The dawning of the new age—4:31-44

The first Disciples—5:1-11

The struggle between the new and old—5:12-6:11

The new community of Disciples—6:12-49

Reaching out to others—7:1-8:3

The itinerary of Jesus' ministry—8:4-56

An assignment for the Disciples—9:1-17

(continued on next page)

(Continued from previous page)

Peter's great confession—9:18-21

Jesus foretells His death—9:22-27

The Transfiguration—9:28-36

The future of the Disciples—9:37-50

IV. THE SAVIOR PROCEEDS TOWARD THE CROSS

The meaning of discipleship—9:51-11:13

Israel's rejection of the Savior—11:14-13:17

Teaching about the Kingdom—13:18-14:35

Recovering the lost—15:1-32

Teaching the duties of discipleship—16:1-17:19

Watching for the Kingdom—17:20-18:34

Jericho, the last stop on the road—18:35-19:27

V. JESUS IN JERUSALEM

The enthusiasm of the crowds—19:28-38

Jesus points out the failures of Judaism—19:39-21:4

Warnings about the future—21:5-36

Summary of His days in Jerusalem—21:37-38

VI. THE DEATH AND RESURRECTION OF JESUS

Preparing for the cross—22:1-53

The trials of Jesus—22:54-23:25

The crucifixion—23:26-56

His resurrection and ascension—24:1-53

AUTHOR

Luke, a physician, was the companion of Paul on his trips. From historical writings we are told he was a native of Antioch, he wrote his gospel in Achaia, and he died unmarried and childless in Boetia at the age of 84. He appears to be a "second-generation" Christian. However, he had closely associated with eyewitnesses of the beginning of Christianity. This group included Mary, Jesus' mother. With the skill of a diagnostician, he gathered the details of the life of our Lord. He was highly educated. This is revealed in the quality of Greek he used and his almost poetic ability to write prose. It is practically certain he was a Gentile, probably a Greek. This is surmised from Col. 4:10-14, where Paul divides six of his helpers into two groups. The first three are "of the circumcision" (Jews); Luke is among the second three, who are Gentiles.

DATE

58-63 A.D.

THEME

The Son of Man among men.

LENGTH OF BOOK

Mark is the shortest of the Gospels; Luke is the longest, and the most detailed of the four Gospels.

THE "SON OF MAN"

God refers to Ezekiel more than 90 times as the "Son of man." It referred to his humanity and frailty, as compared with God's power and deity. In Daniel 7:13 and 8:17, it is given a totally new meaning: it becomes the title for the person who will receive the kingdom from the "Ancient of Days," and who will offer it to the saints.

Jesus assigned the term to Himself often. In doing so, He referred not only to His humanity, but also to His role as the One who would offer the kingdom to the saints.

WRITTEN FOR GENTILES

Luke explained Jewish customs and localities. He traced the genealogy back to Adam. He used reigns of Roman emperors to date Jesus' birth and John's preaching. He substituted Greek terms for Hebrew words. He often quoted Old Testament passages which include Gentiles in the promises of God. He presented Jesus universally for every man on the earth!

SPECIAL SECTION

9:51-18:14 is a section containing many parables not otherwise recorded.

JESUS' JOB DESCRIPTION

Luke 4:18-19, recorded by Isaiah 742 years earlier, is the "job description" of our Lord. Because He has come to dwell in YOU when you are born again, it is also YOUR job description, if He is to minister through you!

CHRONOLOGY: THE MINISTRY OF CHRIST

I. THE YEARS OF PREPARATION (About 30)

Birth at Bethlehem (January-March, 4 B.C.)

Boyhood at Nazareth

To Jerusalem for Passover, age 12

II. THE YEAR OF INAUGURATION

(13 Months)

THE BEGINNING

Baptism by John

Temptation in the wilderness

First miracle at Cana

EARLY JUDEAN MINISTRY (8 Months)

First Passover of Jesus' ministry

Cleansing of Temple

Public preaching

SAMARIA (A Few Days)

Woman at the well

RETURN TO GALILEE (2 Months)

Healing of the nobleman's son

Rejection at Nazareth

Move to Capernaum

III. THE YEAR OF POPULARITY (14 Months)

EARLIER GALILEAN MINISTRY (4 Months)

Ministry near Sea of Galilee

Calling of Disciples

Second Passover

Sermon on the Mount

LATER GALILEAN MINISTRY (10 Months)

Raised widow's son

Stilled the storm

Raised daughter of Jairus to life

Second rejection at Nazareth

Sent out 12 disciples

Feeding of 5,000

Third Passover

IV. THE YEAR OF OPPOSITION

(12 Months)

PERIOD OF RETIREMENTS (6 Months)

In Tyre and Sidon

In Decapolis

To the North—Transfiguration

LATER JUDEAN MINISTRY (3 Months)

Feast of Tabernacles

Mary and Martha

Feast of Dedication

PEREAN MINISTRY (3 Months)

Parables along the way

Raising Lazarus from the dead

Prediction of death

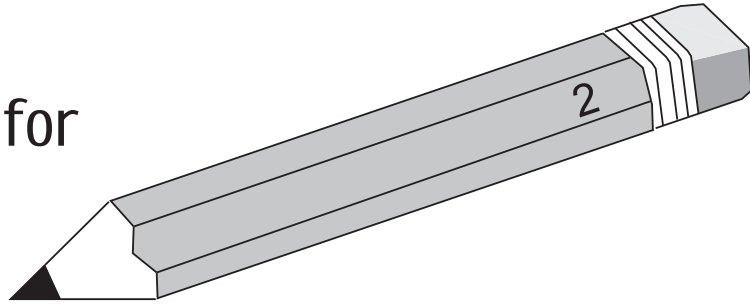
PASSION WEEK

The final passover

Resurrection (About A. D. 30)

ASCENSION (40 Days Later)

Suggestions for marking your Bible...



1. Copy the outline into your Bible.
2. Write beside Luke 1:1:

THEOPHILUS: "LOVER OF GOD"
LUKE'S CONTENT: "EXACT TRUTH"
LUKE'S FORM: "CONSECUTIVE ORDER"

3. Write beside Luke 9:51:

FROM HERE TO END OF
CHAPTER 18 — 60% OF
MATERIAL IS FOUND ONLY IN LUKE

4. Add any other notes from the explanations which you wish to preserve in your Bible.

Unit Thirty One

THE GOSPEL OF JOHN

OUTLINE OF JOHN

- I. JESUS—THE WORD OF GOD,
INCARNATE AND REVEALED
The Prologue—1:1-18
A Week of Witness and Revelation—1:19-2:11
Day 1—v. 19
Day 2—v. 29
Day 3—v. 35
Day 4—v. 40
Day 5—v. 43
Day 6—2:1(3 days after first disciples followed Him)
The first “Sign”—2:1-11
- II. THE NEW TEMPLE; THE NEW BIRTH;
THE NEW WORSHIP
The cleansing of the Temple—2:12-25
“Beholding His signs”—2:23
The interview with Nicodemus—3:1-21
John the Baptist’s final witness to Jesus—3:22-36
The woman of Samaria—4:1-42
The healing of the Nobleman’s son—4:43-53
The second “Sign”—4:54
- III. THE UNBELIEF OF ISRAEL
Bridge verse—5:1
The disabled man at Bethesda—5:2-47
The third “Sign”
The feeding of the 5,000—6:1-71
The fourth “Sign”

IV. JESUS, THE APOSTLE OF GOD; THE GIVER OF
SIGHT; THE SHEPHERD OF THE SHEEP

The Feast of Tabernacles—7:1-13

Jesus the Apostle of God—7:14-52

Jesus and the woman taken in adultery—7:53-8:11

Jesus the Light of the World—8:12-30

Christian freedom—8:31-59

The man born blind—9:1-41

The fifth "Sign"

Jesus the Good Shepherd—10:1-21

V. JESUS, THE GIVER OF ETERNAL LIFE

The Festival of Dedication—10:22-42

The raising of Lazarus—11:1-57

The sixth "Sign"

The supper at Bethany—12:1-8

The triumphal entry and the final rejection—12:9-50

VI. THE UPPER ROOM

The washing of feet—13:1-17

The traitor—13:18-35

The Disciple's questions—13:36-14:31

The allegory of the vine and the branches—15:1-16

Persecution—15:17-25

The work of the Advocate—15:26-16:15

The "Little While"—16:16-33

The prayer of the Great High Priest—17:1-26

VII. THE ARREST, TRIALS, AND CRUCIFIXION
OF JESUS

The arrest of Jesus—18:1-11

The trial before the High Priest—18:12-27

The trial before Pilate—18:28-19:16

The crucifixion—19:17-37

The burial—19:38-42

VIII. THE RESURRECTION APPEARANCES

The seventh "Sign"

To Mary Magdalene—20:1-10

To Mary—20:11-18

To the Disciples—20:19-23

To Thomas— 20:24-29

IX. THE PURPOSE OF THE EVANGELIST—20:30,31

X. THE EPILOGUE—21:1-23

XI. THE CONCLUSION—21:24, 25

AUTHOR

"The disciple whom Jesus loved" is the author (see 21:20, 23-24). John thus described Himself out of modesty. He was a son of Zebedee (21:2) and Salome (John 19:25, Mark 15:40, Matthew 27:56). His brother was James, and they were the "Sons of Thunder"—fishermen from Galilee. He lived to be a hundred, and according to Galatians 2:9 he became a leader of the Jerusalem church. He wrote five books of the New Testament: the Gospel of John, 1, 2, 3 John, and Revelation.

DATE

About 85 A.D., while John was ministering at Ephesus. Ten years later, about 95 A.D., he wrote Revelation.

THEME

Behold your God!

NOTES

John explains in 20:30-31 why he is writing his account. It was primarily to bring unbelievers (Jew and Gentile) to a saving faith.

John focuses on Jesus' ministry around Judea. While the Synoptic Gospels mention only one Passover, John records three, possibly four of them (2:13, 5:1, 6:4, 11:55).

John also extensively covers the first year of Jesus' ministry. He also gives lengthy coverage of the last months of His life. Interestingly, one verse, 7:1, then covers six months of His specialized ministry.

KEY WORDS

- Believe—98 times
- World—78 times
- Jew—71 times
- Know—55 times
- Glorify—42 times
- My Father—35 times

The Private Ministry of Jesus is beautifully recorded by John, beginning with 12:36. It includes chapters 14, 15, 16, 17, 18, 19, 20, and 21. All these chapters cover only a few days of His life.

SPECIAL THINGS ABOUT JOHN'S GOSPEL...

The Witness of His Deity

In 1:1-14, John gives his witness that Jesus was not just a great teacher: He was God! In his powerful book, *Mere Christianity*, C. S. Lewis reminds us that Jesus claimed to be God. As he points out, what can you do with a man who walks up to you and says,

"I and the Father are one."

"If you have seen me, you have seen the Father."

"Before Abraham was, I am."

What response can be made to such comments? He suggests that the one thing you cannot do is to call Him a "great teacher." Either he is...

A Liar, and knows He is lying...

A Lunatic, as crazy as one who claims to be an egg...

...Or He is exactly who He claims to be!

John doesn't have any doubts about Jesus being God. His powerful opening verses do not appear in the other Gospels. He is careful to point out that Jesus alone is the source of spiritual life within each person.

The Testimony of John the Baptist

In 1:15-18, the testimony of this witness is clear. Jesus pre-existed, and He was God. In verse 29, the significance of His sacrificial death is presented.

The important point of this Gospel is made over and over...JESUS IS GOD! John, writing a little later than the first three writers of the Gospels, is already feeling the first wave of unbelief which begins to buffet the church. He is speaking to all generations when he stresses this point.

Special Section...

LEARNING TO USE YOUR HARMONY OF THE GOSPELS

One of the finest tools you will use as a Bible student will be the Harmony of the Words and Works of Jesus Christ. This volume is carefully prepared to coordinate all the details of the life of Christ, stressed in different ways in the other Gospels.

Remember the four themes of the writers:

- Matthew—Behold The King
- Mark—Behold The Servant
- Luke—Behold The Man
- John—Behold Your God

As a result of these differing emphases, there are some details of our Lord's life which may be mentioned only once, by only one writer. There are other details which are mentioned by all four writers, but with different information about the same event. Thus, to truly digest the details of the life of our Lord, it is good to spend some extended time in the Harmony.

In this section, you will be given the opportunity to use your Harmony. These practical questions will show you why this volume is significant to your personal growth as a Christian.

Using your Harmony, answer the questions on the following pages...

Special Section...

HOW YOUR HARMONY IS ARRANGED...

Note: this material assumes you have your own personal copy of Harmony of the Words and works of Jesus Christ (J. Dwight Pentecost; Zondervan, 1981).

PAGE 3:

This page provides the parallel accounts of Matthew and Luke, registering the genealogies of Jesus.

QUESTION:

Why only Matthew and Luke? Why are there not columns for the genealogies in Mark and John?

PAGES 4-5:

Now we have records only from Luke! These have been put into the Harmony at this point because they fit chronologically. The reason there are not columns of text here is because Luke is the only writer to share this information.

PAGE 7:

Note that a segment of Matthew is inserted. Again, Matthew is the only one to share this information.

PAGE 12:

On this page, there are three columns to show the parallel accounts of Matthew, Mark, and Luke. At the bottom of the page, there are only two columns, sharing details recorded by only Matthew and Luke.

PAGE 62:

Here we find all four Gospels relating material.

Special Section...

THE MAPS IN THE BACK OF THE HARMONY...

The maps inserted showing the Herodian Kingdoms and the Road System in Roman Palestine really help you to understand the reasons for many of the comments made in the Gospels.

Also note the rivers and valleys on the maps. It's really helpful to "see" the geography as you read the story of Jesus' earthly ministry.

Note the small size of Jerusalem in the day of Jesus. Actually, it covered less than 30 acres! Many times we feel that Jerusalem was a massive city; in reality, it probably did not have a population much larger than 35,000—including the suburbs. "Upper" and "Lower" cities reflect the topography of the area. The Kidron Valley is far below the wall you see. It's a sharp drop down from that wall to the valley, and then another sharp rise up to the place called Gethsemane. Descending down and then up again, the task force sent to arrest Jesus would clearly be visible as they laboriously made the journey to Him.

THE ACCOUNTS OF JESUS' CRUCIFIXION

PAGES 141-142:

The accounts of the three writers vary in length. Note the differences in emphasis made among them. John simply notes the fact that Jesus was in the garden, while Matthew focuses on His prayer and the attitudes of the disciples during this time. Note this will be typical of all the accounts which follow: each writer focuses on details important to his emphasis.

Special Section...

As you read through the accounts sharing the details of the death of our Lord, you will gain a special appreciation for the value of a Harmony. Each separate account reemphasizes important details which all four writers did not wish to exclude. At the same time, by reading the parallel accounts, a richer awareness of the complete details is provided for you.

Note on page 149 that John goes into much detail about the trial before Pilate. This is in keeping with John's special emphasis. Here the deity of Christ is reaffirmed for us: "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place." The conversation which follows these words confirms the truth that Jesus is King of Kings!

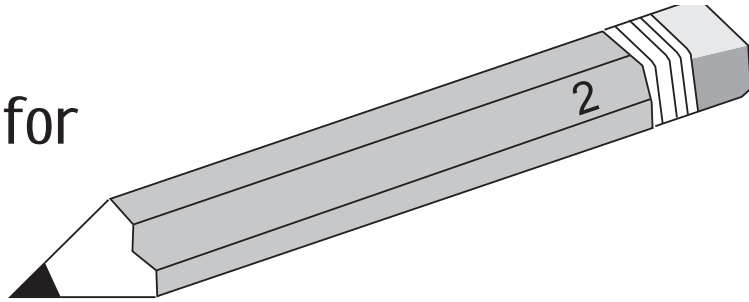
PAGE 156:

Note that under "Accompanying Signs", it is only Matthew who records the fact that from the tombs came the bodies of many holy people who had died and who were raised to life. Were it not for his account, this would not be known to us.

PAGE 157:

The details about the burial of Jesus are a special focus of John. He is giving all this information to confirm that He was really dead. God has gone to the world of the dead, we shall discover, to preach peace to those who are its captives.

Suggestions for marking your Bible...



1. Copy the outline into your Bible.
2. Write beside John 20:30-31:

KEY TO THE BOOK

3. Write beside John 9:4:

WRITTEN BY SAMUEL JOHNSON
IN GREEK ACROSS THE FACE OF
HIS WATCH BEFORE HE BEGAN
HIS FAMOUS DICTIONARY OF THE
ENGLISH LANGUAGE.

4. Add any other notes from the explanations which you wish to preserve in your Bible.

Unit Thirty Two

THE BOOK OF ACTS

PART 1: CHAPTERS 1-13

OUTLINE OF ACTS 1-13

PROLOGUE: 1:1-3

PART I: THE BIRTH OF THE BODY

The Ascension—1:4-11

The birth of Christ's new body—1:12-2:4

The place—1:12-13a

The persons—1:13b-14

Judas' replacement in the body—1:15-26

The Coming of Christ into the new body—2:1-4

PART II: THE ACTIVITY OF THE BODY

Jerusalem reacts to the new body—2:5-13

Peter explains the body's presence—2:14-36

The body increases—2:37-41

The body's life-style, Part 1—2:42-47

Healing of the lame beggar—3:1-10

Peter's second explanation—3:11-26

Peter and John arrested—4:1-3

The body increases again!—4:4

Peter and John face the Council—4:5-22

The body's life style, Part 2—4:23-37

The purification of the body—5:1-11

The body's life style, Part 3—5:12-16

Imprisonment and deliverance of the apostles—
5:17-32

Gamaliel's advice—5:33-41

The body's life style, Part 4—5:42-6:7

(continued from previous page)

The ministry and arrest of Stephen, a member of the
Body—6:8-7:1

Stephen's indictment of Jews—7:2-53

The Body suffers martyrdom—7:54-60

The Body scattered (The "Diaspora")—8:1-4

PART III: THE BODY SPREADS FROM JERUSALEM TO SAMARIA

Philip evangelizes in Samaria—8:5-8

Simon the Sorcerer introduced—8:9-14

The Body established in Samaria—8:15-17 and 25

Simon rebuked—8:18-24

Ethiopian eunuch included in the Body—8:26-40

PART IV: THE BODY DEVELOPS A MISSIONARY STRATEGY

Conversion of Saul—9:1-19

Saul witnesses—9:20-22

Assassination of Paul thwarted—9:23-25

Paul meets the Apostles—9:26-27

Second assassination of Paul attempted—9:28-30

The Body's life-style, Part 5—9:31

Peter at Lydda—9:32-35

The Body sees a dead member restored to life—
9:36-43

PART V: THE BODY STRUGGLES WITH THE ENTRY OF GENTILES

Cornelius converted through Peter's reluctant ministry
—10:1-48

Peter faces the anger of the Jerusalem church
—11:1-18

Further spread of the body among Gentiles
— 11:19-21

Barnabas in Antioch; Paul brought from Tarsus
—11:22-26

Prophecy of Agabus; support sent to Judean
Christians through Paul and Barnabas—11:27-30

Another martyrdom; Peter arrested—12:1-4

The Body's life-style, Part 7—12:5

Peter's deliverance—12:6—11

The Body's surprise at answered prayer—12:12-17

The death of Herod—12:18-23

PART VI: THE BODY REACHES TO THE UTTERMOST PARTS

Antioch (not Jerusalem) becomes the sending body
—12:24-13:3

Paul's First Missionary Journey

Cyprus: Conflict with Elymas; conversion of Sergius
Paulus—13:4-12

Antioch in Pisidia: Paul preaches in the Synagogue
—13:13-41

Conflict with the Jews; Paul turns to Gentiles
—13:42-49

Persecution; team moves to Iconium—13:50-52

AUTHOR

Without question, Dr. Luke! See 1:1. He was a companion of Paul in some of his journeys. Thus, much of this account is his personal observation of Paul's ministry. Note: the "Luke-Acts" materials were originally combined into one book.

Much attention has been called to the "We" Passages in the book—where Luke says, "We" did this or that... (Can you find them? Using your full-sized Concordance, it's easy! Or, look in 16:10-17; 20:5-21:18; 27:1-28:16.)

DATE

Luke undoubtedly wrote Acts while Paul was at the end of his 2-year imprisonment there. A.D. 61 is a proper date. He could not have written earlier than that, for the record of the imprisonment is in 28:30. It was not later than that date, because Luke does not record the Jewish War of 66-70, with the holocaust of Jerusalem's destruction. He does not mention Nero's anti-Christian policy, following the great fire of Rome (A.D. 64), nor Paul's time in the execution cell at Rome from which he wrote 2 Timothy, his "dying letter." Paul was executed shortly before Nero's suicide on June 8, 68 A.D.

THEME

Acts was NOT written (as was Romans) to furnish a system of doctrine for the church. Those who build doctrines from it create many errors to ensnare the "little children" in the church. Beware of people who "prove" a doctrinal point from Acts which is not validated with clear teaching in the doctrinal sections.

Acts was written to show the gospel of the Resurrected Christ at work. Luke obviously connected it to Luke to extend our knowledge of how the Church developed, and how it became the new body of Christ, replacing the body in which Jesus lived while on earth.

Particularly, the Greek word AKOLUTOS (translated “unhindered”) reveals a major theme of the book. The way the gospel broke out of Judaism, struggling to be free of the bonds of Jewish traditions which made it unpalatable to “all nations” (Matthew 28:18ff), is a major theme.

NOTES

THE “UNHINDERED” THEME

Meditate on the “unhinderings” of the Gospel in this book! The early church began within the eggshell of Judaism. Centuries of self-righteous thinking made the Apostles reject the idea that the Gentiles should be a part of God’s activity. Peter’s struggle over the conversion of Cornelius and his vision of unclean animals (chapter 10) is a crucial issue. You will note that there is a subtle switch in the leadership of the Jerusalem church after this: James replaces Peter!

As you read the chapters of Acts, you see the “breakout” taking place. Tradition has never been a friend to the Gospel. The struggle goes on today. Those who want to preserve the “status quo” often seem to be like the Pharisees of Jesus’ day, who saw Him do miracles and claimed He did it by the power of Satan. We are still trying to “break out” of hinderances, aren’t we?

THE FORMING OF THE CHURCH

A careful study of Acts indicates that the Holy Spirit fell on each new segment of the Body. First, the Jews received the Holy Spirit in Jerusalem (2:4). Next, the half-Jews, called Samaritans, received Him (8:14-17). Then Gentiles received the Spirit (10:44-46, 15:7-9).

Of great importance is the passage in Acts 8:16. Ray Stedman writes in *Birth of the Body*,

Both outwardly and inwardly these Samaritan believers were demonstrating the presence of the Holy Spirit in their lives. They were regenerate. They had been baptized in water as a testimony to that...what the account specifically says is that the Holy Spirit had not yet fallen upon them...These Christians had not yet been baptized by the Spirit into one body. They were still separate, individual, regenerated Christians--just as the Apostles themselves had been before the Day of Pentecost. On that day they were baptized into a body and made members of one another...What the Christians in Samaria had not yet received, then, was this baptism into one body and the gifts of the Holy Spirit. (Page 138)

Applying our statement that we are not to build doctrines from the Book of Acts, we turn instead to 1 Corinthians 12:13, where Paul is teaching doctrine. Here we have the key passage about the Baptism by the Holy Spirit:

"For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit."

This is the only baptism described in the New Testament, apart from water baptism, which is a public act done after (never before!) we are born again. It is not a “baptism IN the Holy Spirit;” it is a “baptism BY the Holy Spirit.” The Holy Spirit does not baptize us into Himself, but rather into the Body of Christ, the Church. Thus, the work of the Holy Spirit is to plunge us into Christ, making us a part of His present Body on the earth.

There are no “Lone Ranger” Christians!

THE LIFESTYLE OF THE EARLY CHURCH

Acts 2:42-46 reveals they moved from house to house, breaking bread, sharing, and praying. Their essential life was in small groups, not huge meetings. You see, there was no area in Jerusalem, including the Temple itself, which could house the 5,000 men (be sure to add on the 5,000 women!) mentioned in Acts 4:4.

With 30,000 people living in about 6,000 dwellings in Jerusalem, there were probably 1,500 of those dwellings used for the nightly gatherings of the Body. No wonder the cell groups had such an impact! Based upon this knowledge, our church has established cell groups which follow the pattern in Acts 2:42-46. They are God’s natural way of evangelism—the living Body of Christ penetrating neighborhoods with love and truth.

Cell Group Churches around the world have taken very seriously the scripture in Ephesians 4 that says, “If you’re a true Christian, you’re also a minister!” Being equipped for your ministry involves learning about your Bible—but it also means you must learn about the power of Christ flowing through you into a world where Satan’s power exists.

TONGUES SPEAKING IN THE BOOK OF ACTS

1. Spirit-directed, simultaneous translation into known languages (2:6-11).
2. Term in Greek never means “unknown” tongues.
3. Their message: “The mighty deeds of God.”
4. Their motive: 1 Corinthians 14:20-22. This is precisely what happened in Acts. Their use of tongues in this case was to bring a warning to unbelieving Jews.
5. Not a proof of having been baptized by the Holy Spirit, but rather the result of it.
6. Used as a witness, a warning to unbelieving Jews. The history of this use of tongues, according to 1 Corinthians 14:20-22, is rooted in Deuteronomy 28:49, Isaiah 28:11-19, and Jeremiah 5:15-19. It was a warning to Jews who had rejected their Messiah that there was judgment by God, involving invasion of the land by foreign armies.
7. Jerusalem was destroyed in 70 A.D. in a horrible massacre. The prophecy given by these tongues was fulfilled. “Men of strange tongues” came as a Roman army of judgment, and conquered their land.

Can...do...people authentically speak in tongues today in their prayer times? Of course! Paul claimed he spoke in tongues (a personal activity—see 1 Corinthians 14) more than all. Let’s get some sanity about this issue which has, unfortunately and unnecessarily, divided the Body of Christ! Why have we made such a fuss over the least of all the gifts? Why not be thankful for the activity of God in our world? Why such suspicion over just one of the gifts, when we ignore the terrible lack of many of the others within the Body of Christ? Tongues are the least of all the gifts. What about the rest of them? If tongues are invalid today, why is the gift of wise speech, or putting deepest knowledge into words, still seen as valid? Because some segments of the Christian community have “wild fire,” are we to reject the fire that is authentic (see Matthew 3:11)? How can the work of God be done without His power being manifested?

THE BOOK OF ACTS AND THE POWER OF GOD

In our own day, we have substituted the power of man for the power of God! The work of the church often goes on without expecting the power of God and certainly not appropriating it.

One large church sponsored “the feeding of the 5,000” in their city. Women in the church cooked chicken all week long. Newspaper ads invited everyone to come and eat free. Men stood around the perimeter of the church grounds, carefully counting all who came to eat. With joy, the congregation sang the doxology at their next church service, rejoicing that at least 5,000 had been fed.

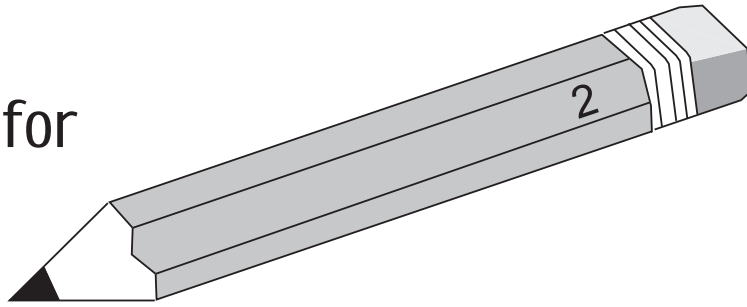
The only problem was that no one had broken a basket of loaves and fishes into enough particles to feed all these people.

Typically, the church activities of today use nothing but the human abilities of its pastors and members. When one reads the book of Acts, there is an obvious discrepancy between the activity of God among these early Christians and His activity among us today.

To further complicate matters, numerous charlatans prey upon the desire of people to experience the miraculous, faking clairvoyant “words from the Lord,” unreal “healings,” etc. They only affirm the point: we lack the reality of God’s power among us in today’s church.

Pure Christianity will always reveal the power and the presence of God in its activity. Dead religious rites do not. “Wildfire” activities which deceive the gullible do not. There is a form of church life which manifests the true work of God. Don’t settle for anything else! God’s power is manifested in our age. People are authentically healed and freed from strongholds. The power encounters of the New Testament take place DAILY in our world.

Suggestions for marking your Bible...



1. Copy the outline into your Bible.
2. Write beside Acts 28:31:

UNHINDERED —
GREEK: **AKOLUTOS** —
THEME OF ACTS. BOOK
SHOWS HOW GOSPEL BROKE
OUT OF JUDAISM TO REACH
ALL MEN.

3. Write beside Acts 4:4:
(Or, put an asterisk beside it and write this on the bottom of the page as a footnote...)

"MEN" — JEWISH. ADD
THE WOMEN ON A 1:1
RATIO (CONSERVATIVE!)
EQUALS 10,000 PEOPLE. TOTAL
POPULATION OF JERUSALEM
WAS ONLY 30,000!

4. Add any other notes from the explanations which you wish to preserve in your Bible.

Unit Thirty Three

THE BOOK OF ACTS

PART 2: CHAPTERS 14-28

OUTLINE

PART VI (CONTINUED):

THE BODY REACHES TO THE UTTERMOST PARTS

Paul's First Missionary Journey

Iconium:

Mixed response—14:1-7

Lycaonia, Lystra, Derbe:

Lame man healed—14:8-10

Barnabas and Paul mistaken for gods—14:11-14

A model for witnessing to pagans—14:15-18

Paul stoned, left for dead—14:19-20

Derbe:

Many converts—14:21

Lystra, Iconium, Antioch:

Elders appointed—14:22-23

Missionaries return to base—14:24-28

Furlough Report: Further Unhinderings of the Gospel

A Council called—15:1-21

Council's Report distributed to churches—15:22-34

Paul and Barnabas split over John Mark—15:35-38

Two missionary teams sent in place of
one—15:39-41

Paul's Second Missionary Journey

Derbe and Lystra:

Timothy selected and circumcised—16:1-3

Discipling activity—16:4-5

Waiting for Spirit's directions—16:6-12

Macedonia:

Conversion of Lydia—16:13-15

Healing of a slave-girl; persecution—16:16-23

Paul and Silas released from prison;

Jailer converted—16:24-34

Paul demands his rights as Roman citizen
—16:35-40

Thessalonica:

Pattern repeated: converts and controversy
—17:1-9

Berea:

Pattern repeated: Paul departs, leaving Silas
and Timothy—17:10-15

Athens:

Paul's strategy among educated pagans
—17:16-34

Corinth:

Aquila and Priscilla, "Tentmakers"—18:1-4

Paul's "unhinderings" step to Gentiles—18:5-11

Paul before Gallio—18:12-17

Paul's vow of the Nazarite—18:18-23

Apollos corrected—18:24-28

Paul's Third Missionary Journey

Ephesus:

A Body of Christ is born—19:1-7

The Body's presence starts a riot—19:8-41

Macedonia and Greece:

A period of moving about—20:1-5

Troas:

Paul's long preaching and Eutychus—20:6-12

Miletus:

Account of journey—20:13-16

Meeting with Ephesian elders—20:17-38

Tyre:

Account of journey—21:1-3

Holy Spirit forbids Paul to go to Jerusalem
—21:4-6

Ptolemais and Caesarea:

Holy Spirit again warns Paul—21:7-14

Jerusalem:

The party arrives—21:15-16

PART VII: PAUL'S IMPRISONMENTS AND TRIBULATIONS

Paul an embarrassment to Jerusalem leaders; he takes a Jewish vow to become palatable—21:17-26

Paul seized in the Temple—21:27-30

Paul rescued and arrested by Roman soldiers—21:31-40

Paul fearlessly addressed crowd—22:1-21

Paul incites riot; he asserts rights as Roman citizen—22:22-29

Paul brought before Sanhedrin—22:30-23:5

Paul appeals to Pharisees—23:6-10

A word from the Holy Spirit—23:11

Conspiracy to kill Paul—23:12-22

Paul removed by night to Caesarea—23:23-35

Paul before Felix, the governor—24:1-9

Paul's defense—24:10-23

Felix adjourns the case—24:24-26

Two years at Caesarea—24:27

Paul before the new governor, Festus—25:1-9

Paul appeals his case to Caesar—25:10-12

Festus rehearses case to King Agrippa—25:13-22

Agrippa prepares to hear Paul—25:23-27

Paul's defense before Agrippa—26:1-23

Personal appeal to Agrippa—26:24-32

PART VIII: PAUL'S JOURNEY TO ROME

Paul sent to Rome—27:1-13

Caught in a storm—27:14-20

Paul's strong leadership—27:21-38

The ship sinks; all escape—27:39-44

Mileta (Malta): miracle of viper's bite—28:1-6

Father of Publius healed—28:7-10

Paul arrives in Rome—28:11-16

Paul witnesses to the Jews in Rome—28:17-24

Paul turns to the Gentiles—28:25-29

Paul under house arrest in Rome—28:30-31

NOTES

PAUL'S DISOBEDIENCE

Scripture never "covers up" the foibles in the lives of Godly men! We have seen the weaknesses in Abraham, Jacob, Moses, and others. Now we see the human side of Paul as well. His planned ministry was cut short by a determination to go back to Jerusalem. In 21:4, the Holy Spirit warns Paul not to go there!

In earlier times, Paul has been careful to hear the instructions of the Holy Spirit. He previously diverted his trip, you recall, to obediently go to Macedonia. This time, however, he stubbornly continues toward Jerusalem.

More than once, the Spirit warns him not to do it. What is causing this man to function in this way? Two answers come quickly from scripture: the first one is that his burden for the salvation of Israel was deeper than life itself to him. Carefully begin reading at Romans 9:1 to catch his heavy heart!

He had raised funds throughout the Gentile churches in Asia for the poor Christians in Jerusalem (Romans 15:25-28). He felt this might open the hearts of the Jewish believers there to understand the good news of God's grace. (They were legalistic to the core!)

Paul's message had everywhere stirred up anger among the orthodox Jews. He had Jewish enemies all over his mission fields. Yet, he desired to have the endorsement of the Christian Jews in Jerusalem. This second reason for going to Jerusalem—to receive affirmation from those who had not appreciated his ministry—perhaps was a bit of the “flesh” in Paul which had not been crucified. On the other hand, perhaps it was a deep yearning for a more pure Christian teaching among the leaders there.

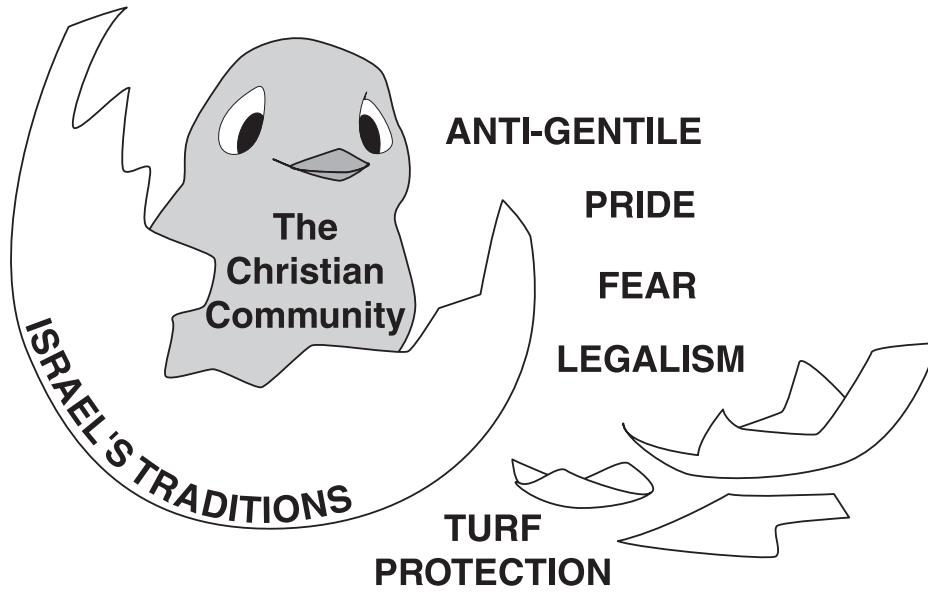
When he arrived in Jerusalem, his presence was an embarrassment to the church leaders. They felt he could only cause them trouble. It is very significant that this brief stop in Jerusalem is the only place where absolutely nothing of spiritual value came from his activity.

In 21:13, Paul agonizes as he says, “I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus!”

Who can fault the zeal of this man's heart? Although his planned trip to Jerusalem was not in God's perfect will for his life, it fell within God's permissive will for him. (Does he not do the same for us today—allowing us to learn from our mistakes?)

At any rate, this decision of Paul cut short his desire to minister the Gospel in Spain. It would limit other missionary trips, too. His next stop would be Rome...and death by beheading.

"AKOLUTOS" IN THE BOOK OF ACTS...



NOTES

THE JERUSALEM COUNCIL

In Acts 15:1-35, Paul plays a role in trying to settle some of the conflicts which arose between the Gentiles and the Jews within the Body of Christ. Jerusalem leaders were demanding that all Gentile converts be circumcised—a rite of Judaism, not of Christianity.

A significant struggle took place in this Council, with both public (4,5) and private (6) sessions held. A second public session followed (7-21), leading to a decision: Gentiles do not have to be circumcised, but do have to abstain from pollutions of idols, fornication, and from things strangled and from eating blood.

Formal letters were drafted and sent to all local churches, telling them of the decision of the Jerusalem Council. Thus, a part of the “akolutos” process was dealt with, and the “unhinderings” of the gospel accomplished to some degree.

LATER COUNCILS

This gathering of key men to struggle with key issues set a pattern. The history of the church from then until now is the record of scores and scores of such councils. They would deal with heresies, doctrinal disagreements, etc., in the centuries to follow. Even today, when Christians cannot see eye to eye, it is wise for them to follow the teaching of Jesus and “take it to the church.”

It was at a Council held many generations later that the “canon” of Bible books would be prayerfully established, and the endorsement of scriptures which obviously had the marks of inspiration upon them would be given.

THE MISSIONARY JOURNEYS OF PAUL

FIRST	SECOND	THIRD	TO ROME
TEAM Paul Barnabas John Mark	TEAM Paul Silas Timothy (At Lystra) Luke (at Troas) Aquila and Priscilla (Corinth to Ephesus)	TEAM Paul Timothy Erastus Gaius Aristarchus Luke	TEAM Paul Luke Epaphroditus Aristarchus (Centurion)
STOPS	STOPS	STOPS	STOPS
Antioch in Pisidia Iconium Lystra Antioch in Syria (Home Base)	Lystra Troas Philippi Thessalonica Berea Athens Corinth Ephesus Antioch, Syria (Home Base)	Ephesus Troas Island of Miletus Tyre Caesarea Jerusalem (Imprisoned)	Caesarea ...Before Felix ...Before Festus ...Before Agrippa Myra Lasea, Crete (Fair Havens) Mediterranean Sea ...Shipwrecked Island of Melita Rome

As you read through the letters of Paul, consider the additional names of those he has with him at the time of writing each letter, and the many names of people he greets or refers to who live in each location. Paul had many contacts! He left his life all over his world, impacting many cities and regions.

THE TWENTY-NINTH CHAPTER OF ACTS

Someone has said that Acts should be called “The Acts of the Holy Spirit,” not “The Acts of the Apostles.” The continuation of the ministry of the Spirit has never slowed down!

In every generation, in every area of earth, the presence of God’s loving Spirit has been calling men to Him. This generation is no exception. However, there is one significant difference in our day...the population explosion.

In 1900, there were two billion people on earth. It took the history of man to create that many people, all alive at once. Look what has happened since then:

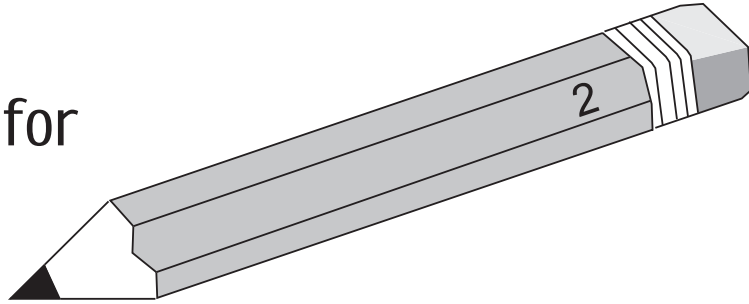
- In 1929, there were three billion people.
- In 1974, there were four billion people.
- In 1986, the five billion figure was passed.
- In 2000, the figure will pass six billion, perhaps closer to seven billion.

But—Christians are not making converts as fast as the world is being populated! To preserve the same ratio of believers to unbelievers we have today, in the year 2000, it will require every believer in the world to evangelize four persons per year.

Dear reader, have you ever recognized the urgent responsibility you must assume to reach unbelievers in your personal “world” for Christ?

If you do not bring them to Jesus, do you think someone will come to do it for you?

Suggestions for marking your Bible...



1. Copy the outline into your Bible.
2. Write beside Acts 15:20:

THE SACREDNESS OF
THE BLOOD IS BECAUSE
IT IS THE SOURCE OF LIFE
AND THE SOURCE OF
FORGIVENESS FOR SIN.
SANCTITY OF BLOOD
REMAINS FOR THE GENTILES, TOO!

3. Write beside Acts 16:27:
(Or put an asterisk beside it and write on the bottom
of the page as a footnote...)

IN ROMAN LAW, IF
A PRISONER ESCAPED,
THE GUARD WHO WAS
RESPONSIBLE FOR THE
PRISONER WAS REQUIRED
TO SERVE THE SENTENCE,
EVEN IF IT MEANT DEATH.

4. Add any other notes from the explanations which you
now wish to preserve in your Bible.

Unit Thirty Four

THE BOOK OF ROMANS

OUTLINE

NOTE: For this precious book, you will be given the major headings, but NOT the references showing the beginning and ending of each section. Dig it out for yourself, and grow another level in your Bible study. (Estimated time to do so: one hour or less!)

PROLOGUE: 1:1-17

Salutation: _____

Personal Testimony: _____

Theme Introduced: _____

DOCTRINAL SECTION: 1:18-11:36

God's Holiness in condemning sin: 1:18-3:20

The guilt of mankind: _____

The revelation of God to all men: _____

The steps of rebellion against His
revelation: _____

To judge others is to condemn self: _____

God is no respecter of persons: _____

The Jew and the law: _____

What advantage has the Jew?: _____

There is none righteous: _____

God's Grace in justifying sinners: 3:21-5:21

Righteousness through faith: _____

Abraham's justification: _____

The promise realized through faith: _____

Results of justification: _____

Sin through Adam; salvation through Christ: _____

God's Power in sanctifying believers: 6:1-8:39

Freedom from sin's power: _____

Christians are under grace, the Spirit's "law:"

The law and sin: _____

The problem of indwelling sin: _____

The struggle of two natures: _____

Life in the Spirit: _____

More than conquerors: _____

God's Sovereignty in saving Jew and Gentile—
9:1-11:36

The Jew and the Gospel: _____

Zeal but no righteousness: _____

Righteousness is by faith in Christ: _____

The remnant of Israel: _____

Salvation has come to the Gentiles: _____

The Gentiles are warned: _____

The restoration of Israel: _____

The almighty God: _____

PRACTICAL SECTION: 12:1-15:13

God's Glory, the object of service: _____

Consecration of Christians: _____

Practical Christian Service: _____

Honor authority: _____

Walk in love: _____

Conduct and the weaker brother: _____

Christ, the only Judge: _____

Unity in Christ: _____

The Gospel to the Gentiles: _____

EPILOGUE: 15:14-16:27

Personal notes: _____

Benediction and Doxology: _____

AUTHOR

Paul, written during his third missionary journey.

DATE

56 A.D., 11 years before his death by beheading in Rome. James Stalker in *The Life Of St. Paul* writes,

Paul was condemned and delivered over to the executioner. He was led out of the city with a crowd of the lowest rabble at his heels. The fatal spot was reached; he knelt beside the block; the headsman's axe gleamed in the sun and fell; and the head of the apostle of the world rolled down in the dust. So sin did its uttermost and its worst. Yet how poor and empty was its triumph!...ten thousand times ten thousand welcomed him in the same hour at the gates of the city which is really eternal. Even on earth Paul could not die...in ten thousand churches every Sabbath ...his eloquent lips still teach that gospel of which he was never ashamed. (p. 143)

THEME

GOD'S SALVATION FOR SINNERS

THE LETTERS OF PAUL	
SITUATION	LETTERS WRITTEN DURING THIS PERIOD
FIRST MISSIONARY TRIP	NONE
FIRST FURLOUGH	GALATIANS
SECOND MISSIONARY TRIP	1 THESSALONIANS 2 THESSALONIANS
THIRD MISSIONARY TRIP	1 CORINTHIANS 2 CORINTHIANS ROMANS HEBREWS (?)
FIRST IMPRISONMENT	EPHESIANS COLOSSIANS PHILEMON PHILIPPIANS
RELEASE	1 TIMOTHY TITUS
FINAL IMPRISONMENT	2 TIMOTHY
<p>If you would like more information about the life of Paul, see the extensive article in the ZONDERVAN PICTORIAL ENCYCLOPEDIA...</p>	

PAUL'S CONTRAST OF ADAM AND CHRIST	
ADAM	CHRIST
BROUGHT SIN AND DEATH INTO THE WORLD	BROUGHT RIGHTEOUSNESS AND ETERNAL LIFE INTO THE WORLD
REASON: Desired to be like God	REASON: God's desire for men to be reconciled
RESULTS: Condemnation— Upon himself Upon all men Eternal judgment upon all men	RESULTS: Justification— immediate, imputed. Eternal life for all who believe
THE LAW GIVEN TO REVEAL THE DEPRAVITY OF MAN'S HEART	GRACE GIVEN TO REVEAL THE LIMITLESS LOVE OF GOD FOR MAN
THE IMPACT OF ADAM'S ACT: Spread to all who would ever be born from his seed	THE IMPACT OF JESUS' ACT: Made salvation available to all who would ever confess "Jesus is Lord!"

NOTES

THE BOOK OF ROMANS, SUMMARIZED...

The writer of Romans neatly summarizes this book in Galatians 3:22-29. It's an interesting passage to read after you have digested this book.

DO ALL MEN HAVE AN EQUAL OPPORTUNITY TO KNOW GOD?

Yes! According to Paul (1:18ff), God has revealed all of his character and attributes through the creation He made. Indeed, the very purpose of creation is to reveal Him! Thus, all men in all generations have had equal access to the truth that there is a God.

HAVE ALL MEN EQUALLY REJECTED THAT KNOWLEDGE?

Yes! Paul says (1:21ff) men have equally recognized God's presence, and have all rejected the obvious call to become His servants. Having "eliminated" God from their thinking, they began to create manufactured gods of their own (v.23).

WHY DID GOD "GIVE THEM UP?"

Because they gave Him up! The staircase of depravity is revealed for us (1:24ff), and we see the degrading of the dignity and worth of man taking place.

WHO WILL WITNESS AGAINST EACH MAN?

According to 2:1-16, each individual's conscience will testify that the knowledge of God was deliberately scorned!

WITHOUT EXCUSE!

That's what Paul's conclusion is! The Jew had the Law to remind him how short he fell from God's righteousness. The Gentile had the Law written in his heart, even though he had never read it with his eyes. Therefore, all men everywhere are without excuse.

TESTIMONIES FROM TWO WHO EXPERIENCED JUSTIFICATION CENTURIES EARLIER...

Abraham (4:1ff) was saved by faith. His faith caused righteousness to be "imputed" to him. ("Imputed" is to add something to someone's account.) Paul indicates Abraham was saved before circumcision, not after it! (Compare Genesis 15:6 with 17:24.)

David (4:6ff) was forgiven by God's "imputing" righteousness without works (4:6). No sin offering in the Levitical system could forgive, or cover, the sins of adultery and murder—both of which David committed! By throwing himself upon the mercy of God, he bypassed the law and became the subject of God's grace.

JUSTIFICATION SUMMARIZED...

In 5:1-21, we are told that we have peace with God through Jesus Christ. Note that there is no other way for man to have peace with God! It is not offered by any world religion. It is not available by living a good life. It is not available by joining a church. It is not available by being active in a church. It is only available through the activity of Jesus Christ! Has that truth clearly lodged in your heart and your mind?

PEACE WITH GOD!

In chapter 5, Paul begins verse 1 with the pronoun “we.” He is now writing to those who are believers, and will discuss details about our Christian walk.

This is not a small fact for you to digest!

There are those who seek to make chapter 7 a reference to unbelievers, and not to believers. This violates the very integrity of Paul’s letter. Back here in chapter 5, he begins to discuss details of the Christian walk for us. From now on, this book discusses our life in Christ.

FIND AND UNDERLINE CHAPTER FIVE’S “MUCH MORE’S”

As you do so, your heart will sing worship songs to your God! It’s one of the beautiful self-studies in this great book of Romans.

THE MEANING OF BAPTISM...

In 6:1, we discover that baptism is a means of identification of the believer with the death, burial, and resurrection of our Lord. Note that it does not bring salvation—the blood of Christ does that—but it does bring witness to that salvation.

KING SIN AND KING JESUS AND YOUR THRONE ROOM

In 6:12ff, we are told that we have one throne and two masters...the old “King Sin,” which reigned freely for so long, and the new “King Jesus,” now come to be Lord. This passage deserves careful study and meditation. Note that you are not free from the presence of that old nature. That comes later...at His coming or at your death.

IT'S TIME NOW TO SET YOU FREE TO COMPLETE THE STUDY OF ROMANS ON YOUR OWN!

In chapter 7, the war between the two natures is described. In chapter 8, the liberty that is ours in Christ is outlined. Then, in chapters 9-11, Paul deals with the Jew. In chapter 12, he speaks to us again, and tells us a little bit about the spiritual gifts which God has given to those in the church, the body of Christ. Beginning in chapter 13, he presents clear teaching about ethical issues we will face in our daily walk. Chapters 14 and 15 present a very important discussion about the responsibility of the "stronger" Christian toward the "weaker" one. Chapter 16 is not a chapter to "skip" because of all the names and the local greetings. In fact, it has much meat in it.

HIGH DRAMA IN ROMANS 16:15...

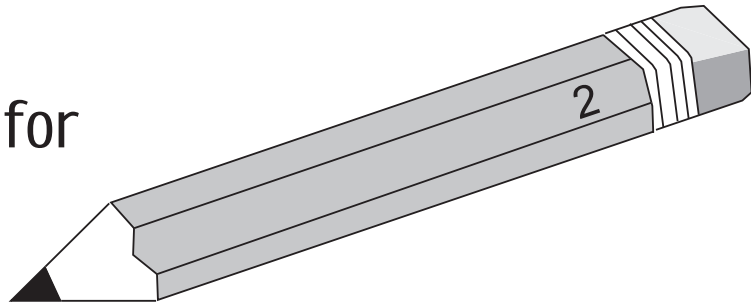
In 95 A.D., Rome was shocked when its two most out—standing citizens were condemned for becoming Christians. Flavius Clemens was the Consul of Rome; he was put to death for his faith. His wife, Domatilla, was of royal blood, a niece of the Emperor Domitian. She was, therefore, spared—but banished to the island of Pontia, where she lived her life in isolation. Their two sons were both in line as heirs to the throne of Rome!

How did the Gospel penetrate their chambers, and enter their hearts?

History tells us their chamber-slave was...

NEREUS!

Suggestions for marking your Bible...



1. Copy the outline into your Bible.
2. Write beside Romans 1:16-17:

Key verses of Romans

3. Write beside 16:11:

"HOUSEHOLD" — SUCH PERSONS
SO DESIGNATED WERE SLAVES
OF THE PERSON NAMED. *A*
LARGE NUMBER OF THE NAMES
IN THIS CHAPTER REFER TO
SLAVES WHO WERE BELIEVERS.

4. Add any other notes from the explanations which you now wish to preserve in your Bible.

Unit Thirty Five

1 CORINTHIANS

2 CORINTHIANS

OUTLINE OF 1 CORINTHIANS

INTRODUCTION

Opening statement—1:1-9

DISORDERS REPORTED TO PAUL

Division at Corinth—1:10-4:21

Church Discipline—5:1-13

Judicial Entanglements—6:1-8

Immorality—6:9-20

PROBLEMS RAISED BY THE CORINTHIANS

Marriage—7:1-40

Meat Offered to Idols—8:1-10:33

MORE DISORDERS REPORTED TO PAUL

The Woman's Position and Covering—11:1-16

Factions Within The Church—11:17-19

Abuses related to the Lord's Supper—11:23-34

The use of spiritual gifts—12:1-31

THE EXCELLENCE OF LOVE—13:1-13

THE IMPORTANCE OF EDIFICATION

Prophecy a Superior Gift—14:1-11

Purpose of Cell Groups: Edification—14:12-19

Instructions to the Church—14:20-40

THE RESURRECTION OF CHRIST—15:1-58

THE OFFERING

The collection for the saints—16:1-4

Personal plans—16:5-12

CONCLUSION

Exhortations—16:13-24

2 CORINTHIANS

INTRODUCTION

Salutation—1:1-2

Paul's affliction—1:3-14

THE CHANGE OF PLAN

An explanation of the change of plan, Part 1—1:15-2:13

The Christian Ministry—2:14-6:10

Led in triumph—2:14-17

Ministry of the New Covenant—3:1-18

Encouragement in difficulty—4:1-5:10

The motive and the message—5:11-21

Appeal to the Corinthians—6:1-7:4

An explanation of the change of plan, Part 2—7:5-16

THE OFFERING FOR THE JERUSALEM CHURCH

Presentation of need—8:1-8

Christ the example—8:9

Message on stewardship—8:10-24

God loves a cheerful giver—9:1-15

PAUL'S DEFENSE OF HIS AUTHORITY

Spiritual warfare—10:1-6

Painful rebuke—10:7-15

Paul's suffering as an Apostle—10:16-33

Paul's "thorn in the flesh"—12:1-10

Paul's Apostleship demonstrated—12:11-13

A third visit planned—12:14-18

Paul seeks repentance from the Corinthians—
12:19-21

CONCLUSION

Paul speaks of his coming; warns of sin—13:1-10

Benediction—13:11-14

AUTHOR

Paul, as validated by 1:1 in each book.

DATE

1 Corinthians

Paul wrote this letter between 54 A.D. and before the Spring of 57 A.D. 2 Corinthians was written 6 months later. In 50 A.D., Paul reached Corinth on his second missionary journey, staying 18 months (Acts 18:1-8). The first letter Paul wrote them has been lost (5:9). In 5:9-11, Paul heard they had misunderstood some things he had said, and that there were divisions in the church (1:11). He had received three questions from them (7:1), and wrote the letter known as First Corinthians to answer them. At the time, Paul was in Ephesus (16:8), near the end of a three-year stay there (Acts 20:31), and before his departure for Macedonia (16:5, Acts 20:1).

2 Corinthians

After writing 1 Corinthians, Paul visited Corinth (13:1), which was a painful experience involving discipline (2:1-6). Paul then wrote "The Sorrowful Letter" (2:4), which is lost.

Titus carried this letter to Corinth, bringing good news to Paul when they regrouped in Macedonia (7:6-8). In relief, Paul wrote 2 Corinthians in October of 57 A.D., following the Macedonian and Jewish civil new year, which began in September (8:10).

THEME

1 Corinthians— Various problems in the church, some moral, some doctrinal. The book is a treasure house of doctrinal teaching on practical subjects.

2 Corinthians— Paul had been criticized by some at Corinth for not visiting as promised. He explains why his plans changed, describing his ministry. He discusses the collection for the saints at Jerusalem. He defends his authority because some had opposed him in the church there.

NOTES

THE CITY OF CORINTH

Located on an isthmus. Ships were unloaded on each side of the isthmus, goods transported across it, and reloaded on other ships. Meanwhile, sailors revelled in Corinth, filled with prostitutes who served the Goddess Aphrodite. A wild and wicked city!

THE CORINTHIAN LETTERS

Much speculation about these letters, based on internal evidence, has been written. How many letters were there, and how were they written? Here is one view:

(From The Criswell Study Bible:)

- FIRST LETTER—Lost (1 Corinthians 5:9)
- SECOND LETTER—1 Corinthians
- THIRD LETTER— Called "The Painful Letter;" Lost
(See 2 Corinthians 2:4)
- FOURTH LETTER—2 Corinthians

IMPORTANT THEMES IN THESE LETTERS

Carnality

Stewardship

The Lord's Supper

The Gifts of the Spirit

The Resurrection of the Dead

Marriage

Church Order

The Kingdom of Christ

Why God Permits Weaknesses

The Ministry of the Spirit

Adiaphora (Doubtful Things)

Christian Liberty

THE CORINTHIAN CHURCH

Paul seemingly had nothing but headaches with this group of believers! To describe them, the one word “carnal” is used. The Greek word is sarkikos. As you pronounce it, it is a guttural sounding word, isn’t it? The word originated from the description of a bird of prey finding and eating the rotted flesh of a dead animal!

If you will scan the book of 1 Corinthians, the shocking problems of this church will become visible. Incest, pride, factions, class divisions, immorality, doctrinal errors, and more are revealed! In addition to all else, these Christians had taken spiritual powers (called “gifts”) and misused them. Their pride had caused them to use their gifts as private toys.

SOME HELP WITH "SPIRITUAL GIFTS" IN THE BIBLE

TWO TYPES:

- SIGN GIFTS
 - Miracles
 - Healings
 - Tongues
 - Interpretation
- SERVICE GIFTS
 - Different levels:
 1. Basic Gifts
 - a. Serving
 - b. Giving
 2. Ministry Gifts
 - a. Faith
 - b. Helping Others In Distress
 - c. Discerning True and False Spirits
 3. Equipping Gifts
 - a. Prophecy (Forth-telling, not "Fore-telling")
 - b. Teaching
 - c. Putting Deepest Knowledge Into Words
 - d. Paraclete (Counselor)
 - e. Wisdom

Our gifts are given to us. Most important of all, gifts are not for private enjoyment, but are rather spiritual capacities to be poured out in service. Therefore, if we are not serving, there is no reason to expect we will have any use of our gifts. They are not to be stored up, but poured out. Hebrews 5:12-14, along with Hebrews 6:11-12, indicate that our gifts may not develop at all because of carnal immaturity and spiritual sluggishness. According to 1 Corinthians 14, the primary purpose of gifts is for the edification of others in the Body. Thus, unless and until the church is a "Basic Christian Community" of 8-15 people (a "cell group"), gifts cannot be effectively used. (See my book *Where Do We Go From Here?*)

THREE TYPES OF PEOPLE: 1 CORINTHIANS 2:14-3:3

There are three Greek words used in this section to describe three types of persons:

PSUKIKOS PEOPLE

The word PSUKIKOS is found in 2:14, translated “the man without the Spirit” in the NIV. Other translations simply call this person the “Natural” man. Here is described a person who is spiritually dead, rejecting truth about God. Note the person is deaf. This person has a heart problem, hates God, avoids Him, and is “far away” from interest in spiritual things.

SARKIKOS PEOPLE

The word SARKIKOS is found in 3:1, translated “worldly,” or “men of flesh.” This person is a believer, but living a disobedient, self-directed existence. Where the PSUKIKOS person rejects, the SARKIKOS person rebels against Christ’s Lordship. They have a value problem, and use God for their own ends. They are uncomfortable to be too intimate with Christ. Like the Hebrew people in Moses’ day, they feel most comfortable when someone else gets close to God and comes to tell them about it. These are Christians who live in the bondage of sin, and fight an inner war between their own desires and those of their rightful Lord and Master.

PNEUMATIKOS PEOPLE

The word PNEUMATIKOS occurs in 2:15, and is translated “spiritual.” These persons receive the word of God, are alive, open, listening, and used by God.

SPIRITUAL GIFTS ARE GOING TO BE FOUND AMONG PNEUMATIKOS PEOPLE!

They do not belong to unbelievers. They are given only to those who are the children of God.

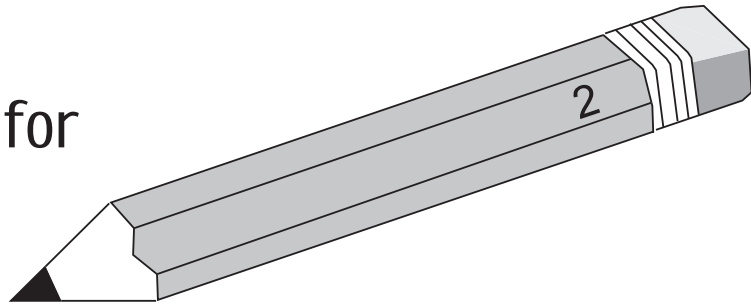
They will have no value or worth to those who are “carnal,” who are God’s disobedient children. What would they do with them? They would use them for personal enjoyment! They are not given for this purpose, but for the activity of God flowing through those who desire to do His will in all things.

Thus, spiritual gifts—while latently endowed in all believers at the time of conversion—will not be significant until the “battle within” is settled, and the believer is ready to engage in God’s battles!

Every single Christian is to receive and use spiritual gifts as a part of life in the cell group. Gifts will vary with the ministry to be performed. Christ will provide that spiritual power which is required for His work to be done.

You are not to wait until you “feel” a gift coming on you. A gift is to be exercised, not felt. When you face a situation where you know Christ wants to use you, with boldness expect the gift to be present to do His work. For example, if someone needs healing, there is no reason why you cannot pray for this to be done. Let your gift of faith be strong enough to expect the healing to take place. After all, you know it doesn’t depend on you or your power, but His—so step out in faith and pray for the healing. God always gives His best to those who trust Him most!

Suggestions for marking your Bible...



1. Copy the outline into your Bible.
2. Write beside 1 Corinthians 13:1:

THE GREATEST THING
IN THE WORLD: LOVE!

3. Write beside 2 Corinthians 9:8:

GOD'S ECONOMY —
CIRCULATION OF WHAT
HE ENTRUSTS TO US!

4. Add any other notes from the explanations which you now wish to preserve in your Bible.

Unit Thirty Six

THE BOOK OF GALATIANS

OUTLINE OF GALATIANS: "PASSPORT TO FREEDOM"

PROLOGUE

Opening statement—1:1-4

GALATIAN PROBLEM DEFINED

Paul labels them deserters—1:5a

False gospel defined—1:5b-7

Curse on heretic preachers and adherents—1:8-10

PAUL DEFENDS HIS APOSTLESHIP

Authority divinely received—1:11-12

Pharisaic background chronicled—1:13-14

Paul's commission—1:15-16a

Taught by the Spirit—1:16b-17a

Early missionary history—1:17b-24

JERUSALEM APOSTLES APPROVE PAUL'S MESSAGE

Divine Revelation—2:1-2

Titus compelled to be circumcised—2:3-5

Paul directed to the Gentiles—2:6-10

PAUL REBUKES PETER

Peter's problem reviewed—2:11-14a

Peter openly criticized—2:14b-15

Paul champions faith—2:16-21

GRACE VS. THE LAW

- Appeals to their experience—3:1-5
- Appeals to Abraham's experience—3:6-7
- Abrahamic prophecy—3:8-9
- The curse of the Law—3:10-13
- The promise of the Spirit—3:14-16
- The Law vs. the Covenant—3:17-23
- The Law as a tutor—3:24-25
- Spiritual seed of the covenant—3:26-29

THE FULNESS OF TIME (KAIROS)

- Heirs, yet slaves—4:1-4
- Adoption as sons—4:5-7
- Regression to slavery—4:8-11

PERSUASIONS AGAINST BONDAGE

- Appeals to their initial faith—4:12-16
- Denounces Judaistic intentions—4:17-18
- States his perplexity—4:19-20
- Allegorical: Ishmael and Isaac—4:21-27
- Allegory explanations—4:28-31

JUSTIFICATION BY FAITH

- The Law a slave yoke—5:1
- They cannot have both!—5:2-3
- Choice: Law or grace—5:4
- Faith through the Spirit—5:5
- Faith through love—5:6
- A curse on Judaistic legalism—5:7-12

FREEDOM NOT A LICENSE TO SIN

- Rather serve one another—5:13
- Love your neighbour—5:14
- Consume not one another—5:15

WALKING IN THE SPIRIT

Precludes walking in the flesh—5:16

The Spirit/flesh wars—5:17,18

The deeds of the flesh—5:19-21

The fruit of the Spirit—5:22,23

Believers crucifying the flesh—5:24-26

HELPING THE SINNING MEMBER

Restoring in gentleness—6:1

Bearing one another's burdens—6:2

Objective self-examinations—6:3,4

Bearing and sharing burdens—6:5,6

SOWING AND REAPING

God is not mocked—6:7a

We reap what we sow—6:7b, 8

Steadfast laboring—6:9,10

CONCLUSION

Written in Paul's own hand—6:11

Final blast at Judaizers—6:12-15

Exhortation to walk as new creatures—6:16-18

AUTHOR

Paul, as validated by 1:1 and other personal references.

DATE

Approximately 48 A.D.; certainly before the Jerusalem conference in 49 A.D. (Acts 15), which supported Paul's position as detailed in this book.

THEME

Almost immediately behind Paul's missionary journey to the Galatians had come Judaizers attempting to undermine both Paul's apostleship and his message of Christian freedom.

Paul writes this biting, yet compassionate letter to defend his apostleship (as divinely received) and to attack the very foundation of the Judaizers' legalistic, bondage doctrine. Clearly he offered the Galatians and Christendom, for all time, a simple alternative: Law, or Christ. There could be no mixture, no compromise. Either live under the Law and obey every edict (which is impossible), or live under the grace of God through His son, Jesus Christ. The principle is:

"No Jesus, No Grace!"

Historically, he shows that the Law was not opposed to Christianity, but was a preparation for the Gospel. It kept the Jews under guardianship until "the fullness of time." However, that "fullness" had arrived in the person of Jesus, and every person was now confronted with that fact.

NOTES

GALATIA

The term "Galatia" was one used both geographically and politically. In this letter, it is most likely referring to South Galatia, the area covered in Paul's first missionary journey (47-48 A.D.). This territory would have included Lycaonia, Phrygia, and a portion of Pisidia, in which existed Antioch, Iconium, Lystra, and Derbe.

The Galatians were originally a torrent of barbaric peoples who poured into and across Asia Minor in the Third Century B. C. They were tough, aggressive, and extremely volatile. In no time they conquered the province, levying tribute on local kings and cities. Caesar Augustus conquered the province and it became a part of the Roman Empire.

These people had little traditional religion. They apparently adopted the superstitions and pagan mythologies of the Greeks. Paul introduced the Gospel to this people and, true to their historic nature, they readily accepted the faith. Shortly thereafter, Jerusalem Judaizers followed Paul. They preached a false doctrine, which the Galatians again accepted readily. This prompted Paul's amazement and perplexion (see 3:1).

SETTING

Push had come to shove!

In the fifteen years since Jesus ascended, a fundamental issue had arisen. It threatened to permanently alter the form and content of Christianity:

Would the church be a separate entity, or exist as a sect within Judaism?

The early Christians, mostly Jewish converts, were beginning to approach church doctrinal matters through Jewish traditionalist perspectives. True, Jesus was the Messiah. True, he came to establish His church.

Judaism was the religion from which Christianity and Christ Himself came. Both had been established by Jehovah. Could it be possible that a combination, a mixture of both, would be in order? Let Christ be the deity to be mixed with Judaistic worship. Why not mix a little freedom and a little Law? The welcome mat would thus be spread before the Gentiles by Israel—but it would be a conditional welcome.

Circumcision and legal observation of existing Jewish feast days would be required. After all, were not all the Apostles circumcised, and Paul, too? Was there any Christian law against celebrating certain special Jewish occasions?

Into this issue stepped an uncompromising, brilliantly logical Paul. He saw only too clearly what Jesus had warned His disciples about, time and time again: "A little leaven leavens the whole lump." No easier could new wine be poured into old wineskins than could Jesus' new teachings be poured into the old wineskins of Judaism.

The doctrinal question was LIBERTY versus BONDAGE. The underlying issue was the structure and content of the Christian faith. Paul knew this as did no one else around him! He wrote this crucial letter not only to discredit the Judaizers, but also to set forth once and for all time what the Christian faith was, and what it was not!

Today's church struggles with much the same issue. Tradition within the church has smothered the "new wine" of God's Spirit. Many who love the systems of "churchianity" are seeking to pour new wine in the old wineskins of churches which are rigid in their commitment to existing structures. Old wineskins never have held new wine!

IMPACT

Almost immediately following this letter, the Jerusalem Council convened to ratify Paul's message. They decreed that Gentiles were not to be forced to become partial Jews. Peter was to later say that Paul wrote scripture.

The Judaizers never forgave Paul. He had dealt them a death blow from which they never recovered.

Ironically, years later, the issue of works was to again raise its legalistic head. Again and again the church would wrestle with this problem. Fifteen centuries later, Martin Luther wrote his commentary on Galatians as a battering ram against the Catholic Church. Today, over nineteen centuries later, the battle still goes on. It is hard for man to accept the fact that NOTHING he accomplishes or does can give him "merit" to deserve special treatment by God.

KEY WORDS IN THIS LETTER

(CAN YOU FIND AND UNDERLINE EACH ONE?)

- LAW—31 times
- FLESH—18 times
- SPIRIT—15 times
- FAITH—22 times
- BONDAGE, or related words—11 times

THE KEY WORD OF THE ENTIRE LETTER

It is liberty, used eleven times. This word is used more in this one letter than in all his other letters combined!

THE NATURE OF THE BOOK

As you read through this document, notice that there is not a single word of praise, commendation, or thanksgiving.

There is not a single request for prayer. There is no mention of their standing in Christ, as in Ephesians. Paul is upset! He has absolutely no tolerance for legalism, and he shows it in this writing.

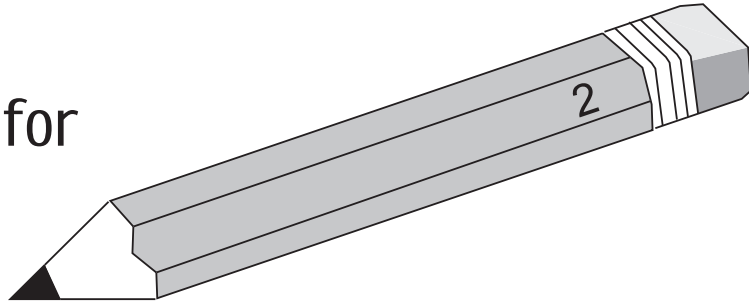
MARTIN LUTHER'S FAVORITE BOOK

In 1517, Luther was fighting the legalistic system of the church. This book of Galatians became his favorite volume in the entire Bible. His Commentary on Galatians remains to this day as the best treatise in print.

Luther realized that not only is a sinner saved by grace through faith, but that a saved sinner also lives by grace! Grace is not only the way we are saved; it is also our way of life from that time forward.

WHAT WAS...
PAUL'S SECRET?

Suggestions for marking your Bible...



1. Copy the outline into your Bible.
2. Write beside Galatians 2:20:

**PAUL'S "GREAT SECRET" —
CHRIST IN ME!**

3. Write beside Galatians 6:14:

**IN THAT CROSS I RECEIVE
ALL GOD HAS FOR ME!**

4. Add any other notes from the explanations which you now wish to preserve in your Bible.

Unit Thirty Seven

THE BOOK OF EPHESIANS

OUTLINE OF EPHESIANS: "HIS VERY OWN"

PROLOGUE: 1:1-2

PART 1: STANDING...

...As His CHILDREN

Father chooses, adopts, will accept—1:3-6

Son purchases, enlightens, will inherit—1:7-12

Spirit saves, seals, will claim—1:13,14

(PRAYER: 1:15-21)

...As His BODY

Christ the Head—1:22a

Church the body—1:22b-23

Quickened by the grace of God—2:1-10

Made one by the blood of Christ—2:11-17

Given access by the one Spirit—2:18-19

...As His BUILDING

The foundation—2:20

Built together—2:21-22

The household of God—3:1-13

...As His MYSTERY OF THE AGES

The temple in the Lord—3:6

...As He REMOVES ALL PARTITIONS

Paul's assignment to the Gentiles—3:7-10

Done according to an eternal plan—3:11-13

(PRAYER: 3:14-21)

PART 2: WALKING...

...Worthily as a BODY

One Body (inward), with stature of Christ—4:1-16

New Man (outward), with fruit of Spirit—4:17-32

In love (upward), imitators of God—5:1-20

...Heavenward as a FAMILY

Wives and husbands—5:21-33

Children and parents—6:1-4

Servants (slaves) and masters—6:5-9

PART 3: WARRING...

...Finally, FACING THE FOE

Strength (inward) in Christ—6:10

Armor (outward) of God—6:11-17

Petition (upward) in the Spirit—6:18-20

EPILOGUE—6:21-24

AUTHOR

Paul, as validated by 1:1, 3:1, etc.

DATE

This is one of Paul's "Prison Epistles," along with PHILIPPIANS, COLOSSIANS, and PHILEMON. The date of the letter would be about 60-61 A.D., written from Rome. His time in prison permitted him the time to develop the meticulous outline of this powerful letter.

THEME

Our position in Christ and our responsibilities in Christian living.

NOTES

- ROMANS is God's message to the NATURAL man.
- 1, 2 CORINTHIANS, GALATIANS are God's messages to the CARNAL man.
- EPHESIANS, PHILIPPIANS, and COLOSSIANS are messages from God to the SPIRITUAL man.

DESTINATION OF LETTER

"...at Ephesus" is omitted in some manuscripts. It has long been believed this was a circular letter, addressed to the churches of Asia Minor as a whole, and circulated from church to church. Each church would insert its own name in the salutation as it was read locally. Since Ephesus was the chief city in Asia Minor, it is not unusual that other manuscript copies would bear the name of this city.

SEVEN SIGNIFICANT WORDS IN EPHESIANS

GRACE

Occurs 13 times. The key word in the book. (Can you find and underline each time the word is used?)

SPIRITUAL

Also occurs 13 times. It speaks of the sphere of life in which we are living.

HEAVENLIES

Occurs 5 times (1:3, 20; 2:6; 3:10; 6:12). It is a plural noun in the Greek.

“Places” is not in the original: it is “In the Heavens.” It references the “fourth dimension” of life. In these realms called the Heavens dwells every spiritual blessing. There, Christ is seated at God’s right hand. Christians are seated there with Him. Angelic beings are there, learning the wisdom of God from the Church. It is also there that Christians war against spiritual hosts of wickedness!

MYSTERY

Occurs 5 times (1:9; 3:3, 4, 9; 5:32). It is a crucial word in Paul’s writings. It refers not to something “mysterious,” but rather a secret God reserved until it was time to reveal it. That time has now come. The mystery concerns the church and God’s eternal purposes centering in her.

BODY

Occurs 8 times. It refers to the fact that we who are the “church” are the literal body of Christ on this earth! In this fact is found our position in Christ (ch. 1-3), and from this fact flow the duties of Christian living (ch. 4-6).

WALK

Also occurs 8 times. If the BODY is what we are, WALK is what we must do—and always in a manner worthy of Him who is the Head.

IN

Occurs 93 times in English, 89 times in Greek. It is the most used word in the book! It parallels John 15. Our life is IN Christ, IN union with Him, to be lived IN the unity that this relationship implies.

THE MANY "THREES" OF EPHESIANS

- Father, Son, Holy Spirit
- Past, Present, Future
- Natural, Carnal, Spiritual

Watchman Nee's Classic Outline...

SIT - WALK - STAND

In his lovely commentary on this book, Nee points out that in the first three chapters of this book there is absolutely nothing for the believer to do! He is "seated" with Christ in the heavenlies. Our position is beautifully described.

First, we were selected before the foundation of the world, predestined to be chosen in Christ. Note this selection was made before we merited it by performing some good deed!

Next, we were given an inheritance in Christ, and provided with the indwelling Holy Spirit as the "down payment" on it.

Then, God seated Christ at His right hand in the heavenly places, putting all things under His control. He then gave His Son a new body...the church. If you are a Christian, you are a part of the body of Christ. He lives in you, and your reason for being alive is to be a container for Him!

Paul then reminds us what “life in the tomb” was like for us, when previously we were dead in trespasses and sins. It seems the stark contrast between what we are and what we were is provided as a setting for the next great truth: we, too, along with Christ, are seated in the heavenly places.

In 2:10, we are described as His workmanship, with a special reason for our existence: the Godly activity He prepared for us before our existence.

Again, he contrasts what we were as PSUKIKOS people with what we are as PNEUMATIKOS people. Paul is hammering home the point that we have been brought near by the blood of Christ, not by some deed of our own.

Then, Paul adds another thought. Christ is our peace, and He has united both Jews and Gentiles into “one body” through the cross. There is no separation between us any more. We are all built together into a dwelling of God in the Spirit. That “dwelling” is a body—Christ’s body—the church.

PAUL’S MYSTERY...

In Galatians, we were introduced to Paul’s great secret—Christ is IN us, the hope of a glory which is still to come. Now, he adds to his secret a mystery. He points out in 3:5 this was a hidden truth until God revealed it to him. That marvelous mystery is that Gentiles are fellow-heirs, along with Jews, of the inheritance Christ purchased for mankind on the cross.

Chapter 3 ends with one of the most beautiful prayers in the Bible—one many Christians have memorized.

CHAPTERS 4 AND 5: "WALK"

The fourth chapter begins with Paul's reminder that he is writing to us as a "prisoner" of the Lord. Actually, you remember he wrote this while in Rome, incarcerated by the government. He discusses the walk of the believer. No longer "seated," the activity of Christ's body on earth is outlined.

This chapter points out the unity which should exist among the members of the Body of Christ. Underline the number of times the word "one" appears.

As a human body knows no competition or struggle among its members, so should the body of Christ flow with oneness and directed actions. As the bones of the hand perform different functions for the body than the bones of the foot, even so have each of us been given our "gifts" to operate effectively within the Body of Christ.

Remember...these "gifts" have nothing to do with physical "talents." They are the spiritual powers which exist within us for no better reason than that Christ Himself dwells in us, and we are His body. He fills all things, including us, and he gives these gifts to men by giving Himself to dwell within them.

GIFTED MEN GIVEN TO EQUIP THE GIFTED...

In our generation, the role of "prophets," "evangelists," and "pastor-teachers" has been severely distorted. We see the "prophet" as a special person who is to be heard. We see the "evangelist" as a special person who is to be heard. We view the "Pastor-teacher" as a special person who is to be heard, and who is to marry, bury, counsel, etc.

Perhaps no passage reveals the drift of the church in this generation as does 4:11ff! The significance of these offices within the church is made very clear: their job assignment is "to prepare God's people for works of service..." This is not understood or practiced by the church as we know it today. Instead, these men become "hired holy men" to do the work of God under the sponsorship of the "laymen" who assume lesser positions and too often become a "backup system" for the clergy.

Note that the clergy are the equippers and all the members of the Body of Christ are the ministers! The work of the clergy is to equip the ministers, not to do the ministry for them. The reason verse 16 is virtually unknown today is because the body has not been properly cared for, and is unable to function in its separate parts. Today's religious systems are simply not Biblical. They are encrusted with years of traditions, and many who wish to "protect their turf" continue to propagate the church as a campus with buildings, programs, and agendas that virtually end at the parking lot!

To verify the tragedy of this, note that scores of surveys of Pastors and Church Staff members admit they have no unchurched friends. Rarely do they have close fellowship with anyone who is not in a position of church leadership. We have made the church a "closed society," an island of religious activity within a secular society.

How can we possibly excuse this default? The "church" is the "body of Christ!" Jesus spent practically no time in the Temple (except to use whips in it!). How dare we claim that a series of programs which occur on a church campus is the work of the "body of Christ?"

Chapter 4 describes the place where the Body is to be ministering: among those who are "darkened in their understanding." We are to "speak truth" in their midst.

TO CORRECT A THIEF: 4:28

To correct a thief, let him work with his hands. A thief knows the price of things stolen (tin is never taken; gold is selected!), but does not know the value of anything. Working with the hands corrects the problem!

MORE ABOUT THE WALK: CHAPTER 5

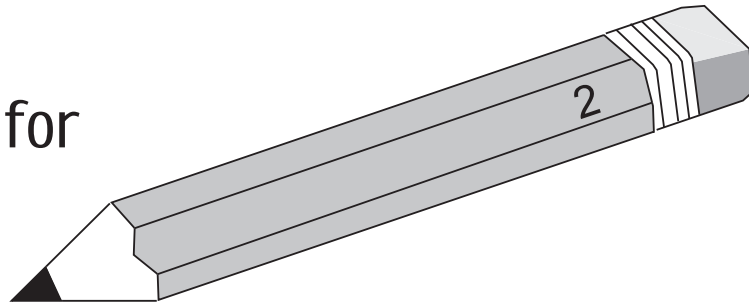
Paul contrasts the church with the relationship existing between a husband and a wife—and gives us the Christian view of marriage.

CHAPTER 6: “STAND”

Finally, Paul deals with the warfare of the Christian. Note that the armor which is worn is all defensive. We simply stand upon ground claimed by Christ’s act on the cross.

Note also that “in the heavenly places” there are also battles, and conflict with the Devil. Do you believe in a personal devil? If you have not settled that issue, you may be sure the Evil One laughs every time your name is mentioned! While some have gone overboard into demonism, no one is more “overboard” than Christians who deny the reality of Satan and his demonic forces. Ephesians 6 refers to a real world—and you live in it.

Suggestions for marking your Bible...



1. Copy the outline into your Bible.
2. Write beside Ephesians 1:3:

**"IN HEAVENLY PLACES" —
THE SPHERE OF SPIRITUAL,
NOT PHYSICAL, ACTIVITY.**

3. Write beside Ephesians 4:12:

WE ARE ALL MINISTERS!

4. Add any other notes from the explanations which you wish to preserve in your Bible.

Unit Thirty Eight

THE BOOK OF PHILIPPIANS

OUTLINE OF PHILIPPIANS, "THE JOY WAY"

INTRODUCTION: 1:1-2

PART 1: PAUL'S THANKSGIVING AND PRAYER

Thanksgiving—1:3-7

Prayer—1:8-11

PART 2: PAUL'S SITUATION IN ROME

Imprisonment and opposition—1:12-18

Expectation of deliverance—1:19-26

PART 3: PAUL'S EXHORTATIONS

To steadfastness—1:27-30

To meekness and unity—2:1-4

PART 4: PAUL'S SUPREME EXAMPLE

The humiliation of Christ—2:5-8

The exaltation of Christ—2:9-11

The "working out" of salvation—2:12-18

PART 5: PAUL'S MESSENGERS TO THE CHURCH

Timothy—2:19-24

Epaphroditus—2:25-30

PART 6: PAUL'S WARNING AGAINST HERESIES

Judaism—3:1-14

Carnality and lawlessness—3:15-19

PART 7: PAUL'S ENCOURAGEMENTS TO THE BODY

Our new bodies—3:20-21

Stand fast—4:1

Be of the same mind—4:2

Minister to the ministers—4:3

Rejoice—4:4

Moderation in all things—4:5

Promise that prayer brings peace—4:6-7

PART 8: PAUL'S LOOK INTO THE THOUGHT LIFE

The thought patterns of joy—4:8

Follow Paul as a model—4:9

PART 9: APPRECIATION FOR THE GIFT

Appreciation expressed—4:10

Contentment is a choice—4:11-14

Loving gratitude for missionary support—4:15-20

EPILOGUE—4:21-23

AUTHOR

Paul, with Timothy in his company.

DATE

A "Prison Epistle."

The date of the letter would be about 61-62 A.D., written from Rome. Read Acts 28:16-31 for Luke's report of those two years of imprisonment.

THEME

Paul had two themes in writing this book. One was PERSONAL; the other was to TEACH.

The financial support received from this Body of Christ was gratefully received by Paul, and he wrote this letter to thank them for it.

He dealt with the event of Christ's coming to earth in the most powerful of terms as he added teaching to the thanks...and, along with it, expressed his own views toward death. Perhaps he knew how quickly the Caesar of those hours could decide to snuff out his life!

NOTES

A LOOK AT PHILIPPI

Philippi was a city in the Province of Macedonia. It is about 10 miles inland from the coastal town of Neapolis (see Acts 16:11-12). Philippi was located on the Egnatian Way, a major overland route of Macedonia.

Note that Epaphroditus was sent back to Philippi from Rome: he would have journeyed over the Appian Way across Italy, then 80 miles by boat across the Sea of Adria, and then the Egnatian Way to Philippi.

This city became a Roman Colony in 42 B.C., and was a miniature Rome. It was exempt from taxation, because it was a military defense center. About 200,000 people lived there in Paul's time, mostly Greeks. Note Acts 16:13, where Paul held his first evangelistic meeting in the city.

THE CHURCH IN PHILIPPI

When Paul wrote this letter, the church was about 10 years old. You may recall that the first converts included Lydia, a seller of purple dye, and the town jailer (Acts 16). This church is considered the birthplace of European Christianity. The church was made up of Greeks, with some converted Jews. Their organization included bishops and deacons (1:1).

EPAPHRODITUS

LIFE AFTER DEATH

THE STEPS OF OUR LORD FROM HEAVEN TO EARTH AND
BACK

THE STEPS OF PAUL FROM SELF PRIDE TO REALITY

NOTES

THE THREE ASPECTS OF SALVATION: 1:6

There is a past tense to our salvation first mentioned in this verse. Christ “has begun” a good work in us...and that points us back to the cross, the beginning place of our salvation. There, we were released from the penalty of sin.

There is a present tense to our salvation. Christ will “carry it on...” This continuing aspect of our salvation refers to the the daily activity of Christ within us, as He sets us free from the power of sin.

There is a future tense to our salvation: “...to completion until the day of Christ Jesus.” (Do you remember our previous study about the term “the day of Christ?”) In the future, Christ will not only set us free from the penalty and the power of sin, but also will release us from the presence of sin.

While there are those who seek to teach us we may, at this present time, attain sinlessness, the scriptures do not sustain this view. Such a teaching has skirted around the edges of Christian teaching for centuries. Don't be deceived by this doctrine! You have an old nature and a new nature, and you will continue to have them both until that final day of our redemption. One teacher even goes so far as to say 1 John 1:9 is not for the Christian—that it is written for unbelievers. Such a distortion to prove a doctrine wrenches the verse totally out of its context!

Foolish Galatian Christians and carnal Corinthian Christians help us realize sinless perfection is not verifiable.

PAUL'S RESPONSE TO FACTIONS IN THE CHURCH IN ROME...

Poor Paul! He had longed to visit Rome. His long letter to the church there has blessed centuries of Christians. But the church itself did not have the purity it should have had, and some within it were jealous of Paul. His reputation somehow clouded theirs, they thought, and when he finally arrived in the city, they delighted in his incarceration.

In 1:12ff, Paul sees this group of people through loving eyes. He admits that some are preaching Christ from envy and strife. Nevertheless, he rejoices that Christ is being proclaimed! He seems to be saying to us, "The Lord can hit a pretty good lick with a crooked stick!"

Those who demand perfection from others in ministry usually have a spiritually neurotic personality. Whatever God does with any of us, He must do in spite of us. Paul picks his fights carefully. One fight he avoids is with those not worth battling. He knew that "the main thing was to keep the main thing the main thing."

HAVE YOU NOTICED THE CONTRASTS PAUL INSERTS BETWEEN BELIEVERS AND UNBELIEVERS?

In nearly all of his writings, Paul references the PSUKIKOS people, who live in rebellion against God, and reminds his readers that they used to be a part of that community. In Philippians 3:18ff, he again touches upon the condition of the unbelievers.

Sin leaves a swollen place in every life it stings. It is that painful area we focus upon when we bring the Gospel to them. That's why our message is "good news."

HAPPINESS IS A CHOICE!

In Paul's final chapter, he points out that happiness is not something we receive; it is something we choose. Note the eightfold path he outlines which will bring us happiness:

1. Have a gentle spirit—v. 5

Some folks get out of bed and put on boxing gloves. Letting the world know yours is a gentle spirit will create an inner peace. "You tell the size of a man by the size of what it takes to get his goat."

2. Have no anxiety—v. 6

Anxiety is a very serious emotion, which has physical symptoms. These include hyperventilation, sweating, nervousness, weeping profusely, etc. It is the result of deep fear. Those who feel they are controlled by circumstances, and that they have no control of what will happen to them, are victims of anxiety. The solution is clearly given. It is prevailing prayer! When we realize our Lord is in charge of all there is, we can then relax in the assurance that He—not circumstances—will control what happens to us.

3. Let God guard your thought life—v. 7

Satan is no fool. He knows he can slip into your subconscious and plant fear within you! Letting God guard thoughts is crucial.

4. Meditate on positive thoughts—v. 8

This verse is well worth memorizing!

5. Focus on Godly behavior—v. 9

Each time we choose a certain form of behavior, we generate happiness or sorrow from it. Only fools believe they will find happiness in practicing behavior out of keeping with Christ's Lordship.

6. Divert attention from yourself to others—v. 10

Instead of focusing upon himself, Paul speaks words of commendation to the Philippians. Folks who dwell on their own need, problems, or accomplishments don't collect much joy from the experience, do they?

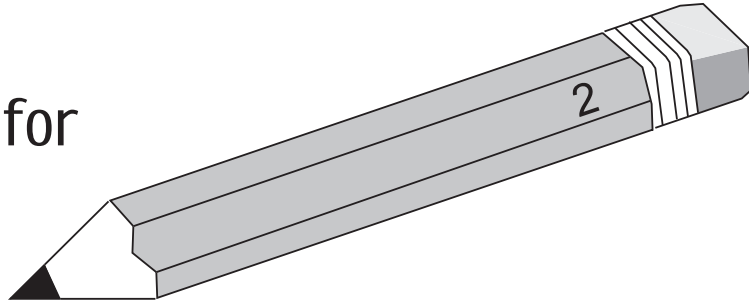
7. Make a job out of being content—v. 11

Enjoy the half of the glass that is full, rather than complaining about the half that is empty.

8. Remember the twofold activity in all I do—v. 13

When I do all things through Christ, how can I avoid being happy? How can I be anything else but happy?

Suggestions for marking your Bible...



1. Copy the outline into your Bible.
2. Write beside Philippians 1:3:

**ALL 3 ASPECTS OF SALVATION
ARE IN THIS VERSE!**

3. Write beside Philippians 4:13:

**NOTE: 2-FOLD RESPONSIBILITY:
MINE AND CHRIST'S**

4. Add any other notes from the explanations which you wish to preserve in your Bible.

Unit Thirty Nine

THE BOOK OF COLOSSIANS

OUTLINE OF COLOSSIANS: "CHRIST IS ALL, AND IN ALL"

INTRODUCTION: 1:1-2

PART 1: PAUL'S THANKSGIVING AND PRAYER

Thanksgiving—1:3-8

Prayer—1:9-14

PART 2: PAUL'S DOCTRINE OF THE PERSON OF CHRIST

His divine person—1:15-20

His reconciling work—1:21-23

PART 3: PAUL'S PART IN GOD'S PLAN

Rejoicing in suffering—1:24

Proclaiming the word—1:25-29

Concern for the saints—2:1-5

PART 4: PAUL'S WARNINGS AGAINST FALSE TEACHING

Abide in the truth—2:6-7

Beware of man-made theories—2:8

The all-sufficiency of Christ—2:9-15

PART 5: PAUL EXPOSES A HERESY

The fallacy of the teachings—2:16-19

The folly of returning to bondage—2:20-23

The superiority of the Christ-life—3:1-4

PART 6: THE NEW MAN IN CHRIST

Vices to be put off—3:5-11

Graces to be put on—3:12-17

Family relations—3:18-25

PART 7: PAUL'S COMMENDATIONS

Commendation of his messengers—4:7-9

Greetings from friends—4:10-14

Greetings to friends—4:15-17

EPILOGUE—4:18

AUTHOR

Paul, once again with Timothy in his company.

DATE

A "Prison Epistle." The date of the letter would be about 62-63 A.D., written from Rome.

THEME

About 6 years after this church was founded, an unspecified but dangerous error crept into this congregation. Epaphras visits Paul near the end of his imprisonment in Rome, and shares the disturbing news that certain false doctrines and practices threaten the faith of the Colossian Christians. They are in danger of drifting from the truth (1:23, 2:8). Paul writes to counteract these false teachings about the Person of Christ, and to give encouragement to their walk.

NOTES

A LOOK AT COLOSSI

Colossi was one of the “tri-cities” of the Lycus Valley. The area was about 100 miles inland from Ephesus. 500 years before Christ, it was called “The Great City of Phrygia.” But, by Paul’s time, it was a small town. When Paul wrote this book, there was a Christian congregation meeting in all three of the important regional “tri-cities”—Heirapolis, Laodicea, and Colossi. The inhabitants were mostly Greeks and Phrygians, with an unusually large Jewish community. The area was famous for its soft wool.

THE CHURCH IN COLOSSI

From Colossians 1:3-4, some have concluded that the members of the church were mostly strangers to Paul. Epaphras, who possibly was one of the converts of Paul in Ephesus, might have been the founder of the church (1:7), as well as the churches in the other nearby cities (4:13). He was a key member in the life of the congregation (4:12). Colossians 4:17 infers that Archippus was the church’s pastor when Paul wrote the epistle (see Philemon 2). The church met in the home of Philemon, who was deeply devoted to its life (4:9 and Philemon 1, 5, 7).

LECTURE NOTES

THE MAIN THEME OF THE BOOK

THE HERESY IN THE CHURCH

WHAT DOES "CHRIST IN YOU" MEAN?

THE THREE ASPECTS OF SALVATION IN COLOSSIANS...

- Salvation past: 1:13
- Salvation present: 1:10
- Salvation future: 1:12

THE "COLOSSIAN FORCE"

In 1:16, we are told that all creation has occurred through Christ and for Christ. In 1:17, Paul goes on to say, "in Him all things hold together." Within nuclear science, this has spawned the term "Colossian Force," used to describe the unexplainable and mysterious force that keeps the atoms—and the very universe—from flying apart.

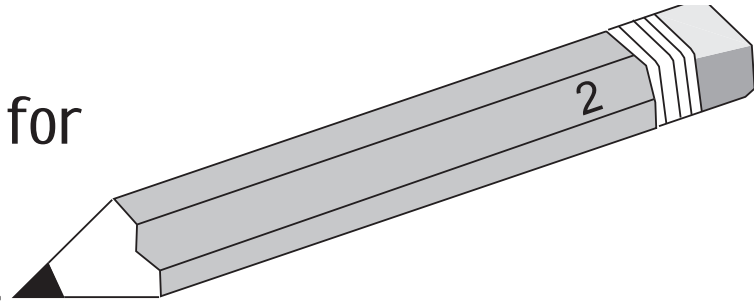
THE DEITY OF CHRIST

The powerful affirmations of Paul in this book about our Lord Jesus leave little to speculate about! Note 2:9-10. What more are we looking for? When God gives Himself and He has no more to give, some still wish for more proof from Him that He loves us, and that we can be joined to Him.

MORE ABOUT OUR MINDS...

In 3:2, we are reminded that if we set our minds on the things above, and not on the things that are on the earth, life will take a new direction.

Suggestions for marking your Bible...



1. Copy the outline into your Bible.
2. Write beside Colossians 3:11:

THIS VERSE GIVES THE
MAIN THEME OF THE BOOK

3. Write as a footnote to Colossians 3:11:

PAUL DOES NOT PREACH
A SYSTEM OR A PHILOSOPHY,
BUT A PERSON — JESUS CHRIST.

4. Add any other notes from the explanations which you wish to preserve in your Bible.