

UNIT I

NEW TESTAMENT SURVEY

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I. ORIENTATION: GENERAL INTRODUCTION

The purpose of this New Testament course of study is to give the student a grounding in the New Testament Scriptures. This study course does not in the least pretend to be either a "commentary" or a symposium of theological papers. The study course is designed to be an exploratory opening-up of the New Testament to show how inviting and rewarding are its pages, and to provide briefly but , hopefully, amply general preparation for a more lengthy study of its parts.

This study course does not try to satisfy the whims of some who always want the "latest" in theology.

For example: It seems the intellectual fashion is to place the Gospel of Mark before the Gospel of Matthew, on the assumption that his Gospel is of an earlier date than those of Matthew and Luke, and was used by both as a main authority for their own Gospels

The arguments for the prior-Mark theory are unconvincing, especially in the face of the fact the Gospel of Matthew properly leads our four Gospels. Matthew links the New with the Old, Showing our Lord's fulfilling of the Hebrew Scriptures. He has more old Testament quotations and allusions than Mark and Luke together. Moreover, since Matthew, and he only, writes primarily for the Jews, his Gospel is the only one that adheres to the Bible principal "to the Jew first." Thus we keep the Gospel of Matthew first and reject the prior-Mark theory.

Nowadays "theology" is in danger of becoming mere religious speculation, not being properly anchored in a supernaturally inspired Bible.

This New Testament study course is based on the assumption that the Bible, Old and New Testament, is inspired and a complete revelation. That the sixty-six books are not simply a collection of writings. They are ONE **BOOK** - one in the progressiveness of the revelation which they collectively unfold, one in the harmony of the structure which they collectively constitute, one in the spiritual unity of the message which they collectively declare.

The Bible as a whole claims to be the Word of God; and its claim is substantiated both by the nature of its contents and the history of its influence.

Thus in this study course of the New Testament we approach the Bible as being in its totality THE WORD OF GOD; and in all our studying of it, we are seeking to learn, under the Holy Spirit, the mind and the will of God.

To this end the method of study which we will use in the course will be to study the New Testament books interpretively, that is, we shall seek to get hold of the controlling thought, the outstanding meaning and message of each book. Then look at it in relation to the other books of Scripture. Our aim, then, is to deal with each book or part in just such a way as will most effectively lay bare its special significance, and thus contribute most effectively toward a practical hold on the message of the Bible in its entirety.

Therefore, let us come to the Scriptures reverently, realizing that they are. in-breathed by the Holy Spirit, and "the Spirit of wisdom and unveiling" in the knowledge of God (Ephesians 1:18), must be our Teacher. Let our prayer through out this course of study be: "Open Thou mine eyes, that I may behold wondrous things out of thy Law" (Psalm 119:18). And let the dominating motive in all our study of God's Word be, in the words of Colossians 1:10, "that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Amen.

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THE INTER-TESTAMENT PERIOD

We would not say that a knowledge of the period between the Old and New Testaments is vital to one's understanding of the four Gospels, but it is very desirable, and indeed quite necessary if we would fully appreciate

many of the scenes and incidents on which Matthew lifts the curtain. It gives a background against which we see with clearness the connections and relevance of the sayings and doing which occupy the earlier pages of our New Testament.

THE PERIOD IN GENERAL

With the Old Testament canon closing with Malachi at about 397 B.C., we see that this period between Malachi and Matthew covers some four hundred years. This four hundred year interval has been called "the dark period" of Israel's history in pre-Christian times, because during it there was neither prophet nor inspired writer. With this period we seem to find the sad fulfillment of Psalm 74:9 upon Israel: "We see not our signs; there is no more any prophet; neither is there among us any that knoweth how long."

The condition of the Jews as a nation and race at the beginning of this four-hundred-year period should be kept in mind. Two hundred years earlier Jerusalem had been overthrown and the Jewish people carried into the Babylonian exile (606 B.C. - 586 B.C.) as punishment for their unfaithfulness to God. At the end of this 70 year punishment period, the Babylonian empire having been overthrown and succeeded by that of Media-Persia (536 B.C.), Cyrus, the Persian emperor, issued a decree permitting the return of the Jews to Israel. Under the leadership of Zerubbabel, some fifth thousand Jews returned. Some twenty years after their return, after many setbacks, the building of the Temple was completed in 516 B.C. Then after another 58 years had past, in 458 B.C., Ezra the scribe returned to Jerusalem with a small group of Israelites and restored the Law and the ritual. Still another 13 years later, in 445 B.C., Nehemiah had come to Jerusalem to rebuild the walls and become governor. Now, once again, there was a Jewish state in Judea, though of course under Persian rule.

Such, then is the picture of the Jewish people at the beginning of

the four-hundred-year period between Malachi and Matthew: the Jewish Remnant back in Judea for about one hundred and forty years (536 B.C. - 397 B.C.); a small, dependent Jewish state there; Jerusalem and the temple rebuilt; The Law and the ritual restored; but with the mass of the people remaining dispersed through-out the Media-Persian empire.

THE POLITICAL DEVELOPMENT

Now, if we are to appreciate this Jewish community as it re-emerges in the pages of the New Testament, we need look at their political development as well as their religious development. Viewed politically, the varying course of the Jewish nation in Palestine simple reflects the history of the different world-empires which ruled Palestine. The one exception to this was the Maccabean revolt, which resulted for a short period of time in there being an independent Jewish government.

Jewish history during those four centuries between the Testaments runs in six periods:

1. **the Persian,**
2. **the Greek,**
3. **the Egyptian,**
4. **the Syrian,**
5. **the Maccabean and**
6. **the Roman.**

1. THE PERSIAN PERIOD (536 - 333 B.C.)

The Persian rule over Palestine, which commenced with the decree of Cyrus in 536 B.C. for the return of the Jewish Remnant, continued until 333 B.C., when Palestine fell under the power of Alexander the Great (the third of the Gentile world-empires foretold by Daniel). This means that at the end of Malachi the Jews were still under Persian rule, and remained so for about the first sixty years of the inter-Testament period.

Persian rule seems to have been tolerant. The high priest form of Jewish government was respected with the high priest being given an increasing degree of civil power in addition to his religious offices, though of course he was responsible to the Persian governor of Syria.

2. THE GREEK PERIOD (333 - 323 B.C.)

Alexander the Great is a phenomenon in history. Catapulted into leadership through the assassination of his father when he, Alexander, was but twenty years of age, he transformed the face of the world, politically, in little more than a decade. He is the "notable horn" in the "he-goat" vision of Daniel (Daniel 8:1-7).

In his march on Jerusalem, he not only spared the city, but also offered sacrifice to Jehovah and had the prophecies of Daniel read to him concerning the overthrow of the Persian empire by a king of Grecia, (Daniel 8:21.) Thereafter he treated the Jews with respect and gave them full rights of citizenship with the Greeks in his new city, Alexandria, and in other cities. This in return, created decidedly pro-Greek sympathies among the Jews, and, along with Alexander's spreading of the Greek language and civilization, a Hellenistic spirit developed among the Jews which greatly affected their mental outlook afterward.

3. THE EGYPTIAN PERIOD (323 - 204 B.C.)

This is the longest of the six periods of the inter-Testament period. The death of Alexander resulted in a period of time of confusion which was resolved by a four-fold break-up of Alexander's empire under four generals: Ptolemy, Lysimachus, Cassander and Selenus. These are the four "notable ones" which take the place of the "great horn," as predicted in Daniel 8:21,22.

After severe fighting, Judea, along with the rest of Syria fell to Ptolemy Soter, the first of the Greek kings to rule over Egypt. The beginning of the Ptolemaic dynasty.

For a time Ptolemy Soter dealt harshly with the Jews, but afterwards became just as friendly. His successor, Ptolemy Philadelphus, continued this favorable attitude. His reign is notable in that the famous Septuagint translation of the Old Testament Scriptures was made from the Hebrew onto the Greek language. We see the importance of this when we realize that the Greek language had now become the language of the civilized world. The Jews were so numerous in Egypt and North Africa that such a translation had become a necessity. The Septuagint came into general use well before the birth of Jesus and was still in use during the time Jesus was on earth and was quoted by Jesus.

4. THE SYRIAN PERIOD (204 - 165 B.C.)

When Ptolemy Philopater (fourth Ptolemy) died, his successor, Ptolemy Epiphanes, was only five years old. Antiochus the Great seized his opportunity and in 204 B.C. invaded Egypt. Judea, with other territories, soon after became annexed to Syria and so passed under the rule of the Seleucidae.

There are two points of special note about this period. First, it was at this time that Palestine was divided into the five sections which we find in the New Testament. (Sometimes the first three of these collectively are called Judea.) These different provinces are:

1. **Judea,**
2. **Samaria,**
3. **Galilee,**
4. **Perea,**
5. **Trachonitis.**

Secondly, this Syrian period was the most tragic part of the inter-Testament era for the Jews of Judea. Antiochus the Great was harsh toward the Jews. So was his successor. Yet the Jews in Judea were still permitted to live under their own laws, administered by the high priest and his council. But with the accession of Antiochus Epiphanes (175-164 B.C.) a "reign of terror" fell upon the Jews. In 170 B.C. Jerusalem was plundered, the wall torn down, the temple desecrated, temple sacrifices were abolished, the Holy of Holies was stripped of its costly furniture, Jewish religion was banned, a pig was sacrificed on the altar and the Temple at Jerusalem was rededicated to Jupiter

Olympius with a statue of Jupiter Olympius erected on the altar and the people were subjected to monstrous cruelties.

5. THE MACCABEAN PERIOD (165-63 B.C.)

This excessiveness by Antiochus provoked the Jews to revolt and resist.

Judas, known as Judas (Hebrew word for hammer), gathered around him a large army of guerilla fighters and after several victories assumed the offensive. Jerusalem was captured, the temple refurnished, and on 25th December, the anniversary of its being polluted three years earlier, the orthodox sacrifices were reinstated (which date the Jews still observed as the Feast of the Dedication: see John 10:22). Judas Maccabeus, also captured the chief posts up and down the land.

Antiochus contemplated revenge against Judas, but a defeat in Persia, in addition to the successive defeats in Judea seemed to have brought upon him a superstitious dread which developed into a fatal sickness. He is said to have died in a state of raving madness.

What seems a deliverance, proved to be the deadliest crisis to come. Antiochus's son was very young. Lysias was the self-appointed Syrian regent. He now invades Judea with an army of 120,000 and defeats Judas and his army at Bethsura. Judas and his men retreat to Jerusalem which is placed under siege. But just when it seemed hopeless because of a rival regent at the Syrian capital, Lysias suddenly persuaded the young son of Antiochus to make peace with Judea - promising them the restoration of all their religious liberties. Thus the Maccabean revolt was crowned with success.

Further troubles arose later, however, from a new successor on the Syrian throne, Demetrius. During this period Judas Maccabeus was killed. In 143 B.C. Simon, the brother of Judas assumed leadership of the army. He was able to capture all other Syrian strongholds in Judea and forced the Syrian garrison in the citadel at Jerusalem to surrender.

Thus Judea was freed of all alien troops; and from that time (About 142 B.C.) was once again under independent Jewish government. Except for one short lapse, this continued until Judea became a Roman province, in 63 B.C.

6. THE ROMAN PERIOD (63 B.C. onward)

The Herod family now appears on the scene. Antipater, the father of the Herod who reigned at the time of our Lord's birth, managed to secure the support of Roman general Pompey to gain control of Judea. The result was a siege of Jerusalem which lasted three months with Pompey taking the city. Pompey with disregard for the Temple strolled into the Holy of Holies - an action which at once estranged all loyal Jewish hearts toward the Roman. That was 63 B.C.

Pompey's subjugation of Jerusalem ended the period of Judea's regained independence. Judea now became a province of the Roman empire. The high priest was completely deprived of any royal status, and retained priestly function only. The governing power was exercised by Antipater, who was appointed procurator of Judea by Julius Cesar in 47 B.C.

Antipater appointed Herod (his own son by marriage with Cypros, and Arabian women) as governor of Galilee, when Herod was only fifteen years old. In about 40 B.C., after appealing to Rome, Herod was appointed king of the Jews.

Herod seeking to ingratiate himself with the Jews married Marianne, the granddaughter of a former high priest, and by making her brother Aristobulus high priest. He also greatly increased the splendor of Jerusalem, building the elaborate temple which was the center of Jewish worship in the time of our Lord.

However, he was as cruel and sinister as he was able and ambitious. He stained his hands with many murders. He slew all three of his wife's brothers - Antigonus, Aristobulus and Hyrcanus. Later he murdered even his wife. Again, later, he murdered his mother-in-law. And still later he murdered his own sons by Marianne. This is that "Herod the Great" who was king when our Lord was born.

Such, then, in brief, is the political history of the Jews in Palestine during the four-hundred-year period between Malachi and Matthew. Now we shall review the period from a religious and spiritual viewpoint.

THE RELIGIOUS AND SPIRITUAL DEVELOPMENT

You do not have to read far into the pages of the New Testament until you realize that some great changes have come upon the Jews and the Jewish nation in Judea, since the last writer of the Old Testament laid down his pen. It is not simply that Palestine has changed hands half a dozen times. **There are new sects or parties:**

1. **Pharisees,**
2. **Sadducees,**
3. **Herodians.**

There are new institutions:

1. **Synagogue,**
2. **Scribes,**
3. **Sanhedrin.**

These changes - the rise of these new sects and institutions, and the evolutions of Judaism (the evolving of the people and their religion around the Old Testament Scriptures into one and the same - one implying the other) have come about during those four hundred years between the Old Testament and the New. This in itself shows the importance attached to the inter-Testament period. Let us now briefly look at these religious developments.

To begin with, if we are to understand in general the spirit and trend of the Jewish community during that stretch of centuries we must appreciate the profound impact made upon the nation by the Babylonian exile. The Jews went into that exile with what seemed a hopelessly incurable infatuation for idolatry; they emerged from it and have remained so to this day the most monotheistic people in the world with their belief in the one true God.

It is an extraordinary fact, that after the Babylonian exile the Jewish people are totally and for ever converted from idolatry into convinced worshippers of the one true God.

What happened to bring about this change? The Babylonian exile startled them into the realization that the gods of the heathen were lying vanities, and that Jehovah was the one true God, the Creator of all things, the sovereign Ruler of the universe, whose will alone is sovereign over the armies of heaven and among the inhabitants of the earth. With realization they were once and forever cured of idolatry and thus they became confirmed worshippers of their covenant God Jehovah.

Now this system of Jewish religion which originated just after the Exile and developed during the inter-Testament period was founded on a new zeal for the Law (the sacred Scriptures) and the Messianic hope which came forth from those Scriptures - the hope concerning the coming Messiah who should permanently re-gather and exalt the chosen people, and under whose glorious reign all the promised blessings of the covenant made with Abraham would burst forth into fulfillment.

SYNAGOGUE

The Law now became the standard of holiness and the symbol of nationality. Thus the rise of the local synagogue. For here the Scriptures were read and expounded by the scribes.

The basic idea of the synagogue was instruction in the Scriptures, not worship, even though an elaborate liturgical service developed later, with public prayers read by appointed persons, and responses made by the congregation. Also, since the public reading of the Law had now to be by translation into the Aramaic tongue which the people learned in Babylonia (see Neh. 8:8, where such translation is implied), the transition from translation to exposition and even to discourses was easy, though no doubt it took place gradually.

That such synagogue discourses were common in our Lord's time is seen in such references as Matthew 4:23, 9:35; Luke 4:15, 44; Acts 5:15, 14:1, 17:10, 18:19.

However, from that time, also, there began to form that elaborate system of interpretations, amplifications and additional regulations of which the Judaism of our Lord's time was the result.

SCRIBES

Who and what were the "scribes" the none-too-attractive figures who appear so frequently in the Gospel narratives? We read of scribes away back in Old Testament times, but they must be distinguished from that further order of scribes which developed during the inter-Testament period and had acquired such important status in our Lord's time.

It is not difficult to see how, when once this new order of scribes came in, it rapidly gained great power. The very nature of this new Judaism was to make every Jew personally responsible for the keeping of the whole Law. Therefore, "a definite rule" had somehow to be extracted from the Law to cover practically every activity of daily life. This endeavor to make the Law such a detailed code created a complex and sometimes acute problem. To accomplish this, there had to be a body of trained experts, who made the study of the Law the great business of their lives.

Thus the scribes who we meet in the Gospel narratives were a class of professional experts in the interpretation and application of the Law and the other Old Testament Scriptures. In the Greek of the New Testament their usual title is the plural, *grammateis*, translated as "scribes." Less frequently they are called "lawyers", *nomikoi*, as in Luke 7:30

It is with Ezra that the office of the scribe reaches a new dignity. In Nehemiah 8:1-8 we see Ezra elevated in a pulpit, reading and expounding and applying the Law and with Levite assistants, "causing the people to understand the Law."

PHARISEES

The Pharisees must be distinguished from the scribes. Again and again in the Gospel narratives they are mentioned in conjunction with the scribes (Matthew 5:20, 12:38, 15:1, 23:2, Mark 2:16, Luke 5:21,30, etc.), but although this reveals closeness of affinity it does not imply oneness of identity. The Pharisees were an ecclesiastical party, held together by their peculiar aims and views, whereas the scribes were a body of experts in a scholastic sense. Certainly a man might be both a Pharisee and a scribe; and the fact is, that practically all the scribes were Pharisees in out look and association; yet the two fraternities were different from each other.

It was inevitable that the Pharisees should have much in common with the scribes, those specialist in the Written Law, and in the ever enlarging Oral Law (**The Oral Law was that complex code of application of the Written Law to every area of one's life and activities**). Indeed, as mentioned earlier, most of those who were scribes by vocation would be Pharisees in conviction.

The origin of the Pharisees as a movement may be compared to a river which flows underground for some distance before coming to the surface and flowing visibly onwards. The spirit and attitudes of the Pharisees were present in post-exile Judaism long before the sect took its historical form under the name "Pharisees."

We see the spirit of Phariseeism in the aim of Ezra and leaders of the Jewish remnant as expressed in Nehemiah 10:28,29. It is a spirit of "separatism" from all others to Jehovah through a strict observance of His Law. By common consent all mixed marriages were dissolved, and other irregularities corrected. In a mass meeting, and by signed covenant, the book of the Law was acclaimed as the binding standard for both state and individual. Separation to Jehovah was the controlling idea. Separatism based on the Law (Written and Oral) was the ideology of the Pharisees.

The thing, however, that eventually crystallized them into a clique or sect was a body of Jews, primarily made up of the priests, whose goal and interest was the worldly aspects of religion and politics. These two groups provoked each other into existence. Thus we have the Pharisees on one side and the Sadducees on the other.

The Pharisees as a body were influential way beyond their numbers. According to Josephus the number of Pharisees in Herod's time was only about 6,000. Yet, despite their small number, they had in fact such a hold on the popular mind that no governing power could afford to disregard them. We need only read the four Gospels to see what sway they had in our Lord's days on earth - and what influence they had in bringing about His crucifixion.

The mark of the Pharisee - the ritualist - is that he is always ADDING TO- He is not content with the written Word of God, and with the plain truth of the Gospel. He must start adding his own ideas and ordinances, until religion

and salvation are a highly complicated matter. This is just what the Pharisees did, until, with the weight of their accumulated religious ceremonies and observances, they made religion a burden too heavy for men to bear.

THE SADDUCEES

The Sadducees seem to have been in the first instance neither a religious sect nor a political party, but a social clique. Numerically they were a much smaller body than the Pharisees, and belonged for the most part to the wealthy and influential priestly families who were the aristocrats of the Jewish nation.

The leaders of the party were the elders with seats in the council, the military officers, the statesmen, and officials who took part in the management of public affairs. With the mass of the people they never had much influence; like true aristocrats, they did not greatly care for it.

Their one ambition was to make themselves indispensable to the reigning prince, that they might conduct the government of the country according to their own views. The Sadducees held, like most modern politicians, that the law of God had no application to politics. If Israel was to be made great and prosperous it must be by well-filled treasuries, strong armies, skillful diplomacy, and all the resources of human abilities. To expect a Divine deliverance merely by making the people holy, they accounted as sheer and dangerous fatalism.

As a body they rejected totally the Oral Law accumulated by the scribes and held to by the Pharisees, and professed to stand by the Written Law alone; though, even their stand on the Written Law alone was done so with great skepticism. Matthew 22:23 and Acts 23:8 show how skeptical was their attitude to the Written Law, for we are told that they denied the bodily resurrection, and did not believe either in angels or spirits.

Thus, we can understand how intolerable to such a group were the teaching of Jesus and His Messianic claims. Their hatred is measured by their readiness to consort even with the detested Pharisees in order to kill Him. It was they, in fact, who were directly responsible for His crucifixion (compare Luke 3:2; John 11:49, 18:13,14,24, 19:15; Mark 15:11).

The mark of the Sadducee - the rationalist - is that he is always TAKING FROM. He cannot accept the written Word of God in its entirety, nor the truth of the Gospel as it stands without drastic deletions. Everything must be tried at the bar of human reason. This, that, and the other thing must be cut out to make faith reasonable and tenable. This was precisely the attitude of the Sadducee. He could not or rather would not, believe either in angels or demons, either in the resurrection of the dead or in any other miracle.

THE HERODIANS

In Matthew 22:16, Mark 3:6 and 12:13 we find yet another Jewish clique, namely, the Herodians. Who were they? There is no explicit information as to their original banding together, but their very name, of course, speaks of the role. Whatever the religious preferences of its members may have been, the group as such was in no sense a religious cult or union. This is a political group and the leading aim of its members was to further the cause of the Herod government. Whether they were directly connected to the Herod household or throne is mere conjecture, but obviously the ready seal of royal approval would be theirs.

We can well imagine that many would consider it sound policy to strengthen the hold of the Herod house on Jewish leaders and public. What could be wiser than to back the Herodian throne, which enjoyed the favor of Rome, and thus giving Judea the protection of that mighty empire? Many would see in the Herods the one Jewish hope of separate national continuance; the one alternative to direct heathen rule. Others would be inclined to favor a blend of the ancient faith and Roman culture such as the first Herod and his successors had sought to effect as the highest consummation of Jewish hopes.

This group was hated by the Pharisees. The two parties were bitterly intolerant of each other, which makes the consorting of the Pharisees with the Herodians against our Lord all the more astonishing.

The mark of the Herodian - the secularist - he cared neither for adding to nor taking away from. Like the careless Gallio, he "cared for none of these things." The written Word of God, the message of the Gospel were far from his first concern. His prime consideration was the life that now is. What does it matter that a heathen Herod reigns on a throne made crimson with crime so long as material interests are furthered? While the ritualist Pharisee was

busy adding to, and the rationalist Sadducee was skeptically taking away from, the secularist Herodian was heedlessly passing by.

THE SANHEDRIN

There is one further Jewish institution which had its beginning during the inter-Testament period, which plays a big role in the Four Gospels: that is the Sanhedrin, quite often translated as "council". The Sanhedrin was the supreme civil and religious tribunal of the Jewish nation. The supreme judicial and administrative council of the Jewish people. With that representative body must lie forever the real responsibility for the crucifying of Israel's Messiah, the incarnate Son of God.

The Sanhedrin consisted of seventy-one members, made up, so it would seem, of:

1. The high priest;
2. Twenty-four "chief priests" who represented all twenty-four orders of the whole priesthood (I Chronicles 24:4,6);
3. Twenty-four "elders," who represented the laity, often called "elders of the people," as in Matthew 21:23, 24:3; Acts 4:8 - reminding us of Revelation 4:4; T
4. Twenty-two "scribes," who were the expert interpreters of the law in matters both religious and civil.

When the word Sanhedrin is used, as in Mark 14:55, it denotes this fourfold assembly; and vice versa, where "chief priests and elders and scribes" are mentioned together, as in Matthew 16:21 it is referring to the Sanhedrin. An alternate name for the elders is "rulers." In some places we find just "chief priests and rulers" (Luke 23:13 or simply "rulers" (Acts 3:17)."

Our Lord presumably had in mind the president and seventy senators of the Sanhedrin when He chose His seventy representatives and co-workers, as recorded in Luke 10., just as He had the twelve tribes of Israel in mind when He appointed the twelve apostles. His choice of those seventy was prophetic perhaps, among other significances, that the authority of that old-time Jewish court was indeed now passing away in favor of a new "seventy" under His own presidency.

THE COMMON PEOPLE

There is, yet, one very important aspect of the old-time Judaism which we must not on any account overlook. It is not only courts and schools and leaders and parties which compose a nation, but those thousands and thousands of individuals who are only known anonymously and collectively as "the common people."

These common people, far removed from the pomp of earthly courts and the strife of factions and the heated atmosphere of political and religious fanaticism were waiting for the consolation of Israel. And now at last as we enter into the New testament times, to such as these, the long expected Messiah had been revealed. In the hour of Israel's deepest degradation, when Herod's kingdom seemed to mock the aspirations of all faithful Israelites with its counterfeit resemblance of Messianic glory, their eyes beheld the Lord's Anointed, the true King of the kingdom of God, the Ruler, whose goings forth were from of old, from everlasting.

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THE NEW TESTAMENT AND THE OLD TESTAMENT

We need to bear in mind from the outset of this New Testament Survey study that dominating all the writings of the New Testament the characteristic concept is that of FULFILLMENT.

Matthew, right at the beginning, sets the key-note, and for emphasis strikes the key-note twelve times over with his "That it might be "FULFILLED" (1:22, 2:15, 17, 23, 4:14, 5:17, 12:17, 13:35, 21:4, 24:56, 27:9, 35). The very first recorded words of our Lord as He commenced His public ministry, according to Matthew 3:15 was this: "Thus it becometh us to FULFILL."

According to **Mark** it was: "The time is "FULFILLED, the kingdom of God is at hand" (1:15).

According to **Luke** it was "This day is the scripture FULFILLED in your ears" (4:21).

John instead of giving us our Lord's own first declaration, gives us the reaction of those who first "received" Him - "We have FOUND!" (1:41,45). And thereafter, seven times over, he reiterates Matthew's key-note: "That it might be fulfilled" (12:38, 13:18, 15:25, 17:12, 19:24,28,36).

So it is, in varying form and phrase, all through the Acts and Epistles.

The New Testament is the Answer to the Old. Without it the Old is like a river which loses itself in the sands. It is revelation without destination; something pre-visualised but never post-realized; promise without fulfillment; preparation without consummation. If the New Testament is not the answer to the Old, then the Old has never had an answer, and never can have an answer. But the New Testament IS the answer. It is THE answer. It is the TRUE, CLEAR, GLORIOUS FULFILLMENT. The Old and New Testament make up a completed Symphony, a beautiful Masterpiece.

The Jesus of the New Testament is the fulfillment of Old Testament ceremony, history, philosophy and prophecy. In the Old Testament He is coming. In the Gospels He has come in visible humanity. In the Epistles He has come in by the invisible Holy Spirit. In the Apocalypse He comes back in the glory of world empire. The fulfillment at His first coming prove that Old Testament prophecy is Divine; and they equally guarantee that the still unfulfilled prophecies in both the Old and New Testaments, will just as surely take place in God's time.

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UNIT II

THE FOUR GOSPELS

INTRODUCTION

The four Gospels are the crux of the Bible. They are the historical focus of Old Testament prophecy, and the factual basis of New Testament theology. They are not the terminus of Old Testament prophecy, much of which runs on into times even yet future; but they are the mainline junction, on which all Old Testament branch-lines converge. All lines now become one main line in the historical JESUS OF NAZARETH. We change here from that which is distinctively Jewish to that which is distinctively Christian; from the old covenant and dispensation to the new covenant and dispensation; from Moses to Christ; from law to grace.

Let us now look at the parallel which can be seen between the four Gospels and the "living creatures" or cherubim in the opening vision of the prophet Ezekiel. Ezekiel 1:10 describes them as thus: "As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle." The lion symbolizes strength, kingship; the man, highest intelligence; the ox, lowly service; the eagle, heavenliness, mystery, Divinity.

These "living creatures" symbolically express the four basic social aspects of the Divine Nature; and it was inevitable that when the Divine Son Himself became incarnate the same four aspects should again conspicuously manifest themselves - as they do in the characteristic emphases of the four Gospels.

In Matthew we see the Messiah-King (the lion).

In Mark we see Jehovah's Servant (the ox).

In Luke we see the Son of Man (the man).

In John we see the Son of God (the eagle).

It needs all four aspects to give the full truth. As Sovereign He comes to reign and rule. As Servant He comes to serve and suffer. As Son of Man He comes to share and sympathies. As Son of God He comes to reveal and redeem. Wonderful fourfold blending - sovereignty and humility; humanity and deity!

Likewise Ezekiel's vision shows - "they four had one likeness" and two wings of every one were joined to another" - so it is with the four Gospels: amid their marked diversity they all portray "one likeness," the same wonderful Person, and all the way through their "wings are joined one to another."

THE GOSPEL OF MATTHEW

We know only four things about Matthew with certainty, but they are most revealing.

He was a "publican" (10:3), a Jew who had become a tax collector for the hated Romans, which was regarded as dishonorable. We read of "publicans and sinners", which indicates the general moral level. Matthew in a self humbling reminder calls himself a publican (Matthew 9:9, 10:3) and places publicans in the group with harlots, (21:31). Matthew's reporting of them reveals his self-abasing humility.

He became a disciple of Jesus (9:9). Mark and Luke tell that when he left the "receipt of custom" he opened "his own house" to our Lord; that he gave a "great feast" for many other publicans to hear Jesus; and Ca hint of his considerable wealth) that "he left all." Not one of these things does Matthew himself tell. His omissions also reveal humility.

He was later appointed an apostle (10:3). In the three accounts, our Lord sent the apostles out two by two (Mark 6:7). In each account Matthew and Thomas go together and are given in that order by both Mark and Luke; but Matthew puts Thomas first, another token of humility.

He became the writer of the Gospel which bears his name - of which it is said: "The book is probably the most useful ever written; it comes first in the New Testament collection, and has done more than any other to create the impression of Jesus that the world has obtained.

THE KINGDOM OF HEAVEN

It is of primary importance as we approach the Gospel of Matthew that we know what is meant by the expression "kingdom of Heaven." This expression is peculiar to this Gospel. It occurs 32 times. The word "kingdom" occurs 50 times. The kingdom of heaven was the main subject of our Lord's preaching. A proper understanding of this phrase is essential to the interpretation of the Gospel of Matthew and the Bible.

It is supposed by many that the "kingdom of heaven" is a spiritual kingdom, more or less identical with the Church - however, to identify it as the Church is to obscure the clear teaching of the Word.

Both John and our Lord began by proclaiming, "The kingdom of heaven is at hand"; yet neither explained what that kingdom was. Why? Because the people knew, without need of explanation, that it meant the Messianic kingdom long-promised through the Old Testament prophets. A kingdom, which, was to be set up, by the coming Messiah from heaven, on this earth with heaven's standards (Daniel 2:44; 7:14,27).

That which is foretold is a visible kingdom, not a spiritual kingdom. The Messiah is to reign on the throne of David, over a reunited Israel and the Gentile nations, in a world empire. There are exalted ethical and spiritual aspects forecast of the kingdom, but the kingdom itself is to be visible, a physical kingdom here on earth.

The kingdom was rejected and the King crucified. So the kingdom is withdrawn. "His blood be upon us, and on our children!" yelled the Jewish leaders. "How often would I!.. .Ye would not.. Ye shall not..." (Matthew 23:37,39). Israel would not see, and now cannot see. "Blindness in part is happened unto Israel, until the fullness of the Gentiles be come in" (Romans 11:25).

The Church is not the kingdom; NOR IS THIS PRESENT AGE THE KINGDOM AGE. Judgment fell on Israel; THAT AGE ENDED: the kingdom of heaven was withdrawn for the time being; and now, meanwhile, there swings into view God's further purpose, the wonderful new movement through the Church, in this present dispensation (age) of grace.

The kingdom will be set up when the King returns and a repentant Israel says, 'Blessed is He that cometh in the name of the Lord.'

THE COMPOSITION OF MATTHEW'S GOSPEL

The structure of the Gospel of Matthew is quite simple. It is built around two geographical statements concerning Jesus.

"Now when Jesus had heard that John was cast into prison, HE DEPARTED INTO GALILEE" (Matthew 4:12).

"And it came to pass that when Jesus had finished these sayings, HE DEPARTED FROM GALILEE, and came into the coasts of Judea beyond Jordan" (Matthew 19:1).

Up to the first of these (4:12) all is introductory - and in Judea. After the second (19:1) all is culminative (moving toward! and preparing for the climax, the crescendo) - back in Judea. Between the two is the ministry in Galilee, which occupies the bulk of the book.

I. INTRODUCTION, Chapters 1 - 4:11

A. Genealogy and Record of Virgin Birth, chapter 1

Genealogy (1:1-17) - Matthew's genealogy identifies Jesus with the family of Abraham; thus he starts with Abraham, the progenitor of the covenant nation, and then shows the descent through David, head of Judah's royal line in which the covenant promise of the coming Messiah-King. Because Matthew is writing primarily to the Jews, he must show that Jesus truly was the Son of Abraham and Heir of David.

In verse 17 Matthew writes:

"So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations."

There are fourteen from Abraham to David, and from David to Jehoiachin; but only thirteen in the last list. Verse 11 says: "And Josiah begat Jeconiah (Jehojachin). . . about the time they were carried away into Babylon." Now Josiah did not beget Jeconiah, but rather was his grandfather. Josiah beget Jehoiakim, and Jehoiakim beget Jeconiah (1 Chronicles 3:15). Thus there is an omission of Jehojakim between Josiah and Jeconiah (Jehoiachin). Some few Greek manuscripts do insert Jehojakim which then make the third of the fourteens.

B. Visit of Wise Men - Flight into Egypt - Return to Nazareth, chapter 2

C. John the Baptist, fore runner of the King, announces the Kingdom and baptizes Jesus, chapter 3

D. Temptation in the Wilderness, chapter 4:1-11

II. JESUS' DETOUR IN GALILEE (THE GALILEAN MINISTRY), Chapter 4:12 - Chapter 18

The ministry in Galilee is divided according to three groupings.

7. First, in chapters 5-7, there is a grouping of our Lord's teachings, in what is commonly known as the Sermon on the Mount.
8. Next, in chapters 8-10, there is a grouping together of our Lord's miracles.
9. Next, in chapters 11-18, there is a grouping of the various reactions to our Lord and His ministry, accompanied by His own counter-reactions or verdicts.

These three groupings seem to run in tens.

1. The Sermon on the Mount consists of ten principal components.
2. The next three chapters bring ten miracles.
3. And the next chain of chapters register ten representative reactions. Design or undesigned, this repeated ten-fold feature is helpful to the memory.

1. What Jesus Taught - the tenfold message, chapters 5-7

4. The Beatitudes (5:3-16). Or the subjects of the kingdom.
5. Moral Standards (5:17-48). Or Christ versus 'It was said.'

6. Religious Motives (6:1-18). Alms; prayer; fasting.
7. Mammon Worship (6:19-24). Or earthiness versus godliness.
8. Temporal Cares (6:25-34). Or Anxiety versus trust in God.
9. Social Discernment (7:1-6). Censuring; indiscretion.
10. Encouragements (7:7-11). Prayer makes it all practicable.
11. Summary in a sentence (7:12). Such LIFE FULFILLS Scripture.
12. The Alternatives (7:13-14). Two ways: broad versus narrow.
13. Final Warnings (7:15-27). False prophets; false profession; false foundation.

Notice, the first three concern **virtues, morals, motives**.

The next three concern things **material, temporal, social**.

The next three give **encouragement, summary, exhortation**.

Then the discourse closes with **three solemn warnings**.

2. What Jesus Wrought - the ten "mighty works", chapters 8-10.

4. The cleansing of the leper (8:1-4).
5. The Centurian S servant: palsy (8:5-13).
6. Peter's wife's mother: fever (8:14,15).
7. The stilling of the storm (8:23-27).
8. Gergesene demoniacs healed (8:28-34).
9. The man cured of the palsy (9:1-8).
10. The women with hemorrhage (9:18-22).
11. The ruler's daughter raised (9:23-26).
12. Two blind men given sight (9:27-31).
13. The dumb demoniac healed (9:32-4).

Additionally, in these three chapters which group the miracles there are also two generalizing statements that Jesus healed "all" and "every" sickness; yet, it remains that only the above-noted ten are mentioned.

Moreover, the third of these chapters, chapter 10, narrates the most comprehensive miracle of all, namely, the imparting of this miracle-working power to the twelve apostles - yet, no particular exercise of that imparted power is recorded. Our gaze is still kept focused on the ten miracles described.

Is there, then, something specially significant about them? There is. There is a representativeness and completeness about them.

The first three belong together; then there is a break in which our Lord answers certain would-be followers who had become enthused by His mighty works.

The next three also run together; then there is another break in which our Lord answers the Pharisees and John's disciples.

The remaining four also belong together; after which there is the comment: "And Jesus went about all the cities and villages, healing every sickness and every disease among the people."

The first three heal physical diseases which affect the whole body.

The next three show our Lord's power in other spheres.

The final four concern local ailments of the body and the crowning power-display of raising the dead.

The effect produced by the first trio was an eager desire of some to follow "whithersoever Thou goest."

The response after the second trio was that the multitude "marveled and glorified God."

The result after the third group was that "the multitudes marveled, saying, It was never so seen in Israel."

C. What People thought - the ten reactions, chapters 9-18.

By this time we are wanting to know more definitely what were the various reactions to the wonder-working Preacher and His exposition of the kingdom of heaven. In this new grouping Matthew gives us ten reactions. Incidental episodes intermingle with these, giving color and sequence to the on-moving story, but the spot light is now on these responses which were provoked. Here are the ten and Jesus counter-response:

5. **John the Baptist - undecided** (11:2-15) (3). Jesus' reaction to the undecided John is an eye-opening explanation of the forerunner's prophetic identity and positional significance (11:7-15).
6. **"This generation" - unresponsive** (11:16-19) (17). Jesus' reaction to the unresponsiveness of "this generation" is sad resignation with the comment, "But wisdom is justified of her children"; although there had not been a worthy response either to ascetic John or to His own social friendliness, the fault lay in the hearers not in the approach (11:19).
7. **Galilean cities - unrepentant** (11:20-30) (20). Jesus reaction to the impenitent cities was to predict judgment, and turn away from them with a new message for the individual: "Come unto Me, all ye that labor and are heavy laden..." (23-30).
8. **The Pharisees - unreasonable** (12: 2,10,14,24,38). Jesus' response to the unreasonable Pharisees is an awesome warning against perverting the truth too far and perpetrating unpardonable insult to the Holy Spirit. (25-37).
9. **The multitudes - undiscerning** (chapter 13) (13-15). It is quite clear that in the parables of chapter 13, our Lord was summing up the results of His preaching thus far. The first of the parables shows that only a small number among the multitudes were "good ground" hearers. All through, He has the multitudes in mind; and His verdict on them is seen in verses 13-15. Jesus reaction to the undiscerning multitudes is that henceforth His kingdom teaching will be mainly by parable (13:10,34).
10. **The Nazarethites - unbelieving** (13:53-58) (58). Jesus reaction to the unbelieving people of His home town was the suspension of His might works among them (verse 58).
11. **Herod the king - unintelligent** (14:1-13) (2). Jesus' reaction toward Herod is silence and avoidance.
12. **Jerusalem scribes - unconciliatory** (15:1-20) (2,12). Jesus reaction to the Jerusalem scribes is to charge them with hypocritically nullifying the very Scriptures of which they were professedly the custodians.
13. **Pharisees, Sadducees - unrelenting** (16:1-12) (16:1). Jesus' reaction to the unrelenting Pharisees and Sadducees is rebuke and refusal.
14. **The twelve Apostles - glad recognition** (16:13-20) (16). Jesus reaction to the Twelve, who recognize and confess Him, is, "Blessed!...flesh and blood hath not revealed it.. and upon this rock I will build My church." After this, until His departure from Galilee, our Lord no more addresses the public, but devotes instruction to His disciples alone (chapters 17 -18).

This, then, is the sum of all these factors and features: there is widespread, enthusiastic interest in the miracles, the message, the Man; but those who respond with spiritual sincerity and intelligence are a very small minority, while the religious and political leaders are hostile. Already, as the Galilean detour nears its end, our Lord sees Israel's rejection of the King and Kingdom, and announces the coming new dispensational turning-point: **"I will build My CHURCH."**

III. THE CLIMAX IN JUDEA - Chapters 19 - 28.

Chapter 19 begins:

"And it came to pass that when Jesus had finished these sayings, He departed from Galilee, and came into the coasts of Judea..."

Thereafter, Matthew's narrative quite naturally forms itself around the three successive developments:

1. The Presentation - Jesus offered as King, chapters 19 - 25.
By the 'Presentation' we mean, of course, our Lord's public presentation of Himself at Jerusalem as Israel's Messiah/King. This part of the narrative runs in a **fourfold** sequence:
 0. **First** is the **journey** to the city (19-20) we are to see that our Lord foreknew the outcome of His timed appearance at Jerusalem before he ever entered its gates. "And Jesus going up to Jerusalem took the twelve disciples, apart in the way, and said to them: Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests and the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles, to mock and to scourge and to crucify Him; and the third day He shall rise again" (20:17-19). "Even as the Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many" (20:28).
 1. **Second**, is our Lord's **triumphal entry** (21:1-17), we are meant to see that He DID offer Himself as Israel's Messiah-King, and that the Jewish leaders so understood. **Knowingly and most deliberately He fulfilled Zech. 9:9.**
"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, the King cometh unto thee: he is just, and and salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. 9:9).
"Tell ye the daughter of Zion: Behold thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass" (Matthew 21:5).
Jesus not only accepted from the multitude their continuous "Hosanna to the Son of David!" but, rebuked the chief priests, who provoked by the children's hosannas, asked, "Hearest Thou what these say?" Jesus replied, "Yea, have ye never read: Out of the mouths of babes and sucklings Thou hast perfected praise?"
Without a doubt, these Jewish leaders knew and understood the significance of the entry of Jesus into Jerusalem "riding upon and ass, and upon a colt the foal of an ass." It was no accident that a little later there was a superscription over His Cross: **"THIS IS JESUS, THE KING OF THE JEWS."**
 2. **Third**, in the **collisions** which now ensued inside the city between Jesus and the Jewish sects (21:18 - chapter 23), we are meant to see not only that they had set themselves implacably to reject Him; but that He also had now rejected them. The barren fig tree which He cursed was His symbol of them (21:18-27).
From the moment of His entry, the Herodians, Sadducees and Pharisees close in upon Him (22). But all the way through Jesus has the upper hand. They are not only answered, but they are humiliatingly silenced (22:46). Moreover, Jesus exposes them in parable after parable (21:28 - 23:14), and finalises His utter aversion in that public and deadly denunciation punctuated eight times with, "Woe unto you, scribes and Pharisees, hypocrites!" (23:13-36).
So now, the broken hearted Redeemer withdrew with that sob which was the sudden outgushing of an infinite deep: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings; but ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord."

3. **Fourth**, is the **Olivet Discourse** (24-25), we first notice that it was given outside the city, by Christ who had now withdrawn. Second, the predicted happenings were because He and His kingdom were rejected. The chapter break should not be allowed to obscure the connection between the last words of chapter 23 and the opening of chapter 24: "...Ye shall not see Me henceforth.. And Jesus went out.. There shall not be left here one stone upon another... When shall these things be?.. And Jesus answered..." Jesus' answer is the Olivet Discourse.

1. **The Crucifixion - Jesus Slain as a Criminal, chapters 26-27.**

We now come to the two chapters on the crucifixion. Again there is a fourfold sequence. **Four scenes succeeding each other to dramatic culmination**. Once again we would see that there are certain main significances in these four moving scenes which Matthew would have us grasp. These four settings are:

0. **In the first**, where our Lord is withdrawn with the twelve (26:1-56) the emphasized feature is that He perfectly foresaw every detail of that which was to come. When Mary anoints Him with the precious ointment He says, "She hath done it for my burial" (26:12). When the twelve sit at supper with Him He tells them that it is actually one of themselves who is about to betray Him, and indicates Judas (26:25). When Peter boasts, "Though all men shall be offended because of Thee, yet will I never be offended," Jesus tells him, "Before the cock crow thou shalt deny me thrice." We also notice how this foreknowledge expresses itself as to the Cross. He links it with the Jewish Passover in such a way as to say that He is to be the Passover sacrifice (26:2). He links it with Jeremiah 31:31, etc., and designates His blood as "the blood of the new covenant" (26:28). He links it with the old Testament prophecies of Isaiah 53, for His bloodshedding is to be substitutionary ("shed for many"), and propitiatory ("for the remission of sins"). In the Gethsemane agony the Father's sovereignty is recognized in it all, and the incarnate Son bows in total yieldedness to the will of the Father.
1. **In scene two**, where our Lord is before the Jewish Sanhedrin (26:57-75), the big fact is that Jesus was condemned specifically for claiming that He was Israel's Messiah. His silence, eventually, provoked the high priest to cry out: "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God." Jesus' answer was, "Thou has said; moreover I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." That was all the Sanhedrin wanted. They at once charged Him with "blasphemy" and declared Him "guilty of death" (verses 65-68). Jesus was crucified for that, and for nothing else.
2. **In scene three**, Jesus is before the Roman Governor (27:1-26). Here we are meant to note that the Jews handed Him over for claiming to be their Christ, only they had now twisted the charge to make it seem that Jesus had proclaimed Himself King of the Jews in opposition to the Cesar of Rome.
3. And now, **that fourth scene**, that awe-inspiring, soul-abasing spectacle, the Crucifixion (27:27-66).
 0. There are two things which Matthew would impress upon about the crucifixion.
 0. **First**, as he describes (more fully than Mark, Luke, or John) the accompanying abnormalities surrounding the actual crucifixion the midday darkness, the earthquake, the cleaving of the rocks, the disturbed graves - he would have us exclaim with the Roman Centurian. "Truly this was the Son of God!!" (verse 54).
 1. **Second**, as he reports the simultaneous rending of the temple veil into the Holy of Holies, not by a human hand from below, but by a Divine

"from the top to the bottom," he would have us see the profound Godward significance of that Cross. That Sufferer is "the Son of God"; and that Cross has affected something tremendous between earth and heaven.

1. The after details ensure that physical life became extinct, and that the corpse was really entombed. There could be no bodily re-emergence except by a miraculous resurrection.

1. **The Resurrection - Jesus risen as Savior, chapter 28.**

Just one short chapter of twenty verses given to the super-climax - to that event which of all "Christian evidences is the most basic and vital. Matthew's concern is to proclaim the resurrection miracle and to make the tremendous pronouncement which now comes from the lips of the risen Christ, "All power (authority, speaking of Jesus' now, administrative authority) is given unto Me, in heaven and in earth; teaching them to observe all things whatsoever I have commanded you. And, lo, I AM with you always, even unto the end of the world (age)."

Jesus! Israel's rejected Christ, the world's Savior is now lifted up "far above all principality and power and authority, and every name that is named" (Eph. 1:21) and crowned the Administrator of the whole universe!

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THE GOSPEL OF MARK

There is no doubt about the authorship of this second Gospel. Right from sub-Apostolic days tradition firmly testifies three facts:

that a record of our Lord's words and works was written by one called Mark;

that this record was what we now know as the Gospel according to Mark;

that this Mark is the John Mark who figures in the Acts and the epistles of the New Testament. Such has been the view uniformly held. It is also the renewed verdict of present day scholarship.

We first come across Mark in Acts 12:12. His mother's name, "Mary," indicates that she was Jewish. Mark himself had a Jewish forename and a Roman surname, John" and "Mark"; indicating that his father was most likely a Roman. Their home was evidently large and used as a meeting place for the early Christians. They were presumably well-to-do, as also Marks' uncle Barnabas seems to have been (Acts 4:37).

In Acts 12:25 Barnabas and Paul take Mark with them to Antioch, and later take him on their first missionary journey (Acts 13:5). However, when they reach Perga, on the frontiers of the great heathen world, he decides to return home (Acts 13:13). When Barnabas would take Mark again at a later date, Paul and he so disagree that they separate; and Barnabas goes off with Mark to Cyprus (Acts 15:36-41).

From that point we hear no more of Barnabas; but Mark reappears in the epistles, and most commendably so. Almost twenty years have past. Paul, now a battle-scarred veteran in the Lord's army, is in prison at Rome. He sends a letter to some Christians believers in a faraway little Phryian town - the "Epistle to the Colossians." In chapter 4:10 he says: "Aristarchus, my-fellow prisoner, saluteth you, **and Marcus, sister's son to Barnabas (touching whoa ye received commandments: if he come unto you receive him).**") Thus we see that Mark is **still alive**, still active for Christ, and with Paul again and that he is purposing a missionary journey to Asia Minor, the very place from which he had once turned back. That seemingly, is why Paul tells the Colossians, whose town lay in Mark's possible line of travel: "If he should call on you, receive him."

But even more interesting is what Paul adds to this, in verse 11: "These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me." Only three Christians in Rome have remained actively loyal to Paul, and one of those three is Mark. Paul now speaks of Mark as a "fellow-worker" and "a comfort". (See also Philemon 24.) So there is complete restoration between Paul and Mark.

Again in his second letter to Timothy Paul writes: "Do thy diligence to come shortly unto me.. Only Luke is with me. take Mark, and bring him with thee, for he is profitable to me for the ministry." Paul, still or once again in prison, was longing to have Mark by him again. Mark had now so proved his courageous devotion to Christ through the years that his early default at Perga was utterly erased.

Once again we find mention of mark, this time by Peter (I Peter 5:13). "She that is elected with you at Babylon saluteth you, and so doth Marcus, my son." This affectionate designation indicates that it was Peter who had begotten Mark as a convert to Christ: but it also shows that through all the years Mark had proved himself truly a "son" in the faith to Peter. There are clear evidences that there was a special bond between them, as we shall mention later.

But what had Mark been doing all those years between that day at Perga and his reappearance in Paul's later epistles? Tradition which there is no reason to distrust tells of his remarkable ministry in Egypt, his winning many converts, and his founding the first Christian church at Alexandria.

Thus not only was Mark gratefully reinstated by the Apostles Paul and Peter, but the Holy Spirit came specially upon this man, and by supernatural inspiration used him as one of the four Gospel writers to whom we owe the priceless records of our Savior's life on earth.

Moreover, this young man, in deathless devotion to the dearest of all masters, gave himself to be dragged through the streets by exasperated Egyptians, flung bruised and bleeding into a dungeon, then burned to death.

PETER'S INFLUENCE ON THE GOSPEL OF MARK

As you read Mark's Gospel one of the striking features that comes to your attention is the first hand familiarity with detail. Such familiarity presupposes them to have been related by one of the apostles or by someone directly transcribing for an apostle. Who but a personal observer, an apostle, could have given us this?

"And the same day, when even was come, He saith unto them: Let us pass over unto the other side. And when they had sent away the multitude, they took Him even as He was in the ship; and there were also with Him other little ships. and there arose a great storm of wind, and the waves beat into the ship so that it was now being filled. And He was in the hinder part of the ship, asleep on a pillow..." (Mark 4:35-38).

In place after place, comparison of Mark with Matthew or Luke indicates the same first-handed familiarity with detail.

Indeed, Mark's first-hand familiarity does come from an apostle. There is a tradition, going back to sub-Apostolic days, that this second Gospel, although attributed to Mark, was, in reality, written by him as the scribe of Peter, or else as the translator and continuator of an original by Peter in Aramaic.

The most important evidence for this is that of Papias, bishop of Hierapolis in Phrygia, a disciple and pupil of the Apostle John, writing about 130 A.D. Papias wrote a book in five volumes, long since lost, An Exposition of Oracles of the Lord. But Eusebius, at the end of the third century, quotes three excerpts from it in his Ecclesiastical History. Here are the first two:

"Whatsoever I have at any time accurately ascertained and treasured up in my memory, I have received it from the Elders, and have recorded it in order to give additional confirmation to the truth by my testimony... If I met with anyone who had been a follower of the Elders anywhere, I made it a point to enquire what were the declarations of the Elders; what had been said by Andrew, Peter, or Philip; what by Thomas, James, John, Matthew, or any of the disciples of our Lord; what was said by Aristion and the presbyter John, disciples of the Lord; for I do not think that I derived so much benefit from books as by the living voice of those that were still surviving.

Notice how close this excerpt from Papias comes to the days of the apostles. In the second excerpt, Papias is quoting an earlier "apostolic Presbyter".

"And John the presbyter also said this: MARK, being the interpreter of Peter, whatsoever he recorded he wrote with great accuracy, but not however in the order in which it was spoken or done by our Lord; for he neither heard nor followed our Lord, but as before said, he was in company with Peter, who gave him

instruction as was necessary, but not to give a history of our Lord's discourses. Wherefore Mark has not erred in anything, by writing some things as he has recorded them; for he was carefully attentive to one thing: not to pass by anything that he heard, or to state anything falsely in these accounts."

Papias leaves no doubt as to the special influence of Peter on this "Gospel according to Mark".

As this truth soaks in and is appreciated, Mark's Gospel comes alive with new interests. IT IS PETER'S STORY. Peter is everywhere in it. The narrative throbs with his energetic spirit. We can see why this second Gospel could be accurately concentrated into one sentence of Peter, as spoken to the household of Cornelius, in Acts 10:37,38.

"That word . . . which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him."

We, also, can see why some things are included and other things excluded about Peter himself. It is noticeable how certain incidents which reflect honor on Peter are omitted from this Gospel, from a motive which we can admire, knowing that this Gospel is Peter's account of things.

There is no mention of his walking on the water; no mention of the grateful benediction pronounced upon him when he avowed on behalf of the twelve: "Thou art the Christ, the Son of the living God." (Compare Mark 8:29 with Matthew 16:16-19.) In the resurrection account we do not find here, as in Luke 24:34, "The Lord is risen indeed! and hath appeared to Simon!" No, the honorable distinction is given to Mary Magdalene (Mark 16:9).

On the other hand, Peter's denial of his Lord is told most fully in Mark, with the added circumstance that it was not until "the second time the cock crew" that Peter suddenly "called to mind" the sad prediction of Jesus. Both Matthew and Luke say that Peter "went out and wept bitterly." In Mark it is only "And when He thought thereon he wept", lest reference to the bitterness of his tears should seem to give the appearance of artificial humility.

And, of course, there is that final touch which is found only in Mark, and which the once fallen but restored Simon must have thrilled to record and speak of, namely, the first message sent from the empty sepulchre on the resurrection morning: "Go your way: tell His disciples, AND PETER, that He goeth before you into Galilee" (Mark 16:7).

What those two little words "and Peter" must have meant to the brokenhearted Simon. With fond gratitude Peter makes sure those words are restored. These touches are like Peter's initials to the narrative, showing us that this second Gospel is really "the Gospel according to Mark - and Peter".

MARK'S FIRST-INTENDED READERS

Of equal interest is the question as to who were the first-intended readers of this second Gospel. It soon becomes plain that the writer has Gentiles in mind. If he had been writing to the Jews he would not have explained Jewish customs. For example:

"For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders" (7:3).

"And now when evening was come, because it was the preparation, that is, the day before the sabbath . . ."(15:42).

Nor would he have explained that the Mount of Olives was "over against the Temple" (13:3), - or that the disciples of John and of the Pharisees "used to fast" (2:18). Other examples: he explains how John the Baptist was dressed (1:6); the meaning of the word Bo-anerges which Jesus used to describe the brothers James and John (3:17); and the Aramaic words Talitha cumi, used by Jesus (5:41). Other explanations of Palestinian places and Jewish customs and terms in such passages as Mark 7:4,11,34; 12:42; 15:22.

It has been long held that Mark wrote his Gospel in Greek, at Rome, for Gentile Christians there. This may well have been so, though my own view is somewhat otherwise. No doubt Mark wrote his Gospel in Greek, but I am inclined to think that the place of writing was Palestine rather than Rome.²⁹

For one thing, the narrative seems to assume throughout that the readers are familiar with the localities of Palestine. There are no topographical explanations such as you find in Luke (Luke 1:39, 65; 2:4 etc.) and would expect in Mark if written for readers in Rome.

Again, although the explanatory comments on Jewish practices indicate that the intended readers were not Jews, they seem equally to presuppose a degree of knowledge and experience with, especially the Jewish festivals and the Sabbath. For instance, the difference between the two closely connected feasts of Passover and Unleavened Bread is assumed known (14:1). References here and there to other Jewish festivals and the Sabbath are made without any such comment as might have been expected for readers entirely strange to Jewery.

We might, also, note that there were many gentiles, Romans in Palestine. Many who no doubt, like "a certain man in Cesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave alms to the people, and prayed to God alway" (Acts 10:1,2), and then also like, Cornelius, and his household, had gone the further step of becoming Christians, who had need to have in writing in their native tongue the gospel story and message which the Apostle Peter and the other apostles preached.

Thus the Gospel according to Mark was a record for those persons, just as much as Matthew's for the Jews, and Luke's for the Gentiles. Somehow, those Palestine non-Jewish proselytes to Judaism and converts to Christianity seem to belong between out-right Jews and out-right Gentiles; and that is where John Mark seems to fit, too, if as seems likely he was both of Jewish and Roman parenthood. John Mark would have a dominant interest in those Palestine Gentiles, Romans, proselytes, Christians; and an aptitude to write the kind of record best adapted to them.

If this is the case, that Mark wrote from Palestine and that his first intended readers were these Palestine Gentiles, Romans, proselytes, Christians; then how appropriate that Mark's is the second Gospel. There are some who seem to think it a sign of scholarship to put Mark first and Matthew after it. **No, Matthew must come first** - "to the Jew first" - being the obvious first link-up of the New Testament with the Old. And **Luke must come third** - "also to the Gentile" - because Mark is the between Gospel for Gentile-Jews. Those who were Gentiles by birth and Jews by faith; and because it was moving out from Jewish exclusiveness, as in Matthew, to a universal outlook, as in Luke, we leave Mark were it is in its proper place between Matthew and Luke, **being written in Palestine to these Gentile-Jews.**

THE LAST TWELVE VERSES

Almost certainly someone asks: What about those last twelve verses of this Gospel? Are they genuine or spurious? The question is not easily answered. That Mark would end at verse 5, with the words, "for they were afraid" is unthinkable. This would be a strange anti-climax, leaving the resurrection finale incomplete and, even more so, this is unthinkable on grammatical grounds, (in the Greek) the final word is the little conjunction "for."

The Scofield" note in loco rightly says: "The passage from verse 9 to the end is not found in the two most ancient manuscripts, the Sinaitic and Vatican, and others have it with partial omissions and variations. But it is quoted by Ireneus and Hyppolytus in the second or third century."

It might have been added that the Vatican manuscript does have a space left after our verse 8, indicating a known absence of some complete portion. And, as the Angus Bible Handbook says: "The overwhelming mass of MSS., versions and Fathers are in favor of the verses." Moreover, doubt concerning them does not seem to have been expressed until the fourth century.

MARK' S INTENDED PURPOSE

Mark's purpose in writing this Gospel account is quickly revealed. He wants us to see Jesus at work. It is as though he is saying: "Look! What Jesus did proves who He was. What He wrought authenticates what He taught. The mighty works verify the startling words. Watch Him at work, and marvel at this supernatural Wonder-worker! That will convince you."

So, there is no opening genealogy as in Matthew, no introductory account of what preceded and attended and succeeded the birth of Jesus. Right away we are at the Jordan, to hear John announce that "One mightier" is at hand. Forthwith Jesus is on the scene; the miracle-ministry begins; and by eager, graphic strokes Mark reaches in

chapter one what Matthew takes eight chapters to overtake. He covers in nine chapters what Matthew covers in twice as many. Not that his account is skimpy, for, on the contrary, it is alive with detail; but he focuses on what Jesus did, and omits much of what Jesus said.

Mark is distinctively the Gospel of what Jesus did. Even the "kingdom," which filled our Lord's preaching and is named over fifty times in Matthew, is on our Lord's lips only fourteen times in Mark. It is clear as can be what Mark intends: we are meant to look and marvel at the "mighty works" - and well we may!

This procedure of Mark's, also, gives us his picture of Jesus. We recall the four faces of the cherubim in Ezekiel 5 vision - lion, ox, man, eagle; speaking respectively of kingship, service, manhood, Godhead. As we have noted, those four are paralleled in the four Gospel accounts. In Mark, our Lord is uniquely transcribed as the SERVANT. corresponding with the second of the faces. In Mark's Gospel the Lordship is on every page, yet everywhere the Lord is the SERVANT. The Apostle Paul says it this way: "He took upon Himself the form of a **servant**... and became obedient unto death, even the death of the cross" (Philippians 2:7,8).

THE COMPOSITION OF THE GOSPEL OF MARK

There are no designed groupings like Matthew's. That is not Mark's policy. he wants us to catch the wonder of this Mighty-One in Action. So, instead of specialized groupings or methodical sectioning, we have a purposely unhalting succession of astonishing doings. Mark is the camera-man of the four Gospel-writers, giving us shots of unforgettable scenes. There are certain main breaks in his story, as we soon see; but even they are not allowed to interrupt these rapid, one after another snapshots of breath-taking marvels.

One mighty work follows another across the screen, sometimes with abrupt transition, until by force of cumulative impact we are compelled to exclaim - just as Mark intends - "Surely this was the Son of God!"

We want to now look through the earlier chapters and see how this is so. Right away, in the short preface, four voices announce the Wonder-worker now being introduced.

Mark - "Jesus Christ, the SON OF GOD" (verses 1).

Isaiah - "Prepare ye the way of THE LORD" (verse 3).

John - "There cometh ONE MIGHTIER" (verse 7).

God - "Thou art MY BELOVED SON" (verse 11).

Then at once the public ministry begins. Straightway we have a rapid series of astounding exploits:

A demon cast out in the synagogue (verse 26).

A fever case healed in the home (verse 31).

Crowds of invalids cured at the door (verse 34).

A leper cleansed by the wayside (verse 42).

All this is in chapter one. The word euthios (straightway, "immediately") is everywhere. The people are "astonished" at His "doctrine," and are "amazed" at His "authority." His "fame" spreads "throughout all the region" and is "blazed abroad."

On the very heels of all this, chapter two brings a quick succession of hostile criticisms:

The Scribes - "This man speaketh blasphemy. Who can forgive sins but God only?" (verse 7).

The Pharisees - "How is it that He eateth and drinketh with publicans and sinners?" (verse 16).

John's disciples - "Why do the disciples of John and the Pharisees fast, but Thy disciples fast not?" (verse 18).

The Pharisees - "Behold, why do they (His disciples) on the Sabbath day that which is not lawful?" (verse 24).

And in each case we marvel at our Lord's replies. He moves from one encounter to another in perfect control of every situation.

Chapter three begins with "And" (out of sixteen chapters twelve begin with "And," indicating the unhalting continuity of the narrative.) And the march of marvels continues -

a man with a withered hand is healed -

He healed many -

unclean spirits... fell down before Him.

Specimen parables follow briefly in chapter 4, but are quickly followed by even mightier miracles -

the quelling of the tempest -

the expulsion of a whole demon "legion" -

the curing of the incurable -

and the raising of the dead.

Still more spectacular wonders follow in chapters 6, 7, 8 -

the feeding of the five thousand by the creative multiplication of a few morsels -

the walk over the gale-swept sea -

demons cast out -

deafness and dumbness healed -

and the feeding of the four thousand with the seven loaves."

All this is so few chapters, with such energetic rapidity - and punctuated by references of the effect on the people:

"They were astonished at His doctrine" (1:22).

"And they were all amazed" (1:27).

"His frame spread abroad throughout all the region" (1:28).

"They came to Him from every quarter" (1:45).

"Many were gathered together, insomuch that there was no room to receive them" (2:2).

"They were all amazed.. We never saw it on this fashion (2:12).

"All the multitude resorted unto Him" (2:13).

"A great multitude from Galilee followed Him, and from Judea, and from Jerusalem and from Idumea, and from beyond Jordan, and they about Tyre and Sidon; a great Multitude, when they had heard what great things He did" (3:7,8).

"The multitude . . . lest they should throng Him" (3:9).

"And unclean spirits . . . fell down before Him, and cried, Thou art the Son of God!" (3:11).

"The multitude cometh together again, so that they could not so much as eat bread" (3:20).

"He began again to teach... and there was gathered unto Him a great multitude" (4:1)

"What manner of Man is this, that even the wind and the sea obey him?" (4:41).

"Much people gathered unto Him" (5:21).

"They were astonished with a great astonishment" (5:42).

"The people ran afoot out of all cities , and came together unto Him" (6:33) - verse 44 shows they were thousands.

"They.. ran through that whole region round about, and began to carry about in beds those that were sick, where they heard He was. And whithersoever He entered, into villages or cities or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garment; and as many as touched Him were made whole!" (6:55,56).

"They were beyond measure astonished, saying, He hath done all things well!" (7:37).

So runs the incomparable story. The like had never been witnessed from the foundation of the world. **THIS TRULY IS THE SON OF GOD, THE MESSIAH, THE CHRIST OF ISRAEL!** At long last the KING had come. All are flocking to Him. The healed, the blessed, the grateful, the applauding are everywhere. Public acclaim has reached high-tide. SURELY THE KING will now take up the crown and septre which rightly belong to Him and establish the long awaited everlasting kingdom of which Daniel the prophet spoke. (Daniel 2:44; 7:14, 27).

BUT NO; suddenly the light dims, the air chills, there is a sharp and distinct mood change; for at chapter 8:31 we read, with utter surprise if you have really gotten the feel of the story up to now.

"And He began to teach then that the Son of Man must SUFFER many things, and be REJECTED of the elders and of the chief priests, and scribes, and be KILLED."

There it is, right after the open declaration of Peter on behalf of himself and the disciples: "Thou art the Christ" (verse 29). Just when it seems a peak-point is reached, hopes are dashed, and there comes this ABRUPT, ASTOUNDING TRANSITION. Instead of a throne waiting at Jerusalem, THERE IS A CROSS! Instead of royal purple, A CRIMINAL'S DEATH!

That such a one as HE should be thus spurned, killed, shamed, and that SUCH a ministry of mighty works and gracious cures and super-wisdom should end in such a disgraceful and dishonorable way, is almost too hard to be believable. It is completely inconsistent with the direction things were going. It is the most tragic rejection and mystery of the ages.

Thus in verse 32 we have Peter rebuking Jesus.

"Be it far from thee, Lord: this shall not be unto thee" -Matthew 16:22.

The sudden change at chapter 8:31 is staggering. It is quite clear from the way Mark relates these events that we are meant to see it so, for there is no mistaking it - from that point onward the cross is uppermost in our Lord's mind, and repeatedly on His lips (9:12, 31; 10:21, 32-34, 38, 45; 12:7, 8; 14:8, 18, 22-25). **In Mark's narrative it is (8:31) "THE GREAT DIVIDE," so that the story falls into two vivid parts**

the **MIGHTY WORKS WHICH HE WROUGHT** (1:14 - 8:30), and

the **TRAGIC ENIGMA OF HIS REJECTION** (8:31 - 15:47).

We may see the whole of the Gospel of Mark in the following outline.

OUTLINE OF MARK'S GOSPEL

Key idea: Jesus Jehovah's Servant, the Mighty Worker.

Key verse: 10:45 - "To minister.. .and give His life."

Key word: Euthios, "straight," "immediately," etc.

Forward: Four voices Announce Him: Chapter 1:1-13. "Son of God," "The Lord," One Mightier," "My Son."

I. The Mighty Works, Chapters 1:14 - 8:30.

10. First message and disciples, 1:14-20.
11. First mighty works and effect, 1:21 - 2:12.
12. First critics - and replies, 2:13 - 3:6.
13. Crowds flock: Twelve chosen, 3:7-19.
14. Scribes warned: reply to same, 3:20-35.
15. Parables = few "good" hears, 4:1-34.

16. More mighty works and effects, 4:35 - 6:6.
17. The Twelve ended and sent out, 6:7-13.
18. Herod's idea: the twelve report, 6:14-31.
19. Still mightier works, 6:32-56.
20. Critics; sighs; final signs, 7:1 - 8:26.
21. Avowal: "Thou art the Christ", 8:27-30.

II. The Tragic Enigma, Chapters 8:31 - 15:47

1. Strange new note: The Cross, 8:31 - 9:1.
2. Transfiguration: Cross again, 9:2-13.
3. Mighty miracle: Cross again, 9:14-32.
4. Apostles rebuked; counseled, 9:33-50.
5. Judea again: sayings, doings, 10:1-31.
6. To Jerusalem: Cross in view, 10:32-52.
7. The triumphal entry, 11:1-11.
8. Fig tree: Temple purge, 11:12-19.
9. Foes: Olivet discourse, 11:20- 13:37.
10. Bethany - and betrayal, 14:1-II.
11. Passover - Garden Trial, 14:12-72.
12. Pilate; Cross; Burial, 15:1-47.

Finale: Four fold triumph, Chapter 16.

14. Risen (1-8).
15. Appearing (9-18).
16. Ascended (19)
17. Working (20)

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THE GOSPEL OF JOHN

A well established early tradition, including such widely know pupils of the Apostle John as Polycarp, Papias, and Ignatius, states that the fourth Gospel was the work of John. Likewise, Christian opinion over the centuries, uniformly, has ascribed the authorship to him.

When we first meet John in the Gospels Matthew, Mark, and Luke, he was a businessman, one of five partners with his father in a fishing establishment, prosperous enough to employ "hired servants." When we first meet John in the Gospel of John, however, he and Andrew are with John the Baptist, on the east side of the Jordan in the vicinity of Bethany where John the Baptist was baptizing. On that very day Jesus passed by, and John the Baptist recognizing Him as the Messiah, introduced Him to Andrew and John in this manner, "Behold, the Lamb of God!"

immediately, John and Andrew followed after Him. It was about ten o'clock in the forenoon, and they spent the remainder of the day with Him, where He was staying.

Later, after perhaps several weeks when they, John, Andrew, Peter, James and others, were themselves convinced that Jesus, truly was the Messiah, Jesus called them, at their place of work, and they left everything and followed Him.

Mark says that Jesus gave John and his brother James a nickname in Greek, *Bo-anerges*, which means "sons of thunder," because of their impulsive and violent temperaments. [For instance, on one occasion when their master was rejected in a Samaritan village, they were ready to call down fire from heaven on the inhabitants. But soon their tempest-like natures were refined, and they were equally ready to face death for Him.

John referred to himself as "the disciple whom Jesus loved," a remark which he repeats five times in his book. Jesus and John became the closet of personal and spiritual companions. If Jesus loved John more than He loved His other disciple, it must be because John was the one who knew and understood Jesus, and His message, better than any of the others. It is thought that they, Jesus and John, were rarely, if ever, separated from each other during their three wonderful years as Master and disciple.

Jesus chose John to be with Him:

at the raising of Jairus' daughter,

at the Transfiguration,

at the scene of agony in Gethsemane.

At the Last Supper, John occupied the place of honor on the right hand of Jesus (13:23);

John alone gives a full-length account of Jesus' Farewell Message to His disciples (chapters 13, 14, 15, 16, and 17).

John followed Jesus from Gethsemane into the palace of the high priest, to Pilate's judgment hall, and to the place of Crucifixion.

And on the cross, Jesus commended His mother Mary to John's loving care, and John accepted the trust and took her that day to his home in (19:27).

When the tomb of Jesus was reported to him empty, by Mary Magdalene, John ran with Peter to investigate, and saw that the Christ had risen (20:1-10).

And like the other disciples, John went to Galilee, as Jesus had directed them, and again saw the Lord (21:1-7).

After the Ascension, John was with the other Apostles in the Upper Room in Jerusalem (Acts 1:13). And after Pentecost, John became Peter's colleague in active missionary work, in and out of Jerusalem during the persecutions that threatened to undermine the infant Church. Peter and John were still in Jerusalem when the Apostle Paul returned from his First Missionary Journey, about 50 A.D., the occasion being the Conference at Jerusalem to determine whether circumcision should be required of Gentile Christians and converts of Paul and Barnabas, and other Gentile evangelists (Acts 15:6).

According to tradition, John made Jerusalem his home for many years after the Conference at Jerusalem, and continued to care for Mary the mother of Jesus until her death. John left Jerusalem about 70 A.D. or earlier moving to Ephesus from which he ministered throughout the whole Roman province of Asia Minor.

John lived and labored here under the extreme persecution of the Roman government, and the confusion produced by the Gnostics and other false teachers, as well as the treachery and double-dealing of the unbelieving Jews, who fought the spread of Christianity among the Gentiles every step of the way.

The Apostle became the head of the Church and overseer of the "Seven Churches of Asia," and all the province, for the next quarter of a century. Some time in the latter part of the reign of the Roman Emperor Domitian (81-96 A.D.), about 95 A.D., John was exiled to the Isle of Patmos, in the Mediterranean, some sixty miles southeast of Ephesus. He was banished for preaching the Word of God, and for testifying concerning Jesus (Revelation 1:9).

Domitian's successor, Nerva, is said to have freed the Apostle and permitted his return to Ephesus, about 96 AD., where he composed the book of Revelation, according to the vision he had on Patmos. Bishop Irenaeus of the second century states that the Apostle John continued to reside at Ephesus until his death, in the reign of Trajan (98-117 A.D.) Assuming the accuracy of this statement, the Apostle John at the time of his death would have been in excess of one hundred years of age.

During his later years, and presumably at Ephesus, John wrote the five important works which bear his name: The Gospel of John; I, II and III John; and the book of Revelation.

JOHN'S GOSPEL - A COMPLETIVE NECESSITY

Here we want to consider the relationship of the Gospel of John to the synoptic Gospels. The similarity of the synoptic Gospels, Matthew, Mark, and Luke, accentuates the dissimilarity of this fourth Gospel.

This fourth Gospel completes the picture of Jesus which we have viewed in the other three Gospels. Thus it is a completive necessity. In the other three we have accompanied Jesus, learning what He said, what He did, what He felt. We have noted those seven peak-events: his supernatural birth, His baptism, temptation, transfiguration, crucifixion, resurrection, and His ascension. We have heard Peter's announcement, avowal: "Thou art the Christ, the Son of the living God." **Thus we have learned what He was rather than who He is.**

First of all, The Gospel of John, is a completive necessity in that it completes the others.

The earlier three are a presentation of Jesus; this fourth is an interpretation.

The other three show us Jesus outwardly; this fourth interprets Him inwardly

The other three emphasize the human aspects; this fourth unveils the Divine.

The other three correspond respectively with the lion and the ox and the man in Ezekiel's vision; this fourth parallels with the eagle.

The other three concern themselves mainly with our Lord's public discourses; this fourth gives larger place to His private conversations, His verbal conflicts with the Jews, and His closer teachings in seclusion to His inner disciples.

The other three are mainly occupied with His Galilean ministry; this fourth is almost wholly devoted to His Judean ministry.

The other three are purely factual; John is also doctrinal.

The other three begin with a human genealogy and a fulfillment of Jewish prophecy; John begins with a direct Divine revelation of that which was altogether pre-mundane (earthly) and eternal.

All these features accord with John's interpretative purpose, which purpose is found in John 20:31.

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Secondly, The Gospel of John, is a completive necessity in that it sheds light on areas in the other three that may be the source of questioning and confusion. Thus John throws a flood light on the other three.

For instance, when the synoptics tell of our Lord's "Follow Me" to Peter and Andrew, James and John, it would almost seem as though He had not met them before, which makes their immediate abandonment of all else to follow Him so surprising as to seem almost artificial; BUT in this fourth Gospel we find that they had not only met Jesus earlier, at John the Baptist's gatherings along the Jordan, but had companied with Him both in Judea and in Gallilee (1:40, 42, 43, 47). Before He ever started His preaching itineraries in Galilee there was a group called "His disciples" (2:2,11), which certainly included Andrew, Peter, James and John and others who later would become Apostles of the Lamb. Jesus' seashore "Follow Me," recorded by the other three, came later, and was a call to full-time service with Him.

Again in the other three Gospels you could get the impression that from the minute Jesus began His public ministry, "began to preach" (Matthew 4:17) He had vast crowds and wide spread fame

and then wonder how could this be? But, here in John, we find that before He ever started His ministry in Galilee [which is the starting place of the other three Gospels] , that He had worked miracles in Jerusalem (2:23), which had become big news in Galilee.

"Then when he was come into Galilee, the Calileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast" (John 4:45).

There had also been the turning of the water into wine at Cana in Galilee, where He thus manifested forth His glory, and the disciples believed on Him" (2:11). We know for a certainty that all these things happened before our Lord commenced His preaching circuit of Galilee, because "John (the Baptist) was not yet cast into prison" (3:24) - and it was not until after John was imprisoned that Jesus began in Galilee (Matthew 4:12).

Furthermore, a noting of John's dates and places corrects certain misimpressions as to our Lord's movements. Not only do we learn that after His Baptism our Lord was five or six months in Jerusalem and Judea, with goings to and fro between there and Galilee, before His main Galilean ministry began, But we find that there was also another time break between the end of His Galilean ministry, and His triumphal entry into Jerusalem. Were we to go only by the synoptics we might assume that Jesus went from Galilee to His triumphal entry into Jerusalem without any interruption of His Galilean ministry.

Perhaps, this is the point for a bit of Bible marking. Turning to Matthew 4:11,12, it might be useful to insert between verses 11 and 12 : THE FIRST FIVE CHAPTERS OF JOHN ALL FIT IN HERE. (The same between Mark 1:13 and 14 also, between Luke 4:13 and 14.) Similarly, in John, it might be well to write between chapters 5 and 6: MOST OF GALILEE MINISTRY FITS FROM HERE UP TO 7:1. Next, in John 10, between verses 21 and 22, write; THREE MONTHS BREAK HERE. JESUS BACK TO GALILEE, WHICH HE NOW FINALLY LEAVES AS PER MATTHEW 19:1 AND MARK 10:1. Also, you may note between Matthew 26:20 and 21: JOHN 13:2-30 FIT HERE; and between Matthew 26:30 and 31 that: JOHN 15,16,17 GO HERE.

ORDER AND LENGTH OF OUR LORD'S MINISTRY

A. CONTACTS IN JUDEA - FOUR TO FIVE MONTHS IN DURATION

Jordan baptism and temptation in wilderness	Matthew 3:1-4:11; Mark 1:4-13; Luke 3:1-4:13
At Jordan again; meets Andrew and Peter	John 1:19-42
Return to Galilee: Cana and first miracle	John 1:43 - 2:12.
At Jerusalem for the Passover; Nicodemus interview	John 2:13 - 3:21
Interval of teaching, baptizing in Judea, near Jordan	John 3:22-36
Galilee again: Sychar women; second Cana miracle	John 4:1-54
At Jerusalem feast: Bethesda healing; Jews oppose	John 5:1-47

B. CIRCUIT OF GALILEE - ABOUT ONE YEAR AND TENS MONTHS IN DURATION

The three synoptic accounts of the Galilean ministry	Matthew 4:12-18:35; Mark 1:14-9:38; Luke 4:14-9:50.
Short break - to Jerusalem for feast of Tabernacles	John 7:2-10:21.
Slow, final exit-journey from Galilee	Luke 9:51-18:14.
Halt in Perea; visit to Jerusalem; feast of Dedication	John 10:22-39.
Perea again; then up to Bethany to raise Lazarus	John 10:40-11:54

From "city called Ephraim" up to triumphal entry

Matthew 19:1-23:39; Mark 10:111:11; Luke 18:15-19:44; John 11:54-12:19.

C. CLIMAX AT JERUSALEM - ABOUT ONE WEEK IN DURATION

Clashes with Jewish leaders in Jerusalem

Matthew 21:12-23:46; Mark 11:33-12:44; Luke 19:45-21:4.

Prophetic discourse on the Mount of Olives

Matthew 24:51-25:46; Mark 13:1-37; Luke 21:5-38.

At Bethany: the anointing by Mary

Matthew 26; Mark 14; John 12.

Last Supper:
Discourse to apostles

Matthew 26; Mark 14; Luke 22;
John 13 - 17.

Gethsemane; the arrest; Peter's denial

Matt 26; Mark 14; Luke 22; John 18

Arraignment, crucifixion, and burial

Matthew 27; Mark 15; Luke 23;
John 18:28-19:42.

CONTENT OF THE GOSPEL OF JOHN

Let us now examine the contents of John's Gospel! and learn its main Message. At once we are struck by the different way of saying and seeing things from that of Matthew, Mark, or Luke. In Matthew we have impressionistic groupings; in Mark a rapid succession of camera-shots; in Luke a beautifully unfolding story. In John, everything subserves the developing of certain RECURRENT IDEAS. These recurrent ideas are assembled in the prologue, and then developed right through to the end. Not that these ideas are mere abstractions of John's own producing; they are spiritual truths outgrowing from fertile facts. From a large store of available data John selects just those which demonstrate and develop these central truths of his treatise. Of which the central one is, **ETERNAL LIFE BY BELIEVING ON JESUS AS SON OF GOD AND SAVIOR OF MEN, (John 20:30-31)**.

However, before we consider these progressive themes in this forth Gospel we ought to glance at John's own basic arrangement of his material as it really is:

There is a prologue (1:1-18)
and an epilogue (chapter 21).

The intervening body of chapters fall as follows:

1. The public ministry of Jesus to the Jews (1:19-chapter 12).
2. The private ministry of Jesus to "His own" (chapters 13 - 17).
3. The paschal climax of tragedy and triumph (chapters 18 - 20).

The first of these chapter-groups is occupied with the miraculous "signs" which our Lord gave, of which John here records seven, culminating with the raising of Lazarus from death. Note how the early contacts quickly develop into later conflicts, and then issue in utter cleavage.

The second group mainly concerns our Lord's wonderful new disclosures about the coming Paraclete.

The final chapters are the awful yet glorious outcome of the whole.

A more detailed analysis of the arrangement of John's material is not necessary for our present purpose. You would do well to fix in your mind the three main divisions and then continue with the content.

As we stated the structural characteristic of this fourth Gospel is that of recurrent ideas, which are assembled in the prologue, and developed right through to the end.

In the prologue there are four designations of our Lord

the **WORD**,

the **LIFE**,

the **LIGHT**,

the **SON**.

Two of these declare His relationship to God the Father. The other two indicate function towards us human creatures.

In relation to God, even the Father, He is the **WORD** and the **SON**. These terms are so vastly meaningful that human thought cannot sound their depths. Yet they are illuminatingly significant as well as impenetrably mysterious. They are meant to tell us something - and they do.

Our Lord is the WORD, i.e. the expression of God, not only towards man, not only from pre-earthly (mundane) antiquity, but before all the creation (1:2, 3), fundamentally, eternally, indivisibly. He was not merely from the beginning; He already was, "in the beginning" (verse 1). He was not only "with God"; He "was God" (verse 1). No exegetical juggling can really hide the force of the Greek here, especially when it is read honestly with its context. The Greek word Logos, here translated as "Word," is fuller than our English representative, yet even our noun "Word" is richly useful here. As a word may be distinguished from the thought which it expresses (for the two are not identical), so can the Second Person of the Godhead be distinguished from the First. Yet as there simply cannot be a word apart from the thought behind it, so also "God" and the "Word" cannot be conceived of as ever having existed without each other. They are distinguishable but inseparable.

Our Lord is also the SON. The concept of Logos in relation to Theos is warmed (made more personal) into that of the Son in relation to the Father. At best human comparisons must fall short of the realities they seek to make humanly intelligible; yet even so, they are revealing. The Logos is simply "with" the God (verse 1), but the Son is "in the bosom" of the Father (verse 18). There is a reciprocal fellowship of love inherent in the Deity; and it is one of the ultimates, eternal as God, for there cannot be eternal fatherhood without eternal sonship.

Thus these two metaphors, the "Word" and the "Son," supplement and protect each other. Taken separately they might lead divergent thinkers to widely different and equally erroneous conceptions of our Lord; but when taken together, each corrects the possible misuse of the other.

To think of our Lord only as the eternal "Word" might suggest merely an impersonal quality or faculty in God. To think of Him only as the "Son" might falsely limit us to the concept of a personal yet created being. But the two terms combined ensure both aspects of the truth to us, and at the same time guard us from error. Our Lord and Savior, the second Member of the Trinity, is both eternal and personal.

Next, in relation to us human beings, He is the **LIFE** and the **LIGHT**. From Him all created beings derive life, physical and psychic (immaterial! moral, or spiritual). From Him comes all true illumination, both spiritual and intellectual (verses 4,9). The two terms are as equally suggestive of our Lord's deity as are the figures "Word" and "Son."

Indeed, these two designations the "Life" and the "Light" correspond with the "Word" and the "Son."

As the Word He is the expresser, the revealer, the illuminator, the Light.

As the Son He is the personal executive, quickener, imparter, the Life.

And again, paralleling with these, there are the two words, "grace" and "truth," - full of "grace" to redeem man, and full of "truth" to reveal God. He is the God-Man Revealer-Redeemer.

Oh, this all-transcendent Savior of our! "His name shall be called WONDERFUL!" In this first chapter alone there are **no less than eight titles given Him**. Eight titles which belong absolutely and exclusively to Him:

the **WORD** (verse 1),
the **LIFE** (verse 4),
the **LIGHT** (verse 7),
the **SON** (verse 18),
the **LAMB** (verse 29),
the **MESSIAH** (verse 41),
the **KING** (verse 49),
and the **SON OF MAN** (verse 51).

In addition to the **four designations** of our Lord in the prologue, The **WORD**, the **LIFE**, the **LIGHT**, and the **SON**, we find, in the prologue, six additional emphases which are to be developed in the chapters to follow. **These six additional aspects, emphases are:**

"darkness" (verse 5),
"witness" (verses 7,8, 15),
"believe" verse 7,
"power to become" (verse 12),
"born of God" (verse 13),
"fulness" (verse 14,16).

These ten emphases go right through the book, **in five associated pairs** and then give us the recurrent ideas around which the Gospel According To John is structured. They are:

13. The Word - becoming flesh as the incarnate truth (1:1, 14, 17, 8:40, 14:6, Verily, Verily," etc.).
14. The Light - shining in the darkness; "the darkness comprehended it not"; "His own received Him not" (3:19, 12:46, etc).
15. The Life - imparting new birth and "power to become" (1:12, 13, 3:8, 15, 10:10, etc.).
16. The Son - coming forth "full of grace" and sharing His "fulness" (1:14, 16, 33, 4:10, 14:27, 15:11, etc.).
17. Witness - that all "might believe" (1:7, with frequent recurrence) and "have life."

To accomplish our purposes we are going to trace out number five of these recurrent ideas - the idea of life by believing, because among these ideas which run through the book of John, this one carries John's main purpose (20:31).

ETERNAL LIFE THROUGH BELIEVING

John gives his practical purpose as **"That ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life" (20:31)**. That word "believe" occurs in its several forms ninety-eight

times; the words "life" (zoe) and "live" (zao) fifty-five times. When we pick out the principal references to eternal life (1:4, 3:14-16, 3:36, 4:10-14, 5:24-29, 6:35-55, 8:12, 10:28,29, 11:25,26, 17:3, etc.), we discover an unmistakable progress of doctrine. Each new reference reveals a further truth in such wise that to transpose any would spoil the order. **Here we see the guidance of the Holy Spirit upon the Apostle John in the writing of this Gospel.**

We start with chapter 1:4 - So the first thing is that this life is in the Son and that its first action upon the soul is to give light, the light which reveals spiritual realities, which "shineth in the darkness," revealing human sin and Divine truth.

Second, in chapter 3:14-16 - Here we learn that the life is imparted to us through faith in the Calvary work of the Savior-Son, and that it is eternal.

Next, in chapter 3:36 - It is that word "hath" which leaps to the eye here, telling us that this eternal life is the present possession of the believer. There is nothing doubtful; it does not say "may have." Nor is it only future; for the word is "hath," meaning here and now.

Again, in chapter 4:14 - Here the life is not only a present possession but an inward satisfaction. We drink, and the life-giving drought becomes a very fountain within the soul, ever springing, ever satisfying.

And now comes chapter 5:24 - The word "condemnation" here is krisis (judgment) and refers to the final judgment of Mankind, as shown in verse 29. The possession of eternal life through faith in the Savior gives exemption from judgment. There has been a pass-over from "death" in sin to "life" in Christ. Once for all, Jesus bore the penalty due to the believer's sin; and once for all, therefore, eternal life in Him delivers from penal judgment.

This brings us to chapter 6:35-55(40) - In His great discourse here our Lord is the Bread of Life. He becomes so by giving His flesh and blood (verses 51,53). He also indicates that feeding upon Him is believing, and that the sustenance is spiritual (verses 35,56,63). But the remarkable addition, which occurs like a refrain, is: "And I will raise him up at the last day" (verses 39,40,44,54).

Next, in chapter 8:12 - That the Christian walk is to be a walk of confident assurance, because he has the "light of life."

Our next reference is chapter 10:27-29 - This picture of our Lord's saved ones being held secure in the interlocked grasp of both the Son and the Father is the strongest possible assurance that eternal life means eternal preservation.

Now we encounter chapter 11:25,26 - Let us first see what Jesus is saying here. Martha has just said: "I know that he [Lazarus] shall rise again in the resurrection at the last day." Our Lord uses an aorist subjunctive in reply: "He that believeth in Me, though he may have died [i.e. at "the last day"], yet shall he live [for I am the resurrection]; and whosoever is [then] living and believing in Me shall never die [for I am the life]." So all the possessors of eternal life in Christ are to share in this promised age-end transfiguration.

Finally, in chapter 17:3 - To possess Jesus Christ and be possessed by Him is to find GOD - and the true life. All who accept Christ are drawn to Him by the Father. Those who through faith responding is the Father's gift to the Son (seven times Jesus says so in this chapter). Verse 2 says that the Son imparts eternal life to "as many as" the Father has "given Him"; and this is crowned by verse 24. So the eternal life which believers possess through the Savior is to be consummated in a heavenly glorification.

Thus we see a progression of disclosure:

first we see that this life is in the Son, and is an exposure-light on sin and darkness.

Next we see that the life is received by faith on the Calvary Sin-bearer.

Then, successively, it is a present possession,
an inward satisfaction,
an exemption from judgment,
an assurance and preservation
it awaits age-end transfiguration,
and is to be consummated in heavenly glorification.

John has all this in mind when he writes at the end of his Gospel:

"These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name."

Oh, how simple is the way into eternal life -"BELIEVE."

INCARNATE WORD, ONLY-BEGOTTEN SON

Running right through from the prologue to epilogue is the developing presentation of Jesus as the incarnate Word and only-begotten Son. **This is the center-glory of John's Gospel.**

Although we merely fringe the subject here, we can at least indicate features which invite further inquiry.

Twenty-three times we find our Lord's meaningful "I am" (4:26, 6:20, 35, 41, 48, 51, 8:12, 18, 24,28, 58, 10:7, 9, 11, 14, 11:25, 13:19, 14:6, 15:1,5, 18:5, 6, 8).

From these we pick out those in which He successively couples His "I am" with seven tremendous metaphors expressive of His saving relationship toward mankind:

"I AM the Bread of life" (6:35,41,48,51).

"I AM the light of the world" (8:12).

"I AM the door of the sheep" (10:7,9).

"I AM the Good Shepherd" (10:11,14).

"I AM the Resurrection and the Life" (11:25).

"I AM the Way, the Truth, and the Life" (14:6).

"I AM the true vine" (15:1,5).

Fundamentally, the message Jesus brought, was Himself.

He did not come merely to preach a Gospel; He Himself is the Gospel.

He did not come merely to give bread; He said: "I am the bread."

He did not come merely to shed light; He said: "I am the light."

He did not come merely to show the door; He said: "I am the door."

He did not come merely to name a shepherd; He said: "I am the shepherd."

He did not come merely to point the way; He said: "I am the way, the truth, the life."

He did not come merely to plant a vine; He said: "I am the vine."

Our Lord's other utterances of "I am," also, seem to carry a profound implication, though latently rather than apparently. In the Greek "I am" is ego eimi. Both ego and eimi mean "I am"; but the former emphasizes "I," and the latter "am." Thus, ego elmi expresses personal being in the strongest possible way. **It is the Greek expression for the Divine name "I AM."** Here are the references again: 4:26, 6:20, 8:18,24,28,58, 13,19, 18:5,6,8.

Lets take the first of them (4:26). Literally, what our Lord says to the Sychar women is not "I that speak to thee am He" (i.e. the Messiah) as translated in both Authorised and Revised Versions; **but "I AM who am speaking to thee."** In some of these verses our translators have apparently felt difficulty in knowing whether to insert the "He" or not, so they give it in italics only. We would not unduly press, yet it certainly does seem as though in some of these utterances our Lord uses that EGO EIMI with maximum implication.

All this, of course, is given support by our Lord's claims and assumptions which find expression right through this Gospel. Take, for instance, the passage beginning at chapter 5:19. This public reply to the Jewish leaders is prefaced by the explanation: "Therefore the Jews sought the more to kill Him, because He . . . said also that God was His Father, making Himself equal with God" (verse 18). The question is at once provoked: Did Jesus really make Himself equal with God"? Yes, and following we see seven particular areas in which Jesus claims equality with God.

1. Equal in working (verse 19).
2. Equal in knowing (verse 20).
3. Equal in resurrecting (Verse 21 with 28,29).
4. Equal in judging (verse 22 with 27).
5. Equal in honor (verse 23).
6. Equal in regenerating (verses 24,25)
7. Equal in self-existence (verse 26).

Who can read claims like these without seeing in them the assumption of such oneness with the eternal Father as betokens essential equality? The Jewish leaders rightly enough understood His claims, and John would have us clearly understand them, too. (John 20:31)

Look, once, again at John 1:18. The Greek verb-form here translated as "declared" is exegesato, from which comes our English word exegesis. It means that in the visible Jesus the invisible God is brought forth to view. The incomprehensible concept, "God" is objectively illuminated before us. The very heart of the Eternal is livingly "exegeted," for the only begotten Son comes even from "the bosom of the Father."

IN RETROSPECT

So, now that we have picked our way through all four Gospels, let us glance back retrospectively and get the fourfold focus in our hearts:

Matthew	The promised One is here; SEE HIS CREDENTIALS
Mark	This is how He worked; SEE HIS POWER
Luke	This is what He was like; SEE HIS NATURE
John	This is who He really was; SEE HIS GODHEAD

THE GOSPEL OF LUKE

Although Luke's name is not specifically mentioned in either the Gospel of Luke or the book of Acts, it is universally agreed that Luke was the author of both.

So far as we know, Luke is the only non-Jewish author in the Bible. From both internal and external evidence, we infer that he was a Greek by birth.

The Apostle Paul refers to Luke in at least three of his letters, and in these gives the reader some information about him. In the letter to the Colossians (4:14), Paul refers to him as "Luke the beloved Physician," which suggests a person of some culture and education. Moreover, as revealed in the Gospel of Luke and the Book of Acts, Luke appears not only as a highly educated person, but also as a careful historian and writer, a man of experience, with broad understanding and sympathies. Also, his literary culture appears in the classical introduction to the Gospel (1:1-4), in which he followed the manner of the Greek historians.

In two other letters, Paul refers to Luke in affectionate terms as a "fellow worker," friend and companion (Philemon 24; 2 Timothy 4:11). In one of the references, Colossians 4:10,11, Luke is not included in the list of those named as men of the circumcision," and so we infer that he was a Gentile. Too, there might be some significance in the name to whom the book is addressed, Theophilus, which is a Greek name.

According to early tradition, Luke became a Christian at Antioch, in Syria, where he followed the profession of a physician. Before Peter, or Barnabas or Paul or Mark came to Antioch, there were Jewish converts to Christianity who "traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Greeks also, preaching the Lord Jesus" (Acts 11:19-21).

It is likely therefore that Luke was a convert of these Gentile Christians who first came to Antioch, and that he was not a convert of the Apostle Paul.

We first meet Luke, however, in his narrative of Paul's Second Missionary Journey in the book of Acts, at Troas (Acts 16:10-15), at the beginning of the "we" and "us" passages in this story. The inference from these "we" and "us" passages is that at this point Luke joined Paul's missionary party, perhaps for the first time. So, if he had formerly lived at Antioch, he seems now not to have been stationed there, but instead at Troas or across the Aegean Sea at Philippi, the capital of Macedonia.

However, about six-months later when Paul leaves Philippi to continue this missionary journey, Luke must have remained at Philippi, since for the remainder of the Second Missionary Journey, Luke changes the person of his narrative from the "we" passages to "they."

About six years later, when on his Third Missionary Journey, Paul returned to Philippi, where he was rejoined by Luke, who accompanied Paul on an important mission back to Jerusalem. But when Paul's Jewish enemies learned that he was to come to Jerusalem, they had a trap set to murder him. However, under the protection of the Roman guard, and barely escaping with his life, Paul hurried away at night to Caesarea, the Roman capital of Judea, where he was safely delivered to Felix the governor. Luke accompanied him and remained there with Paul for the two years of delay. However, as Paul's personal companion Luke had the freedom of the palace where Paul was being guarded, coming and going as his services and presence were required by Paul.

After the two year delay at Caesarea, and a stormy voyage, Paul and Luke reached Rome in early spring of 61 A.D. Although under the watch of a Roman soldier, Paul in "prison" for the next two years was allowed the utmost freedom, to rent his own house, and to receive his friends, including Luke, who presumably lodged with Paul.

There is no evidence that the Apostle Paul and his companion and fellow laborer were separated during the next five or six years, until Paul's martyrdom about 67 A.D. Three letters of Paul which mention Luke - all indicate that the two men were laboring together as a team.

The general opinion is that Paul was tried and acquitted, about 63 or 64 A.D.; and that he was later re-arrested at the instigation of his enemies, and taken back to Rome for a second imprisonment. Luke was his sole companion in this second and last imprisonment, as Paul reveals in his 2 Timothy letter (4:11), "Luke alone is with me." This letter was written shortly before Paul's death.

There is no certain information of Luke's later years, or of the time and manner of his death. However, there is a tradition related by a third-century authority that Luke spent his last days as an evangelist in Bithynia, a province to the north of Asia Minor, where he died at age 74, "filled with the Holy Ghost."

"BEHOLD THE MAN"

In Matthew Jesus is the **King**. In Mark He is the **Servant**. In Luke, behold the **Man**. Now these different emphases or aspects can be overstated, but they cannot be overlooked, for they are really there. We are not suggesting that each of the four Gospel writers wrote with a clear formed intention of conforming our Lord to any one of the four aspects which now characterize the four Gospels respectively. Moreover, they wrote independently of each other, and could have had no idea of the ultimate fourfold design which their narratives collectively would comprise. Yet it seems equally true that each had a certain class of readers primarily in view, thus selecting and using his material accordingly; while behind and above them all was the Holy Spirit Himself, supernaturally conducting their willing pens to expedite the DIVINE pattern of their fourfold presentation.

So, then, in Matthew He is Israel's **King**; in Mark He is Jehovah's **Servant**; in Luke He is the perfect **Man**. In Matthew we have significant **groupings**. In Mark we have successive **snapshots of His doings**. IN LUKE WE HAVE A BEAUTIFULLY TOLD **STORY OF THE HUMANITY OF THE SON OF MAN**.

This beautiful story according to its key emphasis - **Behold the Man**, has a **very human beginning**. Right away we are in the hearts and homes and hopes of simple-living, godly, likeable folks - Zacharias and Elisabeth, Joseph and Mary, "neighbors and cousins," shepherds, Simeon, Anna. There is a tarrying at the unusual cradle, to see the Babe in those humble swaddling clothes. Whereas Matthew at once concerns himself with the genealogy, and Mark eagerly starts with the public ministry, Luke lingers over the **nativity - the human birth and babyhood and boyhood** of the "holy child."

Here alone do we find,:

"Blessed is the fruit of thy womb" (1:42).

we read of the "Babe" (2:12,16);

the circumcision of the "Male" (2:23);

the twelve-year-old "Lad" (2:43, R.V.);

that "the Child grew",

that He "increased in wisdom and in stature" (2:40,52);

that at His baptism He was "about thirty years of age" (3:23).

As we look at Luke's record of the **grown man**, Jesus, we see that here alone

tells how the Galilean ministry began at Nazareth;

a decidedly human touch that the little township is denoted: "Nazareth, where He had been brought up" (4:16).

His first synagogue address appears, laying all the emphasis from the outset on that Spirit-anointed manhood (4:18,19).

we see Jesus emotionally broken into tearful lamenting over the city (13:34, 19:41);

kneeling down in prayer (22:41);

being strengthened by an angel (22:43);

agonizing so sorely that His sweat was "as drops of blood" (22:44);

and yielding up His spirit on the Cross: "Father, into Thy hands I commend My spirit (23:46).

The humanity of Jesus is expressed in a threefold manner:

First we see a human dependence on God expressing itself by emphasizing PRAYER. Now each of the Gospels records the Gethsemane praying, but apart from that our Lord's engagement in prayer occurs only once in Matthew and twice in Mark, whereas in Luke it occurs repeatedly.

Here alone we learn that Jesus -

when He was endued by the Holy Spirit at Jordan He was "praying" (3:21);
in His wilderness withdrawals from the crowds He "prayed" (5:16);
before He chose the Twelve He "Continued all night in prayer" (6:12);
before He asked the Twelve "Whom say ye that I am?" He was "alone praying" (9:18);
at His transfiguration had climbed the mountain "to pray" (9:28);
"as He prayed" He was METEMORPHIZED (transformed) (9:29);
Just before He prescribed the now-called "Lord's Prayer" was Himself "praying in a certain place" (11:1);
that Jesus assured Peter, "I have prayed for thee, that thy faith fail not" (22:32);
in Gethsemane "prayed more earnestly" (22:44);
on the Cross, prayed, first and last (23:34,46).

Thus Luke shows our Lord Himself dependent on prayer. Luke would, also, have us see how the **emphasis of prayer appears in our Lord's teaching.** Only in Luke do we have:

the parable of the midnight appeal. "Friend, lend me three loaves", teaching importunity in prayer (11:5-10);
the parable of the harried judge and the widow, teaching constancy (standing firm) in prayer (18:18);
the parable of the Pharisee and the publicans praying in the temple, teaching humility in prayer 18:9-14;
"Watch ye therefore, and pray always" (21:36);
the second "Rise and pray, lest ye enter into temptation" (22:46).

Luke also, has an emphasis of prayer in the narrative surrounding the story of Jesus. Only in Luke do we find:

"And the whole multitude of the people were praying without" (1:10),
The angel's word "Fear not, Zacharias; for thy prayer is heard" (1:13);
Anna serving God "with fasting and prayers night and day" (2:37)
"Why do the disciples of John fast often and make prayers?" (5:33);
the request, "Lord, teach us to pray" (11:1);
the explained aim of a parable - "that men ought always to pray and not to faint" (18:1);
and the strange circumstances which occasioned our Lord's reassurance to Peter: "But I have prayed for thee."

Secondly, Luke emphasized the human need for the Holy Spirit. Luke gives prominence to the working of the Holy Spirit. He is named more in Luke than in Matthew and Mark together, and even more than in John. His miraculous activity is emphasized in connection with our Lord's human nature; then in our Lord's teaching; and in the incidental scenery of Luke's story.

In Matthew and Luke an intervening angel speaks of Mary's supernatural pregnancy as a miracle wrought by the Holy Spirit; but in the first Gospel it is simply stated as fact, with no reference to process; whereas Luke gives a highly pre-conception description, emphasizing the activity of the Holy Spirit.

"The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy being which shall be born of thee shall be called the Son of God" (1:35).

Note the words: "That holy thing which shall be born of thee." Our Lord's manhood was begotten entirely from the substance of that pure virgin, Mary, and not even partly by communication of the Holy Spirit, whose essence is incommunicable. The Holy Spirit was not the Father of our Lord Jesus, even though our Lord was conceived by Him. Mary was as truly a virgin after her begetting of the sinless Jesus as before. **Jesus according to His human nature was entirely of the human mother. The miracle was entirely of the Holy Spirit.**

All four Gospels record the descent of the Holy Spirit upon Jesus at His baptism, but only Luke goes on to say: "And Jesus, being full of the Holy Spirit, returned from the Jordan" (4:1).

All three synoptic Gospels tell how the Spirit took Him into the wilderness to be tempted of Satan, but only Luke adds: "And Jesus returned in the power of the Spirit" (4:14).

We, also, see that the Spirit-begotten manhood needed the enduing of the Holy Spirit. Luke says of Jesus, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach glad tidings" (4:18). Luke, likewise, speaks of Jesus casting out demons by the Holy Spirit, "But if I with the finger of God cast out devils

We, also, see this emphasis of the Holy Spirit in our Lord's **teaching**.

Note the difference between Matthew 7:2 and Luke 11:13. The former reads: "How much more shall your Father which is in heaven give good things to them that ask Him?" Luke has: "How much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

Luke, then closes his Gospel with the Savior's parting promise of edurement by the Holy Spirit: "Behold, I send the promise of My Father upon you: but tarry ye in Jerusalem until ye be endued with power from on high" (24:49).

Even apart from our Lord's moving under the power of the Holy Spirit according to His human need and apart from His teaching concerning the Holy Spirit, Luke's very narrative has an emphasis on the Holy Spirit.

Right at the beginning the angel pre-announces John: "He shall be filled with the Holy Spirit" (1:15).

Next: "Elisabeth was filled with the Holy Spirit" (1:41).

Again: "Zacharias was filled with the Holy Spirit, and prophesied" (1:67).

A little later: "There was a man in Jerusalem whose name was Simeon . . . and the Holy Spirit was upon him: and it was revealed unto him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. And he came the Spirit into the temple" (2:25-27).

Luke, along with the other Gospel writers, speaks of Jesus who would be the Holy Spirit Baptiser: "...Me shall baptize you with the Holy Spirit..." (3:16).

Thus right at the beginning of Luke's Gospel the Holy Spirit is the "power of the Highest" (1:35) and right at the end He is the promised power from on high" (24:49). Luke would have us see the need, man has for the Holy Spirit, that there is a definite human dependence on Him.

The third emphasized feature of our Lord's humanity, in Luke's Gospel, is its catholicity (universality).

This re-expresses itself in His teaching, and persists through Luke's narrative.

That Jesus came not just for the Jews but for all men has its beginning in the nativity chapters. Whereas, Matthew's report is exclusively Jewish, Luke's at once overflows to the Gentiles. The suddenly inspired Zacharias eluding to a prophecy of Isaiah (9:2) concerning the Gentiles says: "The Dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death" (1:78,79).

The announcement of the angel to the shepherds in the field connects our Lord's human incarnation with the whole human race: "Behold, I bring you good tidings of great joy, which shall be to all people" (2:10).

Aged Simeon's words are carefully preserved: "Lord, now lettest Thou Thy servant depart in peace, according to Thy Word; for mine eyes have seen Thy salvation which Thou hast prepared before the face of all people; a light to lighten the Gentiles" (2:29-32).

Yet further, while all three synoptists link John the Baptist with Isaiah 40:3-5: "The voice of one crying in the wilderness," Luke alone continues with: "All all flesh shall see the salvation of God" (3:6).

Thus, in this third Gospel, a noticeable catholicity surrounds our Lord's coming in human form. And this opens the door to the catholicity in our Lord's teaching.

How different is the uniform "headline" of our Lord's parables in Luke from that in Matthew. There are sixteen parables in Matthew (not counting minor similes) and all but four begin: "The kingdom of heaven is like." There are twenty in Luke, and all but two begin with: "There was a certain man" or some similar general headline.

The parables which are reported by Luke are set in the widest human terms. How familiar they are, in their broad outreach - "A certain man went down from Jerusalem to Jericho, and fell among thieves." "A certain man had two sons." "The ground of a certain rich man brought forth plentifully."

Take the two parables, the one in Matthew, the other in Luke, which are much alike, Matthew 22 - "The kingdom of heaven is like unto a certain king which made a marriage for his son." Luke 14 - "A certain man made a great supper, and bade many" - a human instead of a royal setting, and no reference to the "kingdom." [There is no problem of inspiration created by this variation between Matthew and Luke. Our Lord was continually moving from place to place, and many of His teachings, parables, sayings, would be repeated by Him in different places, with adaptations according to the circumstances. Each Gospel writer exercises discriminative selection in the ones used by him]

Those parables which occur only in Luke are enough in themselves to indicate the broad human emphasis of this Gospel -

- the two debtors (7),
- the good Samaritan (10),
- the great supper (14), the lost coin (15),
- the prodigal son (15),
- the importunate widow (18),
- the Pharisee and the Publican (18).

However, the same catholicity is found even in Luke's accompanying narrative.

In the first place, his Gospel is addressed to a Gentile, the "most excellent Theophilus" (1:3).

When he gives our Savior's human genealogy, he must needs travel away back beyond all merely Hebrew generations, to Adam, the only other man who ever had a racial significance to all humanity, and who, like our Lord, had no father but God.

Luke alone records our Lord's Nazareth comments about the Gentile widow of Sidon, and the Gentile Syrian, Naaman (4:16-30).

Luke alone adds the appealing detail the Gentile centurion's "servant" was "dear unto him" (7:2,5).

In his account of our Lord's out-sending of the Twelve he noticeably omits the words preserved by Matthew: "Go not into the way of the Gentiles" (Luke 9:1-6).

Luke alone tells how James and John wanted to call down fire in certain inhospitable Samaritians, and how Jesus rebuked them (9:51-56).

Luke alone tells of the ten lepers who were cleansed, and of the one, a Samaritan, who ran back to give thanks (17:11-19).

All these references bring out the distinctive, wide human outreach of the third Gospel, showing beyond any doubt that the Gospel of Luke primarily had in mind Gentile readers. That Jesus was humanly one with and for all humanity.

LUKE'S FOURFOLD STORY

Yes, "a beautifully told story" that's what the Gospel of Luke is. It has been described as "the most beautiful book ever written." Luke has the pen of a gentleman and an artist. An old tradition has it that he was a painter. He may or may not have been a painter, but he certainly was an artist with words.

Luke's Gospel story begins with the **NATIVITY NARRATIVE**. It has no parallel in the other Gospels. Mark and John tell nothing at all about our Lord's advent at Bethlehem. Matthew does; but although he supplies data untouched by Luke, he does not describe, as Luke does, the birth, babyhood, boyhood; and his account is much shorter than Luke's.

Next comes Luke's report of our Lord's **MINISTRY IN GALILEE**, which is noticeable shorter than either Matthew's or Mark's.

Then follows another break from Matthew and Mark which cannot be missed, namely, the long narrative of our Lord's **JOURNEY TO JERUSALEM**. In contrast with only two chapters in Matthew and one in Mark, it extends through no less than ten chapters in Luke, thereby forming the longest part of the story (9:51 - 19:44). There can be no doubt that all these chapters belong to that last journey. Seven times Luke inserts comments which imply it:

"He steadfastly set His face to go to Jerusalem" (9:51).

"He went through the cities and villages, teaching, and journeying toward Jerusalem (13:22).

"And it came to pass, as He went to Jerusalem" (17:2).

"Behold, we go up to Jerusalem" (18:31; also 19:11, 28, 37)

Thus we see at once that whereas the Gospels by Matthew and Mark are each in two clear parts - the ministry in Galilee, and the climax in Judea - Luke's narrative is in four unmistakable parts.

1. The nativity, boyhood, manhood (1:5 - 4:13).
2. The ministry in Galilee (4:14 - 9:50).
3. The journey up to Jerusalem (9:51 - 19:44).
4. The final tragedy and triumph (19:45 - 24:53).

I. PART ONE "GOOD TIDINGS" - A SAVIOR (CHAPTERS 1:5 - 4:13)

We want to note that Luke's pre-nativity and post nativity stories (1:5 - 4:13) are more than an introduction - they form the first phase of his fourfold story. They cover a period of thirty years; for as Luke (alone) tells us in chapter 3:23, Jesus was about thirty years of age when He was baptized of John in the Jordan. The first two chapters cover

the first twelve years (2:42). Then after a break of another eighteen years, we are at the Jordan to the baptism of Jesus by John, and in the wilderness to witness the temptation of Jesus by Satan.

The chapters are woven into an interesting pattern. Over the first we may write: "In the days of Herod." Over the next two we may write:

"Thirty years later." In the first two we have the two annunciations by the angel Gabriel - one to Zacharias concerning John, the other to Mary concerning Jesus (1:5-38). Next, we see the two elect mothers, Elisabeth and Mary, brought together, and hear them breaking forth into inspired prophesying (1:39-56). Then the two wonder-births are narrated - of John and Jesus (1:57 - 2:52). The remaining chapters obviously break up into the ministry of John (3:1-22), the genealogy through Mary (3:23-38), and the assault of Satan (4:1-13).

18. "In the days of Herod"

0. The two annunciations - 1:5-38.
1. The two elect mothers - 1:39-56.
2. The two births - 1:57 - 2:52.

19. "Thirty years later"

0. Ministry by John; Baptism of Jesus - 3:1-22.
1. Genealogy - 3:23-38.
2. Assault by Satan - 4:1-13.

The Genealogy

Luke like Matthew gives a long genealogy showing our Lord's ancestry, but Matthew puts his right at the beginning of his Gospel, whereas Luke does not insert it until after the baptism of Jesus. Why? It is because the first-important thing with Matthew is to establish our Lord's Davidic lineage, whereas Luke's first concern is the real human birth and the growth through boyhood to the perfect manhood.

Similarly in keeping, Matthew gives the genealogy through Joseph, who was legally, though not actually, the father of Jesus; whereas Luke gives it through Mary, who really was the mother of His manhood.

[Much might be said about Luke's genealogy of our Lord; but perhaps this brief note may be of some use. Matthew's genealogy uses the word "begat," right down the list until "Jacob begat Joseph the husband of Mary." So, clearly, Matthew's genealogy is that of Joseph. Luke's genealogy does not use "begat." It begins: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph which was the son of Heli, which was the son of Matthat, which was the son of..." etc. Joseph was not the offspring of Heli, but of Jacob (as shown by Matthew's "begat"), but he had become a son of Heli in another and very real Jewish sense by his marriage to Mary. In old-time Jewish genealogies, when a link in the chain of descent was carried on through a women, her husband's name was inserted instead of her own, and he thereby became something more than a son-in-law, and was called "the son of..." Undoubtedly, in Luke we are given Mary's lineage. Both our Lord's parents were of Davidic descent.]

Again, Matthew starts the genealogy at Abraham and traces it through David, for his purpose is to show Jesus as the fulfillment of promise and the lineal heir to the throne; whereas Luke presses right back to Adam, as though, even in a genealogy, he wishes to transcend any suggestion of confinement merely to a Jewish connection, and to show the racial relationship of Jesus - exactly where and how He appeared in human history. Luke could have gone back beyond Adam, of course (as John does); but no, although he must needs go beyond Israel's covenant king and covenant patriarch, he stops with the first man, Adam.

II. PART TWO "IN THE SPIRIT" - GALILEE (CHAPTERS 4:14 - 9:50)

Part two of Luke's Gospel concerns Jesus' public ministry in Galilee.

This Galilean ministry begins at chapter 4:14, with the words: "And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of Him through all the region round about." This second phase of the story runs to chapter 9:50, after which the longer narrative of the travel to Jerusalem begins.

The short account of the ministry in Galilee breaks up into itinerations (4:14-9:17) and culminations (9:18-50).

First there are our Lord's itinerations before His choosing of the twelve apostles (4:14-6:11)
then further ministries after "the twelve were with Him" (6:12 - 8:56);
then multiplied ministry by sending forth the Twelve (9:1-17).

Peter's confession of Jesus as "The Christ of God" (9:18) marks a break in the story.

This confession was made on behalf of all the apostles and was a culmination (high point) coming towards the end of the Galilean ministry. The human acknowledgment of Him as the Christ of Israel

So also was the which now followed on the mountain (9:27-36). The Divine announcement of Him as the Son of God.

That voice from heaven had spoken once before, at His baptism: "This is my beloved Son; in whom I am well pleased," thereby affirming the perfect sinlessness of the preceding thirty years and of the now adult manhood of Jesus. Here, at the transfiguration, that same voice from heaven affirms not only the continued sinlessness of His life but, also, the infallibility of His lips. His is not only the perfect character; He is the perfect Messenger _ "This is My beloved Son: hear Him" (9:35).

Already this perfect man is ready for heaven; Moses and Elias (Elijah) "appear in glory" on the mount to converse with Him. Without need of death, that innocent and holy humanity of His could at once pass into the heavenly sphere and glory, as His transfiguring metamorphosis suddenly showed. The voice spoke at His baptism - at the end of the thirty years, as He faced His public ministry (itinerations); and NOW it gives Divine endorsement at the end of the Galilean ministry, as He sets His face toward His passion-baptism at Jerusalem.

Following the transfiguration comes the last public miracle before the journey actually begins, through Galilee, Samaria, Perea and Judea, to Jerusalem. This miracle is also a culmination. It is a conclusive exhibition of invincible power over the forces of evil. The disciples had been defied and repulsed by the demon possessing the young boy (9:37-50) and could not cast it out - but when Jesus speaks, the demon flees, the son is healed. No wonder that "they were all amazed at the mighty power of God"

We would, also, note that with each of these three culminations there is a reference to the Cross. As soon as Peter has made his confession, our Lord says: "The Son of man must suffer many things, and be rejected of the elders and chief priest and scribes, and be slain; and be raised the third day" (9:22). When Moses and Elias appeared at the transfiguration they spoke of "His decease which He should accomplish at Jerusalem" (9:31). And after casting out the demon we read: "But while they wondered every one at all things which Jesus did, He said unto His disciples: Let these sayings sink down into your ears; for the Son of Man shall be delivered into the hands of men" (9:43,44).

So, then, we may outline these chapters on the Galilean ministry thus:

8. Itinerations

1. Miracles; sayings: before Twelve chosen - 4,14 - 6:11.
2. Teachings; miracles: after Twelve chosen - 6:12 - chap. 8.
3. Multiplied ministry: Twelve sent out - 9:1-17.

9. Culminations

14. Peter's confession: Cross foretold - 9:18-26.
15. The transfiguration: Cross Foretold - 9:27-36.

16. Miracle: Cross foretold - 9:37-50.

III. PART THREE "HE SET HIS FACE" - JERUSALEM (CHAPTERS 9:51 - 19:44)

In Luke's narrative of Jesus' journey to Jerusalem there are only five miracles reported in comparison to twenty-one in the few chapters covering the Galilean ministry; and there is not even one lengthy discourse. Instead we have a collection of various sayings and doing, gracious replies and forthright rebukes, occasional miracles and compelling parables; Yet they all exhibit, from different angles, and under different lights, and in different attitudes, the mind and heart of the matchless perfect man, Jesus Christ.

Thus in these ten chapters, Luke has collected and preserved for us a simple priceless treasury of sayings, parables and incidents unrecorded by any of the other Gospel writers. Here they are:

Anger of John and James rebuked, 9:51-56.

Plough simile to would-be follower, 9:61-62.

The seventy sent ahead of Him, 10: 1-12.

Return and report of the seventy, 10:17-20.

Parable of the good Samaritan, 10,25-37.

The cumbered Martha corrected, 10:38-42.

Parable of importunate friend, 11: 5-10.

Parable of presuming rich fool, 12,13-21.

Reply about those slain by Pilate, 13: 1-5.

Parable of the fruitless fig tree, 13:6-9

Women loosed from her infirmity, 13:10-17

Reply to Pharisees concerning Herod, 13:31-33

Sabbath healing of man with dropsy, 14:1-6

Parable about guests and inviters, 14:7-14

Parable of the great supper, 14:15-24

Simile: intending tower-builder, 14:28-30

Further simile: war-making king, 14:31-33

Trio-parable:

Lost sheep, 15:3-7

Lost coin, 15:8-10

Lost son (prodigal son), 15:11-32

Parable of unjust steward, 16:1-15

Account of rich man and Lazarus,16:19-31

Illustration: master versus servant, 17:7-10

The healing of the ten lepers, 17:11-19

Reply concerning kingdom of God, 17:20-21

Parable of unrighteous judge, 18:1-8

Parable of Pharisee and publican, 18:9-14

Jericho conversion of Zacheus, 19:1-10

Parable of pounds and servants, 19:11-27

The Savior weeps over Jerusalem, 19:41-44

Little needs to be added to what has been said about this section of Luke's story except to say that most of the memorable sayings and practically all the parables are replies. Our Lord was supreme in the art of reply. How much we have to learn from Him.

Also, these chapters break into two almost equal sections - the first ending with our Lord's first lament over Jerusalem (13:34,35), the other with His second lament (19:41-44).

Moreover, the prefix to that first lament, conveys that the longest part of that round-about journey to Jerusalem was now completed and that Jerusalem would be only a few days ahead. So we may now outline PART THREE as follows:

15. The earlier weeks

0. Missionaries sent: answers, parables - 9:51 - 11:12.
1. Pharisees warned: rebukes, parables - 11:13 - 12:12.
2. Covetous reproved: woman healed -12:13 - 13:21.
3. Jesus urged away: Lament over Jerusalem - 13:22-35.

16. The last few days

0. Galilee: dropsy cured, sayings - 14:1 - 16:10.
1. Samaria: lepers cured, sayings - 16:11 - 18:34.
2. Jericho: blind man healed, Zaccheus, sayings - 18:35 - 19:27.
3. Jerusalem: ascent, lament over Jerusalem - 19:28-44.

IV. PART FOUR "THIS IS THE HEIR - KILL HIM" (CHAPTERS 19:45 - CHAPTER 23

This fourth and last part of Luke's beautiful story begins with our Lord in the Temple, and ends with Him in the tomb. It breaks into two sections: (1) before the arrest; (2) after the arrest. In the first of these (19:45-21:4) we see Jesus in collision with the hostile Jewish leaders; then on Olivet with His disciples, answering their questions of chapter 21 verse 7 - foretelling of future events; then at the Last Supper, and in Gethsemane. In the second, we see Jesus before the high priest and the Sanhedrin; then before Pilate and Herod; then on the Cross and in the grave.

Now, see the reactions of Jesus to these events - In Gethsemane, there is a complete giving over of Himself to the will of God: "Nevertheless, not My will, but Thine be done." When the nails are driven into His hands and feet, and the Cross stood up, holding Him there in public shame and torture, His first words are: "Father, forgive them."

The outline of PART FOUR is as follows:

2. Before the arrest

0. Jesus versus priest, scribe, Sadducee - 19:45 - 21:4.
1. Jesus foretells future; Olivet discourse - 21:5-38.
2. Last Supper; Gethsemane; betrayal - 22:1-53.

3. After the arrest

0. Jesus before high priest and council - 22:54-71.
1. Jesus before Pilate: Herod: mocked - 23:1-12.
2. Jesus sentenced, crucified, buried - 23:13-26.

Such is LUKE'S STORY - all but the lovely splendor of the last chapter on the Lord's resurrection and ascension. And what a beautiful last chapter it is: "**. . . Why seek ye the living among the dead? HE IS HOT HERE, BUT IS RISEN.**"

UNIT III
HISTORICAL

THE BOOK OF ACTS

The Book of Acts is the sequel to the Gospel of Luke, and continues the early history of Christianity. The book begins by referring to "the former treatise" and is addressed to the same person to whom the other work is addressed, Theophilus.

Although the Book of Acts as it stands is anonymous, like the Gospel of Luke, the name was associated with both at the early date, and this uninterrupted tradition of authorship is universally accepted today. The internal evidence points in the direction of Luke as its author. Certain passages (Acts 16:10-17; 20:5-15; 21:1-18; chapters 27 and 28) are written in the first person plural, and are called the "we-sections," as indicating that the author was present and an eye-witness of the events which he records. The "we-sections", also, correspond to Luke's presence as Paul's companion and associate at the city of Troas, and on Paul's other journeys.

The most natural date to assign to the composition of the Book of Acts is about the close of the Apostle Paul's Roman imprisonment. Paul and Luke, and the remainder of the party, arrived at Rome early in 61 A.D. Luke closes his narrative with the statement of the "two whole years" of that first imprisonment (28:30-31). This would place the date of the book at about 63 A.D. and not later, as Luke does not mention some of the momentous events of 64 A.D. to 70 AD., such as, Great Fire of Rome in 64 AD., followed by the persecution of Christians; the Jewish Rebellion against Rome which began in 66 A.D. and culminated in the destruction of the Temple and all Jerusalem by the Romans, under their commander Titus, in 70 A.D.

Also, from tradition as well as from Paul's later letters, it is generally supposed that Paul was tried before the Emperor Nero, and acquitted, about 63 A.D., not long after the writing of the Book of Acts.

THE PURPOSE OF THE BOOK OF ACTS

Luke's purpose in writing the book of Acts is the same as his purpose in writing the former book, the Gospel of Luke. His introduction to the Gospel may very well be his introduction, also, to the Book of Acts. In the first book, Luke purpose as stated in the introduction was to write a complete and orderly account of the Gospel story as revealed in the life and ministry of our Lord.

Connecting the two works, Luke begins his second book with this significant remark:

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up. . ." (Acts 1:1,2).

The phrase, "**all that Jesus began both to do and teach**," implies that the Lord Jesus is continuing His work, after the Ascension, and Luke's second book is to continue that story through the "ACTS" of the Apostles.

Luke's purpose is further evident when he quotes the Lord's Great Command before His departure, in these words:

"and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

These words, also, may be taken as the key to the Book of Acts. For it is precisely the story of these witnesses, in the three respective areas mentioned, with which the Book of Acts deals

Luke's further purpose is revealed in his interpretation of the early history of the Christian movement. Just as Mark was the companion and interpreter of the Apostle Peter, and a disciple of Peter's preaching and approach to the Gospel story; so was Luke a disciple of the Apostle Paul and presents the universality of the Gospel, and the all-sufficiency of Christ as Savior. Other Jewish Christians might hold to circumcision and the observance of the Jewish ceremonial law, but not them.

So Luke's main mission and purpose, both as a follower and a historian, was to tell the story of the growth and expansion of the early Christian Church, from "a Jewish sect into a world-wide religion." The Book of Acts,

therefore, is of the greatest value to the present day reader, because it is the only authentic record which we have of the first thirty years of the history of the Christian Church.

THE COMPOSITION OF THE BOOK OF ACTS

In the composition of the Book of Acts, Luke shows himself the true historian. On every hand there is evidence of painstaking effort to secure the true facts, and to organize and to report them. As Luke said in the introduction to the Gospel of Luke, he undertook to trace the course of all things accurately from the very first.

One of the characteristics of the work of Luke is that it has stood the test of time for historical accuracy. Luke sets his history in the framework of contemporary imperial events. Luke's pages are full of the names of Roman officials, governors, including their correct official titles. He even mentions a Roman Emperor 5 name [No other New Testament writes does so.] Luke's history is unsurpassed in respect to its trustworthiness.

Luke's plan for the composition of Acts, as we can readily see, is to group his narrative around a central figure, such as the Apostle Peter in chapters 1 to 12, and the Apostle Paul in chapters 13 to 28. In smaller units, Luke has followed the same method. For instance, he singles out some one person, such as Stephen, Philip and the Ethiopian, Cornelius, the young man Timothy, his mother Eunice and grandmother Lois and develops the story around them.

Another feature of the Book of Acts is the number of speeches which He reproduces.

The first is Peter's great sermon on the Day of Pentecost, 2:14-41;

Stephen's defense of himself, 7:2-53;

Paul's speech before the Areopagus Forum, Athens, 17,22-31. Paul delivered at least five speeches while under arrest or in prison, at Jerusalem and Caesarea, 21:37 to 26:29.

Luke records others, some of which are summarized briefly, while others are given at more length.

BUT THE LARGER PLAN OF THE BOOK OF ACTS, is to tell the story of the expansion of the early Christian Church into a world-wide religion, from the viewpoint of the three areas named in the commission of our risen Lord: in Jerusalem, in all Judea and Samaria, and to the end of the earth. Thus to analyze the Book of Acts we will group the contents into three divisions:

4. The Church in Jerusalem, Chapters 1 - 7.
[The Lord Jesus Christ at work by the Holy Spirit through the Apostles in Jerusalem.]
4. The Church in Judea and Samaria, Chapters 8 - 11:18.
[The Lord Jesus Christ at work by the Holy Spirit through the Apostles in Judea and Samaria.]
10. The Church beyond Palestine, Chapters 11:19 - 28.
[The Lord Jesus Christ at work by the Holy Spirit through the Apostles to the UTMOST part of the earth.]

THE CHURCH IN JERUSALEM, CHAPTERS, 1 - 7.

INTRODUCTION

"Theophilus" is one of the unknown disciples in the early church whose name means "lover of God" or "loved of God." Luke's primary object is to show that Jesus continued His work and ministry after His resurrection but from a different position. (Acts 2:33).

FROM THE RESURRECTION TO PENTECOST

From the resurrection of our Lord Jesus until the coming of the Holy Spirit on the day of Pentecost was a time period of 50 day. Those fifty days are divided into 40 and 10 - the 40 days of the Lord's post-Resurrection ministry, and the 10 days of "tarrying" between the ascension of Christ and the coming of the Holy Spirit on Pentecost.

During this 40 day period of time, the risen Lord was instructing the apostles "of the things pertaining to the kingdom of God" (1:3). He was teaching them from the Scriptures, which was His custom (Luke 24:27,32,44-45). However, there was one point concerning the kingdom of God which was not touched, or maybe, the apostles did not want to understand or accept, and that was the TIME when He would restore the kingdom to Israel; hence

the question the apostles asked in verse 6. The answer Jesus gave them was according to His repeated teaching; the TINE was God's secret (Matthew 24~36,42,44,~ 25:13)

During this 40 day period Jesus ,also, gave anew the promise of the Father, to send His Holy Spirit, for power and guidance and charged the disciples with the Great Commission to be witnesses in Jerusalem, in Judea and Samaria, and to the end of the earth.

During the time of "tarrying" we see the Apostles with other of the disciples (about one hundred and twenty in all) continuing "with one accord in prayer and supplication." Also, during this time, after asking for God's guidance in their choice, they named Matthias as the twelfth apostle to take the place of Judas, the traitor who destroyed himself. Since the foundation of the Church was being laid, it was necessary thus to complete their number. Unfortunately we have no further information about Matthias.

THE OUT-POURING OF THE HOLY SPIRIT

With the out-pouring of the Holy Spirit on the Day of Pentecost we have the beginning of the Church. They had no building or church house; but as a community of Christians (although they were not yet called Christians) they met daily in various homes to break bread, or met publicly in Solomon's portico of the Temple. 3000 was added to the group that first day (2:41), with God adding to the church daily (2:47) and another 5000 added a short time later (4:4).

The healing of the lame man (3:1-9) by Peter was typical of the multitude of "signs and wonders done by the Apostles" (5:12) and further evidence of the power of the Spirit. This miracle caused the arrest of Peter and John by the Sadducees, the leading faction of the Jewish priesthood.

In chapter six as the infant church continued to grow and the burden of the increased responsibilities came upon the Apostles, we see the church being organized, somewhat, to meet the increased needs with the appointment of seven deacons (though Luke does not use the term deacons), to take over the task of distributing food and other necessities to the poor of the Christian community. Stephen, "a man full of faith, and of the Holy Spirit," was named first of the seven deacons.

THE MARTYRDOM OF STEPHEN

Stephen because he was doing great wonders and miracles among the people was arrested and brought before the Jewish Sanhedrin, where on trial for his life, facing his judges, he delivered a soul-searching sermon in defense of himself. A sermon which he closed with a denunciation of the Jewish council (7:51-53).

As a result of his sermon before the Sanhedrin, he was seized by them, carried outside the city, and stoned to death (7:54-60). The witnesses of the stoning left their garments in the care of a young Jew by the name of Saul.

This dramatic incident was the signal for the wholesale persecution of the Christians of the Jerusalem Church. The details of which are not related by Luke. Following the stoning of Stephen, large numbers of believers in Jerusalem were scattered throughout Judea and Samaria, and beyond the borders of Palestine as far as Antioch in Syria. However, the Apostles remained in Jerusalem.

THE CHURCH IN JUDEA AND SAMARIA, CHAPTERS 8 - 11:19

THE SCATTERING OF THE CHURCH

Thus, the martyrdom of Stephen precipitated the first outward movement of evangelism from the Jewish capital. In chapter 8 verse 1 we are told *that* consequent upon the persecution which arose around Stephen, "they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." In verse 4 we read: "They that were scattered abroad went everywhere preaching the word. In verse 5: "Then Philip went down to the city of Samaria, and preached Christ unto them." In verse 25, "And they [Peter and John], when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritians." Still further, in verse 40 we have it that "Philip, passing through [from Azotus] , preached in all the cities till he came to Caesarea."

The conversion of Saul of Tarsus is probably the most important event in this second stage of the history of the early Church community. Indeed, except for the mission of our Lord, and the gift of the Holy Spirit on the Day of Pentecost, the conversion of Saul is the most important event related in the New Testament. (9:1-30).

After the conversion of Saul, there was peace in Judea and Galilee and Samaria, and the Church multiplied and prospered, "walking in the fear of the Lord and in the comfort of the Holy Spirit" (9:31).

As we have seen, Luke's method of telling the story of the early Church is to single out some individual's striking story to represent the whole. Here in chapter 10, Luke makes a special point of telling the story of the conversion of Cornelius, the Roman centurion, through the efforts of Peter, who was in Joppa on an evangelism campaign.

Thus far, the Gospel had been preached to Jews only. Now the time had come to take it also to the Gentiles. The conversion of Cornelius, and Philip's baptism of the Ethiopian eunuch, was the beginning of the spread of Christianity to "all the world."

THE WORLD-WIDE CHURCH, CHAPTERS 11:19 - 28

We also see that this outward movement of evangelism from Jerusalem reaches beyond the boundaries of Palestine all the way to Antioch. In chapter 11 verse 19 we read: "Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice and Cyprus and Antioch, preaching the word to none but Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus."

Thus, the first big event in the spread of Christianity beyond Palestine was the founding of the great Gentile Church at Antioch, in Syria. Antioch then becomes the center, instead of Jerusalem, for the spread of the Christian movement westward.

It was here at Antioch that the disciples were first called Christians; and here for the first time Christians came into contact with a high degree of Greek and Roman culture. As we saw earlier it was not the Apostles, but men from the island of Cyprus and Cyrene, who had been at Jerusalem and who introduced the Gospel to the Gentiles at Antioch (11:20). Gentiles in large numbers believed and turned to the Lord. When news of these conversions came to the ears of the church at Jerusalem, they sent Barnabas to Antioch to investigate. When Barnabas came and saw the success of the Gospel in Antioch among the Gentiles as well as the Jews, he was glad and returned a year later to help with the work bringing Saul with him (11:22-25).

Under the leadership of Barnabas and Saul, large numbers of the people were taught and became converts. The impact of all this was that the disciples were first called "Christians" at Antioch (11:26).

Because of a famine in Jerusalem the Antioch Church collected money according to each one's ability to give and then sent Paul and Barnabas with this money to place it in the hands of the Elders at Jerusalem.

In chapter 12 we have the death of James the brother of John at the hands of Herod Agrippa I, son of the Herod who beheaded John the Baptist. When Herod Agrippa saw that it pleased the Jews, he arrested Peter and bound him in chains in prison, with a view to putting him to death also. But the miraculous escape of Peter not only defeated Agrippa's plans, but caused him to leave Jerusalem for Caesarea, where soon afterward "an angel of the Lord smote him" and he dies (12:23).

PAUL'S FIRST MISSIONARY JOURNEY

On their return to Antioch, Barnabas and Saul, together with other outstanding teachers and prophets, continued to minister to the Church at that important center. But the Spirit had other work for Barnabas and Paul and so instructed the Antioch Church to set them apart for this special missionary work to which they had been called. Notice in the beginning it is "Barnabas and Saul" but Saul becomes the leader, changes his name to Paul, and the team becomes "Paul and Barnabas."

This first missionary journey is reported in chapters 13 and 14. Among the places mentioned en route, these are they at which ministry is recorded:

Salamis

13:5

Paphos	13:6
Antioch (Pisidia)	13:14
Iconium	13:51
Lystra and Derbe	14:6,20
Return journey	14 21,22

Now with the exception of Lystra and Derbe we find that in every case, on this first missionary tour, the two apostles went "to the Jew first," and therefore began at the synagogue. As for Lystra and Derbe, besides the probability that there was no synagogue at either, it may be doubted whether there were Jews in those two places at all. The narrative says: "And there came thither Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead." [It is my judgment that Paul was dead after the stoning, and that God raised him from the dead.]

What was the message which the two apostles preached on this first missionary journey? We well realize that Luke's reports of their utterances are necessarily abbreviations; but the gist of the message is clearly preserved. Moreover, Luke summarizes it at the end of the itinerary (24:21,22), "And when they had preached THE GOSPEL to that city, and had disciplined many, they returned again to Lystra, and to Iconium and Antioch (Pisidia), confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into THE KINGDOM OF GOD." The message was that of Jesus as Messiah-King and Personal Savior.

What were the results of this first missionary tour? Take the visited places in order.

Salamis	no results is stated
Paphos	no result is given so far as the general reaction is concerned, but we find opposition from the Jewish sorcerer, and sympathetic response from a Gentile official.
Antioch in Pisidia	there is an awakened interest shown by many Jews and proselytes in the synagogue (13:43); but it is followed by bitter opposition from the Jewish community (verses 45,50). The notable thing is that there is a glad acceptance of the Word by the Gentiles (verse 42, 44,48); and it is here, in the face of Jewish hostility, that Paul says, "...lo, we turn to the Gentiles" (verse 46).
Iconium	a "large number" (not a great multitude as in the A.V.) in the synagogue, both of Jews and Greeks, believed (14:1); but there is bitter opposition again from the Jews as a whole (verses 2,4), who also incited Gentiles against Paul and Barnabas (verse 2,5).
Lystra and derbe	here Jewish pursuers stir the mob against the Apostles, yet many Gentiles are disciplined (verses 19,21).

Thus we see that the Jews were more and more closing the door against the apostolic witness, and that at the same time the "door of faith" was being opened to the Gentiles (14:27). From the opening visit to Cyprus, it would seem as though the two had intended to go exclusively to the Jews. In Antioch and Iconium they are forced to recognize that they cannot go exclusively to the Jews, though they still go to the Jew first (13:46). When we see them as fugitives in Lycaonia they have been fairly driven out to the Gentiles.

On returning to their home base, they "rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles" (14:27). A great transition was taking place. **More and More we see those other words assuming prominence; "AND ALSO TO THE GENTILES."**

THE COUNCIL MEETING AT JERUSALEM

After Paul's return from his first missionary journey, there continued to be much controversy in the Church at Jerusalem on the question of circumcision. That Paul on this missionary journey did not require the Gentile converts to be circumcised or keep the ceremonial law to be baptized was strongly criticized at Jerusalem by the Pharisaic party within the church. In fact, some of them had gone to Antioch and other Gentile centers, teaching and preaching that "except that you be circumcised after the manner of Moses, you cannot be saved" (15:1).

After dissension arose, Paul and Barnabas were appointed to go to Jerusalem, to submit the question to the authority of the Apostles and Elders. At the Council meeting in Jerusalem, after Peter had spoken, and after Paul and Barnabas had reported on the work of the Spirit among the Gentiles, then James, the brother of our Lord and head of the Jerusalem Church, urged the Apostles and Elders not to place the burden of circumcision on the Gentile Christians. They all agreed

A committee was named to accompany Paul and Barnabas back to Antioch, and with them they carries a letter from the Jerusalem Church clarifying the circumcision issue

PAUL'S SECOND MISSIONARY JOURNEY

Paul's second missionary journey runs from chapter 15:41 - 18:22. Paul had in mind to visit the brethren in the cities where they had preached on their first journey. But as we shall see, this journey took Paul far beyond the cities of their first tour into Asia Minor, and included also for the first time some of the great cities of Europe - in Macedonia and Greece

Going overland this time through Syria and Cilicia, Paul and Silas first revisited the churches founded on the first journey, strengthening their faith and adding new converts to their numbers. Under the direction of the Spirit, Paul comes to Troas and receiving a vision from God goes over into Macedonia a Roman province, on the west side of the Aegean Sea, in Europe.

It is here at Troas that Luke joins with Paul and Silas, seeing he changes from the third person in his narrative to the first, indicating that he now was present and an eyewitness to the events of which he writes (16:10). They cross over the Aegean Sea into Macedonia.

Paul now goes to Philippi, then on to Thessalonica, from there to Berea, to Athens, onto Corinth, then for a short stay at Ephesus on his return to Antioch.

Like his first missionary journey he either had little response from the Jews or bitter opposition. Although at Thessalonica the response seems very favorable at first, it is only "some" of the Jews who accept the word; the "multitude" who accept are Greeks (17:4). The cheering spot (so far as Jewish inclination is concerned) is Berea, though even there it is clear that the larger part did not respond. Jewish opposition seems to have reached the high-water mark at Corinth (15:6,12-17). It is in connection with this that we have the last recorded word spoken by Paul before he begins his return to Antioch, "From henceforth I will go unto the Gentiles" (18:6)

PAUL'S THIRD MISSIONARY JOURNEY

The Third missionary tour covers chapters 18:23 - 21:3. This was to be the last and the greatest of the three missionary journeys - the climax so to speak, to all of Paul's evangelistic work in the great cities which were the cultural and commercial centers of the West. As in the second missionary journey, Paul and his fellow evangelists again went by way of the overland route, north from Antioch, through the Cilician Gates and the Taurus Mountains, and visited the churches in southern Galatia, and Phrygia, the same churches which he and Barnabas organized on the first journey, and which he and Silas re-visited in the early of the part of the second journey.

The one place *at* which ministry is described is Ephesus, and the whole of Chapter 19 is devoted to it. Paul remained here about three years, using Ephesus as headquarters, and all Asia Minor as his parish.

The method was again to the Jew first (verse 8). The message was "the kingdom of God" (verse 8). The reaction was largely unbelief and opposition on the part of the Jews (verses 9,13), though there seems to have been some measure of response. As the result, there was a turning to the Gentiles, among whom there was a widespread movement (verses 9, 18-20). Luke summarizes the results of this journey in 19:11, "And God wrought special miracles by the hands of Paul."

PAUL AT JERUSALEM AND CAESAREA

Paul's final visit to Jerusalem was surrounded by an air of mystery and tragedy. Luke records that at every city *at* which they stopped, Paul was warned that danger and "afflictions" awaited him (20:23). And when their ship finally landed at Tyre, the disciples there warned Paul again not to go to Jerusalem.

From Tyre, they went coastwise down to Caesarea, where Philip the evangelist, and the old prophet Agabus, and all the disciples, warned Paul. In the words of Luke, "We and the people there begged him not to go to Jerusalem" (21.12).

Why did Paul thus feel impelled to rush into the mouth of danger, against the advice of all his friends?

For one thing, Paul had spent more than a year gathering a great offering among his Gentile churches for the poor Christians of Jerusalem. Also, the churches had sent their personal delegations with their gifts. So, in Paul's view, this would be both a realistic and symbolic demonstration of the love, and Unity, of Gentile and Jewish Christians.

In particular, since the day of his conversion, Paul had a deep sense of mission. He felt that his whole life was a demonstration too of the Gospel, of the salvation of the Lord Jesus. "For me to live is Christ," he was in the habit of saying. He had been a witness to the Gentiles, "to the end of the earth." Now he would be a witness at Jerusalem also. So, contrary to the opinion of his friends, Paul thought that it was the will of God that he face the dangers of this mission, as he had faced the dangers of his missionary journey in the Gentile nations.

The vision that came to Paul at night in the Roman barracks, and which Luke quotes as follows, seems to bear out this view:

"The following night the Lord stood by him and said, "Take courage, for as you have testified about me at Jerusalem, so you must bear witness also at Rome" (23:11).

How Paul was rescued from the mob and enemies in Jerusalem by the Roman Tribune, and transferred under heavy guard at night to Caesarea, where he spent the next two years in the care of the Roman governor of the province all this, and more, is reported briefly by Luke, in chapters 21 -26.

THE LONG VOYAGE TO ROME

After two years of waiting for his freedom, Paul and his two close friends, Luke and Timothy and perhaps others, set sail for Rome. For Paul had appealed his case to Caesar, as was his right as *a* Roman citizen (26:32,27:1).

For one reason and another, their passage was delayed until late autumn, in A.D. 60, when the winter storms on the Mediterranean are ordinarily avoided by prudent travellers. Paul left Caesarea as *a* prisoner, with other prisoners, bound for Rome and *a* hearing before the Emperor. Before they had completed their voyage, Paul was virtually captain of the ship in which there were *a* total of 276 passengers, and other cargo. Taking advantage of every opportunity, Paul preached Christ to both officers and men, and many believed and took courage for their safety. Luke gives *a* most vivid account of the voyage (chapters 27 - 28).

TWO YEARS WITH PAUL AT ROME, THE FIRST IMPRISONMENT

At Rome, as at Caesarea, Paul as a "prisoner" was allowed much liberty. He was permitted to live in his own house, at his own expense, with only one soldier as guard. He virtually kept an open house and carries on his ministry with the greatest freedom.

The last chapter of Acts is characteristic of the book as a whole, in that it pin-points again the two main themes of the book. The first is occasioned by Paul's final interview with the Jews, this time the Roman Jews, in which once more, and finally insofar as the book is concerned, they rejected the Gospel. Paul's reaction to their rejection of the Kingdom of God was most devastating, when he quoted from Isaiah (6:9-10):

Go to this people, and say, You shall indeed hear but never understand, And you shall indeed see but never perceive.

The other main theme of the book is related in the closing words, in which the reader is given a picture of the chief Apostle to the Gentiles, at Rome and in the center of the Gentile world, "preaching the Kingdom of God and teaching those things which concern the Lord Jesus, with all confidence, no man forbidding him (28:31).

UNIT IV

THE CHURCH EPISTLES

INTRODUCTION

WE HAVE now left the Gospels and the Acts, and are at the Epistles. There are twenty-two of these, if we include the Book of the Revelation as an epistle (which it really is, according to the opening verses); and they break up into three groups.

First there are the nine **Christian Church Epistles** (Romans to 2 Thessalonians)

Next **Pastoral and Personal Epistles** (1 Timothy to Philemon).

Finally, there are the nine **General (Hebrew Christian) Epistles** there are the four (Hebrews to Revelation).

There are noteworthy correspondences between the two ninefold groups.

Each group begins with a great doctrinal treatise - in the one case Romans, in the other case Hebrews,

Each ends with an "apocalypse" or unveiling of the future in relation to the return of our Lord Jesus - in the one case Thessalonians in the other case the book of the Revelation.

All the nine Church epistles, as the name implies, are written to Christian churches.

Not one of the nine (Hebrew Christian) General Epistles is written to a church. Those nine are Christian epistles, their aspect and atmosphere are peculiarly Hebrew.

THE SPECIAL IMPORTANCE OF THE CHURCH EPISTLES

We wonder whether Christians today discern the concentrated importance of these nine Church epistles and of the four "Pastoral and Personal" epistles for this present age. All Scripture, from Genesis to Revelation, is written for us, and is profitable to us; But not all Scripture is written about us or directly to us as Christian believers of the present dispensation. The one part of the Bible which is specifically written to us and about us, as Christians, consist of the nine Church epistles and the four Pastoral epistles. Therefore, if there is any part of Scripture which Christian believers ought to know thoroughly, it is this part.

I would say to you, and all Christians: Get to know the Church Epistles well; they are that part of the Scriptures with which, we ought to be specially concerned.

THEIR CHRONOLOGICAL ORDER

As to the approximate dates and places of composition, the consensus of opinion seems to be as follows:

<u>EPISTLE</u>	<u>PLACE</u>	<u>DATE</u>
I Thessalonians	Corinth	A.D. 52-53
2 Thessalonians	Corinth	53
1 Corinthians	Ephesus	57
2 Corinthians	Macedonia	57
Galatians	Corinth	57-58
Romans	Corinth	58
Colossians	Rome	63
Ephesians	Rome	63
Philippians	Rome	64

THEIR THREEFOLD GROUPING

But while it is good thus to see the Church Epistles in their chronological order, their true Spiritual order is undoubtedly that which we now find them in our New Testament. It is a noteworthy fact that this order of these Church Epistles never varies in any of the manuscripts. It is the same everywhere without exception. It would seem as though the Holy Spirit was just as careful about the arrangement of these precious letters as about their original inclusion in the sacred canon. Observe their three-fold group-development.

Romans to Galatians

Ephesians, Philippians, Colossians,

I and 2 Thessalonians.

In the first group the distinctive emphasis is on CHRIST AND THE CROSS.

In the middle three the distinctive emphasis is on CHRIST AND THE CHURCH.

In the final pair the distinctive emphasis is on CHRIST AND THE COMING.

Is it without significance that I and 2 Thessalonians which were written first, now stand last? And is it without significance that Romans, which was written last of the first group of epistles, now stands first? These "Church" Epistles in their three groups, form just the order in which the Holy Spirit would have us learn and then teach them.

First, in the Romans group, we learn those great evangelical truths by which, we are saved.

Then, in the Ephesians group, we pass to those deeper depths concerning the "Mystery" and of our indissoluble oneness with the Son of God as elect members of His Body, the Church.

Finally, in I and 2 Thessalonians our gaze is turned onward to coming consummation of the rapture and glory at the reappearing of our Savior.

Thus these three groups of the "Church" Epistles are a Trinity in unity. With regard for their respective emphases we may say:

in the first group **faith** looks back to the Cross and is strengthened.;

in the second group **love** looks up to the Bridegroom and is deepened;

in the third group **hope** looks on to the Coming and is brightended.

In the words of 1 Corinthians 13:13: "And now abideth faith, hope, love, these three; and the greatest of these is love.

THEIR DISTINCTIVE EMPHASES

Finally, before we come the study of these epistles each in turn, we ought to see them all together as constituting a progressive series. Nothing is more fascinating than to see them thus, each with its distinctive emphasis and distinguishing contribution. Take, for instance, their successive emphases on our Lord Jesus:

Romans	Christ the power of God to us.
1 Corinthians	Christ the wisdom of God to us.
2 Corinthians	Christ the comfort of God to us.
Galatians	Christ the righteousness of God.
Ephesians	Christ the riches of God to us.
Philippians	Christ the sufficiency of God to us.
Colossians	Christ the fullness of God to us.
1 Thessalonians	Christ the promise of God to us.
2 Thessalonians	Christ the reward of God to us.

THE EPISTLE TO THE EPHESIANS

WRITER: The Apostle Paul (1:1)

DATE: Probably A.D. 62

Paul arrived in Rome in 61 A.D. as a prisoner, and for 2 years he lived in his own hired house where he received those who came to him (Acts 28:16, 30).

TITLE:

The inscription (en Epheso) is omitted from the better manuscripts, and it is thought that the Epistle to the Ephesians was a circular epistle which included Ephesus and thereby explains the insertion of its name in some manuscript; It is likewise thought that this epistle is the one to the Laodiceans referred to in Colossians 4:16. This would correspond to the last of the seven letters to the churches in Revelation 2-3 rather than to the first church. The contents of the Ephesian letter corresponds more to the condition of the Ephesian church than to the one in Laodicea.

John Eadie concludes that this epistle is Paul's epistle to the church in Ephesus. He quotes from the testimony of the early church to sustain this thesis (Irenaeus, Clement of Alexandria, Origen, Tertullian, Cyprian).

PAUL AND EPHESUS:

The Holy Spirit forbade Paul, on his second missionary journey, to enter the province of Asia - where Ephesus was the prominent center.

Now when they had gone throughout Berycia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia [Acts 16:6].

He traveled west until he came to the sea, where it was necessary for God to direct him, by means of a vision, to Macedonia

He was led by the Spirit into Europe as far as Corinth, after which he returned by way of Ephesus.

And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews [Acts 18:19].

Being favorably impressed by the opportunities for mission work, he promised to return. This he did on the 3rd missionary journey. He discovered that another, by the name of Apollos, had been there in the interval between his second and third missionary journeys; but he had preached only the baptism of John - not the gospel of grace. Paul began a ministry there that was far-reaching. For two years he spoke in the school of Tyrannus, and the gospel penetrated into every center of the

Province of Asia. Evidently it was at this time that the churches addressed in Revelation 2 and 3 were founded by this ministry of Paul.

And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks [Acts 19:8-10].

This was probably the "high water mark" in the missionary labors of Paul. He considered Ephesus his great opportunity and stayed there longer than in any other place. The people of Ephesus heard more Bible teaching

from Paul than did any other people, which is the reason he could write to them the deep truths contained in this epistle.

But I will tarry at Ephesus until Pentecost For a great door and effectual is opened unto me, and there are many adversaries [1 Corinthians 16:8, 9].

He met great opposition, but God marvelously preserved him, which encouraged him to continue (see Acts 19:23-41). Paul loved this church in Ephesus. His last meeting with the Ephesian elders was a tender farewell (see Acts 20:17-38). Ephesus was the principal city of Asia Minor - and probably of the entire eastern section of the Roman Empire. It was virile and aggressive at this time, while the culture of Athena was decadent, and the commercialism of Corinth was corroded with immorality.

The Temple of Diana was one of the seven wonders of the ancient world, being the largest Greek temple ever constructed (418 by 239 feet) It was built over a marsh on an artificial foundation of skins and charcoal so that it was not affected by earthquakes.

The quarries of Mount Prion had supplied the marble; the art and wealth of Ephesian citizens and the jewellery of Ephesian ladies had been plentifully contributed for its adornment; its hundred and twenty-seven graceful columns, some of them richly carved and colored, were each the gift of a king; its doors, ceiling, and staircase were formed respectively of cypress, cedar, and vine-wood; it had an altar by Praxiteles and a picture by Apelles; and in its coffers reposed no little of the opulence of Western Asia. Thus Xenophon deposited in it the tithe..... which has been set apart at Athens from the sale of slaves at Cerasus... a many-breasted idol of wood, rude as an African fetish, was worshipped in its shrine, in some portion of which a meteoric stone may have been inserted, the token of its being "the image that fell from Jupiter"... still further, a flourishing trade was carried on in the manufacture of silver shrines... or models of a portion of the temple. These are often referred to by ancient writers, and as few strangers seem to have left Ephesus without such a memorial of their visit, this artistic "business brought no small gain to the craftsmen." But the spread of Christianity was fast destroying such gross and material superstition and idolatry for one of its first lessons was, as Demetrius rightly declared - "they be no gods which are made with hands."*

* Eadie, Commentary on the Epistle to the Ephesians.

THE CONTENTS OF THE LETTER TO THE EPHESIANS

The letter to the Colossians and the letter to the Ephesians should be read together. Colossians deals with the doctrine of the all-sufficiency of Christ as the Saviour, the relationship He as the Son has had with God the Father from the *beginning*" both as the Creator of all things, and as the Incarnate presence of God and His will for mankind.

Thus, as the perfect Revelation of God, the Son comes with both the grace and the power of God the Father, and His salvation therefore needs no Jewish law or other condition for its completeness.

The letter to the Ephesians, written for a somewhat different but likely for some of the same audience, repeats much of the letter to the Colossians. In addition, it enlarges on the former letter and adds comprehensiveness to the doctrine of salvation and redemption.

In short, in the letter to the Ephesians, addressed as it is to the larger audience like his earlier letter to the Romans, Paul gives his complete statement of the whole purpose of God in human history.

ANALYSIS OF THE LETTER TO THE EPHESIANS

The plan of the letter is similar to that of Colossians and may be briefly outlined as follows:

(1).The Salutation (1:1-2).

(2) Thanksgiving and Praise (1:3-23). In these verses Paul expresses his gratitude, not merely for the faith and love of the "saints" who are in the various churches in the province of Asia, as is his usual practice in these letters; but he is grateful especially to God for His mercy in revealing His purpose in the mission of His Son.

(3) Here we have Paul's special instruction in doctrine (2 and 3). According to God's purpose in the mission of His Son, Gentiles and Jews the world over are one in the New Life in Christ.

At the time of the writing of these letters, Paul's audience consisted of a mixed population of Greeks, Jews, Romans, Scythians, and others. The Jews claimed priority with God, because they were His "chosen" people, and because of the "promise" to Abraham.

In this matter of priority, Paul in these letters is trying to do two things. The first is to give the Jews, and all who read the Scriptures, a new interpretation of the Old Testament. The promise to Abraham, he is saying in effect, was conditional. It was conditioned on Faith in something. Faith in what? Faith in God's promise and plan, which would culminate in the promised Messiah, whose identity and mission God, through His prophets, would reveal. The trouble with most of the Jews, Paul discovered, was that they did not have this faith!

The second thing Paul is trying to show in these letters is that the grace which the Messiah and Saviour brought, was for the Gentiles of the whole human family, as well as for the Jews. Thus, the Old Testament is a means of education and not of grace and salvation.

(4) This section of the letter contains another one of Paul's many exhortations to his disciples to walk worthily in the high calling to The New Life in Christ Jesus (4,5,6).

(5) The concluding Salutation and Benediction (6:21-24). Special reference is made to Paul's friend and messenger, Tychicus, who bears the letter, and who will supplement it with personal information about the writer and his life in the prison at Rome.

An important part of the message of Tychicus was to give this further personal information, as the letter reveals: "I have sent him to you for this very purpose." Thus, it appears that Tychicus visited each of the churches in the province of Asia, in person, and gave both the written and oral messages to the assembled body of Christians.

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THE EPISTLE TO THE GALATIANS

I. INTRODUCTION

WRITER: The Apostle Paul (1:1)

DATE: About A.D. 37

This Epistle was probably written on Paul's third missionary journey from Ephesus, during Paul's two years of residence there. There is substantial basis, however, for the claim that it was written from Corinth, shortly before Paul wrote the Epistle to the Romans. Dr. Lenski advances the theory that it was written from Corinth on the second missionary journey, about April, A.D. 53.

OCCASION

Paul visited the Galatian churches on each of his three missionary journeys. There is no mention in the Epistle of another visit to the churches. The Epistle was evidently Paul's last word to these churches, written after he had visited them on the third missionary journey.

GALATIANS - the PEOPLE

The destination of this Epistle has given rise to what is known as the North Galatian and the South Galatian theories. It seems more reasonable to suppose that it was sent to the churches in the area Paul visited on his first missionary journey, but this does not preclude the possibility that it had a wider circulation, even as far north as Pessinus, Ancyra, and Tavium. The word "Galatians" could be used in either an ethnographic sense, which would refer to the nationality of the people, or it could be used in a geographic sense, which would refer to the Roman province by that name. Regardless of the position which is taken, there is a common blood strain which identified people in that area where there was a mixture of population. The people for whom the province was named were Gauls, a Celtic tribe from the same stock which inhabited France. In the 4th century B.C. they invaded the Roman Empire and sacked Rome. Later they crossed into Greece and captured Delphi in 280 B.C. At the invitation of

Nikornedes I, King of Bithynia, they crossed over into Asia Minor to help him in a civil war. They were warlike people and soon established themselves in Asia Minor. In 189 B.C. they were made subjects of the Roman Empire and became a province. Their boundaries varied, and for many years they retained their customs and language. They were blond orientals. The churches Paul established on his first missionary journey were included at one time in the territory of Galatia, and this is the name which Paul would normally give to these churches.

These Gallic Celts had much of the same temperament and characteristics of the American population. Caesar had this to say, "The infirmity of the Gauls is that they are fickle in their resolves, fond of change, and not to be trusted." Another described them as "frank, impetuous, impressible, eminently intelligent, fond of show, but extremely inconstant, the fruit of excessive vanity." Remember that they wanted to make Paul a god one day, and the next day they stoned him (Acts 14).

Surely the Epistle to the Galatians has a message for us, of like; temper, who are beset on every hand by cults and isms innumerable that would take us, likewise, from our moorings in the gospel of grace.

GALATIANS - the EPISTLE

1. It is a stern, **severe**, and solemn message (Gal. 1:6-9; 3:1-5) it does not correct conduct, as the Corinthian letters do, but it is corrective - the Galatian believers were in grave peril. Because the foundations were being attacked, everything was threatened.

The Epistle contains no word of commendation, praise, or thanksgiving. There is no request for prayer, and there is no mention of their standing in Christ. No one with him is mentioned by name (1:2). Compare this with the other epistles of Paul.

2. The heart of Paul the Apostle is laid bare, there is deep emotion and strong feeling. This is his fighting Epistle - he has on his war paint. He has no toleration for legalism. Someone has said that Romans comes from the head of Paul while Galatians comes from the heart of Paul. "Galatians takes up controversially what Romans puts systematically."

3. It is the declaration of emancipation from legalism of any type. This was Martin Luther's favorite Epistle, and it was on the masthead of the Reformation. It has been called the Magna Charta of the early church, the manifesto of Christian liberty, the impregnable citadel, and a veritable Gibraltar against any attack on the heart of the Gospel. "Immortal victory is set upon its brow."

4. It is the strongest declaration and defense of the doctrine of **Justification by faith** in or out of Scripture. It is God's polemic on behalf of the most vital truth of the Christian faith against any attack.

Not only is a sinner saved by grace through faith, but the saved one lives by grace. Grace is a way to life and a way of life.

Galatians is God's polemic against legalism of every and any description. The law is not discredited, despised nor disregarded. Its majesty, perfection, demands, fulness and purpose are maintained. Yet these very qualities make it utterly impossible for man to come this route to God. Another way is opened - which entirely bypasses the law - for man to be justified before God. The new route is by faith. Justification by faith is the theme, with the emphasis upon faith.

Three epistles in the New Testament quote Habakkuk 2:4, "The *just* shall live by his faith."

Romans 1:17 emphasizes *the just*;

Hebrews 10:38 emphasizes *shall live*;

Galatians 3:11 emphasizes *by faith*..

In Romans the emphasis is upon the fact that man apart from the law is justified before God. In Galatians Paul is defending the gospel from those who would add law to Justification by faith.

Faith plus law was the thrust of Judaism,

Faith plus nothing was the answer of Paul.

The Judaizers questioned Paul's authority as an apostle and his teaching that simple faith was adequate for salvation. Paul defends his apostleship and demonstrates the sufficiency of the gospel of grace to save.

II. BRIEF OUTLINE

1. **INTRODUCTION, 1:1-10**
 1. Salutation-Cool Greeting, 1:1-5
 2. Subject Stated-Warm Declamation, 1:6-10
2. **PERSONAL - Authority of the apostle and Glory of the Gospel, 1:11-2:14**
 1. Experience of Paul in Arabia, 1:11-24
 2. Experience of Paul with the Apostles in Jerusalem, 2:1-10
 3. Experience Of Paul in Antioch with Peter, 2:11-14
3. **DOCTRINAL - Justification by Faith, 2:15:31** (*Faith vs. Works, Liberty vs. Bondage*)
 1. Justification by Faith-Doctrine Stated, 2:15-21
 2. Justification by Faith-Experience of Galatians, 3:1-5
 3. Justification by Faith-Illustration of Abraham', 3:6:18
 4. Justification by Faith-Allegory of Hagar and Sarai, 4:19-31
4. **PRACTICAL-Sanctification by the Spirit, 3:1-6:10** (*Spirit vs. Flesh, liberty vs. Bondage*)
 1. Saved by Faith and Living by Law Perpetrates Failing from Grace, 5:1-15
 2. Saved by Faith and Walking in the Spirit Produces Fruit of the Spirit, 5:16.26
 3. Saved by Faith and Fruit of the Spirit Presents Christian Character, 6:1-10
5. **AUTOGRAPHED CONCLUSION, 6:11-16**
 1. Paul's Own Handwriting, 6:11
 2. Paul's Own Testimony, 6:12-18
 1. Cross of Christ vs. Circumcision, 6:12-13
 2. Christ's Handwriting on Paul's Body, 6:16-is (*The New Circumcision of the New Creation*)

III. EXPANDED OUTLINE

1. **INTRODUCTION, 1:1-10**
 1. **Salutation--A Cool Greeting, 1:1-5**
 1. v.1 Paul is this kind of apostle - no parenthesis is necessary here.
Apostle - One sent forth.
 1. *Not of* men-the preposition *apo* conveys the meaning of "not from men"; that is, not legalistic, not by appointment or commission after having attended a school or taken a prescribed course.
 2. *Not by* man-the preposition *dia* indicates that It was not through man: that is, not ritualistic by means of laying on of hands, as by a bishop or church court. For example, marriage involves both the legal (license from the state) and the ritual (ceremony).
 3. *But through Jesus* Christ - Jesus laid His hand upon Paul, called him and set him apart for the office (Acts 9:15,16).

2. v.2 The greeting is very cool, brief, formal and to the point. No one is mentioned personally by name. *Churches-a local church* is in view, **not** the corporate body of believers.
 3. v.3 This is Paul's formal greeting in most of his epistles .
 1. "Grace to you and peace"
Grace and peace constitutes the formal introduction in all of Paul's letters. Grace (*charis*) was the Gentile form of greeting, while Peace (*shalom*) was the Jewish form of greeting. Paul combined them.
 2. "from God the Father, and our Lord Jesus Christ."
In the one we have God himself as Father, known as such in grace; in the other, the glorified man, the Son of God, who is seated (and that officially) to preside over the house and people of God. With the one we stand in the relation of children, with the other in that of servants.
 4. v.4 *Gave Himself* - at the mention of the Lord Jesus Christ, Paul gives the germ of the subject. Nothing can be added to the value of His sacrifice. *Deliver us from this present evil (age)* - there is a present value of the gospel which proves its power and genuineness. *According to the will of God* -He can deliver us, not according to law, but according to the will of God.
 5. v.5 God gets more from the salvation by grace of a sinner than the sinner does. It is to God's glory.
2. **Subject Stated-A Warm Declamation, 1:6-10**
1. v.6 The gospel concerns "the grace of Christ." Two aspects of the gospel (used in two senses)
 1. Facts-death, burial, resurrection of Christ (1 Cor. 15:1-4).
 2. Interpretation of facts-received by faith plus nothing (Gal.2:16).
The facts were not challenged by the Judaizers, but they sought to add the law to grace (fith + law).
 2. v.7 There is only one gospel-one in fact and interpretation. *Pervert* (Gk. *metastrepho*) is a strong word, as in "sun turned to darkness" (Acts 2:20); "laughter turned to mourning" (Gas. 4:9). To attempt to change the gospel has the effect of making it the very opposite of what it really is.
 3. v.8 if an angel dared to declare any other message than the gospel, he would be dismissed with a strong invective.
 4. v.9 If any message is received other than the gospel, it is spurious and counterfeit. *Accursed* (Gk. *anatbema*) is "be damned~" The gospel shuts out all works.
- **"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" [Rom. 4:5].**
- God saves only one Class of humanity-the ungodly. The reason is that this is the only class-even the righteousness of man is as filthy rags in God's sight. Law condemns us and it must make us speech-less before grace can save us.
1. **"Now we know that whatever things the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God" [Rom. 3:19].**
- The real difficulty is not that people should be "good enough" to be saved, but that they are not "bad enough" to be saved. Humanity refuses to recognize its lost condition before God. This is the human predicament.
- The Judaizers did not deny the facts of the gospel; they perverted it and therefore were

anathema. The "gospel" of law and grace is a mixture that has *no* power, no growth, no victory. It robs grace of its blessing, beauty and glory; it robs the law of its majesty and authority.

2. v.10 *Persuade* is "to make a friend of." The *New Scofield Bible* translates it "seek the favor of." In 1 Thes. 2:4, 4:1 it is "please God" in contrast to self or others. The preaching of the gospel is not pleasing to lost man. No man can please both God and man.

PERSONAL-Authority of the Apostle; Glory of the Gospel, 1:11-2:14

5. Experience of Paul In Arabia, I :11-24

Origin of the Gospel and Conversion of Paul

1. v.11 *Certify* is "remind." *afes man* is "according to man." The Judaizers also questioned Paul's apostleship. He was not one of the original 12, but a Johnny-come lately. They cast a shadow upon the validity of Paul's authority as an apostle.
2. v.12 Paul's gospel came directly by a revelation (*apokalupsis*) of Jesus Christ.
3. vv. 13,14 Paul now calls the religion in which he was brought up *the Jews' religion*, Paul was saved, not in Judaism, not by Judaism, but FROM *Judaism*.
4. vv. 15-17 After his conversion, Paul went into the desert of Arabia before conferring with other apostles.
5. vv. 18,19 Paul then went up to Jerusalem (Acts 9:26-29). He spent less than 3 years in the desert.
6. v.20 Either we believe Paul or we make him a liar.
7. vv. 21-24 Paul outlines his first years after conversion.

6. Experience of Paul with Apostles In Jerusalem, 2:1-10

Oneness of the Gospel and Communication between Paul and Other Apostles

1. v.1 More likely this is a reference to the council of Jerusalem as recorded in Acts 13 than when Paul and Barnabas took relief to the church in Jerusalem, as recorded in Acts 1:30;12:25.
2. vv. 2-5 The church in Jerusalem approved Paul's gospel. Paul took Titus, a Greek, as a living example of a Gentile who was saved by faith apart from the law.
3. vv. 6-10 The apostles accepted Paul's apostleship. *Fellowship* (v.9) is *koinonia*, one of the great words of the gospel and the highest expression of a personal relationship. It means sharing the things of Christ.

7. Experience of Paul Antioch with Peter, 2:11-14

Opposition to the Gospel and Conviction Concerning Conduct

3. v.11 Paul actually rebuked Peter.
4. vv. 12-14 In the apostolic church they had a love feast that all shared. When Gentiles came into the church, it posed a problem, for they ate meat which had been sacrificed to idols and meat forbidden by the Mosaic law. Two tables were set up. Peter ate with the Gentiles until the elders came up from Jerusalem. Then he beat a retreat back to the kosher table. His conduct indicated that he condemned the Gentile table. While he was free to eat at either table, he had no right to eat at the Gentile table and then withdraw as if it were wrong. He was, by his conduct putting the Gentiles under law.

DOCTRINAL-Justification by Faith, 2:15-4:31

Faith vs. Works, Liberty vs. Bondage

8. Justification by Faith-Doctrine Stated, 2:15-21

1. v.15 *We* - Paul identifies himself with the Jews. The Jews of that day considered the Gentile a sinner in contrast to himself under law.
2. v.16 This is a clear-cut and simple statement of justification by faith. *Man* (Gk. *anthropos*) is the generic term, meaning both Jews and Gentiles. *Justified* (Gk. *dikaioo*) to **have** "declared a person right" - not make him right. A sinner, who *is* guilty before God and is under condemnation, is declared to be right with God on the basis of his faith in the redemption in Christ. It is not just forgiveness of sins, a subtraction, but the addition of the righteousness of Christ. He is declared righteous, The Jew had to forsake the law and take his place as a sinner in order to be saved by faith in Christ. No statement could be more dogmatic and crystal-clear than "by the works of the law shall no flesh be justified."
3. v.17 The sense of this verse seems to be that since the Jew had to forsake the law in order to be justified by Christ and therefore take his place as a sinner, is Christ the one who makes him a sinner? No, the Jew like the Gentile was a sinner by nature and could not be Justified by the law, as he had demonstrated.
"Now, therefore why put God to the test, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" [Acts 15:10,11].
4. v. 19 This is the great principle that Paul states here and in Romans. We were executed as sinners in Christ. "He was made sin for us." We are now called to live unto God by a new principle stated in the next verse.
5. v.20 We were crucified when Christ was crucified-1900 years ago. The new life of the believer is the life of Christ lived through him by the power of the Holy Spirit.
6. v.21 *Righteousness* is "justification." *In vain* means "without a cause" (e.g. Christ said, "They hated me without a cause" [same word]).

9. Justification by Faith-Experience of Galatians, 3:1-5

1. This begins a series of 6 questions which Paul puts to the Galatians. "Who hath bewitched" - they were not using their minds (*nous*). It can be paraphrased, "You are foolish. What has gotten into you?" *Set forth* literally "placarded" or "painted."
2. v.2 They never received the Spirit by the law. The Holy Spirit is evidence of conversion.
"But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" [Rom. 8:9].
"In whom ye also trusted, after ye heard the word of truth, the gospel of your salvation; in whom also after ye believed, ye were sealed with that Holy Spirit of promise" [Eph. 1:13].
The gospel is true irrespective of experience. The gospel is objective. Experience corroborates the gospel.
"And we are his witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey him" [Acts 5:32].
3. iv. 3-3 The gospel is sufficient - experience confirms this.

10. Justification by Faith-Illustration of Abraham, 3:6-4:18

1. v.6 This quotation is from Genesis 15 :6. The incident referred to is after Abraham's encounter with the kings of the East in his rescue of Lot and his refusal to accept anything from the kings of Sodom and Gomorrah. God appeared to Abraham to assure him that he had done right in turning down the booty, saying, "I am your shield, and your exceedingly great reward." Abraham reminded God that he did not have a son. God led Abraham out to behold the night sky and asked him to number the stars. God promised numberless offspring to Abraham. It was then that Abraham believed God, he said amen to God - Abraham's faith was counted for righteousness,

Abraham's works, since the law was not yet given, could not have anything to contribute to Abraham's salvation. It was faith plus nothing.

2. v.8 When did God preach the gospel to Abraham? See Gen. 22:17-18. It was at the time of the offering of Isaac upon the altar as a human sacrifice. The offering of Isaac is one of the finest pictures of the offering of Christ. Although God spared Abraham's son, God spared not His own Son, but delivered him up for us all. (Rom. 8:32).
"Was not Abraham, our father, justified by works, when he had offered Isaac, his son, upon the altar?" [James 2:21]
This was at the end of the life of Abraham and refers to the offering of Isaac. His act of offering his son was "the work of faith," not works of the law. Paul said that Abraham was justified by faith before there were any works-before Isaac was even born. This makes it evident that the writings of Paul and James do not conflict.
5. v.9 *Faithful* is "believing." God saves the sinner on the same basis that He saved Abraham - *faith*.
6. v.10 The Important word here *is continueth*. No one ever kept the law day and night, 24 hours every day, 7 days a week, 52 weeks out of the year in thought, word, and deed. The law could only condemn: faith justifies.
7. v.11 Even the Old Testament made it very clear that the *just shall live by faith* (Hab. 2:4).
8. v.12 Faith and law are contrary principles for salvation and for living. One cancels out the other. The law required that a man live by the law. Any righteousness he might accumulate would be inferior to the righteousness of God. Man's righteousness is forever labeled "filthy rags."
9. v.13 This quotation is. from Deut. 21:23. This was a very strange law since the method of capital punishment under the law was by stoning. If the crime was aggravated and atrocious, the body of the criminal was taken after death and hung up to display the seriousness of the crime (Deut. 21:22,23). "Cursed [of God] is everyone that hangeth on a tree." The cross is called a tree (*xulon*) in Acts 5:30; 10:39; 1 Pet. 2:24 - the cross is the "tree of life." We are not under law because Christ has redeemed us from the curse of the law.
10. v.14 Christ took our place that we might receive what the law could never do. The Spirit is the peculiar gift in this age of grace.
11. vv. 15-18 The sense of this section is that the law, which came 430 years after God's promise to Abraham, cannot alter or disannul it. when 2 men make a contract, one member of the agreement cannot alter it later to suit his personal wish. The original must stand inviolate. God's promise to Abraham cannot be abrogated. Actually God confirmed it in Christ. *Seed* (v.16) refers specifically to Christ (see *Gen. 22:18*). Christ said:
"Your father, Abraham, rejoiced to see my day; and he saw it, and was glad" John 8:56.
12. v.19 Why was the law given? It was added for the sake of transgression. *Till* indicates it was temporary. The law reveals Sin-sin had already come. Man is not a sophisticated, refined and trained sinner; he is a sinner by nature - in the raw a primitive and savage sinner. The law is a mirror to show the smudge spot. You do not wash it off with the mirror, God has provided a wash basin with the mirror -the blood of Christ. The law proves that man is a sinner and that he is never able to make himself a saint.
13. v.21 Law could not give life. Man is already dead in trespasses and sins. Man needs life - only faith in Christ can give life.
14. v.22 Man is in the state of sin, and the only help is by faith in Christ. The law is inexorable and unchanging. "The soul that sinneth, it shall die" (Ezek. 18:20).
15. vv. 23-25 The key word here is *schoolmaster* (Gk. *paidagogos*) and has nothing to do with a school teacher in present-day context. The term designated a slave or servant in a Roman home who had charge of any child born in the home. He fed, dressed, bathed, blew the nose of, and paddled the son born in the home. When the little fellow reached school age, he took him by the

hand and led him to school. This is where he got the name *of paidagogos*. The law took mankind by the hand. led him to the cross of Christ and said, "Little man you need a Savior." The law turns us over to Christ. We are under Christ now and not under the law.

16. v.26 *children is* rather "sons" (Gk. *Huios*). Only faith in Christ can make us legitimate sons of God. An individual Israelite was never a son, only a servant. Although David was a man after God's own heart, the Scripture calls him "David, my servant." Nicodemus was a legalist and he was religious to his fingertips, but he was not a son of God. Jesus said, "You must be born again." **"He came unto his own, and his own. received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God [John 1:11-13]."**

The most damnable heresy today is the "universal Fatherhood of God and universal brotherhood of man." Jesus said to the religious rulers, "You are of your father the devil" (John 8:44). The law could never bring a sinner to the place of sonship.

17. v.27 *Baptized into Christ* - being born again puts us into Christ, and we are identified with Him.

18. v.26 There were 3 great divisions in the Roman world:

0. Racial and religious-Jew and Greek.
1. Social and class-bond and free: 34 of the population of the Roman Empire was slave; 60 million were slaves, 60 million were free.
2. Man's world and woman's world-male and female.

19. v.29 All in Christ belong to the same family and all share in the inheritance.

5. Chapter 4:1-18

vv. 1-5 This section teaches the doctrine of **adoption**. Adoption does not have the same connotation here as it does in our thinking. A couple see a lovely little child in an orphanage and take legal steps to make the child their own. This is adoption in our contemporary society. However, the thinking here follows the practice of Roman society in the first century A.D.

1. v.1 *Child* (Gk. *nepios*), a minor child in a Roman home, was placed in the hands of a servant or slave. He plays with the slave children and is disciplined by the adult slaves.
2. v.2 *Time appointed of the father* is the important phrase. This points to the day when the boy becomes a full-grown adult with all the legal rights and privileges pertaining thereto.
3. v.3 Israel under law was like a child under the discipline of a master.
4. v.4 At the time determined by God, God the Father sent forth *God* the Son, born of a woman, born under the law. He kept the law in toto.
5. v.5 Christ did this for a two-fold purpose:
 0. To redeem those under the law, which means they are no longer under the law;
 1. That they might receive the adoption of sons.
Adoption (Gk. *buiotbesa*) means literally placing as a son. Now let's return to the Roman custom. One day the father of the child notes that his son is growing up. He invites all the relatives in for the ceremony of the *toga virilis*. The father places a robe on the boy and a ring on his finger. That ring, a signet, is the father's signature. The boy is now a full-grown son. No slave better touch him now! He has the authority of maturity. God brings us into His family as full-grown sons, capable of understanding divine truth (1 Cor. 2:9,10,13,14; 1 John 2:20,27). The mature saint and the babe in Christ are alike dependent on the Holy Spirit to teach divine truth. The law never did this for man.
6. v.6 This another accomplishment of the grace of God which the law did not dare to offer. *Abba* is an intimate word that denotes the close and dear relationship between a child of God and the

Father. It is during the time of testing and trial that God makes Himself real to the heart of the believer.

7. v.7 This does not mean that a child of God reaches the plane of sinless perfection - sin habits continue to plague him.
 8. v.8 Paul describes idols as vanities-"nothings."
 9. vv 9-11 To turn to the law now that they are saved by grace is the same as returning to their former idolatry. Ye have known God, not by law but by faith in Christ
 10. vv. 12-18 This is a personal and polite word that is injected in this section.
6. **Justification by Faith-Allegory of Hagar and Sara, 4:19-31.**
All is contrast in this section between Hagar and Sarai. Hagar, and every reference to her under other figures of speech, represent the law. Sarai, and every reference to her under other figures of speech, represent faith in Christ.
1. v.21 They had not actually heard the law. The giving of the law was not beautiful and cozy, but terrifying (see Es. 19:16-18; 20:18,19).
 2. v.24 Not *are an allegory*, but *contain* an allegory. It is an historical event that contains an allegory.
A child born to a bond woman was a slave.
 3. vv. 30,31 Abraham could not have both the son of Hagar and the son of Sarai. He had to make a choice. Paul is saying that you can-not be saved by law and grace. You have to make a choice. If you try to be saved by Christ and also law, you are not saved.

PRACTICAL - Sanctification by the Spirit, 5:1-6:10

Spirit vs. Flesh, Liberty vs. Bondage

11. **Saved by Faith and Living by Law Perpetrates Falling from Grace, 5:1-15**
We enter now a new section of this letter. Paul follows his regular pattern. After giving doctrine, he concludes with a practical application. Paul always puts doctrine in shoe leather.
1. v.1 Paul challenges the believer to and first of all in the liberty of grace before he begins to walk by faith in the power of the Spirit. The law is not the rule of faith for the believer.
 2. v.2 This is one of the most startling verses in the Scripture. Paul is not saying that to trust something other than Christ means you are not saved-he has said that before. He is saying that if you trust Christ and also trust something else, you are not saved.
 3. v.3 Even to put on the badge of the law, which is circumcision, means that you are indebted to do the whole law. James gave the negative side:
"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all (James. 2:10).
It is faith plus nothing that saves the sinner. God will not let salvation become a complicated matter. Nothing can enter in to rob Christ of His glory. Imagine a person sending in a testimonial about Geritol saying. "After taking 254 bottles, I feel good. I also made up my own formula and I have been taking it along with Geritol." You can see that such a testimonial would be of no value. The home remedy might have been the cure.
 4. v.4 *Fallen from grace* does not mean to fall out of salvation or lose it. It means to try to be saved by some other means. You fall from the high plane of grace down to the low level of legality. To be saved by grace and then to try to live the Christian life by law is to fall from grace.
 5. v.5 *Hope of righteousness* is the only prophetic reference in the entire epistle. The only hope is the blessed hope. Christ is made unto us "righteousness" (2 Cor. 5:21).

6. v.6 No legal apparatus will produce a Christian life. The formula is a simple simile: *faith which worketh by Love*.
7. v.7 Paul chides the Galatians. They were doing excellently until the Judaizers came along.
8. v.9 In Scripture leaven is always used as a principle of evil.
9. v.10 Paul believed that the Galatians would ultimately reject the teaching of the Judaizers.
10. v.13 Paul presents 3 methods for trying to live the Christian life of which 2 will not work:
 1. Life of liberty (vv. 1,4)
 2. Life of legalism (vv. 2,3,14)
 3. Life of license (v.13).
11. vv. 14-15 Here the law is reduced to the lowest common nominator. This is the acid test of those who think they are living by law.

12. Saved by Faith and Walking in the Spirit Produces the Fruit of the Spirit. 5:16-26

1. v.16. Here is stated the great principle of Christian living-walk by means of the Spirit. The word for walk is *peripateo*, which refers to the direction and purpose of the life. *Lust* of the flesh refers to desires of the flesh, many of which are not immoral but are of the flesh (music, art, and works of do gooders, etc.).
2. v.17 A transliteration of this verse will help convey the meaning:
"For the flesh warreth against the Spirit, and the Spirit warreth against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would."
3. v.18 Walking by the Spirit is the antithesis of living by law (Rom. 8:1-13).
4. vv. 19-21 *the works of the flesh*. These are labeled so that there can be no mistaking whether or not a person is living by the flesh. *Do* (v.21) is "practice" (1 Cor. 6:9-11).
5. vv. 22,23 The new nature is the instrument through which the Spirit produces the *fruits of the Spirit*. This is not human effort or "our best." It is strictly the fruit of the Spirit. The law attempted to require love, but failed. The Spirit alone can produce love. Law restrains-flesh; Spirit constrains-new nature. What God required under law the Spirit produces. The Christian life is not moral rectitude, which is negative. It is the fruit of the Spirit, which is positive. Grace frees the believer to do right.
6. v.24 (Col. 3:3, Gal. 2:2) In all of these passages the thought is that when Christ was crucified, the believer was crucified at the same time. The believer is now joined to the living Christ, and the victory is not by struggling but by surrendering to Christ. The scriptural word is yield; it is an act of the will (Rom. 6:13).
7. v.23 *Walk* (*Gk. stoichomen*) means that which is basic and elemental, proceed or step in order. (This is different from the word for walk in v.16) It means to learn to walk. Just as we learned to walk physically by the trial and error method, so we are to begin to walk by the Spirit. This is a learning process. There will be failure and: fall again and again. The important thing is to begin and then keep trying. This is realistic and not idealistic.

13. Saved by Faith and Fruit of the Spirit Presents Christian Character, 6:1-10

1. v.1 *Fault* is "trespass, fall beside." The believer does not lose his salvation when he sins. *Restore* is as to set a bone. *In the spirit of meekness* is required.
2. v.2 *Burdens* (*Gk. baros*) is "weight." Bear one another up in frailty, weakness, grief, tension or pressure. "A load is half a load when two are carrying it."
3. v.3 This is one of Paul's sledge-hammer blows against pride.

4. v.4 This is also a characteristic statement of Paul, that a man needs to keep close tab on his own life's work (2 Cor. 13:5; 1 Cor. 16:13).
5. v.5 *Burden (Gk. phortion)*, to be borne, as a ship's cargo; a child in the womb; a responsibility. Dr. Phillips has a good Interpretation: "Shoulder his own pack."
There are burdens you can share; there are burdens you must bear alone. We are born alone, become sick alone, suffer alone, face problems alone, and go through the valley of the shadow of death alone. We go before the judgment seat of Christ alone (Rom. 14:12; 2 Cor. 5:10).
6. v.6 This simply and bluntly means to pay your preacher. If someone ministers to you spiritual benefits, minister to him of material benefits.
7. v.7 *Principle stated*: This is an immutable law that operates in every sphere of life. In agriculture and horticulture if you sow corn, you get corn; if you sow cotton, you reap cotton. In the moral sphere you reap what you sow. Jacob, who deceived his father, was deceived by his uncle in the same manner. Pharaoh who slew male children had his own son slain. We see this law at work in the lives of Ahab and Jezebel, and also in Paul's life.
8. v.8 *Practice suffered*: Paul applies this law to the believer. He says that the believer can sow to the flesh or to the Spirit. Sowing to the flesh leads to a harvest of corruption. Sowing to the Spirit leads to a harvest of life everlasting.
9. v.9 *Patience satisfied* This is an encouragement to a child of God who has patiently taught the Word of God and served the Lord. Such a one will reap a harvest of blessing eventually. For example, Jochebed taught Moses, although Egypt was against her. Then came the day when she reaped.

AUTOGRAPHED CONCLUSION, 6:11-18

11. Paul's own Handwriting

1. v.11 The true sense is "I have written with large letters" characteristically the handwriting of a person who does not see well is with large letters.

12. Paul's Own Testimony

1. v.14 A cross stood between Paul and the world. Paul stood on this side of the cross. Christ's death and resurrection had brought him out of the world into a new relationship with God.
2. v.15 Circumcision was the handwriting of religion and the law. Outward badges are not acceptable with God-only a new creation (2 Cor. 5:17).
3. v.17 *the marks (Gk. stigma)* were the personal handwriting of Christ. Paul had physical scars, "brand marks of the Lord Jesus," all over his body (see 2 Cor. 11:23-27).
In the Roman world, "marks" were used in 3 ways:
 1. Runaway slaves were branded on the forehead when captured;
 2. Soldiers had the names of their commanders tattooed on their foreheads;
 3. Devotees of a pagan goddess in a mystery religion had her name branded on their foreheads.
4. v. 18 Paul concludes this marvelous epistle by commending the brethren to the grace of God.

THE EPISTLE TO THE PHILIPPIANS

"The Earthly Walk of a Heavenly People"

WRITER: The Apostle Paul (1:1)

DATE: A.D. 62

Written at the same time as Ephesians, it is one of the prison epistles.

CITY OF PHILIPPI:

Philippi was a Roman colony. Although it was a miniature of Rome, and imitated and aped Rome in every way, it was nonetheless a city which had a higher cultural level than other cities visited by Paul.

CHURCH OF PHILIPPI:

1. It was less Jewish and more Gentile than were all others (the names of individuals mentioned are Greek and Roman). This was the first church established in Europe (Acts 16:6-40), which gives special meaning to Gentiles.
2. Women occupied a prominent place in this church. Paul attended, first of all, not the synagogue, but a prayer meeting of women (Acts 16:12-15). A woman named Lydia was the first convert in Europe. Two women were prominent in the church (Phil. 4:2), and there were others who labored in the church (Phil. 4:3).
3. It was generous in its gifts to the Lord's work (4:10-16). Paul cited them as examples to others in giving (2 Cor. 8:1-5).

OCCASION FOR EPISTLE

There were two specific circumstances which occasioned the writing of this epistle:

1. The church at Philippi had been generous in support of Paul, and he wrote this letter to thank them. When he was in prison in Rome, they sent help by the hands of Epaphroditus. Epaphroditus became ill in Rome, and, when he recovered, Paul wrote this letter and sent it by this messenger who had brought him help.
2. A deeper reason was evidently the division which was arising because of the misunderstanding between two of the women (Phil. 4:2). One of the phrases which Paul used again and again is "you all," speaking to and of all the believers in the church.

KEY TO THE EPISTLE

The epistle is practical; its key thought is joy. It has been labeled "The Secret of Joy." Some form of the word occurs 19 times. It answers the question, "How *may* I have joy in my heart?" The man who wrote, "Rejoice in the Lord always, and again I say Rejoice," was in prison in Rome. Joy does not depend upon circumstances.

BACKGROUND FOR WORK IN PHILIPPI

After Paul and Barnabas had completed their first missionary Journey, they determined to visit again the Galatian churches to see their progress. A sharp division arose over the feasibility of taking John Mark along again. The result was that Paul took Silas and departed for the Galatian country. After visiting the churches, Paul was evidently planning to extend the circumference of his missionary activity by taking the Gospel to Asia (the province of Asia, of which Ephesus was the leading city). This was a very prominent, populous, and prosperous section at that time. The Spirit of God put up a roadblock, however, and they "were forbidden of the Holy Spirit to preach the word in Asia" (Acts 16:6). Then Paul attempted to go north into Bithynia, along the coast of the Black Sea, where there was a very large population. Again the Spirit put up a roadblock - "but the Spirit allowed them not" (Acts 16:7). They had come from the east, they could go neither south nor north, so there was only one way to go - west. It was not Horace Greeley of the New York Sun who first said, "Go west, young man, go west," it was the Spirit of God speaking to Paul. Paul proceeded then to Troas where he waited for orders.

He was given the vision of a man of Macedonia beseeching him to come over to Europe. The party of Paul crossed over to Samothracia, went on to Neapolis, and to Philippi. Luke joined the party at this juncture (Acts 16:10). Silas and Timothy were already with Paul,

When Paul arrived in Philippi, he discovered that the man of Macedonia was a woman by the name of Lydia, holding a prayer meeting by the riverside (Acts 16:13-15). Paul got rough treatment in the city because he cast the demon out of a girl who by the spirit of divination was making money for her owners. Paul and Silas were imprisoned. When they sang praises to God at midnight, the prison was shaken, and this led to the conversion of the Jailer (read Acts 16:10). He and his family were some of the converts in this church who were especially drawn to the Apostle Paul in the bonds of Christian love. Paul visited Philippi at least one other time, possibly more.

The church in Philippi kept in close touch with the apostle (Phil. 4:15) but apparently lost track of him when he was arrested in Jerusalem, and for two years there was no communication. They finally heard he was in prison in Rome and immediately dispatched Epaphroditus. to Rome with words of sympathy; a gift, and many expressions of love.

The Epistle to the Philippians is the answer of Paul to their communication and the coming of Epaphroditus. It is his thank-you letter.

OUTLINE

I. PHILOSOPHY for Christian Living Chapter 1

4. Introduction, vv. 1,2
5. Paul's Tender Feeling for the Philippians, vv. 3-11
6. Bonds and Afflictions Further the Gospel, vv. 12-20
7. In Life or Death - Christ, vv. 21-30

II. PATTERN for Christian Living, Chapter 2

(Key verses: 5-11)

10. Others, vv. 1-4
11. Mind of Christ - Humble, vv. 5-8
12. Mind of God - Exaltation of Christ, vv. 9-11
13. Mind of Paul - Things of Christ, vv. 12-18
14. Mind of Timothy - Like-minded with Paul, vv. 19-24
15. Mind of Epaphroditus - the Work of Christ, vv. 25-30

III. PRIZE for Christian Living

(Key verses: 10-14)

5. Paul Changed His Bookkeeping System of the Past, vv. 1-9
6. Paul Changed His Purpose for the Present, vv. 10-19
7. Paul Changed His Hope for the Future, vv. 20,21

IV. POWER for Christian Living

4 (Key verses)

17. Joy - the Source of Power, vv. 1-4
18. Prayer - the Secret of Power, vv. 5-7
19. Contemplation of Christ - the Sanctuary of Power, vv. 8,9
20. In Christ - the Satisfaction of Power, vv. 10-23

ANALYSIS OF THE EPISTLE TO THE PHILIPPIANS (Expanded Outline)

I. PHILOSOPHY for Christian Living, Chapter 1

A. Introduction, 1:1,2

17. In ascribing this epistle to himself, Paul links his name with that of Timothy since there is no doctrine to correct or conduct to condemn, Paul does not assert his apostleship, but identifies himself with Timothy as "servants (bond slaves) of Jesus Christ."
18. "All the saints" - apparently there is one ripple on the surface of the church, two women, Syntyche and Euodias, are not of the same mind (Phil. 4:2). Paul is careful not to address either one or the leader of a group.
19. The saints are "in" Christ, but they are "at" Philippi.

20. He is addressing a local church with officers:
 "bishops" - the office (overseers)
 "elders" - the individuals (same as bishops)
 "deacons" - spiritual men performing a secular service (Acts 6).
21. "Grace" (*charis*) is the Greek form of greeting.
 "Peace" (*shalom*) is the Hebrew greeting.
 We must know the grace of God before we can experience the peace of God. Grace is love in action.

B. Paul's Feelings for the Philippians, 1:3-11

4. v. 3 - It is a lovely and delightful relationship.
5. v. 4 - Paul prays for the Philippians in every prayer. "You all" is not only a good Southern idiom, but it includes all the saints in Philippi - none are left out.
6. "Joy" - this is the first of 19 occurrences of this word or its cognates. Joy is the fruit of the Spirit, and it was not turned off when Paul went to prison.
7. v.5 - "Fellowship" is *koinonia*. Anything that believers can share together is *koinonia* - fellowship. Prayer, Bible reading, celebrating the Lord's Supper, and giving are all areas of fellowship which can be shared.
8. v.6 "Being confident" is causative, meaning "since I am confident," implying certainty.
9. "Perform" (perfect) is translated "will finish it up" (Lenski) or "carry through" (Vincent).
10. "Day of Jesus Christ" is the Rapture.
11. If God has brought you up to the present hour, He will consummate His work in you. He will not let you down. You can count on Him. (This is my personal life verse).
12. v.7 "Meet" is *right*. "You all" - here it is again.
13. "In my heart" is a good place to carry friends.
14. "*Partakers*" (*sugkoinonous*) is fellowship compounded. This speaks of the close relationship between the Philippians and Paul. There is no credibility gap.
15. v.8 "You all" includes all believers in the church, not just one segment.
16. "Bowels" means tender feelings. This has definite reference to the emotions and drives. *Here is* where many decisions are made - not in the mind.
17. v.9 Love of the believer is to be exercised in knowledge. He is not to express his love and help to any and every person in sight. He should know the individual and then exercise judgment. He does not love indiscriminately.
18. v.10 "*That* ye may approve things that are excellent" may rather be expressed, "That ye may try the things that differ."
19. "Without offense" is *blameless*.

C. Bonds and Afflictions Further the Gospel, 1:12-20

2. v.12 Obviously the Philippians had sent their sympathy to Paul, expressing their distress that his imprisonment had ended the preaching of the Gospel. Paul makes it clear that, rather, the Gospel is being extended by his imprisonment. He mentions 2 areas, and we see another, also:
3. v.13 (1) Paul is now able to witness to the Praetorian guard of Caesar's palace. These soldiers, representing the elite of Roman patricians, were guarding the apostle (Acts 28:16).
4. v.14 (2) Many believers who felt inadequate as long as Paul was out witnessing now feel free to go. I suppose literally hundreds of believers took to the Roman roads with the Gospel.

5. (3) Paul does not mention it, but with the perspective of history we see that the Spirit of God was giving Paul the time to write these prison epistles.
6. vv. 15-18 Some brethren who preached Christ were of goodwill, but others, motivated by envy and jealousy were giving Paul a rough time. In either case he rejoiced that Christ was being preached.
7. v.19 "Salvation" evidently refers here to Paul's physical deliverance.
8. v.20 Paul's motivation is that Christ shall be magnified in his body either in life or death.

D. In Life or Death - Christ, 1:21-30

2. v.21 This is Paul's philosophy of life:
To live - Christ:
To die - gain (gain is more of the same thing).
3. vv. 22-26 Paul recognizes that to be with Christ is far better, but for the Philippians' sake it is better to continue on with them.
4. v.27 Regardless of his presence, Paul urges them to continue living in a manner that is honoring to Christ.
5. v.28 He also urges them not to be terrified by their enemies.
6. v.29 Suffering is the badge of the child of God. (With the use of a concordance, look up the Scripture references to the suffering of the saints, beginning with John 16:33).

II. PATTERN for Christian Living, Chapter 2

A. Others, 2:1-4

1. v.1 "If" is not conditional, but argumentative. It could be translated, "Since there is consolation in Christ...".
2. "Bowels" is *tender mercies*.
3. v.3 "Strife and vainglory" are the causes of most church divisions.
4. "Lowliness of 'mind" and consideration of others will produce harmonious relationships.
5. v.4 "Others" is the key to the entire passage as the motivation of Christian conduct.

B. Mind of Christ - Humble, 2:5-8

1. v.5 This is not the imitation of Christ, but it is the impartation of the mind of Christ which only the Holy Spirit can accomplish.
2. This gives the humiliation of Christ. There are 7 steps down:
 0. v.6 He was not in danger of losing His place in the Godhead because of any lack on His part or because of the ability and ambition of a contender. He God was without effort.
 1. v.7 This is the *kenosis*. He emptied Himself. He did not empty Himself of His deity - He was very God of very God and very man of very man. He did empty Himself of His glory (John 17:5).
 2. He was a root out of Jesse. Jesse was a peasant in Bethlehem. Although he was of the royal seed of David, the line had long since become merely a vassal of Rome.
 3. To become a man was a humiliation for Him as God. To comprehend something of this, we might imagine the humiliation it would be for you or me to become an ant.

4. v.8 He was not humbled by others, but He willingly and gladly humbled Himself. Real humility is not a Mr. Milquetoast, nor is it a false front like Uriah Heep *in David Copperfield*. Pride is the opposite of humility (1 Pet. 5:6).
5. Death is the result of sin. It is a judgment upon man. "The soul that sinneth, it shall die" (Ezek. 18:20). He bore the penalty of our sin.
6. The cross was the method of execution used by Rome for criminals. It was a badge of ignominy and shame.

C. Mind of God - Exaltation of Christ, 2:9-11. There are 7 steps upward:

1. "God hath highly exalted Him"
2. "Given Him a name above every name"
3. Name of Jesus
4. Every knee in heaven shall bow
5. Every knee in earth shall bow
6. Every knee under the earth shall bow
7. Every tongue shall confess that Jesus Christ is Lord.

D. Mind of Paul - Things of Christ, 2:12-18

1. v.12 To "work out your own salvation" is to work out what God has worked in.
2. v.13 God works out what He works in
3. v.15 The believer shines like light in the darkness as God looks upon the world.
4. v.16 "Holding forth the word of life" is an appropriate motto for a Bible teaching church.
5. "Day of Christ" is the Rapture.
6. v.17 Paul thought of himself as a drink offering offered upon the sacrifice of Christ. The drink offering (Gen. 35:14; Ex. 29:40; Lev. 23:13; etc.) was poured upon the other offerings, and it ascended in steam. (See Col. 1:24)
7. "Joy and rejoice" - note the repeated resurgence of joy
8. v.18. Paul calls upon the Philippians to "joy and rejoice with him."

E. Mind of Timothy - Like-minded with Paul, 2:19-24

1. v.19 Paul plans to send Timothy to Philippi.
2. v.20 Timothy is of the same mind as Paul. "Naturally" is *truly*.
3. vv. 21-23 Timothy is contrasted to others. He seeks the things of Christ. Others seek their own interests.
4. v.24 Paul was planning to return to Philippi if released.

F. Mind of Epaphroditus - the Work of Christ, 2:25-30

1. v.25 Epaphroditus was a apostle from the church in Philippi. Notice that Paul identifies himself with Epaphroditus - "brother... companion... fellow soldier."
2. vv. 26,27 Epaphroditus had been sick, very sick.
3. v.28 Paul is sending him back to Philippi.
4. v.30 Epaphroditus has the mind of Christ - "for the work of Christ, he was near unto death."

III. PRIZE for Christian Living, Chapter 3

A. Paul Changed His Bookkeeping System of the Past, 3:1-9

1. v.1 "Finally" indicates that Paul intended to bring this epistle to an end at this point. However, the Spirit of God prompted him to continue. He calls upon the Philippians to rejoice. Paul's letter to the Philippians is not a burden to him as the Galatian and Corinthian epistles had been.
2. v.2 "Beware of dogs" - dogs in the Old Testament were false shepherds and prophets who did not warn the people nor feed the flock.
3. "Concision" is a slur on the word *circumcision*.
4. v.3 Paul declares that the true circumcisions are those who are new creations in Christ (Gal. 6:15). rejoicing in Christ Jesus, and having no confidence in the flesh.
5. v.4 There are those who might say that Paul had nothing according to the flesh in which he could place confidence. However, Paul is going to present a very impressive list of assets in which he once had confidence:
 0. "Circumcised the eighth day" means that he had godly parents who reared him according to the Mosaic law.
 1. He was a full-blooded Israelite, not a half-breed.
 2. Benjamin was a son of Jacob by Rachel, who died after she had given him birth. Jacob called him the son of his right hand: He was something special, and so was the tribe that came from Benjamin. The first king of the nation, Saul, came from Benjamin. (Paul may have been named for King Saul.)
 3. "Hebrew of the Hebrews" means that Paul was in the highest strata of the religious circle.
 4. As a Pharisee, he represented the best in Israel. The Pharisees were a religio-political party. As a religious party they were fundamental. As a political party they were extremely nationalistic.
 5. Paul led in persecuting the Christians.
 6. Paul does not mean that he kept the 10 Commandments; he means that he offered the proper sacrifice when he broke the law.
 7. ... I had not known sin, but by the law; for I had not known coveting, except the law had said, Thou shalt not covet [Rom. 7:7].
6. Paul changed his bookkeeping system when he came to Christ. This was the great revolution that took place in his own life. It was as radical as if the entire economy of the nation changed to the extent that credits became debts and debts, credits. This would upset the economy of the nation and the world. Paul was turned upside down and right-side up on the Damascus road when he met Christ. At that he had as "confidence in the flesh" became garbage.
7. v.8 This describes the marvelous transformation that took place in the life of Paul.
8. v.9 This is the theological explanation of the conversion of Paul. "Mine own righteousness" was legal righteousness - it was filthy rags in God's sight. He had given up all claim to his righteousness in order to receive the grace righteousness of Christ (which he had received by faith). Faith was the only *modus operandi* of receiving grace righteousness.

B. Paul Changed His Purpose for the Present, 3:10-19

1. v.10 Being saved by faith may give the impression that there is no motivation for conduct and works. Paul dissipates that notion in this section. He exhibits an effort and energy derived from the Holy Spirit which is far greater than any legal effort. Under the law he would go to Damascus to stamp out the followers of Christ. Under the grace-faith system, he will go to the end of the earth to make followers of Christ and to witness for Him (v.14).

2. At the end of his life his ambition is still to know Christ - His person, the power of His resurrection, the fellowship of His suffering. To know Christ and His work of redemption will engage our attention for eternity.
3. v.11 Paul is not expressing a doubt about His participation in the rapture. Rather he is affirming that he will have part in it with great joy Paul does not expect to attain perfection in this life.
4. v.12 The knowledge that he will not attain perfection here does not deter him from moving in that direction.
5. v.13 This expresses the *modus operandi* of the life of Paul.
 0. The past - he is leaving it behind, with all its mistakes, not letting it be a handicap for the present.
 1. The future - he lives in the present in anticipation of the future when he will grow and develop. This is his practical sanctification.
6. v.14 This is the prize for Christian living. Paul's future is so absorbed by Christ that it motivates everything he says and does in the present. He likens himself to a track star running for a prize. His prize is not some earthly award, but Christ Himself.
7. vv. 15,16 Paul calls upon the Philippians to make this their goal also.
8. v.17 Paul's life is an example to other believers, not for imitation, but to share the power of Christ in the body of Christ - the church.
9. vv. 18,19 There are some who profess Christ yet who contradict all of this by their lives. Their god is their belly.

D. Paul Changed His Hope for the Future, 3:20,21

1. v.20 "Conversation" is *citizenship*, meaning the total way of living.
2. Paul's hope is the imminent coming of Christ from heaven to receive the church.
3. v.21 "Vile body" is perhaps better translated *body of humiliation; body of corruption* is an acceptable translation.
4. "Like unto his own glorious body" is the goal toward which Paul is moving. Cf. 1 Corinthians 15:51-54; 1 John 3:2.

IV. POWER for Christian Living, Chapter 4

This is the program for power. Paul gives us the formula for power in Christian living - which must be met before we can quote verse 13.

1. Joy - the Source of Power, 4:1-4
 0. v 1 The Philippian believers were a joy to Paul in this life and his crown for the next. Paul calls upon them to "stand fast in the Lord" (see Eph. 6:10-14).
 1. v.2 Evidently 2 women in the church, Euodias and Syntyche, had a misunderstanding that ruptured the close fellowship of the believers in Philippi. These women needed the mind of Christ (chapter 2).
 2. v.3 This reveals the prominence of women in the leadership of the apostolic church.
 3. v.4 Joy is not an option for the believer, it is a command of Christ. Without joy a believer is powerless (Neh. 8:10).
2. Prayer - the Secret of Power, 4:5-7
 0. v.5 "Moderation" is called by Matthew Arnold "sweet reasonableness."
 1. v.6 "Worry about nothing; pray about everything." Paul places 2 indefinite pronouns in opposition. A believer is to worry about nothing because he is to pray about everything.

There is nothing in a believer's life that should not be made an object of prayer. The answer of a famous preacher to a woman who asked if we were to pray about the small things in our lives is note worthy "Madam," he said, "can you mention anything in your life that is big to God?"

2. With thanksgiving" means that the believer is to thank God for answering his prayer even while he prays. God always hears and answers the prayers of His children - but His answer is often no.
 3. v.7 This is an indescribable peace of God, for it passes understanding. It guards the heart and mind. It is a peace that must encompass all others.
 0. Peace with God - sins forgiven
 1. Peace of God - tranquility
 4. You enter this passage in worry - you come out in peace. The storm is still blowing, the waves are still rolling high, the night is still dark. *Things* have not changed, but the believer who prays has.
3. Contemplation of Christ - The Sanctuary of Power, 4:8,9
 0. v.8 "Lovely" is *gracious*.
 1. This has been called the briefest biography of Christ. The believer must contemplate Christ as well as communicate with Him for power. Purity is essential to power. In fact, purity is synonymous with power. We live in a dirty world. We need to retire to the sanctuary of the soul - the throne of God where Christ sits on the right hand of God. He will cleanse us by the washing of His Word.
 2. v.9 "Do" is *practice*. Paul is an example here also.
 4. In Christ - the Satisfaction of Power, 4:10-23
 0. v.10 The Philippian believers had sent Paul a gift, and this is his thank-you note.
 1. vv. 11,12 Paul knew how to be content, regardless of his circumstances.
 2. v.13 "Through Christ" is *in Christ*. This is the high point of the epistle. It is well to note that "all things" is modified by "in Christ." For example. a train can do "all things" between departure and destination when it is "in" the tracks made for it. When it leaves the track, it is a wreck and can do nothing.
 3. vv. 14-19 Paul speaks of the past generosity of the Philippian believers and assures them that God will meet their every need (not luxury items).
 4. vv. 20-23 Paul concludes this epistle as he began it, on a personal, warm and friendly basis of Christian love and fellowship.

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EPISTLE TO THE ROMANS

INTRODUCTION

The Epistle to the Romans is without doubt the Apostle Paul's magnum opus, his greatest work. Here we see Paul at his greatest as a constructive thinker and theologian. This Epistle is the complete and mature expression of the Paul's main doctrines, which it unfolds in due order and proportion and combines into an organic whole. For the purpose of systematic theology it is the most important book in the Bible. More than any other, it has determined the course of Christian thought. It is both the alphabet and the charter of evangelical Christianity. To master its contents is to be "grounded and settled in the faith, and to acquire a life-long enrichment.

THE CHURCH AT ROME

When Paul wrote this epistle he had not been to Rome (1:15), but had often wished to go (1:13; 15:23), and now purposed to do so (15:24,28). How, then, was the church there brought into being? That it had originated early we can deduce from the fact that when Paul wrote this epistle, the faith of those Roman believers was already "spoken of throughout the world" (1:8). Doubtless the planting of the Gospel in Rome would be facilitated by the large settlement of Jews there. Turning back to Acts 2, we find in Peter's audience on the day of Pentecost "devout men" who were "strangers of Rome, Jews and proselytes" (Acts 2:10). Before they return to Rome they would learn much more than simply what they heard in that first sermon by Peter. Some of them would return to Rome as true converts and disciples to spread this new faith. Moreover, the ever-busy intercourse between Rome and the provinces would almost certainly bring Christian converts to the capital, not only from Judea, but from other parts as well.

It is clear, also, that the congregation at Rome was a thorough mixture of Jews and Gentiles. Paul addresses its members as Jews (2:17-29, 4:1; 7:1 etc.), yet equally as Gentiles (1:13; 11:13-32, 15:15,16, etc.). An interesting light is on this by the salutations in the last chapter of the epistle. Twenty-six persons are greeted, and two-thirds of the names are Greek.

It is also reasonably clear that no other Apostle had been to Rome, otherwise, as eager as Paul was to go to Rome he would not have went, if someone else had been there before him. In Romans 15:20 he said, "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." Therefore we may conclude that no other Apostle had been to Rome.

STRUCTURE AND MESSAGE

With careful reading and studying you see very clearly - the Book of Romans is a progressively constructed treaties, arranged in three main parts. There is no major break in Chapters 1 - 8; but as soon as you reach chapter 9, 10, and 11 you realize that Paul has passed from his general application of the Gospel to a particular consideration of its relation to the nation Israel. Then when you come to chapter 12 you are just as clearly aware that Paul passes on again from this to a consideration of the Gospel in its bearing upon individual character and conduct.

This three fold structure of the epistle is seen even more clearly by the fact that Paul winds up each of the three parts with a form of a doxology. 8:38-39; 11:33-36; and 16:25-27.

There is no doubt as to the subject matter in Part I (chapters 1-8). After a brief introduction, Paul begins an in-depth discussion of the basic doctrines of the Gospel, which are given in capsule form in verses 16-17.

THE GOSPEL - POWER OF GOD - SALVATION - EVERYONE - BELIEVETH - RIGHTEOUSNESS.

The first eight chapters are throughout doctrinal, expounding these basic doctrines of the Gospel.

The next three chapters (9-11) are national, in the sense that they answer questions as to the relationship of the Gospel to Israel.

The remaining chapters (12-16) are practical, inasmuch as they apply the doctrines of the Gospel to individual conduct.

These then are the three main movements of Romans. In the first we have exposition; in the second, explanation; in the third, application. The first part is racial; the second, Israelite; the third, individual. The first part deals with the sin-problem; the second. With the Jew-problem; the third, with the life-problem.

The opening chapter of The Epistle to the Romans is inclusive as it embraces the introduction, the missionary motives of the Apostle Paul, the definition of the gospel, and the condition of man in sin which necessitates the gospel. This chapter furnishes the tempo for the entire epistle.

Romans teaches the total depravity of man. Man is irrevocably and hopelessly lost. He must have the righteousness of God since he has none of his own.

It is interesting to note that this great document of Christian doctrine, which was addressed to the church at Rome to keep it from heresy, did not accomplish its purpose. The Roman church moved the farthest from the faith which

is set forth in the Epistle to the Romans. It is an illustration of the truth of this epistle that man does not understand, neither does he seek after God.

On the other hand the Great Reformation was certainly the work of this great Epistle (and that of Galatians also) and that it is probable that every great spiritual renovation in the church will always be linked both in cause and in effect to a deeper knowledge of this book. It was Martin Luther who wrote that the Epistle to the Romans is "the true masterpiece of the New Testament and the very purest Gospel, which is well worthy and deserving that a Christian man should not only learn it by heart, word for word, but also that he should daily deal with it as daily bread of men's souls. It can never be too much or too well read or studied; and the more it is handled, the more precious it becomes, and the better it tastes.

Let me urge you, as you begin the study of the this Epistle to the Romans, to do something that will pay you amazing dividends: read the Book of Romans, and read it regularly. This epistle requires all the mental make-up you have, and in addition, it must be bathed in prayer and supplication so that the Holy Spirit can teach you. This book will ground you in the faith.

Verses 16 and 17 of chapter 1 have long been recognized as the key to the epistle. These two verses should be memorized and the meaning of each word digested.

Romans 1:16-17, For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

As we stated earlier verses 16-17 is the seed-plot of the whole Epistle. Here, once again, are gathered up in advance the great ideas which are to be expanded in the forth coming chapters:

THE GOSPEL; THE POWER OF GOD; SALVATION; EVERYONE; BELIEVETH; RIGHTEOUSNESS.

OUTLINE (in brief):

- | | |
|--------------------------|-----------|
| 8. Salutation | |
| 9. Sin | 1:1-17 |
| 10. Salvation | 1:18-3:20 |
| 11. Sanctification | 3:21-5:10 |
| 12. Struggle | 5:11-6:23 |
| 13. Spirit-filled Living | 7 |
| 14. Security | 8:1-27 |
| 15. Segregation | 8:28-39 |
| 16. Sacrifice & Service | 9-11 |
| 17. Separation | 12-13 |
| 18. Salutation | 14-15 |
| | 16 |

OUTLINE (Expanded)

I. DOCTRINAL (FAITH), CHAPTERS 1-8, **(How The Gospel Saves The Sinner)**

JUSTIFICATION OF THE SINNER, Chapters 1:1 - 5:11

Introduction, Chapters 1:1-17

1. Paul's Personal Greeting, verses 1-7
2. Paul's Personal Purpose, verses 8-13

3. Paul's Three "I am's", verses 14-17
(Key verses, 16-17 - the revelation of the righteousness of God)

Revelation of The Sin of Man, Chapters 1:18 - 3:20

(Man is a sinner. Ecumenical movement is away from God. Axiom: World is guilty before God - all need righteousness)

1. **Revelation of the Wrath of God against Sin of Man, Chapters 1:18-32**
 0. Natural Revelation (Original Version), Verses 18-20
 1. Sub-natural Response of Man (Revision), Verses 21-23
 2. Un-natural Retrogression of Man (Perversion), Verses 24-27
 3. Super-natural Requitment of God (Inversion), Verses 28-32
2. **Revelation of the Sin of Good People, Chapter 2:1-16**
(Respectable people need righteousness)
3. **Revelation of the Sin of Israel Under Law, Chapters 2:17 - 3:8**
4. **Revelation of the Universality of Sin, Chapter 3:9-20**
 0. Judge's Verdict of Guilt against mankind, Verses 9-12
(Man cannot remove guilt)
 1. Great Physician's Diagnosis of Mankind, Verses 13-18
(Man cannot change his nature. He has incurable disease)
 2. Purpose of the Law, Verses 19-20
(Law reveals sin, not salvation)

Revelation of The Righteousness of God, Chapters 3:21 - 5:11

(Righteous Provided - Righteous of God Defined - not the character of God nor self-righteousness of man)

1. Justification by Faith Explained, Chapters 3:21-31
*(Definition: Justification is the act of God that declares a sinner righteous by faith on the merit of Christ's sacrifice. It is the addition of the righteousness of Christ as well as the subtraction of sins).
(Propitiation - "mercy seat" [Heb. 9:5]; Redemption - to pay a price for deliverance. Propitiation is toward God. Redemption is toward sin.)*
2. Justification by Faith Illustrated, Chapters 4:1-25
(Demonstration - Abraham and David)
3. Justification by Faith - Results Derived, Chapters 5:1-11
Seven benefits:
 0. Peace - verses 1
 1. Access - verse 2
 2. Hope - verse 2
 3. Patience-Fruit of Tribulation - verse 3
 4. Love - verse 5
 5. Deliverance from Great Tribulation - verse 9

6. Joy - verse 11

(Reconciliation is toward man. Definition: Change from enmity to friendship. Justification by faith is an act of God which is permanent.)

SANCTIFICATION OF THE SAINTS, CHAPTERS 5:12 - 8:39

Potential Sanctification, Chapters 5:12-21

(Federal headship, of Adam and Christ)

1. Headship of Adam, Verses 12-14
(Death - Sin)
2. Headship of Christ, Verses 15-17
(Life - Righteousness)
3. Offense of Adam vs. Righteousness of Christ, Verses 18-21
(Disobedience vs. obedience; Judgment vs. Free Gift; Sin vs. Grace; Condemnation vs. Justification)

Positional Sanctification, Chapters 6:1-10

(Union with Christ in His death and resurrection, the basis of deliverance from sin)

Practical Sanctification, Chapter, 6:11-23

(Obedience to God leads to the experience of deliverance from sin)

Powerless Sanctification, Chapters 7:1-25

1. Shackles of a saved Soul, Verses 1-14
(Spiritual Emancipation)
2. Struggle of a saved soul, Verses 15-25
(Civil War-Sin habits of old nature vs. powerless new nature)

God's New Provision for Sanctification, Chapter 8:1-39

(Powerful Sanctification)

1. New Law: Holy Spirit vs. Law, Verses 1-4
2. New Struggle: Holy Spirit vs. Flesh, Verses 5-13
3. New Man, Son of God: Holy Spirit and Spirit of man, Verses 14-17
4. New Creation: Old vs. New; Bondage vs. Liberty, Verse 18-22
5. New Body: Groaning vs. Redeemed Body, Verses 23-27
(The Holy Spirit helps us in our present bodies)
6. New Purpose of God, Verses 28-34
(God's purpose guarantees the salvation of the Redeemed)
7. New Security of the Believer, Verses 35-39
(God's love guarantees the security of the believer)

II. DISPENSATIONAL (HOPE), CHAPTER 9-11, (How the Gospel Relates to Israel)

GOD'S PAST DEALINGS WITH ISRAEL, CHAPTER 9

1. Israel Defined, Verses 1-5
2. Israel Identified, verses 6-13
3. Choice of Israel in the Sovereign Purpose of God, verses 14-24
4. Choice of Gentiles in the Scriptural Prophecies of God, verses 25-33

GOD'S PRESENT PURPOSE WITH ISRAEL, CHAPTER 10

1. Present State of Israel - Lost, verses 1-4
(Reason: Christ is the end of the law of righteousness)
2. Present Standing of Israel - Same as Gentiles, verses 5-12
("For there is no difference")
3. Present Salvation for Both Jews and Gentiles - Hear and Believe the Gospel, verses 13-21

GOD'S FUTURE PURPOSE WITH ISRAEL, REMNANT RE-GATHERED AS A NATION AND REDEEMED, CHAPTER 11

1. Remnant of Israel Finding Salvation, verses 1-6
2. Remainder of Israel Blinded. Verses 7-12
3. Reason for Setting Aside the Nation Israel - Salvation of Gentiles, verses 13-21
4. Restoration of Nation Israel - Greater Blessing, verses 22-32
5. Reason for Restoring the Nation Israel, verses 33-36
(Locked in the riches of the wisdom of God)

III. DUTY (LOVE), CHAPTERS 12-16, (How the Gospel Bears on Conduct)

SERVICE OF "THE SONS OF GOD" , CHAPTER 12-13

1. Relationship to God, Chapter 12:1-2
2. Relationship to Gifts of the Spirit, Chapter 12:3-8
3. Relationship to other Believers, Chapter 12:9-16
4. Relationship to Unbelievers, Chapter 12:17-21
5. Relationship to the Higher Authorities, Chapter 13:1-7
6. Relationship to Neighbors, Chapter 13:8-14

SEPARATION OF "THE SONS OF GOD," CHAPTERS 14-16

1. Relationship to Weak Believers, Chapters 14:1 - 15:3
(Three Principles of Conduct for Christians)
 0. Conviction, Chapter 14:5
 1. Conscience, Chapter 14:22
 2. Consideration, Chapter 15:1-2
2. Relationship of Jews and Gentiles as Believers, Chapter 15:4-13
(Racial Relationships)
3. Relationship of Paul to Romans and Gentiles Generally, Chapter 15:14-33
(The Gospel and Gentiles, verse 16)
4. Relationship of Christians to one another Demonstrated, Chapter 16:1-27
(Thirty-five persons mentioned by name - mutual love and tender affection)

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THE FIRST EPISTLE TO THE CORINTHIANS

I. INTRODUCTION

The Apostle Paul addressed this Epistle to the church which was in the city Corinth. He wrote to Romans Ephesus around 57 A.D. Carnal Corinth was the sin center of the Romans Empire in Paul's day. It was labeled "vanity fair." Its location was about 40 miles west of Athens on a narrow isthmus between Peloponnesus and the mainland. It was the great commercial center of the Roman Empire with three harbors, of which two were important Lechaem, which was about one and one half miles to the west, and Cenchrea, which was about eight and one half miles to the east. Since the time of Paul, a canal has been put through the isthmus, and Corinth is no longer an important city.

Even the ruins of Corinth were lost to history for many years. A fishing village had been built over them. In 1928 an earthquake uncovered them, and now much of the city has been excavated.

During that time and history when Greece was independent, Corinth was the head of the Achaean League. Later, and 196 B.C. Rome declared it a free city. In 146 B.C. Corinth rebelled and was totally destroyed by Mummius, the Roman general. Its art treasures were taken to Romans and for a century it lay desolate. 100 years later, in 46 B.C. Julius Caesar rebuilt the city and great elegance, restoring it to its former prominence and returning its former splendor.

In Paul's day there were about four hundred thousand inhabitants in Corinth. The population consisted of Greeks, Jews, Italians, and a mix multitude. Sailors, merchants, adventurers, and refugees from all corners of the Roman Empire filled its streets. A perpetual "Vanity fair" was held there. The vices of the East and the West met and clasped hands in the work of human degradation.

In religion, they were pagan polytheists and idolators; and, like the inhabitants Paul met on his visit to Athens, they had an idol for every god, and the a god for every department of life.

Religion itself was put to ignoble uses. A magnificent temple was built for the Greek goddess Aphrodite, or Venus as we know her by the Roman name [Aphrodite was the goddess of the city, that God is a love and beauty]. In this temple were a thousand priestesses who ministered to a base worship. Those thousand so-called priestesses were actually nothing more than prostitutes. Sex was a religion in Corinth.

Not only was their religion debased, but the Greek philosophy was in its decay also. The city was given over to licentiousness and pleasure. The Isthmain games were conducted here. The people went on in endless discussions.

It was into this kind of setting that Paul came, and later he saith, "For I am determined not to know anything among you, save Jesus Christ, and him crucified" [1 Cor. 2:2]. This was up people given over pleasure, debauchery, and drunkenness. In fact, they coined the Word in the Roman Empire which was to "corinthianize." To "corinthianize" means to go to the limit in sin.

II. THE PURPOSE AND DATE OF THE LETTER

Against this corrupt background Paul preach the Gospel in Corinth. He founded the church there and later wrote two epistles to them. Paul came Corinth on his second missionary journey, and it was the terminus of his third missionary journey. Acts chapter 18, verses 1-18 gives us an account of 18 months spent in Corinth. It was in Corinth that Paul met Aquila and Priscilla. They had been driven out of Rome by an edict of Emperor Claudius. This edict was issued because of tumults raised by the Jews who were persecuting the Christians.

When Paul first came to Corinth, he preached in the synagogue. As usual, or riot was the result. Paul usually had a riot, revolution, and revival wherever he went. Corinth was no exception.

On Paul's third missionary journey he spent a long period of time in Ephesus. It was in Ephesus that he did some of his outstanding work as a missionary. Probably that area was more thoroughly evangelized than any other. However, this caused the Corinthians to become disturbed. They were baby Christians, and they were urging Paul to come to them. Apparently Paul wrote them a letter to correct some of the errors that had come into the church. They, in turn, wrote to Paul asking questions that they wanted answered about political issues, religion, domestic problems, heathenism, and morality. Paul answers them and responded to more reports which were brought to him. We do not have the first letter which Paul wrote to them. The letter that followed the reports brought to him is the letter we know today as 1 Corinthians. Later on Paul wrote the letter we now call 2 Corinthians.

III. THE CONTENTS OF THE LETTER

This letter is a combination of two kinds of teachings.

The first -- and this embraces much of the letter -- consists of practical, elementary correction and discipline of Paul's disciples at Corinth, whom he addresses "as men flesh, as babes in Christ." This part of the letter is informal, a sort of first-aid to teach Christians their duties as Christians. In other words, "I fed use with milk, not solid food." And much of the present letter is a continuation of the same diet.

The second kind of teaching in 1 Corinthians consists of those great fundamental passages on the Lord's Supper [11:17-34]; Love [13]; the Resurrection and Immortality [15].

The keynote of this Epistle is the supremacy of Christ, the Lordship of Jesus. This is so important for us to note, because that is the solution to the problems. You will in this Epistle that he, Jesus, is the solution to correct moral, social, and religious disorders.

The letter should be read as a most earnest Gospel message to a newly established Christian Church, struggling to be Christian but against a background of vice, immorality, and worldliness [paganism].

IV. A BRIEF ANALYSIS OF THE LETTER

Here is a brief topical statement of the main contents of the letter:

1. Introduction. The letter opens with greetings and praise of the Corinthians Christians for their calling, and for what they had attained in the grace of the Lord Jesus Christ [1:1-9].
2. Problems in the Corinthian church suggested by the personal report brought to Paul by Chloe's people [1:11]; the evils of parties and party spirit in the church ; the misconception of the mission of the Apostles; the wisdom of God as contrasted with the wisdom of the world [1:10 to 4].
3. Two other problems suggested by the report of Chloe's people. First, that evil example reported of a man living with his father's wife, and the fact that the Corinthian Church had done nothing to discipline him; second, the un-Christian practice of brethren having lawsuit's with one another, before a heathen judge [5 and 6].
4. Further problems submitted in the letter from the Corinthian Church [7-14] - marriage and divorce [7]; eating food offered did by idols [8]; Paul's own example of self denial, and some historical illustrations [9-10]; disorders in

worship, including the Lord's Supper [11], and spiritual gifts [12-14].

5. Love [13].

6. The resurrection and immortality [15]

7. The gathering flesh contributions for the poor saints at Jerusalem; personal messages, conclusion, and benediction [16].

A broad outline of this book divides it into three major section's:

1. Salutation and thanksgiving, 1:1-9

2. Carnalities, 1:10-11:34

3. Spiritualities, 12-16

V. EXPANDED OUTLINE

I. Salutation and thanksgiving, Chapter 1: 1-9

II. Concerning Conditions in the Corinthian Church, Chapters 1: 10-16:9

A. Concerning Divisions and Party Spirit, Chapters 1-4

Centrality of Christ Crucified Corrects Divisions, Chapter 1

Clarity of Holy Spirit Corrects Human Wisdom, Chapter 2

Correct Conception of God Clarifies Christian Service, Chapter 3

Conditions of Christ's Servants Comes comes Constrain Christian Conduct, Chapter 4

B. Concerning Scandals in the Corinthian Church, Chapters 5-6

Impurity, Chapter 5

Lawsuits among Members, Chapter 6

C. Concerning Marriage, Chapter 7

D. Concerning Christian Liberty, Chapters 8:1-11:1

E. Concerning Women's Dress, Chapter 11: 2-16

F. Concerning the Lord's Table, Chapter 11:17-34

G. Concerning Spiritual Gifts, Chapters 12-14

Endowment of Gifts, Chapter 12

Gifts Are Given to Maintain Unity in Diversity, Chapter 12:1-11

Members of Human Body Compared to Gifts of Holy Spirit, Chapter 12:12-31

Energy of Gifts - Love, Chapter 13

Exercise of Gifts, Chapter 14

Gift of Tongues Discussed, Chapter 14:1-22

Order in Local Church for Exercise of Any Gift, Chapter 14:23-40

H. Concerning the Gospel, Chapter 15

Prominence of Resurrections in the Gospel, Chapter 15:1-4

Proofs of Resurrection, Chapter 15:5-19

Parade of Resurrection, Chapter 15:20-28

Christ, the Firstfruits, Chapter 15:20-23b

Those Who Are Christ's (Church), Chapter 15:23c
Old Testament Saints, Tribulations Saints, Chapter 15:23c
Kingdom Set Up, Christ Reigning, Chapter 15:24-25
Death Destroyed, Chapter 15:26
Christ Returns to His Place in Trinity, Chapter 15:27-28

Program and Pattern of Resurrection, Chapter 15:29-50

Power of Resurrection, Chapter 15:51-58

I. Concerning Collections, Chapter 16:1-9

III. Closing Exhortations and Benediction, Chapter 16:10-24

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THE SECOND EPISTLE TO THE CORINTHIANS

I. INTRODUCTION

Shortly after Paul had written I Corinthians from Ephesus, where he was in grave danger (2 Cor. 1:8), he wrote 2 Corinthians from Philippi. Paul was in Ephesus approximately 3 years. He had sent Titus to Corinth because he could not personally go there at that time. Timothy was with Paul in Ephesus and these two proceeded to Troas to wait for Titus to bring word from Corinth (2 Cor. 2:12,13). When Titus did not come, Paul and Timothy went onto Philippi where Titus brought good news from Corinth (2 Cor. 7:5-11). Any breach between Paul and the Corinthian church was healed.

This Epistle is difficult to outline, as it is less organized than any of Paul's letters - but it contains more personal details. In each chapter there is always a minor theme developed which sometimes seems to take the place of the major theme and is generally expressed in some striking verse. This may explain the seeming difficulty in outlining and organizing this Epistle.

I Corinthians deals with conditions and *corrections* in the church.

2 Corinthians deals with conditions *or* the *ministry* within the church.

II. BRIEF OUTLINE

7. COMFORT of God, chapters 1-7 (*Christian Living*)

1. Introduction, 1:1,2
2. God's Comfort for Life's Plans, 1:3-24
3. God's Comfort in Restoring a Sinning Saint, Chapter 2
4. God's Comfort in the Glorious Ministry of Christ, Chapter 3
5. God's Comfort in the Ministry of Suffering for Christ, Chapter 4
6. God's Comfort in the Ministry or Martyrdom for Christ, Chapter 5
7. God's Comfort in All Circumstances of the Ministry of Christ, Chapter 6
8. God's Comfort in the Heart of Paul, Chapter 7

8. COLLECTION for the Poor Saints at Jerusalem, Chapters 8,9 (*Christian Giving*)

1. Example of Christian Giving, 8:14
2. Exhortation to Christian Giving, 8:7-15
3. Explanation of Christian Giving, 8:1&9:5

4. Encouragement to Christian Giving, 9:6-15
9. **CALLING of the Apostle Paul, Chapters 10-13 (*Christian Guarding*)**
 1. Authentication of Paul's Apostleship, Chapter 10
 2. Vindication of Paul's Apostleship, Chapter 11
 3. Revelation of Paul's Apostleship, Chapter 12
 4. Execution of Paul's Apostleship, 13:1-10
 5. Conclusion of Paul's Apostleship, 13:11-14

III. EXPANDED OUTLINE

14. **COMFORT OF GOD, Chapters 1-7**
 1. **Introduction, 1:1,2**
 2. **God's Comfort in Life's Plans, chapter 1**
 1. vv. 3-7 "Comfort" and "consolation" are used 9 times in 5 verses. Comfort does not imply the sentimental, but rather sustains and helps. It is the same word used for the Holy Spirit - the Comforter. He comes to the side of a child of God to dispel the darkness and relieve the loneliness.
 2. vv. 8-14 Paul had experienced the comfort of God through some crisis in Ephesus - probably sickness unto death (v.9). God comforted Paul so that he could comfort others. This is a great Christian principle.
 3. vv. 15-20 Paul reveals his desire and plan to come to Corinth, and then his change of plan.
 4. vv. 21-24 This is the second theme introduced. He equates the Holy Spirit with God (v.21). The Holy Spirit anoints the believer to understand divine truth (1 Cor. 2:9,10; 1 John 2:27).
 1. God the Father is true (v.18).
 2. God the Son is absolute and positive (v.19).
 3. God the Holy Spirit is dwelling within (v.22).
 - (1) The Holy Spirit *confirms* ("stablisheth") the believer (v.21);
 - (2) The Holy Spirit *anoints* the believer (v.21);
 - (3) The Holy Spirit *seals* the believer (v.22; Eph. 4:30)
 - (4) The Holy Spirit is the earnest - the pledge that there is more to come (v.22).
 3. **God's Comfort In Restoring a Sinning Saint, Chapter 2**
 1. v.4 Paul's motive and method in writing.
 2. vv. 5-13 This is a reference to the sinning saint (1 Cor. 5) for whom Paul had commanded immediate discipline. The believer had repented, and now Paul urges the church to restore him to fellowship.
 - Refusal to restore the believer would give Satan an advantage (v.11). Are we ignorant of his devices?
 3. v.12 This is the only report Paul ever made of his ministry in fleas (Acts 20:6-12).
 4. vv. 14-17 Again Paul introduces a second theme which is very important. How does God always cause us to triumph (v.14) when so often we feel defeated? The believer is a sweet savor (v. 15) to both lost and saved. Our business is to declare the Gospel. The responsibility then rests on the hearer. Our responsibility is to give the Gospel, not get results. Our care is that we are faithful in declaring the Gospel accurately.

4. God's Comfort in the Glorious Ministry of Christ, Chapter 3

1. vv. 1-3 Those who accept the Gospel and are converted become, in turn, the Gospel to the unsaved.
"The Gospel is written a chapter a day
By deeds that you do and words that you say.
Men read what you say whether faithless or true.
Say, what is the Gospel according to you?"
- (Author unknown)
2. vv. 6-18 The ministry of the Gospel is more glorious than the ministry of Moses, for the glory of Christ does not pass away. Moses placed a veil over his face because the glory was passing away (v. 13). The veil now is over the eyes of those who follow the law (v. 14-15). "It" (v.16) means *heart* (see v.15), Those who are led by the Spirit are not under law (v.17).
- Here is another great theme (v. 18). Only the Spirit of God can develop Christian character. It is something solid that must be developed like putting down of a sturdy and stable foundation of a building and the growing of a great tree like an oak or redwood. The word for "changed" is from the Greek *metamorphosis*, which is the same word used in speaking of the transfiguration of Christ. The ultimate goal of humanity is seen in the transfiguration of Christ.

5. God's Comfort in the Ministry of Suffering for Christ, chapter 4

1. vv. 1,2 Suffering tests the genuineness of the ministry. Paul presents a series of contrasts to show that the suffering of the ministry is not the defeat of the ministry.
2. vv. 3,4 There are 2 secondary themes in this chapter. Satan is the god of this world who tries to blind men at only one point - the Gospel. The lost world is like a prison house of sin. There is only one way out. Christ is the way (In. 14:6). At this point Satan blinds men.
3. v.7 "Earthen vessels" is the Greek word *ostrakinas* - "clay pitchers," reminding us of Gideon's 300 (Judges. 7). The vessels must be broken for the light to shine out
4. v. 8 "Troubled" is *pressed for room*. "Not distressed" is *still having room*. "Perplexed" is *unable to find a way out*
1. v.9 "*Persecuted*" is *pursued by an enemy*. "*Not forsaken*" is not **over-powered** by the enemy.
1. vv. 17-18 Suffering in this life is light in weight compared to the eternal weight of glory. Unseen things are real, for they are eternal. Things that are seen are temporary.

21. God's Comfort in the Ministry of Martyrdom for Christ, chapter 5

0. v. 1 Physical death means the departure from the body, labeled a tent ("tabernacle") by Paul.
1. vv. 2-5 These bodies are suffering bodies and temporary.
2. vv. 6-8 Death means to leave these fragile bodies and go home to be with the Lord.
3. vv. 9-13 The believer appears before the judgment seat (*bema*) of Christ to see if he receives a reward or not. The works of believers are judged.
4. vv. 14-21 The secondary subject seems to be the major subject in this chapter. The theme is reconciliation. The believer is joined to the glorified Christ at God's right hand (vv. 14-17). He is there because of Christ's work of reconciliation. God is reconciled by what Christ has done. We can do nothing to reconcile God, for He is already reconciled to us in Christ. The message of the Gospel is not asking men to do something to reconcile God, but to accept God's message and method of reconciliation (vv. 20,21).

- 22. God's Comfort in All Circumstances of the Ministry of Christ, chapter 6
 - 0. vv. 4-7 Paul lists 19 trying experiences of the ministry
 - 1. vv. 8-10 He lists 9 contrasts which cover the total life.
 - 2. vv. 11-18 The minor theme here is a personal appeal of Paul. He calls upon the Corinthian Christians to make a clean break with idolatry.
- 23. **God's Comfort In the Heart of Paul, chapter 7**
 - 0. Paul here refers to his personal relationship to the Corinthian Christians. He refers to the comfort of God again (vv. 4,6,7,13).
 - 1. v.10 This is God's definition of repentance. It means a change of mind. In turning to Christ by faith, a sinner turns from his sin. This is repentance for salvation (the secondary theme).
- 1. **COLLECTION for Poor Saints at Jerusalem, chapters 8,9**

These 2 chapters give the fullest instructions for Christian giving.

 - 1. **Example of Christian Giving, 8:14**
 - Giving is a grace. God wants the man before He asks for his gift. The Macedonian Christians first gave themselves (v.5).
 - 2. **Exhortation to Christian Giving, 7-15**
 - Exhortation to Christian Giving. These are principles for Christian giving - not rules. The tithe is not demanded. Giving is a grace (vv. 7,8). Christ gave all - not a tenth (v.9).
 - 3. **Explanation of Christian Giving, 8:16-9:5**
 - 0. They were to give to a specific cause - poor saints in Jerusalem;
 - 1. They were to give to reputable messengers -Titus and those with him;
 - 2. They were to give in reality and not promise.
 - 4. **Encouragement to Christian Giving, chapter 9**
 - 0. v.6 Give generously.
 - 1. v.7 Do not give grudgingly; give hilariously!
 - 2. v.8 God gives the grace to give.
 - 3. vv.9-11 Give bountifully, probably more than a tithe.
 - 4. vv.12-14 Give according to the need.
 - 5. v.15 We can never out-give God.
- 2. **CALLING of the Apostle Paul, chapters 10-13**
 - 1. **Authentication of Paul's Apostleship, Chapter 10**
 - 0. v.3 Our warfare is spiritual. We do not measure success by numbers, money, or outward growth.
 - 1. v.4 Our weapons are secret, so secret that they are not mentioned here. They are mighty. The Word arced is the hush-hush weapon. The Holy Spirit is the General. Prayer is the ammunition.
 - 2. v.5 The warriors are successful, not victorious. The victory is Christ's, and we enter into it (2:14).
 - 2. **Vindication of Paul's Apostleship (very personal), Chapter 11**
 - 0. v.9 Paul pays his own way.

1. vv. 13-15 This is the secondary subject. Ministers or Satan are attractive and winsome. They teach false doctrine for material benefit.
2. vv. 16-33 Paul's life vindicates his ministry.
3. **Revelation of Paul's Apostleship, Chapter 12**
 0. vv. 1-3 this is Paul's experience (see v.7). He was stoned to death at Lystra (see Acts 14:19). Paul was caught up into the presence of God.
 0. 1st heaven - where are the "birds of heaven."
 1. 2nd heaven - where are the "stars of heaven."
 2. 3rd heaven - where is the abode of God.
 1. v.7 God put a zipper on the mouth of Paul. He was given a thorn in the flesh to keep him humble.
 2. v.10 The man who went to heaven and returned is going to Corinth for the third time in weakness - also in dread (v. 20). This is the subsidiary subject.
4. **Execution Of Paul's Apostleship, Chapter 13:1.10**

- Paul is going to Corinth for the third time to exercise his office as an apostle. They will see the proof of his apostleship through the power of Christ working in Paul's weakness (vv. 3,4). Believers should take a regular inventory to see if they are in the faith (v.5). We should declare the Word of God, not defend it (v.8). This is a great verse for today.
5. **Conclusion of Paul's Apostleship, Chapter 13:11.14**

- Paul returns where he began - to the comfort of God.

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