

# New Testament Survey



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## THE 400 SILENT YEARS

From Nehemiah to Jesus there is "The Period of Silence".

Three keys:

### **(1) The Septuagint**

Before Alexander the Great died, he divided his Empire amongst his four Generals because he had no heir to the throne. Egypt and Palestine went to Ptolemy. Great numbers of Jews settled in Egypt, spreading the knowledge of the Messiah.

About 285 BC, the Old Testament was translated into Greek and called the *Septuagint*. "Septuagint" means 70, because 70 noted Hebrew scholars completed this work which is referred to as "LXX".

### **(2) Jews Persecuted**

The Jews were persecuted under Antiochus Epiphanes, the Syrian King who forced Jews to eat swine's flesh forbidden by the Lord (Lev 11:1-8).

A Jewish revolt was led by Mattathias and Judas. Antiochus Epiphanes was defeated.

### **(3) The Romans**

The Romans gained possession of the Holy Land in 63 BC, preparing the way for Jesus to be born. Jews were to pay a yearly tax to Rome.

## THE APOCRYPHA

The name comes from the Greek *apokryphos*, meaning 'hidden'. The Apocrypha is a collection of 15 books written during the period from the third to the first century BC. They are mostly of uncertain authorship, and whilst they are not accepted as part of the Canon of Scripture, they are considered valuable for private study and historical record. These books were added to the Septuagint which was the Greek translation of the Old Testament made during that period.

These books are not included in the Hebrew Canon and were never recognised by the Jews as part of the Hebrew Scripture. The noted Jewish historian Josephus rejected them as a whole. Jesus never quoted from the Apocrypha and they were not quoted throughout the New Testament except for one possible reference in Jude. It would seem the early Church did not recognise these books as of canonical authority or divine inspiration, and consequently the writers made no reference to them.

## CHAPTER and VERSE DIVISIONS

AD 1228 Stephen Langton The Bible divided into chapters

AD 1448 Rabbi Nathan The Old Testament into verse divisions

AD 1551 Robert Stephens The New Testament into verse divisions

AD 1560 The Geneva Bible was the first to show chapter and verse divisions

<u>THE BIBLE</u>					
Pentateuch	5	Old Covenant	Gospels	4	New Covenant
History Books	12	Application	Acts	1	Application
Poetical Books	5	Experience	Epistles	14 + 7	Experience
Prophetical Books	5 + 12	Outlook	Revelation	1	Outlook
OLD TESTAMENT = 39 Books			NEW TESTAMENT = 27 Books		
<u>TOTAL</u> <u>66 BOOKS</u>					

## CAUSES OF APPARENT CONTRADICTIONS

1. Ignorance of historical facts
2. Ignorance of Biblical facts
3. Misrepresentation of Scripture
4. Unbelief
5. Imperfect translations
6. Erroneous interpretations

## INTRODUCTION

The Bible is composed of 66 books and is divided into two sections, namely the Old Testament which has 39 books, and the New Testament which has 27 books.

Altogether about 40 persons were engaged in the writing of the Scriptures. Eight, or possibly nine, were engaged in the writing of the New Testament.

The time span of these writings covered a period of approximately 1600 years, commencing in about 1500 BC when Moses penned the first books, and concluding in about 97 AD when the Apostle John wrote the Book of Revelation in Asia Minor.

Although written by many different writers over a great period of time, everything in the Bible is consistent, and ...

### ***THE BIBLE NEVER CONTRADICTS ITSELF!***

The New Testament may conveniently be divided into the following three sections:

1. ***THE GOSPELS*** *with their 4 portraits of*  
***THE PERSON OF JESUS***
2. ***THE ACTS*** *and* ***THE EPISTLES*** *with*  
***THE PREACHING OF JESUS***
3. ***THE APOCALYPSE*** *with its prophecy*  
***THE REVELATION OF JESUS***

\*\*\*\* **THE GOSPELS**

**MATTHEW**  
**MARK**  
**LUKE**  
**JOHN**

The Gospel ("good news") is recounted in the New Testament four times. These records are commonly divided into "three and one":

- |    |   |   |                           |
|----|---|---|---------------------------|
| 1. | The Gospel according to Matthew<br>Written for the Hebrews –<br>Where Jesus is the Messiah    | } | Written to<br>Unbelievers |
| 2. | The Gospel according to Mark<br>Written for the Romans –<br>Where Jesus is the Miracle-Worker |   |                           |
| 3. | The Gospel according to Luke<br>Written for the Greeks –<br>Where Jesus is the Ideal Man      |   |                           |
| 4. | The Gospel according to John<br>Written for Believers –<br>Where Jesus is the Son of God      | } | Written to<br>Believers   |

The first three Gospel accounts are sometimes called the "Synoptic Gospels". The word "synoptic" comes from the Greek words meaning "to look together", or "taking the same view".

All three Synoptic Gospels – Matthew, Mark and Luke – follow the same general outline of the life and ministry of Jesus. All tell many of the same events in much the same order and in similar or identical language. Although these three Gospel accounts differ from one another in various aspects, yet there is a vast difference between their accounts and that of John.

Matthew, Mark and Luke tell the story of what Jesus did and said. They describe the action but are not concerned with the interpretation of events. John is more concerned with the doctrinal aspects, and he reveals more of the personality and mind of Jesus. Yet each Gospel has its own particular emphasis.

In the time when Jesus walked this earth, the land of Palestine was under Roman rule. There were also in the land representatives of many nationalities, but the predominant nations were clearly represented in the Jews, the Greeks and the Romans.

Have you ever wondered why we have four Gospel accounts, and not only one? Have you wondered why the first three Gospels vary greatly from the fourth?

Here, then, is the clue to the answer!

Four types of men, and four Gospels ...

1. **The Jew** – steeped in Old Testament Scripture and the message of the Prophets. Daily they gave thought to the coming of the Messiah who would fulfil the prophecies concerning Himself and deliver their nation from bondage. Only a man of their own race, customs and background could make any impression upon them. Examine the book of Matthew and note how he constantly supports the mighty acts of Jesus the Messiah by showing them to be an exact fulfilment of Old Testament prophecy concerning the one whom God would send (Matt 1:22-23; 2:5-6; 2:17-18; 3:3; 3:16; 4:13-16; 8:17; 11:5; 12:17-21; 13:14; 13:34-35; 17:5; 21:5,9,12; 26:14-15; 26:31; 27:9-10; 27:26,30-46). Through these quotations, Matthew documents Jesus Christ's claim to be the Messiah.
2. **The Roman** – the mighty, disciplined, well-trained, practical, earthly conqueror. Unschooled in the Law and completely ignorant of the Old Testament prophecies, they regarded this Messiah as somewhat of a myth and the whole idea as a mere cover for subversive activities. However, when Mark wrote, he did so emphasising the qualities of Jesus' life which he felt would best gain the Romans' admiration and in a style which would attract them. It is brief, concise and straightforward. His account gives unvarnished facts concerning this remarkable young leader in Palestine who both laid claim to and demonstrated extraordinary powers. Mark's Gospel is one of Jesus' deeds, not words.
3. **The Greek** – According to learned scholars, there seems to be every indication that Luke was a Greek doctor writing for the benefit of his own countrymen, who were lovers of beauty, poetry and culture of every description. The literary beauty of Luke's Gospel is unsurpassed. Everything about it is designed to have an impact upon the educated, and particularly the idealist. Jesus is presented as the perfect man.
4. **All men** are included in the Gospel of John. All may be saved. Mere national idealism is not the way to salvation. There is only one way – and that is through the "rebirth", trusting in the One whose blood was shed for the "whosoever" of society. John the Apostle vividly tells just how simply we may have a personal experience of salvation through Jesus Christ the Son of God.

## Matthew

### 1.1 THE GOSPEL OF MATTHEW

#### The Writer:

Matthew was a Jew, and was one of the Twelve Apostles (Mark 2:14). He had formerly been employed by the Romans as a tax collector (Matt 9:9; 10:3), and as such was hated by the Jews (Matt 9:11). His surname is considered to have been Levi (Mark 2:14; Luke 5:27), but throughout the Gospel accounts he is called by his first name, Matthew. Matthew's Gospel is written by a Jew to Jews about a Jew. Matthew, a Jew, is writing to his fellow Jewish countrymen, and he presents Jesus as the King of the Jews, the prophesied Messiah. Matthew means "*Gift of the Lord*".

#### The Readers:

Matthew wrote especially to the Jews and he emphasises Jesus Christ's mission to the Jews (Matt 10:5-6; 15:24). This is borne out by the fact that he makes about 60 references to Jewish prophecies and about 40 quotations from the Old Testament. To the Jews the only God to be worshipped was and is Jehovah, and any claimant to the title and role of Messiah must have the approval of God and the confirmation of fulfilled prophecy.

Matthew's is the most Jewish Gospel, written in Jewish style. He has an apparent chronological inversion; that is, he places together teachings (such as chapters 5 to 7, which Luke records as occurring over a longer period) in order to first record the teaching and give it priority. He then follows this with an appropriate grouping of miracles and events in a seeming breach of historical order which is, however, quite acceptable to the Jewish mind.

#### Key Subject Matter:

Matthew's Gospel is the Gospel of the Kingdom. The word "kingdom" is used 55 times, and the phrase "the kingdom of heaven", peculiar to this Gospel, is used 35 times. Jesus is also referred to as King in ch. 2:2; 21:5; 22:11; 25:34; 27:11,37,42. The "Kingdom of God" was presented to Israel by the prophets. The "Kingdom of Heaven" was presented to the Jews by Jesus, but was rejected by them (Matt 21:43). The Kingdom is now presented to all people through the Church.

Matthew looks backwards to the Old Testament and he makes a comparison between the prophetic picture of the Messiah as portrayed in the Old Testament and the character of Jesus. In this way Matthew seeks to convince his Jewish readers of the Kingship of Jesus, and that He is in fact the Kingly Messiah prophesied through all their Scriptures.

As with each of the Gospels, Matthew's account has certain distinctive features. He exclusively records some of Jesus' miracles,



parables and discourses not found in the other Gospels. The most notable distinctive feature is that he alone records the genealogy of Joseph down through the Kingly line of David and Solomon. This genealogy also demonstrates, however, that Joseph could not have been Jesus' father because of the inclusion in that line of Jeconiah (Matt 1:11; Jer 22:24-30; II Chron 36:9-10) which would have precluded Jesus from any royal heritage had He been a descendant of that line. There is no doubt that Jesus was of the royal lineage and seed of David (Rom 1:3; II Tim 2:8; Heb 7:14). Matthew presents Jesus' paternal (as was supposed) genealogy demonstrating He indeed belonged to the Royal Line, but that this was not the sole basis of His claim to be their God-appointed King.

Matthew rather uses the key word "*fulfilled*" to show through the many fulfilled Messianic prophecies that indeed *Jesus Christ is Messiah and King*.

## **SUMMARY OF MATTHEW**

**"BEHOLD THY KING"** (Zech 9:9)

1. PRE-MINISTERIAL 1:1 – 2:23
2. THE FORE-RUNNER 3:1-4
3. THE BAPTISM WITH WATER 3:5-17
4. THE TEMPTATION IN THE WILDERNESS 4:1-11
5.
 

4:12 – 7:29	The Kingdom	Proclaimed	Four-fold Ministry of Christ
8:1 – 16:20	The King		
16:21 – 20:34	The King	Rejected	
21:1 – 36:35	The Kingdom		
6. THE AGONY IN THE GARDEN 26:36-46
7. THE BAPTISM OF SUFFERING 26:47-28:15
8. THE SUCCESSORS 28:16-18
9. POST-MINISTERIAL 28:19-20

### **Key Passage:**

“Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it. His countenance was like lightning, and his clothing as white as snow. And the guards shook for fear of him, and became like dead men. But the angel answered and said to the women, ‘Do not be afraid, for I know that you seek Jesus who was crucified. ***He is not here; for He is risen***, as He said. Come, see the place where the Lord lay. And go quickly and tell His disciples that ***He is risen from the dead***, and indeed He is going before you into Galilee; there you will see Him. Behold, I have told you.”

Matthew 28:1-7

## Mark

### 1.2 THE GOSPEL OF MARK

#### **The Writer:**

Mark was the son of Mary of Jerusalem (Acts 12:12) and was a relative of Barnabas (Col 4:10). The author is known by his Latin name of *Marcus*, but his Hebrew name was *John* (Acts 12:12,25). Mark was not one of the 12 Apostles. He was a "minister to" or a body-servant of Paul on his first missionary journey, when Paul was accompanied by Barnabas (Acts 12:25-13:4). John Mark deserted the Apostle at Perga, in Pamphylia, and was temporarily alienated from him (Acts 13:13; 15:37-39), but was afterward restored to friendship again (II Tim 4:11).

Mark was the writer of his Gospel, but tradition attests to the fact that he was a companion of Peter whose influence is apparent in the writings. It is generally accepted that Peter may well have provided or recounted to Mark much of the material contained in this book.

#### **The Readers:**

Mark's Gospel is written for the Romans who believed that they were born to rule the world. Their heroes were men of power and accomplishment and military victory. Hence Mark presents Jesus as a person of mighty power, one worthy of the attention of the Romans who worshipped power.

Mark, like the Romans for whom he wrote, is mainly concerned with the present; therefore we have his brief introduction and then straight into action. Mark records the miracles of Jesus, and in this Gospel, Jesus is the Almighty One. He is demonstrated to be victorious over Satan at the beginning of His ministry, and in the end victorious over death itself!

#### **Key Subject Matter:**

Mark's account is supremely the Gospel of immediate action. This is seen, for instance, in the constant use he makes of such words as "immediately", "quickly", "forthwith" and "at once" (Mk 1:10,12,18,20,21,28,31,42).

Mark portrays Jesus as the Servant of God and man. His vivid style is not a mere repetition of other Gospels for he also contains many details not found in either Matthew or Luke. He emphasises Jesus Christ's divine power, but also, sometimes surprisingly, alludes to Jesus' human feelings.

Mark's account of events is more condensed and is the shortest of the four Gospels. Mark gives only a brief account of the discourses of Jesus, but he records 19 miracles, demonstrating the supernatural aspect of Jesus' ministry. Mark alone records the signs Jesus said

would follow believers in a continuation of that supernatural ministry (Mk 16:15-18).

Mark presents a unique, veiled cameo, possibly of himself, in his Gospel. Who was the unidentified young man who fled naked, leaving his hastily thrown-on linen cloth behind (Mark 14:51)? Was John Mark that young man? The room for the Last Supper was to be kept secret from Judas Iscariot so that Jesus could share this time uninterrupted with His disciples (Mk 14:12-17). Some consider this room was the large upper chamber in the house of John Mark's wealthy and influential family (Acts 12:12-13), but its identity was kept secret from the disciples until they arrived there for the Passover meal, in order to ensure their privacy. Only when Judas left the house could he then go to the Chief Priests and reveal its location.

We may speculate that when Judas led the Temple-guards to the house to arrest Jesus, Mark would have hastily slipped on an outer garment as he ran to the Garden where he knew Jesus and His disciples would have gone, in order to warn the Master. Judas, also knowing where Jesus often went, then left the house and led the Temple-guards to the Garden. Who was the young man who fled, leaving his linen outer garment behind? Mark is the only writer who mentions this incident, and it is possible he is representing himself in this cameo story.

### **History of Mark:**

Acts 12:2 Mary the mother of Mark was a friend of Peter

I Peter 5:13 Intimates that Peter converted Mark

Colossians 4:10 Mark was a cousin of Barnabas

Acts 12:25 Mark came into contact with Paul through Barnabas

Acts 13:5 Mark went with them

Acts 15:36-40 Cause of contention. II Timothy 4:11

Philemon 24 Finally in Rome with Paul.

The Gospel of Mark is called the Gospel of Peter by ancient writers.

### **Key Passage:**

“And He (Jesus) said to them, “Go into all the world and preach the gospel to every creature. He who believes and is baptised will be saved; but he who does not believe will be condemned. And these signs will follow those who believe: ***In My Name*** they will cast out demons; they will speak with new tongues; they will take up serpents and if they drink anything deadly it will by no means hurt them; they will lay hands on the sick and they will recover.”

Mark 16:15-18

## Luke

### 1.3 THE GOSPEL OF LUKE

#### **The Writer:**

Luke is possibly the only Gentile among the writers of the New Testament. Like Mark, he was not one of the Twelve Disciples. Luke was of Greek nationality, being a native of Antioch in Syria, and was a doctor by profession (Col 4:14).

The date of the writing of Luke's Gospel is not known, but he was a close friend and travelling companion of the Apostle Paul (Acts 16:10; 20:6; 27:1; 28:16; II Tim 4:11; Philemon 24). There is quite probably some of Paul's influence in Luke's narrative. Luke, as a physician, presents the humanity of Jesus as the Son of Man.

#### **The Readers:**

Luke wrote for the Greeks – being himself a Greek. This is indicated in the way Luke takes pains to explain Jewish customs, and he sometimes substitutes Greek names for Hebrew. The Greeks were men of great intellect, and they worshipped man.

Luke presents Jesus as the Perfect Man both physically and intellectually. He demonstrates Jesus' perfect mastery over human nature.

#### **Key Subject Matter:**

Luke's is the Gospel of Sympathy. Jesus is presented on every page in sympathy and humanity. One of the great beauties of this most beautiful book is the graphic portrayal of the intensity of the feelings of the Son of Man (Luke 6:20-23; 7:13; 7:37,44-50; 8:2; 10:33; ch.15; 16:20-21; 17:12; 23:43).

According to Greek philosophy, some day peace and happiness would come to the world through a perfected intellectual civilisation. Luke demonstrates the shallowness of such reasoning by presenting the depth of the character of Jesus. Peace and happiness are possible only by following Him.

Luke records many of the questions asked of Jesus by the Disciples and the crowd, and the answers given by Jesus in parables. He also emphasises prayer, recording 3 parables on prayer as well as documenting Christ's prayers.

Women appear prominently in Luke's narrative, and he alone records the true genealogy of Jesus and his mother Mary through the David/Nathan royal line (Luke 3:23-38).

#### ***Matters dealt with uniquely by Luke are:***

- The salutation of Elizabeth when Mary visited her – 1:42-45
- The song of the Virgin Mother – 1:46-55

- Zachariah's outburst of prophetic praise when his speech was restored – 1:68-79
- The chorus of angels singing – 2:13-14
- The shepherds' song – 2:20
- The prophecy of Simeon and the witness of Anna – 2:25-38
- Jesus' sermon at Nazareth at the beginning of His ministry which portrayed His message of salvation and deliverance for mankind - 4:16-21
- Luke 9:51-18:14 stands alone and is not recorded in the other 3 gospels

### **Luke and Paul**

Luke joins Paul at Troas	Acts 16:10	} 2 <sup>nd</sup> Missionary Journey
Leaves during trouble at Philippi	Acts 16:18	
Rejoins at Philippi	Acts 20:3-6	} 3 <sup>rd</sup> Missionary Journey
Journeys to Jerusalem with Paul	Acts 21:17	
Finally with Paul at Rome	Acts 27:1 Acts 28:16 II Timothy 4:11	

### **Key Passage:**

“Then Jesus returned in the power of the Spirit to Galilee ... And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written, *“The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the Lord.”* Then he closed the book ... and He began to say to them, ***“Today this Scripture is fulfilled in your hearing.”*** Luke 4:14-21

## John

### 1.4 THE GOSPEL OF JOHN

#### **The Writer:**

John is spoken of more than once as "the disciple whom Jesus loved" (John 13:23; 19:26; 20:2; 21:7,20). In his old age, he came to be known as the Apostle of Love.

Jesus nicknamed John and his brother James "the sons of thunder" (Mk 3:17). The name John is derived from the Hebrew name *Johanan* which means "Yahweh has been gracious".

#### **The Readers:**

John wrote this Gospel account in approx 85-90AD, which was about 40 years later than Matthew, Mark and Luke recorded their Gospels. John presents two main facets of Jesus:

The Son of God  
The Word of God.

John's Gospel was written to inspire faith in Jesus Christ as the Son of God and was directed to the early Christians. There is a profound depth and spiritual maturity throughout this book.

#### **Key Subject Matter:**

The key verse of this Gospel is found at the close of the 20<sup>th</sup> chapter where John clearly states his purpose in writing this account:

"And truly Jesus did many other signs (ie miracles) in the presence of His disciples, which are not written in this book; but these are written (these miracles are chosen and recorded) that you may believe that Jesus is the Christ (the Messiah, the Anointed One, the King of the Jews), the Son of God, and that believing you may have life in His name." In 20:30-31 (see also Jn 21:24-25)

(Author's comments in parentheses)



The three main words in this verse give the key to understanding the book.

**(i) Signs**

From among the many signs which Jesus performed, St John chose eight. Four of these reveal His power over nature, three reveal His power over disease and the eighth demonstrates His power over death (8 is the number representing "new beginning"!)

**Power over Nature:**

1. Water made wine – ch.2
2. Feeding the 5000 – ch.6
3. Calming the storm – ch.6
4. The second draught of fish – ch.21

**Power over Disease:**

5. The nobleman's son – ch.4
6. The man at the pool – ch.5
7. The man born blind – ch.9

**Power over Death:**

8. The raising of Lazarus – ch.11

**(ii) Believe**

The word "believe" occurs 98 times in the Gospel of John. Believing is not an act that is instant, but an attitude that is constant.

**(iii) Life**

Not only physical vitality, but spiritual life through a personal relation ship with God ... the result of faith.

- The miracles, or signs, are a revelation from God.
- The belief is the response of man.
- The life is the result.

John's account is topical, and not primarily chronological. His purpose is to set forth the deity of Christ and thus inspire faith in his readers. He is the only gospel writer who records the many "I AM" statements of Christ (Jn 4:26; 6:35; 8:23; 8:58; 9:5; 10:7; 10:11,14; 10:36; 11:25; 13:13; 14:6; 15:1; also Rev. 1:8; 1:17!).

## Acts

### 2. **THE BOOK OF ACTS**

#### *JESUS OUR LIVING LORD*

Acts is a powerful book, for it combines all the action of the Gospel of Mark with the accurate and graphic literary beauty of the beloved physician, Luke. It is a book of expansion and extension of God's work among the Gentile world.

The account begins as the small group of believers farewell their risen Master (Acts 1:9-11), being bound together by the bond of their deep love and devotion for their Lord.

No task of witness is begun, no plan of evangelism is formulated and no mighty works of faith are performed until the Disciples are filled with the Spirit of God and become Apostles (Acts 2:1-4). This is the change wrought in each Disciple's life by the Holy Spirit – the change from mere "disciple" (a follower) to an "Apostle" (an aggressive pioneer-leader) of the Early Church. May God saturate us with His Spirit too, that we may progress with a boldness which is not easily daunted.

#### **The Writer:**

The view held by most is that Luke, the writer of the third Gospel, is the penman, and that the book of Acts is the second volume of a two-part work by Luke. The reasons for this are:

- (i) Both are dedicated to a certain man named Theophilus, meaning "friend of God". Theophilus was a Gentile convert, a student of Christianity and a friend of Luke (Lu 1:3; Acts 1:1).
- (ii) In Acts 1:1 Luke speaks of his "former treatise" or account.
- (iii) The language, style and vocabulary, particularly in the original Greek, shows a remarkable similarity between the two.
- (iv) His association with Paul (Acts 16:10 ff). Note the change from the third person in Acts 16:8 to the first person in verse 10, Acts 17:1ff to 21:17, then again in 27:2 and 27:16.

Thorough investigation indicates the language, style and vocabulary of the parts in the first person plural correspond closely with those of the rest of Acts. Therefore we can say that the author of Luke and Acts was a close friend of and fellow traveller with Paul. Paul however does not name Luke expressly as an author, but reliable tradition does.

#### **Contemporary Chronology:**

The Book of Acts contains a summary of the exploits of faith by Peter (the man with the Keys – Matt 16:19) and later by Paul (the man with the Revelation – II Cor 12:1-9; Gal 1:12). As such it is of particular interest.

In order to help the student see at a glance the life of Paul and when he wrote his letters, the following broad outline has been included.

**Biography of Paul the Apostle**

AD 36	Paul converted	Acts 9	
	Three years in Arabia	Gal 1:16-18; Acts 9:19-20	
39	Flight from Damascus	Acts 9:20-25	
	15 days in Jerusalem	Acts 9:26; Gal 1:18	
40-47	Paul in Syria and Cilicia 7 years		
48	Paul's <b>FIRST</b> Missionary Journey	Acts 13:1-3	
50	Paul and Barnabas at Council in Jerusalem, 14 years after conversion	Gal 2:1; Acts 15	}
51	Paul's <b>SECOND</b> Missionary Journey	Acts 15:30,36	
52	At Corinth, writes <b><u>I Thessalonians</u></b>	Acts 17:1-4	
		18 months – Acts 18:11	
53	At Corinth, writes <b><u>II Thessalonians</u></b>		
54	Paul's <b>THIRD</b> Missionary Journey		} Two years – Acts 19:10
	He goes to Ephesus	Acts 18:22-23	
57	Still at Ephesus, he writes <b><u>I Corinthians</u></b>		
	To Macedonia – 20:1 – where he writes <b><u>II Corinthians</u></b>		
	To Corinth – 20:2 – where he writes <b><u>Galatians</u></b>		
58	Remaining at Corinth (20:2), he writes <b><u>Romans</u></b>		
	via Philippi and Miletus to Jerusalem, where he is arrested and sent to Caesarea	Acts 23:33	
60	Jailed by Felix for 2 years in Caesarea	Acts 24:27	
	Appeals to Caesar and sent to Rome by Festus		
	Acts 25:8-12		
	Shipwrecked at Malta	Acts 27	
61	Arrives at Rome	Acts 28	
62	Spring – writes	<b><u>Philemon</u></b>	
		<b><u>Colossians</u></b>	
		<b><u>Ephesians</u></b>	
	Autumn – writes	<b><u>Philippians</u></b>	
63	Acquitted, he goes to Macedonia (Phil 2:24)		
	Asia Minor (Philemon 22)		
64-65	Possibly in Spain		
66	From Spain (?) to Asia Minor		
67	From Macedonia writes <b><u>I Timothy</u></b>		
	From Ephesus writes <b><u>Titus</u></b>		
68	In Prison at Rome, writes <b><u>II Timothy</u></b>		
	Executed (May or June)		

The above Table will be found in greater detail in "The Life and Epistles of Paul" by Conybeare and Howson.

**Key Verse:**

"But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."  
Acts 1:8

**Theme:**

Witness to Christ and the Gospel.

The book of Acts has two distinct emphases, giving two natural subdivisions of the major theme:

(i) The First Division

Chapters 1-12. Peter is the prominent figure, Jerusalem is the centre of the work and the ministry of Peter and the other Apostles is mainly directed towards the Jews.

(ii) The Second Division

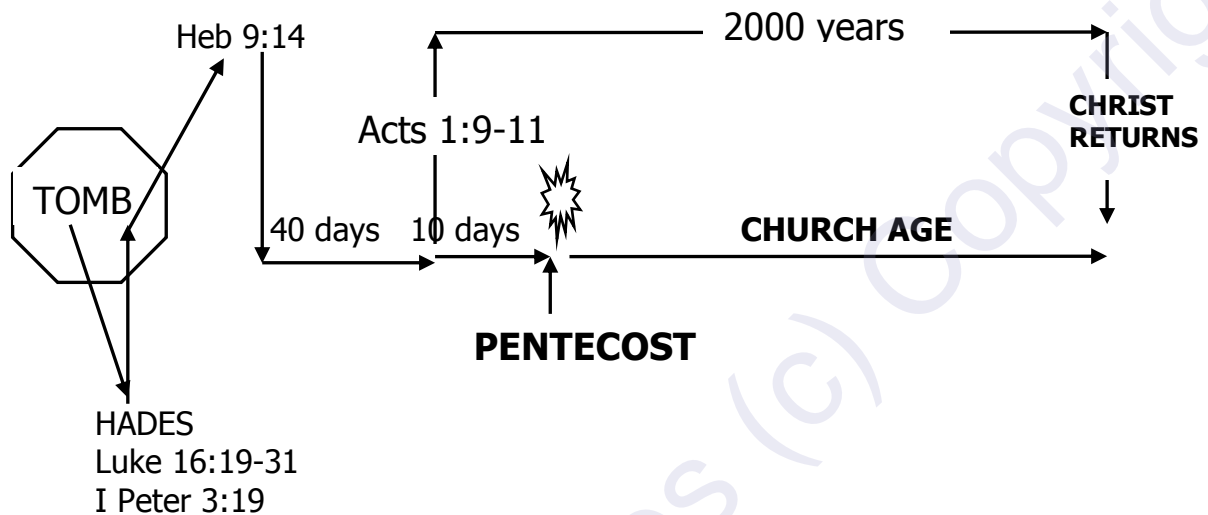
Chapters 13-28. Paul is the leading Apostle, and Antioch becomes a new centre and home-base for the outreach to the Gentiles. The ministry is directed towards the Gentiles because the Jews largely refused the Gospel of salvation through faith in Christ.

**Note:**

There were two forms of outreach in the early Church.

- (i) Jerusalem – Acts 8. There was persecution and so the believers were scattered and sent out to spread the Gospel.
- (ii) Antioch – Acts 13. There was much prayer on the part of the believers while the Apostles were sent out.

**The Beginnings of the Church**



It is obvious that we shall not be able to study this fascinating introduction to Church History in any great detail, but we can mark the salient points and discover the lines along which the Holy Spirit worked in those momentous early days. The following four key words will give us a guide.

**A. Pentecost** – chapters 1 to 5

The word “Pentecost” means 50. There are forty days from Easter to Ascension Day in the Christian calendar. Ten days later comes Whitsunday (Pentecost), making a total of 50 days in all. (Study Lev 23:16)

Note: On the Day of Pentecost –

The full program	:	v.1
Full place	:	v.2
Full people	:	v.4
Peter is chosen as the spokesman:		v.14

Study Peter’s three sermons and learn from them how to preach.

- (a) In Jerusalem, at Pentecost 2:14 Based on the Word
- (b) In the temple, to a crowd 3.12 Give God the glory
- (c) In the courthouse, before enemies 4:8 Full of the Holy Spirit

Peter also had three kinds of enemies:

- The secret – ch.5:25
- The open – ch.6:9-15
- The cruel – ch. 7:54-60

Behind each of these is Satan.

**B. Persecution** - chapters 6 to 9:31

At first glance it seems strange that the key word for growth should be “persecution”, but so it has often been, not only in the history of the Church but also of the individual Christian.

“At that time there was a great persecution against the Church

... and they were all scattered ... therefore they ... went everywhere preaching the Word.”

(8:1,4)

Who were scattered and sent out? Acts 6:1-8

- (a) Stephen (7 – 8:1a)  
Like Jesus, he was attacked by enemies, falsely accused, unjustly condemned, shamefully treated and died committing his soul to God. Approx 34AD. The door was then opened to the Gentiles.
- (b) Samaria (8:1b-25)  
Christ had promised that they should witness in Samaria (1:8). And so persecution brought about the growth of the Church. Verse 17 is the Samaritan Pentecost (Jn 10:16).

**C. Peter** - chapter 9:32 to 12:24

Peter is sometimes referred to as "the man with the keys". Jesus gave him the "keys", not "key", in Matthew 16:19. In Acts he uses them to open the Kingdom to the Jews (Acts 2:14) and to the Gentiles (Acts 10:5). Although Peter introduced the Gospel message to the Gentiles, his chief ministry was to the Jews. The Apostle Paul was called to minister to the Gentiles (Gal 2:7-8).

**D. Paul** - chapters 12:25 to ch.28

Humanly speaking, the guiding of the Church through this important and dangerous period was in the hands of the Apostle Paul. He is the outstanding personality of this period. Three stages may be marked in the ministry of Paul.

- (a) Approx 39-46 AD – seven years. This time span opens with the Apostle's arrival at Tarsus, his native city (Acts 9:22-30). Numerous churches were formed in St Paul's native province (See Gal 1:15-21; Acts 15:23).
- (b) The Apostle leaves Tarsus for Antioch, the capital of Syria, and labours here with Barnabas for a year (Acts 11:25-26).
- (c) Acts 13:1-2. This stage includes the evangelisation of the Gentile world throughout the Roman Empire inaugurated by St Paul, and is recorded in the rest of the book of Acts, from chapters 13 to 28.

In it there are three missionary journeys, two imprisonments and the writing of 13 (or 14) letters or epistles!

A brief outline of Paul's three missionary journeys:

Paul's **FIRST** Missionary Journey – chapters 13 – 14  
*48 AD – in 2 years he travelled over 1600 kilometres*

- Route:
- 1. From Antioch in Syria to Selucia; thence by ship to Salamis in Cyprus – Acts 13:2-4
  - 2. From Salamis to Paphos – Acts 13:5-6. Saul's name changed to Paul – Acts 13:9. Illustration: Elymas smitten with blindness – Acts 13:6-12
  - 3. From Paphos in Cyprus to Perga in Pamphylia – Acts 13:3  
John Mark returns to Jerusalem – Acts 13:13
  - 4. From Perga to Antioch in Pisidia – Acts 13:14  
Illustration: Paul preaching his great sermon – Acts 13:16-41

5. From Antioch to Iconium – Acts 13:50-51
6. From Iconium to Lystra – Acts 14:5-6  
*Illustration:* Paul stoned after an attempt to worship him – Acts 14:8-19 (Lystra to Derbe – 50 kms!)
7. From Lystra to Derbe – Acts 14:20
8. The return through Lystra, Iconium and Antioch to Perga, establishing Churches in these places – Acts 14:21-23
9. From Perga to Attalia – Acts 14:25
10. From Attalia to Antioch in Syria ... the starting point – Acts 14:26-28.

Result: Study Acts 13:43,45,50; 14:2,4,5,19,21

Paul's **SECOND** Missionary Journey – ch.15:36 to 18:22  
*51 AD – in 3 years he travelled 3500 kilometres*

- Route:
1. From Antioch to Lystra – Acts 15:40; 16:1  
*Illustration:* Paul and Silas leave Antioch – Acts 15:40. Timothy joins Paul and Silas at Lystra – Acts 16:1-3
  2. From Lystra to Troas – Acts 16:6-8  
*Illustration:* Paul's vision at Troas – Acts 16:9
  3. From Troas to Philippi – Acts 16:11-12  
*Illustrations:* Conversion of Lydia at Philippi – Acts 16:13-15. Paul and Silas in prison at Philippi – Acts 16:24
  4. From Philippi to Thessalonica – Acts 16:40; 17:1 3 weeks – 17:2 *Illustration:* A mob attacks the house of Jason at Thessalonica – Acts 17:5
  5. From Thessalonica to Berea – Acts 17:10  
*Illustration:* Berean Bible students – Acts 17:10-11
  6. From Berea to Athens – Acts 17:14-15  
*Illustration:* Paul preaches on Mars' Hill at Athens – Acts 17:22
  7. From Athens to Corinth – Acts 18:1 18 months – 18:11  
*Illustration:* Sosthenes beaten at Corinth – Acts 18:17
  8. From Corinth to Ephesus – Acts 18:18-19  
*Illustration:* Paul preaching at Ephesus – Acts 18:19
  9. From Ephesus to Jerusalem – Acts 18:21-22
  10. From Jerusalem to Antioch – Acts 18:22

Result: Study Acts 17:4; 18:6,12,27



Paul's **THIRD** Missionary Journey: ch. 18:23 to 21:3  
54 AD – 4 years

- Route:
1. From Antioch in Syria to Galatia – Acts 18:22-23  
Illustration: Paul starts on Third Missionary Journey – Acts 18:22-23
  2. From Galatia through Phrygia to Ephesus – Acts 19:1  
Illustration: At Ephesus converts burn evil books – Acts 19:19. The Temple of Diana – Acts 19:35 2 years – Acts 19:10
  2. From Ephesus through Macedonia to Corinth – Acts 20:1-  
Illustration: At Corinth Jews lying in wait for Paul – Acts 20:3
  4. From Corinth through Macedonia to Troas – Acts 20:3-6  
Illustration: At Troas Eutychus falls from window – Acts 20:9
  5. From Troas by sea to Miletus – Acts 20:13-15  
Illustration: At Miletus Paul's farewell to the Ephesian elders – Acts 20:18-38
  6. From Miletus through Rhodes and Patara to Tyre – Acts 21:1-3  
Illustration: Paul leaving friends at Tyre – Acts 21:3-6
  7. From Tyre through Caesarea to Jerusalem – Acts 21:7-15  
Illustration: At Caesarea Agabus binds his hands with Paul's girdle – Acts 21:10-11

Result: Study Acts 19:8-9; chs.18-20

Paul's **VOYAGE to ROME** - ch.23:11,31 to ch.28 60AD

Paul was taken to Caesarea and was a prisoner for two years – Acts 24:27 – during which time he appeared before Felix, Festus and King Agrippa; but having appealed to Caesar, he was sent to Rome.

He was shipwrecked in Malta – Acts 27.

While a prisoner in Rome, he preached to Caesar's household and others who came to him – Acts 28:30-31. During this time he wrote Epistles to various Churches.

Under Nero's rule, Paul was finally beheaded in Rome about 68 AD.

We shall now study the remaining books of the New Testament under the following three headings:

<b>3. THE PAULINE EPISTLES</b>	<b>14</b>
<b>4. OTHER EPISTLES</b>	<b>7</b>
<b>5. BOOK of REVELATION</b>	<b>1</b>

\*\*\*\* The Pauline Epistles

### **3. THE PAULINE EPISTLES**

The Epistles of Paul are not inserted in chronological order in our Bible, so it may be of assistance if we briefly examine the following table which places the books in their order of writing:

AD 52	I THESSALONIANS	
53	II THESSALONIANS	
57	I CORINTHIANS	} Other Epistle to Corinth – I Cor 5:9
	II CORINTHIANS	
	GALATIANS	
58	ROMANS	
62	PHILIPPIANS	} Laodicean Epistle Col 4:16
	COLOSSIANS	
	PHILEMON	
	EPHESIANS	
67	I TIMOTHY	
	TITUS	
	II TIMOTHY	
And	HEBREWS	= 14

**Some points of interest** to note regarding Paul's scholarship and teaching:

- Paul studied under Gamaliel, the grandson of Hillel (Acts 22:3). The School of Hillel represented the liberal wing of the Pharisees. Gamaliel was a doctor of the law and a member of the Sanhedrin. He was held in high honour and was accorded the title '*Rabban*' (*our teacher*), which was a higher title than '*Rabbi*' (*my teacher*). Gamaliel intervened with a reverent and persuasive speech at the trial of Peter and the other Apostles (Acts 5:33-40).
- Paul's letters were often considered hard to understand (II Peter 3:15-16).

- Paul's own attitude towards his impressive qualifications, knowledge and learning (Phil 3:4-10).
- Paul's revelation centered around *Two Mysteries*:
  - (1) The New Creation - Col 1:25-38
  - (2) A New Relationship - Eph 3:1-7

### **Introduction:**

The Book of Acts shows how faithful the Apostle Paul was to follow up his converts and re-visit the Churches he established. His heart went out to every member – he loved each one. He wanted to stir them to greater faith, diligent obedience and deeper consecration. His burning desire as he preached Christ was to warn and teach every man in all wisdom (that is, to instruct everyone in all the ways of wisdom) in order to present everyone perfect (mature, grown-up) in Christ Jesus (Col 1:28; read also II Cor 11:2).

Because of Paul's love and concern for each believer in each Church, he wrote letters to them when problems swamped them and when his duties prevented him from visiting them. Human nature then was no different from what it is today. Whatever problems we may have in our Churches today, they had then in some form or another. They had them all! But Paul sought to address these problems and give guidance in his epistles: problems of –

Worship	:	I Corinthians 11 – 14
Doctrine	:	I & II Thess, Romans
Money	:	II Corinthians 8 – 9
Leadership	:	Timothy, Titus
Morality	:	I & II Corinthians
Customs	:	Colossians
Ethics	:	Galatians
Marriage	:	I Corinthians 7

In his epistles, Paul pointed the believers to great truths and principles of the Gospel. He then applied those truths and principles to the needs and problems of the Churches in a practical way. That is why these epistles are so important to us today. We can take the same truths and principles, and the Holy Spirit can help us apply them to our own situation.

Paul's epistles touch us and minister to us too, because they are heart-felt communication from a father's heart to needy children. As we read these letters we can visualise Paul pacing back and forth, dictating them with fervour and compassion under the mighty anointing and inspiration of the Holy Spirit. May the same Holy Spirit help us to lift our vision and see the same Jesus, and receive the same Divine wisdom and revelation which Paul presented.

We shall now deal with the Pauline Epistles under the following headings:

#### **3.1     *SETTLING CONTROVERSIES***

*Galatians*

*I & II Thessalonians*

*I & II Corinthians*

3.2     *A LETTER OF INTRODUCTION Romans*

3.3     *LETTERS FROM PRISON*             *Ephesians*  
   *Philippians*  
   *Colossians*  
   *Philemon*

3.4     *LETTERS TO YOUNG PREACHERS*     *I & II Timothy*  
   *Titus*

\*     **Settling Controversies**

**3.1     SETTLING CONTROVERSIES**

“We then, as workers together with Him also plead with you not to receive the grace of God in vain ... We give no offense in anything, that our ministry may not be blamed.”

II Cor 6:1,3

**Galatians**

**3.1.1 GALATIANS – Law and Gospel**

**Main Theme:**             “JUSTIFICATION BY FAITH”

**Warnings**                     against return to Judaism.

Galatians is the only letter of Paul's which is addressed to a group of Churches (1:2). Before these Celtic people migrated to Asia Minor, they had lived in Gaul from whence their descriptive name is derived. There is now no certainty as to the boundaries of the ancient district of Galatia.

When Paul returned to Antioch after his First Missionary Journey, certain converted Pharisees came from Jerusalem and tried to persuade the Gentile Christians they must become Jews before they could enjoy the full blessings of the Gospel. These false teachers, called Judaisers, still full of Jewish prejudices, demanded that all Gentiles come under the terms of the Old Covenant and obey the forms of the old Law in order to claim the rights of the New Covenant. They insisted that a convert must be circumcised and take upon him the whole burden of the Law.

Paul could see this would bring the Gospel down to the level of being able to fulfil the Law, creating man's pride in his own unaided abilities. Paul knew

that we cannot earn favour with God, and we can never save ourselves. Our salvation and everything we receive from God is only by ***His grace, plus nothing!***

Paul and Barnabas wanted to settle the question and went to Jerusalem for the conference recorded in Acts 15. Before Paul left, he learned that these Judaisers had moved on into the Church of South Galatia, founded during Paul's first journey. Paul could not go in person to deal with the problem, so he wrote a letter emphasising that by faith we are set free to enjoy our liberty in Christ.

This letter to the Galatians expressed surprise that they had departed so quickly from the simple Gospel Paul preached – Gal 1:6. Because the Judaisers attacked both Paul and the Gospel he preached, Paul reminded the Galatians that he did not receive his Gospel from man, but directly from Jesus Christ Himself (Gal 1:12). Neither did his call to the ministry come from men but from God (Gal 1:15-16). Paul was a faithful preacher of the true and only Gospel.

How does Paul demonstrate the foolishness of trying to please God by keeping the Old Law? He pointed to their own experiences. Did they receive God's seal of approval – the Baptism with the Holy Spirit – by the works of the Law, or by the hearing of faith? (Gal 3:2) Abraham found blessing by the same simple faith. Those under the Law of Moses were like children not yet of age. Or, illustrating it another way, the Judaisers were like children of Hagar – slaves! God intends Christians to be like children of Sarah – free!

Hagar	Sarah
Mt Sinai	Jerusalem
Jerusalem – earthly	Mt Zion - Heb 12:22
Ishmael	Isaac

In the practical section of the letter (chapters 5 and 6), Paul explains Christian liberty. It is freedom from the power of the old nature because the Holy Spirit is in control. By it we learn to be patient with those who stray and to help the weak.

We, too, need to beware of Judaising legalists who glory in the show they are making, the day of their worship or the form of their baptism. Paul gloried only in the Cross. Through the Cross of Christ ... not through anything we do, neither through any form nor ceremony, nor celibacy (I Tim 4:3) nor food laws ... we become new creatures ready for heaven.

**Key Verse:**

“Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.”

Galatians 5:1

## Thessalonians

### 3.1.2 THESSALONIANS – the Second Coming

Acts 17:1-10

The Church at Thessalonica was founded by Paul on his Second Missionary Journey. The establishment of this Church early in Paul's Apostolic ministry was strategic for Thessalonica straddled the Egnatian Road, and the main street was part of the very road which linked Rome with the East. It was a wealthy and prosperous city. If Christianity could be established there, it would spread eastwards into Asia and westward to Rome.

Paul only preached in the Synagogue at Thessalonica for three Sabbaths (Acts 17:2). His preaching was so successful that the Jews were enraged (Acts 17:5) and Paul had to be smuggled out of the city (Acts 17:10). In spite of violent opposition, some Jews and a great number of Greeks embraced the Gospel, enabling Paul to establish a faithful Church.

Upon Paul's return to Athens, he heard how the Jews were persecuting the Christians at Thessalonica and he sent Timothy to encourage and teach them. When Timothy later joined Paul he gave him a good report of their faith, hope and love, and their perseverance in persecution. The first epistle is a most personal letter, and commends and exhorts the Thessalonians, especially emphasising the soon return of the Lord.

However a subsequent report made to Paul indicated that destructive false doctrine sown in the Church had caused them to become unsettled and to waver in their faith. It is thought possible, although not certain, that a forged letter could have been sent to trouble the Church (II Thess 2:2). The information conveyed to the Apostle reported problems of misconduct (II Thess 3:6-15), and a misunderstanding of the Second Coming of Christ (I Thess 4; II Thess 1:7 to ch.2), and so he penned the second epistle to the Church at Thessalonica.

In these two epistles, Paul pointed them to Christ, the great example, and reminded them of his own unselfish labours among them. He urged them to live holy lives and to avoid the immorality of the ungodly. Love for one another, hard work and honesty would give them a good testimony for Christ.

Apparently some were promulgating the heresy that only those who lived until Christ came for His Church would enjoy the full blessing of His Return. Some folk today still teach something is wrong with our faith if we die before the rapture. But Paul makes it clear that those who die "in Christ" miss nothing. They will not in any way fall behind those who live until that day.

In fact, the "dead in Christ" will rise first, then those (in Christ) who still live on earth will join them and together in one body we will meet the Lord in the air (I Thess 4:15-17). Though that day will take the unbelievers by surprise ("as a thief in the night"), the Christian need not be unprepared. Let the Christian be alert and watchful, avoiding the moral and spiritual drunkenness of the world, and God will preserve him from wrath (I Thess 5:2,6-9).

Paul's second letter was written in stronger terms to correct any uncertainty which may have arisen from his earlier teaching on the return of the Lord. Some were teaching that Jesus had already returned, spiritually or in some other way, just as some folk today teach that Christ has returned to a sanctuary or that the Millennium has already begun.

Other Thessalonians had misinterpreted Paul's teaching about the suddenness of Christ's coming. They supposed that since His Coming was their soon-to-be-realised hope, nothing else mattered. They quit work and sat around waiting for the Lord to appear. Paul urged them to imitate his own industry (II Thess 3:7-8) and commanded discipline for the lazy (read II Thess 3:9-12). Christians who do not earn their own living, or mind their own business and affairs are not deserving of any assistance (II Thess 3:8-11) and do not deserve Christian fellowship (3:14). They need a firm but friendly hand (II Thess 3:15).

### **The Message of Thessalonians:**

We should **live** as though Christ is coming today.

We should **plan** as though He is not coming for 1000 years.

### **Key Verses:**

"But let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation. For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ who died for us, that whether we wake or sleep, we should live together with Him."

I Thess 5:8-10 NKJ

"May the Lord direct your hearts into [realising and showing] the love of God and into the steadfastness and patience of Christ and in waiting for His return."

II Thess 3:5 AMP



## Corinthians

### 3.1.3 CORINTHIANS - Carnal Divisions

Corinth was a wealthy, bustling hub of commerce strategically situated at the meeting of the ways on the narrow neck of land through which the main North-South Highway in Greece passed, with thriving seaports within two miles to the east and west. Not only did the bulk of north-south traffic pass through Corinth, but also the bulk of the east-west Mediterranean shipping traffic. Corinth commanded one of the greatest commercial trades in the then-known world.

The Greeks were proud of their philosophy and learning, but the classic Greek culture had become degraded into an idolatrous religion where worship of the goddess of love, Aphrodite, or Astarte, fostered great immorality. Corinth had become a Roman colony and was the capital of the Roman province of Achaia which included most of Greece.

The problems encountered by the young Church at Corinth possibly stemmed from being called out of a debauched pagan society (I Cor 6:9-10). Paul came to Corinth around 52 AD, during his Second Missionary Journey and he stayed with Aquila and Priscilla (Acts 18:1-3). He supported himself by his trade of tent-making while he established and grounded the new Church during his 18-month stay in Corinth. Paul stayed longer in Corinth than in any other city except Ephesus, and the whole account of that one and a half years is compressed into Acts 18:1-17.

During Paul's Third Missionary Journey, the Holy Spirit kept him for over two years in Ephesus. Paul kept in touch with the Churches in Greece (Achaia), and during this time he wrote at least three letters to Corinth. Paul mentions his first epistle in I Cor 5:9, but God did not see fit to preserve it. There are several "Lost Books" mentioned in Scripture, such as this first letter to the Church at Corinth, the epistle to the Church at Laodicea (Col 4:16), and the Book of Jasher (Josh 10:13; II Sam 1:18).

We can be thankful, however, that God did preserve the book we now know as the First Epistle to the Corinthians. This letter deals with a wide range of problems, many of them caused by the fact that the Church encountered great pressure in living in the midst of a pagan society which was so immoral and corrupt that even the Greeks used the name of Corinth to coin a new word for debauchery – "to corinthianise".

Paul prescribes a mature view of our service to God as a cure for party spirit (I Cor 3:6); Church discipline and self-discipline to take care of moral problems (I Cor 5:1-5; 6:1-20); concern by believers for the salvation of unbelieving marriage partners, and self-control or lawful marriage for unmarried virgins.



The Corinthian Church needed guidance in their worship also. Women who pray or prophesy in public must not suppose Christian liberty gives them the right to be immodest. The celebration of the Lord's Supper should show Christian love. The Gifts of the Spirit should be administered by the Spirit Himself and exercised in a spirit of love. The Gift of Tongues should be limited in public in favour of prophecy, because prophecy (speaking for God in one's own language) does more to edify (or build up) the Church.

Chapter 15 of I Corinthians defends and describes the bodily resurrection of the believer. Because Jesus rose, we shall rise. Our new bodies will no longer be subject to weakness, decay or death, but will be like Christ's glorious body – a perfect instrument for our new life in the Spirit.

After Paul left Ephesus, he returned to Macedonia and to his first Churches in Europe. The Corinthian Church had previously been influenced by an element who sought to discredit Paul's ministry and qualifications and who ridiculed his personal appearance. However Titus brought back to Paul good news of revival, repentance and obedience in Corinth. Joyfully Paul wrote II Corinthians to prepare for his forthcoming visit.

The first seven chapters of this epistle vindicate Paul's Apostleship and ministry, and deal with the false accusers and their false doctrines. The concluding chapters (10-13) deal with personal attacks made on Paul by haughty, domineering Jewish Christians. In the chapters in between, Paul urges the Corinthians to be faithful in remembering the poor Christians at Jerusalem who needed their help. When we remember God's great gift to us, our fleeting sufferings and our insignificant gifts are hardly worth mentioning.

**Key Verses:**

<p>"But now is Christ risen from the dead, and has become the firstfruits of those who have fallen asleep. For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits, and afterward those who are Christ's at His coming." I Cor 15:20-23</p>	<p>"Therefore if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new ...</p> <p>"For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him."</p> <p style="text-align: right;">II Cor 5:17,21</p>
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Chapters 1 – 6

**RESPONSE TO REPORTS**

Party Spirit	1 – 4
Immorality	5:1-11
Quarreling	6:5-7

Chapters 7 – 16

**RESPONSE TO ENQUIRIES**

Marriage	7
Sacrifice and Commitment	8 and 9
Illustrated	10

Communion	11
Holy Spirit Gifts and Love	12, 13, 14
Resurrection	15
Offerings	15

\*\*\*\* A Letter of Introduction

### **3.2 A LETTER OF INTRODUCTION**

#### **Romans**

#### **The Epistle to the ROMANS**

Paul's letter to the Romans is different from any other of his letters. The different atmosphere of this book is due to the fact that Paul was writing to a Church where he had nothing to do with its founding and with which he had had no personal contact. Romans at first reading seems to be more impersonal for it does not deal with practical problems as do his other letters.

Because this letter does not deal with personal situations, doctrinal or behavioural errors or threatening dangers, it resembles more of Paul's own doctrinal stance and his own theological position. Paul wrote to the Church at Rome whilst he was in Corinth preparing to go to Jerusalem. Prior to Paul's departure from Greece to take an offering to the poor Christians of Jerusalem, the Holy Spirit turned his attention towards Rome. Rome would be his next missionary centre.

Upon his arrival in Jerusalem Paul was arrested and imprisoned. Before this could happen, however, the Holy Spirit inspired the Apostle to write this epistle which distilled the very essence of his revelation, faith and belief.

Paul had never been to Rome, and his letter to the Church there has been described as "*prophylactic*", that is, it was intended to guard against infection and to equip the Church with a powerful and effective defence against heresy.

Paul had friends in Rome. Priscilla and Aquila had returned there (Rom 16:13). The Church, perhaps established by some who were in Jerusalem on the Day of Pentecost (Acts 2:10), was growing rapidly but was in need of clear and concise teaching on the Gospel to forestall false teachers.

While the four Gospel accounts record the life and works of Jesus, Paul now explores the significance of Jesus' death on behalf of a fallen creation. The Book of Romans is the most systematic presentation of doctrine and of the Gospel of redemption. It is a meticulously constructed letter and falls into clearly defined divisions.

"For I am not ashamed of the Gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, 'The just shall live by faith.'" 1:16-17

## **A. What the Gospel Means:**

The first eight chapters of Romans emphasise:

- (a) The fact that all men, Gentile and Jew, are without excuse and need the saving grace of God through faith in the Gospel (Rom 1:1 to 3:20).
- (b) The Gospel means justification by faith in Christ (Rom 3:21 to 4:24).
- (c) The Gospel brings certainty, freedom from sin, freedom from the old Law, freedom from condemnation, genuine victory and ultimate glorification (Rom 5:1 to 8:39).
- (d) Chapter 8, with its description of the work of the Spirit in the Christian's intimate, personal life, challenges every Spirit-filled Christian to be truly Spirit-led. We do not know the full meaning of the Gospel until we are!

## **B. The Place of Israel:**

Chapters 9 to 11 deal with the problem of what to do with the Old Testament and its promises to the Jews. Paul affirms God's salvation of the Gentiles is in accord with His Divine Plan. The Jews forfeited their preëminence in God's redemptive purposes because of their persistence in unbelief. God had pruned out the natural branches (representing the Jews) in order to graft in the Gentiles. The Gentiles, however, must not boast of their position, nor should they consider themselves superior to the Jews on this account for they stand solely by faith. When the Day of the Gentile Opportunity is passed, God may well graft back the Jews into this same living tree or body into which the Gentiles have been brought.

## **C. Practical Results and Outworkings of the Gospel:**

### **(a) Chapter 12:**

The first 8 chapters describe a righteousness that is ours by faith. We cannot work for it. It is ours as a free gift, for it is Christ's own righteousness. Therefore we must give ourselves over to it. No longer do we place dead animals on the altar.

We now give our lives in reasonable spiritual service and worship – an expression of gratitude to God. The Holy Spirit guides us in the use of His Gifts for the good of all – without pride, without social climbing, without cross purposes ... and with love. A Christian does not idly sit around and say, "I am not falling into temptation." Instead, he conquers evil by good. He is on fire with the Holy Spirit. He loves his enemies.

### **(b) Chapter 13:**

The Christian, although not conformed to the world, is still a citizen of his country and of his Church. He recognises law and order in the community as God's will.

(c) Chapter 14:

The Christian does not criticise the weaker brother who is so full of fears and scruples that he eats nothing but vegetables. He does not abuse his liberty in Christ, but in love considers his brother. On the other hand, the weaker brother is to follow peace too, and not judge his brother.

Too many Christians are looking for "sparring partners"; but Paul was acutely aware of what Christ has accomplished for us and was not prepared to waste time that way. A positive life of peace and joy is far more effective in spreading the Gospel.

(d) Chapter 15:

The **summation of the outworking** of the Gospel in Christian living:

(i) "*We then who are strong ...*" Paul gives exhortations to "body ministry" in working and sharing together, and in glorifying God together.

(ii) "*In word and deed, to make the Gentiles obedient, **through mighty signs and wonders, by the power of the Spirit of God, so that ... I have fully preached the Gospel of Christ.***" (Rom 15:18-19) Paul makes a statement of his confidence in his Spirit-confirmed ministry and of his great desire to minister in Rome also (15:22-33).

(d) Chapter 16:

Personal greetings, commendations and benediction.

**Romans – "The Nature of the Gospel of Christ"**

Chapters 1 – 3	<i>"Condemnation that leads to Salvation"</i>	
	1.	Gentiles are sinners
	2.	Jews are sinners too
	3:19-20	All are sinners
	<u>BUT</u>	
	3:21-31	Salvation is by Faith in Jesus
Chapter 4	<i>"An Illustration that leads to Participation"</i>	
Chapter 5	<i>"Justification that leads to Reconciliation"</i>	
Chapter 6	<i>"Separation that leads to Identification"</i>	
Chapter 7	<i>"Liberation that leads to Sanctification"</i>	
Chapter 8	<i>"Motivation that leads to Manifestation"</i>	
Chapters 9-11	<i>"Election of Race versus Election by Grace"</i>	
Chapter 12	<i>"Transformation that leads to Administration"</i>	
Chapters 13-16	<i>"General Exhortations"</i>	
Chapter 13	Christian attitudes towards the world	
Chapter 14	Christian attitudes towards weaker brothers	
Chapter 15	Christian attitudes towards the ministry	
Chapter 16	Personal greetings and benediction	

**Key Verses:**

“There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.”

“For as many as are led by the Spirit of God, these are the sons of God.” Romans 8:1-2,14

\*\*\*\* Letters from Prison

### **3.3 LETTERS FROM PRISON**

"For though I am absent in the flesh, yet I am with you in spirit, rejoicing to see your good order and the steadfastness of your faith in Christ. As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving."  
Colossians 2:5-7

#### **Ephesians**

##### **3.3.1 EPHESIANS – The Body of Christ**

Paul's first visit to Ephesus is recorded in Acts 18:18-21. His second visit is recorded through Acts chapters 19 and 20. Ephesus was the commercial, political and religious centre of Western Asia. The devotions of this deeply religious city centered upon the goddess Diana (whom the Greeks called Artemis), the Asian goddess of fertility.

Paul laboured for over three years in Ephesus and laid the foundation for the strongest Christian Church of the first century, and the new converts founded branch Churches in six of the nearby towns. So effective was Paul's ministry, and so far-reaching the influence of the Church that the silversmiths, led by Demetrius, rioted against Paul (Acts 19:24,38) because their livelihood was threatened by the decline in the worship of Diana. The greater part of the silversmiths' income came from the sale of the silver miniatures of the great Temple of Diana they had crafted.

Timothy and the Apostle John carried on the work commenced by Paul throughout the seven Churches in this area. Archaeologists have unearthed a Church dedicated to "St John the Theologian". They have also discovered a statue of Domitian, the emperor who banished John to the Isle of Patmos, and who persecuted the Christians whilst John was receiving the Revelation of Jesus Christ on that isle of exile.

The letter to the Ephesians does not deal with specific problems, nor is it involved with issues relating to any one Church, but was addressed to Ephesus and undoubtedly was intended to be read in the branch Churches as well. It has been suggested that the letter to the Ephesians was actually a '*circular letter*' to all Paul's Asian Churches, as had been his practice (Col 4:16). This is borne out by the fact that Ephesians is one of the most impersonal of all Paul's letters, having no personal greetings or intimate personal messages, whereas his farewell to the Ephesian elders was extremely intimate and affectionate (Acts 20:17-35).

The Book of Acts concludes with the account of Paul's first imprisonment in Rome. Paul was permitted to live in his own house in Rome, but was under "house arrest" and was chained day and night to a Temple Guard. His friends came and went freely. Some of these brought news of the needs and problems of the Churches and then carried back to the Churches Paul's letters filled with teaching, encouragement and counsel, including the Epistles to the Ephesians and the Colossians.

There is a particular closeness between the letters to the Colossians and the Ephesians. Tychicus was the bearer of both these letters (Col 4:7; Eph 6:21), and more than 55 verses in the two letters are verbatim the same.

Paul, proud of his Roman citizenship, was at last in Rome, the imperial city. Roman unity and Roman peace had brought a new unity to the formerly warring nations and countries which now centered in Rome. Ephesians is possibly the greatest of the Pauline letters, and imparts to us the crowning glory and the pinnacle of Paul's revelation – the transcending unity which centres in the all-sufficient Christ, and the outworking function of the Body of Christ which is His glorious Church.

### **Key Words and Themes:**

The fundamental purpose and the exhilarating goal of the letter to the Ephesians was to strengthen and encourage the Christians of both large and small Churches by pointing them to the unity of the Church as the Body of Christ. Paul uses recurring words to emphasise the importance of the unity of the Body which then enables the Body to function in its foreordained ministry and purpose:

*"Together"* 1:10; 2:5; 2:6; 2:22

*"One" – indicating unity* 2:15; 2:16; 2:18; 4:4; 4:5,6

This unity culminates in the description of the function of the Body in 4:12-16.

The key theme running through this and all of Paul's epistles is *"In Christ"*. This phrase occurs in Ephesians in 1:1,3,6,12,15,20; 2:10,13; 3:11; 4:21.

In all of Paul's letters, the following phrases appear ...

*"In Christ Jesus"* 48 times

*"In Christ"* 34 times

*"In the Lord"* 50 times

Ephesians 1:3 gives us the key to the message of the book.

"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ ..."

In Christ we are blessed with all spiritual blessings ...

- As the redeemed and as heirs of God 1:4-15
- As the Body of Christ 1:15-23
- As God's workmanship 2:1-10
- As citizens with full rights and privileges 2:11-19
- As God's temple 2:20-22
- As partakers in fellowship with the Jews and Gentiles entering in on an equal footing 3:1-13
- As filled with all the fulness of God in love, power and glory 3:14-21

The practical side of the Book of Ephesians calls for human co-operation with Christ in His Body, the Church. If we appreciate the blessings we have in and through Him, we will ...

- Walk worthily of Him in Christian unity and peace 4:1-6
- Walk in the Gift ministries that build up the Body of Christ 4:7-16
- Walk in holy living as children of light 4:17-5:17
- Walk in the fulness of the Spirit expressed towards God and towards one another 5:18-6:9
- Walk in the fulness of the Spirit in spiritual warfare 6:10-20



The Apostle's two great prayers contained in the Book of Ephesians epitomise the two great truths of –

**Justification** - What Jesus has done **for us**

**Regeneration** - What Jesus has done **in us**

<i>THE APOSTLE'S PRAYERS</i>	
First Prayer Ephesians 1:16-23	Second Prayer Ephesians 3:14-21
<ul style="list-style-type: none"> <li>• Justification</li> <li>• For a Revelation of <b>"Us in Christ"</b></li> <li>• For an Understanding of what Jesus has done <b>"For Us"</b></li> <li>• The Righteousness Message</li> <li>• This describes our Standing</li> <li>• Before God and against the Enemy</li> <li>• To Overcome the Enemy</li> <li>• Relates to Eternal Life: Ephesians 1:3 Colossians 2:9-10 Romans 8:1</li> </ul>	<ul style="list-style-type: none"> <li>• Regeneration</li> <li>• For an Impartation of <b>"Christ in Us"</b></li> <li>• For an Experience of the Spirit working <b>"In Us"</b></li> <li>• The New Creation Message</li> <li>• This describes our State</li> <li>• Before my Neighbour in the Power of the Spirit</li> <li>• To Overcome the Flesh</li> <li>• Relates to Victorious Life Galatians 2:20 Colossians 1:27 Ephesians 3:20</li> </ul>

### **Ephesians – the Body of Christ**

- |    |                              |         |
|----|------------------------------|---------|
| 1. | The Blessed of God           | 1:3     |
| 2. | As Chosen                    | 1:4     |
| 3. | As the Body                  | 1:22    |
| 4. | As God's Workmanship         | 2:10    |
| 5. | As Fellow Citizens           | 2:14    |
| 6. | As God's Temple              | 2:20-21 |
| 7. | As Fellow Witnesses          | 3:9-10  |
| 8. | As Filled with God's Fulness | 3:16-20 |

**IF** we appreciate the above, we will walk ...

- |       |                          |         |
|-------|--------------------------|---------|
| (i)   | In Unity of the Spirit   | 4:3     |
| (ii)  | In Ministry Gifts        | 4:11    |
| (iii) | In Holy Living           | 4:24    |
| (iv)  | In Fulness of the Spirit | 5:15-19 |
| (v)   | In Spiritual Warfare     | 6:10-20 |

**Key Verses:**

“But you He made alive, who were dead in trespasses and sins ... But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness towards us in Christ Jesus. For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.” 2:1-10

## Philippians

### 3.3.2 PHILIPPIANS – The Mind of Christ

Paul came to Philippi following his vision of the man of Macedonia standing and pleading with him, saying, "Come over to Macedonia and help us." (Acts 16:9) His first convert was Lydia, a seller of purple, who attended the prayer meeting on the riverbank (Acts 16:13-15) and she and all her household were baptised. Shortly afterward, Paul and Silas were thrown in prison, resulting in the salvation of the Philippian jailer and all his household (Acts 16:25-34). These, with other converts, would have formed the nucleus of the Church at Philippi.

The story of Paul's stay in Philippi is recounted in Acts 16 and centres around three people drawn from vastly differing social, national and financial backgrounds –

- Lydia, a wealthy Asiatic "merchant-prince" seller of purple which was one of the most costly substances in the ancient world;
- The demon-possessed fortune-telling slave-girl, who was a native Greek;
- The Roman Centurion belonging to the solid middle-class, for Philippi had attained the dignity of a Roman Colony, with all its distinctive characteristics of Roman pride, citizenship, language and dress.

Acts 16 describes the founding of the Church at Philippi, and no chapter in the Bible demonstrates more fully the all-embracing faith which our salvation in Christ Jesus has brought to mankind with no respect for a person's wealth, influence, nationality or station in life.

The city of Philippi was strategically situated in the pass in the range of hills which divides Europe from Asia. Traffic between Europe and Asia travelled through this pass, and through the city of Philippi. With such a cosmopolitan population and influence, the readers would have well understood the deep meaning of Paul's words to them:

"For our citizenship is in heaven ..." Philippians 3:20 NKJ

"For you are a colony of heaven ..." Philippians 3:20 AV

There was a special bond between Paul and the Philippian Church, and he called them, "My beloved and longed-for brethren, my joy and crown." (4:1)

Towards the end of Paul's two years as a prisoner in Rome, the Church at Philippi sent him two letters and a generous offering (Philippians 4:10-19). Paul's letter to the Philippians is a note of thanks expressing both his warm affection and gratitude, and the joy he wants them to share.

Paul's cause for **rejoicing**:

- In Prayer 1:4
- In the Gospel 1:18
- In Christian Fellowship 2:1-2
- In Sacrifices for Faith in Christ 2:17-18
- In the Lord 3:1
- For the Loving Care of the Church 4:10

Paul is able to rejoice in spite of suffering, for he has the bountiful supply of the Spirit (Phil 1:19). He is one with Christ – even death will not break that union but only make it closer and stronger, and thus add to his joy (Phil 1:21).

SALVATION	???	Divine Light and Presence ???
Servant	Friend	Son
Relationship	Friendship	Fellowship

An illustration of joy in humble service (chapter two) points to the mind of Christ who laid aside the glories of heaven to die a particularly shameful, agonising death to save us. In his own experience Paul proved that following Christ's example brings its own unique, special joy (Phil 2:17). The Resurrection was Paul's goal, and the upward calling of God in Christ Jesus the prize (Phil 3:11,14).

In conclusion, Paul urges his beloved friends to rejoice under all conditions. Jesus is coming again, so why not rejoice and leave the wrongs for Him to make full recompense! These are worries and concerns we can safely leave for Him to take care of (Phil 4:5-6). Even now, because Christ is in us, He infuses us with new strength and guards us with His peace.

### **Philippians – The Mind of Christ**

Having the mind of Christ expressed in our attitude towards:

- Life and Death Chapter 1:21-24
- Position Chapter 2:3-8
- Ability and Knowledge Chapter 3:4-8
- Support and Supply Chapter 4:11

### **Key Verse:**

“Being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ.” Philippians 1:6

## Colossians

### 3.3.3 COLOSSIANS – The Supremacy of Christ

Three important cities once stood in the valley of the River Lycus about 100 miles from Ephesus – Laodicea, Hierapolis and Colosse. Laodicea was a proud, prosperous and fiercely independent city which became the political and financial centre of the whole region. Hierapolis became a trade-centre with a notable spa. The volcanic region had hot springs and people travelled from many places to drink and bathe in the medicinal waters.

Colosse had been a prominent and prosperous city situated on the East-West trade route from Ephesus, but had declined into the smallest of the three cities. Paul wrote his letter to the Colossians at about the same time as he wrote to the Church at Ephesus, but at that time Colosse was the most unimportant town to which Paul ever wrote a letter.

The letter to the Colossians was intended to be read also by the Church at Laodicea situated 11 miles to the west (Col 4:16). Paul's letter to the Laodiceans was intended to be read also by the Church at Colosse, but this has become a "Lost Book", as mentioned in our chapter on Corinthians (see page 28).

Paul had not founded the Church at Colosse nor had he ever visited them (2:1), but no doubt he had overseen the establishment of that outreach during his stay at Ephesus. It is not known whether Epaphras had some part in the planting of this Church, but he certainly was involved in the oversight of the district (1:7; 4:12-13).

The Epistle to the Colossians was written to counteract Gnostic heresy which was infiltrating the early Church. Gnosticism (meaning 'knowledge') was a system of mystical religious and philosophic doctrines incorporating philosophical speculation, astrology, astral powers, Oriental mysticism, undue reverence for angels (believing angels were closer to God than Jesus is), food taboos and asceticism (the doctrine that one can reach a higher spiritual state by rigorous self-discipline, self-denial, abstinence and austerity). Gnostics believed that by adhering to such practices, they could attain a higher spiritual life.

These heresies substituted human reasoning and ritualism for God's inspired revelation through the Gospel. Gnosticism began with two basic assumptions about matter. They believed, firstly, that spirit alone was good, and that matter was essentially evil. Secondly, they believed that the universe was not created out of nothing, but was created out of evil matter. This countered the Christian belief in creation, for a God who is good could not work with evil matter in His creation – and therefore God was not the Creator. This also affected belief in the person and humanity of Jesus Christ, for as the Son of God He could not have had an evil flesh-and-blood body and therefore He was completely removed from humanity and could not be the Saviour of mankind.

The outworking of Gnosticism is that if the body is evil, one of two things must happen: we must either starve and beat the body and deny and refuse its every desire in a rigid form of asceticism, or alternatively, if the body is evil then it does not matter what man does to it because spirit is all that matters. This leads to the satisfying of any and all fleshly desires because it does not make any difference.

Paul wrote to counteract the "Colossian heresy" – read Colossians 2:8-23 where he refutes all facets of Gnosticism. Paul combated these false doctrines by presenting the infallible truth of Christ as God's Son and our Saviour and Lord. False doctrines and destructive heresies will not easily tear us away from the truth of God's Word as long as our life is hid with Christ in God (Col 3:3).

If our life is hid with Christ in God, we must demonstrate this and live it out while on the earth. How? By putting off the "old man" as we would take off old clothes and throw them away. Then, after breaking with old sins, we must put on the "new man", not just once but continually ... every day! Above all, we must live, work and pray with love filling our hearts and with a thankful spirit.

The book of Colossians closely resembles the book of Ephesians in many respects, both in thought and language, but it has a distinct message of its own to meet the needs of the Colossian Church. In Ephesians Paul emphasises the "Church of Christ" as being the "Body of Christ", but Colossians places greater emphasis on the "Christ of the Church" being the "Head of the Church". Ephesians focuses on the Body; Colossians focuses on the Head. Colossians speaks of the Body of Christ, but emphasises Christ's pre-eminence in and headship over the Church as His Body.

Paul stresses that Christ is the ultimate – He is the first and foremost – and our Christian living must reflect that priority and give Him first place in all things. We could not live without Him, for our life is totally dependent upon Him. We are hidden in Him, alive in Him and complete in Him.

### **Colossians – the Supremacy of Christ**

1:15-18	Because of His Resurrection
2:9-10	Because of His Fulness
<i>IN THE LIGHT OF THIS ... WATCH! ...</i>	
3:1-4	Your Attitude
3:5ff	Your Behaviour
3:18	Your Relationship

### **Key Verses:**

"If you then were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God."

Colossians 3:1-3

## Philemon

### 3.3.4 PHILEMON – The Love of Christ in Us

Philemon was a wealthy businessman of Colosse, and he was brought to Christ under Paul's ministry during his stay in Ephesus. Onesimus, a run-away slave belonging to Philemon, seemingly robbed his master (v.18) and fled to Rome where he tried to lose himself in the crowded city.

Somehow Onesimus came under Paul's influence and was converted. He became a devoted disciple of Christ (Col 4:9) and Paul would gladly have kept him in Rome to be his helper ("Onesimus" means "Useful"). However as Paul did not have Philemon's consent to keep Onesimus with him (v.14), he felt obliged to send him back to his rightful owner (Philemon 12-14; Col 4:7-9).

Paul writes this beautifully tender note to Philemon and to the Church in his house (v.2), pleading with Philemon to forgive Onesimus and to receive him as more than a slave, but rather as a brother of both Philemon and Paul (v.15-16). He assures the owner of Onesimus of the slave's change of character (v.10-11), and offers to personally reimburse Philemon for anything owing because of Onesimus' actions.

Paul has confidence in Philemon's ample generosity, both in receiving and restoring his slave (v.20-21) and in providing accommodation for Paul when he is able to make the journey to Colosse (v.22).

We may learn a three-fold lesson from this personal letter from the Apostle to his convert and friend:

- (i) The importance of love and respect for all, no matter what their station in life. Paul was willing to share the Gospel with both a wealthy businessman and a slave.
- (ii) The necessity of restitution following conversion. Although both Paul and Onesimus would have preferred to remain together in Rome, yet Onesimus must return and fulfil his obligations to his legal master.
- (iii) We are all one in Christ. There are no social or class distinctions (I Cor 12:13; Gal 3:28; Eph 6:8; Col 3:11).

#### **Key Verse:**

"If then you consider me a partner and a comrade in fellowship, welcome and receive him as you would [welcome and receive] me."

Philemon 17 AMP

\*\*\*\* **Letters to Young Preachers**

### **3.4 LETTERS TO YOUNG PREACHERS**

After two years in prison in Rome, there is some evidence to suggest Paul may have been acquitted for lack of evidence against him. It is possible that for about five years he was free to travel again.

Because his many tribulations and suffering, his beatings and his imprisonments had prematurely aged him, he was more and more dependant on the younger men and he laid more and more responsibility upon them.

During this time of apparent freedom (see Titus 2:12), Paul wrote

#### **I TIMOTHY and TITUS**

to give them personal advice and guidance in their ministries. He told them how to regulate Church life and guide Church administration and how to deport themselves.

#### **1 Timothy**

Timothy was the Pastor of the Church at Ephesus (I Tim 1:3) and as such he carried a heavy burden of responsibility. Paul encourages him to rise to the challenge of overseeing the preserving of sound doctrine and giving mature leadership. Paul talks frankly and sincerely about the need for Godly conduct in the Church and in the Leader.

It seems Timothy may not have been robust (I Tim 5:23), and perhaps was of a timid nature (II Tim 1:6-7). The aged Apostle exhorted Timothy not to be ashamed of his testimony, nor of his friend in prison (II Tim 1:8), nor of his workmanship (II Tim 2:15). Notice the four commands to Timothy in Paul's final appeal:

- **Flee** error and greed ... (I Tim 6:11)
- **Follow** righteousness, godliness, faith, love, patience, gentleness ... (I Tim 6:11)
- **Fight** the good fight of faith ... (I Tim 6:12)
- **Keep** this commandment without spot, blameless until our Lord  
Jesus Christ's appearing (I Tim 6:14)

#### **Key Verses – I Timothy:**

“Let no-one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity ... Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership.” I Tim 3:12-14



## Titus

Titus was given similar advice to that given to Timothy, except that Titus, in Crete, faced an even more difficult pastorate. Titus seems to have been more sturdy than Timothy, and was possibly more mature.

Titus was a Gentile, being Greek (Gal 2:3), and was a trusted and beloved friend of Paul (II Cor 2:13; 7:6,13; 8:23; 12:18). Titus accompanied Paul and Barnabus on a journey to Jerusalem (Gal 2:1) and he was left by Paul in Crete to Pastor the Church there (Titus 1:5). Titus was also with Paul during his final imprisonment in Rome (II Tim 4:10).

There has at times been controversy over a perceived difference of doctrine between Paul and James. However the letter to Titus dispels such conjecture for Paul gives specific instruction regarding the need for consistent Christian living and the fruit of good works.

### **Key Verses – Titus:**

“But when the kindness and the love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit whom He poured out on us abundantly through Jesus Christ our Saviour, that having been justified by His grace we should become heirs according to the hope of eternal life.”

Titus 3:4-7

## 2 Timothy

Then in 64 AD a terrible fire destroyed much of Rome. The people blamed the Emperor Nero, and Nero shifted the blame onto the Christians. It is believed that the Roman officers then suddenly arrested Paul and took him back to prison in Rome. One would not expect to receive a letter of encouragement from someone in prison, but that is precisely what happened. Paul wrote to Timothy a second letter to challenge and encourage him to keep up the work of God and to train others to carry on when Timothy, too, would have to lay down his armour. Read II Tim 4:1-5.

Paul's second incarceration in prison was in conditions of close confinement and Onesiphorus had great difficulty in finding him (II Tim 1:17). Many of Paul's former close associates had deserted him (1:15), and there is a certain pathos and sadness running through this poignant epistle, even though the Apostle also writes much to encourage the young Pastor. Paul's loneliness is expressed in the very last words he penned – “Only Luke is with me. Get Mark and bring him with you ... Bring the cloak that I left ... when you come. Do your utmost to come before winter ...”

### **Key Verses – II Timothy:**

“I have fought the good fight, I have finished the race, I have kept the faith. Finally there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only, but also to all who have loved His appearing.”

II Timothy 3:7-8

### PRACTICAL NOTES:

1. Paul always began by expressing thankfulness for the FAITH OF THOSE TO WHOM HE WROTE. They were young Christians. They had much to learn. Sometimes they needed a sharp rebuke. Yet Paul found joy in the faith of these new converts, and he used their faith to challenge the faith of others. This was Christ's love at work in him.
2. Paul did more than advise young Christians. He prayed for them. He never stopped praying. He made prayer for them his most diligent habit. How much time do we spend praying for the new converts in our own Church, in our outreach Churches and for our Pastors?
3. Paul was never ashamed of the Gospel. He knew it was the only solution to the world's problems. He had no right to be ashamed. He has seen its power. The same Gospel and the same power are still available today. It still works!
4. Paul never forgot that a Day of Judgment is coming. God will judge us according to what we are. He will also judge us according to our works, because our works indicate our attitude toward God. (We either seek God and His will, or we are stubborn in evil.) God will judge us impartially according to the way we have used our opportunities. He will reveal the secrets of men (Rom 2:1-16). No wonder Paul was so careful to call sin "sin" and to challenge the people to holy living.
5. Paul was always conscious of the presence of Jesus and the touch of the Holy Spirit because he wanted only one thing – the will of God. Nothing else really counts.

\*\*\*\* **Other Epistles**

**4. OTHER EPISTLES**

The fire and fervour of the first century Pentecostal revival aroused Satan into vengeful action. From the beginning the Early Church faced fierce persecution, extreme oppression and exceptional temptation. Most new converts took this in their stride, "counting it all joy" (Jas 1:2). The glory and the joy of their salvation gave them courage.

The hotter the persecution and the more their enemies tried to squeeze them, the bolder the Christians became and the faster the Gospel spread. The Christ who defeated Satan on the Cross worked mightily with and through them in the power of the Holy Ghost. The Holy Spirit guided them. Through faith they conquered every foe.

Some years passed and the first wave of revival abated. New difficulties arose. False teachers tried to disrupt the flock. Social and political pressure, along with ever-increasing oppression, kept the Christians under a heavy burden. Many of the false teachers advocated heathen ideas that brought worldliness and actual immorality into the Churches. Jews put pressure on Jewish Christians to fall back into Judaism. Pagans put pressure on Gentile Christians to take the easy way and drift along with the world. Many mature Christians were in danger of slipping away (such as the Galatians and the Hebrews).

In this section we shall study:

**HEBREWS**

**JAMES**

**I & II PETER**

**I, II and III JOHN**

**JUDE**

These epistles warn the faithful. They point them back to Christ and to the glories of their salvation. They challenge luke-warm Christians to the need for continued spiritual growth.

Our plan of approach to the "other epistles" is:

- 4.1 THE SUPERIORITY OF CHRIST : HEBREWS**
- 4.2 THE CHRISTIAN LIFE : I JOHN**
- 4.3 HOLDING THE TRUTH IN LOVE : II and III JOHN**
- 4.4 PRACTICAL CHRISTIAN LIVING : JAMES**
- 4.5 EXHORTATIONS TO FAITH AND PATIENCE  
:I & II PETER and JUDE**

### Hebrews

#### **4.1 THE SUPERIORITY OF CHRIST : HEBREWS**

**Note:** I have included the Book of Hebrews under the category of "Other Epistles" because of the uncertainty and the difference of opinion amongst Bible Scholars as to the authorship of this book. Personally I attribute the authorship to the Apostle Paul. The difference in language and style from his other books can be explained by two considerations:

- (i) It was a treatise written specifically to stem the flow of desertion from Christianity and as such was not a personal letter but rather an exhortation penned in the strongest terms.
- (ii) The difference in language and style can be accounted for by the fact that Paul would have dictated the epistle in Hebrew and Luke would have translated it into Greek.

"But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, to Jesus the Mediator of the new covenant and to the blood of sprinkling that speaks better things than that of Abel. See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven."

Hebrews 12:22-25

"Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come."

Hebrews 13:13-14

## **Introduction to Hebrews:**

The Book of Hebrews was written to Jewish Christians, and yet the Spirit-inspired expression of doctrine also appealed to and was understood by Greek readers. The Greeks also were obsessed with the tantalising contrast between the seen and the unseen, between the temporal and the eternal. The Book of Hebrews speaks to Hebrews and Greeks alike: "Jesus Christ is the Perfect Priest who alone will bring you from the shadows to the truth."

The first Christians were all converted Jews. Once the Gospel began to spread, however, Gentile converts flocked in to the Church until they far outnumbered the Jewish Christians.

As the years passed, some Jewish Christians began to compare their lot with that of their friends who had remained in the Jewish religion. Rome recognised Judaism as a "permitted religion" and gave the Jews protection. Jews lost that status when they became Christians. Rome sometimes made life extremely difficult for the Christians. The Jews also were continually finding opportunity to persecute and harass the Christians.

Even mature Jewish Christians began to give way under the pressure. Many of them had been Christians long enough and were sufficiently mature spiritually to be teachers, guiding others on the upward way (Hebrews 5:12; 6:1-4). Instead, they began to look back wistfully towards Judaism. Some asked themselves why Judaism was not good enough to save them. They wondered if Christianity was worth the price. A few had already slipped back into their old religion. Many others were in danger of doing so (Hebrews 2:1,11,16).

The pressure on the Jewish Christians was two-fold:

- (i) They nostalgically recalled the glory of Temple worship, the God-given ordinances and the magnificently wrought articles of Temple furniture. They longed for the familiar and comforting order of worship they had enjoyed since earliest childhood. Had not Jehovah Himself instituted the forms of worship they had followed beforetime? Now, they huddled together in little back rooms, afraid of discovery, afraid of being labelled a Christian – and afraid of the ever-present threat of persecution, torture and death.
- (ii) Beyond this present threat, there was the call for Judaism to unite against the crushing presence and control of Rome and its brutal army. Pious Jews could not understand why their renegade brethren who now labelled themselves "Christian" would not unite with them in an effort to take up arms and overthrow the oppression of Rome. Their frustration turned to hatred and then to persecution of the Christians, for they could not understand their disinterest in political power and worldly strategies.

Thus the Christians were bereft of allies. They were torn between their comparatively recent experience of Christianity and their inbred two-fold loyalty to the religion of their fathers and national allegiance to their brethren.

To meet the need and to challenge the Jewish Christians to faithfulness and renewed spiritual advancement, the Book of Hebrews points to Jesus Christ the faithful High Priest, and the glorious salvation and inheritance we have through faith in Him. They were shown how in every way Christianity is superior to Judaism. Judaism was not a false religion; it was merely incomplete and temporary, and had now been superseded. True Judaism finds its fulfilment in Christianity.

### **A. JESUS CHRIST - SUPERIOR TO THE ANGELS**

“God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, being made so much better than the angels, as He has by inheritance obtained a more excellent name than they.”  
Hebrews 1:1-4

Judaism undoubtedly received revelation from God. Over centuries, God spoke through Moses and the other prophets. Angels bore witness to the truth and reality of God’s Word. But that Old Covenant revelation was only partial. Full, complete and final revelation did not come until Jesus Christ. In Him we have God’s Word of salvation. Christ-centered believing and worship is the ultimate theological creed. It is perfect, and there is nothing superior which can replace it.

Why? No being, neither man nor angel, exists who is or could possibly be better or higher than Jesus. That is why! He is the brightness, the visible radiance and outshining of God’s glory. He is the express image, the exact embodiment of God’s being and nature. He upholds, maintains, sustains, guides and governs all things by His powerful Word. In and by His own Person He made available a cleansing from sin. He is now exalted and seated at the right hand of God the Father, sharing His glory and majestic greatness (Hebrews 1:1-3). What angel is superior to that?

The Book of Hebrews emphasises the **Heavenly Calling** of Jesus Christ, the Messiah and the salvation to which He has called us. We have a ...

Heavenly Calling	3:1
Heavenly Priest	4:14
Heavenly Gift	6:4
Heavenly Substance	10:34
Heavenly Country	11:16
Heavenly City	12:22

## **B. JESUS CHRIST - SUPERIOR TO MOSES**

How could Moses claim a higher place than the preëminence of Christ?

Moses was like a servant in a house. This quotation (Hebrews 3:2) comes from Numbers 12:6-8, and from it we can see the superiority of Moses over all other Old Testament Prophets. God spoke to other prophets in a vision (v.6), whereas God spoke to Moses "face to face" (v.8). Jesus, however, is likened to the son and heir to whom the house and all in it belongs. He is also recognised as the very One who built the house, for He who built all things is God (3:3-4). Thus the revelation that comes to us through Jesus is far superior to the revelation that came through Moses, impressive and powerful as that revelation was for its time.

In the midst of the discussion of the glories of Christ, the Book of Hebrews gives ***Seven Solemn Warnings***. Three of these occur in this first section.

- (a) Judgment came on men who disregarded God's Law to which the angels bore witness. This disregard may not necessarily be instantaneous and deliberate, but rather carries the sense of allowing something to flow or slip past, something which has carelessly or thoughtlessly been allowed to become lost.
- (b) Judgment must come on those who neglect the salvation which God has confirmed by miracles and by Gifts of the Holy Spirit (Hebrews 2:1-4).
- (c) The Law of Moses offered Israel a temporary, imperfect rest. God judged their unbelief when they failed to enter in. How much more must we follow Jesus into a more perfect rest through the life in the Spirit (Hebrews 3:7-4:11). Two things will allow us to enter into God's rest and blessings:
  - (i) Trust – we must believe that what God says is true.
  - (ii) Obedience – we must implicitly obey His instructions.

Disobedience kept the Israelites out. Disobedience will cause the Christian to fall if he underestimates the power and importance of the Word of God (Hebrews 4:11-13). Does anyone require proof? Just let him look at the whole generation of unbelieving, untrusting, unteachable, obstinate, disobedient Israelites whose bones were scattered in the wilderness (Hebrews 3:16-17).

How can we enter into this rest which God now provides? God has made a way. We find it through active, believing faith and trust. We know we have entered this life of rest when we cease from our own works, even as God ceased from His works. In six days God created the heavens and the earth for His own pleasure. On the seventh day He ceased from making anything for Himself, and gave Himself to a new work on behalf of His creation of sustaining and upholding it.



Before man ever sinned, God had given Himself to working out a plan of redemption. When we cease trying to build our own lives for our own pleasure, and give ourselves to carrying forward God's great plan through the Spirit, then we discover we have entered a mighty flowing stream. We find ourselves not struggling to make our own way, but we are borne along by the upsurge of the Spirit's power. No religion offers anything which can in any way approach the surpassing superiority of our redemption!

### **(C) JESUS CHRIST – SUPERIOR TO AARON**

Christ's superiority to the Aaronic priesthood and to the ministry in the former sanctuary is described in Hebrews 5:1 to 10:18. Jesus has every qualification necessary for a true Priest. God called and appointed Him as Priest. As the Son of Man, Jesus suffered with us and for us. As the God-man, He is the perfect Mediator and "go-between" between man and God.

The Jews objected to Christ's Priesthood because the Old Order required priests to be direct descendants of Aaron. The Book of Hebrews makes it clear that even in the Old Testament a Priesthood superior to the Levitical Aaronic order was recognised. Levi and Aaron were not superior to Abraham. Yet Abraham paid tithes to Melchizedek. Melchizedek blessed Abraham, and of course the lesser is blessed by the better (Genesis 14:18-20; Hebrews 7:7-8).

The Levitical priesthood were obliged to stand during the performance of their duties, but the superiority of Christ is demonstrated in that He has ***sat down*** (Hebrews 1:3; 10:12; 12:2).

Even after the Aaronic priesthood was established and in operation, God's Word spoke of a new Priesthood after the order of Melchizedek (Psalm 110:4). Jewish Christians had overlooked these prophecies regarding Christ's Priesthood.

A key word running through Hebrews is the word "better", and many of the references are in relation to Jesus' "Better Priesthood":

Better Revelation	1:1-4
Better Hope	7:19
Better Priesthood	7:20-28
Better Covenant	8:6
Better Promises	8:6
Better Sacrifices	9:23
Better Possessions	10:34
Better Country	11:16
Better Resurrection	11:35

***The fourth warning*** of the book urges the Hebrew Christians to grow up spiritually lest they fall away and come under the misapprehension that they could find repentance and forgiveness of sins under the old priesthood (Hebrews 5:11-6:20). If a Jewish Christian were to revert to his former faith



and try to find renewal by a Jewish Temple sacrifice, he would but drive nails into the Son of God afresh (Hebrews 6:6).

**The sum**, or the main point of the Book of Hebrews (8:1) is found in its comparison of Christ's ministry with the Old Testament types (Hebrews 8:1–10:18). Repeatedly the Aaronic priests brought imperfect, insufficient, incomplete sacrifices for sin that were but shadowy representations, or types, of the perfect, true, acceptable sacrifice of Christ Himself which was offered **once for all**. There is no need to concern oneself with the shadows and types once the reality of the complete sacrifice has been made available.

The tabernacle Aaron entered was but a type or illustration of the true heavenly sanctuary into which Christ has entered with His own blood. Why would you loiter around a signpost on the street corner when you can enter into the heavenly glories with your own personal Redeemer who gave His all for you? We don't need to look wistfully at a photograph or a painting and try to imagine what it is all about - we can enjoy "the real thing" with Jesus!

The Old Covenant with its sacrifices had its rightful place for a specific time, but the New Covenant is far superior because of Christ's perfect sacrifice. Why go back to the Old when we have the Spirit to apply the New to our hearts and minds (Hebrews 10:15-16)?

#### **(D) THE OBJECT AND GROUND OF OUR FAITH**

The Book of Hebrews concludes with practical exhortations to let Christ manifest Himself in every believer (Hebrews 10:19-13:25). By keeping our eyes on Jesus, by keeping Him as the object and ground of our faith, we can please God by remaining faithful and faith-filled.

**Three solemn warnings** in this section make evident the seriousness of:

- (a) Rejection of the truth .. (Hebrews 10:26-31)
- (b) Refusal to listen to God .. (Hebrews 12:25-29)
- (c) Failure to make a complete break with the old life (Hebrews 13:9-15)

We can please God, however ...

- If we draw near to Him in worship and in service;
- If we remember to God's grace to us in the past;
- If we look forward to Christ's Second Coming; and
- If we imitate the obedience and catch the vision of the Bible heroes and heroines of faith.

If persecution and difficulty come our way, we need not backslide or "drift away" (2:1). We can endure our troubles with courage and determination, and remain true:

- If we keep on looking to Jesus;
- If we recognise hardship as the chastisement, training and discipline God gives to His true sons; and
- If we do not neglect our privileges or sell our birthright as did Esau.

We can fare even better than the heroes of old if we run the good race, fight the good fight and serve God and one another in love and contentment.

We can do no better than heed the 11 exhortations contained in the Book of Hebrews for these will fortify and empower us on our journey to our homeland:

"Let us fear ..."	4:1
"Let us labour ..."	4:11
"Let us come boldly to the throne of grace ..."	4:16
"Let us go on ..."	6:1
"Let us draw near ..."	10:22
"Let us hold fast ..."	10:23
"Let us consider one another ..."	10:24
"Let us lay aside every weight and run with patience"	12:1
"Let us have grace ..."	12:28
"Let us go forth ..."	13:13
"Let us offer the sacrifice of praise ..."	13:15

### **HEBREWS – The Superiority of Christ**

Superior to the Angels	Chapter 1
--- Challenge	Chapter 2
Superior to Moses	Chapter 3
--- Challenge	Chapters 3-4
Superior to Aaron	Chapter 5
--- Challenge	Chapter 6

### **TYPOLGY**

Melchizedek – Type of Christ	Chapter 7
Tabernacle    Moses	Chapters 8-10
Heavenly	
High Priest    Earthly	
Heavenly	
Faith Heroes our Example	Chapter 11

**WHEREFORE**

Chapter 12

- Final Challenge 12:1-3
- Final Warning – three times 13:9-17

**Key Verses:**

“... knowing that you have a better and an enduring possession for yourselves in heaven. Therefore do not cast away your confidence, which has great reward. For you have need of endurance, so that after you have done the will of God, you may receive the promise: for yet a little while and He who is coming will come and will not tarry. Now the just shall live by faith; but if anyone draws back, My soul has no pleasure in him. But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.”

Hebrews 10:34b-39

## 1 John

### 4.2 THE CHRISTIAN LIFE: I JOHN

"But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him. He who says he abides in Him ought himself also to walk just as He walked. Brethren, I write no new commandment to you, but an old commandment which you have had from the beginning. The old commandment is the word which you heard from the beginning. Again, a new commandment I write to you, which thing is true in Him and in you, because the darkness is passing away, and the true light is already shining."

I John 2:5-8

#### Central Theme:

<b>God is Life</b>	1:1-4	We are infused with God's life – eternal life!
<b>God is Light</b>	1:5-2:29	We must walk in light and not darkness.
<b>God is Love</b>	ch.3-4	If we do not love, we do not know God.
	ch.5	And then we live the love-life of obedience

I John is "The Epistle of Certainties". The word "Know" or its similar equivalent appears over 30 times in this letter. The Apostle John places great stress upon the "spiritual knowing" that is available to believers. The Aged Apostle wrote this letter to counteract the insidious infiltration of Gnosticism.

The basic thought of Gnosticism was that all matter was evil and only spirit was good. The Gnostic despised the body which was considered to be evil because it was composed of matter, and it imprisoned the spirit which was good. The only way to release the spirit, then, was by the secret knowledge and ritual contained in Gnosticism.

The false teachers who had been part of the Church but had left it (I John 2:19; 4:1) were still trying to seduce the believers, and thus John refuted their teachings.

- (1) They denied that Jesus was the Messiah. **I John 2:22**
- (2) Gnosticism denied the Incarnation, for how could spirit which was good limit itself to a body composed of evil matter. They even went so far as to say that the Christ did not have a physical body, and did not even leave footprints on the ground when He walked.

#### **I John 4:2-3**

- (3) One heresy was that Jesus was human and that the Christ was divine. They believed that the divine Christ left the human Jesus before His crucifixion. The Apostle counteracts this by stating that Jesus Christ came not by water only (at His baptism) but also by blood (His crucifixion) **I John 5:6**

- (4) Some of the consequences of this Gnostic heresy outworked in any one of several different forms:
- (i) Asceticism, with fasting, celibacy and rigid control and ill-treatment to keep under the evil body of matter; or
  - (ii) The body did not matter and therefore its appetites could be gratified without limit, and it did not matter what man did in his body.

The Apostle counteracted these outworkings in ...

**I Jn 1:6;2:4-6**

- (5) Because a Gnostic had all knowledge, he must therefore know the best and the worst of life and must experience everything of life at its highest and its lowest levels, indicating an obligation to sin.

**I John 1:5**

- (6) The true Gnostic regarded himself as totally spiritual and therefore beyond sin – they believed they were spiritually perfect.

**I John 1:8-10**

- (7) Gnosticism divided men into two classes – the intelligent, knowledgeable man who was capable of spiritual life; and those who could never progress beyond the physical life. Gnostics looked with contempt and hatred on these lesser men. John insists, all over his letter the true test of Christianity is love for the brethren (**I John** 1:7; 2:9-11; 3:14-17; 3:23; 4:7-8; 4:10-12; 4:20-21)

John's First Epistle applies the teachings of the Gospel of John to Christian life. Yet it is also a true pastoral letter, speaking directly to the hearts of John's converts and friends. John is especially warm and vigorous because they were in danger. John combated all the teachings of Gnosticism by claiming all the attributes and character of God for the man Jesus. John did not acquire his knowledge of the Christ through some occult or mysterious way. He did not learn the truth by studying dark and cryptic writings.

He listened to Jesus. He saw Him at work. He sat beside Him and touched Him. In the man Jesus, the physical human Jesus, John saw God revealed in the fulness of His love and power. John emphasises the human personality of Jesus because in it he found life, and light, and love. By a human voice, Jesus called John to follow Him and taught John to walk in this life, and light, and love.

To John, the truly spiritual person is not the one who has secret special knowledge that is not found in the Bible. The spiritual person is the one who keeps walking in the light in humble, loving and obedient fellowship with Jesus and with one another.

The first two chapters of I John explain what it means to walk in the light.

- (i) It means forsaking sin.
- (ii) It means loving our brother.

- (iii) It means forsaking the world.
- (iv) It means taking a stand for the truth and sticking to it no matter what others do.

"If we keep on walking in the light as He (God) is in the light, we keep on having fellowship with one another (between us and God), and the blood of Jesus Christ His Son keeps cleansing us from all sin."

I John 1:7 – expanded from the Greek

The remainder of the Epistle explains how our relationship to God as our Father is tested by righteousness, love and belief. Do we claim to have eternal life? Do we claim to be sons of the Family of God? Do we believe Jesus came from God and brought us life, light and fellowship?

Then we must love one another. Without the kind of love Jesus showed on Calvary, our religion is vain, empty and meaningless. Unless we put Calvary love into practice in our lives, our light becomes darkness, our righteousness a mockery, and our obedience a useless form.

The secret is to stay immersed in Jesus, for He is life.

Do we want victory? Do we want answered prayer? Do we want freedom from sin? Then let us walk in faith and obedience, loving as He loved.

### **Summary of I John:**

The key word is <b><u>"KNOW"</u></b>	Used 32 times
We <u>know</u> that we <u>know</u>	I John 2:3

Assurance of Daily Forgiveness      1:5-2:2      produces ...    Peace

Assurance of Growth in Grace 2:3-17 produces ...    Joy

Assurance of Christ's Coming 2:18-4:12      produces ...    Hope

Assurance of Personal Salvation 4:13-5:19 produces ...    Humility

### **Key Verse:**

"And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him. Love has been perfected among us in this; that we may have boldness in the day of judgment; because ***as He is, so are we in this world.***"

I John 4:16-17

## 2 & 3 John

### 4.3 HOLDING THE TRUTH IN LOVE – II & III JOHN

"I have no greater joy than to hear that my children walk in truth."

#### III John 4

It is clear that II John and III John are closely connected with each other (compare II John 1 with III John 1; II John 4 with III John 4; and II John 12 with III John 13-14), and they are both closely connected with I John (compare I John 4:3 with II John 7). They deal with the same dangers, the same situations and the same people.

II and III John are written by "the Elder". This does not refer to the position of "elder" whose jurisdiction was confined to one local church. The word rather carries the sense of "the ancient", or "the aged", and refers to "one of the fathers of the Church".

Both books have the form of personal letters. They are both short, personal notes and are of a size to fill one sheet of papyrus. They were probably intended to accompany the Gospel and the First Epistle when they were sent out. Tradition says John wrote from Ephesus. These two letters must have been sent to one of the other seven Churches of the Roman province of Asia.

**II JOHN** is addressed to the elect lady. The Greek could mean "the Lady Electra" or the "Elect Kyria". Many believe, however, that the "lady" means the whole local Church. This is similar to the greeting in I Peter 5:13, where the literal meaning of the wording is "the Elect One at Babylon", the "elect one" being feminine and no doubt referring to the Bride of Christ.

This book does not contain a great deal of teaching, but it warns against false teachers (vs.7-11), and links love with walking in God's commandments (v.6). "Love" is mentioned four times, and "truth" is mentioned five times.

**III JOHN** is addressed to Gaius. Some believe Gaius was the Pastor of the Church; others see him as a kind and hospitable layman. It is possible this is the same Gaius mentioned by Paul in Romans 16:23, but this is by no means certain. The book praises Gaius, and exposes the selfish ambition and bigotry of Diotrophes who refused to receive itinerant preachers who were approved by John (see verses 10-11). **These itinerant preachers were possibly led by Demetrius who was commended by John (v.12).**

#### **Key Verse:**

"Beloved, I pray (wish above all things KJ) that you may prosper and be in health, just as your soul prospers."  
III John 2

## James

### 4.4 PRACTICAL CHRISTIAN LIVING - JAMES

"Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom. But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. This wisdom does not descend from above, but is earthly, sensual, demonic. For where envy and self-seeking exist, confusion and every evil thing are there. But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy. Now the fruit of righteousness is sown in peace by those who make peace."

James 3:13-18

"You also be patient. Establish your hearts, for the coming of the Lord is at hand."

James 5:8

#### **About the Author:**

There are five men called "James" mentioned in the New Testament:

- (i) James the father of Judas, not Iscariot (Luke 6:16).
- (ii) James the son of Alphaeus, who was a member of the 12 (Mt 10:3 – Acts 1:13 etc), and the brother of Matthew or Levi, son of Alphaeus.
- (iii) James the Younger (Mk 15:40).
- (iv) James the brother of John and son of Zebedee, one of the 12 (Mt 10:2 etc) James never appears independently of his brother John, and was the first of the apostles to be martyred, in 44 AD.
- (v) James the brother of Jesus, who is generally considered to be the author of this epistle.

James the brother of Jesus did not acknowledge Jesus' Divinity or ministry (Mt 12:46-50; Mk 3:21; John 7:3-9) until after He rose from the dead and appeared to his brother (I Cor 15:7). We can only guess at what happened in that meeting between James and the Risen Christ, but we know it changed the direction of his life. From that moment on, James was transformed from being hostile and unsympathetic to become His servant for life, and His martyr in death.

Subsequent to this life-changing visitation, James was present with his mother and brothers awaiting the Day of Pentecost (Acts 1:14).

Following the Day of Pentecost, James would have had ample opportunity to sit at the feet of the Apostles and to listen to them repeat the teachings of



Jesus. There was a closeness and fellowship among the early believers which instructed, strengthened and supported each of them (Acts 2:42-47).

James went on to become the leader of the Jerusalem Church (Acts 12:17) and presided over the Jerusalem Council which agreed to the entry of Gentiles into the Christian Church (Acts 15). Paul went up to see James and Peter (Gal 1:18-19) and Peter, James and John (Gal 2:9). It was to James that Paul brought his collection for the poor of the Jerusalem Church (Acts 21:18-25). This was Paul's last recorded visit to Jerusalem, for it led to his imprisonment.

There are two fascinating resemblances between the letter of James and the letter drafted by the Jerusalem Council. Both begin with the word *Greeting*, which is a common enough beginning to a letter. However the Greek word *chairein* is used only in these two instances in the New Testament and in Acts 23:26-30. Also, Acts 15:17 refers to the Gentiles *who are called by My Name*. The only other place this phrase is used in the New Testament is James 2:7 where it is translated *that noble, worthy Name by which you are called*, although the phrase is identical in the Greek. Surely there was one author behind these two letters.

From reading the references to James throughout the Book of Acts, it is clear that James remained very Jewish in his outlook and believing (Acts ch.15; 21:24). He wrote this epistle to Jewish Christians about 45 AD. This was before the Judaisers clashed with Paul, and prior to the Jerusalem Council of Acts 15. The Epistle of James was most likely the earliest writing of the New Testament, with the possible exception of the Aramaic Gospel of Matthew.

The influence of the first disciples is clear in James' writings. James, being the leader of the Jewish section of the Church, wrote and preached to Jewish Christians. There is nothing in his letter that a good Jew would not accept if he read it according to his own believing. He used phrases and thoughts which were as common in Jewish writings as they are in Christian doctrine (eg James 5:6,7,9).

The Apostle Paul acknowledged that whereas he had a wider vision and ministry in reaching the Gentile world, the ministry of Peter, James and John was restricted to the Jewish believers (Gal 2:9). The Jerusalem Church and the Epistle of James may well show us the earliest form of Christianity. This would in part explain why his letter is full of references to the Sermon on the Mount (compare Jas 2:12-13 with Matt 6:14-15; Jas 3:11-13 with Matt 7:16-20; Jas 5:12 with Matt 5:34-37).

The Epistle of James is a combination of pastoral letter and sermon, and was intended to give practical advice to help the Christians meet the problems of everyday life. Firstly, he discusses true religion that will help the Christian to endure persecution patiently and with a joyful anticipation of God's promises. Then he goes on to show that faith is more than a mental attitude. Genuine saving faith will show itself in good works and in the manifestation of Divine wisdom. Read again James 3:13-18.

Does Paul teach anything different from this? Martin Luther thought so, but Paul was dealing with people who thought the works of the Law were sufficient to bring salvation. They needed the message of faith apart from works, lest any man should boast (Eph 2:8-9). James dealt with people who thought that as long as they believed the right thing, it did not matter what they did. They needed to hear that faith must be demonstrated and outworked in good works, for faith without corresponding actions is dead. Read James 2:22,24,26.

There is no conflict between the writings of Paul and those of James. Paul also knew a Christian must be able to live his faith every day, and this is shown in his letter to Titus, as well as the closing practical chapters of many of his epistles. James was certainly not attacking or contradicting the writings of Paul, for James wrote prior to his death in 62 AD, whereas Paul's writings were not circulated throughout the Christian Church until a later date.

James wrote regarding such vital matters as "Doers Wanted" and "Sowing and Reaping". He gave many warnings and rebukes against the perils of anger, improper use of the tongue, giving the rich and powerful a more prominent place in the Church than the poor, hearing the truth and not doing it, covetousness, worldliness, gossip, leaving God out of our plans, and treating our money as if it belonged to us instead of to God. He exhorts to patience, reverence and prayer. He shows that faith working in prayer is effective for the healing of the body and the forgiveness of sins. He encourages concern over those fellow Christians who stumble and fall away from the truth.

In James' epistle, the life of faith is central. As G Campbell Morgan, the great London preacher, writes: "The life of faith challenges the spirit of the age, denies the call of the flesh, provokes the enmity of the devil – yet the life of faith is a life of power."

### **James and the Outworking of Our Faith**

James covers eight different circumstances in which faith should work:

- |    |                             |                 |
|----|-----------------------------|-----------------|
| 1. | In Trials and Testings      | Chapter 1       |
| 2. | In Church Life              | Chapter 2       |
| 3. | In Speech                   | Chapter 3       |
| 4. | In Friendship               | Chapter 4:1-12  |
| 5. | In Travel                   | Chapter 4:13-17 |
| 6. | In Employment               | Chapter 5:1-12  |
| 7. | In Sickness                 | Chapter 5:13-18 |
| 8. | In <u>ALL</u> Circumstances | Chapter 5:19-20 |

### **The New Testament Divine Healing Covenant**

One vitally important passage in James is the expression of the New Testament Divine Healing Covenant:

"Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms. Is anyone among you sick? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the Name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much."  
James 5:13-16

The Book of James could perhaps be approached with the feeling that it is one of the lesser books of the New Testament. However a study of this precious little letter will reveal a wealth of advice on practical Christian living, for James firmly believes and teaches that true faith must inspire action, and must manifest itself in good works. Such a faith will endure trials and temptations and will produce fruit in our lives which will be evident to all.

**Key Verses:**

"But He gives more grace. Therefore He says, 'God resists the proud, but gives grace to the humble.' Therefore submit to God. Resist the devil and he will flee from you. Draw near to God, and He will draw near to you. ... Humble yourselves in the sight of the Lord, and He will lift you up."

James 4:6-8a,10

\*\*\*\* **Exhortations to Faith and Patience**

**4.5 EXHORTATIONS TO FAITH AND PATIENCE:  
I and II PETER, and JUDE**

"For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God? Now 'if the righteous one is scarcely saved, where will the ungodly and the sinner appear?' Therefore let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator."

I Peter 4:17-19

There are **Seven Precious Things** mentioned in Peter's two Epistles:

The Fiery Trials	I Peter 1:7
The Blood of Christ	I Peter 1:19
The Living Stone	I Peter 2:4
Christ Himself	I Peter 2:6
The Meek and Quiet Spirit	I Peter 3:4
The Believer's Faith	II Peter 1:1
The Divine Promises	II Peter 1:4

**1 Peter**

**4.5.1 I PETER ... EXPECT TESTING**

Peter wrote this First Epistle to Christians who were actually suffering because of their stand for Jesus. The letter is addressed to the body of believers who were scattered throughout Asia Minor. In writing this letter, Peter was obeying the commands personally given to him by Jesus:

- (i) To encourage and strengthen the brethren (Luke 22:32)
- (ii) To feed the flock of God (John 21:15-17)

Unlike Hebrews and James, the greater part of the recipients of this letter were Gentile Christians (I Pet 1:1,14,18; 2:9-10; 4:3). Peter pointed them to the glory of the Christian hope in order to encourage them to live for God no matter what the trial or persecution (I Pet 1:6-7).

It is clear that this letter was written at a time when there was a great threat of persecution (I Peter 1:6; 3:14,16; 4:12,19; 5:9). In the early days of the Church, Christians had little to fear from Rome. However following Nero's attempt to shift the blame for the burning of Rome onto the Christians, they were in constant danger. There were times when they were free of

persecution, but they must be ready at all times for an unexpected outburst of terror and jeopardy.

Peter first gives thanks for the Christian's blessing, hope, inheritance and salvation. Then he turns to the Christian's duties and points to a life of fervent love for one another, lived in holiness and the fear of God, fed by the milk of the Word, glorifying God by good works and drawing men to Christ by sympathy, confession and by blessing those who curse us.

In the midst of trial, the Christian must remember Christ's sufferings and suffer for His sake without surprise or shame. Finally, in humility the Christian will submit to God and to those He places in authority.

The theology and message of I Peter is the theology and preaching of the very early Church, as we shall see in the following comparisons:

- (i) The Messianic age has begun (Acts 2:14-16; 3:12-26; 4:8-12; 10:34-43; I Peter 1:3,10-12; 4:7).
- (ii) This new age has come through the life, death and resurrection of Jesus in fulfilment of Old Testament prophecies and as the result of the plan and foreknowledge of God (Acts 2:20-31; 3:13-14; 10:43; I Peter 1:20-21).
- (iii) Following the resurrection, Jesus has been exalted to the right hand of God (Acts 2:22-26; 3:13; 4:11; 5:30-31; 10:39-42; I Peter 1:21; 2:7,24; 3:22).
- (iv) The Messianic age will reach its culmination in the Second Coming of Christ (Acts 3:19-23; 10:42; I Peter 1:5,7,13; 4:5,13,17,18; 5:1,4).
- (v) Therefore the need for repentance and forgiveness, and the power of the Holy Spirit, leading to eternal life (Acts 2:38-39; 3:19; 5:31; 10:43; I Peter 1:13-25; 2:1-3; 4:1-4).

The excellence of the Greek in I Peter is far beyond the abilities of a Galilean fisherman. It is believed that Peter would have dictated or outlined his thoughts, and they would have been refined and translated into superb Greek by Silvanus (I Peter 5:12). Silvanus is also mentioned in Paul's letters and in the Book of Acts. Silvanus was a leading figure in the early Church (Acts 15:22-27,32,37-40; 16:19,25,29,37; 18:5; II Cor 1:19; I Thess 1:1; II Thess 1:1).

Silvanus was a Roman citizen and a colleague of Paul and possibly was a man of education and culture far beyond Peter's limited learning. In this book, the thought is that of Peter, but the excellent style is that of Silvanus.

There is a beautiful spirit of love, affection and humility in this letter which is written out of the warmth and devotion of a pastor's heart for his people who were going through trial, with the threat of even worse to come.

Peter describes Christ as:

Source of Hope	1:3
Sacrificial Lamb	1:19
Chief Corner Stone	2:6
Perfect Example	2:21
Ideal Sufferer	2:23
Sin-Bearer	2:24
Shepherd of Souls	2:25
Exalted Lord	3:22

### **The Christian's Attitude Towards Suffering**

- The Purpose of Suffering 1:3-4:11
- The Glory of Suffering 4:12-19
- The Appeal to Sufferers 5:1-7
- The Warnings to Sufferers 5:8-11
- The Conclusion 5:12-14

### **Key Verses:**

“Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you who are kept by the power of God through faith for salvation ready to be revealed in the last time.”

I Peter 1:3-5

## 2 Peter

### 4.5.2 II PETER. HOLY CONDUCT AND GODLINESS

The Second Epistle points to a much later date of writing than the first letter. Men have begun to abandon hope of the Second Coming (II Peter 3:4), and the early Church fathers have passed away. Peter refers to his approaching death (II Peter 1:12-15) as prophesied by Jesus (John 21:18). Peter's comment that he will leave something to remind them of his teaching after he has gone (II Peter 1:12,15) could be a possible reference to Mark's Gospel.

The difference in style and language from the first letter may be explained by the intervening years; the writer is much older now and does not have Silvanus with him to polish the blunt direct language of this second epistle.

In this letter, Peter exhorts the Christians to grow in grace and spiritual knowledge using every means possible, and especially God's written Word. This would keep them from the destruction coming upon the false teachers who were rising from within their ranks (1:5-9). First Peter deals with persecution and problems from the outside; Second Peter deals with problems arising from the inside.

Second Peter rebukes the men who are causing problems in the Church. Their characteristics are described in the first two chapters, and it would appear these men used the grace of God as a justification for continuing to live in sin. They were most likely Gnostics who lived immoral lives and encouraged others to do so. These men also denied the Second Coming (3:3-4).

The most important antidote to false teachers and their immoral excesses is the voice of prophecy. Though many mock, God always keeps His promises. ***Jesus will come again!*** Since the end will come suddenly, Christians must look for it, make themselves ready, do good, and keep growing in faith and knowledge.

It is interesting to note a parallel between II Timothy and II Peter. In these epistles, each writer refers to the fact that his end is near (II Tim 4:6; II Peter 1:14). Both writers predict perilous times for the Church:

- (a) The prevalence of false teaching II Tim 3:13; 4:3; II Peter 2:1
- (b) The corruption of society generally II Tim 3:1-7; II Peter 2:10-22
- (c) Coming apostasies II Tim 4:3-4; II Peter 2:2,20-22

#### **Key Verses:**

"The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness?" II Peter 3:9-11



## Jude

### 4.5.3 JUDE ... CONTEND FOR THE FAITH

Jude, the brother of James and of Jesus, was one the Jesus' brethren who did not believe on Him at first (John 7:5), but became His follower after the resurrection (Acts 1:14). Jude denounces false teachers in a similar manner to II Peter. God will judge these perverters of the truth and their ungodly standards, just as God judged:

- Verse 5: Israel for their unbelief which kept them out of the Promised Land (Numbers 13:26-14:29)
- Verse 6: The angels that came down and corrupted women and who are now imprisoned in the abyss, awaiting judgment (Genesis 6:2)
- Verse 7: Sodom and Gomorrah who were given over to unnatural vice, lust and immorality (Genesis 19)
- Verse 11: Cain who was a jealous, self-willed and selfish murderer (Genesis 4)
- Verse 11: Balaam whose disobedience and desire for profit almost led him to prophesy falsely and bring curses upon Israel (Numbers 22,23,24)
- Verse 11: Korah and his family who sought to exalt themselves beyond their station, rebelling against the God-appointed leadership of Moses and claiming equality for all in disregard of God's calling (Numbers 16:1-40)

The common thread through all of these examples is:

- Murmuring against God's authority and discipline;
- Murmuring against God-appointed leadership;
- Discontent with the lot to which God has appointed them;
- All of which indicates a pride in their own intellect and abilities, considering themselves worthy of a position higher than their station in life as appointed by God.

The tirade against these ungodly men, introduced in verse 4, is to stem the perversion and influence of a form of the Gnostics called Antinomians. These men taught that the law is dead and we are under grace. Their error is that they can indulge in any sin for grace is supreme and it can forgive any sin. Nothing is forbidden, for the body is of no importance. Their lusts and desires control their lives (v.16). Jude describes these heretics in the most fiery and picturesque language in verses 12 and 13, and in verses 14-15 describes their fate at the Coming of the Lord.



There is no doubt regarding the blatant immorality of the Antinomians. However, Jude also writes to correct two other of their heresies which are not so obvious to modern-day readers. The first error was that they denied the oneness of God, splitting Him into an ignorant god who created evil matter and was limited to the Old Testament, and a spiritual God. Thus they denied the uniqueness of Jesus Christ and they regarded him as only one of the links between these two "gods" and between God and man. Jude refuted this by writing of men who "crept in ... and deny the **only** Lord God and our Lord Jesus Christ" (v.4). In his closing doxology he refers to "the **only** wise God our Saviour" (v.25 KJ). This idea of a dualistic universe is apparent in eastern religions.

Jude notes that the mark of these men is that they cause divisions (v.19), for Gnosticism caused class distinctions by accepting the intellectual few who could encompass the "knowing" of Gnosticism and rejecting the masses whom they regarded as of lower intelligence and not worth bothering about.

The second of their heresies mentioned more subtly by Jude is that of denying the position and authority of angels – "dignitaries" being literally "the glorious ones". The words "authority" and "glorious ones" describe the ranks in the Jewish hierarchy of angels. Jude points out the need to guard our mouth, and to be mindful not to defile ourselves by unwise utterances, for even Michael did not dare to speak evil of the evil angels.

Jude then turns to encourage the believers, showing it had been foretold that such evil men would seek to corrupt the Church (v.17-19). He exhorts the Church to build themselves up in faith, to continue in Holy Ghost prayer, to keep themselves in the love and the mercy of God, and to be faithful in soul-winning.

Jude's strong exhortation is for the believers to **"contend earnestly for the faith which was once for all delivered to the saints"** (v.3) – that unchanging and unchangeable nucleus which goes back to Jesus Christ Himself.

A strange point to note is that Jude quotes from at least two books which are outside the canon of Scripture. In verse 9 he quotes from *"The Assumption of Moses"*, which is an apocryphal book, and in verses 14-15 his quotation is taken from *"The Book of Enoch"*. In verses 18-19 he makes quotations which are not easily identifiable. A possible reference is II Timothy (3:1-7) but this would most likely have been written well after Jude, although this is not certain.

There is a marked similarity between Jude and II Peter 2. Jude is an obviously Jewish book, and its references and allusions are suited to the Jewish mind and understanding. Its style of writing is rugged yet vivid; it is simple yet descriptive. Jude is not a theological treatise, but a call to defend the faith which was being attacked by evil men.

**Key Verses:**

“But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life ... Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, **to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.**”

Jude 20-21,24-25 KJV

## The Revelation

### 5. THE REVELATION

The Revelation of Jesus Christ to the Apostle John was penned by John in approximately 96 AD. John had been banished to the Isle of Patmos, off the western coast of Asia Minor – banished “for the Word of God and for the testimony of Jesus Christ.”

The title, “the Revelation of Jesus Christ” could equally be taken to mean that this book is a revelation *about* Jesus Christ, or that it is a revelation *from* Jesus Christ. Both are appropriate.

Although this book has often been neglected because of its mysterious character, yet it is the only book in the Bible which contains:

- (a) A special promise to obedient readers (1:3); and
- (b) At the same time promises a curse upon those who tamper with its contents (22:18-19)

The central figure of the Book of Revelation is the Lamb of God – the Lamb slain from the foundation of the world, the Lamb who alone is worthy to receive all honour and glory. The Lamb is mentioned 28 times in this book.

Genesis is the book of beginnings. Revelation is the book of the consummation of God’s great plan for mankind. The divine plan of redemption is brought to fruition, and God is over all. Revelation is the only book which focuses so completely on prophetic events, for it unveils God’s program for the closing of this age. It tells of the revealing of God’s holy city, the New Jerusalem, of Paradise restored and accessibility once again to the Tree of Life.

The number seven is the ruling number of the book. There are:

- ❖ Seven candlesticks
- ❖ Seven Churches
- ❖ Seven seals
- ❖ Seven trumpets
- ❖ Seven thunders
- ❖ Seven vials
- ❖ Seven spirits
- ❖ Seven stars
- ❖ Seven “no more’s” –
  - No more sea                      Rev 21:1
  - No more sorrow                Rev 21:4
  - No more crying                Rev 21:4
  - No more pain                    Rev 21:4
  - No more curse                 Rev 22:3
  - No more night                 Rev 22:5
  - No more death                 Rev 21:4

For the believer, there is a most precious promise in 22:3-4 –  
“His servants ... ***shall see His face.***”

### **Methods of Interpretation:**

Broadly speaking, there are four methods or schools of interpretation of the Book of Revelation.

**A. The Praeterists:**

They see the greater part of the book as already fulfilled in the early history of the Church. Also called the Post-Millennialists.

**B. The Historicists:**

These see in the book a prophetic program covering the whole of Church history, from Apostolic days to the end of time. Also called Presentists.

**C. The Idealists:**

This theory takes the book as simply setting forth great spiritual realities under various symbols and not as depicting actual history at all, either past or future. Also called the A-Millennialists ("A-" meaning "no").

**D. The Futurists:**

These see the first three chapters of Revelation as describing the present Church Age, and then from chapter 4:1 onwards referring to what is still future, that is, from the Rapture of the Church to the end of the Age and onwards (running concurrently with Daniel 9:26-27).

The visions of the book belong neither wholly to the past nor wholly to the future, for the prophecies of God are written in such a manner as to be read, interpreted and applied by each succeeding generation.

The Praeterists could then be right in finding early fulfilment, the Futurists in expecting as yet undeveloped ones, and the Historicists in looking for fulfilment along the whole line of history. History repeats itself, and the predictions of the Bible are not exhausted in one or even many fulfilments. Many prophecies have an immediate fulfilment for the day in which they were written, a further fulfilment in future years, and for an ultimate fulfilment in the drawing together of God's great plans both for the nations and His all-enveloping plan of redemption.

### **The Four Great Movements:**

The Book of Revelation contains four great movements -

- (1) The Ascended Christ in heavenly power controlling His Church on earth – chapters 1 to 3 (see Page 73)
- (2) The Great Tribulation Period – chapters 6 to 16.
- (3) The downfall of Babylon and the Millennium established – chapters 17 to 20.

- (4) The tremendous climax – the New Heavens and the New Earth created and the dawning of the eternal ages – chapters 21 to 22.

**(1) The Ascended Christ**

Chapter 1 Vision of the glorified and glorious Son of God  
Chapters 2–3 The Seven Churches of Asia Minor (see Page 72)  
Chapter 4 Vision of the Throne of God & the Throne Room of Heaven  
Chapter 5 The Sealed Scroll to be opened

**(2) The Great Tribulation – as interpreted Historically**

Chapter 6 **Seven Seals Opened**

Seal 1 White Horse: Reign of five Roman Emperors 96 - 180 AD.  
Seal 2 Red Horse: Civil War. Rome had over 50 rulers from 200- 300 AD. Lost half its population through war.  
Seal 3 Black Horse: Famine as a result of civil war.  
Seal 4 Pale Horse: Fourth part of earth killed through war, hunger and death, 200-300 AD.  
Seal 5 Martyrs for the Word See Smyrna Church period 300-313 AD.  
Seal 6 Sign of the times  
Fall of Pagan Rome 313-395 AD

Chapter 7– Vision of the Redeemed

Chapter 8– Silence in heaven for half an hour.

Seal 7 Seven angels with trumpets prepare to sound.

**Seven Trumpets Sounded**

Trumpet 1 Hail, fire, blood; cast upon the earth. Gothic invasion of Italy 409 AD  
Trumpet 2 Great burning mountain; cast into the sea. Vandals' destruction of Roman Navy 422-452 AD  
Trumpet 3 Great burning star; fell upon the rivers. Huns' awful slaughter on river systems in Central Europe 440 AD.  
Trumpet 4 Sun, moon and stars darkened. Odeacers' seizure of Rome 476 AD.

Angel announces three "Woe's" through remaining three trumpets.

**Chapter 9**

Trumpet 5 First Woe: Bottomless Pit opened  
Mohammedanism swept the Eastern World like a tidal wave during the 7<sup>th</sup> Century.  
Trumpet 6 Second Woe: Angels loosed out of Euphrates In 1057 AD vast hordes of Turks

appeared on banks of the Euphrates and  
conquered Mohammedans

Chapter 10 The Little Book – the Word

Chapter 11 (a) Temple measured Reformation 1517  
onwards

(b) Witnesses died and resurrected.

Word and Church restored

(c) Witnesses elevated Church and Word bearing their  
testimony

Trumpet 7 Third Woe: Final judgment contained  
in seven vials:

Vial 1 Upon the earth:

French Revolution in 18<sup>th</sup> Century

Vial 2 Upon the sea: France declared the  
Christian faith prohibited by law.

Vial 3 Upon the rivers: Europe a battlefield  
under Napoleon

Vial 4 Upon the sun:  
Napoleon's dictatorship

Vial 5 Upon the seat of the beast:  
In 1798 French troops entered Rome  
and took the Pope captive.

Vial 6 Upon the Euphrates: Could the three  
frogs be three world-wide Battles?  
➤ 1918 Turks lost Palestine  
➤ 1940-45 Germany defeated; Jews  
returned to Palestine  
➤ ? Third and final World War?

### **ARMAGEDDON**

Vial 7 Upon the air: Earthquake and  
judgment of God as described in  
chapter 19

### **(3) The Downfall of Babylon**

Chapter 17 Revelation of the great whore and her judgment –  
World Council of Churches

Chapter 18 Fall of modern Babylon – EEC and world system

Chapter 19 Revelation of the Son of God and the destruction of  
the Beast. The true Church.

### **(4) The Tremendous Climax and New Beginnings**

Chapter 20 The Millennium – the 1000 year reign

Chapters 21-22 The New Jerusalem and Eternity.  
The seven "No more's"

## Examination Assessment Requirements

Assessment is multiple choice questions and it needs to be completed for full assessment.

The multiple choice questions section must be returned to us for recording all results.

- Please answer all multiple choice questions on your assessment answer sheet.
- Please mark your assessment answer sheet square with an X.
- Select; A, B, C, D or E
- A for True  
or  
B for False.

Please mark your answer square with an "X".

	T	F	C	D	E		T	F	C	D	E
	A	B					A	B			
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3	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	28	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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# Assessmeant Sheet

This sheet must be returned to our office for assessment and for recording into our files.

**Trailblazer**  
**Tony Smits Bible College**  
**Assessment Answer Sheet**

**Subject Name** \_\_\_\_\_

Date \_\_\_\_\_

**Campus Name**

**Student Name** \_\_\_\_\_

**Student Address**

Please mark your answer square with an "X". If you make a mistake, cross it out and mark the correct box

T	F				T	F				T	F				T	F			
A	B	C	D	E	A	B	C	D	E	A	B	C	D	E	A	B	C	D	E
1					26					51					76				
2					27					52					77				
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24					49					74					99				
25					50					75					100				

**Total answer:**

Marked By

Total Incorrect answers \_\_\_\_\_

Date \_\_\_\_\_

Percentage correct \_\_\_\_\_

Entered into record. \_\_\_\_\_

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**NEW TESTAMENT SURVEY by Tony Smits**

**\*\*\*\* Examination Paper**

- This is an open book exam therefore you are encouraged to **use your Bible and notes**
- Each question is worth one mark, giving a total of 100.
- Please place your Name, Address and Phone Number at the top of your paper.
- Your paper must be handed in within two weeks of the time of issue. It will then be marked and returned to you.
- Please mark your answer square with a. 

X
---

  
Select; A, B, C, D or E

**A for true or B for false.**

**Q/1 to 5 How many people were engaged in the writing of the New Testament?**

- Q 1. Twelve, possibly thirteen people were involved in the writing of the New Testament – depending on whether the Apostle Peter wrote the Book of Hebrews. (T/F)
- Q 2. Eight, possibly nine people were involved in the writing of the New Testament – depending on whether the Apostle Peter wrote 2 Peter. (T/F)
- Q 3. Eight, possibly nine people were involved in the writing of the New Testament – depending on whether the Apostle Paul wrote the Book of Hebrews. (T/F)
- Q 4. Eleven. All were disciples of Jesus. At the time the New Testament was written, Judas had already committed suicide. (T/F)
- Q 5. Eleven people were involved in the writing of the New Testament. The Apostle Paul certainly wrote the Book of Hebrews. (T/F)

**Q/6 to 10 (a) Where was Paul when he wrote the Book of Colossians?**

**(b) And what is the theme of this book?**

- Q 6. (a) Paul wrote the Epistle to the Colossians from Rome.  
(b) The theme of the Book of Colossians is "The Supremacy of Christ" (T/F)

- Q 7. (a) Paul wrote the Epistle to the Colossians from Athens.  
(b) The theme of the Book of Corinthians is "The Supremacy of Christ" (T/F)
- Q 8. (a) Paul wrote the Epistle to the Colossians from Rome.  
(b) The theme of the Book of Colossians is "The Second Coming of Christ" (T/F)
- Q 9. (a) Paul wrote the Epistle to the Colossians from Rome.  
(b) The theme of the Book of Colossians is "Justification by Faith" (T/F)
- Q 10. (a) Paul wrote the Epistle to the Colossians from Ephesus.  
(b) The theme of the Book of Colossians is "The Resurrection of Christ" (T/F)

**Q/ 11 to 15 What is the theme of the Book of Hebrews?**

- Q 11. (a) The theme of the Epistle to the Hebrews is "The Superiority of Christ."  
b Because of the danger of new Christians falling back into Judaism, Christ is presented as:  
Ch.1 Superior to the angels  
Ch.2 Equal to God  
Ch.3 Superior to Aaron  
With in-between chapters carrying a challenge  
Ch.7 Christ typified by Melchizedek  
Ch.8-10 Christ minister of the heavenly tabernacle in contrast to Moses of the earthly tabernacle  
Ch.11 The roll-call of the Heroes of Faith  
Ch.12 The final challenge  
Ch.13 The final warning.  
(T/F)
- Q 12. (a) The theme of the Epistle to the Hebrews is "The Superiority of Christ."  
b Because of the danger of new Christians falling back into Judaism, Christ is presented as:  
Ch.1 Superior to the angels  
Ch.2 Superior to Moses  
Ch.3 Superior to Aaron  
With in-between chapters carrying a challenge  
Ch.7 Christ typified by Melchizedek  
Ch.8-10 Christ minister of the heavenly tabernacle in contrast to Moses of the earthly tabernacle  
Ch.11 The roll-call of the Heroes of Faith  
Ch.12 The final challenge  
Ch.13 The final warning.  
(T/F)

Q 13. (a) The theme of the Epistle to the Hebrews is "The Superiority of Christ.

b Because of the danger of new too many Gentiles becoming Christians, Christ is presented as:

Ch.1 Superior to the angels

Ch.2 Superior to Moses

Ch.3 Superior to Caesar

With in-between chapters carrying a challenge

Ch.7 Christ typified by Melchizedek

Ch.8-10 Christ minister of the heavenly tabernacle in contrast to Moses of the earthly tabernacle

Ch.11 The roll-call of the Heroes of Faith

Ch.12 The final challenge

Ch.13 The final warning.

(T/F)

Q 14. (a) The theme of the Epistle to the Hebrews is "The Superiority of Christ.

b Because of the danger of new Christians falling back into Judaism, Christ is presented as:

Ch.1 Superior to the angels

Ch.2 Superior to Moses

Ch.3 Superior to Aaron

With in-between chapters carrying a challenge

Ch.7 Christ typified by Moses and Aaron

Ch.8-10 Christ minister of the earthly tabernacle in contrast to Moses of the heavenly tabernacle

Ch.11 The roll-call of the Heroes of Faith

Ch.12 The final challenge

Ch.13 The final warning.

(T/F)

Q 15. (a) The theme of the Epistle to the Hebrews is "The Eternal Sonship of Christ.

b Because of the danger of new Christians falling back into Judaism, Christ is presented as:

Ch.1 Superior to the angels

Ch.2 Superior to Moses

Ch.3 Superior to Aaron

With in-between chapters carrying a challenge

Ch.7 Christ typified by Melchizedek

Ch.8-10 Christ minister of the heavenly tabernacle in contrast to Moses of the earthly tabernacle

Ch.11 The roll-call of the Heroes of Faith

Ch.12 Our Eternal Destiny

Ch.13 The final warning.

(T/F)

**Q/ 16 to 20 (a) The writing of the Bible was spread over how many years and (b) when did this period commence and finish?**

- Q 16. (a) The writing of the Bible was spread over a period of approx 3600 years  
(b) The work commenced in about 2500BC and was completed about 97AD

(T/F)

- Q 17. (a) The writing of the Bible was spread over a period of approx 600 years  
(b) The work commenced in about 500BC and was completed about 97AD

(T/F)

- Q 18. (a) The writing of the Bible was spread over a period of approx 2600 years  
(b) The work commenced in about 2500BC and was completed about 97AD

(T/F)

- Q 19. (a) The writing of the Bible was spread over a period of approx 16000 years  
(b) The work commenced in about 15000BC and was completed about 97AD

(T/F)

- Q 20. (a) The writing of the Bible was spread over a period of approx 1600 years  
(b) The work commenced in about 1500BC and was completed about 97AD

(T/F)

**Q/ 21 & 22 (a) What are some of the methods of interpreting the Book of Revelation?**

Q 21 PRAETERISTS ,HISTORICISTS, IDEALISTS, FUTURISTS (T/F)

Q 22 PRAETERISTS , HERICISTS, IDEALISTS, FUTURISTS (T/F)

**Q 23. Which interpretation of Revelation did we follow in this study?**

- A. THE PRAETERISTS  
B. THE HISTORICISTS  
C. THE IDEALISTS  
D. THE FUTURISTS

**Q 24. What are the four Great Movements of Revelation?**

- A. The Ascended Christ in heavenly power controlling His Church on earth – chapters 1 to 3 (see Page 73)

- B. The Great Tribulation Period – chapters 6 to 16.
- C. The rise of a Great Tower. -chapter 33.1
- D. The downfall of Babylon and the Millennium established – chapters 17 to 20.
- E. The tremendous climax – chapters 21 to 22.

**Q 25. What is the key number of Revelation?**

- A. 8.
- B. 9.
- C. 666.
- D. 7.
- E. 144,000.

**Q 26 to 30 When were chapter and verse divisions inserted in the Bible and by whom?**

- Q 26. Chapter and verse divisions were introduced by Billy Graham in 1951AD. (T/F)
- Q 27. Chapter and verse divisions were introduced by Martin Luther in 1551AD. (T/F)
- Q 28. Chapter and verse divisions were introduced by Robert Stephens in 1651AD. (T/F)
- Q 29. Chapter and verse divisions were introduced by Robert Stephens in 1551AD. (T/F)
- Q 30. Chapter and verse divisions were introduced by Roger Sharp in 1551AD. (T/F)

**Q 31 to 35 A brief outline of the Book of Acts is.**

- Q 31. Ch. 1-12 Peter is the prominent figure and these chapters deal with:
  - Ch. 1-5 Pentecost
  - Ch. 6-9:31 Persecution
  - Ch.9:32-12:24 Peter
  - Ch.12:25-ch.28 Paul
  - Chapters 13-28 – Paul is the leading Apostle
  - Ch.13-14 First Missionary Journey
  - Ch.15-18 Second Missionary Journey
  - Ch.18-21 Third Missionary Journey
  - Ch.23-28 His voyage to Rome. (T/F)
- Q 32. Ch. 1-12 Peter and John are the prominent figures and these chapters deal with:
  - Ch. 1-5 Passover
  - Ch. 6-9:31 Pentecost
  - Ch.9:32-12:24 Peter
  - Ch.12:25-ch.28 Paul
  - Chapters 13-28 – Paul is the leading Apostle

Ch.13-14	First Missionary Journey	
Ch.15-18	Second Missionary Journey	
Ch.18-21	Third Missionary Journey	
Ch.23-28	His voyage to Rome.	(T/F)

- Q 33. Ch. 1-12 Paul is the prominent figure and these chapters deal with:
- |                  |                              |
|------------------|------------------------------|
| Ch. 1-5          | Pentecost                    |
| Ch. 6-9:31       | Persecution                  |
| Ch.9:32-12:24    | Peter                        |
| Ch.12:25-ch.28   | Paul                         |
| Chapters 13-28 – | Peter is the leading Apostle |
| Ch.13-14         | First Missionary Journey     |
| Ch.15-18         | Second Missionary Journey    |
| Ch.18-21         | Third Missionary Journey     |
| Ch.23-28         | His voyage to Rome. (T/F)    |

- Q 34. Ch. 1-12 with: Peter is the prominent figure and these chapters deal
- |                  |                                 |
|------------------|---------------------------------|
| Ch. 1-5          | Pentecost                       |
| Ch. 6-9:31       | Persecution                     |
| Ch.9:32-12:24    | Peter                           |
| Ch.12:25-ch.28   | Paul                            |
| Chapters 13-28 – | Barnabus is the leading Apostle |
| Ch.13-14         | First Missionary Journey        |
| Ch.15-18         | Second Missionary Journey       |
| Ch.18-21         | Third Missionary Journey        |
| Ch.23-28         | His voyage to Jerusalem. (T/F)  |

- Q 35. Ch. 1-12 with: Peter is the prominent figure and these chapters deal
- |                  |                             |
|------------------|-----------------------------|
| Ch. 1-5          | Pentecost                   |
| Ch. 6-9:31       | Persecution                 |
| Ch.9:32-12:24    | Peter                       |
| Ch.12:25-ch.28   | Paul                        |
| Chapters 13-28 – | Paul is the leading Apostle |
| Ch.13-14         | First Missionary Journey    |
| Ch.15-18         | Second Missionary Journey   |
| Ch.18-21         | Third Missionary Journey    |
| Ch.23-28         | His voyage to Malta. (T/F)  |

**Q 36 If we credit to Paul, how many Letters recorded as his in the New Testament?**

- A. 12.
- B. 15.
- C. 16.
- D. 14.
- E. 44.



**Q 37 The word Epistle means. Select one below.**

- A. A Library of books.
- B. A List of instructions.
- C. A Dictionary.
- D. A Letter.
- E. A Collections of Poems.

**Q 38 Paul's letters were considered to be easy to read. (T/F)**

**Q 39 Paul's letters were considered to be hard to read. (T/F)**

**Q 40 Paul wrote all His letters after AD 75. (T/F)**

**Q 41 The Apocrypha is a collection of how many books.**

- A. 22.
- B. 32.
- C. 15.
- D. 44.
- E. 66.

**Q42 The New Testament is mad up of how many books?**

- A. 66.
- B. 37.
- C. 44.
- D. 39.
- E. 27.

Q 43 to 47 What is meant by the word "synoptic" and to what is this word applied in the Scriptures?

Q 43. The word "synoptic" comes from the German words meaning "to look together", or "taking the same view".  
(T/F)

Q 44. The word "synoptic" comes from the Greek words meaning "not to look at together", or "taking a different view".  
(T/F)

Q 45. The word "synoptic" comes from the Greek words meaning "to look together", or "taking the same view".  
(T/F)

Q 46 The word "synoptic" comes from the Hebrew words meaning "to look together", or "taking the same view".  
(T/F)

Q 47. The word "hypnotic" comes from the Greek words meaning "to look together", or "taking the same view".  
(T/F)

**Q 48 Who was the man Jesus gave the "Keys of the Kingdom"?**

- A. John
- B. Barnabas
- C. Paul
- D. Luke
- E. Peter

**Q49 to 53 Matthew, Mark, Luke and John each address their gospels to the...**

Q 49 Matthew, Written for the Greeks –  
Mark, Written for the Romans –  
Luke, Written for the Hebrews –  
John, Written for Believers – (T/F)

Q 50 Matthew, Written for the Hebrews –  
Mark, Written for the Believers –  
Luke, Written for the Greeks –  
John, Written for Romans – (T/F)

Q 51 Matthew, Written for the Hebrews –  
Mark, Written for the Romans –  
Luke, Written for the Greeks –  
John, Written for Believers – (T/F)

Q 52 Matthew, Written for the Hebrews –  
Mark, Written for the Romans –  
Luke, Written for the Believers –  
John, Written for Greeks – (T/F)

**Q 53 to 56 Jesus is presented in each of the four gospels as the**

Q 53 Matthew presents Jesus as the Son of God  
Mark presents Jesus as the Miracle-Worker  
Luke presents Jesus as the Ideal Man  
John presents Jesus is the Messiah (T/F)

Q 54 Matthew presents Jesus as the Miracle-Worker  
Mark presents Jesus as the Messiah  
Luke presents Jesus as the Ideal Man  
John presents Jesus is the Son of God (T/F)

Q 55 Matthew presents Jesus as the Messiah  
Mark presents Jesus as the Miracle-Worker  
Luke presents Jesus as the Ideal Man  
John presents Jesus is the Son of God (T/F)

Q 56 Matthew presents Jesus as the Messiah  
Mark presents Jesus as the Ideal Man

Luke presents Jesus as the Miracle-Worker Ideal Man

John presents Jesus is the Son of God (T/F)

**Q 57 to 61 (a) The Book of Acts was written by whom.....and the scripture to confirm this are?**

- Q 57. (a) Luke  
(b) Luke 7:3 and Acts 2:1. (T/F)
- Q 58. (a) Luke  
(b) Luke 11:3 and Acts 1:1. (T/F)
- Q 59. (a) Paul  
(b) Luke 1:3 and Acts 1:1. (T/F)
- Q 60. (a) Luke  
(b) Luke 1:3 and Acts 1:1. (T/F)
- Q 61 (a) Theophilus  
(b) Luke 1:3 and Acts 1:1. (T/F)

Q 62 to 66 Two epistles have a strong emphasis on the Second Coming of Christ and they are...

- Q 62. I & II Thessalonians major on the Second Coming of Christ. Every Verse ends with the hope of the Lord's Return. (T/F)
- Q 63. I & II Corinthians major on the Second Coming of Christ. Every chapter ends with a promise of the Lord's Return. (T/F)
- Q 64. I & II Timothy major on the Second Coming of Christ. Every chapter ends with a promise of the Lord's Return. (T/F)
- Q 65. The Books of Galatians and Romans major on the Second Coming of Christ. Every chapter ends with a promise of the Lord's Return. (T/F)
- Q 66. I & II Thessalonians major on the Second Coming of Christ. Every chapter ends with a promise of the Lord's Return. (T/F)

**Q 67 Paul's First missionary journey was.**

- A. AD 51
- B. AD 36
- C. AD 48
- D. AD 70
- E. AD 54

**Q 68 Paul's Second missionary journey was.**

- A. AD 51
- B. AD 36
- C. AD 48
- D. AD 70
- E. AD 54

**Q 69 Paul's Third missionary journey was.**

- A. AD 51
- B. AD 36
- C. AD 48
- D. AD 70
- E. AD 54

**Q 70 Paul's conversion was in.**

- A. AD 51
- B. AD 36
- C. AD 48
- D. AD 70
- E. AD 54

**Q 71 to 75 Which book is also known as "the Gospel of Peter"?**

- Q 71. 1 Peter was written by Mark, and dictated by Peter. Mark was minister, or body servant, to Peter. It is actually Peter's gospel. (T/F)
- Q 72. The Gospel of Luke was written by Luke who was minister, or body servant, to Peter. It is actually Peter's gospel. (T/F)
- Q 73. The Gospel of Matthew was written by Matthew who was minister, or body servant, to Peter. It is actually Peter's gospel. (T/F)
- Q 74. The Epistle to the Hebrews was written by Mark who was minister, or body servant, to Peter. It is actually Peter's gospel. (T/F)
- Q 75. The Gospel of Mark was written by Mark who was minister, or body servant, to Peter. It is actually Peter's gospel. (T/F)

**Q 76 to 80 The young preachers to whom Paul wrote to were.**

- Q 76. The young preachers Paul wrote to were Onesimus and Philemon. (T/F)
- Q 77. The young preachers Paul wrote to were James and John. (T/F)
- Q 78. The young preachers Paul wrote to were Timothy and Philemon. (T/F)
- Q 79. The young preachers Paul wrote to were Timothy and Titus. (T/F)
- Q 80. The young preachers Paul wrote to were David and Jonathon. (T/F)

**Q 81 to 85 The event recorded in the Book of Acts, which closed the door to ministry exclusively to the Jews?**

- Q 81. The martyrdom of James. It was immediately afterwards that Peter was released from prison by an angel in Acts 12. (T/F)
- Q 82. The conversion of Saul. He was the Apostle to the Gentiles. (T/F)

Q 83. The ministry of Philip, the Evangelist. He conducted an immense healing and salvation rally in a Gentile city of Samaria., as recorded in Acts 8. (T/F)

Q 84. The stoning of Stephen. It was immediately afterwards that Peter was sent to the home of Cornelius in Acts 10. (T/F)

Q 85. The commissioning of Paul and Barnabus, in Acts 13. Paul always went "first to the Jew, then to the Gentile (Rom 2:9). (T/F)

**Q 86 to 90 The groupings into which we can divide the epistles of the New Testament.**

Q 86. We may divide the Epistles of the New Testament into the following groupings:

- I. Settling controversies: Galatians, I & II Cor, I & II Thess.
- II. A letter of introduction: Romans
- III. Letters from prison: Ephesians, Philippians, Coloss, Philemon
- IV. Letters to young preachers: I & II Titus, Timothy
- V. Other epistles: James, I & II Peter, I, II & III Jn, Jude (T/F)

Q 87. We may divide the Epistles of the New Testament into the following groupings:

- I. Letters from Prison Galatians, I & II Cor.
- II. Settling controversies: I & II Thess.
- III. A letter of introduction: Romans
- IV. Settling controversies: Ephes, Philippians, Coloss, Philemon
- V. Letters to young preachers: I & II Timothy, Titus
- VI. Other epistles: James, I & II Peter, I, II & III Jn, Jude
- VII. Letters to the seven churches in the Book of Revelation. (T/F)

Q 88. We may divide the Epistles of the New Testament into the following groupings:

- I. Settling controversies: Ephesians, I & II Cor, I & II Thess.
- II. A letter of introduction: Galatians
- III. Letters from prison: Romans, Philippians, Coloss, Philemon
- IV. Letters to young preachers: I & II Timothy, Titus
- V. Other epistles: James, I & II Peter, I, II & III Jn, Jude (T/F)

Q 89. We may divide the Epistles of the New Testament into the following groupings:

- I. Settling controversies: Galatians, I & II Cor, I & II Thess.
- II. A letter of introduction: Romans, Titus
- III. Letters from prison: Ephes, Philippians, Coloss, Philemon
- IV. Letters to young preachers: I & II Timothy, Philemon
- V. Other epistles: James, I & II Peter, I, II & III Jn, Jude (T/F)

Q 90. We may divide the Epistles of the New Testament into the following groupings:

- I. Settling controversies: Galatians, I & II Cor, I & II Thess.
  - II. A letter of introduction: Romans
  - III. Letters from prison: Ephes, Philippians, Coloss, Philemon
  - IV. Letters to young preachers: I & II Timothy, Titus
  - V. Other epistles: James, I & II Peter, I, II & III Jn, Jude
  - VI. A general epistle: Hebrews
- (T/F)

**Q 91 to 95 Luke's profession?**

Q 91. Luke was an historian. He carefully researched the life of Christ, and recorded it in the Gospel that bears his name (Luke 1:1-4).  
(T/F)

Q 92. Luke was a doctor – the beloved physician. Col 4:14 (T/F)

Q 93. Luke was one of the twelve disciples of Jesus. Along with Matthew, Mark and John, he recorded the Gospel story. (T/F)

Q 94. Luke was a philosopher, the only Greek among the writers of the New Testament. (T/F)

Q 95. Luke was a doctor – the beloved psychiatrist. Col 4:14 (T/F)

**Q 96 to 100 Approximately how long did Paul spend in the following places – Ephesus; Thessalonica; Corinth?**

Q 96. Paul spent: 10 years in Ephesus Acts 20:31  
1½ years in Corinth Acts 18:11  
3 weeks in Thessalonica Acts 17:2 (T/F)

Q 97. Paul spent: 3 years in Ephesus Acts 20:31  
1½ years in Corinth Acts 18:11  
3 months in Thessalonica Acts 17:2 (T/F)

Q 98. Paul spent: 3 years in Ephesus Acts 20:31  
2½ years in Corinth Acts 18:11  
3 weeks in Thessalonica Acts 17:2 (T/F)

Q 99. Paul spent: 3 years in Ephesus Acts 20:31  
1½ years in Corinth Acts 18:11  
3 weeks in Thessalonica Acts 17:2 (T/F)

Q 100. Paul spent: 3 years in Ephesus Acts 20:31  
3 months in Corinth Acts 18:11  
3 weeks in Thessalonica Acts 17:2 (T/F)