

CLASSROOM IN A BOOK DISCIPLESHIP SERIES

4D

BOOK 13

NEW TESTAMENT THEOLOGY

A BIBLICAL THEOLOGY OF THE
NEW TESTAMENT AUTHORS

*"Theological topics
of the New Testament."*

+

By

WILLIAM E. VINSON, JR., PhD



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CLASSROOM IN A BOOK DISCIPLESHIP SERIES

Book 13

NEW TESTAMENT THEOLOGY

**By:
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INTRODUCTION

Biblical theology is much different than what a systematic theologian is accustomed to dealing with. It has a lot of similarity with a commentary because of its paragraph-by-paragraph study of Scripture. The difference, however, that it has with a commentary is that theology has to deal with theological topics which are found in the Scriptures, e.g. the doctrine of God, sin, salvation, etc.

This course is a course which will explore the theological topics of the New Testament. The methodology that we will use is a book-by-book study. So, we will look at the theological topics as found in the Gospel of Matthew, then Mark, then Luke's Gospel and his book of Acts, etcetera.

Just as we combined Luke's Gospel with the book of Acts, we will group all the books together for a particular writer. Thus, we will group all the epistles of Paul together to find his various theological topics. We will do the same for Peter. When we get to John, we will be grouping his epistles and book of Revelation with his Gospel.

This kind of study is quite laborious because we will have a lot of overlap and repetition to deal with as we move from author to author. However,

there is a large level of devotion that springs from a study such as this because of the very close connection between the Scriptures and the description of the specified theological topic. This close connection is why this study has so much similarity with a commentary. If we were to try to group all of the writings of the biblical authors together by topic, then we would have a systematic theology. However, a true systematic theology would treat the whole Bible plus all of the truths that have been developed over the centuries from Jesus and the apostles forward.

This course is more than an exegesis of a verse-by-verse of each book in the New Testament. That kind of work would be that of a commentary. Also, we are not going to take a theological topic and search it out in each book of the New Testament. That kind of work would be that of systematic theology. This course is to examine each author's book(s) and list out the theological topics that he majored on. This is the work of a biblical theology, and since we are confining our examination to the New Testament, then this biblical theology is a New Testament theology.

Chapter 1

PAULINE THEOLOGY

Basically what I would like to do is explain the differences in the kinds of theology for a minute, and then we'll talk about the process of this class, and we'll go from there.

Theology can be studied in a variety of ways. One way is a biblical theology in which you get a theology from either a particular biblical author or a particular book of the Bible or a particular testament. Besides New Testament theology, one could do an Old Testament theology, a theology of Paul, a theology of the Book of Psalms, or a theology of the whole sweep of the entire Bible.

There's another kind of theology that I don't want you to be confused about because you'll probably end up taking it later—systematic theology. Systematic theology is a theology in which you are going to bring to bear on an issue all that the Bible says, all that theologians have said, all that philosophy and other people have said. You bring all of those inputs into a mix, and you throw out the bad and try to hold on to the good by using the Scriptures to govern the process.

There's another one called historical theology. This is the one that I have studied most in my theological career. What you do in that discipline is to take a doctrine and trace its development over history. One particular one that is easy for you to see is the doctrine of salvation.

The doctrine of salvation when it came through the apostolic times was one that was very simple, a simple gospel in which you turned to the Lord, and you received salvation directly from Him. Well, the doctrine was perverted; over time, especially through the Dark Ages, when the doctrine was converted into a turning to the church to receive salvation from it. You got your salvation through the sacraments that were dispensed by the

church. At the Reformation, there was a turn back to the original source of salvation—God Himself. And so, we Protestants are holding now to that original doctrine of salvation.

The theology we are going to be doing in this class is a biblical theology, which is narrowed to the New Testament.

Some people come in on time, and others drag in late.

Sam: My dog ate my book (class giggles).

V: Yeah, your dog ate your research paper last semester (class laughter).

Okay, in this particular course we are going to do a biblical theology that is more like a survey of the New Testament. This method is different from my past courses on New Testament Theology. In the past, all of my theology has been done by doctrine instead of New Testament Book. In those classes, I would take a doctrine, and then I would study what all the New Testament books said about that single doctrine. I would repeat this process for each of the known doctrines. The result of this process is a list of the doctrines and what the whole New Testament taught us about each one.

This course is going to reverse the process. Here, we will investigate a New Testament book and find the various doctrines that are in the book. Then we will look at the next New Testament book or group of books and find the doctrines in them. The result of this process will be a list of the New Testament books and what various doctrines are taught within each book. This course will be a blend of New Testament Survey with a theological emphasis.

It is going to be interesting how this process shakes down because we're all going to be experimenting together. What comes out

at the end I hope will be good. So bear with me; I've never done theology this way. This is more like a New Testament survey in which you are trying to do theology. I think it is going to work because whenever we get into the New Testament, it is fun. And tonight we are going to be looking at the Pauline writings. So we ought to have a lot of fun and get a lot of learning in. But the one thing we can't accomplish under this format is getting a thorough going doctrine because we get just facets of the doctrines found in the various books. So when we get through to the end, we will have a book-by-book list of doctrines as they were presented in the books.

In order for you to get a thoroughgoing theology covering all of the known doctrines, you are going to have to take systematic theology, and in that course you do it doctrine by doctrine. You'll go into one doctrine and exhaust all of our knowledge of that one doctrine before moving to the next. So, please sign up for systematic theology when I teach it again.

I want you to *think* in this course. When we are doing theology, we're doing some very deep and critical work. It is not something that you are to just memorize and regurgitate, and that's the end of your work. I want you to gain the capability of analyzing and thinking through the muddle to find out the truth for our lives. There was only one perfect theologian that has ever walked this planet. The rest of us are heretics in one way or another. You must realize that we are always to be hunting for the truth! Jesus is the Truth and the only One who knows all truth.

So, we are going to do some dialogue in this class because we need to have the capability of bouncing our ideas off of one another and off of the textbook and off of tradition that is handed down to us so that we can begin to home in on the errors that we have in our own systems and ferret those out

and replace them with good data. I hope that this will be a lifelong process for us. Every one of us is going to be building and maturing, trying to put together a solid theology. Since none of us are foolish enough to intentionally believe error, we don't know where our errors are. We've got to find them. Therefore, our starting point is that we each believe that we are right in all of our beliefs, but none of us are.

PAUL'S BACKGROUND

There were some conditions that helped Paul to be effective in his ministry. The Greek language was common to the known world. Because Paul was both a Jew and a natural born Roman citizen, he enjoyed freedom and rights that most never had. In addition he could communicate and operate in both worlds.

Roman roads gave him access to many places. As he traveled about and plied his ministry in various places, the laws of Rome protected him. His former Judaism made him effective in synagogues, and his Christianity provided the spiritual empowerment and guidance from God that we all need in order to be effective zealots in ministry.

You see, all of these factors contributed to "the fullness of time in which God sent His Son." In the fullness of time God also sent Paul. In the fullness of time, God is sending you. God's time is not horizontal like our time. There are two kinds of time: *Chronos* and *Kairos*. *Chronos* is horizontal time; that is the time that we are accustomed to. On chart 1.1, past time is on the left, and time moves on to the right towards the future. This

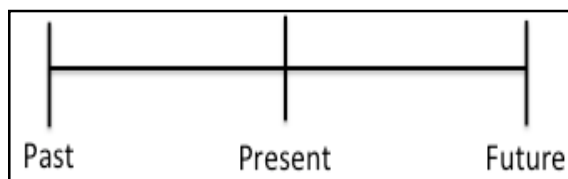


Chart 1.1

is the present here in the middle, where we are.

Kairotic time is the time of God, the fullness of time. It is vertical time in which all horizontal (*chronos*) time is present to God, and that is why He is the I AM. Every bit of *chronos*, even the past, the now, and the future is present to God in His I AM. You can look at it like a pyramid or a triangle where God's time begins up here in heaven, and it comes down and intersects, man's time out here in the future, it intersects man's time right here in the present, it intersects man's time back here in the past. The intersection of

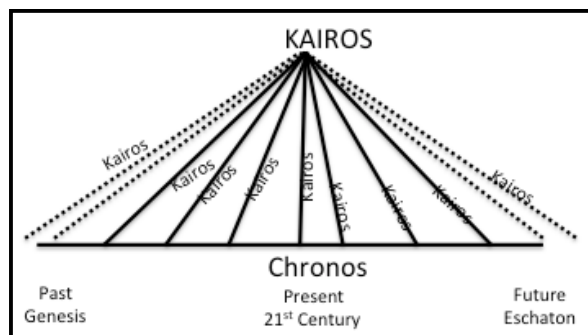


Chart 1.2

Kairos and *Chronos* is when the time is full.

Galatians

4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law . . .

So when God intervenes into the affairs of man through you, that is in the “fulness of time.” When you preach, when you witness, when you hand out a Gospel tract, God is intervening into the affairs of man

Ephesians

1:10 That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; [even] in him:

There, in the point of ministry, is the intersection, then, between *Kairos* and *Chronos*. Ministry is the intersection between heaven and earth, and you have significant

parts to play in God's plan on the stage of history. When God intervenes in this earth's affairs through you, you stand in the crosshairs of God's *Kairos* time and man's *chronos* time. It's impossible for me to think of a more exciting place to be. Having God impact this world through you is the great adventure. That is what I want for each of you.

The Apostle Paul was right there in the crosshairs of God's and man's time. Look at all the things that God brought together to make him effective—language, birth, roads, peace, laws, etc.

The same things can be said of you. You may not think in these terms, but if you could have the mind of Christ and look at your situation right now, where you are, the network you are involved in, you could be right smack dab in the middle of a turning point of the history of this world. You don't have to be a big shot to do that. All you've got to do is be in the crosshairs. So look for God's intervention; count on it. You can know that it is happening. When you are witnessing to somebody, preaching, teaching, or when you are reaching a hand out to help somebody, you can know that you are in the crosshairs. Man, that is an exciting thing!

Paul continued to identify with Israel. He was a circumcised Jew from the tribe of Benjamin. He was a Pharisee who knew the Law thoroughly.

Philippians

3:4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

3:5 Circumcised the eighth day, of the stock of Israel, [of] the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

3:6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

He took a Nazarite vow by cutting off his hair.

Acts

18:18 And Paul [after this] tarried [there] yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn [his] head in Cenchrea: for he had a vow.

He repeatedly referenced the Jewish Scriptures. He called Abraham and Isaac our forefathers.

Romans

4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

9:10 And not only [this]; but when Rebecca also had conceived by one, [even] by our father Isaac;

He could wish himself accursed from Christ if it would save the Israelites.

Romans

9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

The significance of his continued identification with Israel is important. It shows that Paul was not bitter against the faith, which he forsook because Christ fulfilled it. Paul forsook Judaism as a salvific religion because Jesus became the only savior by fulfilling Judaism. So he identified with Israel and his prior faith, but he just doesn't rely on it any longer. Instead, he relies on Jesus alone as savior.

As we study the Pauline letters, we will see God's provision of His Son Jesus as the source of salvation because Jesus completes the Abrahamic and Mosaic Covenants (one by birth and the other by works). God's only begotten Son is the final and exclusive way to salvation. The Abrahamic and Mosaic Covenants are the actual roots and heritage for the final covenant of Jesus Christ.

Some of Paul's epistles are disputed in some circles. The pastoral epistles, First and Second Timothy and Titus, along with Ephe-

sians, Colossians, and Second Thessalonians are questioned as being Pauline because the words that are used in them are not typical in Corinthians and Romans and Galatians (books that are commonly accepted as Pauline). However, the early church accepted the Pastorals because the differences in wording were accounted for by the differences in circumstances and situations. Paul's letters are real letters to real people with real problems.

So, you see when Paul addressed a particular issue, it may require particular words. Then again over here in a different letter, he had to address a whole different issue that called for a different set of words. So, instead of throwing a letter out, it was to recognize that the letter treated a significantly different situation, and the words had to be different in order to address the different problem.

Paul's epistles are not a systematic theology. Because of the way issues kept coming up in the early church, Paul's letters addressed those important and controversial issues. Thus, these letters are occasional writings, not a systematic theology. Therefore, we must guard against thinking that we can summarize *in orderly fashion* all the doctrines.

Even though Paul did not prepare a systematic theology, the book of Romans is as close to a systematic theology as you can get and still not be one. All the other letters are addressing real problems and real people, and so therefore they are not a thorough going doctrinal exposé. But Romans was a letter to a people to prepare them for his anticipated future visit. So you may look in Galatians and find a real good Doctrine of Salvation in it, but what about Eschatology? Is it going to be in Galatians? Hardly because he is not addressing eschatology there; he is addressing the Doctrine of Salvation. So if you go over into 2nd Thessalonians, then all of a sudden you see eschatology, but you don't see

something you might want to be looking for, and so you cannot get a systematic theology because none of his letters address all of the doctrines. The book of Romans is the closest one that he has that addresses nearly all of the doctrines. So that could very well come real close to being Paul's systematic theology.¹ You must guard against the temptation into thinking that Paul's systematic theology can be found in only one of his books.

You have the same problem with Martin Luther. Martin Luther never wrote a systematic theology, but we all study the systematic theology of Martin Luther. We got it by studying all of Luther's works and pulling out from them the bits and pieces needed to construct a systematic theology. What we have is a synthetic systematic theology for Luther; it is not an original systematic theology.

We do the same thing with the Apostle Paul. We do the same thing with the Apostle John when we look at the Johannine writings later on in this course. We are going to be looking at the synoptic Gospels, in this course. We'll be pulling out the doctrines there. Then we are going to go to the General Epistles and pull the doctrines out there. But there is not one of these epistles anywhere or even in the Gospels anywhere that has a systematic theology. You have to construct it by getting the evidences and the pieces to the puzzle and putting them together. That building process is the process of synthesizing.

¹ I think that Romans is closer to a historical theology than a systematic theology. I can see in Romans an apologetic approach to salvation by Paul's addressing the roots of salvation established by God in the Abrahamic and Mosaic Covenants that were completed in the New Covenant of Christ. Paul needed to provide a foundation of understanding about God's rationale for His whole plan. If he could establish that understanding before his visit, then he could focus on evangelism.

The first four lessons are going to be dealing with Pauline material. First, we're going to look at the Doctrine of God.

PAULINE DOCTRINE OF GOD.

We've looked at the Apostle Paul per se, now we are going to begin looking at his doctrine. The first attribute is that **God is One**. I have picked out representative references for you because I can't expect you to do in one week everything that thousands of scholars spent their whole lives doing. We must stand on the shoulders of those who have gone before us.

As we examine each doctrine, we will delineate the attributes of each doctrine. Next, those attributes may contain a variety of characteristics that we will try to describe and give the Scripture references where they are found. I am going to give you the information that you are going to need to give a thorough going Doctrine of God in Paul's writings if you should ever have to teach the Doctrine of God.

1 Corinthians

8:4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol [is] nothing in the world, and that [there is] none other God but one.

8:6 But to us [there is but] one God, the Father, of whom [are] all things, and we in him; and one Lord Jesus Christ, by whom [are] all things, and we by him.

The first characteristic of God's Oneness is that **God is Father**.

1 Corinthians

1:3 Grace [be] unto you, and peace, from God our Father, and [from] the Lord Jesus Christ.

Listen to this: "... from God our Father," This scripture clearly identifies God as our Father.

The next characteristic is **God is Great in Power to Support Our Faith**.

1 Corinthians

2:5 That your faith should not stand in the wisdom of men, but in the power of God.

I want to take a minute here to talk about the *kenosis* because the wisdom of men defies the *kenosis*, but the wisdom and power of God demand the *kenosis*. The *kenosis* is found in Philippians 2, and if you've got your Bible, it might be good for you to go there to see this first hand. I am going to start in verse 5 and go down through 11.

Philippians

2:5 **Let this mind be in you**, which was also in Christ Jesus:

2:6 Who, being in the form of God, thought it not robbery to be equal with God:

2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

2:10 That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth;

2:11 And [that] every tongue should confess that Jesus Christ [is] Lord, to the glory of God the Father.

Once you see God's expectations of His Christian children, you are going to be responsible for the rest of your lives to try to live this because God says that we are to let the Lord's mind be in us. So here is the mind that was in Jesus. He started up here equal to God (see chart 1.3), and took a path that was downwards:

- He made Himself of no reputation.
- He took on the form of a servant.
- He was made in the likeness of men.
- He lived in the fashion of a man.
- He humbled Himself.

- He became obedient unto death.
- He died even the death of the cross.
- God then exalted Him.

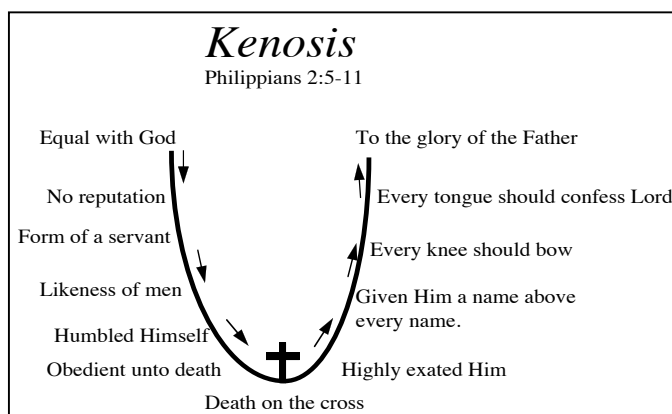


Chart 1.3

You see the path that the Lord took for us? Being equal with God, He descended; He came down in a series of steps all the way down to the most terrible death on the cross. Only after death, came the exaltation.

Class, glorification comes only after death. Do not seek glorification while you are on the *kenosis* because if you get it from man, you will not get it from God. The pattern for us is the same as it was for our Lord Jesus.

God highly exalted Jesus by giving Him a name above all names. Before Him, every knee shall bow, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

You see how exaltation comes after death? Our life in the flesh is the temporal life in which we are to go downwards like Jesus did. The eschatological life is the life after death, the life of exaltation.

The left side of chart 1.3 is the path on earth; the right side of the chart is the path in heaven. Now, what will you get if you get this mixed up? If we try to exalt our selves on the left side, we try to get a name. We desire the bows of people around us. We want people to esteem us. We want to have a title,

and we want the glory and a throne. But there is the fall on the other side of this kind of life. And so if our temporal life is a climb then we will lose the exaltation that comes to the lifestyle that is patterned after the mind of Christ

This is extremely difficult. The wisdom of men say “Climb and get all that you can get right now. You are a fool if you don’t do this.” Lucifer said, “I will exalt my throne,” and great was his fall. If you try to follow Lucifer’s example², you will suffer great loss.

But now when you follow the *kenosis*, the people following the wisdom of men, are going to call you a fool. Most everyone will question what is wrong with you? But you must lose your life in order to have it³. You must be last in order to be first.⁴ You must be weak in order to be strong⁵. But if you seek to be first, you are going to be last⁶. If you will be strong, you are going to be weak. If you are going to be first, you are going to be last. If you are going to get your life now, you will lose it then.

Now, I am not showing you the difference between saved and lost. What I am trying to do now is bring this into the salvific realm and show you two kinds of Christians.

Wisdom is what you want; wisdom will make you celebrate for eternity. If you get the truth of this model, you’ll hug my neck for eternity. Hang on to this for the rest of your life: “*Let this mind be in you which was also in Christ Jesus.*” This wisdom of God is foolishness to man. The wisdom of man is foolishness to God. So here in this Scripture that we just read, 1 Corinthians 2:5: “*That your faith should not stand in the wisdom of*

men, but in the power of God” is the powerful model. If you are dying to self, who can kill you? They can only kill your body.

The greatest Man that has ever lived sacrificed Himself for others. We are to follow His example. The sacrificial mind of Jesus is commanded of us.

You are hereby on notice that you now know and are accountable. You are to teach your family and your friends wherever you can get an audience. You must teach the *kenosis*⁷ before it’s too late because if a person is doing the climb, when they get right here at the top of the upside-down *kenosis* (see chart 1.4), and death catches up with

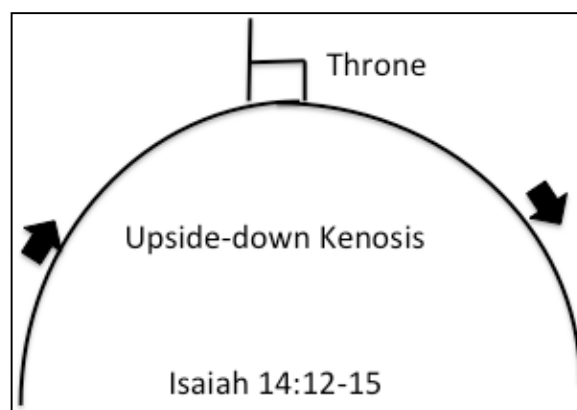


Chart 1.4

them, there is nothing left but the fall. Now that doesn’t mean they are going to go to hell; that means they are going to lose their exaltation and rewards from God.

Brandon: The wisdom of the world is our seducing environment: “*Oh Lord by your hand save me from such men for men of this world whose reward is in this life*” (Psalm 17:14 NIV).

² Isaiah 14:12-15.

³ Matthew 16:25; Luke 9:24, 17:33; Mark 8:35; John 12:25.

⁴ Matthew 19:30, 20:18; Mark 9:35, 10:31; Luke 13:30.

⁵ 2 Corinthians 10:24.

⁶ Luke 17:35; 1 Corinthians 10:24.

⁷ There is a heresy about the *kenosis* in some theological discussions because it focuses on denying God’s attributes to Jesus so that He is nothing but a Man. No, Jesus is the God-Man with all the attributes of both intact. These heretics completely overlook the divine command for us to follow the Lord’s *kenotic* path in our own life and ministry.

V: And so the man of God is begging for God to save him from the worldly wisdom of seeking one's rewards in this life.

If you hold to the *kenosis*, you are going to be alone. And the people, including most Christians, of this world are going to be trying to persuade you to climb in the upside down *kenosis*. Beware of your feelings! We tend to identify feeling good with God's Will. But following God involves much pain and suffering, e.g. Paul's stoning, beatings, imprisonments, and even snakebites. Paul got his head chopped off. The *kenosis* is the hard way, folks.

Many of us have bought into the easy way by identifying our comfortable feelings with God's will: "God doesn't want me to hurt, God doesn't want me to sweat, God doesn't want me to go hungry." Well, what about Jesus? He went hungry. He went without sleep. He went without a home and its luxuries of life. What about the Apostle John who was an old man? He had to cut little handholds in the side of a cave just so he could pull his decrepit hundred-year old body out of a stone bed. John the Baptist is a wonderful model of the *kenosis* too who was lauded by Jesus. Our forefathers, the Anabaptists, were tortured and burned alive!

If it was easy, anybody could do it. But Christianity is a challenge for you to get as close to the Lord as possible. Every one of us can only approximate His model. All of us have messed up already. Most of us have spent our lives in the upside-down *kenosis* and are just now waking up to the truth. Be wise!

Romans

3:23 For all have sinned, and come short of the glory of God;

1 Corinthians

10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

1 Corinthians

6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Okay, the next characteristic is The Glory of God. Concerning glory, I want you to think with me for a minute. Romans 3:23 seems to indicate a quantitative measure in which it is all or nothing, and we all came up with the nothing. Next, there is something about a qualitative-substantial understanding of glory in the 1 Corinthians passages dealing with doing everything to the glory of God.

There appears to be something substantial to bringing glory to God. I am having a hard time putting the idea into words about giving glory to God and glorifying God. Giving glory sounds substantial and glorifying sounds like praising Him, and falling short of a standard sounds like a quantitative measurement. All of these ideas seem to blend together. I think that praising God and acknowledging before men that God deserves the credit for all good things that happen is glorifying God. Credit should also go to God for the good things that we achieve for/with Him. Glorifying is difficult to define unless we can define it as a mix of all the actions of verbalizing before men that all good things come from God.

I have been thinking about trying to make a theological statement about glory, but I admit my struggle. Somehow, I need to bring all of the foregoing together and stir it up and turn out something that makes sense. However, I will leave that for you to do. I think that would be a fun exercise to do as people in a small group setting.

God is The Living and True God.

1 Timothy

4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

1 Corinthians

10:13 There hath no temptation taken you but such as is common to man: but God [is] faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear [it].

Titus

1:2 In hope of eternal life, which God, that cannot lie, promised before the world began;

So, God is faithful and true to Himself, His Word, and His Laws. He is not dead. He lives and participates in and with His creation.

Endurance and Encouragement are characteristics of the living God.

Romans

15:5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

Endurance is shown in patience, and encouragement is shown in consolation.

Patience is translated from the Greek word *hupomeno*, which means *to abide under*. The picture is to be carrying a big burden that is pressing down on you (see chart 1.5). Patience means to stay under that burden, keep carrying it on God's path for you. You abide under it.



Chart 1.5

So, what is the burden? It is the sacrificial life of self-denial, cross-bearing, fellowship of Jesus. Under this burden, you don't get to do what you want to do. You do what the Lord wants you to do. You abide under His Will. That means that you may not even get to rest sometimes when you are tired. Under His Will is where you live (abide).

The typical church member can understand the *kenosis* after we explain it to him.

But he will not apply it when it results in his own discomforts. He believes that the actual living under the burden of God's Will, i.e. the *kenosis* was meant for Jesus, not for him. Instead of the *kenosis*, his life is for frolicking around, playing, and living the good life while avoiding committing sin.

You, however, must live and minister as an example of self-denying, cross-bearing, fellowship. Be forewarned that you will hear, "What's wrong with you? Why don't you come over here and do such and such? A good Christian wouldn't have all that sweat and pain. You must have sin in your life."

The temptation will be upon you to dump that burden and substitute a good clean life of climbing up the social scale. You will be tempted to say, "God doesn't want me to be hurting like this. My knees are about to break. I don't ever get to go where I want to go. Others are always going on retreats, they've got money, careers and everything. I've got nothing but suffering. This can't be God's will."

Once you give in to playing and living for self and starting to climb, you will join in on the praise: "Oh, isn't Christianity wonderful. Oooh boy! isn't this freedom great, God is blessing me with promotions and raises and titles, and I don't witness because I don't have the gift of evangelism. All I have to do is go to church and give my tithe. Now, they think I am excelling in my Christianity, and they have made me a deacon."

Living under the burden is what Jesus did in the Garden when he said, "Oh, my God, if there is any way to take this thing off me!" While sweating those drops of blood, He could have dropped the burden of sacrificing His own life, but He didn't! He stayed under the burden; He went all the way to the bottom. That is what God is telling us to do. Pick up your cross/burden. That burden is precious, folks; it leads to the salvation of all whosoever wills. You want patience? It is found

only under the burden, i.e. continuous and consistent self-denying, cross-bearing fellowship.

You pick up your instrument of death after denying yourself. Throwing down your cross is to indulge yourself. ***We are not to follow Jesus without a cross.*** Jesus died for the world. Guess what you are going to do. You are going to give your life in self-denying, cross-bearing fellowship for the same purpose as Jesus. That's why you are alive, folks.

You are bought and paid for. You are to do the ministry of Jesus Christ. If you are not doing that, you are a sorry slave. It is the rewarded slave that is going to be rejoicing in heaven. That slave who gave his life now in *kenotic* service will rejoice forever. Yes, the disciple will cry now just like Jeremiah. Weeping and agonizing accompanies being under that burden.

Pain is not fun, folks. When they start tying you to a stake and the flames start coming up, your patience will be sorely tested in the midst of severe pain. So, don't think that the patience of discipleship's suffering is easy. However, your love for Jesus will sustain your patience just like Jesus' love for His Father and for you sustained His patient suffering for you.

John

15:13 Greater love hath no man than this, that he lay down his life for his friends.

Are you going to be a friend to Jesus? That's the call on our lives, and that is what we've got here on this connection between endurance and encouragement with patience and consolation.

God is Hope.

Romans

15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Your hope may only be seen with the eyes of faith. This is the kind of hope that I want you to have. I want you to be able to go down to your death in the *kenosis* while looking across the chasm and seeing the coming exaltation on the other side. What you can see across the chasm will chase away your paralyzing fears and enable you to be patient in your self-denying. If you are hoping for what you can see with your physical eyes, your hope stops on this side of the chasm because you can't see across the chasm with physical eyes. You must look over there with spiritual vision.

If you can, in your descent in your life on earth, look with the eyes of faith across the chasm. Then, you can see the Truth in God's testimony that Jesus Christ has been highly exalted to Lord of the universe. The *kenosis* was His path, and that exaltation is what resulted from His path. It is promised to you that if you will take the same path, you will share in the exalted inheritance of Jesus Christ. He will share His rewards and His kingdom with you.

On the other hand, if you are a bad steward and you get all you can get for yourself right now, what is Jesus going to trust you with in the eschaton? If you prove that He can't trust you here, He will not choose to trust you there. So, be wise and look with the eyes of faith to have your hope.

It is seemingly paradoxical that God is also a **God of comfort.**

2 Corinthians

1:3-4 Blessed [be] God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

This passage in 2 Corinthians is all about suffering and tribulation for the saints. When

you are going through tribulation while walking on His path, the comfort of God comes to you. When Jesus was in the Garden asking His Father to take the cup of suffering from Him, He concluded with, “*Nevertheless not My will, but thine, be done*” (Luke 22:42). As soon as He said that, the angel came and comforted Him. The angel did not take Jesus out of His suffering. The angel strengthened Jesus to bear up under the pain and the endurance of the continued suffering. And that is how it is with you, too. If you get your physical comforts, please check to see whether you have traded your cross for them. Satan’s deceit is that physical comforts come only from God’s blessings. The truth is that following Jesus costs you much in this life, but rewards you tremendously in the next. Are you with me now? This is important stuff.

God is of Love and Peace.

2 Corinthians

13:11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

Love and peace are with you when you are patiently living the *kenosis*.

Gary: In the book the author brings out a point about quiescent peace.⁸

V: It is important for you to know that peace with God does not mean that He is not going to pull His belt off and wear you out when you are in rebellion. Peace with God can be filled with terrible tribulation on earth. Tribulation can be discipline from God for disobedience, but it can also be in the midst of peace with God for the obedient servant.

Peace exists in the midst of turmoil. The Christian is always in a state of war. We are either at war with God or at war with the devil’s world-system. As we mature, we can

tell very quickly which war we are currently fighting. The joy of the war with the devil is a materialistic, physical joy. However, peace with God is going to be filled with worldly tribulation because you will be at war with the devil. The joy in this war is an inner, spiritual *cup running over* (Psalm 23:5). There are no other choices available for us. Now if you are at war with the devil, you are going to have tribulation in the materialistic world.

Satan tempted Jesus with materialistic comfort, fame, and power if Jesus would comport to Satan’s path. Jesus didn’t sell out! He didn’t want those things in place of His Father’s path. The will of God for His Son was to suffer and to die, to yield up His life as a sacrifice that others might live. God’s Will for you newborn sons is the same as it was for His firstborn Son.

Jesus came in order to give life; that is how we got life. When Satan tempted Jesus with the good worldly life, Jesus didn’t buy into it. However, when Satan tempts us with the good worldly life, we jump right off of the *kenosis* and start climbing like crazy. We even start interpreting all of the materialistic stuff as blessings from God. That’s where we live; we are brain washed to think that way. In contrast, the Lord chose the foolish things, the weak things, the poor things, the base things. He chose fishermen and a tax collector to invest His life in. He didn’t choose the great high priest. He chose me! He chose you, not the great people of the earth. But our temptation is to be just like everybody else and chase after the worldly good life. Just as Satan offered Jesus a shortcut to a worldly kingdom, Satan does the same to us. We want both worlds. We even stoop to claim that Satan’s offers are God’s blessings. We turn away from the hard sacrificial path with the excuse that God doesn’t want me to suffer!

One time in my meeting with pastors, a pastor came in praising the Lord about being

⁸ The textbook that was used for this class was New Testament Theology, Leon Morris (Grand Rapids, MI: Zondervan Publishing House, 1986).

called to what sounded like a perfect church to all of us. He was certain that it was God's call on his life because it doubled his salary and provided a great big parsonage and many extra perks. Well, at the next meeting, the same guy had gotten another church offer, and it was even better in every way. He was certain again that God's call was for the worldly, better new church offer. He was chasing after the worldly promise of wealth, power, and fame. Class, beware of using worldly metrics to measure divine purposes. You will tend to do the same thing as that pastor because we are brain washed into thinking like the world. We have the wisdom of men, not the wisdom of God.

When you know the truth, and you start the *kenotic* path, working, and running your race, the Lord will comfort you and tell you that you are doing good. Then a temptation will come when you are least alert and suffering in pain and loneliness to pull you onto the upside down *kenosis*. Then you too will think that God is blessing you.

Stu: That is when we will reunite with all our friends.

V: Yes, they will tell you that they were wondering when you were going to wake up and repent and get back on the road of blessing.

Jay: This is difficult.

V: Yes. It is truly a fight; you have to fight your old nature. Let me tell you: my old nature is a really good fighter.

The next attribute of God is the **Predestination of God**.

The first consideration under God's predestination is the Will of God.

Galatians

1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.

The central truth of Christianity is that Christ gave Himself for our sins according to the will of God.

Luke

22:42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

So, here is a statement in which the Lord is in the Garden where He was praying "*Not My will by Thine be done.*" The Lord says "If You are willing, take this cup from me." That same word, willing, is used in 2 Peter 3:9:

2 Peter

3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

The will of God connected with predestination is that nobody perish. But we know that many are going to perish. So does that mean, then, that you can do something against the will of God? Certainly, we do it all too frequently. There is, then, an idea that I would like for you to take home and think about. And that is this: your actions are synthetic, and by that I am saying that the will of God plus your own will are two parts of your actions when your will aligns with God's Will. On the other hand, Satan's will (we call this our flesh or old sin nature) and your own will both enter into your chasing the world's system. Your own will is always part of your actions.

The synthetic actions occur when your mind and the Holy Spirit overcome your flesh in order to do the Will of God. On the other hand, your mind and flesh may overcome the Holy Spirit to get off path. My thesis is that if man acts according to the will of God, it is a synthetic act. And that is why there is power in the act when you are acting according to the will of God. But if man acts on his own apart from God, it is not according to the will of God, and the act would be according to his flesh, which is aligned with the world's

system. This act is according to the power of man, using carnal means to achieve “spiritual ends.” So even though you do something right, you can’t take credit for it because God chose the act and gave all the power for it. Even the best things that you do are synthetic. You didn’t dream it up. God should get the glory.

Jason: A verse in Proverbs would apply here I guess; it says, “Many are the plans in man’s heart, but God determines His footsteps.”⁹

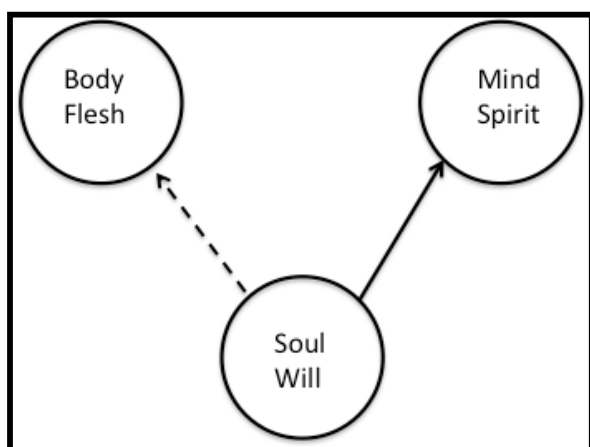


Chart 1.6

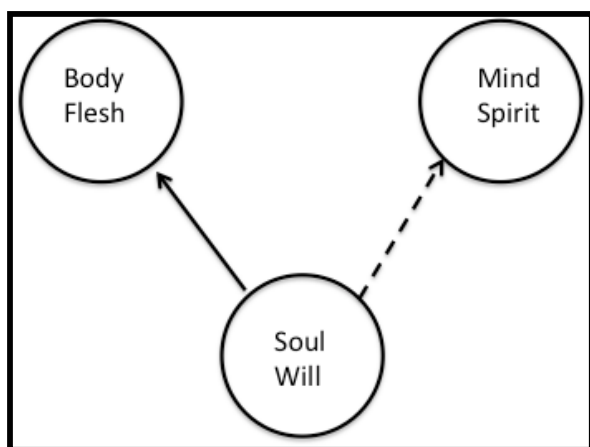


Chart 1.7

V: That’s good. God is at the heart of all things done in God’s Will, but He uses man to achieve those things if man is also willing.

⁹ Proverbs 19:21?

So there’s a significant contribution that you make, and the contribution that you make is aligning your will with God’s Will. That is when you are doing God’s business with God’s power, His plan, His results, and you are in yoke with Him. That is what I want to be—in yoke with Jesus. But when I am in yoke with Him, He gets all the credit because He is the power, He’s the wisdom, He’s got the plan, and all of that. All I’ve got to do is just be willing to deny myself (the first prerequisite for discipleship).

The next consideration under predestination is the **Wisdom of God** which is hidden.

1 Corinthians

2:7 But we speak the wisdom of God in a mystery, [even] the hidden [wisdom], which God ordained before the world unto our glory

3:19 The wisdom of this world is foolishness with God.

Class, these scriptures highlight our inability to understand the wisdom of God. You will find that most of your hard decisions will involve choosing the hard, costly actions that most of your family and friends will consider foolish.

The next sub point under Predestination is that it is God’s choice before the foundation of the world.

Ephesians

2:10 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

In Him are the key words in the first scripture.

Ephesians

1:9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.

According to this scripture, God’s purpose is in Himself, not in us.

Ephesians

1:11 In whom also we have obtained an

inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

God has predestinated you to an inheritance as a part of His purposes.

Romans

8:29 For whom he did foreknow, he also did predestinate [to be] conformed to the image of his Son, that he might be the firstborn among many brethren.

8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Everyone who is in Jesus is called, justified, and glorified. All of these are done deals as part of your inheritance.

Ephesians

2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

God has a plan for you in His Own purposes, and He wants you to cooperate with Him by aligning with His Will. There are some appointed good works for you to do. Get on your path and walk in them.

Predestination is real, but it is not usually interpreted correctly. God's Predestination is Christocentric predestination to be created in Jesus with the purpose of doing good works that God has before ordained that we walk in them. So there is an objective here. The first part of the objective is to get into God's Son (be born again). Then the second part of the objective of predestination is that you be sanctified to walk your pilgrimage as Jesus walked. It requires self-denial, cross bearing, fellowship of Jesus.

There are two versions of the incorrect interpretation of predestination—Supra-lapsarianism and Infra-lapsarianism. In Supra-lapsarianism, God created some people to go to heaven and created others to go to hell. Supra-lapsarianism means before the lapse, i.e. before the fall of Adam and Eve. All people

that have been created and will be created by God will be predestinated to either heaven or hell strictly according to God's choices. That means then that if God created some that are going to hell, He created them with the intent of sending them to hell. That is supra-lapsarianism. Calvinists renamed this concept as double predestination. Double predestination is when you are creating specific people to go to heaven, and specific people to go to hell. God makes these choices prior to the foundation of the world, well before the lapse of Adam and Eve in the Garden of Eden. God will determine men's choices; man's will is forced to align with God's Will. There are no choices that man can make that go against God's choices.

Infra-lapsarianism is God choosing after the lapse to rescue out of the mass of condemned humanity certain people to go to heaven. Infra-lapsarianism is now called single predestination. In single predestination, the idea is that God chooses to rescue specific hell-bound sinners to go to heaven. Everybody is condemned, but God did not condemn them; everyone condemned himself. Thus, we are all condemned, but God, in His mercy, chose some of us to be saved. The emphasis is on mercy not on the arbitrariness as in the double predestination model.

Christocentric predestination is that God elects Jesus and all that are in Him to go to heaven. What I want you to see here is that God does not arbitrarily create people to go to hell, and He does not force anyone's choice to be rescued. His foreknowledge is not causative. He allows man the inviolate freedom of choice. There is no merit out here in us. The merit is in Jesus, and it is shared with anyone who *will* believe in Him.

I use the plane analogy to explain predestination. If you get in a plane that is going to go to Atlanta, Georgia; the plane is predestinated to Atlanta, Georgia. Everybody in that plane is going to go where the plane goes, i.e.

to Atlanta, Georgia. On that plane there will be behaving people, sleeping people, and misbehaving people. When the plane arrives in Atlanta Georgia, the people will be recognized for how they behaved.

In this analogy, the plane represents Jesus, the passengers are the newborn Christians, and the trip represents sanctification. There are a lot of misbehaving Christians that are in Christ. But they are still going to go to heaven. Yes, there are going to be some really bad rascals that are going to end up in heaven. You rascals that are sitting on the back row (yes, I've spotted you) are even going to heaven (laughter all over the class).

This plane analogy is not a perfect analogy for salvation by any means, especially for sanctification and glorification, but it works for understanding predestination. The issue is that anyone *willing* to get into Jesus is predestinated for heaven because we go where He goes, but only if we will board the Jesus plane. The synthesis is of two wills: God's Will is that everyone in Jesus will go to heaven; man's will is to be one of the whosoever will believe in Jesus (John 3:16).

Christocentric predestination is a synthetic doctrine just like the *kenosis* in sanctification. In order to get into Jesus, we have to align our wills with God's will. When you obey Jesus, we align our wills with His Will. Every part of Christianity is a synthesis of wills. Part of being made in the image of God is to have freedom of will.¹⁰ Christocentric predestination is God's offer of His Son Jesus for us to believe in. If we WILL believe in Him, God will allow us to enter into His Son's destination and share His inheritance, part of which is to go to heaven.

Now on the trip to heaven there is going to be a lot of misbehaving and a lot of super-

good work. Both types of Christians go to the same place. The Apostles go to heaven, and rascals like you guys on the back row go to heaven. We Christians all get to go to the same heaven. Why? because you are in Jesus. Even though you have no merit of your own, you still get to go. You are predestinated to go to heaven if you are in Jesus.

Now there are going to be many distinctions in heaven. Some Christians will be admitted into the inner circle with the Lord because they walked close to Him here in obedience (choosing to align their wills with His in life and ministry). In their testing ground they proved that they were faithful and that they loved Him. So they will be drawn close to Him in heaven because they drew close to Him here. But some will be very distant (but still in the same heaven) from Jesus because they wasted their lives here.

We don't deserve heaven, folks. Jesus deserves heaven because He did it all! I get to go too because He purchased my destination for me as a free gift offer to me. I am in Him! Glory to God! I owe Him everything. I'm going to get to go with Him to heaven; I don't deserve it. Not only do I get to go, I get to be in yoke with Him here on earth. I get to walk with Him, work with Him, and commune with Him. I have been given more than I can count. I owe Him everything, and I want to sacrifice myself to Him in the *kenosis*.

Pat: I want to work here and in heaven too.

V: Me too. I want to be used. I want Him to pat me on the back and say, "You did good, Bill. I am proud of you."

This life here is our testing time. This is such a short time. We have to take advantage of the time we are given. This testing time goes by so fast that it's like a pop test.

Joe: Our trials and tribulations are parts of the test?

¹⁰ The great benefit of our country's founding is in our freedoms that are protected by the Declaration of Independence and the Constitution.

V: Yes, they add difficulty to the test. If it was easy, anybody could do it. But we cannot pass the test of sanctification in our own strength. Jesus is all in all. We must enter into a synthesis with His Power to pass this lifelong test that is filled with trials, tribulations, self-denial, sacrifice, conquering fears, conquering the flesh, loneliness and deprivations.

The test will show my faithfulness, dedication, love, perseverance, patience, and holiness. It will show what I will do here which is a good indicator to the Lord what I am willing to do in heaven. If I lose my life here, I will gain it in heaven. If I keep my life here, I will lose it in heaven (losing my life in heaven means that I will merit no rewards in heaven). If I am in Jesus, my heaven destination is not voided because I live for self here.

If you can deny yourself in the trials and tribulations that are burdensome for your assigned path, then please stay under that burden. Jesus is proud of you when you are staying under that burden because anybody can throw it off and frolic around and do what they want to do. Anybody can do that! But whom do you know that can stay under the burden when everybody is running around and saying that you must have sin in your life and that God doesn't want you to suffer! Stay under it because He will point to you and say, "There's one that loves me, right there."

Helen: You can compare it to today's workers. Suppose one worked hard and carried all the responsibility and the other one was kind of lolly-gagging around and doesn't do anything. Which one will you trust in?

Luke: Yes, when a good company grows, that trustworthy guy becomes the vice president.

V: That's right. So what do we get when we are out here in the eschaton? Who is going to be vice president? Did you get in yoke with Jesus and stay under the *kenotic*

burden of sacrificial ministry, or did you frolic around and enjoy life?

Karen: We were talking at break; the true disciple will have the true joy. You can be happy without the joy because there's a difference between happy and joy.

V: Correct.

Karen: If you are being obedient, you are going to have God's joy and peace, but when you are on the climb of the upside down *kenosis*, you are going to be totally empty of God's joy.

V: Right. But there is a false joy on that climb. It is a worldly happiness and joy.

Now class, there may be tears in the joy found in the *kenosis*, but it is a true joy from God. It is that kind of filling that you know your life is counting for something bigger than yourself. The worldly joy is one that you acquire by your own power for your own self. There can be happiness there, but where is the true joy? It can only come from being obedient to the Lord Jesus.

The next attribute of God is that **God is Judge**. All mankind will be judged both on personhood and on works. A born again Christian has already been judged on personhood and declared to be totally clean of sin. He got forgiven of his sins by confessing that he was guilty and throwing himself onto the mercy of the Judge.

The unsaved person who reaches death will be judged on his personhood at death at which time, he will be cast into hell because he bears not the seal of the Holy Spirit.

Concerning the works judgment, Jesus will judge born-again Christians at the Judgment Seat of God. At that point, they will be given rewards based on their sacrificial ministries.

The unsaved people will be judged after the millennium at the Great White Throne Judgment. Those who were in hell will be

judged for their works and assigned the level of their positions forever in the Lake of Fire.

We are all sinners, but we who have been saved have heard the Gospel, recognized our sins, confessed our guilt to Jesus, and received the gift of salvation (Romans 3:23, 6:23). However, our works, after being saved, will be judged in the same way that the works of the unsaved will be judged. The difference in the two groups' judgments is that the saved will be for the purpose of rewarding the faithful disciples who pleased God with their *kenotic* discipleship. The judgment of the lost will be for the purpose of assigning punishments to those who obeyed the satanic impulses of their flesh.

Why do the unsaved follow those wicked impulses?

Romans

3:11 There is none that understandeth, there is none that seeketh after God

3:18 there is no fear of God before their eyes

and

8:7-8 because the carnal mind [is] enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.

God is Righteous. Being ignorant of God's righteousness, unsaved folks go

Romans

10:3 about to establish their own righteousness and do not submit themselves unto the righteousness of God.

All of us will be judged for using the Word of God for our own purposes.

2 Corinthians

2:17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

We struggle on in our ministries by renouncing

2 Corinthians

4:2 the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

I have experienced people who can twist the Word of God so that it serves their ends, their purposes. Pastors, don't do that! Take the Word of God as it is, submit to it, and preach it for others to submit themselves to God. Don't corrupt the Word of God!

Judgment comes to all men because of one man and his one sin.

Romans

5:16 And not as [it was] by one that sinned, [so is] the gift: for the judgment [was] by one to condemnation, but the free gift [is] of many offences unto justification.

I wish everybody could be in my Romans class because we deal extensively with judgment. We deal specifically with the judgment of the saints' works. And every born again person needs to know about that judgment that is coming down the road. You see there are two different judgments. One is of your person and the other one is of your works. All of us in here have been judged already on our personhood. That judgment is guilty, sentenced to hell, but given the free gift of eternal life through Jesus. We are now on our way to heaven. But there is a judgment of works, too, and that judgment of works is going to deal with how you live your temporal life of salvation. The person who lived for himself will suffer loss. The person who lived for the Lord will be rewarded.

Living for self creeps up on me and catches me unawares. My focus wanes when I get busy thinking about worldly problems of life. Sometimes, a carrot pulls my attention away from my life purpose. Later, I wake up and wonder, "What am I doing out here?" I have to retrace my steps and get back on my

path to resume my life purpose. This is what happens over and over again to me.

Now when I am alert and focused, I will be following Jesus on His assigned path for me, carrying my cross, in self-denial and being strong in my weakness. However, when we are on our paths, the carrots will come by to draw us off path. Anyone who does not understand the *kenosis* is easily drawn off path by the carrots.

When we are off path, we are living for self or others, not for God. We tend to pursue riches, a great career, power, and status. Beware, when you use up your life for your own ends, you will go to heaven, but you will be terrified of your evaluation by the Lord.

2 Corinthians

5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things [done] in [his] body, according to that he hath done, whether [it be] good or bad.

5:11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

My heart is breaking over those who don't know the *kenosis*. If somebody chooses to just use their life up in self-gain that is up to them. But it is that person who doesn't know better that is breaking my heart.

Judgment Is Part of the Gospel.

Romans

2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Most people think that the Gospel is only about the gift of eternal life, but there is judgment in God's Gospel. The threat of judgment for our sins is what motivates us to turn to Jesus. You can't get someone saved without helping them discover that they are lost.

Sin reaps its own harvest in this life. Part of natural law which God created with nature,

is that certain things will result with every act of a creature.

Romans

1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

1:28 And even as they did not like to retain God in [their] knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

Acts of sin result in known consequences, which have been established by God in His natural law.

God is Active in the lives of mankind.

Romans

1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

1:26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

So God is part of this thing, delivering mankind over, not to just natural consequences but to natural and supernatural consequences.

2 Thessalonians

2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

2:11 And for this cause God shall send them strong delusion, that they should believe a lie:

Romans

11:8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

God is active in our lives. He doesn't dismiss sin. Not only are there natural consequences, but God is also adding His Own supernatural consequences.

Tribulations Are God's Loving Disciplines.

2 Thessalonians

1:5 [Which is] a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

Realizing this truth can turn your emotions around. When you are in the midst of suffering there is a good purpose behind it. Through God's participation, your troubles can be turned into spiritual blessings so that you can be counted worthy of the kingdom of God. The worthy servant will receive rewards in his works judgment. I want you guys to maximize in your rewards.

God will give perfect justice.

Romans

2:11 For there is no respect of persons with God.

2:2 But we are sure that the judgment of God is according to truth against them which commit such things.

2:13 (For not the hearers of the law [are] just before God, but the doers of the law shall be justified.

God is not swooning over us. When we mess up, our behavior is going to be judged just like everybody else's behavior. The Christian's personhood judgment has already been judged, and he has been declared innocent because of Jesus. Of course, that declaration came on a confession of guilt. And then on the grace of the Gospel, He has been declared innocent and then given a whole new life with a whole lot of blessings and a predestination and everything. All this has been given to him and us. But when I mess up and I sully the name of my Lord, He doesn't say, Oh, he's one of my saints. I am going to swoon over him. He pulls His belt off and "wham wham," you see, because of His no respect of persons. God disciplines the saints just like He disciplines the lost.

If you want to believe a lie, if you want to commit sin, you can. But if you think you are

going to escape the natural and supernatural consequences, you are fooling yourself. God does not respect persons. He has His rules and there are consequences that are going to come for violating those rules. It doesn't matter who you are.

Romans

2:2 But we are sure that the judgment of God is according to truth against them which commit such things.

If it is you that commits such things the judgment of God will come against you in truth. If it is a lost person that commits those things the judgment of God will come against him in that truth. For the hearers of the law are not just before God, *but the doers of the law shall be justified* (Romans 2:13). God respects behavior. He doesn't respect you for how much you know. He doesn't respect who you are. The only thing He respects is what you do. What you do reflects your will! Will you obey Him?

We should not count on the specialness of our ontologies. He has given us the opportunity now to be obedient to Him; we have been brought out of the bondage of sin and given liberty, to be obedient, to bring glory to Him, and it is up to us to yield our wills now. If we can yield, He will still get the glory because anything we do that is good is a synthesis of divine power and human will, but there will be rewards for you just because you were willing. That's all you've got to be is willing. The Lord can provide all the power, the plan, the wisdom, the results for everything. But we have to provide the will for our human actions.

Some will be praised by God.

Romans

2:29 But he [is] a Jew, which is one inwardly; and circumcision [is that] of the heart, in the spirit, [and] not in the letter; whose praise [is] not of men, but of God.

We want to be praised by God, but our hearts must be circumcised. Circumcision of

the heart is to be cleansed and set apart from the world for God's sole use. That is the definition of holiness. The problem that we are facing is a lack of a large part of holiness. We have bought into the moral/clean side of holiness, but not it's set aside for God's sole use part. We think that we are being holy when we are not committing outright evil. Yes, we are eliminating the sins of commission, but we are full of the sins of omission. We are using ourselves (God's property) for ourselves. When it comes to ministry, few Christians have found their spiritual gifts and developed their ministries around those gifts. We are stealing God's resources. The churches themselves, as institutions, are busy usurping God's resources for themselves.

God will destroy some.

1 Corinthians

3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which [temple] ye are.

We don't own our bodies. We have been given stewardship responsibilities over many things that God owns. Thus, if we mistreat our bodies and do unseemly things, God will add His destruction to our own destruction.

Please whisper a prayer for me when you leave tonight because I've got to go try to input this stuff for the internet class. The internet class does not have the body language and you know the visual stuff that you get. So I have to work extra hard just to try to get the ideas across. So pray that I will do a good job for them.

Chapter Questions

1. List at least three Attributes of God
1. List at least three characteristics under the Oneness of God.
2. Define the following predestination terms:
 - a. Supra-lapsarianism
 - b. Infra-lapsarianism
 - c. Christocentric predestination
3. The actions that occur when your mind and the Holy Spirit overcome your flesh in order to do the Will of God are _____, and you can't take credit for them because God chose the act and gave all the power for it.
4. List the Judgments of God.
5. Draw the chart showing our relationship to God when we are submitting our will to the Will of God. (See page 14 Chart 1.6)
6. Draw the chart showing our relationship to God when we are submitting ourselves to our own or Satan's will and desires. (See page 14 Chart 1.7)
7. Patience (*hypomeneo*) means _____.
8. List the characteristics of the Predestination of God.

Chapter 2

DOCTRINE OF GOD

CONTINUED

LOVE OF GOD

Paul's great interest in God centers not so much in His power, majesty, and judgment, but in His Love. God's Love is active and demonstrated to us:

Romans

5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Please refer to Chart 2.1 which depicts the various aspects of love. See that God's love is agape because it is active, and it sacrifices for the welfare of its object.

God's love is all-powerful. It cannot be defeated by the devil's hate:

Romans

8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
8:39 nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

God acts in love. He does good things for

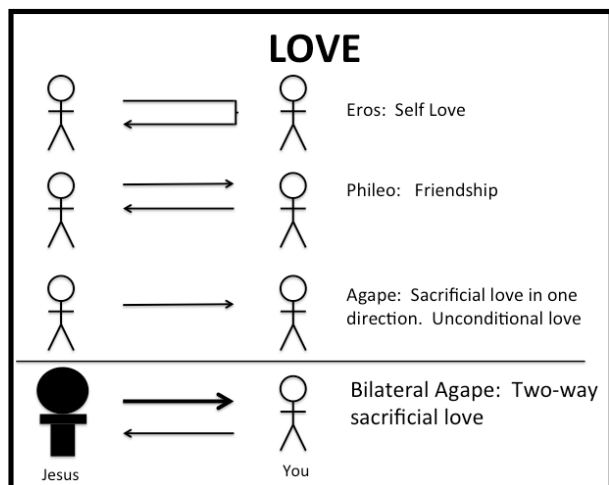


Chart 2.1

His people, and when He allows the devil to do bad things to His people, He works them out for our good:

Romans

8:28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

God loves those who act in love. There are many ways that we can express our love, but *agape love always contains self-sacrifice*. The easiest way to describe self sacrifice is via giving:

2 Corinthians

9:7 Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.

God even declares that *a Christian cannot be His disciple without self-denial, which is a form of self sacrifice*. Giving can be of time, resources, or self, and all are required for ministry.

Divine love links to election:

Romans

11:28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

Now we talked a little bit last week about election in connection with predestination. Do you remember the three kinds of predestination that we discussed? Can you name them?

Karen: Supra-lapsarianism, infra-lapsarianism, and . . . ?

V: Christocentric is the third. Okay, now, if you were to describe or hear described to you election in terms of a grim decision,

which of the three would you associate those terms?

Student: Supra-lapsarianism.

V: Yes, Supra-lapsarianism would be the grim task of God setting His jaw and saying, "Okay I am creating this person for hell and this person for heaven."

Okay, if you heard the description of a merciful election, which one would it be?

Helen: Infra-lapsarianism.

V: Yes, in Infra-lapsarianism, God is having mercy on the mass of the damned and He is lifting out of that mass certain ones that He has decided to show mercy on.

Now, how would you describe Christocentric election?

Helen: Those who belong to Christ are elected to go to heaven.

V: Okay, now if you were going to describe in either grim or merciful terms, what would be a word that you could associate with Christocentric election?

Tom: Obtainable.

V: Obtainable doesn't fit with election; it fits more with salvation. What would be something that would describe the election?

Helen: Choice? If you choose to be in Christ, then you would be elected.

V: Choice goes more with salvation, like obtainable. But which term would you use if you were going to describe election, from God's point of view.

Jay: By grace.

V: Grace is what God did for us. He gave His only begotten Son to pay for our sins. Man that was a terrible cost! That cost of God's grace to us is certainly better than supra-lapsarianism. In Christocentric election, He gave grace, unspeakable and unmerited grace for ALL. Grace incorporates

mercy, but grace is so much bigger. It is so huge that mere words just cannot describe it in totality.

The term that I was looking for is "in Christ." If one is in Christ, he is elected. If one is not in Christ, he is not elected. We don't seek election; we seek salvation which is obtainable because it is by grace for anyone who chooses to accept God's gracious gift offered. Once one is saved, he is in Christ and thereby shares in Christ's election and predestination.

Divine love is the one-way, self-sacrificing form that is found in agape that is required by God for the election. For God's mercy to us, He sacrificed His only begotten Son to pay for our sins. By His and Christ's grace, we are allowed to choose to accept the free gift of eternal life being offered to all men. Once we are in Christ, we enter into His election.

Colossians

3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering.

Election comes from God's mercy and grace, not from any merit on our part because the gateway to election is salvation, and salvation is by grace without merit on our parts:

Romans

9:11 For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth,

Salvation is not of works, and therefore, is compatibly integrated with election. Salvation and the subsequent election by being born again in Christ Jesus come only by the call of God via His Word, the Gospel.

Romans

9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

God has chosen to have eternal mercy and compassion on everyone who chooses to believe His call to Jesus. However, temporal mercy and compassion are strictly a matter of God's Own choices as He governs His creation. Some are chosen to die a martyr's death, and some are not. These kinds of temporal choices are strictly within God's sovereign Will which is always working toward our good.¹

Our works do not have any persuasive power on God to grant us justification:

Romans

11:32 For God hath concluded them all in unbelief, that he might have mercy upon all.

Titus

3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

God chooses the foolish and weak. For salvation, God chooses to justify those who acknowledge their failure in their self-righteousness because they have already sinned and are willing to give themselves to the mercy of Jesus' offer. After salvation, then God's choice is of those who are depending upon God's Power to do their ministries.

1 Corinthians

1:28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are.

Romans

1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are

made, [even] his eternal power and God-head; so that they are without excuse:

God calls His chosen into something special, i.e. holiness:

1 Thessalonians

4:7 For God hath not called us unto uncleanness, but unto holiness.

Holiness is largely misunderstood to mean only the righteous/moral side of life. Yes, holiness certainly encompasses the righteous and moral life, but it also includes a new ownership. When God makes someone holy, He sets him aside for His exclusive use. The holy person cannot do his own thing and be holy. No, the holy person does God's thing. God can use the holy person however He wants because the holy person is totally compliant to God's will in his behavior.

Christian holiness is in both person and works. The born again Christian is holy in person from the point of his rebirth throughout eternity. However, the holy person's works must be in God's total control for those works to be holy. Thus the Christian is a holy person who can perform both holy and unholy works. The rub comes at the point of good works that are unholy.

Unholy good works are good works that the Christian does in place of the works that God has chosen for him to do. In other words, good works become the enemy of God's best works.

God gives revelation to not just His chosen but to all:

Romans

1:19 Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.

1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and God-head; so that they are without excuse.

1 Corinthians

2:10 But God hath revealed *them* unto us

¹ God's definition of good for us sometimes is extremely difficult trials. Some of us become martyrs. When we can look across the divide and see the great glorification awaiting the martyrs, then we can see the good that escapes us while we are in the midst of tribulation.

by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

2 Timothy

3:16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness.

God gives His revelation via general and special revelation.² General revelation (nature, history, and experience) shows man that God exists, and it is an indisputable fact that is proven by creation.

Also God gives His special revelation via His salvation history, Son, and Scripture. Salvation history is a record of the involvement of God in history that deals with Israel and the Church.

God's Son was the gift of God in human form and within human history for a sacrifice to cover OUR sins. And Scripture is the icing on the cake. God used His prophets and disciples to record His Words in written form so that we could get the Lord's instructions for us in a permanent and eternal form that was perfect and understandable with the Holy Spirit's help.

God reaches out to all lost people with the Gospel:

Romans

15:16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

Sanctification is the process by which God makes our person and works holy. Please keep in mind that holiness involves two completely different aspects of Christian life—person and works. Every Christian is a holy person because his personhood has been made perfectly righteous through justification, part one of the three parts (justification,

sanctification, and glorification) of salvation.³

However, the Christian's works must go through a life long transformation by God in order to make them holy. We have to be trained by God to begin to act like Him and do His Works instead of our own works. The Gospel of God deals with the whole issue of sanctification. Sanctification covers the whole scope of salvation, but in order to clarify the doctrine of salvation, the initial event and the closing event are described in the separate doctrines of justification and glorification respectively.

Christians make up the family of God:

Galatians

4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

4:7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Romans

8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

Thus, the extent of our glorification corresponds to our suffering with Jesus during our sanctification period. Ubiquitous suffering by Christian disciples takes many forms, but to be sure, all faithful Christians will suffer for their faithfulness. The forms of suffering and the extent of suffering will be different for each of us. Since we know this from Scripture, why do we think that we are going to escape it? If we are following Jesus, then we are at war with the devil and his world system. If we are friends with the world, then we are at war with Jesus (James 4:4). It is common sense to realize that people in a war will be suffering in many ways and at various extents.

² Refer to Course 1 on Doctrine for a thorough discussion of revelation.

³ Salvation's three parts of justification, sanctification, and glorification are explored in Course 1 on Doctrine for Disciples.

James

4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

Justification is the new-birth event that makes a person into a son of God. It is the initial event of salvation, and because justification means that the candidate is made holy in his personhood, it is technically a part of sanctification as its first event. It is the initial and originating event of the entire scope of sanctification, but its importance has caused it to be separated out into its own theological category. Basically, one could say that the doctrine of sanctification has the same extensive scope as does the whole doctrine of salvation's three areas, and it almost means the same thing. The difference in salvation's and sanctification's meanings is basically found in their emphases. Salvation emphasizes forgiveness, glorification emphasizes rewards, and sanctification emphasizes holiness in both person **and works**.

SALVATION OF GOD

What is the meaning of propitiation? Why is propitiation important to our understanding of Paul?

Romans

3:25 Whom God hath set forth [to be] a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Propitiation is the turning away of God's wrath via an offering. God's wrath against sin is diverted from us by His own act of offering His own Son. It must be seen as an act of God's love that is seen in the cross. How great is God's love for you when measured by His offering His only begotten Son as a sacrifice in order to save you from your sin guilt and its penalty?

Does this mean that God hates His only

begotten Son? No, His love for His Son is manifested in the eschatological reward of being the human Lord of the entire universe. By Jesus' obedience, He earned His absolute Lordship. Revelation prophesies that Jesus judges all peoples, and he will decide the eternal destinies for every person who has ever lived. All Christians will sing: "Worthy is the Lamb" in heaven (Rev. 5:12). The gratitude that we have now for our salvation is going to grow and spill over in unimaginable abundance when we celebrate His accomplishments in heaven.

Characteristics of salvation

1. God Sent His Son.

God gave His only begotten Son to pay for our sins. That is the greatest offering possible. The love for us, therefore, is the greatest love possible. Now, if God will give the greatest gift to us, then He will give us other wonderful gifts too. How great are the gifts that He will give to you? I suggest that they are unlimited in greatness. However, that love that He has for you will prevent Him from giving you your hearts desire when it will detract from your eternal good. Eternal good is always greater than temporal good because eternal good is infinite.

Jesus condemned sin in the flesh. In contrast, we succumbed to sin in the flesh. The wonderful work Jesus did was to deny His flesh throughout His life. Then He took all the sin of mankind on Himself and died as a condemned Man who was totally innocent. His condemnation and death was infinitely unjust. Therefore, His payment covers sins that are infinite in depth and number.

Romans

8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Romans

8:32 He that spared not his own Son, but

delivered him up for us all, how shall he not with him also freely give us all things?

2. God Raised His Son.

Romans

4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

3. God gave us a chance to repent.

2 Timothy

2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

Metanoia is the word for repentance. It means after/with/upon knowing. It is a change of mind after knowing the Truth. It involves agreeing with the Truth. In this way Christianity becomes an inside job in which the saint is changed from the inside out. His behavior reflects his thinking. He thinks and changes his mind to be in agreement with revelation, and then he changes his behavior according to his new mind.

4. God gives us His Righteousness.

Romans

3:22 Even the righteousness of God *which* is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Romans

5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

Please refer to Chart 2.2 which depicts salvation. Salvation starts with justification, the new birth which is a punctiliar event in which God makes our personhoods absolutely and eternally righteous by giving us His Righteousness. After the new birth event, comes sanctification in which the saint starts on a pilgrimage of maturing and good works of ministry. God maps out the pilgrimage for maximizing the profitability of the saint for

God's Glory. The end of the pilgrimage is glorification of the saint in which the saint is rewarded for both his personal holiness (heaven) and also his works of holiness (clothes, crowns, mansions, status, etc.).

Holiness is in both person and works. It means to be (1) an ethically and morally righteous person, and (2) a person who is set aside for God's sole use in His Own divine purposes. God chooses the path for you to walk (the straight diagonal uphill line in chart 2.2 for example), and if you are holy in your works, you will walk it. Whenever we decide for ourselves which path we walk, then we begin to wander off course (see the gray line on the chart). Our wanderings even though they are morally righteous, will cost us in our glorification by a loss of rewards.

If we are just morally clean but not involved in ministry, then we will be on the level line at the bottom of chart 2.2. Our rewards in heaven will depend on high we are when we die. The highest possible glorification for you will be achieved by walking God's path for you continuously.

5. God Is Angry with Sin and Will Punish Sinners.

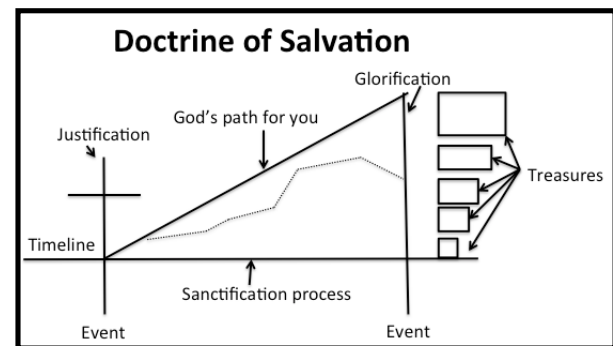


Chart 2.2

Romans

1:18-3:20 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Romans

3:20 Therefore by the deeds of the law

there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin.

Ephesians

5:6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

6. Christ Saved Us from Wrath.

Romans

5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

1 Thessalonians

1:10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

These verses exemplify the idea of propitiation. The word that is translated to propitiation is *hilasterion*, and it is found in Romans 3:25: “Whom God hath set forth [to be] a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God . . .”

Propitiation is the act of God’s turning His Wrath away from the repentant person and putting it upon the sacrificial victim, the Lamb of God. God’s Wrath must be placed on sin for God to remain just in the demands of His Own Law. Therefore a just God must punish via death the sinner. His punishment landed on Jesus as a propitiation for all of us who believe that Jesus did this for us.

7. Reconciliation Is to God.

Please see the Chart 2.3 which shows that reconciliation calls for all the movement to be on man’s part. God does not change to fit our desires.

2 Corinthians

5:18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

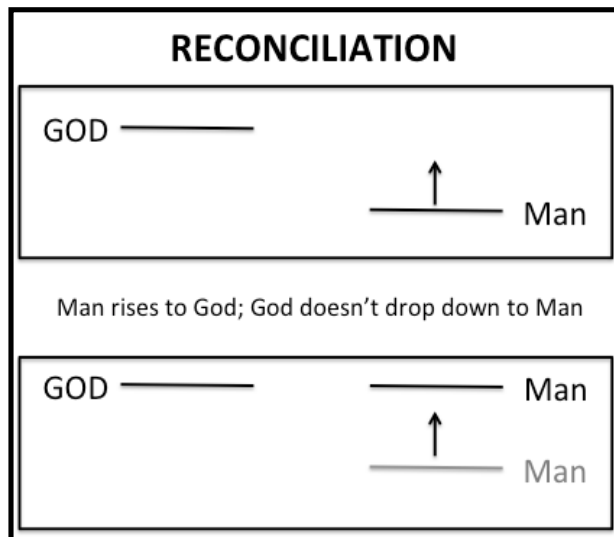


Chart 2.3

The Lord’s purpose in life was to seek and to save that which was lost (Luke 19:10). That is the ministry of reconciliation that has now been given to us. Thus, our sanctification process should be built around our ministry of seeking and saving the lost.⁴

8. God Confirmed the Covenant.

Galatians

3:17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

9. God Forgives for Christ’s Sake Based on Faith.

Ephesians

4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.

⁴ It should always be understood that we don’t technically do the saving because Jesus does that. However, we are in yoke with Him and participate fully in the process as a body part of His.

Galatians

3:6 Even as Abraham believed God, and it was accounted to him for righteousness.

Christ has voluntarily been born as a human for the express purpose of providing a way for sinful humans to be saved from the guilt and punishment for their sins. The way that God chose was for His Only Begotten Son to be the sacrificial victim to receive all the punishment for all the sins of mankind on Himself. The result of displacing God's wrath with His justification for the sinner is the product of the magnanimous work of Jesus. God offered justification as a gift for anyone who will believe that he is lost in his sins, and that Jesus died to pay for his lostness and was resurrected as Lord and Savior (Romans 10:9).

THE CHRISTIAN LIFE

1. Church of God

Church is from the word *ecclesia*. Please see Chart 2.4 which shows how the church is composed of the called out ones. Here is a picture of holiness in the word church, i.e. to be separated unto God for His Own purposes. The church is an assembly of holy persons, i.e. persons who have been justified by their

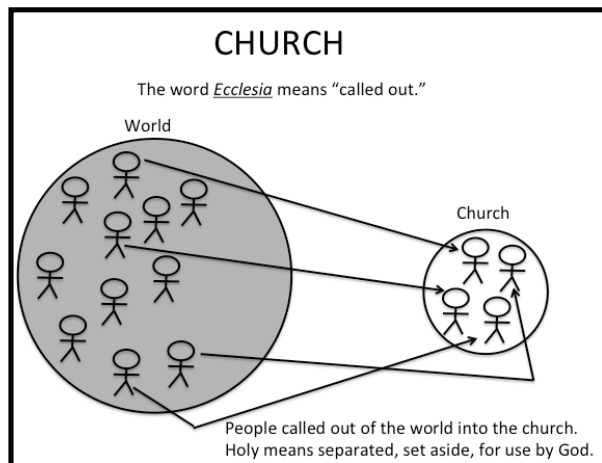


Chart 2.4

being given God's Righteousness. Though sanctified in person, their works/behavior are

in process of being sanctified. They are learning obedience by doing the Truth that they know.

1 Corinthians

1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

The word saints in this verse means holy people, i.e. sanctified people.

2. Spiritual Gifts

Please see Chart 2.5 for a picture of how the gifts work. There are three kinds of gifts: enablements, ministries, and results. The Holy Spirit gives the supernatural enablements, Christ the Son gives the ministries, and God the Father gives the supernatural results.

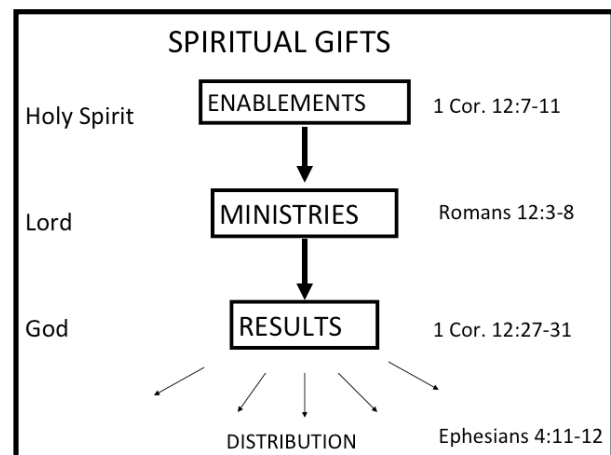


Chart 2.5

Sometimes people mix these up and try to do enablements. For example, wisdom is an enablement, not a ministry. We would do well to use wisdom in the ministry of teaching, but it would be a mess if one were to try to DO wisdom. If we use our enablements in our Christ-given ministry, God will bless us with wonderful results.

Enablements (given by the Holy Spirit):

1 Corinthians

7:7 For I would that all men were even as I myself. But every man hath his proper

gift of God, one after this manner, and another after that.

1 Corinthians

12:7 But the manifestation of the Spirit is given to every man to profit withal.

12:8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

12:9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

12:10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another [divers] kinds of tongues; to another the interpretation of tongues:

12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Ministries (given by Jesus):

1 Corinthians

7:17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

Romans

12:3 For I say, through the grace given unto me, to every man that is among you, not to think [of himself] more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

12:4 For as we have many members in one body, and all members have not the same office:

12:5 So we, [being] many, are one body in Christ, and every one members one of another.

12:6 Having then gifts differing according to the grace that is given to us, whether prophecy, [let us prophesy] according to the proportion of faith;

12:7 Or ministry, [let us wait] on [our] ministering: or he that teacheth, on teaching;

12:8 Or he that exhorteth, on exhortation: he that giveth, [let him do it] with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Jesus Christ is our Lord. He calls each of us to walk the path that He has set before us. In our walks, we are to minister with the gifts that the Holy Spirit has given us.

Results are given by the Father. As Jesus works through us by calling us to the specific ministries that He assigns to us based on our spiritual gifts that were given to us by the Holy Spirit, God the Father brings in the results. Thus the Spirit enables us by giving us gifts. Christ Jesus the Son of God calls us to ply those ministry gifts in His various ministry opportunities that He arranges for us. Then God the Father brings in the harvests from all of the preceding ministries.

In the following verse, you will see God the Father bringing about the “operations.” This word operations means the effects from God’s workings. We should easily see that all ministry is of and by God via the cooperating saints who are willing to get in yoke with Jesus.

1 Corinthians

12:6 And there are diversities of operations,⁵ but it is the same God which worketh all in all.

3. Gifts Manifest God.

The enablements (gifts), ministries (administrations), and results (operations) are all supernatural because they are all of and by God. However, they may lie dormant until we are willing to take the Lord’s yoke upon us. Taking that yoke upon us requires that we deny ourselves, take up the cross of sacrifice, and follow Jesus into the ministries that He wants done.

There is a reversal that takes place in the lives of many saints. That reversal is to pray and ask the Lord to do the ministries rather than pray and ask the Lord what He wants us to do.

⁵ The better interpretation of scripture’s word here, *energama*, is “effects.”

1 Corinthians

14:25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

Colossians

2:19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together.”

1 Thessalonians

4:9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

Philippians

4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

1 Corinthians

3:9 For **we are labourers together with God**: ye are God's husbandry, *ye are* God's building.

2 Corinthians

5:20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

Romans

6:13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

Romans

12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

Romans

6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

THE KINGDOM OF GOD

1. The Kingdom Is Spiritual, Not Material.

1 Corinthians

8:8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse,

We participate in His Kingdom not by having great power and wealth in our temporal lives as designated by the above declaration about eating and not eating. Instead we participate in having great power and wealth in our spiritual lives.

2. God's Kingdom Involves Human Effort

Colossians

4:11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me.

Much of God's Work is done by mere humans. But those Christian workers who deny themselves, take up their crosses, and follow Jesus are empowered by the Holy Spirit, and God makes their works effectual.

3. Evil Doers Are Excluded

Galatians

5:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

4. Resurrection

1 Corinthians

6:14 And God hath both raised up the Lord, and will also raise up us by his own power.

1 Corinthians

15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet

shall sound, and the dead shall be raised incorruptible, and we shall be changed.

15:53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written,

15:55 Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory?

15:56 The sting of death *is* sin; and the strength of sin *is* the law.

15:57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

5. God Witnesses and Knows the Truth

Philippians

1:8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

1 Thessalonians

2:10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:.

DOCTRINE OF CHRIST

What is the meaning and significance of the word “Christ”? Christ means “anointed” in Greek as does Messiah in Hebrew.

In the Old Testament the three anointed offices were: kings, priests, and prophets. It means solemnly set apart to bear the Holy Spirit as the enabler for God’s service required by that office.

Titles for Jesus:

- Christ
- Lord
- Son of God
- Savior
- Son of Man

What is the significance of the title “Son of God”?

It is used in general of believers, but it has

maximum meaning for Jesus. He was the actual Son (the offspring with a perfect Father) Who was born from God as His Father and Mary as His mother. Because He is the Son of God Who did His assigned tasks perfectly and gave His Life in sacrifice as the atonement for the sins of mankind, He has been resurrected in power and occupies the highest place as Lord.

HUMANITY OF JESUS

Jesus was the God-Man. As such, He was all God without losing His Man attributes. Also He was all Man without losing His divine attributes. This section will deal with Jesus’ real humanness.

1 Corinthians

15:21 For since by man *came* death, by man *came* also the resurrection of the dead.

Galatians

4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

Romans

1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

2 Corinthians

8:9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

1 Corinthians

9:5 Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

Philippians

2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

2 Corinthians

5:21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

Romans

15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

1 Thessalonians

2:15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

Galatians

6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

1 Corinthians

15:4 And that he was buried, and that he rose again the third day according to the scriptures:

It is important to affirm the humanity of Jesus without venturing into Doceticism.⁶ He was really one of us with real temptations and real sufferings and not a fake or pretender.

Jesus was the God-Man. He was all God and all Man. As God, Jesus could give us His Righteousness. As Man, Jesus could pay for the sins of mankind. Jesus was born as God-Man, He lived and died as God-Man, and He was raised from the grave as the God-Man Who is Lord of the universe. Jesus is the King of kings, our wonderful Savior and Lord.

CHRIST AND GOD

As the God-Man, Jesus was not just Man, but He was also God. What are some of the linkages between man and God in Christ?

1. Christ Is the New Life:

Philippians

1:21 For to me to live *is* Christ, and to die

is gain.

2. Christ Is the Power for Living the New Life:

Galatians

2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

1 Corinthians

1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

1 Corinthians

1:24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

2 Corinthians

12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

3. Christ links man to God in His Person and in His Works:

Romans

1:7 To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

1 Thessalonians

3:11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

2 Thessalonians

2:16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, 2:17 comfort your hearts, and stablish you in every good word and work.

4. Thank God thru Christ and thank Christ:

Romans

1:8 First, I thank my God through Jesus

⁶ The Docetic error was that Jesus was a spirit without physical humanness. This heresy resulted from Gnosticism. Gnosticism held that spirit was good, but matter was evil. Therefore: for Jesus to be good, He could not have a physical body

Christ for you all, that your faith is spoken of throughout the whole world.

1 Timothy

1:12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry.

5. God's Spirit Is Christ's Spirit:

Romans

8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

6. Church of God is sanctified *in* Christ:

1 Corinthians

1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

2 Thessalonians

1:12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

Deity of Christ

What are some important passages affirming the deity of Christ?

1. Philippians 2:5-11:

Philippians

2:5-11 Let this mind be in you, which was also in Christ Jesus:

2:6 Who, being in the form of God, thought it not robbery to be equal with God:

2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

2:10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

2:11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father."

Jesus is described as deity by the following:

- Form of God
- Equal with God
- Name above every name
- Lord

2. Colossians 1:15-20:

Colossians

1:15 Who is the image of the invisible God, the firstborn of every creature:

1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

1:17 And he is before all things, and by him all things consist.

1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

1:19 For it pleased *the Father* that in him should all fulness dwell;

1:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven."

In this passage, we are told that Jesus is the:

- Image of the invisible God
- Firstborn
- Creator of all things
- Before all things
- By Him all things consist
- Head of the body
- The beginning, the firstborn from the dead
- Preeminent
- All fulness dwells in Him
- Reconciles all things unto Himself
- Reconciles things in the earth
- Reconciles things in heaven

Divine Functions

1. Pre-existent:

1 Corinthians

10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

2 Corinthians

8:9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

Galatians

4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

Philippians

2:6 Who, being in the form of God, thought it not robbery to be equal with God:

2. God's and Christ's Kingdom:

Colossians

1:13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:.

3. Christ's Day:

1 Corinthians

1:8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

4. God's and Christ's Grace & Peace:

1 Corinthians

1:3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

Romans

16:20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

5. God's Gospel of Christ:

Romans

1:1 Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

Romans

15:19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

6. God's and Christ's Church:

1 Corinthians

10:32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

Romans

16:16 Salute one another with an holy kiss. The churches of Christ salute you.

7. God's Spirit:

1 Corinthians

2:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

8. God's Spirit Is Christ's Spirit:

Romans

8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

9. Christ's Judgment of Man:

Romans

14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

2 Corinthians

5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

10. All things are under Christ and Christ is Subject to God that God and Christ will be All in All:

1 Corinthians

15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Colossians

3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

11. God's and Christ's Mystery:

Colossians

2:2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

Colossians

4:3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

12. Christ Is the Subject of Preaching:

2 Corinthians

1:19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

2 Corinthians

4:5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

Love Of Christ

How does Christ manifest the love of God for Paul? Christ gave Himself in love at the cross for humanity.

Galatians

2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Ephesians

5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

Ephesians

5:25 Husbands, love your wives, even as Christ also loved the church, and gave

himself for it;.

2 Thessalonians

2:16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace.

Terms of Salvation Connected with Christ

1. Savior/salvation:

Philippians

3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Titus

3:6 Which he shed on us abundantly through Jesus Christ our Saviour;

1 Thessalonians

5:9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

2 Timothy

2:10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

2. Reconciliation:

Romans

5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

5:11 And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

2 Corinthians

5:18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

5:20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye

reconciled to God.

Ephesians

2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Colossians

1:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

3. Redeemed:

Please turn to Chart 2.6 to see a picture of redemption. Redemption is like being lifted out of a pit of bondage. Jesus does this for you at the new birth event. However, many of us turn back to the traditions of man, religious trappings, strongholds of sin, self-centeredness, applause of men, etc. Then we have lost our practical holiness because we are not available for being spent by God. We are no longer slaves to God, but to something or someone else.

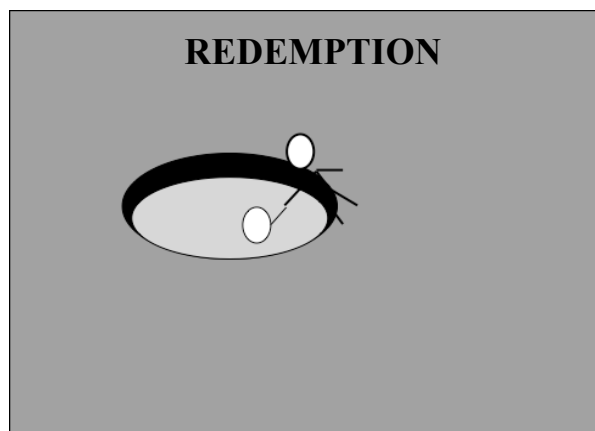


Chart 2.6

Romans

3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Galatians

3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one

that hangeth on a tree:

4. Justified:

Galatians

2:17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

5. Forgiveness:

Colossians

3:13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do ye*.

6. Victory:

1 Corinthians

15:57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

7. Hope of Glory:

Colossians

1:27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

1 Thessalonians

1:3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

1 Timothy

1:1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;

8. Sonship:

Ephesians

1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

9. Promise of Life:

2 Timothy

1:1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

Romans

5:21 That as sin hath reigned unto death,

even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Romans

6:23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

10. Light:

Ephesians

5:14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

11. Supply needs:

Philippians

4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

12. Free Gift:

Romans

5:15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

5:16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

5:18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of

one *the free gift came* upon all men unto justification of life.

5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

13. Joint Heirs with Christ:

Romans

8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

14. Foundation:

1 Corinthians

3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

Ephesians

2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;

15. Sacrifice:

Ephesians

5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

1 Corinthians

5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

Chapter Questions

1. Describe God's holiness.
2. List the three parts of salvation.
3. What is propitiation?
4. How did God reward His Son, Jesus Christ, for being a willing sacrifice for man?
5. List at least 7 of 9 characteristics of salvation.
6. Define church.
7. What are the three kinds of gifts?
8. List the five characteristics of the Kingdom.
9. What is the meaning and significance of the word, "Christ"?
10. What is the significance of the phrase "Son of God"?

11. What are some of the linkages between God and Christ?
12. What are some important passages affirming the deity of Christ?
13. What are the divine functions?
14. How does Christ manifest the love of God for Paul?
15. List the terms of salvation connected with Christ.

Chapter 3

CONTINUING THE DOCTRINE OF CHRIST**SIGNIFICANCE OF BEING “IN CHRIST”**

In Christ is to be a Christian believer:

1. Who is a new creature (2 Cor. 5:17)
2. Who walks not after the flesh but after the Spirit (Rom. 8:1)
3. Who is a fellow heir and partaker of His promise (Eph. 3:6)
4. Who is to be of the same mind (Phil. 4:2, 2:5)
5. Who glories in the Lord (1Cor. 1:31)
6. Who has liberty (Gal. 2:4)
7. Who is one with Christians and God (Gal. 3:28)
8. Who has Christ living in him (Gal. 2:20).

2 Corinthians

5:17 Therefore if any man [be] in Christ, [he is] a new creature: old things are passed away; behold, all things are become new.

Romans

8:1 [There is] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Ephesians

3:6 That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel:

Philippians

4:2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

Philippians

2:5 Let this mind be in you, which was also in Christ Jesus:

1 Corinthians

1:31 That, according as it is written, He that glorieth, let him glory in the Lord.

Galatians

2:4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

Galatians

3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Galatians

2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

The Work Of Christ In Salvation

The plight of the human race was serious enough to require more than human resources for resolution. Jesus saved mankind. He came to seek and to save that which was lost (Luke 19:10). His coming was for our need, and His death was the answer (Heb. 2:9).

Luke

19:10 For the Son of man is come to seek and to save that which was lost.

Hebrews

2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

The doctrine of salvation is so large that we must discuss several factors.

Slaves to Sin

What is the primary definition of sin, and what are some of the ways Paul defines this concept?

Sin is a “Power”

1. which enslaves (Romans 6:17, 20)
2. under which we are sold, (Rom 7:14)
3. which brings us into captivity, (Rom. 7:23)

Romans

6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Romans

6:20 For we know that the law is spiritual: but I am carnal, sold under sin.

Romans

7:14 For we know that the law is spiritual: but I am carnal, sold under sin.

Romans

7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Sin is a “Deed.” (Romans 3:23)

Romans

3:23 For all have sinned, and come short of the glory of God;

Paul connects flesh with the idea of sin. For Paul, flesh signifies that which is connected to life in the body, but which is opposed to the things of God.

Romans

7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Examples of Works of the Flesh:

Galatians

5:19 Now the works of the flesh are manifest, which are *these*: adultery, fornication, uncleanness, lasciviousness,

5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

5:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things

shall not inherit the kingdom of God.

Galatians

6:8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Romans

8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

8:6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

8:7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8:8 So then they that are in the flesh cannot please God.

8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.”

There is a difference between the Spirit dwelling in you and in you having the Spirit. You can have the Spirit and still walk after the flesh. Following the flesh can be a very subtle thing.

In the upside down *kenosis*, the things being pursued can be good things, rather than the terrible things that we all know are bad. For instance, when Peter wanted Jesus not to die, which is a humanly good thing being desired by Peter, he was said to be esteeming the things that be of man, not of God.

The greatest enemy of God’s best will always be a good thing for the mature saint. Thus, be aware that you are being tempted to pursue the good things of this world at the cost of your *kenotic* walk (best thing) with the Lord.

THE LAW

Why is the concept of Law important for Paul, and what makes this concept especially difficult for the modern interpreter of Paul to understand?

It is primarily the Mosaic Law that is declared to be good, spiritual, and according to God's promises. However, it is made bad by the Jews by their wrongly exalting it. Legalism enslaves. Thus, one cannot be a slave to God and anything else at the same time (Matthew 6:24).

Matthew

6:24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

The Law's purpose is to make sin manifest. In combination with sin, the Law brings death and that combination in the end is our enemy.

Galatians

3:24 Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith."

Christ fulfilled the Law. He achieved perfect righteousness. Thus, Jesus is the only source of righteousness. We can receive it only by His giving it to us as a gift.

Romans

7:12 Wherefore the law is holy, and the commandment holy, and just, and good.

Romans

7:14 For we know that the law is spiritual: but I am carnal, sold under sin.

1 Timothy

1:8 But we know that the law is good, if a man use it lawfully;

Romans

3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Romans

7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

7:10 And the commandment, which was ordained to life, I found to be unto death.

Romans

10:4 For Christ is the end of the law for righteousness to every one that believeth.

Galatians

2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

DEATH

1. All die (1 Cor. 15:22)
2. Death is the wage for sin (Rom. 6:23)
3. Death's sting is sin (1 Cor. 15:56)
4. Death is the last enemy to be destroyed (1 Cor. 15:26)

1 Corinthians

15:22 For as in Adam all die, even so in Christ shall all be made alive.

Romans

6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

1 Corinthians

15:56 The sting of death is sin; and the strength of sin is the law.

1 Corinthians

15:26 The last enemy that shall be destroyed is death.

For consideration: What is the sting of death? If sin is its sting, then will a Christian who sins by spending his life in vain pursuits suffer a sting? We know that a lost person who dies in his sin will suffer the sting of death. What is that sting? Can a Christian feel any sting in death?

Wrath of God

Would Paul agree with the statement, "The wrath of God is an impersonal process of cause and effect"? Why or why not?

No, it is actual and personal. God's wrath during our lifetime is not vindictive, but redemptive because of His great love and desire to give guidance to a better eternity for us. However, in the eschaton, it will be His personal justice.

The Lord's present wrath is not directed at people but at sin:

Romans

1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

The Lord's future wrath will be directed at people:

Romans

2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

2:6 Who will render to every man according to his deeds:

2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

2:9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

God's wrath for those who reject His great and wonderful gift of forgiveness and eternal life will be terrible to behold. This wrath will be displayed before all at the Great White Throne Judgment. Even we who are saved tremble in anticipation of the wrath to come down, not on us, but on the lost. Even right now, I thank God, with tears and trembling, that He gave His Only Begotten Son in sacrifice for me. How huge and wonderful is His Gift!

1 Thessalonians

1:10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

Judgment

How does Paul understand the concept of judgment and why is this important in interpreting Paul properly?

Judgment in Paul's writings is invariably according to works. It is important to understand this because we could come to a false conclusion that grace eliminates the need for works.

2 Timothy

4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Romans

2:6 Who will render to every man according to his deeds:

1 Corinthians

3:8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour."

1 Corinthians

3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

3:16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

Jesus provides the foundation upon which we are to build with our works. Please refer to chart 3.1 (next page).

The superstructure is built upon a sure and certain foundation that the Lord Jesus Himself provides. If we build upon that foundation with materials that are sound and pure, then we will have rewards in “that day.”

However, if we should build upon that foundation using impure and unsound materials, our superstructure will burn up when it is tested by fire in “that day.”

Our building materials are to be costly and good. Where do we get them? We buy them with our lives. When you live a holy life, you

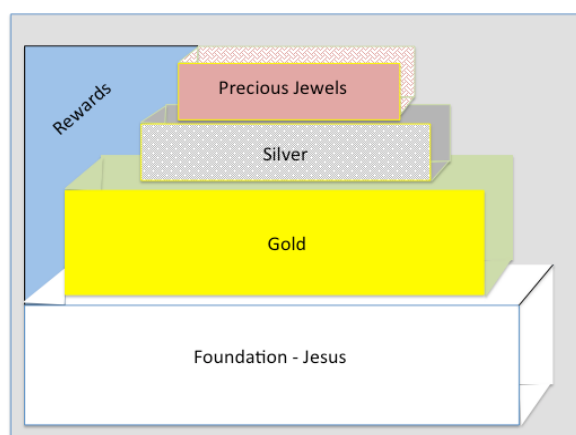


Chart 3.1

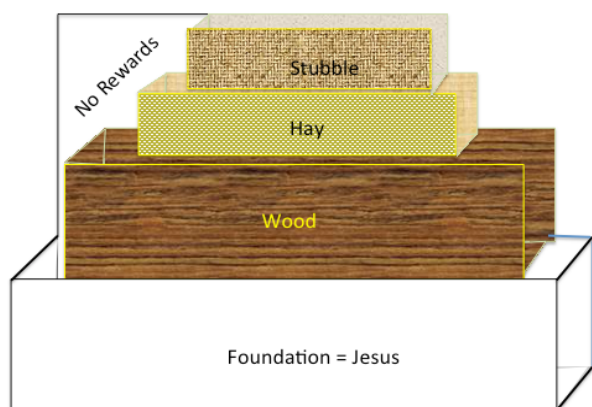


Chart 3.2

will pursue the *kenosis* as a slave of God completely given over to His will. However, when you live a “good” (in the worldly sense) life, you will be on the upside down *kenosis*, and your building materials are self-centered wood, hay, and stubble (see Chart 3.2).

Be aware that we have all been brain-washed into thinking that pursuit of the good life is what God desires for us. It is not! Holiness is what He wants of us. Holiness is to be **morally clean** and *set aside for His sole purposes*. Our vocations are to be seen as God’s callings on us for His use in His Kingdom’s work, not as means for our achieving our own ends.

Notice the building in Chart 3.3. This is the most tragic picture that I can imagine. It is the life of a person who has used his life to build a superstructure that lacks a foundation. Great will be the fall of this person’s life. This is a good person but a false Christian. He will go to the lake of fire because he has not Jesus as his foundation. The saint who uses bad materials in his building at least will still go to heaven because his foundation is certain and unfailing because it is provided by Jesus Himself. But the person who has no

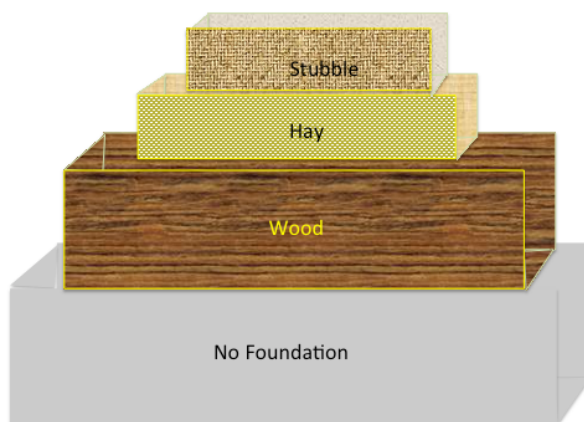


Chart 3.3

true foundation will not go to heaven.

THIS PRESENT EVIL WORLD

How is this present world evil? God made the world good, and He declared it so in Genesis. However, the world has fallen and been corrupted by sin. Now the world’s system is evil. This concept is explored in great detail in the course on the book of Revelation.

The world system is exemplified by the upside down *kenosis*. The temptation of this system will dog your heels for your whole life. Human wisdom will tell you to climb and that it is foolish to follow the *kenotic* path down into sacrifice and loss.

Worldly wisdom makes it difficult to discern good living versus bad living. What is considered good by the world is really a distraction to your laying up treasure in heaven. Satan comes as an angel of light and will tempt you to depart from God's very best by offering you something good.

The present world is evil:

Galatians

1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

There are two kinds of wisdom:

1 Corinthians

1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

God's wisdom is saving them that believe, but it is foolishness to the world.

The world system is Satanic:

Ephesians

2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

This is a Christian's being disciplined:

1 Corinthians

5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

What are Satan's devices?

2 Corinthians

2:11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

These devices include his tempting us to

surrender God's very best for something good in the world:

2 Corinthians

2:11 And no marvel; for Satan himself is transformed into an angel of light.

Antichrist will tempt the church with a power-Christianity:

2 Thessalonians

2:9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

Power-Christianity will be a Christianity based on the upside down *kenosis*. Beware my brethren because you will want what the devil is going to offer, and is offering you now. Many will, and already are, being deceived. There are Christians today (perhaps even the majority) who do not even know of the required *kenosis*. Can they be deceived? You bet!

Here is Paul's broken-hearted statement ***about Christians*** in his day:

1 Timothy

5:15 For some are already turned aside after Satan.

Sacrifices built upon the upside down *kenosis* are offered to idols, and thus they are offered to devils:

1 Corinthians

10:20 But I *say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

Power-based-Christianity is greatly tempting.

THE CROSS AND THRONE

Christology is in two stages. The first is in weakness and sacrifice, i.e. the cross describes the first coming of Jesus. However, the second stage is marked by exaltation and power. The throne describes the second coming stage.

My friend, our Christian lives are also in two stages. Both stages follow the Lord's

pattern. The first stage is one of self-denying, cross-bearing, discipleship. It is marked by weakness and sacrifice: the *kenosis*. The second is marked by joining in the Lord's inheritance. Please do not get these reversed because to do so will cause great loss of rewards.

First stage:

1 Corinthians

2:2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

God's power is viewed as foolishness to the world:

1 Corinthians

1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

The crucifixion applies two-ways. Yes, the payment for sins was achieved via the

Lord's crucifixion, but the separation from the world for us comes in our crucifixion of our own flesh:

Galatians

6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

When a saint pursues the upside down *kenosis*, he becomes an enemy of the cross:

Philippians

3:18 For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ.

You can live the *kenotic* life for the joy that is set before you in the eschaton:

Hebrews

12:2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Chapter Questions

1. The significance of being "in Christ," as a Christian or believer is (8 items):
2. What is the primary definition of sin, and what are some of the ways Paul defines this concept?
3. Explain the difference between dwelling in the Spirit and having the Spirit.
4. Why is the concept of Law important for Paul, and what makes this concept especially difficult for the modern interpreter of Paul to understand?
5. How does Paul understand the concept of judgment and why is this important in interpreting Paul properly?
6. What are the two stages of the Christian life?

Chapter 4

THE HOLY SPIRIT

THE DOCTRINE OF THE WORK OF CHRIST IN SALVATION Continued

Deliverance

What is the reality of physical deliverance? In Romans 6:2-22 there is the command for us not to yield our members to the service of sin.

Whatever God commands, He enables. If you are in sin, you can be delivered because God will help you achieve whatever He commands you to do. It will require your effort however. The more mature you are, the more of your effort will be required. The baby does little for himself, but the warrior is expected to carry his own weight plus help others. Also our growing of our need for God's help to get loose from the clutches of sin should motivate our reluctance to risk it again.

Romans

6:2 God forbid. How shall we that are dead to sin live any longer therein?

6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

6:5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection:

6:6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

6:7 For he that is dead is freed from sin.

6:8 Now if we be dead with Christ, we believe that we shall also live with him:

6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

6:18 Being then made free from sin, ye became the servants of righteousness.

6:19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

6:20 For when ye were the servants of sin, ye were free from righteousness.

6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Justification

Define justification and relate it to Christ's saving work on the cross.

The blood of Jesus achieves justification. His eternal righteousness is imputed to us, and our temporal sin and guilt was imputed to Him. There is some dispute as to whether the righteousness that we receive is a "declared," "positional/relational," or a "made" righteousness.

Forensic justification is a "declared" righteousness. The verdict is guilty and you deserve hell, but because of what Jesus did for you on the cross, God declares that you are innocent.

Ontological justification is a "made" righteousness. In this case, God takes your old heart of stone and kisses it. It is recreated into a soft heart housing the Holy Spirit. You are now a new creature.

Relational justification is when God moves you onto His plane so that you are positionally rightly related to Him, to your neighbor, to yourself, and to things.

Justification is all three of the above. Your justification is forensic, ontological, and relational. What about behavioral? Sanctification has to do with behavior, i.e. works. Justification may make you righteous in your being, but your works can still be unrighteous by acting the hypocrite. God acts out of Who He is. What He does is consonant with Who He is. There is no hypocrisy, only absolute integrity. However, with us, our behavior during sanctification is put to the test for us to begin to be consistent with our new being. Justification has to do with our being, and sanctification focuses on our works.

A Complex Atonement Has Many Characteristics

1. Liberty (Galatians 5.1)
2. Reconciled (Romans 5.10-11)
3. Saved (Mark 16:16)

4. Atonement (Romans 5:11) (Sometimes called relational justification)
5. Peace (Ephesians 2:11-16)
6. Propitiation (Romans 3:25)
7. Redemption (Ephesians 1:7)
8. Forgiveness (Ephesians 1:7)
9. Adoption (Galatians 4:5).

Galatians

5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Romans

5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

5:11 And not only [so], but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Mark

16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Romans

5:11 And not only [so], but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Ephesians

2:11 Wherefore remember, that ye [being] in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition [between us];

2:15 Having abolished in his flesh the enmity, [even] the law of commandments [contained] in ordinances; for to make in himself of twain one new man, [so] making peace;

2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Romans

3:25 Whom God hath set forth [to be] a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Ephesians

1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Galatians

4:5 To redeem them that were under the law, that we might receive the adoption of sons.

Salvation is love at work:

Ephesians

2:4-5 But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved);

THE HOLY SPIRIT: INTRODUCTION

What were the two especially significant differences in the way Christians (as opposed to the world) understood the presence of the Spirit?

1. Who would receive the Spirit?
 - a. The world thought that the divine spirit would come on only a few outstanding people. It was an unusual experience reserved for the very elite who were close to the deity.
 - b. Christians insisted that all believers have the Spirit (Romans 8:14, 9)

Romans

8:14 For as many as are led by the Spirit of God, they are the sons of God.

Romans

8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

2. How the presence of the Spirit is known.
 - a. The World thought that curious physical phenomena would identify presence, i.e. whirling dervish, ecstatic speech, etc.
 - b. For Christians the Spirit provides fruit for attitude and ethical conduct rather than ecstatic behavior (Galatians 5:22-23; Ephesians 5:9).

Galatians

5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

5:23 Meekness, temperance: against such there is no law.

Ephesians

5:9 (For the fruit of the Spirit [is] in all goodness and righteousness and truth;)

Paul shows that he understands the Holy Spirit as a person rather than an impersonal force because the Spirit acts like a person. For example He is described as giving gifts according to His Will (1Corinthians 12:4-11).

1 Corinthians

12:4 Now there are diversities of gifts, but the same Spirit.

12:5 And there are differences of administrations, but the same Lord.

12:6 And there are diversities of operations, but it is the same God which worketh all in all.

12:7 But the manifestation of the Spirit is given to every man to profit withal.

12:8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

12:9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

12:10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another [divers] kinds of tongues; to another the interpretation of

tongues:

12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Characteristics of the Spirit:

1. Mentioned with Father and the Son (2 Corinthians 13:14)
2. Divine (1 Corinthians 2:10-11)
3. Spirit in us (1 Corinthians 3:16)
4. Helps us (see works of the spirit below)

2 Corinthians

13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, [be] with you all. Amen.

1 Corinthians

2:10 But God hath revealed [them] unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

2:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

1 Corinthians

3:16 Know ye not that ye are the temple of God, and [that] the Spirit of God dwelleth in you?

The Gifts of the Spirit

The gifts of the Spirit are given to believers for the purpose of ministry to the world and to the church. Ministry to the church is for edifying it by building up the other believers. The purpose is not for self-gratification (1 Corinthians 14:12, 26). However, the much greater purpose is for ministry to the world. As Jesus departed heaven to minister to the world, believers are to continue His ministry of seeking to save that which is lost. (Luke 19:10).

1 Corinthians 14:12

Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

1 Corinthians 14:26

How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

Luke

19:10 For the Son of man is come to seek and to save that which was lost.

Please look back in chapter two at Chart 2.5 for a picture of how the spiritual gifts work. God gives the ministries, enablements, and the results. We provide the willingness. The gifts from the Holy Spirit are enablements to be used in ministries to achieve results. The Lord Jesus calls you to “His ministry,” and you use your spiritual enablements to perform that ministry, and God gives the results.

You do not “do” an enablement. Instead, you “use” enablements to “do” ministries. Tongues, knowledge, and wisdom, for examples, are enablements. You do not “do” tongues, knowledge, or wisdom. You “use” tongues, knowledge, and wisdom to “do” prophecy that edifies the church. If you should try to “do” tongues, knowledge, or wisdom, you produce confusion.

How is the Holy Spirit active in the life of the church?

1. Charismatic ministry is when the Spirit comes on a person so that the person is enabled to do some form of ministry. (1 Corinthians 13:1-14:1)
2. Some argue that charismatic ministry dispenses with the need for office-bearers. However, God provides for offices of leadership (Ephesians 4:11-13).
 - a. Ordination (1 Timothy 4:14)
 - b. The Spirit tells us to submit ourselves to some people (1 Thessalonians 5:12-13; 1 Corinthians 16:15-16).
3. Works of the Spirit:
 - a. Witnesses with our spirit (Romans 8:16)

- b. Helps us (Romans 8:26-27)
- c. Intercedes for us
- d. Sanctifies us (1 Corinthians 6:11)
- e. Justifies us
- f. Searches the things of God (1 Corinthians 2:10)
- g. Speaks to us (1 Timothy 4:1)
- h. Seals us (Ephesians 1:13)
- I. Teaches us (1 Corinthians 2:13)
- J. Indwells us (2 Timothy 1:14)
- k. Makes us able ministers (2 Corinthians 3:6)
- l. Gives us life

1 Corinthians

13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become [as] sounding brass, or a tinkling cymbal.

13:2 And though I have [the gift of] prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

13:3 And though I bestow all my goods to feed [the poor], and though I give my body to be burned, and have not charity, it profiteth me nothing.

13:4 Charity suffereth long, [and] is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

13:5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

13:6 Rejoiceth not in iniquity, but rejoiceth in the truth;

13:7 Beareth all things, believeth all things, hopeth all things, endureth all things.

13:8 Charity never faileth: but whether [there be] prophecies, they shall fail; whether [there be] tongues, they shall cease; whether [there be] knowledge, it shall vanish away.

13:9 For we know in part, and we prophesy in part.

13:10 But when that which is perfect is come, then that which is in part shall be done away.

13:11 When I was a child, I spake as a

child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

13:12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13:13 And now abideth faith, hope, charity, these three; but the greatest of these [is] charity.

14:1 Follow after charity, and desire spiritual [gifts], but rather that ye may prophesy.

Ephesians

4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

1 Timothy

4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

1 Thessalonians

5:12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

5:13 And to esteem them very highly in love for their work's sake. [And] be at peace among yourselves.

1 Corinthians

16:15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and [that] they have addicted themselves to the ministry of the saints,)

16:16 That ye submit yourselves unto such, and to every one that helpeth with [us], and laboureth.

Romans

8:16 The Spirit itself beareth witness with

our spirit, that we are the children of God:

Romans

8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

8:27 And he that searcheth the hearts knoweth what [is] the mind of the Spirit, because he maketh intercession for the saints according to [the will of] God.

1 Corinthians

6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

1 Corinthians

2:10 But God hath revealed [them] unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

1 Timothy

4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

Ephesians

1:13 In whom ye also [trusted], after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

1 Corinthians

2:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

2 Timothy

1:14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

2 Corinthians

3:6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

The Church: Types and Terms

1. Local (1 Corinthians 4:17)
2. Assembled (1 Corinthians 11:18)
3. Kinds of churches:
 - a. Church of God (Galatians 1:13)
 - b. Churches of Christ (Romans 16:16)
 - c. Churches of Judea or a region (Galatians 1:22)
 - d. House Church (Romans 16:5)
4. Christ's Body (Colossians 1:24)
5. Building (Ephesians 2:20-21)
6. Temple of God (1 Corinthians 3:16)
7. Household of God (Ephesians 2:19)
8. Household of faith (Galatians 6:10)
9. House of God (1 Timothy 3:15)
10. The virgin bride of Christ (2 Corinthians 11:2)
11. The body of Christ (Colossians 1:18)
12. Israel of God (Galatians 6:16)
13. Children of God (Romans 9:25-26)

1 Corinthians

4:17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

1 Corinthians

11:18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

Galatians

1:13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

Romans

16:16 Salute one another with an holy kiss. The churches of Christ salute you.

Galatians

1:22 And was unknown by face unto the churches of Judaea which were in Christ:

Romans

16:5 Likewise [greet] the church that is in their house. Salute my wellbeloved

Epaenetus, who is the firstfruits of Achaia unto Christ.

Colossians

1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

Ephesians

2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner [stone];

2:21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

1 Corinthians

3:16 Know ye not that ye are the temple of God, and [that] the Spirit of God dwelleth in you?

Ephesians

2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

Galatians

6:10 As we have therefore opportunity, let us do good unto all [men], especially unto them who are of the household of faith.

1 Timothy

3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

2 Corinthians

11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present [you as] a chaste virgin to Christ.

Colossians

1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all [things] he might have the preeminence.

Galatians

6:16 And as many as walk according to this rule, peace [be] on them, and mercy,

and upon the Israel of God.

Romans

9:25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

9:26 And it shall come to pass, [that] in the place where it was said unto them, Ye [are] not my people; there shall they be called the children of the living God.

Sacraments

I need to alert you about sacramentalism at this point. Please refer to Chart 4.1 for a look at how the sacraments are used by the Roman Catholic Church as vehicles of grace.

Between God and man are the Roman Catholic Church, the priest, and the sacrament. In order for a Catholic to be saved, God must somehow get His saving grace as a mystical salvation substance into him.

The process by which a candidate gets salvation is as follows: The Church stores God's substantial grace in the Church's treasury of merit. The ordained priest has been given, via the ordination, the power to release the grace from the treasury into the sacrament. The priest then dispenses the sacrament that contains the mystical salvific substance called grace to the candidate.

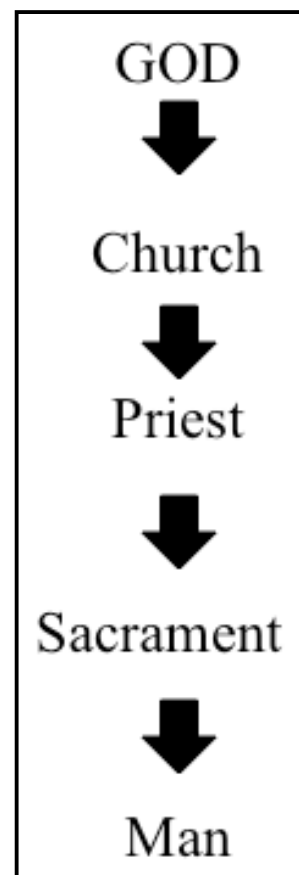


Chart 4.1

According to Roman theology, Mary, Jesus, and the saints won more than enough

grace that they needed to go straight to heaven. That excess grace was deposited in the church's treasury of merit. The church controls all use of that grace which is in its treasury. Only saints earn more grace through their good works than they need for themselves. So, that excess grace goes to the church treasury to be used for ordinary Christians. This grace from the treasury is needed to supplement what ordinary Christians have earned on their own. The only way for that supplemental grace to get to them is through the sacraments. Please refer to Chart 4.2 to see a representation of the treasury and its outlets (7 sacraments represented as 7

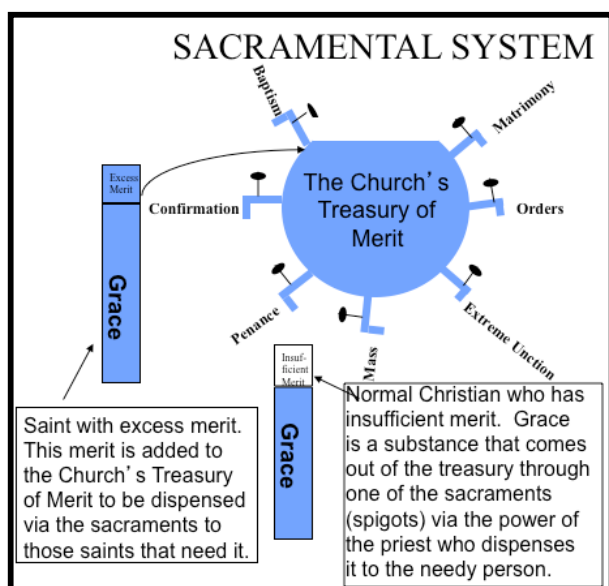


Chart 4.2

spigots on the big vat of grace). The only person who can dispense the grace (by opening the spigot) through a sacrament is an ordained priest.

I say all that to say this: Southern Baptists and other evangelicals do not have sacraments; we have ordinances. There are two ordinances: baptism and Lord's Supper. Our ordinances are memorials, not dispensers or vehicles of grace. We practice the ordinances "in remembrance of Me [Jesus]." (1 Corinthians 11:20-26)

An ordinance does not require a super-

natural power to retrieve the grace from somewhere, put it in a sacrament, and dispense it to a candidate.

1 Corinthians

11:20 When ye come together therefore into one place, [this] is not to eat the Lord's supper.

11:21 For in eating every one taketh before [other] his own supper: and one is hungry, and another is drunken.

11:22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise [you] not.

11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the [same] night in which he was betrayed took bread:

11:24 And when he had given thanks, he brake [it], and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

11:25 After the same manner also [he took] the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink [it], in remembrance of me.

11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

In Catholicism, an ordinary person needs extra grace to supplement what they gain through their good works to supplement what they already have at death in order to go to heaven. They get that extra grace via sacraments and indulgences.¹ That extra grace needed comes from the church's treasury of merit.

The Catholic saint is a person who proves that he has excess meritorious grace by doing miracles while alive and after death. The saint has more than enough grace needed to

¹ Indulgences are certain amounts of grace that can be purchased from the church to spend on a future forgiveness of sin. It can also be sent to a dead loved one in order to reduce his time in purgatory.

bypass purgatory and go directly to heaven at death. Their excess grace goes to the church to be stored up for use with the ordinary members to supply their deficits.

If a Catholic dies without the needed amount of grace to go to heaven, then they go to purgatory. Purgatory is a place of punishment in which they must suffer for the amount of their sins that are not covered by the amount of grace credited to their account. This is where indulgences come in to play. Catholic friends and relatives can purchase indulgences which are extra batches of grace to be used for their own sins or for their needy dead relatives. If they dedicate the indulgence to their dead relative, then his stay in purgatory will be shortened. If they hold the indulgence for themselves, then they can use it to pay for a future sin.

The Way of Faith

What does Paul mean by “faith”?

1. The intellectual content: believing “that” (Romans 6:8, 10:9) means the objective dimension of faith that would correspond to head knowledge. It is important that what we believe is the truth. You can believe a lie with all your heart, but it will still be a lie. Belief does not create truth. No, the truth must be there first for belief to be effective.
2. Trust and commitment: the way of appropriation (Romans 3:22; Philippians 3:9; Romans 3:28, 30, 5:1; Galatians 3:24) means that your faith will change your behavior. This believing “in” is the subjective dimension of faith that would correspond to heart knowledge. The truth cannot save you apart from belief. You must trust and believe, i.e. believe something to the extent that you act upon it. Believing the “that” without the “in” will not save us because even the devil does that (James 2:19).

Romans

3:22 Even the righteousness of God [which is] by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Philippians

3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Romans

3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

Romans

3:30 Seeing [it is] one God, which shall justify the circumcision by faith, and uncircumcision through faith.

Romans

5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Galatians

3:24 Wherefore the law was our school-master [to bring us] unto Christ, that we might be justified by faith.

James

2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

Today, we have Existentialism everywhere. It is even in the churches. The basic problem of Existentialism in the churches is that there is no objective anchorage for our beliefs. Many are saying that you can believe anything as long as you just believe. What do you believe about the Bible? Do you believe differently than others? Are both correct?

To combat Existentialism, we must put both the objective and subjective together in our way of faith. It is very important that what we believe is the unchanging Truth, and it is also likewise important that we believe with all our being so that our lives reflect

what we believe. All objective faith without the subjective is just as fatal, as is the reverse.

What does Paul mean when he speaks of “the faith”?

He means the whole system of Christian doctrine. Some see it as a hardening into orthodoxy, but the having of doctrine that must be believed does not necessarily eliminate rich, active, personal faith. On the contrary, necessary doctrines must go hand in hand with necessary actions that match up with those doctrines.

The Way of Love

1. There are four vectors of relationship. Please see Chart 4.3 for a picture of those vectors. We are to sacrificially love God, our neighbors, and ourselves (Romans 13:8-10 and many other verses). However, we are not to love things. Things are to be used, not served.

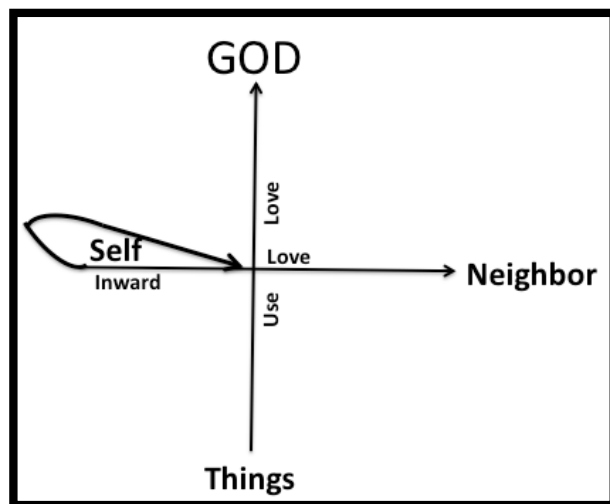


Chart 4.3

2. Love (agape) is the unilateral sacrifice for the other's well being. We are to love in 3 directions, but to do so in the fourth would be wrong because to sacrifice for the welfare of things is idolatry.
3. Love is from the Spirit (Romans 5:5; 2 Timothy 1:7; Galatians 5:22)
4. Love is essential for spiritual profit (1 Corinthians 13:3)

5. Love edifies (1 Corinthians 8:1; 14:1 Ephesians 4:16)
6. Love suffers (1 Corinthians 13:4)

Romans

13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

13:9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if [there be] any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

13:10 Love worketh no ill to his neighbour: therefore love [is] the fulfilling of the law.

Romans

5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

2 Timothy

1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Galatians

5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

1 Corinthians

13:3 And though I bestow all my goods to feed [the poor], and though I give my body to be burned, and have not charity, it profiteth me nothing.

1 Corinthians

8:1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

1 Corinthians

14:1 Follow after charity, and desire spiritual [gifts], but rather that ye may prophesy.

Ephesians

4:16 From whom the whole body fitly joined together and compacted by that

which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

1 Corinthians

13:4 Charity suffereth long, [and] is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

Ministers of Christ will suffer because of love (2 Corinthians 11:22-29). Suffering comes to us because of God's love that springs up in our hearts (Romans 5:3-5). Suffering connects with the Kingdom of God (2 Thessalonians 1:4-5), and it is also for the sake of the church (Colossians 1:24).

2 Corinthians

11:22 Are they Hebrews? so [am] I. Are they Israelites? so [am] I. Are they the seed of Abraham? so [am] I.

11:23 Are they ministers of Christ? (I speak as a fool) I [am] more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

11:24 Of the Jews five times received I forty [stripes] save one.

11:25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

11:26 [In] journeyings often, [in] perils of waters, [in] perils of robbers, [in] perils by [mine own] countrymen, [in] perils by the heathen, [in] perils in the city, [in] perils in the wilderness, [in] perils in the sea, [in] perils among false brethren;

11:27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

11:28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

11:29 Who is weak, and I am not weak? who is offended, and I burn not?

Romans

5:3 And not only [so], but we glory in tribulations also: knowing that tribulation worketh patience;

5:4 And patience, experience; and experience, hope:

5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

2 Thessalonians

1:4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

1:5 [Which is] a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

Colossians

1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

Suffering is our lot because of the *kenosis* that is required of us (Philippians 2:5-12). God declares that we cannot even be His disciples if we don't deny ourselves, take up our cross of self-sacrifice, and follow Jesus (Mark 8:34).

Philippians

2:5 **Let this mind be in you**, which was also in Christ Jesus:

2:6 Who, being in the form of God, thought it not robbery to be equal with God:

2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

2:10 That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth;

2:11 And [that] every tongue should confess that Jesus Christ [is] Lord, to the glory of God the Father.

2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence

only, but now much more in my absence, work out your own salvation with fear and trembling.

Mark

8:34 And when he had called the people [unto him] with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

The Way of Hope

In Paul's writings, he seemed to expect the end during his lifetime, and in other places, he seemed to expect it after his lifetime. It was for several reasons that he wrote like this. One is that he did expect it during his lifetime. Another is that he identified so closely with his readers that he expected it to be in their (our) lifetimes.

The time of the *Parousia* (coming again) of Christ is not for us to know. Our discussion of it is not a matter of precise time, but a fact of major importance. Jesus could come in the very next instant, or he could come in the distant future, or it could be sometime in between. We do not know when. Only God knows. So we need to live our lives anticipating that He could come again now or soon.

Timeframes for the coming again of Christ:

1. Past coming (Galatians 4:4)
2. Present coming (1 Corinthians 10:11)
3. Future coming (1 Thessalonians 4:16-17, Titus 2:13, 1 Thessalonians 3:13).

Galatians

4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

1 Corinthians

10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

1 Thessalonians 4:16-17

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Titus 2:13

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

1 Thessalonians 3:13

To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

The last enemy that shall be destroyed is death (1 Corinthians 15:26).

Because we have been saved from the second death, our great enemy has been destroyed. However, our first death is still in effect, but its sting has been removed (1 Corinthians 15:55-57).

1 Corinthians

15:55 O death, where [is] thy sting? O grave, where [is] thy victory?

15:56 The sting of death [is] sin; and the strength of sin [is] the law.

15:57 But thanks [be] to God, which giveth us the victory through our Lord Jesus Christ.

Chapter Questions

1. Define justification and relate it to Christ's saving work on the cross.
2. What were the two especially significant differences in the way Christians understood the presence of the Spirit (as opposed to the world)?
3. How does Paul show that he understands the Holy Spirit as a person rather than an impersonal force?
4. List the four characteristics of the Spirit:
5. Why are the gifts of the Spirit given to believers?
6. How is the Holy Spirit active in the life of the church?

7. What is the difference between a sacrament (as practiced by Catholicism) and an ordinance (as practiced by evangelicals)?
8. What does Paul mean by “faith”?

Chapter 5

THE SYNOPTIC GOSPELS AND ACTS

Synoptic means “seen from a common viewpoint.” That viewpoint is history. Matthew, Mark, and Luke are the synoptic Gospels, and they give us essentially what Jesus said and did. Our concern, however, is with what the Gospels say, not with their formation. My position is that they are propositional revelation, and as such, they are the inerrant Word of God because they are verbally inspired. For a complete discussion on this doctrine of revelation, you can take my courses on Systematic Theology and Hermeneutics.

Gospel means “good news.” Mark introduces his Gospel with the words “the gospel of Jesus Christ the Son of God.” This good news originated with God (Mark 1:11, 14); it is revelatory, not something naturally obvious. It is in *kairotic* time (Mark 1:15), and it deals with the Kingdom of God (KOG). The KOG has to do with the reign of God, repentance, grace, life, and conflict with evil.

Mark

1:11 And there came a voice from heaven, [saying], Thou art my beloved Son, in whom I am well pleased.

1:14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

What genre, or type of writing, are the Gospels? There are two genres being considered: biography and Gospel.

A biography would tell of the formative influences of Jesus’ early years. Only a small proportion is given to Jesus’ public life. Also the climax is with the trial and death of the hero as a criminal followed by His resurrection. This structure is unique. Thus there is little emphasis on a biographical account

and much more emphasis on the good news within the ministry and teachings of Jesus as the Son of God Who entered human history. Some or most believe that Mark was the first of the Gospels to be written. Thus, we will treat Mark as first of the Gospel genre.

GOSPEL OF MARK

The relationship between Jesus and His disciples differed from that of the rabbis and their followers. In the rabbinical system, the would-be disciples sought out the teacher and attached themselves to him. Jesus, on the other hand, selected His disciples and called them to Himself.

Mark

5:18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

5:19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

1:16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

1:17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

1:18 And straightway they forsook their nets, and followed him.

1:19 And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

1:20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

2:14 And as he passed by, he saw Levi the *son* of Alphaeus sitting at the receipt of custom, and said unto him, Follow me.

And he arose and followed him.

The two major points made by the Gospel of Mark are that Jesus was completely man with human limitations and that Jesus was completely God with supernatural knowledge and power.

Jesus the Man

The earthly life of Jesus was of extreme importance because it showed that Jesus was a man who was born in a specific point in human history. His life in human history is the historical focus of God's intervention in human life to provide salvation for us.

The evidences of Jesus' humanity are:

1. Seen as a man (Mark 6:1-6)
2. Sighed (Mark 8:11-12)
3. Slept (Mark 4:38)
4. Displeased (Mark 10:14)
5. Angered and grieved (Mark 3:5)
6. Limited knowledge (Mark 13:32)
7. Died (Mark 8:31)
8. Amazed (Mark 14:33)
9. Heavy/solemn (Mark 14:33)

With these evidences, Mark places the cross firmly in human history.

Mark

6:1 And he went out from thence, and came into his own country; and his disciples follow him.

6:2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing [him] were astonished, saying, From whence hath this [man] these things? and what wisdom [is] this which is given unto him, that even such mighty works are wrought by his hands?

6:3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

6:4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

6:5 And he could there do no mighty

work, save that he laid his hands upon a few sick folk, and healed [them].

6:6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

8:11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

8:12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

8:38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

10:14 But when Jesus saw [it], he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

3:5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched [it] out: and his hand was restored whole as the other.

13:32 But of that day and [that] hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

8:31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and [of] the chief priests, and scribes, and be killed, and after three days rise again.

14:33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

Son of God

Son of God is the first and last title in Mark: "The beginning of the gospel of Jesus Christ, the Son of God," (Mark 1:1, 15:39)

Mark

1:1 The beginning of the gospel of Jesus Christ, the Son of God;

15:39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Son of God is expressed by God the Father at Jesus' baptism and transfiguration:

Mark

1:11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

9:7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

Evil spirits confessed Jesus as the Son of God:

Mark

3:11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

5:7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou Son of the most high God*? I adjure thee by God, that thou torment me not.

Son of God was expressed in Jesus' confession of not knowing the time of the judgment:

Mark

13:32 But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Again, Jesus answered a direct question by affirming that He indeed was the Son of God:

Mark

14:61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

14:62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds

of heaven.

Son of Man

Certain aspects of Jesus' ministry are brought out by this title Son of Man. Nationalistic associations are negated by this title which has implications of His deity, and it clearly identifies Jesus with mankind. Simultaneously, it identifies Jesus in a new and unique category, i.e. human child of God.

There are three uses for the term Son of Man. First, this title points out Jesus' Authority in His Public Ministry:

Mark

2:10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

2:11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

2:12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

2:28 Therefore the Son of man is Lord also of the sabbath.

Secondly, the Son of Man title indicates authority at the end of the age:

Mark

8:38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

13:26 And then shall they see the Son of man coming in the clouds with great power and glory.

14:62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Thirdly, the title Son of Man points to lowliness and suffering:

Mark

8:29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

8:30 And he charged them that they should tell no man of him.

8:31 And he began to teach them, that the **[THIS IS THE TURNING POINT]** Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

This turning point is to announce the two-stage Christology. The first stage is to suffer and die. The second is to be exalted.

Our Christianity is likewise in two stages. First we are to live the *kenosis*, and then we will be exalted after death. Jesus had taught by word and by deed how He wanted to redeem the people from their hopelessness. The ultimate hopelessness was that of sin's penalty—eternal death in the lake of fire. At this turning point, Jesus was showing that the ultimate redemption was that of dying to pay for our sins.

The Christ

Christ means “anointed.” The Hebrew equivalent is “Messiah.” Jesus accepted the title, but He understood it much differently than the Jews.

New Testament scholars coined the phrase “messianic secret,” and by it they meant that Jesus commanded the demons not to speak because they knew that He was the Messiah (Mark 1:34). He also disallowed people telling about His works (Mark 1:44; 5:43; 7:36) because He never claimed to be the Messiah.

Wrede claimed that Mark was trying to justify the early church's messianic projections onto Jesus by claiming that Jesus did not reject the claim. Thus, by Jesus' not claiming the term and by His not rejecting the term, a secret was born.

Mark

1:34 And he healed many that were sick of divers diseases, and cast out many

devils; and suffered not the devils to speak, because they knew him.

1:44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

5:43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

7:36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published [it];

Leon Morris,¹ on the other hand, says that Jesus knew that the disciples and also the Jews did not understand the meaning of Messiah. His own sense of His Messianic Task was to be revealed later in His destiny. The title could neither be denied nor admitted during the incarnation because of the undiscerning minds.

Jesus did not reject the title; He just did not advertise it:

Mark

8:27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

8:28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

8:29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

8:30 And he charged them that they should tell no man of him.

8:31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

8:32 And he spake that saying openly.

¹ Leon Morris, *New Testament Theology* (Zondervan Press, 1986), p. 105. This was the textbook used in the seminary class.

And Peter took him, and began to rebuke him.

8:33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for **thou savourest not the things that be of God, but the things that be of men.**

8:34 And when he had called the people unto him with his disciples also, he said unto them, **Whosoever will come after me, let him deny himself, and take up his cross, and follow me.** [*These are the absolute requirements for discipleship*]

8:35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. [*kenosis*]

8:36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

8:37 Or what shall a man give in exchange for his soul?

Class, it is easy to understand that the "savoring the things of men" is natural for men. To savor the things of God means to have the mind of God: "Have this mind in you that is in Christ Jesus." (Philippians 2:5) That mind is the mind of sacrifice and slavery to the Lord who owns you. Look what it says in the passage above: losing your life for the Lord's sake and the Gospel's is to save it. Temporal loss for the Lord's profit is eternal gain, but temporal gain for self is eternal loss. Jesus was talking about the *kenosis* which explains discipleship in a little more detail by describing how Jesus exemplified it. Paul said that he counted temporal gain as nothing but "dung."²

Kingdom of God

Mark's favorite topic connects with the good news (Mark 1:14-15) and with the coming of Jesus. It points to a reign rather than a realm which belongs to those who are like children (Mark 10:14-15). This spiritual and eschatological reigning is why it is so

difficult for the rich to enter it (Mark 10:23-25).

Mark

1:14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

10:14 But when Jesus saw [it], he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

10:15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

10:23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

10:24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

10:25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

Love (*agape*) is all-important (Mark 12:33). The required love is of the *agape* variety in which self-sacrifice is required in order to bless others. This sacrifice requires total devotion to the promises of Jesus for receiving His praise and rewards in the eschaton (Mark 9:41).

Mark

12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love [his] neighbour as himself, is more than all whole burnt offerings and sacrifices.

9:41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

² Philippians 3:8.

Our knowledge of God's Kingdom is via revelation (Mark 4:11). This Kingdom begins small, grows unobtrusively, and becomes huge (Mark 4:26-32). It involves a calm and bold trust in God (Mark 15:43). It has a future consummation (Mark 14:25) while having a present reality for living an obedient life (Mark 9:1). It is fully based on hope because only God knows when it will be (Mark 13:32).

Mark

4:11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all [these] things are done in parables:

4:26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;

4:27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

4:28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

4:29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

4:30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

4:31 [It is] like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

4:32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

15:43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

14:25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

9:1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

13:32 But of that day and [that] hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Faith

The first demand was for repentance and faith (Mark 1:15). It is the small and humble people who will trust and believe Jesus and will be saved and used by Him. He calls for a trust, which "persists in the face of rejection, danger, humiliation, and ultimately death," (Morris, 109). The trust has to be without a sign (Mark 8:12) because mighty works alone (Mark 6:2) are not convincing. They "would believe if He came down off the cross (Mark 15:32), but that is not faith" (Morris, 109). Jesus wanted the people to trust in Him based on His Words.

Mark

1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

8:12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

6:2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

15:32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

The Meaning of the Cross According to Mark

1. The cross was the will of God (Mark 14:36)
2. It contains an emphasis on kingship (Mark 15:2, 9, 12, 17-18, 26, 32)
3. It was surrounded with extraordinary happenings:
 - a. Darkness (Mark 15:33)
 - b. Two loud cries (Mark 15:34, 37)
 - c. Tearing of the veil (Mark 15:38)
 - d. Verdict of the centurion (Mark 15:39)
4. It was a ransom (Mark 10:45)
5. Jesus drank the cup (Mark 14:36)
6. Jesus was the shepherd smitten of God (Mark 14:27; Zechariah 13:7)
7. Jesus' blood sealed the new covenant (Mark 14:22-24)
8. Jesus was abandoned (Mark 15:34)

Mark

14:36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

15:2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*.

15:9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

15:12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

15:17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

15:18 And began to salute him, Hail, King of the Jews!

15:26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

15:32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were

crucified with him reviled him.

15:33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

15:34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

15:37 And Jesus cried with a loud voice, and gave up the ghost.

15:38 And the veil of the temple was rent in twain from the top to the bottom.

15:39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

14:36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

14:27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

Zechariah

13:7 Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

Mark

14:22 And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

14:23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

14:24 And he said unto them, This is my blood of the new testament, which is shed for many.

15:34 And at the ninth hour Jesus cried

with a loud voice, saying, Eloi, Eloi, lama
sabachthani? which is, being interpreted,

My God, my God, why hast thou forsaken
me?

Chapter Questions

1. What genre, or type of writing, are the Gospels? Name them and briefly explain.
2. List the nine evidences of Jesus' humanity.
3. What are the three uses for the term Son of Man?
4. What is the two-stage Christology?
5. What are the two stages of our Christianity?
5. According to Mark what is the meaning of the cross?

Chapter 6

GOSPEL OF MATTHEW

There are three outstanding impressions that we get of Matthew's Gospel when we first turn to it from Mark. The first and most outstanding is its great increase in teaching. Second is its more reverential tone. There is more use of the word "good" in reference to Jesus. Matthew is also kinder to the Twelve. Third is its emphasis on Jewish matters, e.g. the temple, Law, and teachings.

Matthew's "Jewishness" should not be overemphasized to the exclusion of its universalism (Matthew 8:11-12, 12:21, 21:43, 28:18-20). The Gospel applies to all, Jews and Gentiles alike.

Matthew

8:11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

8:12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

This verse twelve above should threaten all Christians. The Judgment seat of Jesus will try our works as Christians. The threat against our rewards in heaven is real. We should work to lay up treasure in heaven while we have the opportunities to do so. I certainly don't want to be thrown out into the outer areas that are deprived of the light from Jesus and from the fellowship of the great disciples.

Matthew

12:21 And in his name shall the Gentiles trust.

21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

28:19 Go ye therefore, and teach all

nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, [even] unto the end of the world. Amen.

JOHN THE BAPTIST

John the Baptist provides a strong ethical note in his teaching and call for repentance, but his main thrust was the announcement of the coming savior who was the restoration of God as King (Matthew 3:3, cf Matthew 11:10) and the judgment (Matthew 3:7).

Matthew

3:2 And saying, Repent ye: for the kingdom of heaven is at hand.

3:3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

11:10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11:11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he

3:7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

When John faced his death all alone, doubts began to arise, and he sent to see if Jesus was really the messianic King. Jesus pointed to prophecy fulfilled as the answer to John's question. With the Word of God alone for strength, John was then able to face his death. Jesus gave the highest commendations

to John because of his holiness (his dedication to be available to be spent by God however He saw fit whether it be to live or die).¹

TEACHING ABOUT GOD

Matthew revealed several ways that God works. God worked out the genealogy for sending His Son Jesus to be born as a human (Matthew 1:1-25). God spoke to Joseph in a dream to calm his fears about marrying Mary who was pregnant with God's Child (Matthew 1:20). God fulfilled the prophecy from His prophet Isaiah (Isaiah 7:14) about the virgin birth of Emmanuel, i.e. God with us (Matthew 1:22-23).

Matthew

1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

Isaiah

7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Matthew

1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

¹ Class, study chapters 3 and 11:2-19. Try to see the singular purpose: to be used by God as the definition of holiness. God spent John. John had no family life, no career, clothes, good reputation, soft life, no pillow for his head, no nice foods, no friends, no long life. He had to preach the Kingdom of God and prepare the way for the King. He had to decrease so that Jesus could increase. He told his own disciples to follow the King. They left him to follow Jesus. John was left to be imprisoned and to die. He was declared great by Jesus because John gave his life, his all, to be spent by God for the purpose of introducing God's Son as the Messiah.

God's work included sending, speaking, and fulfilling prophecy all of which are delineated above. He also works by demanding and judging. He demands that we work not for the praise of man, pray not to be heard of man, forgive, lay up treasure in heaven, worry not about food, clothing, or tomorrow (Matthew 6:1-34). We are warned that there is a judgment in our future in which our obedience of these and other demands will be judged (Matthew 5:21).

Matthew

5:21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

Matthew's central teaching about God, according to Morris, is that He is gracious and loving. But that in no way diminishes His other teachings. God wants obedience:

Matthew

7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

God cares for nature and people:

Matthew

6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

6:28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

6:29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

6:30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

God has concern for the little people:

Matthew

11:25 At that time Jesus answered and

said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

18:10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

God wants us to tell Him of our needs in prayer:

Matthew

18:19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

THE PERSON OF JESUS

As expected for all Gospels, Matthew's teachings of and by Jesus dominate this Gospel. About Jesus, it is clear in Matthew that Jesus came to fulfill the Law and the prophets, not to destroy them (Matthew 5:17-20).

Matthew

5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.
5:20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

The miracles and healings by Jesus are more than just events; they contain theological teachings. They fulfilled prophecy and were in the plan of God (Matthew 8:17, 12:15-21). Those who saw the miracles and fulfillments were to see the Hand of God in

them (Matthew 11:2-6).

Matthew

8:17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare [our] sicknesses.

12:15 But when Jesus knew [it], he withdrew himself from thence: and great multitudes followed him, and he healed them all;

12:16 And charged them that they should not make him known:

12:17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

12:18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

12:19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

12:20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

12:21 And in his name shall the Gentiles trust.

11:2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

11:3 And said unto him, Art thou he that should come, or do we look for another?

11:4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

11:5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

11:6 And blessed is *he*, whosoever shall not be offended in me.

The Jews thought of the Messiah as a great champion that would install them as a great nation to have domination over all the earth. They did not understand that they were sinners condemned to hell. Therefore they did not have any comprehension of Jesus' true mission as God's sacrifice for man's sin.

Because of the Jews' high self-esteem, they did not recognize their need for a sacrificial savior, but they also did not recognize that the Messiah would be bringing judgment to Jews and Gentiles alike (Matthew 12:18, 36).

Matthew

12:18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

12:36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

SON OF GOD, SON OF MAN, SON OF DAVID

Matthew characterized Jesus as fulfilling prophecy when He was born as God's Own Son. As God's Son, Jesus has a special relationship with God. Sometimes the relationship was recognized (Matthew 14:33, 16:16).

Matthew

14:33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

16:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

As the Son of Man, Matthew emphasizes Jesus' human characteristics. He suffered rejection and suffering as a man (Matthew 17:12, 22-23). However, Jesus was also recognized to have glory, power, and judgment as a man (Matthew 16:27).

Matthew

17:12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

17:22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

17:23 And they shall kill him, and the third day he shall be raised again. And

they were exceeding sorry.

16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

THE CHRIST

At Caesarea Philippi, Peter confessed that Jesus was the Christ (Matthew 16:16). This gave Peter a place of leadership, but not that subscribed to by the Roman Catholic Church.

Matthew

16:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

The Pharisees questioned the title Christ. The questioning led to the discussion of how David could say Lord unto his own procreation (Matthew 22:42-45). In the Trial of Jesus, the title was rejected (Matthew 26:63-68). Jesus could not affirm the title to the High Priest because the High Priest had not the correct understanding of the mission of Christ. At the same time, Jesus could not deny the title either because He was the Christ in the correct understanding (Morris, P. 126).

Matthew

22:42 Saying, What think ye of Christ? whose son is he? They say unto him, *The Son of David*.

22:43 He saith unto them, How then doth David in spirit call him Lord, saying,

22:44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

22:45 If David then call him Lord, how is he his son?

26:63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God,

26:64 That thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

26:65 Then the high priest rent his

clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

26:66 What think ye? They answered and said, He is guilty of death.

26:67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands

26:68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

The meaning of the word “Christ” in Matthew’s Gospel is clearly a title that means “the anointed One.” The Christ is the anointed One Who is the Messiah. The Messiah’s mission was not to be the earthly champion to deliver Israel out of the clutches of Rome and set it up as a strong kingdom to exercise dominion over all the earth. All the Jews held this misconception including Jesus’ disciples. In fact many Protestants hold this same meaning, not for a kingdom, but for the individual’s relationship to the world today. Also the ancient Roman Catholic Church has held the kingdom idea for the church as you will see in your studies of church history.

The Son of David title indicates a longing for renewing the Kingdom of David and the expectation of a militaristic/political messiah.

THE KINGDOM

The Kingdom of God and the Kingdom of Heaven are used interchangeably. It is made up of poor, persecuted, childlike sinners rather than the so-called righteous religious people (Matthew 5:3, 10; 18:1-4). It is difficult for the rich and powerful to enter this kind of kingdom (Matthew 19:23-24).

Matthew

5:3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

5:10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

18:1 At the same time came the disciples unto Jesus, saying, Who is the greatest in

the kingdom of heaven?

18:2 And Jesus called a little child unto him, and set him in the midst of them,

18:3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

18:4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

19:23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

19:24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

The Kingdom of God is composed of the exceedingly/perfectly righteous people who have been justified by Jesus. These people have been given by Jesus His perfect righteousness (Matthew 5:20). These are the ones who are His earnest followers who actually are willing to obey by doing His Will and to value Him as a treasure (Matthew 21:31-32; 13:44; 7:21).

Matthew

5:20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21:31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

21:32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen [it], repented not afterward, that ye might believe him.

13:44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for

joy thereof goeth and selleth all that he hath, and buyeth that field.

7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

THE PARABLES OF THE KINGDOM

God teaches us about the Kingdom of Heaven by using worldly scenarios. Thus the words “is like” are used in the parable of the Kingdom of Heaven and God.

You should understand that when the people enthroned Saul as King, they also dethroned God as King. The human kingdom is going to progress through the coronation of Antichrist. All the while, God is sending His prophets to point the people back to God as King. He even sends His Son to announce the Kingdom of God. However, since God has ordained human government, the final King is going to be Jesus who will be King of kings and Lord of lords. With the Kingdom of Jesus, God is re-enthroned simultaneously with the continued enthronement of man because Jesus is both man and God. Thus the “Kingdom of God” will be restored.

THE PASSION

Peter’s confession of Jesus as the Christ was the turning point in which Jesus was then to begin teaching them what “Christ” means. He began to teach them of the two-stage Christology. The first stage was to be His death. His voluntary death must precede the second stage of eternal King of kings (Matthew 26:53, 18, 45, 27:50).

Matthew

26:53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

26:18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the

passover at thy house with my disciples.

26:45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take [your] rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

27:50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

DISCIPLESHIP

Jesus demands personal attachment and loyalty that costs a disciple (Matthew 8:19-22).

Matthew

8:19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

8:20 And Jesus saith unto him, The foxes have holes, and the birds of the air [have] nests; but the Son of man hath not where to lay [his] head.

8:21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

8:22 But Jesus said unto him, Follow me; and let the dead bury their dead.

Self-sacrifice, not self-seeking, is the way of discipleship (Matthew 20:20-22).

Matthew

20:20 Then came to him the mother of Zebedee’s children with her sons, worshipping [him], and desiring a certain thing of him.

20:21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

20:22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

Loyalty to Him transcends possessions and family (Matthew 12:48-50).

Matthew

12:48 But he answered and said unto him

that told him, Who is my mother? and who are my brethren?

12:49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

12:50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Notice that Jesus did not say that His disciples were His father. He had God as His Father. So, we too have God as our Father. But when we see that Jesus says that all other relationships are found in the disciples of Jesus, the old Catholic doctrine that the institutional church is our authoritative mother falls by the wayside. This heresy means that one cannot become a child of God unless that event is provided by the church via the sacraments.

Loyalty to Jesus will involve persecution (Matthew 5:12, 44-45; 10:33).

Matthew

5:12 Rejoice, and be exceeding glad: for great [is] your reward in heaven: for so persecuted they the prophets which were before you.

5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

10:33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Jesus teaches His disciples (Matthew 16:11-12).

Matthew

16:11 How is it that ye do not understand that I spake [it] not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

16:12 Then understood they how that he

bade [them] not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Discipleship has a reversal of values (Matthew 5:1-12).

Matthew

5:1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

5:2 And he opened his mouth, and taught them, saying,

5:3 Blessed [are] the poor in spirit: for theirs is the kingdom of heaven.

5:4 Blessed [are] they that mourn: for they shall be comforted.

5:5 Blessed [are] the meek: for they shall inherit the earth.

5:6 Blessed [are] they which do hunger and thirst after righteousness: for they shall be filled.

5:7 Blessed [are] the merciful: for they shall obtain mercy.

5:8 Blessed [are] the pure in heart: for they shall see God.

5:9 Blessed [are] the peacemakers: for they shall be called the children of God.

5:10 Blessed [are] they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

5:11 Blessed are ye, when [men] shall revile you, and persecute [you], and shall say all manner of evil against you falsely, for my sake.

5:12 Rejoice, and be exceeding glad: for great [is] your reward in heaven: for so persecuted they the prophets which were before you.

THE MISSION OF THE TWELVE

(Matthew 10)

Jesus sent them with authority but without resources. They were not to expect good reception. This is training for their future work.

Class, during your next personal Bible study, please read chapter 10 as if you are one of the twelve, and He has just said: "Gather around; I have an assignment for you."

THE CHURCH

Matthew contains the only two references to the *ekklesia* in the Gospels (Matthew 16:16-19; 18:15-18).

Matthew

16:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be

bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

18:16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

18:17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18:18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

Chapter Questions

1. What are three outstanding impressions that we get of Matthew's Gospel when we first turn to it from Mark?
2. Why did Jesus give the highest commendations to John the Baptist?
3. What are some ways that Matthew revealed about how God works.
4. Matthew's central teaching about God, according to Morris, is that He is gracious and loving. What other teachings does Matthew have that God desires?
5. Why is it difficult for the rich to enter the Kingdom of God/Kingdom of Heaven?
6. How is the "Kingdom of God" restored?
7. What are the two stages of Christology?
8. What is holiness?

Chapter 7

LUKE AND ACTS

GOD AND CHRIST

Luke wrote a history that has a strong theological content and purpose. He is writing in his Gospel about what God did in Jesus and also in his book of Acts the history of the early church.

A Mighty God

Of the many starting points, God's power and ability to accomplish His purposes is the best starting place.

Luke

1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

5:17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was *present* to heal them.

22:69 Hereafter shall the Son of man sit on the right hand of the power of God.

Acts

10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

11:17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

Lukan Characteristics of the Kingdom of God

Where God is King, His will must be done. Jesus used the word "must" (Luke 4:43). There is an urgency for obeying God

in His Kingdom (Luke 9:60) which comes with the nearness of His Kingdom (Luke 10:9). Even though there is much cost for us in His Kingdom, there are many blessings for us (Luke 18:28-30).

Luke

4:43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

9:60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

10:9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

18:28 Then Peter said, Lo, we have left all, and followed thee.

18:29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

18:30 Who shall not receive manifold more in this present time [kairos], and in the world to come life everlasting.

The Kingdom does not come with mere observation (Luke 17:20-21): ". . . the Kingdom of God is within you" has the following possible meanings:

- a. inward and spiritual
- b. a sudden appearance
- c. within your grasp
- d. among you in the person of Jesus
- e. future coming of Jesus to be among or within you.

Luke

17:20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

17:21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within [inside, or in your midst] you.

Please note that the blessings that you receive is in *kairotic* time, i.e. God's vertical time. This is when God's time intersects man's time (*chronos*); it is when God penetrates or intervenes in the affairs of man. It is the fulness of time in which God acts through you. There is blessing for you within that event of God's intervening in your time.

God Acted in Christ

According to Luke, central to the Christian understanding of things is that we see nothing less than the action of God in the life, death, and resurrection of Jesus. Every thing that Jesus accomplished, was God acting through Him (Luke 8:39)

Luke

8:39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

Prayer by Jesus was very important, e.g. Jesus spent all night in prayer for picking the twelve disciples (Luke 6:12). Signs and wonders were attestations of God's involvement (Acts 2:22). God raised Jesus from the dead (Acts 2:24, 13:30), and exalted Him (Acts 2:33, 36).

Luke

6:12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

Acts

2:22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

2:24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

13:30 But God raised him from the dead:

2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he

hath shed forth this, which ye now see and hear.

2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

God Acts in Believers

According to the book of Acts, God continues to act "in" His believers. The miracles attest to God's acts. In them, God set forward His purposes (Acts 2:22). God "speaks to" His people (Acts 10:19, 11:12, 18:9-10, 23:11, 27:23-24), and then He acted "through" His people (Acts 14:27).

Acts

2:22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

10:19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

11:12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

18:9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

18:10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

23:11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

27:23 For there stood by me this night the angel of God, whose I am, and whom I serve,

27:24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.

14:27 And when they were come, and had

gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

God My Savior

Like all the Gospel writers, Luke devotes special space and care to the passion narrative. What sets his record apart from the others?

Luke makes it clear that the work of salvation via the cross was God's predetermined purpose and plan. God planned that Jesus would be crucified (Acts 2:23). He did not simply know it, He planned it. Jesus' death was a divine necessity, thus the word "must." (Luke 9:22, 12:49-50, 24:26).

Acts

2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Luke

9:22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

12:49 I am come to send fire on the earth; and what will I, if it be already kindled?

12:50 But I have a baptism to be baptized with; and how am I straitened¹ till it be accomplished!

24:26 Ought not Christ to have suffered these things, and to enter into his glory?

Thus it is God who brings salvation which is predestined and prophesied from eternity.

Examples/Demonstrations of the Loving Kindness of God

Tender mercy = bowels of compassion (Luke 1:78).

Value of man in creation (Luke 12:6)

Forgiveness (Luke 5:21)

Visitations (Luke 1:68, 7:16; Acts 15:14)

Joy in heaven (Luke 15:7)

Word of God (Luke 5:1, 8:21)

Grace of God (Acts 15:11)

Luke

1:78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

12:6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

5:21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

1:68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

7:16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

Acts

15:14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15:7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Luke

5:1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Genesaret,

8:21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

Acts

15:11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Lukan Characteristics of Jesus

Jesus was a friend of sinners (Luke 7:34).

¹ Straitened: from the word sunecho which means hold together lest it fall apart.

His Person and works were attested to by God (Acts 2:22) as He befriended sinners.

Luke

7:34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

Acts

2:22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Jesus' humanity was demonstrated in His hunger (Luke 4:2), astonishment (Luke 7:9), weeping (Luke 19:41), worshiping in the synagogue (Luke 4:16), praying (Luke 3:21), and temptations (Luke 4:1-13).

Luke

4:2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

7:9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

19:41 And when he was come near, he beheld the city, and wept over it,

4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

3:21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

Jesus was tested by the temptations that are common to mankind. As you read the following verses, please see how subtle the temptations are to get Jesus to move into the upside down *kenosis*.

Luke

4:1 And Jesus being full of the Holy Ghost returned from Jordan, and was led

by the Spirit into the wilderness

4:2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

4:3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4:4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

4:5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

4:6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

4:7 If thou therefore wilt worship me, all shall be thine.

4:8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

4:9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

4:10 For it is written, He shall give his angels charge over thee, to keep thee:

4:11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

4:12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

4:13 And when the devil had ended all the temptation, he departed from him for a season.

He was laughed at (Luke 8:53). He experienced the subservient levels of humanity by being criticized as a glutton and drunkard (Luke 7:34). He was a servant (Luke 22:27), and He trusted His Father (Luke 23:46).

Luke

8:53 And they laughed him to scorn, knowing that she was dead.

7:34 The Son of man is come eating and

drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

22:27 For whether [is] greater, he that sitteth at meat, or he that serveth? [is] not he that sitteth at meat? but I am among you as he that serveth.

23:46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

Please note that this will be the final way to testify of our trust in God for each of us. When facing your death, glorify God with these words before witnesses. If you are tempted by man to recant your faith in order to live, you can bring much honor to God by saying these words.

Titles for Jesus

The Gospels, including Luke, expressed several titles for Jesus. Each expressed a particular significance.

Son of God and Son of Man

For Luke, the “Son of God” title (Luke 9:35) indicated a unique relationship between Jesus and God the Father. This relationship was not duplicated by any other person.

Luke

9:35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

The “Son of Man” indicated something of His sufferings (Luke 6:22). He asks under this title whether He will find faith on the earth when He comes (Luke 18:8). How extensive will the apostasy be that makes this question necessary? He asks as man to man, from One, Who suffered the maximum, to us who are trading our faith for the removal of even the lightest suffering.

Luke

6:22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for

the Son of man's sake.

18:8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

Class, meditate on this question concerning your own level of faith.

Son of David

Our salvation comes through a descendant of David. God raised up David to be king as a man after God’s own heart. In that same model, God raised up Jesus (Acts 13:22-23). The title had genealogical significance for His Messiahship.

Acts

13:22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

13:23 Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus:

The Christ

The title that Jesus is the Christ is the distinctive message that Luke adds to the Gospels. This title is the source of the name “Christians” for His followers (Acts 11:26).

Acts

11:26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

The Lord

This title carried a variety of meanings. It indicated that Jesus was owner and superior master of the highest rank. It indicated deity because it was Yahweh’s title. Using the title for both God and Jesus, Luke puts Jesus on a level with Yahweh (Acts 5:14, 9:35, 11:21, 9:42, 20:21).

Acts

5:14 And believers were the more added to the Lord, multitudes both of men and women.)

9:35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

11:21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

9:42 And it was known throughout all Joppa; and many believed in the Lord.

20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Other Titles

There were quite a few titles attributed to Jesus by Luke:

Master (Luke 9:38)

Savior (Luke 2:11)

King (Luke 19:38)

The Holy One (Acts 3:14)

The Just One (Acts 3:14)

Judge (Acts 10:42)

The Head Corner Stone (Acts 4:11)

Prophet (Luke 7:16)

Luke

9:38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

2:11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

19:38 Saying, Blessed [be] the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

Acts

3:14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

10:42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God [to be] the Judge of quick and dead.

4:11 This is the stone which was set at nought of you builders, which is become the head of the corner.

Luke

7:16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

Chapter Questions

1. When is the fullness of time?
2. What are the possible meanings of the phrase "In your midst"?
3. What are some of the ways God acted in Christ?
4. How does God act through believers?
5. Like all the Gospel writers, Luke devotes special space and care to the passion narrative. What sets his record apart from the others?
6. What are the Lukan characteristics of Jesus
7. List six of the titles of Jesus

Chapter 8

LUKE AND ACTS: SALVATION

GOD'S PLAN OF SALVATION

The Plan of God according to Luke is that the Gospel is the purpose of God (Acts 2:23). No human power can prevent God's plan from being completed (Acts 5:38-39). Paul also agreed with Luke about the inevitability of God's Plan when he stayed his course when others tried to turn him from it. Paul considered the course to be necessary because he discerned it to be God's will (Acts 21:14). In fact, the idea of must or necessity is found frequently (Luke. 2:49; 4:43; 17:25; 24:7, 44; Acts 14:22).

Acts

2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

5:38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

5:39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

21:14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

Luke

2:49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

4:43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

17:25 But first must he suffer many things, and be rejected of this generation.

24:7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

24:44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

Acts

14:22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Heilsgeschichte versus Historie

What does the word *Heilsgeschichte* mean, and why do writers use it to distinguish Luke from the other Gospel writers? According to Morris, Luke is careful to present God's plan of salvation within the historical context of his own age.¹ God's plan pre-existed history, but He presented it through Luke as a doctrine within a historical context. Thus, some theologians point to Luke's Gospel as *Heilsgeschichte*. The subjective is prime in *Heilsgeschichte* because *Heilsgeschichte* is an interpreted history.

Class, I do not want you to leave this class thinking that *Heilsgeschichte* is good. *Heils* means salvation, and *geschichte* means history interpreted. Thus the term means **Salvation History**. Now, I am going to teach you what kind of doctrine of revelation you have when Salvation History is your model.

Please turn to Chart 8.1 that is titled Salvation History. On the left is God acting in human history, and this act is witnessed by a person like Moses, or in this case Luke, who is going to write it down. This writer interprets the act by God, and this interpretation is within a historical context that gives shape to how this person interprets God's act. Thus

¹ Morris, pp. 176-177.

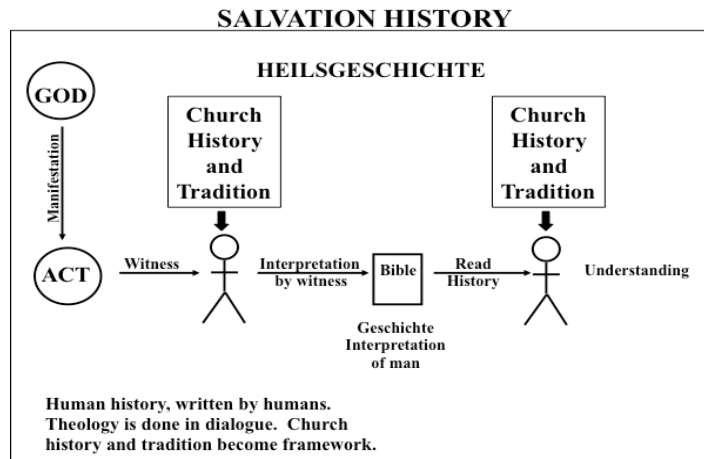


Chart 8.1

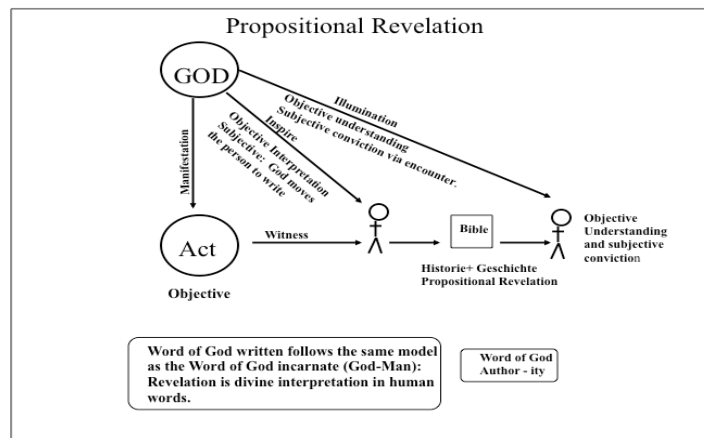


Chart 8.2

the Scripture is *Geschichte*, which is an interpreted history containing an element of subjectivity. Interpretations always have the subjectivity of the interpreter because he describes it as he understands it.

The Germans have two words for history: *Geschichte* and *Historie*. Both of these words are incorporated in the single English word, history. *Geschichte* is "interpreted" history, and *Historie* is a reporting of the objective facts of the event that occurred in space and time. If the interpretation is so subjective to the mind of the interpreter that the *Historie* is set aside or interpreted to mean something different from the actual event, then you have *Geschichte* instead of *Historie*. Salvation History is this subjective kind of history.

Turning back to chart 8.1, please notice that the person to the right is one of us in the present time. We read the history (*Geschichte*) and interpret what it means. However, we too are in a historical context of church and tradition. Thus, our understanding of the *Geschichte* is also shaped by our own subjective context. Now in this model, we have subjectivity entering the process at two points: at the point of writing, and at the point of reading.

Now turn to Chart 8.2 which is the **Propositional Revelation** model. In this model, we have the same act of God in human history which is witnessed by someone who will write it down as Scripture. However, in this doctrine, there is inspiration, both subjective and objective. In subjective inspiration, the witness is inspired (moved) to write the event down. In the objective inspiration, God Himself interprets the event, and the witness is given understanding of the things of God which human beings are not capable of understanding apart from the supernatural help from God. The product of this kind of inspiration is propositions which are both *Historie* and *Geschichte* at the same time. Propositions are words that are grouped together to describe the "act" which was witnessed. These propositions are *Historie* because they start with and describe a real, objective act of God that occurred in time and space. These propositions are *Geschichte* because they are God-motivated interpretations of the act. However, these interpretations, via inspiration, are from God instead of Luke, thus they have only God's subjectivity, not a mere man's. Propositional Revelation views the Bible as God's Word because God was involved in every aspect of its being. He did the Act, and He did the inspiration. Because it is His Word, it has authority (author-ity). Authority of propositions comes from the Author of the

propositions. If God is the Author, then Scripture has absolute authority. However, if man is the author (*Heilsgeschichte*), then the Scripture has only human authority.

Illumination

Please note that God's involvement does not stop at the being of Scripture. It continues with our present-day understanding as well. The modern reader must have God's help to understand the things of God that are beyond human understanding. Unless God elevates our minds to be capable of understanding His Mind, our understanding will remain at the human level. This work of God is called illumination, and it too has two elements: subjective and objective. The objective is the understanding of what God says in His Word, and the subjective is the conviction to obey that Word.

I wanted to spend this extra time on the subject because I thought that there was not enough warning attached to *Heilsgeschichte* by Morris in the textbook. I was afraid that you might get the wrong idea that *Heilsgeschichte* is perfectly acceptable. It is not because it leaves too much of the divine activity of God out of the doctrine of revelation.

Preaching in Acts

Accountability is the emphasis of the early preaching in Acts.² They kept referring to the responsibility of their hearers for the death of Jesus. Though the death fulfilled the plan of God, the responsibility for that death lay at the feet of the people, including us.

Acts

2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Morris points out that there is a reversal of values³ in this Gospel (Luke 16:15; 17:10)

Luke

16:15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

17:10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

Repentance is both a command (Acts 2:38) and also a gift⁴ (Acts 5:31; 11:18).

Acts

2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

5:31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

11:18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

The Passion of Jesus

During the transfiguration, Moses, Elijah, and Jesus talked about Jesus' upcoming death (Luke 9:31). Jesus set His face for Jerusalem to fulfill His destiny (Luke 9:51). His destiny was to do the will of God as the Savior of men. He states this purpose so clearly in Luke 19:10 where He Himself said: "***For the Son of man is come to seek and to save that which was lost.***"

Luke

9:31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

9:51 And it came to pass, when the time was come that he should be received up,

² Morris, P. 179.

³ Morris, p. 178.

⁴ Morris, P. 181.

he stedfastly set his face to go to Jerusalem,

Triumph of God

Theologians sometimes say that Luke does not develop any particular theory of atonement. Kummel declares that the travel portion (Luke 9:51—19:44) is a confused and continuous battle between good and evil. This battle in the travels served to equip His disciples for preaching after His death (Morris, p. 182).

Conzelmann denies any activity of Satan between the temptation and the passion. Basically Conzelmann's reasoning was based on His idea that where Jesus is, the devil cannot be. Accordingly, no temptation was possible during the travels (Morris, p. 185). I think that Conzelmann is mistaken about his assertion that the devil cannot be present where Jesus is. Jesus is stronger, but that divine strength does not necessitate the devil's absence. Jesus resides in me, and the devil torments me continually.

Morris disagrees with Conzelmann in another way. He says that there was no confusion; Jesus moved deliberately towards the cross as He fulfilled the purpose of God. There is a triumph motif in Luke according to Morris (Morris, P. 182). Healing and casting out demons were defeats suffered by Satan. The resurrection was the final victory.⁵

Both His death and His resurrection were essential according to Luke (Acts 17:3; Luke 22:29-30; Acts 2:33; 5:31). Jesus' resurrection was not to restore Him to mortal life. Jesus was raised as Lord and owner of the universe. He will not suffer as Lord. He will rule as the absolute and final authority over

⁵ Casting out demons, healings, and other miracles are entirely available today. Jesus had His disciples to do these works of faith as service to Him everywhere they went. As His disciples, they were to seek to always set forth the purposes of God. *They were not to try to advance their own reputations for magical prowess* (see Morris, P. 184).

everything for eternity.

Acts

17:3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

Luke

22:29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

22:30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Acts

2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

5:31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Meaning of the Cross

The Righteous One (Acts 3:14; 7:52; 22:14) may derive from Isaiah 53:11.

Acts

3:14 But ye denied the Holy One and the Just [this means the Righteous One], and desired a murderer to be granted unto you;

7:52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

22:14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

Isaiah

53:11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Isaiah 53:3-5 refers to the sufferings of Jesus. Luke 22:19-20, 37 make the case for

substitution. And Acts 20:28 makes the case for redemption.

Isaiah

53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were [our] faces from him; he was despised, and we esteemed him not.

53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

53:5 But he [was] wounded for our transgressions, [he was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed.

Luke

22:37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

22:19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

22:20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

Acts

20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

The curse of God connects Deuteronomy 21:23 with Acts 5:30 (see also Gal 3:13).

Deuteronomy

21:23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

Acts

5:30 The God of our fathers raised up

Jesus, whom ye slew and hanged on a tree.

Galatians

3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree:

LUKE AND ACTS: THE HOLY SPIRIT

The Holy Spirit is connected with Jesus in His birth (Luke;1:35), the baptism of believers (Luke 3:16; Acts 1:4-5), the baptism of Jesus (Luke 3.22), fighting temptations (Luke 4:1), the return of Jesus (Luke 4:14), His preaching (Luke 4:18), rejoicing (Luke 10:21), and His giving commands to Apostles (Acts 1:2)

Luke

1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Luke

3:16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

Acts

1:4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Luke

3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Luke

4:1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

4:14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

10:21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

Acts

1:2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

At Pentecost, the Spirit is a gift (Luke 11:13). There were actual physical phenomena accompanying the Holy Spirit (Acts 2:2-3). They were all filled (Acts 2:4) and were never afraid after this transformation. Their fear was replaced by boldness and amazement.

Luke

11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

Acts

2:2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

2:3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

2:4 And they were all filled with the Holy

Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Disciples will be guided as to what to say when facing potential martyrdom in their being tried by the religious and political powers. (Luke 12:11-12; Acts 4:13). The Holy Spirit is active on earth. He speaks to people (Luke 2:26; Acts 8:29; 10:19; 11:12; 13:2). He leads us (Acts 15:28; 19:21; 20:22; 21:4, 11). He forecasts the future (Acts 11:28).

Luke

12:11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12:12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

Acts

4:13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

Luke

2:26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

Acts

8:29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

10:19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

11:12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13:2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work where-unto I have called them.

15:28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary

things;

19:21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

19:22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

21:4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

21:11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver [him] into the hands of the Gentiles.

11:28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

The Holy Spirit snatched up Philip (Acts 8:39), sent missionaries (Acts 13:4), encouraged churches (Acts 9:31), and appointed bishops (Acts 20:28). The Holy Spirit's role on earth is so important that blasphemy against Him will not be forgiven (Luke 12:10)

Acts

8:39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

Acts

13:4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

Acts

9:31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the

Holy Ghost, were multiplied.

Acts

20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Luke

12:10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

To what was Jesus referring when He said, "You will be baptized with the Holy Spirit not many days from now" (Acts 1:5)?

Answer: Pentecost.

There is an "apparent" contradiction between Paul (Acts 19:21, 20:22) and the disciples (Acts 21:4). On the one hand, Paul is Spirit filled and he purposed in the Spirit to go to his fate in Jerusalem. On the other hand, the other disciples told him "through the Spirit" not to go to Jerusalem. Can the Spirit contradict itself? The textbook suggested the following answers for the "apparent" contradiction:

1. The Spirit revealed to them that Paul would suffer, and then they added their own urging against going (Morris, P. 194).
2. They did not understand predestination and thought it possible that knowing that if he went, this bad thing would happen, then it could be avoided by not going (Morris, P. 194).
3. Other suggested answers for this conflict is that a Spirit filled person may not be so in the next minute. Just because one is Spirit filled this minute, there is no guarantee that he will be so continually.
4. We must test the spirits. Not all spirits are holy.

Acts

19:21 After these things were ended, Paul purposed in the spirit, when he had passed

through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

Acts

20:22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

Acts

21:4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

The Scripture says that the disciples said to Paul “through the Spirit, that he should not go up to Jerusalem.” I want you to think about this one because the Holy Spirit cannot contradict Himself. Also, no Person of the Godhead can contradict any other Person of the Godhead. If this were not true, then God’s integrity would break at that point.

My position is that Paul was thinking and bound in God, the Holy Spirit, to obey his mission. However, the other disciples were speaking from their human spirits. I looked at the Greek word used for the Holy Spirit and

the human spirit. They are the same word—*pneuma*. The text at Acts 21:4 does not declare the “Holy Spirit” commanded Paul not to go to Jerusalem. It just said “spirit.” However, in Acts 21:11, the text actually includes the “Holy” designation for the “Spirit.” Thus we can solve this “apparent” contradiction by noting that the text is referring to two different spirits, i.e. the human spirit in verse 4 and the Holy Spirit in verse 11.

Acts

21:11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

Class, what does one miss when the doctrine of the Spirit in Luke-Acts is neglected? It is to miss that which alone enables the church of God to do the work of God and be what it is meant to be.

Chapter Questions

1. What does the word *Heilsgeschichte* mean?
2. Why do writers use *Heilsgeschichte* to distinguish Luke from the other Gospel writers?
3. What is *Historie*?
4. Describe the danger of *Historie* becoming *Geschichte*.
5. What is illumination?
6. How is the Holy Spirit connected with Jesus? (8 items)
7. To what was Jesus referring when He said, “You will be baptized with the Holy Spirit not many days from now”?
8. What does one miss when the doctrine of the Spirit in Luke-Acts is neglected?

Chapter 9

LUKE AND ACTS: DISCIPLESHIP

Luke understood about discipleship because of his accompaniment with Paul on his missionary journeys. As a result of his own experiences, Luke added special emphases to the other Gospel writers' insistence on response to God's demands. These emphases had much to do with discipleship.

First, Luke viewed repentance as a complete change of mind into a new attitude toward life. For him, Christianity is called "the Way." (Acts 9:2). Therefore, repentance points to a whole new way of life, not just a religion. "The way" points to the exclusivity of Christianity.

Acts

9:2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

Disciples "left everything" (Luke 5:28) because they have a singleness of focus (Matthew 8:18-22, Luke 9:61-62). They make this decision daily (Luke 9:23), and they weigh the costs in this difficult decision (Luke 14:28-33) because it involves hate for relatives (Luke 14:26).

This hate for relatives is a comparative term that is relative. It is not a hate like that for sin and evil. It is a lesser love or concern for everything and everybody other than Jesus. Your love for Jesus outweighs all other loves. Therefore, your obedience to Him takes top priority. Your concern for Jesus' plans is supreme over all of your other concerns.

Luke

5:28 And he left all, rose up, and followed him.

Matthew

8:18 Now when Jesus saw great multitudes about him, he gave commandment

to depart unto the other side.

8:19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

8:20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

8:21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

8:22 But Jesus said unto him, Follow me; and let the dead bury their dead.

Luke

9:61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

9:62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

9:23 And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

14:28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*?

14:29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

14:30 Saying, This man began to build, and was not able to finish.

14:31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

14:32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

14:33 So likewise, whosoever he be of **you that forsaketh not all that he hath,**

he cannot be my disciple.

Luke

14:26 If any [man] come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

Can you afford to be the disciple as described in Luke 14:33 above and 27 below? Maybe the better question is can you afford not to do it? If you do it, then your life must be lived before God Who knows every hair on your head (Luke 12:6-7). We must realize that we do everything in God's presence. Discipleship is concerned with the whole of life, not just parts.

Luke

14:27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

12:6 Are not five sparrows sold for two farthings,

12:7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

PATTERN OF LIFE

Paul's Pattern of life for a disciple was for him to be obedient (Acts 26:19), baptized (Acts 9:18), and proclaiming Christ (Acts 9:20). Note that here, Paul is preaching Jesus just two verses after his baptism. The disciple must be zealous for God (Acts 22:3-4) by serving Him with a good conscience (Acts 23:1, 24:16) because he believes God (Acts 27:25).

Acts

26:19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

9:18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

9:20 And straightway he preached Christ in the synagogues, that he is the Son of God.

22:3 I am verily a man [which am] a Jew, born in Tarsus, [a city] in Cilicia, yet brought up in this city at the feet of Gamaliel, [and] taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

22:4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

23:1 And Paul, earnestly beholding the council, said, Men [and] brethren, I have lived in all good conscience before God until this day.

24:16 And herein do I exercise myself, to have always a conscience void of offence toward God, and [toward] men.

27:25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

Luke's pattern for believers manifested a turning to the Lord (Acts 3:19) to become His servants (Acts 16:17). The disciple actively seeks God's approval on every action (Acts 17:27) because he fears Him (Acts 10:2, 22). Disciples praise Him (Luke 1:64) and work to glorify Him (Luke 7:16, 17:15).

Acts

3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

16:17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

17:27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

10:2 [A] devout [man], and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

10:22 And they said, Cornelius the centurion, a just man, and one that feareth

God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

Luke

1:64 And his mouth was opened immediately, and his tongue [loosed], and he spake, and praised God.

7:16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17:15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

For Luke, the disciple has faith (Luke 7:50, 8:48, 17:19, 18:42), which connects with all events of healing (Acts 14:9), and this faith is placed in Jesus via obedience (Acts 20:21, 24:24, 26: 18). The disciple's faith is sourced in God's Word (Luke 8:12) and applied in life.

Luke

7:50 And he said to the woman, Thy faith hath saved thee; go in peace.

8:48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

17:19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

18:42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

Acts

14:9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

24:24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

26:18 To open their eyes, [and] to turn

[them] from darkness to light, and [from] the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Luke

8:12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

QUESTIONS FOR YOU TO PONDER

What is the fear of God?

Acts

10:2 A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

Fear of God has been replaced today with a Santa Claus perception of God. What does it mean to fear God?

Another question is how can the devil snatch away the Word of God out of someone's heart before he can believe and be saved?

Luke

8:12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

Another question that we should consider is what other devices does the devil use?

Besides snatching away the Word of God, the devil practices diversion, distortion, deception, distraction, doubt, and wrong choices. Does he use these against you, and are there others that need to be mentioned?

How does universalism play into the Lord's plan of salvation?

Universalism, in Morris's discussion (Morris, Pp. 200-210), is in the **scope** of God's work. Jesus died for the sins of the world: Jews, Gentiles, women, children, rich, and poor.

The Lord paid for everyone's sins. Even the person who goes to hell had his sins paid for. All that was lacking was the faith of that individual in that fact. It would be like a person possessing a cashier's check in the amount of his debt going to debtor's prison because he was not willing to cash the check.

WOMEN

The traditional attitude toward women was that they were inferior and of less account than were men. However, Jesus changed that attitude. He taught women (Luke 10:38-42), and included women in His entourage (Luke 8:1-3).

Luke

10:38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

10:39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

10:40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

10:41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

10:42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

8:1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve [were] with him,

8:2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

8:3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

There are many accounts of women in

Luke. The subject of much of the first two chapters of Luke deals with Elizabeth and Mary. Other accounts are the widow of Nain (Luke 7:11-17), bent woman (Luke 13:10-13), woman weeping over Jesus' feet (Luke 7:36-50), widow's mite (Luke 21:1-4), woman with a hemorrhage (Luke 8:43-48), and women in the parables (Luke 13:21).

Luke

7:11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

7:12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

7:13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

7:14 And he came and touched the bier: and they that bare [him] stood still. And he said, Young man, I say unto thee, Arise.

7:15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

7:16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

7:17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

13:10 And he was teaching in one of the synagogues on the sabbath.

13:11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up [herself].

13:12 And when Jesus saw her, he called [her to him], and said unto her, Woman, thou art loosed from thine infirmity.

13:13 And he laid [his] hands on her: and immediately she was made straight, and glorified God.

7:36 And one of the Pharisees desired him that he would eat with him. And he went

into the Pharisee's house, and sat down to meat.

7:37 And, behold, a woman in the city, which was a sinner, when she knew that [Jesus] sat at meat in the Pharisee's house, brought an alabaster box of ointment,

7:38 And stood at his feet behind [him] weeping, and began to wash his feet with tears, and did wipe [them] with the hairs of her head, and kissed his feet, and anointed [them] with the ointment.

7:39 Now when the Pharisee which had bidden him saw [it], he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman [this is] that toucheth him: for she is a sinner.

7:40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

7:41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

7:42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

7:43 Simon answered and said, I suppose that [he], to whom he forgave most. And he said unto him, Thou hast rightly judged.

7:44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped [them] with the hairs of her head.

7:45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

7:46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

7:47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, [the same] loveth little.

7:48 And he said unto her, Thy sins are forgiven.

7:49 And they that sat at meat with him began to say within themselves, Who is

this that forgiveth sins also?

7:50 And he said to the woman, Thy faith hath saved thee; go in peace.

Luke

8:1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve [were] with him,

21:1 And he looked up, and saw the rich men casting their gifts into the treasury.

21:2 And he saw also a certain poor widow casting in thither two mites.

21:3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

21:4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

8:43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

8:44 Came behind [him], and touched the border of his garment: and immediately her issue of blood stanchèd.

8:45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press [thee], and sayest thou, Who touched me?

8:46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

8:47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

8:48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

13:21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

In connection with Jesus' death and res-

urrection there were women who followed Him to execution (Luke 23:27-31), helped with the burial (Luke 23:55-56), and included in the gathering after the ascension (Acts 1:14).

Luke

23:27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

23:28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

23:29 For, behold, the days are coming, in the which they shall say, Blessed [are] the barren, and the wombs that never bare, and the paps which never gave suck.

23:30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

23:31 For if they do these things in a green tree, what shall be done in the dry?

23:55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

23:56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

Acts

1:14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

After the resurrection, women were included with those who would prophesy (Acts 2:17-18), were part of the growing church (Acts 5:14), arrested by Saul (Acts 8:3, 9:2, 22:4), and mentioned among the believers who did good works (Acts 9:36).

Acts

2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

2:18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

5:14 And believers were the more added to the Lord, multitudes both of men and women.)

8:3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed [them] to prison.

9:2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

22:4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

9:36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

Early in the history of the infant church, women had a part to play, e.g. the slave girl was first to see Peter who was delivered from prison (Acts 12:13-17), woman who hosted the first church of Philippi (Acts 16:14-15), and Philip's four prophesying daughters (Acts 21:9).

Acts

12:13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

12:14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

12:15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

12:16 But Peter continued knocking: and when they had opened [the door], and saw him, they were astonished.

12:17 But he, beckoning unto them with the hand to hold their peace, declared unto

them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

Acts

16:14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard [us]: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

16:15 And when she was baptized, and her household, she besought [us], saying, If ye have judged me to be faithful to the Lord, come into my house, and abide [there]. And she constrained us.

21:9 And the same man had four daughters, virgins, which did prophesy.

CHILDREN AND THE POOR

Like women, the children had been of small importance, but Jesus changed that too; He took great interest in children, like the daughter, the only child of Jairus raised from dead (Luke 8:41-42), healing a man's only son who was a demoniac (Luke 9:38-43), raising the only son of the widow of Nain from the dead (Luke 7:12), illustrating the rejection of John the Baptist via children's games (Luke 7:32), and forbidding His disciples to send them away (Luke 18:15-17).

Luke

8:41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

8:42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

9:38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

9:39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly

departeth from him.

9:40 And I besought thy disciples to cast him out; and they could not.

9:41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

9:42 And as he was yet a coming, the devil threw him down, and tare [him]. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

9:43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

7:12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

7:32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

18:15 And they brought unto him also infants, that he would touch them: but when [his] disciples saw [it], they rebuked them.

18:16 But Jesus called them [unto him], and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

18:17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

There were also the important infancy accounts in Luke's first two chapters about John the Baptist and Jesus. Basically, Jesus is interested in all peoples of all races and classes. Also the whole life in every stage of every person is important.

The class of the poor gets a lot of special treatment by Luke, who was the first to fully describe an incident involving the poor (Luke 4:18), which is also the fulfillment of Isaiah

61:1). The first beatitude involved the poor (Luke 6:20). Matthew, however, says “poor in spirit” which is in contrast to literal poverty (Matthew 5:3).

Luke

4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Isaiah 61:1

The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

Luke

6:20 And he lifted up his eyes on his disciples, and said, Blessed [be ye] poor: for yours is the kingdom of God.

Matthew

5:3 Blessed [are] the poor in spirit: for theirs is the kingdom of heaven

The poor class was given in answer to John's doubts (Luke 7:22), said of the disciples who were not poor from choice. Literal poverty would mean canonization of a social class who were not poor by choice.

Luke

7:22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

Jesus' benediction is on those who have given up all to follow Him. This stays in line with the *kenosis*. All discipleship including the poor requires sacrifice, i.e. the willful surrender of self and goods. These words are an “encouragement to those who have given up all to follow him. Poor they undoubtedly were as this world counts riches, but that is

not the most important consideration. Poor though they were, they were richly blessed. It was to such poor people that Jesus's whole ministry was directed.” (Morris. P. 209).

Poor are found in the parables. They are brought in to the supper (Luke 14:21). Rich people are not to be invited to the meal (Luke 14:12). The widow's giving of two mites (Luke 21:1-2) is exemplary of the poor. Zacchaeus' giving half of his fortune to the poor implies the Lord's approval (Luke 19:8).

Luke

14:21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

14:12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor [thy] rich neighbours; lest they also bid thee again, and a recompence be made thee.

21:1 And he looked up, and saw the rich men casting their gifts into the treasury.

21:2 And he saw also a certain poor widow casting in thither two mites.

19:8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore [him] fourfold.

The rich class is susceptible to riches' enslaving power. Thus we see the warnings like:

- Woe to the rich for they have received their comfort (Luke 6:24),
- It is difficult for a rich man to enter the Kingdom of God (Luke 18:25), and
- The rich man who could not see the larger picture about life (Luke 12:16-21).

Luke

6:24 But woe unto you that are rich! for ye have received your consolation.

18:25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

12:16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

12:17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

12:18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

12:19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

12:20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

12:21 So is he that layeth up treasure for himself, and is not rich toward God.

Class, think of how the poor are blessed? Would you want to be poor in order to be blessed? It is not a virtue to be poor, but there is an ease of reception for the Gospel among the poor. There seems to be a blessing attached to being poor that includes a poorness in spirit. Without that poorness in spirit, there is no blessing simply for being poor.

In all my years of street preaching, I found a line of demarcation in the downtown part of Atlanta in which people on one side of the line wanted nothing to do with Jesus. However, the people on the other side of the line were hungry for Him. Guess which group was the poor.

At night, the late workers from the janitorial staffs came out of the giant skyscrapers and headed for the bus stops located on the side of the line that were hungry for Jesus. The honchos and midlevel yuppies went to the parking lots to get their cars. These folks had no interest whatsoever in Jesus and the afterlife. They were independent and self secure. They would not even take a Gospel

tract.

I led hundreds of those on the poor side of the line to Jesus but only a few of the honchos. Who was more blessed? Those that got saved were infinitely more blessed than those who trusted in themselves.

Class, I want you to be ready to bring this discussion of the poor to a synthesis with the discussion about joy which we will address later.

It is not wrong to be blessed with material goods, but they must not stick to your hands. With blessing comes a test of stewardship. What will you do with your blessing? If it sticks to your hands and keeps on sticking, you too will have to build bigger barns.

Luke's treatment of the Gentiles, children, women, disreputable, and poor emphasizes universalism in the way that salvation is for those whom the world esteems lightly. However, salvation is not in terms of nations and multitudes. Salvation is one person at a time. "Luke never loses sight of the importance of the individual" (Morris P. 213).

The following are considered to be low class or disreputable people (Morris Pp. 210-211) by the culture around the time of Jesus' life:

1. Shepherds
2. Tax collectors
3. Sinners

PRAYER

Prayer is important because God in Christ saves us via prayer. Also we live out the Christian life with the strength and wisdom of God received via prayer. We need divine help to know and do what the Lord wants us to do (Luke 9:45). Do not let fear or anything else stop us from asking the Lord in prayer.

Luke

9:45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

According to Luke, Jesus exemplified prayer (Luke 3:21). He also taught prayer (Luke 11:1-4) with persistence (Luke 11:5-8, 18:1) and honesty (Luke 20:47).

Luke

3:21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

11:1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

11:2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

11:3 Give us day by day our daily bread.

11:4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

11:5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

11:6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

11:7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

11:8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

18:1 And he spake a parable unto them [to this end], that men ought always to pray, and not to faint;

20:47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

We are to pray for our own needs.¹ We

are also to pray for one another and for setting forward God's purposes.

An aspect of the early church that Luke emphasizes is temporal joy that is often overlooked by serious, modern Christians. Temporal joy can be overlooked by the somber seriousness of Christianity and its heavenly joys. However, like everything else in Christianity, the whole of life is important, and joy should be had in the temporal life even while we are denying ourselves.

Some examples are:

1. In prison (Acts 16:25).

Acts

16:25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

2. Angel's message (Luke 1:14).

Luke

1:14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

3. Praising God for salvation (Luke 2:13).

Luke

2:13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

4. Glorifying God in healings (Luke 5:25-26).

Luke

5:25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

5:26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

5. The Triumphal entry (Luke 19:37).

Needs are the things and conditions that are necessary for your life's purpose. Life purpose is to get on the path that Jesus has staked out for you and follow Him in true discipleship. True discipleship will be a sacrificial life in which your spiritual gifts are employed in selfless ministry.

¹ Selfish physical and material lusts are not needs.

Luke

19:37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

6. Joy and praise at ascension (Luke 24:52-53).

Luke

24:52 And they worshipped him, and returned to Jerusalem with great joy:

24:53 And were continually in the temple, praising and blessing God. Amen.

7. Jesus rejoiced in the Spirit (Luke 10:21).

Luke

10:21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

8. Finding lost sheep or coin (Luke 15:6, 7, 9).

Luke

15:6 And when he cometh home, he calleth together [his] friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.
15:7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

15:9 And when she hath found [it], she calleth [her] friends and [her] neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

9. Zacchaeus (Luke 19:6).

Luke

19:6 And he made haste, and came down, and received him joyfully.

10. City evangelized by Philip (Acts 8:8).

Acts

8:8 And there was great joy in that city.

11. Eunuch (Acts 8:39).

Acts

8:39 And when they were come up out of

the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

12. Believers in Antioch of Pisidia (Acts 13:48, 52).

Acts

13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

Acts

13:52 And the disciples were filled with joy, and with the Holy Ghost.

13. Philippian jailer (Acts 16:34).

Acts

16:34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

14. Suffering for His Name:

Acts

5:41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

Jesus had suffered to bring them salvation, and they were content to suffer in order to bring it to others.

Class, think about how you can blend together the self-denial aspect of *kenotic* discipleship with joy in all circumstances especially in the face of temporal persecution and deprivation. Somehow, we should be rejoicing when things are going wrong in our situations. We can do that when we take into account our temporal blessings and our hope for eternal blessings.

Consider Luke's stories of finding the lost sheep and the lost silver coin. Please realize the importance of the temporal life. It's important is implicit in all of life because it is important to Jesus. When you leave this class, please ponder this issue because you must find the right answer in order to be pleasing to God. In other words, your life

purpose must blend all of these factors together in order to align with God's purpose for Christian sanctification.

INSTITUTIONALISM

Some accuse Luke of incipient institutionalism which led into Catholicism because of his lack of an expectation of immediate *parousia*. Life in constant expectation of the *parousia* does away with the tendency toward institutionalism. The more remote the eschatological view, the more proneness there is for the church to become the mediator between the saints and God.

Institutionalism is when the institutional church takes on the directive role that Jesus plays in the lives of the saints. Instead of asking Jesus for forgiveness, the candidate Christian asks the church or priest for forgiveness. Instead of Jesus forgiving the candidate directly in a person-to-person relationship out of His graciousness, the candidate obtains saving grace, as a substance from the church's treasury of meritorious grace. Candidates begin to go to the church for salvation, forgiveness, and directions for life instead of directly to the Lord. Times and places for rituals and worship services become sacrosanct and cannot be changed. Church officers become special holy men whose spiritual authority exceeds that of regular saints. Attendance and tithes become all important in institutionalism. The life of the institutional church becomes far more important than the lives of the saints. In fact, the saints are willingly used for the fuel and fodder of the institutional church.

Morris refutes the idea of institutionalism attributed to Luke:

1. There was always a thought of an interval between the ascension and the *parousia* in the early church and thus the time of preaching. The preaching is urgent because the interval's length is not known.
2. The early church did not delegate salva-

tion to a remote future; it was and is a present reality.

3. The church always looked back to the cross as the central event. Their eyes were on the past, not the distant future.

The ancient church was aware of eschatology; its primary concern was salvation's first part, i.e. justification. However, eschatology determines how you should await the return of your Master (Luke 12:31-40).

Luke

12:31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

12:33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

12:34 For where your treasure is, there will your heart be also.

12:35 Let your loins be girded about, and your lights burning;

12:36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

12:37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

12:38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

12:39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

12:40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

THE WORD OF GOD

The Word of God has two forms: the Word of God written and the Word of God incarnate. The Word of God written has the authority of God in its message, and the power of God via the Holy Spirit accompanies it. However, the Word of God incarnate is God the Son and possesses all the attributes of God in His Person (John 1:1). Neither form of the Word of God conflict with each other, but both contain the Power of God unto salvation (Acts 15:7; Eph. 1:13, 6:17; Romans 1:16). If the church is prime, it legitimizes the Word. If the Word is prime, it legitimizes the church.

John

1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Acts

15:7 And when there had been much

disputing, Peter rose up, and said unto them, Men [and] brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

Ephesians

1:13 In whom ye also [trusted], after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Romans

1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Chapter Questions

1. What was Paul's Pattern of Life for a disciple?
2. What was Luke's Pattern of Life for a believer?
3. How did Jesus change the traditional attitude toward women from inferior and of little account?
4. There seems to be a blessing attached to being poor, but what kind of poorness is required for the blessing?
5. According to Luke why is prayer important?

Chapter 10

JOHN'S DOCTRINES OF CHRIST AND GOD THE FATHER

A Gospel, three epistles, and Revelation are all attributed to one author, i.e. John. They are different in styles, however, and some think that others could have written those books. Some question how big a part the amanuensis played for John. They claim that his amanuenses may have contributed their own expressions for John's dictations.

Another theory is for authorship by the "Johannine school." This school is a group of early Christians who may have authored these books under John's name and in Johannine style.

I hold to the one-author position. That one author is God Himself. He chose the people to actually put pen to paper, and God also chose the words for John to write. I believe that John was that person whom God chose to write his Gospel, three epistles, and Revelation. As far as I am concerned, I have no problem with declaring the ancient writers, e.g. John, Matthew, Paul, etc., as the writers as long as it is understood that **God is the Author**.¹

DOCTRINE OF CHRIST

The significance about John's starting point for the fourth Gospel is that it starts with Jesus. He is the Word, and this Gospel is for the purpose of our believing that Jesus is the

¹ During my student days in the seminary, the going theme was that the Bible was not inerrant. Miracles were questioned. The authenticity of the creation and flood accounts were questioned. My faith was being destroyed. In the midst of my turmoil, my wife came to my rescue. She asked if I could prove the inerrancy of Scripture; to which I said no. She asked if the errant group could prove errors; to which I said no. She then said that it came down to a choice by faith. I chose to stake my life on faith in the inerrancy of the Scriptures as God's Word. From that point on, God has blessed my life, studies, and ministries in every way possible.

Word Who is God and comes to earth as the Christ and the Son of God (John 1:1, 20:31)

John

1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name

John 20:31 is John's purpose statement that I refer to in all my courses.

The Word

The concept of the "Word" or the *logos* meant for the Greeks more than just a unit of language. It is *Logos Prophorikos* and *Logos Endiathetos*. *Prophorikos* means a word going forth from a person (this is the way we use word). *Endiathetos* means the word remaining within a person, like reason. It is our thinking or rational part of the mind beyond just the orally spoken word.

The parallel meaning of word when applied to the universe by the Greek Stoics was that the *Logos Endiathetos* affirmed the rationality of our universe. But the word that ran throughout our universe as a seminal rationality or universal soul (world soul) was the *logos spermatikos* that derived from the ONE in a pantheistic worldview.

The Jews had other terms of personification, for example:

Wisdom (Proverbs 8)

Word (Psalms 33:6, Genesis 1)

Law (Isaiah 2:3, Micah 4:2)

- Wisdom

Proverbs

8:1 Doth not wisdom cry? and understanding put forth her voice?

8:2 She standeth in the top of high places,
by the way in the places of the paths.

8:3 She crieth at the gates, at the entry of
the city, at the coming in at the doors.

8:4 Unto you, O men, I call; and my voice
[is] to the sons of man.

8:5 O ye simple, understand wisdom: and,
ye fools, be ye of an understanding heart.

8:6 Hear; for I will speak of excellent
things; and the opening of my lips [shall
be] right things.

8:7 For my mouth shall speak truth; and
wickedness [is] an abomination to my
lips.

8:8 All the words of my mouth [are] in
righteousness; [there is] nothing froward
or perverse in them.

8:9 They [are] all plain to him that
understandeth, and right to them that find
knowledge.

8:10 Receive my instruction, and not
silver; and knowledge rather than choice
gold.

8:11 For wisdom [is] better than rubies;
and all the things that may be desired are
not to be compared to it.

8:12 I wisdom dwell with prudence, and
find out knowledge of witty inventions.

8:13 The fear of the LORD [is] to hate
evil: pride, and arrogancy, and the evil
way, and the froward mouth, do I hate.

8:14 Counsel [is] mine, and sound
wisdom: I [am] understanding; I have
strength

8:15 By me kings reign, and princes
decree justice.

8:16 By me princes rule, and nobles,
[even] all the judges of the earth.

8:17 I love them that love me; and those
that seek me early shall find me.

8:18 Riches and honour [are] with me;
[yea], durable riches and righteousness.

8:19 My fruit [is] better than gold, yea,
than fine gold; and my revenue than
choice silver.

8:20 I lead in the way of righteousness, in
the midst of the paths of judgment:

8:21 That I may cause those that love me
to inherit substance; and I will fill their
treasures.

8:22 The LORD possessed me in the

beginning of his way, before his works of
old.

8:23 I was set up from everlasting, from
the beginning, or ever the earth was.

8:24 When [there were] no depths, I was
brought forth; when [there were] no
fountains abounding with water.

8:25 Before the mountains were settled,
before the hills was I brought forth:

8:26 While as yet he had not made the
earth, nor the fields, nor the highest part
of the dust of the world.

8:27 When he prepared the heavens, I
[was] there: when he set a compass upon
the face of the depth:

8:28 When he established the clouds
above: when he strengthened the foun-
tains of the deep:

8:29 When he gave to the sea his decree,
that the waters should not pass his com-
mandment: when he appointed the foun-
dations of the earth:

8:30 Then I was by him, [as] one brought
up [with him]: and I was daily [his]
delight, rejoicing always before him;

8:31 Rejoicing in the habitable part of his
earth; and my delights [were] with the
sons of men.

8:32 Now therefore hearken unto me, O
ye children: for blessed [are they that]
keep my ways.

8:33 Hear instruction, and be wise, and
refuse it not.

8:34 Blessed [is] the man that heareth me,
watching daily at my gates, waiting at the
posts of my doors.

8:35 For whoso findeth me findeth life,
and shall obtain favour of the LORD.

8:36 But he that sinneth against me
wrongeth his own soul: all they that hate
me love death.

- Word

Psalms

33:6 By the word of the LORD were the
heavens made; and all the host of them by
the breath of his mouth.

Genesis

1:1 In the beginning God created the
heaven and the earth.

1:2 And the earth was without form, and

void; and darkness [was] upon the face of the deep. And the Spirit of God moved upon the face of the waters.

1:3 And God said, Let there be light: and there was light.

1:4 And God saw the light, that [it was] good: and God divided the light from the darkness.

1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

1:6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

1:7 And God made the firmament, and divided the waters which [were] under the firmament from the waters which [were] above the firmament: and it was so.

1:8 And God called the firmament Heaven. And the evening and the morning were the second day.

1:9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry [land] appear: and it was so.

1:10 And God called the dry [land] Earth; and the gathering together of the waters called he Seas: and God saw that [it was] good.

1:11 And God said, Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth: and it was so.

1:12 And the earth brought forth grass, [and] herb yielding seed after his kind, and the tree yielding fruit, whose seed [was] in itself, after his kind: and God saw that [it was] good.

1:13 And the evening and the morning were the third day.

1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

1:15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

1:16 And God made two great lights; the greater light to rule the day, and the lesser

light to rule the night: [he made] the stars also.

1:17 And God set them in the firmament of the heaven to give light upon the earth,

1:18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that [it was] good.

1:19 And the evening and the morning were the fourth day.

1:20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl [that] may fly above the earth in the open firmament of heaven.

1:21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that [it was] good.

1:22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

1:23 And the evening and the morning were the fifth day.

1:24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

1:25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that [it was] good.

1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

1:27 So God created man in his [own] image, in the image of God created he him; male and female created he them.

1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

1:29 And God said, Behold, I have given

you every herb bearing seed, which [is] upon the face of all the earth, and every tree, in the which [is] the fruit of a tree yielding seed; to you it shall be for meat.

1:30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein [there is] life, [I have given] every green herb for meat: and it was so.

1:31 And God saw every thing that he had made, and, behold, [it was] very good. And the evening and the morning were the sixth day.

- Law

Isaiah

2:3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

Micah

4:2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

In the Targums (Jewish common language translations of the Old Testament) a periphrasis for God was oftentimes *memra* (word).

According to Morris, John's statement, "The Word was God," could not be legitimately softened to something less than claiming absolute deity for Jesus. It could not be reduced to, "The Word was divine." In the precision of the Greek language, the Word can mean nothing less than God. John is giving the *Logos* the highest possible place.²

Jesus is the Christ

John's Gospel openly declares that its purpose is that its readers might believe that

Jesus is the Christ (John 20:31). The witnesses are many as seen in the following examples:

1. John the Baptist (John 1:20)
2. Philip to Nathaniel (John 1:45)
3. Nathaniel's words (John 1:49)
4. Temple cleansing (John 2; Mal 3:1)
5. Woman at the well (John 4:26, 29)
6. A healing (John 5:46)
7. Reference to manna (John 6:30-31).

John

20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

1:20 And he confessed, and denied not; but confessed, I am not the Christ.

1:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

1:49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

2:1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2:2 And both Jesus was called, and his disciples, to the marriage.

2:3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

2:4 Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come.

2:5 His mother saith unto the servants, Whatsoever he saith unto you, do [it].

2:6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

2:7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

2:8 And he saith unto them, Draw out now, and bear unto the governor of the

² Morris, p. 227.

feast. And they bare [it].

2:9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

2:10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: [but] thou hast kept the good wine until now.

2:11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

2:12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

2:13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,

2:14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

2:15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

2:16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

2:17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

2:18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

2:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

2:20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

2:21 But he spake of the temple of his body.

2:22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

2:23 Now when he was in Jerusalem at the passover, in the feast [day], many believed in his name, when they saw the miracles which he did.

2:24 But Jesus did not commit himself unto them, because he knew all [men],

2:25 And needed not that any should testify of man: for he knew what was in man.

Malachi

3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

John

4:26 Jesus saith unto her, I that speak unto thee am [he].

4:29 Come, see a man, which told me all things that ever I did: is not this the Christ?

5:46 For had ye believed Moses, ye would have believed me: for he wrote of me.

6:30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

6:31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

Please note that Moses did not give the manna; God did. Now it is given continuously through Jesus who gives life to the world (John 6:33), but it is not in the materialistic way that they thought and desired.

John

6:33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

Think with me over John 6:26-66. Read it and then discuss why the Jews murmured and departed from Jesus.

1. Let me suggest that they had a materialistic hermeneutic. They were looking for a political Messiah who would set their

economy in good order and deliver them from their Roman oppressors. Just as David set up the Jewish economy and delivered Israel from the Philistines who had been oppressing them, the Son of David, the expected Messiah, was going to do the same thing. Thus the Jews interpreted manna to be free bread to be eaten as food for the body. They wanted this kind of bread, not the sacrifice of Jesus' body as the bread of life that gave life eternal. The Jews had no use for this kind of Messiah.

2. Now turn to the twelve Disciples in verses 67-69. When they were confronted with this same issue concerning their hermeneutic, they confessed that they had no place to go but that they believed in Jesus as the Author of words that lead to life. Here is a faith in the person without understanding what He is saying. These disciples expected a political Messiah also. This hermeneutic is much better than the first one above because the disciples stay with their Messiah, even though their expectations are not yet being met and they cannot fathom what He is saying.
3. Now look at John at the time of his writing this Gospel, and later when he wrote the epistles and the book of Revelation. The mature John clearly understands the difference in a political savior and God's Messiah. Sacrifice and eternal life and words of spirit are the things of Jesus. John, in his maturity, came to understand Christianity with a hermeneutic that was shaped by Jesus.

Above are three interpretations. Which is yours? Many Christians today look for temporal blessings from Jesus. They are driven by their bellies, and cannot understand the *kenosis*. They have thrown in with Jesus but do not have a theological understanding that will help in their following Him.

True disciples are those who have cast their lot with Jesus and know the Christian pilgrimage as one that is filled with sacrifices of the *kenosis*. My friend you are, or should be by now, in this category. That means that you have responsibilities for conducting your life as an expression of the sacrificial *kenosis*, i.e. true discipleship, and you should be teaching others to have the same hermeneutic.

At the Feast of Tabernacles the people claimed that no one would know where the Messiah would come from (John 7:27). However, Jesus is known by His miracles (John 7:31), and He called Himself the light of the world (John 8:12). At the Feast of Dedication, the people said: "Tell us plainly" (John 10:24), but Martha clearly stated His identity (John 11:27). Then again, confusion continued when Jesus predicted His death to which the Jews saw contradiction because Christ would abide forever (John 12:34).

John

7:27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

7:31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this [man] hath done?

8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

10:24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

11:27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

12:34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

The Son of God

John links two terms together, the Christ and the Son of God, when he writes:

John

20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Take note that there are some special considerations about the "Son of God" title:

1. John uses a special Greek word in John 3:16 (*Monogenes*) to mean that the only begotten Son of God means "only/unique" to all sons of God.
2. His glory is seen (John 1:14)
3. In the bosom of the Father (John 1:18)
4. Sent to provide salvation to all who will believe (John 3:16)
5. Unbelievers are under condemnation (John 3:18)
6. Loved by the Father (John 3:35)
7. Can do nothing of Himself, only what the Father is doing (John 5:19)
8. Abides forever claimed by Jesus Himself (John 8:35)
9. To be honored as the Father is honored (John 5:23)
10. Became flesh and lived among us, and we saw His glory³ (John 1:14 [first in list])
11. Has received all judgment powers (John 5:22). The Jews did not view the Messiah as Judge. Do Christians today view Jesus as "Judge"?

John

1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared [him].

³ Real glory was in His acceptance of a lowly place in order to bless others. In the crucifixion, Jesus is said to be glorified (John 12:23, 13:31).

3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

3:35 The Father loveth the Son, and hath given all things into his hand.

5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

8:35 And the servant abideth not in the house for ever: [but] the Son abideth ever.

19:7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

5:23 That all [men] should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

5:22

For the Father judgeth no man, but hath committed all judgment unto the Son:

The "I Am" Sayings

There are seven "I Am" sayings containing these predicates:

1. Bread of Life

John

6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

6:48 I am that bread of life.

2. Light of the World

John

8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness,

but shall have the light of life.

3. Door of the Sheep

John

10:7 Then said Jesus unto them again, 'Verily, verily, I say unto you, I am the door of the sheep.'

- a. Shepherds enter through this door.
- b. Sheep enter through this door.

4. Good Shepherd

John

10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.

5. Resurrection and the Life

John

11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

6. The Way, the Truth, and the Life

John

14:6) Jesus saith unto him, 'I am the way, the truth, and the life: no man cometh unto the Father, but by me.'

7. True Vine

John

15:1 I am the true vine, and my Father is the husbandman.

Examples of "I Am" without associated predicates of clear identification:

1. Believe that I am he (John 8:24, 13:19)

John

8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am [he], ye shall die in your sins.

13:19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am [he].

2. Know that I am he (John 8:28)

John

8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am [he], and [that] I do nothing of myself; but as my Father hath taught me, I speak these things.

3. Before Abraham was, I am (John 8:58)

John

8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

4. It is I; don't be afraid (John 6:20)

John

6:20 But he saith unto them, It is I; be not afraid.

Jesus frequently prefixed His statements with "Amen." Amen is often translated as "verily." It meant that the person concurs with the words as if they were his own. It indicates that the words are sure, certain, and trustworthy.

The double Amen was sometimes used which would mean that the coming words are to be received as absolute. Jesus was concurring with the words before he uttered them. **Thus they were from heaven and pre-existing just as He Himself was.**

Witness to Jesus

The witness to Jesus was sevenfold:

1. John the Baptist

John

1:7 The same came for a witness, to bear witness of the Light, that all [men] through him might believe.

2. Father

John

5:37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

3. Jesus the Son whom God Sent

John

3:32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

3:33 He that hath received his testimony hath set to his seal that God is true.

3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure [unto him].

4. Holy Spirit

John

5:32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

5. Scripture (The Word written has God as its source, and the Word incarnate has God as its source. The two cannot conflict).

John

5:31 If I bear witness of myself, my witness is not true.

5:32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

15:26 But when the Comforter is come, whom I will send unto you from the Father, [even] the Spirit of truth, which proceedeth from the Father, he shall testify of me:

Deuteronomy.

19:15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

6. Works

John

5:36 But I have greater witness than [that] of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

7. Christians

John

15:27 And ye also shall bear witness, because ye have been with me from the beginning.

Class, your witness puts you over against unbelievers. The world hates Jesus (John 7:7). The world will also hate us as we follow Jesus (John 15:19).

John 7:7

The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

15:19 If ye were of the world, the world

would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Human witness is for human benefit. Via your witness, others will know of what God has done in Christ. Silence keeps others in the dark, but it is seen by you as exempting you from the world's hate for Jesus. However, your benefit from keeping silence is only temporal.

At the Judgment of our works, the Lord is going to express severe disappointment in you and withhold your rewards. The expressed witness declares your position to which inharmonious behavior would indicate hypocrisy to others. A silent Christian who acts like the world indicates hypocrisy to the Lord and to self.

Signs

It was not enough to see the sign for belief to occur. There had to also be spiritual perception. People can see the miracle without seeing the hand of God in it. The unbelievers who saw Lazarus raised from the dead plotted to kill both Lazarus and Jesus.

John

11:53 Then from that day forth they took counsel together for to put him to death.

12:10 But the chief priests consulted that they might put Lazarus also to death;

12:11 Because that by reason of him many of the Jews went away, and believed on Jesus.

However, believers could see the Hand/Power of God spiritually on the basis of the signs.

John

6:2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

Works

This word covers both miracles and also the deeds of normal life. Jesus' life was a

whole in which all that He did was of God. Miracles were a part of His normal life; they were consequential to who He was.

The Father did the works through Jesus.
John

14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

The assigned works were given by the Father to Jesus to do.

John

5:36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

His works bear witness of Him (see the verses above and below).

John

10:25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

JESUS THE MAN

John is accused of naive Doceticism.⁴ But there are many references to Jesus being a man (John 4:29, 5:12, 7:46, 9:16, 11:47). Jesus spoke of Himself as a man (John 8:40). His enemies spoke of His being a man (John 10:33).

John

4:29 Come, see a man, which told me all things that ever I did: is not this the Christ?

5:12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

7:46 The officers answered, Never man spake like this man.

9:16 Therefore said some of the Phari-

sees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

11:47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

8:40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

10:33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

There is a supposed problem with His knowledge. Sometimes, Jesus knew of things beyond human capability. However, there were other times when He did not know everything and had to ask questions to find out things. These times were not feigned. Jesus was the God-Man on earth. As God, He had the extra knowledge that was shared by the Father whenever it was needed for Him to fulfill His mission. But when He had ignorance, as Man, it had to do with normal human experience in which He had normal limitations.

We also experience this kind of divine help in our Christian walk in combination with human limitations that Jesus experienced. When we minister, God is involved in empowering us as long as we are on God's assigned path for us. Then when we are doing some normal human activities that all people have to do, our normal limitations will not be exceeded.

The Son's Dependence on the Father

Power When Seeking the Father's Will

John

5:30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

True Judgment

⁴ The Docetic heresy was that Jesus was only a spirit, not a flesh and blood real man.

John

8:16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

Sustenance When on the Father's Mission

John

4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

Father Gave Son the Source of Life

John

5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

6:57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

18:11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Authority to Give Eternal Life and to Exclusively Execute Judgment

John

17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:

5:27 And hath given him authority to execute judgment also, because he is the Son of man.

10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Love was at the base of all God's actions.

John

3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17:24 Father, I will that they also, whom thou hast given me, be with me where I

am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

17:25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

17:26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

Glory was the result of all of God's actions.

John

13:32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

17:24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

Born again Christians are gifts from God to Jesus, and they are drawn to Jesus. This does not mean that God's Will overwhelms man's will as is held by Calvinists and their concept of predestination.⁵ That would violate the principle of man's will being inviolate. No, it means that any man who believes in the Son will be saved as a gift from God. Also the Holy Spirit is involved in this event. The Holy Spirit draws the man to Jesus. Thus when we get saved, someone witnesses to us, the Holy Spirit illuminates our understanding of the Gospel and woos us to believe it. Then when we align our wills with the Lord, then the Father gives us forgiveness and eternal life as a wonderful gift.

John

6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

Testimony to humans is one of the reasons

⁵ We discuss single and double predestination in the course on Doctrine. Christocentric predestination means that everyone in Jesus is predestined to go where He is.

that God sent His Son.

John

5:31 If I bear witness of myself, my witness is not true.

5:37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

The Holy Spirit provides the power for the new birth of salvation. Jesus baptizes the Christian with the Holy Spirit. Baptism with water symbolizes death, burial, and resurrection as a new man to walk a whole new path.

John

1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

Light for guidance for mankind is a part of God's design.

John

1:4 In him was life; and the life was the light of men.

8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Obedience by man is the only way acceptable to God.

John

14:15 If ye love me, keep my commandments.

14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

14:31 But that the world may know that I love the Father; and as the Father gave me

commandment, even so I do. Arise, let us go hence.

4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

Companionship with God follows obedience.

John

8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

I could not help seeing the triangle of piety in the above three characteristics of discipleship. Light is for knowing (faith), obedience is for doing (hope), and companionship is for fellowship and discernment (love).

GOD THE FATHER

We learn more depth of meaning of Father by looking at Jesus as Son. His relationship with the Father is different from ours.

John

20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

In all that Jesus did and said, is what the Father did and said (John 8:42, 3:34, 7:29).

John

8:42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

7:29 But I know him: for I am from him, and he hath sent me.

The Father will honor those who serve Jesus.

John

12:26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

The Father is actively pruning the vine (John 15:5-7) because fruit bearing is a prerequisite for effectual prayers, not vice versa:

John

15:5 I am the vine, ye [are] the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast [them] into the fire, and they are burned.

15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

In the same way that Jesus was sent by the Father, we are sent by the Son. If we go in obedience, we will have peace with God. So, the reverse should be understood: if we do not go in obedience to Jesus, we will not have peace with the Father.

John

20:21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

GOD THE HOLY SPIRIT

What is the one detail about the Holy Spirit that we find in John but not in the synoptics? The Spirit remained on Jesus. Not only did the Spirit inaugurate His public ministry, He remained on Him throughout.

Born of the Spirit

Born again is also to be born anew, or from above.

There are three major ways of interpreting the difficult phrase "born of water and Spirit" in the Gospel of John 3:5. One, water is seen as *purification* like John the Baptist's baptism of repentance. This way would indicate a two-stage salvation: first baptism by water and then baptism by the Holy Spirit.

John

3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and [of] the Spirit, he cannot enter into

the kingdom of God.

Two, *physical birth* has the water in the amniotic fluid. This physical birth would be followed by the Spiritual birth. This two-birth requirement for salvation is the position that I believe. The question that arises from my position is what happens to aborted babies who were deprived of birth? I believe that they come under the innocence that children who have not reached the age of accountability are covered by the Lord's Blood and will go to heaven. Also they were in the womb covered by the amniotic water which may suffice to qualify under the Lord's statement about water.

Third, water is seen as *Christian baptism*, and the Spirit baptism is the adoption into the family of God. I think that this way is a two-stage salvation much like the first way. Against this position is that water baptism becomes the prerequisite for salvation. A prerequisite means that it is an essential gateway. This ritual of water baptism then could be considered a sacrament rather than a memorial.

Time of the Spirit

1. Being filled with the Spirit preceded Pentecost, e.g. Elizabeth while pregnant with John the Baptist (Luke 1:41).
2. Zechariah, the father of John the Baptist, was filled with the Holy Spirit when he prophesied (Luke 1:67).
3. The works of Jesus took place prior to Pentecost.

Luke

1:41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

1:67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

The Spirit of Truth

How should we interpret the phrase "the

Spirit of Truth" in the Gospel of John? The Spirit of Truth is foretold by Jesus to be sent from the Father (John 14:17).

John

14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

The Spirit of Truth will be sent to the saints to testify of Jesus (John 15:26).

John

15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

The Spirit of Truth will guide the saints into all Truth (John 16:13).

John

16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

The Spirit of Truth would have to be Jesus' Own Spirit because He is the Truth (John 14:6).

John

14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

We are to worship the Father in Truth (John 4:23-24). Thus, we must be in Jesus in order to worship the Father.

John

4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

In all these passages, we see the Spirit of Truth associated with Jesus Who is identified as the Truth. The Spirit of Truth is associated

with the Father as the sender. The Spirit of Truth will dwell in us and with us to testify of Jesus, guide us into all Truth, and empower us in our obeying Jesus.

Thus, the worshiper of God, must be in Jesus so that the Spirit of Jesus, the Holy Spirit, will be abiding in the worshiper. Also, the worshiper must worship in Truth. This means that we must be in agreement with Jesus in our worship. If we are not aligned with Jesus in our doctrine and obedience, then we are not aligned with the Truth. The worship of a rebellious saint is not acceptable unless it is composed of repentance and stopping the rebellion.

Teacher of the Church

The Spirit teaches the disciples all things and brings to remembrance all things (John 14:26). What the Spirit teaches in Scripture is what has been revealed in Christ (John 16:14). The Spirit does not teach a new dispensation of knowledge to be added to Scripture.

John

14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

16:14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

The Divine Presence

Jesus departed but sent back the Spirit. The Holy Spirit has picked up the work that Jesus was doing during His presence. Jesus' presence with His disciples was the comforting, teaching, directing, and empowering work that the disciples needed. However, Jesus was a man who had the physical limitations that one man had in space and time. The Holy Spirit, on the other hand, could do the Son's work without the physical limitations of a man, and because He is a spirit, He can do His work everywhere without space and time limitations.

John

16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

The Spirit belongs only to the people of God, not to the world. The people of the world cannot receive the Spirit of Truth because they cannot see Him, and therefore they cannot know Him.

John

14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Convicting the World

There are three things of which the Holy Spirit will convict the world. John 16:8 tells us that the three things are: first, the sin of unbelief (John 16:9). Second, the righteousness that is seen in the death of Christ (John 16:10) occurs by Jesus' returning to the Father as the High Priest who will plead for sinners to be made righteous. Third is judgment because Satan, the ruler of this world, has been judged (John 16:11, 12:31). The Cross was a miscarriage of justice on Jesus, but it was the event of heavenly justice because it overthrew the devil and paid for the sin of mankind.

John

16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

16:9 Of sin, because they believe not on me;

16:10 Of righteousness, because I go to my Father, and ye see me no more;

16: 11 Of judgment, because the prince of this world is judged.

12:31 Now is the judgment of this world: now shall the prince of this world be cast out.

Class, please note that it takes the work of

the Holy Spirit in order for any of these three to be understood. None of them can be understood by human discovery. Therefore, the saints are in charge of conveying the message of the Gospel. If we do not tell the world about sin, righteousness, and judgment, they cannot know the Gospel by simple human discovery. We must convey this message written or verbally to the world in the power of the Holy Spirit as the Lord's witnesses.

The Paraclete

The name *Paraclete* means called to the side of (*para* = along side of + *kaleo* = to call). The *Paraclete* is the Holy Spirit Who is more than a defense attorney. The Spirit defends, but He also prosecutes. The Spirit is not only at your side pleading your case, He is also convicting you of sin.

The Spirit also empowers. When you are obeying and serving the Lord, the Spirit is empowering you in your ministry. He gives you the ministry gifts, the guidance to use them, and the requisite power in them to be effective. However, when your will resists denying yourself, picking up your cross, and following Jesus, the Holy Spirit becomes your prosecutor. When we use the terms friend or helper for the *Paraclete*, we lose all that legal background in His work. Thus, we use the Names: *Paraclete*, Spirit of Truth, Holy Spirit, and Spirit.

The Spirit in the Church

The Church is composed of all the believers. While they were gathered together, Jesus breathed on them and told them to receive the Holy Spirit (John 20:22). When He declared that when they forgave sins, forgiveness would be in Heaven as well, the Roman Catholic Church took that as the power of absolution that they possessed (Matthew 16:19).

John

20:22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

Matthew

16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

In opposition to the Catholic concept of the Church's power to forgive sin, we know that only God can forgive sins. Therefore, we are only repeating God's Words contained in the Gospel when we tell a sinner that if He will confess his sins and ask Jesus to forgive him, then he will be saved. Our repeating God's pronouncement is far from our originating the pronouncement out of our own authority. We then treat the sinner who obeys the Gospel as a forgiven Christian.

The Lord's expulsion of breath was on the group, not on individuals. Spirit-led churches can declare authoritatively what sins are forgiven and which are not. The ones forgiven are those that are covered by the blood of Jesus when the sinner confesses them to the Lord and asks Him for forgiveness.

The legal aspect of forgiveness has already taken place in heaven. God offers that forgiveness to every human being. Those who hear the warning that they must pay for their sins by going to hell and hear of the free gift of pardon that has been purchased by the Lord's sacrifice are able to receive the pardon. Those who don't hear or won't admit their need must pay their own debt.⁶

⁶ In the case of babies and children not reaching the age of accountability, we must go back to The Fall to understand the principle involved. When Satan took down the whole human race via the sin of one man, he grabbed the principle of spreading the disaster over people without their wills involved. Thus the same principle was useful to God for spreading salvation over people without their wills involved. Those without their wills involved are babies and people below the age of accountability. All the rest of humanity are exercising their wills to sin. Those must hear and heed the warning and the solution that are provided by God.

THE CHRISTIAN LIFE

The concept of "eternal life" in John is not limited to the future state. The words life and eternal life mean the same thing in John. In a sense, eternal life could refer to the life to come after the resurrection. It is resurrection life. However, this kind of life, which is proper to the age to come, can be experienced in the present (John 5:24) because it pertains to the purpose statement for this Gospel (John 10:10 and 20:31).

John

5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

10:10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have [it] more abundantly.

20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

The Father gives this life to the Son (John 5:26), and we must get it from the Son (John 5:40). This resurrection life is antithetical to worldly life: Love your life and lose it versus hate your life and keep it to eternal life (John 12:25).

John

5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

5:40 And ye will not come to me, that ye might have life.

12:25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

Jesus identifies Himself as the bread of life (John 6:33, 35, 41, 48, 51, 53). By faith we can see the Son (John 6:40).

John

6:33 For the bread of God is he which

cometh down from heaven, and giveth life unto the world.

6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

6:41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

6:48 I am that bread of life.

6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

6:53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

John

6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

By faith we can receive His words. Please know that faith means believing God's Word and aligning one's behavior with God's Word. Faith that does not issue into works is dead faith (James 2:20). This new life is cultivated inside our souls by the Holy Spirit. Faith in God's Word is life (John 6:63, 68)!

John

6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

6:68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

By faith we can receive the gift (John 3:15-18; 10:28; 17:2).

John

3:15 That whosoever believeth in him should not perish, but have eternal life.

3:16 For God so loved the world, that he

gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

By faith we can believe in Him as the gift from the Father (John 3:16).

John

3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

The Old Testament sacrifices foreshadowed what Christ would perfectly accomplish. Jesus' sacrifice followed the Old Testament principle established for the forgiveness of sin, and it was on a timetable purposed in God. Accordingly, Jesus refers to His hour or time (John 7:6, 8, 30; 12:23, 27; 13:1; 16:32; 17:1).

John

7:6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

7:8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

7:30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

12:23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

12:27 Now is my soul troubled; and what

shall I say? Father, save me from this hour: but for this cause came I unto this hour.

13:1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

16:32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

The purpose of God was in the intended climax of the cross as the perfect and final sacrifice for sin. The attempts to kill Jesus or arrest Him were before His hour, and therefore were made vain by the Father.

They saw His glory. Please think about Jesus' Glory and how His lineage and His grace and truth describe it (John 1:14). So, if we are going to be glorified in the judgment of works, we need to have our new birth and those two descriptors attached to our person and works.

John

1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Jesus' glory is divine glory that can be seen only when someone sacrifices his own rightful place of honor to another. Jesus Who had no debt of sin and, yet, paid all of humanity's sin-debt with His Own perfect life and undeserved death achieved the ultimate and absolute glory.

The principle of divine glory is seen in the Cross. The Cross is the principle of glory for Christ and for Christians. That is why we are

to take up our crosses and follow Jesus. Glory for the Christian is achieved only by the same principle that established divine glory.

Divine glory can only come in true Christian discipleship. Jesus said that in order to be His disciples, we must first deny ourselves. Self-denial is the sacrificial lifestyle. Then we must take up our crosses. These crosses are the instruments of our sacrificial deaths that may be required of us. After all of this, we must still follow Jesus in our obedient behavior, life, and ministries..

Following Him is hugely sacrificial because this means that our wills are submitted to Him. We no longer get to do what we want to do. We no longer go where we want to go. We no longer get to chase our own vocational, recreational, and ministry dreams. No, Christian, you do, go, and chase after what Jesus wants to do through you.

Glorified means crucified (John 7:39; 12:16, 23; 13:31). Jesus is the Good Shepherd (John 10:11) who lays down His life for the sheep.

John

7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet [given]; because that Jesus was not yet glorified.)

12:16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and [that] they had done these things unto him.

12:23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

13:31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.

Caiaphas (the High Priest) prophesied of

substitution when he declared that it would be better to have Jesus die than their whole nation. His motives for political expediency was used by God to produce a true prophecy out of His evil mouth.

In the conversation between Pilate and Jesus, the issue was who was going to rule, Christ or Caesar? In other words, which is most important, human power or divine Truth? If divine Truth is most important, then Christ will rule but not in the sense of temporal human power. In the latter sense, Caesar will rule.

Jesus declares that He is of the Truth because He bears witness to the Truth (John 18:37). Even though Pilate used power (remember that power corrupts) to put Jesus to death, Truth did not perish. The Truth of God is never defeated. God is sovereign, but not with the earthly corruptible power.

The people who clamored for Jesus' death were not particularly evil; they just declared that they had "no king but Caesar." (John 19:15) They preferred to submit to the king of power rather than to the King of Truth.

John

18:37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

19:15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

Faith

Faith is the trusting belief both in a person and in intellectual propositions. "If we really trust in Christ, then, of course we believe what he says is true, we also accept certain truths about his person and his relationship to the Father, we believe the Father and the

revelation made in Scripture, and all this is so fundamental that it can simply be said that we believe."⁷

Love

There is no greater love than dying for your friend (John 15:13).

John

15:13 Greater love hath no man than this, that a man lay down his life for his friends.

Jesus links love for Him with obedience. Remember, class, that obedience means that you must deny yourself and what you want to do in order to obey or sacrifice for Jesus. Love is actually expressed in obedience (John 14:15, 23).. If there is no obedience, then there is no *agape* love. *Agape*, by definition, is unilateral sacrifice for the welfare of the person loved (John 14:28; 16:27).

John

14:15 If ye love me, keep my commandments.

14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

14:28 Ye have heard how I said unto you, I go away, and come [again] unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

16:27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

The new commandment is to love (*agape*) one another as He has loved (*agape*) us (John 13:34). This love is a giving (sacrificial) love. You give of yourself sacrificially to one another. A good example of this is the command for the husband to love (*agape*) his wife. In order to accomplish *agape* love, he must look out for her interests and welfare

⁷ Morris, Pp. 275-76.

above his own:

John

13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

Here are some examples of wrong love:

Love of Darkness

John

3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Praise of men

John

12:43 For they loved the praise of men more than the praise of God.

Mutual love for the world

John

15:19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Please note that *phileo* is the word for love in John 15:19 which indicates that the world will be friendly to you if you are of the world. The world will not sacrificially love those of the world, but it readily accepts sacrificial love from those of the world because those citizens sacrifice themselves for the welfare of the worldly system.

Temporal life

John

12:25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

Sin

On the one hand, sin (in the singular) is the principle that moves people onto the wrong course. On the other hand, sinful actions (plural) have degrees of severity.

John

19:11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

Sins are not responsible for all suffering. The Fall of mankind has corrupted the earth and its nature. Thus, life is now lived in a corrupted environment. This kind of life has much suffering involved. It is within these sufferings that God shines in His intervening miracles and empowering of His saints (John 9:2-3).

John

9:2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

9:3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

The purpose of those who see might become blind (John 9:39) is that they would be revealed to be blind in the midst of their prideful touting of their sight:

John

9:39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

The World

John conceives "the world" as the people and the world's system, both of which are opposed to Christ. The disciples were given to Jesus out of the world (John 17:6) and were therefore hated by it (John 15:19, 17:14, 16:20) in the same way that it hated Jesus (John 15:18). Because of our separation from the world and its system, values, and culture, we will live a life of sorrows. However, our sorrows will turn to rejoicing in eternity. Though the world hates Jesus, it is the object of God's sacrificial love (John 3:16).

John

17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

15:19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

17:14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

16:20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

15:18 If the world hate you, ye know that it hated me before it hated you.

3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Light

Light's purpose is to illuminate the darkness. Light is in Jesus. To reject Him is to grope in darkness where your deeds will not be exposed (John 3:20).

John

3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

Truth

Ultimate truth comes in knowing God. Jesus came to bear witness to the truth (John 18:37).

John

18:37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

What is the Truth? Jesus is the Truth (John 14:6). Those who are in Christ are in the Truth. Thus, they are much more able to know human truth because they abide in divine Truth. All truth is God's. The unsaved person lives in a lie and is much more susceptible to additional lies than a Christian. One might say that their minds are at a disadvantage. Based on my observations, I would say that their minds are broken.

John

14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

The Words of Jesus are Truth (John 8:40, 45-46, 16:7).

John

8:40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

8:45 And because I tell you the truth, ye believe me not.

8:46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

The Truth is not in the devil. Those who are not in the Truth are in the devil (John 8:44).

John

8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

The Holy Spirit is the Spirit of Truth Who dwells within the Christian (John 14:17).

John

14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Those abiding in Jesus' teaching know the Truth, the key to freedom. Christians are able to know more truth because their minds are not enslaved to the devil's system, i.e. we are free (John 8:32).

John

8:32 And ye shall know the truth, and the

truth shall make you free.

Judgment

Sometimes Jesus said that He did not come for judgment (John 3:17, 8:15, 12:47), and sometimes He said that He did (John 9:39). Salvation means no judgment for our sin, but rejection of salvation means judgment. On one side of the coin is salvation, on the other is judgment. Judgment is not just "because" people loved darkness, but also "is" the loving of darkness. On that great day, Jesus will be the Judge.

John

3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

8:15 Ye judge after the flesh; I judge no man.

12:47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

9:39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

Everyone will be judged in his/her person and works. The Christians have already been judged in their personhoods and have been pronounced "just." We call this part of salvation "justified."

Unsaved people carry an automatic judgment of guilty on their personhoods (John 3:18). Both saved and unsaved alike will still undergo a judgment of works. That judgment of works for the saved is named the Judgment Seat of Jesus (2 Corinthians 5:10). The judgment of works for the unsaved is named the Great White Throne Judgment (Revelation 20:11-12).

John

3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

2 Corinthians

5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things [done] in [his] body, according to that he hath done, whether [it be] good or bad.

Revelation.

20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is [the book] of life: and the dead were judged out of those things which were written in the books, according to their works.

Chapter Questions

1. What is John's purpose statement?
2. What are the Targums?
3. What was Jesus Real glory?
4. List the seven "I Am" sayings in the Book of John and the Scripture reference for each.
5. What is essential for belief to occur when it comes to signs?
6. What is Doceticism?
7. What is the one detail about the Holy Spirit that we find in John but not in the synoptics?
8. What are three major ways of interpreting the difficult phrase "born of water and Spirit" in the Gospel of John?
9. What are three things of which the Holy Spirit will convict the world? List the Scripture references.
10. Define *Agape*.
11. What are some examples of wrong love?

Chapter 11

JOHANNINE EPISTLES AND REVELATION

EPISTLES OF JOHN

God the Father

Two important things that are particularly emphasized in the Epistles of John are the connection of God with Jesus Christ and the connection of God with His people.

God has committed Himself in Jesus. To deny Jesus is to deny the Father.

1 John

2:23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

2:24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

Class, what does John mean when he says, “Believe not every spirit, but test the spirits to see whether they are from God”? I ask because a problem that I have encountered is when people, because of their title or office, claim to be inspired and authoritative. Because of that claim of personal inspiration and authority, they expect and sometimes demand that their teachings must be accepted.

Class, do not depend on position or titles to assure you of accuracy. Please test the spirits of all teaching!

When John was the bishop of Ephesus, he opposed Gnosticism and its incipient intrusion into Christianity. Gnosticism taught that material was evil. Therefore, its effect on Christianity was the claim that Jesus was a spirit man without the encumbrance of evil flesh. John wrote these verses to clear up the error of Gnosticism that it had on Christian

theology (1 John 4:2-3, 2 John 7).

1 John

4:2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

4:3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come: and even now already is it in the world.

2 John

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.”

John is not saying in these verses that anyone who confesses that Jesus came in the flesh is teaching the truth in other things. He is only saying that Gnostic Christianity is in error and that those who confess that Jesus came in the flesh, in opposition to Gnostic Christianity, are correct—in that one doctrine.

John emphatically declares throughout his epistles the love of God (1 John 2:5, 3:17, 4:8, 10, 16).

1 John

2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

3:17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

4:8 He that loveth not knoweth not God: for God is love.

4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

4:16 And we have known and believed

the love that God hath to us. God is love: and he that dwelleth in love dwelleth in God, and God in him.”

Jesus Christ

Who were John's opponents, what did they believe, and what was dangerous about their beliefs? One set of His opponents was the Gnostics who were people who had a high view of spirit and a low view of matter. For them, deity could not have contact with matter, and this ruled out the incarnation (see 1 John 4:2-3 quoted above).

Why are Gnostic beliefs dangerous to Christianity? If Jesus did not come in the flesh, then our doctrine of salvation is overturned. Justification could not have been accomplished without the physical, perfect, sacrificial victim, i.e. Jesus, the Lamb of God as that perfect human sacrifice.

Sanctification is also lost because Gnostic Christianity separates the spirit from the body. Only the spirit is perfect and remains unaffected by the deeds of the body. Thus, for them, it does not matter what is done in the flesh. If what is done in the flesh has no bearing on our lives, then licentiousness results.

Glorification is also cancelled out by Gnostic-Christian doctrine because there are no bodily resurrection and rewards. Bodily resurrection would be to resurrect something that is evil to Gnostics. Also rewards and loss of rewards that are to be awarded for works done in the flesh are cancelled by Gnostic licentiousness. Thus glorification is cancelled as well.

Atonement

There are several factors of the Atonement that John declares.

The blood of Jesus cleanses us from sin.

1 John

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his

Son cleanseth us from all sin.

Jesus came through the water and the blood.

1 John

5:6 This is he that came by water and blood, even Jesus Christ: not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

In this statement, the water is the baptism, and the blood is the death according to the Adoptionists.¹ However, this verse should be interpreted as human birth and human death. Of course, we know that Jesus came as the God-Man who was baptized and crucified as God's sacrifice for our sins.

Jesus is our advocate.

1 John

2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

Jesus is our propitiation.

1 John

2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Propitiation means that He turned God's wrath from us by taking it upon Himself.

Jesus provides for our forgiveness.

1 John

1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

2:12 I write unto you, little children, because your sins are forgiven you for his name's sake.

3:5 And ye know that he was manifested to take away our sins: and in him is no sin.

¹ The adoptionists faction hold that the Spirit came upon Jesus at baptism and left before the death.

Forgiving us means that, He took our sins away.

Jesus is the savior of the world.

1 John

4:14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

Jesus destroyed the works of the devil.

1 John

3:8 He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

How did He and how does He destroy the works of the devil? Please remember that God is in the redeeming business. The doctrine of Providence describes how God is always working to turn evil into good. Thus God redeems the evils by turning them into our goods. He foresees the evils and works all things out to our good (Romans 8:28).

Romans

8:28 And we know that all things work together for good to them that love God, to them who are the called according to [his] purpose.

The story of Joseph is one in which, at the end, Joseph says to his brothers: "What you meant for evil, God meant for good."² What Satan meant for the greatest evil (the crucifixion of Jesus) God turned into the greatest good—salvation for you and me.

Jesus has eternal life within Himself.

1 John

5:11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

How is eternal life made efficacious for us? Eternal life is in Jesus. For us to have eternal life, we must accept Jesus. There is no eternal life outside of Jesus. Thus the Bible

says in 1 John that if we have the SON, then we have LIFE. If we do not have the SON, then we do not have LIFE (1 John 5:12).

1 John

5:12 He that hath the Son hath life; [and] he that hath not the Son of God hath not life.

Jesus was sent to us because we are sinners.

Luke

19:10 For the Son of man is come to seek and to save that which was lost.

1 John

1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.

Sin is lawlessness (1 John 3:4), i.e. the assertion of one's own will in place of God's Law. Thus, sin arises in the transgression of God's Law. The man of lawlessness will be the epitome of sin. He will arise to flourish in lawlessness when the law is completely removed.

1 John

3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

Class, beware of the lawlessness being propagated by political correctness. We are living in a time in which our security in the Constitution is slipping away. Our city and state governments are transgressing the Constitution in the area of illegal immigration. Even in our national government we have judges that are so partisan that they create new verdicts that are in no way blind to respect of persons, political parties, social agendas, or special messages that they want to send to the citizens.

How can we detect lawlessness today, and how does it point to the coming man of

² Genesis. 50:20 But as for you, ye thought evil against me; [but] God meant it unto good, to bring to pass, as [it is] this day, to save much people alive.

lawlessness (2 Thessalonians 2:7)? Lawlessness is to be a law unto yourself. Law of the Spirit completes the Law by fulfilling it. Thus the Mosaic Law is giving way to the way of grace, i.e. the Law of the Spirit.

2 Thessalonians

2:7 For the mystery of iniquity doth already work: only he who now letteth [will let], until he be taken out of the way.

There is a new concept of grace that prevails today. This grace allows for any behavior. Basically, there seems to be no restrictions for the Christian of today. Many church people today behave the same as the people of the world. Abortion, divorce, drugs, self-indulgence of all kinds, etc. are in the church. Thus the people are doing their own thing UNDER GRACE. The spirit of lawlessness is invading the church. The man of lawlessness will come out of this movement, which I think of as political correctness. The restrainer is the law, and it is being taken out of the way during our lifetimes.³

In the secular world, the prevalent spirit/culture is Existentialism in which objective law is taboo. However, in the church, Existentialism becomes Neo-orthodoxy in which objective revelation is replaced by subjective revelation. The churches' over emphasis on grace works to the exclusion of obligation or duty within sanctification/true discipleship..

We must know that with the gift of salvation comes the obligation of stewardship over that gift. That obligation is to deny yourself, pick up your cross, and follow the Lord. This fellowship is the fulfillment of God's Law of the Spirit.

³ The restrainer has a masculine indicator in the Greek. So, I am thinking that it is God's Law which also has the masculine indicator. Spirit has the neuter indication, and the church has the feminine indication. Thus, I choose Law over Spirit and church as the restrainer that is taken away. The conclusion that I come to is that when the law is removed, the man of lawlessness will arise.

The Christian Life

Christian life is total life not to be controlled by any other person, including yourself. The Christian life is the life of the faithful slave that has been purchased by Jesus. The Christian does not sin.⁴ He who sins is of the devil.

1 John

3:6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

3:9 Everyone who has been begotten of God does not sin, because his seed remains in him, and he cannot sin because he has been begotten of God

1 John

3:8 He that committeth⁵ sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The tenses of the sin verbs in the above verses are present tense which indicates a continuous (linear) action. Thus, a Christian cannot sin habitually. His conscience will eat him up, or the Lord will apply a progressive discipline that may extend unto death.

Love

Divine love (*agape*) cannot be understood by starting from the human mindset. We must start with God's love as manifested by His sending His Son as the sacrifice (1 John 4:10, 3:16). His love is motivated by what He is, not by what we are. He initiates his love for us, but our love for Him is a response from us (1 John 4:19).

1 John

4:10 Herein is love, not that we loved God, but that he loved us, and sent his

⁴ The present tense of the verb sin means sinning on a continuing basis. The present tense in Greek is a linear and continuing action. This kind of sin is not only habitual but also a type of living.

⁵ This person is one who sins on an intentional and continuing basis.

Son [to be] the propitiation for our sins.

3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

4:19 We love him, because he first loved us."

The Christians' love for God and our obedience of God affirms our love for the children of God. (1 John 4:20:21, 5:2)

1 John 4

4:20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

4:21 And this commandment have we from him, That he who loveth God love his brother also.

5:2 By this we know that we love the children of God, when we love God, and keep his commandments.

The Christians' love for one another is found in unilateral sacrifice for the welfare of others. (1 John 3:23, 4:7). The principle of sacrifice is more clearly defined in the Gospels (Mark 12:31; John 15:13).

1 John

3:23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

4:7 Beloved, let us love one another: for love is of God: and every one that loveth is born of God, and knoweth God.

Mark

12:31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

John

15:13 Greater love hath no man than this, that a man lay down his life for his friends.

The Christian's love for his brothers is proof of salvation and abiding in the Truth (1

John 2:10, 3:14; 3 John 1)

1 John

2:10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

3 John

1 The elder unto the wellbeloved Gaius, whom I love in the truth.

The Christian's love is being perfected.

1 John

4:12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

Perfect love casts out fear.

1 John

4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

4:18 There is no fear in love: but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

For the Christian, his love compels him to keep God's commandments because he wants to do so.

1 John

5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

Abide

Christians abide in the following:

1. In God

1 John

2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.

3:6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

2. In the light

John

2:10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

3. In the Son and the Father: When God's theology abides in us, we abide in Jesus and the Father.

1 John

2:24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

4. In the Lord's Doctrine

2 John

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

In true Christian disciples abide the following:

1. Word of God

1 John

2:14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

2. Anointing

1 John

2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

3. Eternal Life

1 John

3:15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

4. God's Love

1 John

3:17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

5. Truth

2 John

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

6. God

1 John;

3:24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

4:12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

7. God's Seed

1 John

3:9 Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God.

In summary, the Christian life is the negation of the world (1John 2:15; 4:9; 3:1, 13). How is this accomplished? The negation of the world is to refuse the upward climb of the upside down *kenosis*. It requires self-denial, cross-bearing followship. This is the most difficult thing that you will ever be asked to do—the *kenosis*. You cannot do what you want to do. You must follow the will of another all the days of your life.

1 John

2:15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: there-

fore the world knoweth us not, because it knew him not.

3:13 Marvel not, my brethren, if the world hate you.

The upside down *kenosis* has invaded Christian preaching and teaching. Many pastors no longer preach about the sacrificial life of obedient ministry that is called for in discipleship. In fact, discipleship has been watered down to mean nothing more than church attendance and offerings. That error has crept into our definition of holiness. The definition has also been watered down to the point that the open *commission* of sins is no longer viewed as sin. No longer does the *omission* of obedient ministry in our sanctification count as sins. Folks, holiness means to be “a clean vessel which has been *set aside for God’s sole use*.” *Kenosis* and holiness and discipleship all go hand-in-hand in the Christian life. We must change our preaching and teaching to correspond to those things that God explicitly commands in His Word. Otherwise, we are falling prey to the devil’s deceptions (1 John 4:1, 3; 2 John 7).

1 John

4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

4:3 And every spirit that confesseth not

that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come: and **even now already is it in the world.**

2 John

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

The difficulty for you is extreme, but I want you to know that it is much more difficult for others in your church, family, and circle of friends. They have been brainwashed to the upside down *kenosis*. They think that proper fellowship must have temporal rewards of worldly value. There must be an absence of pain, suffering, and self-denial. There must be great monetary gain, applause, and pride of accomplishment.

Can you see how difficult our jobs are to break through the thought patterns of today’s Christians? Do they have a chance? Yes, you are their chance, and for most, their only chance! It is imperative that you do not fail them, else you will fail yourselves also!

Chapter Questions

1. What does John mean when he says, “Believe not every spirit, but test the spirits to see whether they are from God”?
2. Who were John’s opponents, what did they believe, and what was dangerous about their beliefs?
3. “Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.” Why is this denial of Jesus as the Christ Who came in the flesh dangerous?
4. What are the nine factors of the Atonement?
5. How is the Christian’s love of God affirmed?
6. How is the Christians’ love for one another found?
7. What is the proof of being filled with the Spirit?
8. What do Christians abide in?
9. What abides in Christians?

Chapter 12

BOOK OF REVELATION AND THE GENERAL EPISTLES

Because of the strange visions, beasts, etcetera, most Christians find Revelation to be a difficult book. Verse 1 of Revelation says that God gave this revelation to John through an angel who was going to give it to John via signs. That means that the signs (Rev. 1:1) are not the information that God is sending. They are just the vehicles that are carrying the information.

Revelation

1:1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified [it] by his angel unto his servant John:

What John is writing in the book of Revelation is a description of the signs that he saw. Thus, our job is to find out what the signs mean. The information is conveyed in the signs, not in the description of the signs. If you take the descriptions literally, then the information, which the sign is to convey, is lost.

In the last verse of the first chapter, God gives two examples of how to find the meaning in the signs. He says that the stars are angels and the candlesticks are churches (Revelation 1:20). Thus when you see John writing about stars (that is what he saw), he is really talking about the reality that the sign represents—angels.

Revelation

1:20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

If you get hung up on the literal sign, then you will think that stars are stars. But God says that they are angels.

Also, God says that the information in the book of Revelation is meant to be received by His slaves (the Greek word *doulos* means slaves, but it is frequently translated to “servants” in order to escape the antagonization that the word slave creates). We should remember that just being saved does not mean that we are slaves in our behavior. Thus, I believe that rebellious slaves cannot interpret the book of Revelation correctly in a consistent manner. Only slaves who are slaves both in their persons and also in their behavior will be able to understand this letter from God.

Apokalypsis, the first word in the first verse in the Greek manuscript of Revelation, means “revelation.” This Apocalypse of the Bible is not to be confused with a whole class of Jewish literature labeled “Apocalyptic” which was written to give hope to the Jews in times of terrible oppression. The book of Revelation is different; it declares itself to be both prophecy (Revelation 1:3; 22:7; 10, 18-19) and, more importantly, the Word of God (Revelation 1:2).

Revelation

1:3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

22:7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

22:10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

22:18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

1:2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

In Revelation 1:12-20 John's first vision focuses on the Lord in His glory. The Lord in His glory provides a baseline for us to see everything. Without this vision of the Lord, we have no standard for clarity in all other visions.

Revelation

1:12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

1:13 And in the midst of the seven candlesticks [one] like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

1:14 His head and [his] hairs [were] white like wool, as white as snow; and his eyes [were] as a flame of fire;

1:15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

1:16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance [was] as the sun shineth in his strength.

1:17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

1:18 I [am] he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

1:19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

1:20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches:

and the seven candlesticks which thou sawest are the seven churches.

Jesus Christ was the Lamb that was slain for our sins, but He is also worthy of opening the seals because He is on a level with God. The Lamb is in total control and victorious though slain.

Wiseman: What major things is the Book of Revelation saying about the relationship of God and His people? What implications do those have for our response?

Concerning the relationship of God with His people, He cares for His own and gives them the revelation that they need in order to see themselves through their difficulties.

1. God gave the revelation of His Son.

Revelation

1:1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

Please see the hierarchy of how the information flowed. God gave the revelation to His Son Jesus that is ultimately intended for the Lord's slaves. Jesus then gave the information to His angel and told him to transfer the information to John via signs.

2. God speaks.

Revelation

1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

10:4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

GENERAL EPISTLES

The General Epistles were general letters to be circulated to all the churches and to all Christians. Hebrews, 1 Peter, 2 Peter, Jude, &

James are the General Epistles.

Hebrews is the largest and most important of the General Epistles to the study of the New Testament. It is distinctly different from all New Testament writings because it pertains to Jewish interests, in particular, Jesus as the High Priest, and to the sanctification process.

The book of Hebrews has great emphasis on sanctification. Hershel Hobbs¹ is the author of the text that I used in the Seminary Extension course on Hebrews, and he has done an excellent job of discerning the part of salvation that Hebrews is addressing. His is a wonderful book on sanctification (the popular word for sanctification is discipleship). If you want to teach a discipleship class in your church, take my course on Hebrews and then teach through the book of Hebrews in church using Hobbs as your supplementary text to the Bible.

The book of Hebrews emphasizes the following things about God:

1. His greatness.

Hebrews

1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

2. A consuming fire.

Hebrews

12:29 For our God is a consuming fire.

3. His wrath.

Hebrews

3:11 So I swear in my wrath, They shall not enter into my rest.

4. Judge of all.

Hebrews

12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

5. Living.

Hebrews

3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

6. Most high God.

Hebrews

7:1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

7. People can do things only if God permits.

Hebrews

6:3 And this will we do, if God permit.

8. The Old Testament saints are not perfected apart from Christians.

Hebrews

11:40 God having provided some better thing for us, that they without us should not be made perfect.

9. The purpose of God's Will is to be done by Christ in His coming.

Hebrews

10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

10. By God's Grace Jesus Tasted Death for Every Man.

Hebrews

2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

11. Made a promise to Abraham backed by an oath on His Own Name.

Hebrews

6:13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

This precious book emphasizes the sanctification process. We are warned not to let God's purposes that He has designed for our lives to slip by. God's Will for us is like a flowing river. If we stand on the shore and let the river of His Will flow by, we are losing

¹ *Hebrews: Challenges to Bold Discipleship* (Nashville: Broadman Press, 1971).

our opportunities to be a part of His plan.

Hebrews

2:1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let [them] slip.

2:2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard [him];

Hebrews declares that Christ is superior to the angels (Hebrews 2:2-3) and Moses (Hebrews 3:3). The Creator is certainly greater than the angels and Moses who are part of His creation. It also declares that Christ is like Melchizedek (Hebrews 5:10) because He has no origin or end.

Hebrews

2:2-3 (see these verses above)

3:3 For this [man] was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

5:10 Called of God an high priest after the order of Melchisedec.

Significant about the offering that Jesus made as High Priest (Hebrews 5:1) is that He made the highest and most perfect offering for sins possible—Himself, an offering which is perfectly and permanently efficacious (once and for all time and for everybody).

Hebrews

5:1 For every high priest taken from among men is ordained for men in things [pertaining] to God, that he may offer both gifts and sacrifices for sins:

THE THEOLOGY OF JAMES

Modern theologians think that James had little theological interest. However, the call to live out the Christian profession is theology. It is theological pursuit to connect faith with

works. If theology has no result in active application, then it has no place with God.

What purpose would theology play without the accompanying lifestyle? Would it be a game? Perhaps it would be a useless knowledge, like salt without its accompanying functions, i.e. flavor and preservation uses. Actually, the disconnection of faith from lifestyle is a prevailing problem in the present-day American churches.

What does James mean when he says in James 2:17 that faith without works is dead? Does he contradict Paul's statement that a man is justified by faith without works of the law? (Romans 3:28).

James

2:17 Even so faith, if it hath not works, is dead, being alone.

Romans

3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

James is not belittling faith, but acknowledging it as a norm. He objects to the faith of the devil that produces nothing but a shudder (James 2:19). Real faith transforms the believer into someone who lives out his faith in good works (James 2:24).

James

2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

2:24 Ye see then how that by works a man is justified, and not by faith only.

James is not teaching salvation by works. Paul and James do not contradict each other; they are speaking of different stages in the life of a believer. Paul is speaking of justification, and James, of sanctification.

James is not speaking of the act of justification in James 2:24 above. He is speaking of the proof of justification. Faith alone is the only gateway to justification. Faithful works are produced by justification. The man who bears no fruit from his justification has no

evidence for the proof of his justification.

Class, I want you to ponder the question, how can you know whether your own faith is alive?

Another question to ponder: The devil believes that God is and even trembles in His presence. Is the devil saved? No, you say? How about the church member who acts in the same way as the devil about God—he believes in God and trembles before Him. He goes to church regularly, but he is not distinguishable from the world when in the market place. Is he saved? Can dead faith save you?

How do James and Paul differ in their use of the word justification?

Paul uses it to speak of obtaining justification, and James is speaking of the consequences of justification. Sanctification² is the evidence of one's claim of Christian faith.

The orientation of Paul and James is different. Paul is standing at the entrance point, or gateway, to justification and looking backward toward those approaching salvation. He is saying that justification is not of works; it is by grace through faith alone.

James, on the other hand, is standing with his back to Paul facing forward with the saints who have already been justified. He is saying that a lively faith issues into corresponding works. Justification is by faith alone, but sanctification is composed of the works that faith and justification produce. Works are heavily involved in sanctification. He is not saying that works are involved in justification.

Jesus has already accomplished all of the works that make justification possible for us without our works. Once you are saved (justified) however, your work begins and

lasts for the rest of your life. Jesus did all the works for justification, but the Christians are added to Jesus' yoke to do the works after justification, i.e. the works in sanctification. We do not sanctify ourselves, but we certainly cooperate with the Lord as He sanctifies our behavior. Our personhoods were sanctified at our justification, but our works have to grow more closely towards matching our sanctified (justified) personhoods.

How does James reverse accepted standards concerning rich and poor?

It was accepted practice to show favoritism to the rich. However, the rich person should rejoice in his being a simple child in God's family. In this way, the rich are lowered to normality (James 1:10). The poor should rejoice in his being raised to be a simple child in God's family (James 2:5). In this way, he is raised to normality.

James

1:10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

God is no respecter of persons, and He commands us not to have respect of persons (James 2:1). Christians seem to think that no matter what they do, God sees Jesus when He looks at them. This is true when it comes to ontology (their personhoods). When God looks at a saint, He sees Jesus. Their persons have been reborn and are absolutely holy, and Christ is in them. But that given holiness is just of their persons (their ontology).

James

2:1 My brethren, have not the faith of our Lord Jesus Christ, [the Lord] of glory, with respect of persons.

God still sees our WORKS. And when our works are evil, He sees that evil. Our works are not seen as the works of Jesus when

² Sanctification is defined and illustrated in the doctrine of salvation that is given in Course 1 on Doctrine. Its connection with discipleship is taught in Course 4 on the Book of Hebrews.

we are in rebellion. The only time our works are seen as the works of Jesus is when we are denying ourselves, picking up our crosses, and following Jesus. The truth is that our persons are seen as Jesus, but our works are seen for what they are. God is not a respecter of person, but He is a respecter of works (James 2:18).

James

2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

What qualities does James desire to see in his readers as they live the Christian life? The Christian life should be filled with perseverance via patience (James 1:2-4) and prayer (James 5:13-18). The perseverance is the determined progress toward perfection. The Greek word that translates to perfection in the Bible is *telos*. This Greek word means “the end.” Thus, our goal is to make our works perfect, and we are to persevere in the good works of ministry all the way to the end by using our spiritual gifts in yoke with Jesus.

James

1:2 My brethren, count it all joy when ye fall into divers temptations;

1:3 Knowing this, that the trying of your faith worketh patience.

1:4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

5:13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

5:14 Is any sick among you? 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:

5:15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

5:17 Elias was a man subject to like pas-

sions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

5:18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

THE THEOLOGY OF PETER

Believers can suffer both for doing good and doing bad. Peter wants them to bear unjust suffering well, i.e. follow the example of Jesus.

1 Peter

2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

2:22 Who did no sin, neither was guile found in his mouth:

2:23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

Christians should follow the example of Jesus by having a good attitude and sharing His sufferings.

1 Peter

4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

4:13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

Notice that we are commanded to have the same mind (1 Peter 4:1 above) as Christ has in this passage in Peter. This is the *kenosis* that we find in Peter that corresponds to the *kenosis* found in Paul (Philippians 2:5-11). Their *kenotic* hermeneutic is found everywhere if only the saints are willing to see it.

Philippians

2:5 Let this mind be in you, which was also in Christ Jesus:

2:6 Who, being in the form of God,

thought it not robbery to be equal with God:

2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

2:10 That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth;

2:11 And [that] every tongue should confess that Jesus Christ [is] Lord, to the glory of God the Father.

Class, the thought concerning God that runs throughout 1 Peter is that God is vitally concerned with everything that happens (1 Peter 5:10).

1 Peter

5:10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle [you].

Peter's second letter concentrates on the following points:

1. Salvation and its characteristic life style.

2 Peter

1:3 According as his divine power hath given unto us all things that [pertain] unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

2. Scriptures are the words of God produced through men inspired by God.

2 Peter

1:20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

1:21 For the prophecy came not in old time by the will of man: but holy men of God spake [as they were] moved by the Holy Ghost.

3. Prophecy of false teachers.

2 Peter

2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

4. The Parousia and its delay.

2 Peter

3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

3:13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

2 Peter 1:1 significantly refers to Jesus as our God and savior.

2 Peter

1:1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

THEOLOGY OF JUDE

Jude and 2 Peter discuss many of the same issues. Some say that Jude was written first, and 2 Peter depended on Jude. I know that God is the Author of both books. Therefore, which came first, or who depended on whom are not large problems for me to solve. So, I can use my time to read and study both books individually to see what God said to His saints.

Jude characterizes the false teachers, in Jude 1:11, as being accepting of error for the sake of gain (as Balaam). 2 Peter 2:3, 15, 18, also warn us about false teachers. They merchandise in the souls of men. They teach not for your good, but their own. They follow the example of Balaam, the profit prophet who preached for his own gain. They lure you by appealing to your lust of the flesh. They will appeal to your flesh and lure you away from

Jesus' *kenosis*.

2 Peter

2:3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

2:15 Which have forsaken the right way, and are gone astray, following the way of Balaam [the son] of Bosor, who loved the wages of unrighteousness;

2:18 For when they speak great swelling [words] of vanity, they allure through the lusts of the flesh, [through much] wantonness, those that were clean escaped from them who live in error.

2 Peter also warns of hugely severe consequences for Christians who were teaching good doctrine, but who turn to teaching for their own gain. The threat that they would be better off not knowing the Truth than knowing it and then turning back to the former things is a fearsome saying. This threat ought to strike fear in our hearts. We ministers have great responsibility for teaching the Truth. We all should know that we are going to face judgment by the Lord for our ministry. Class, do not enter into mercenary ministry. Teach the Truth even when it costs you rather than rewards you because the

greater prize lies in the eschaton as rewards from the Lord.

2 Peter

2:19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

2:20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

2:21 For it had been better for them not to have known the way of righteousness, than, after they have known [it], to turn from the holy commandment delivered unto them.

Class, do NOT allow yourselves to become false teachers. Do NOT merchandise in the souls of men. Your job is to win the lost, equip the saved, watch out for their welfare, and get them to deny themselves, pick up their crosses, and follow Jesus. A good minister gets the saint's hand into the hand of Jesus and then gets out of the way. When you start building your own welfare by robbing God of His resources to use for yourself, you have begun merchandising in the souls of men and have become yourself a false teacher.

Chapter Questions

1. What is the implication of taking the signs given to us in Revelation as literal?
2. Who is worthy to open the seals in Revelation? Why?
3. What major things is the book of Revelation saying about the relationship of God and His people? What implications do those have for our response?
4. Name the general epistles.
5. Why is the book of Hebrews distinctly different from the other writings in the New Testament?
6. What does the book of Hebrews emphasize about God?
7. What is significant about the offering that Jesus made as High Priest?
8. What is James' theological interest?
9. What does James mean when he says, "Faith without works is dead"?
10. Explain how 1 Peter 4:1, 13 teaches the *kenosis*.
11. 2 Peter concentrates on what points?
12. What are the characteristics of false teachers as found in Jude?

CONCLUSION

To close this semester's class, I call for each of you to examine how you are ministering to the saints. Is your ministry built around your finding God's call on your life and then answering that call in a *kenotic* pilgrimage? Or is it to build your little kingdom? According to Jude, the desire for self-gain created the false teachers. We must not entertain thoughts of self-gain and climbing for the applause of man. No, instead of following the false teachers, we, after studying Jude's and Peter's epistles, should continue in faithful work of evangelism and pastoral ministry on a self-sacrificial basis that is required by the command in Philippians to have the mind of Christ as exhibited in the *kenosis*.

Paul's special contribution to New Testament Theology is that God is the center of theology, and His love is prime. Paul addresses church problems and makes it clear

that God wants us to follow Jesus in His *kenotic* walk.

Mark's special contribution to New Testament Theology is the Gospel of Jesus Christ.

Matthew's special contribution to New Testament Theology is Jesus' teachings, especially regarding the Kingdom of Heaven.

Luke's special contribution to New Testament Theology is what God did in Jesus and in the church. In this regard, he links suffering with Christ, shows how God guides His people, and shows how God was interested in the lowly people of society.

John's special contribution to New Testament Theology is the doctrine of Christ. It is such that Jesus can do nothing of Himself. Jesus manifests a humble glory in lowly service, and He will achieve ultimate victory through death as the Lamb of God

ANSWERS TO CHAPTER QUESTIONS

Chapter 1

1. List at least three Attributes of God
 - a. Oneness of God
 - b. God is Hope
 - c. God is Comfort
 - d. Predestination of God
 - e. God is Judge
1. List at least three characteristics under the Oneness of God.
 - a. God is Father, 1 Corinthians 1:3.
 - b. God is Great, 1 Corinthians 2:5
 - c. The Glory of God, Romans 3;23, 1 Corinthians 10:31, 6:20.
2. Define the following predestination terms:
 - a. Supra-lapsarianism (All people that have been created and will be created by God will be predestinated to either heaven or hell strictly according to God's choices.) Double predestination
 - b. Infra-lapsarianism (God choosing after the lapse to rescue out of the mass of condemned humanity certain people to go to heaven.) Single predestination
 - c. Christocentric predestination (God's Predestination is for us to be in Jesus so that we will then have the same destination as He has. Because Jesus is going to heaven, we are predestinated to heaven. Every one who gets saved is in Jesus and receives the promise of the same destination with Him).
3. The actions that occur when your mind and the Holy Spirit over come your flesh in order to do the Will of God are synthetic (synthesis of wills and actions), and you can't take credit for them because God chose the act and gave all the power for it.
4. List the Judgments of God.
 - a. Judgment comes to all men because of one man and his one sin.
 - b. This life here is our testing time.
 - c. All of us will be judged for using the Word of God for our own purposes.
 - d. Judgment Is Part of the Gospel.
 - e. Sin reaps its own harvest in this life.
 - f. God is Active in the lives of mankind.
 - g. Tribulations Are God's Loving Disciplines.
 - h. God will give perfect justice.
 - i. Some will be praised by God.
 - j. God will destroy some.
5. Draw the chart showing our relationship to God when we are submitting our will to the Will of God. (See page 14 Chart 1.6)
6. Draw the chart showing our relationship to God when we are submitting ourselves to our own or Satan's will and desires. (See page 14 Chart 1.7)
7. Patience (*hypomeno*) means (staying under the burden and on God's path).
8. List the characteristics of the Predestination of God.
 - a. Will of God.
 - b. Wisdom of God.
 - c. God's choice before the foundation of the World

Chapter 2

1. Describe God's holiness. Being set aside as clean vessels for God's exclusive use.
2. List the three parts of salvation. Justification, sanctification, and glorification.
3. What is propitiation? Turning away of God's wrath via an offering.
4. How did God reward His Son, Jesus Christ, for being a willing sacrifice for man? Made Him Lord of the entire universe.
5. List at least 7 of 9 characteristics of salvation.
 - a. God sent His Son
 - b. God raised His Son
 - c. God gave us a chance to repent.
 - d. God gives us righteousness.
 - e. God is angry with sinners
 - f. Christ saved us from wrath
 - g. Salvation reconciles us to God.
 - h. God confirmed the Covenant.
 - i. God forgives for Christ's sake based on faith.
6. Define church. A called out assembly of holy persons (Justified persons set aside for God's use).
7. What are the three kinds of gifts? Enablements, ministries, and results.
8. List the characteristics of the Kingdom.
 - a. It is spiritual, not material
 - b. Involves human effort
 - c. Evil doers are excluded
 - d. Resurrection
 - e. God witnesses and knows the truth
9. What is the meaning and significance of the word, "Christ"? Means anointed by God's Spirit which enables Jesus to do His assigned task.
10. What is the significance of the phrase "Son of God"? In general it means believers; for Christ,

- however, it is of maximum significance as He is God's Son in that He was the only begotten Son of God.
11. What are some of the linkages between God and Christ?
 - a. Christ is the new life (Phil. 1:21)
 - b. Christ is the power for living the new life (Gal. 2:20, 1 Cor. 1:17 and 24, 2 Cor. 12:9)
 - c. God and Christ are linked together in Scripture (Romans 1:7)
 - d. Thank God thru Christ and thank Christ. (1 Tim. 1:12)
 - e. God's Spirit is Christ's Spirit (Romans 8:9)
 - f. Church of God is in the Name of Christ (1 Cor. 1:2)
 12. What are some important passages affirming the deity of Christ?
Philippians 2:5-11 and Colossians 1:15-20)
 13. What are the divine functions?
 - a. Christ was pre-existent. (1 Cor. 10:4, 2 Cor. 8:9, Gal. 4:4, Phil. 2:6.)
 - b. God's and Christ's Kingdom. (Col. 1:13)
 - c. Day of Christ (1 Cor. 1:8)
 - d. God's and Christ's grace and peace. (1 Cor. 1:3, Romans 16:20)
 - e. God's Gospel. (Romans 1:1)
 - f. God's church. (1 Cor. 10:32, Romans 16:16)
 - g. God's Spirit. (2 Cor. 2:11)
 - h. God's Spirit is Christ's Spirit. (Romans 8:9)
 - i. Christ's judgment. (Romans 14:10, 2 Cor. 5:10)
 - j. God and Christ are all in all. (1 Cor. 15:28, Col. 3:11)
 - k. God's and Christ's mystery. (Col. 2:2 and 4:3)
 - l. Christ is the subject of preaching. (2 Cor. 1:19, 4:5)
 14. How does Christ manifest the love of God for Paul? Christ gave Himself in love at the cross for humanity,
 15. List the terms of salvation connected with Christ.
 - a. Savior/salvation
 - b. Reconciliation
 - c. Redeemed
 - d. Justified
 - e. Forgiveness
 - f. Victory
 - g. Hope
 - h. Sonship
 - i. Promise of life
 - j. Light
 - k. Supply needs
 - l. Free gift
 - m. Joint heir with Christ
 - n. Foundation
 - o. Sacrifice

Chapter 3

1. The significance of being "in Christ," as a Christian or believer is
 - a. To be a new creature (2 Cor. 5:17)
 - b. To walk not after the flesh but after the Spirit (Rom. 8:1)
 - c. To be fellow heirs and partakers of His promise (Eph. 3:6)
 - d. To be of the same mind (Phil. 4:2)
 - e. To glory in the Lord (1 Cor. 1:31)
 - f. To have liberty (Gal. 2:4)
 - g. To be one in Christ (Gal. 3:28)
 - h. To have Christ living in them (Gal. 2:20).
2. What is the primary definition of sin, and what are some of the ways Paul defines this concept?
Sin is a:
 - a. "Power"
 - (1) which enslaves (Rom 6:17, 20)
 - (2) under which we are sold (Rom 7:14)
 - (3) which brings us into captivity (Rom. 7:23)
 - b. "Deed." (Rom. 3:23)
3. Explain the difference between dwelling in the Spirit and having the Spirit.
You can have the Spirit and still walk after the flesh. In the upside down *kenosis*, the things being pursued can be good things, rather than the terrible things that we all know are bad. The greatest enemy of God's best will always be a good thing for the mature saint. Thus, be aware that you are being tempted to pursue the good things of this world at the cost of your *kenotic* walk with the Lord.
4. Why is the concept of Law important for Paul, and what makes this concept especially difficult for the modern interpreter of Paul to understand?
It is primarily the Mosaic Law that is declared to be good, spiritual, and according to God's promises. Legalism enslaves. One cannot be a slave to God and anything else at the same time. The Law's purpose is to make sin manifest. In combination with sin, the Law brings death and that combination in the end is our enemy.
5. How does Paul understand the concept of judgment and why is this important in interpreting Paul properly?
Judgment in Paul's writings is invariably according to works. It is important to understand this because we could come to a false conclusion that grace eliminates the need for works.
6. What are the two stages of the Christian life?

- a. The first stage is one of self-denying, cross-bearing, discipleship. It is marked by weakness and sacrifice: the *kenosis*.
- b. The second is marked by joining in the Lord's inheritance.

Chapter 4

1. Define justification and relate it to Christ's saving work on the cross.
Justification is achieved by the blood of Jesus. His eternal righteousness is imputed to us, and our temporal sin and guilt were imputed to Him.
2. What were the two especially significant differences in the way Christians understood the presence of the Spirit (as opposed to the world)?
 - a. Who would receive the Spirit?
 - b. How the presence of the Spirit is known
3. How does Paul show that he understands the Holy Spirit as a person rather than an impersonal force? The Spirit acts like a person. For example He is described as giving gifts according to His Will (1Corinthians 12:4-11).
4. List the four characteristics of the Spirit:
 - a. Mentioned with the Father and the Son (2 Corinthians 13:14)
 - b. Divine (1 1Corinthians 2:10-11)
 - c. Spirit in us (1 1Corinthians 3:16)
 - d. Helps us
5. Why are the gifts of the Spirit given to believers? The gifts are for the purpose of ministry to the world and to the church
6. How is the Holy Spirit active in the life of the church?
 1. Charismatic ministry is when the Spirit comes on a person so that the person is enabled to do some form of ministry. (1 Corinthians 13:1-14:1)
2. Some argue that charismatic ministry dispenses with the need for office-bearers; however, God provides for offices of leadership (Ephesians 4.11-13).
 - a. Ordination (1 Timothy 4:14)
 - b. The Spirit tells us to submit ourselves to some people (1 Thessalonians 5:12-13; 1 Corinthians 16:15-16).
7. What is the difference between a sacrament (as practiced by Catholicism) and an ordinance (as practiced by evangelicals)?
In the sacramental system, God imparts His saving grace to a person via the sacraments. He puts His grace in the church's treasury of merit. The priest takes the grace out of the treasury of merit and puts it into the sacrament, and then he dispenses the sacrament to the candidate. Ordinances are memorials, not dispensers or vehicles of grace.
8. What does Paul mean by "faith"?
 - a. The intellectual content of believing (believing that) is the objective dimension of faith that would correspond to head knowledge. It is important that what we believe is the objective truth. You can believe a lie with all your heart, but it will still be a lie.
 - b. Trust and commitment, the way of appropriation, is the subjective dimension of faith which corresponds to heart knowledge. The truth cannot save you apart from belief. You must believe the Truth and trust in it, i.e. act upon it.

Chapter 5

1. What genre, or type of writing, are the Gospels? Name them and briefly explain.
There are two genres being considered: biography and Gospel. A biography would tell of the formative influences of Jesus' early years. Only a small proportion is given to Jesus' public life. Also the climax is with the trial and death of the hero as a criminal followed by His resurrection. This structure is unique. Thus there is little emphasis on a biographical account and much more emphasis on the good news within the ministry and teachings of Jesus as the Son of God Who entered human history. Some or most believe that Mark was the first of the Gospels to be written. Thus, we will treat Mark as first of the Gospel genre.
2. List the nine evidences of Jesus' humanity.
 1. Seen as a man (Mark 6.1-6)
 2. Sighed (Mark 8.11-12)
 3. Slept (Mark 4.38)
 4. Displeased (Mark 10.14)
 5. Angered and grieved (Mark 3.5)
 6. Limited knowledge (Mark 13.32)
 7. Died (Mark 8.31)
 8. Amazed (Mark 14.33)
 9. Heavy/solemn (Mark 14.33)
3. What are the three uses for the term Son of Man?

- a. The title Son of Man points to Jesus' Authority in His Public Ministry
- b. Son of Man title indicates authority at the end of the age:
- c. The title Son of Man points to lowliness and suffering as a man.
4. What is the two-stage Christology?
Stage One: To suffer and die.
Stage Two: To be exalted.
5. What are the two stages of our Christianity?
a. The *kenosis*
b. Exaltation after death
5. According to Mark what is the meaning of the cross?
a. The cross was the will of God (Mark 14:36)
- b. It contains an emphasis on kingship (Mark 15:2, 9, 12, 17-18, 26, 32)
- c. It was surrounded with extraordinary happenings: (4)
(1) darkness (Mark 15:33)
(2) two loud cries (Mark 15:34, 37)
(3) tearing of the veil (Mark 15:38)
(4) verdict of the centurion (Mark 15:39)
- d. It was a ransom (Mark 10:45)
- e. Jesus drank the cup (Mark 14:36)
- f. Jesus was the shepherd smitten of God (Mark 14:27; Zechariah 13:7)
- g. Jesus' blood sealed the new covenant (Mark 14:22-24)
- h. Jesus was abandoned (Mark 15:34)

Chapter 6

1. What are three outstanding impressions that we get of Matthew's Gospel when we first turn to it from Mark?
a. Increase in teaching
b. More reverential tone (the use of the word "good" in reference to Jesus/kinder to the disciples).
c. Its emphasis on Jewish matters
2. Why did Jesus give the highest commendations to John the Baptist?
Because of his holiness (his dedication to be available to be spent by God however He saw fit whether it be to live or die).
3. What are some ways that Matthew revealed about how God works?
a. God worked out the genealogy for sending His Son Jesus to be born as a human (Matthew 1:1-25).
b. God spoke to Joseph in a dream to calm his fears about marrying Mary who was pregnant with God's Child (Matthew 1: 20).
c. God fulfilled the prophecy from His prophet Isaiah (Matthew 7:14) about the virgin birth of Emmanuel, i.e. God with us (Matthew 1:22-23).
4. Matthew's central teaching about God, according to Morris, is that He is gracious and loving. What other teachings does Matthew have that God desires?
a. God wants obedience.
b. God cares for nature and people.
c. God has concern for the little people.
d. God wants us to tell Him of our needs in prayer.
5. Why is it difficult for the rich to enter the Kingdom of God/Kingdom of Heaven?
It is made up of poor, persecuted, childlike sinners rather than the so-called righteous religious people.
6. How is the "Kingdom of God" restored?
Since God has ordained human government, the final King is going to be Jesus who will be King of kings and Lord of lords. With the Kingdom of Jesus, God is re-enthroned simultaneously with the continued enthronement of a human because Jesus is both man and God.
7. What are the two stages of Christology?
a. The first stage was to be the voluntary death of Jesus Christ.
b. The second stage is Jesus Christ as eternal King of kings
8. What is holiness?
Dedication to be a clean vessel that is available to be spent by God however He sees fit whether it be to live or die.

Chapter 7

1. When is the fullness of time?
When God acts through you.
2. What are the possible meanings of the phrase "In your midst"?
a. inward and spiritual
b. a sudden appearance
c. within your grasp
d. among you in the person of Jesus
e. future coming of Jesus
3. What are some of the ways God acted in Christ?
a. Prayer by Jesus
b. Signs and wonders
c. God raised Jesus from the dead

- d. Exalted Christ
4. How does God act through believers?
 - a. The miracles
 - b. God “speaks to” believers
 - c. He acts “through” believers
5. Like all the Gospel writers, Luke devotes special space and care to the passion narrative. What sets his record apart from the others?
The work of salvation via the cross was God’s predetermined purpose and plan.. Jesus’ death was a divine necessity, thus the word “must.”
6. What are the Lukan characteristics of Jesus
 - a. Jesus was a friend of sinners.
 - b. His Person and works were attested to by God as He befriended sinners.
 - c. Jesus’ humanity was demonstrated in His hunger, astonishment, weeping, worshiping in the synagogue, praying, and temptations.
 - d. He was laughed at
7. List six of the titles of Jesus
 - Son of God/Son of Man
 - Son of David
 - The Christ
 - The Lord
 - Master Savior
 - King
 - The Holy One
 - The Just One
 - Judge
 - The rejected stone and head of the corner
 - Prophet

Chapter 8

1. What does the word *Heilsgeschichte* mean?
Heils means salvation, and *geschichte* means history interpreted. Thus the term means Salvation History.
2. Why do writers use *Heilsgeschichte* to distinguish Luke from the other Gospel writers?
According to Morris, Luke is careful to present God’s plan of salvation within the historical context of his own age. God’s plan preexisted history, but He presented it through Luke as a doctrine within a historical context.
3. What is *Historie*?
Historie is objective facts of the event which occurred in space and time.
4. Describe the danger of *Historie* becoming *Geschichte*.
When interpretation is so subjective to the mind of the interpreter that the *Historie* is set aside, or interpreted to mean something different than the actual event, then you have *Geschichte* instead of *Historie*.
5. What is illumination?
God’s help in understanding the things of God that are beyond human understanding. Unless He elevates our minds to be capable of understanding His Mind, our understanding will remain at the human level.
6. How is the Holy Spirit connected with Jesus? (8 items)
The Holy Spirit is connected with Jesus in His birth, the baptism of believers, the baptism of Jesus, fighting temptations, the return of Jesus, His preaching, rejoicing, and His giving commands to Apostles.
7. To what was Jesus referring when He said, “You will be baptized with the Holy Spirit not many days from now”?
Pentecost
8. What does one miss when the doctrine of the Spirit in Luke-Acts is neglected?
It is to miss that which alone enables the church of God to do the work of God and be what it is meant to be.

Chapter 9

1. What was Paul’s Pattern of Life for a disciple?
It was for him to be obedient, baptized, and proclaiming Christ.
2. What was Luke’s Pattern of Life for a believer?
It was for him to turn to the Lord to become His servant.
3. How did Jesus change the traditional attitude toward women from inferior and of little account?
He taught women and included women in His entourage
4. There seems to be a blessing attached to being poor, but what kind of poorness is required for the blessing?
It is a poorness in spirit that is required for the blessing.
5. According to Luke why is prayer important?
Because we are saved by God in Christ via prayer, and we live out the Christian life with the strength and wisdom of God received via prayer

Chapter 10

1. What is John's purpose statement?
John 10:10: The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have [it] more abundantly.
John 20:31: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.
2. What are the Targums?
Jewish common language translations of the Old Testament.
3. What was Jesus Real glory?
Real glory was in His acceptance of a lowly place in order to bless others.
4. List the seven "I Am" sayings in the Book of John and the Scripture reference for each.
 - a. Bread of Life - John 6:35, 48.
 - b. Light of the World - John 8:12
 - c. Door of the Sheep - John 10:7.
 - d. Good Shepherd - John 10:11.
 - e. Resurrection and the Life - John 11:25.
 - f. Way the Truth and the Life - John 14:6.
 - g. True Vine - John 15:1.
5. What is essential for belief to occur when it comes to signs?
To **see** it and then achieve **spiritual perception**.
6. What is Doceticism?
The Docetic heresy was that Jesus was only a spirit, not a flesh and blood real man
7. What is the one detail about the Holy Spirit that we find in John but not in the synoptics?
The Spirit remained on Jesus throughout Jesus' ministry on earth
8. What are three major ways of interpreting the difficult phrase "born of water and Spirit" in the Gospel of John?
 - a. Two-stage salvation: first baptism by water and then baptism by the Holy Spirit.
 - b. Physical birth has the water in the amniotic fluid, or the water of semen followed by the Spiritual birth.
 - c. Water is seen as Christian baptism, and the Spirit is the adoption into the Church.
9. What are three things of which the Holy Spirit will convict the world? List the Scripture references.
 - a. The sin of unbelief - John 16:9.
 - b. The righteousness that is seen in the death of Christ enables sinners to be made righteous - John 16:10.
 - c. Judgment because Satan, the ruler of this world, has been judged - John 16:11, 12:31.
10. Define *Agape*.
Agape is unilateral sacrifice for the welfare of the person loved.
11. What are some examples of wrong love?
 - a. Darkness
 - b. Praise of men
 - c. Mutual love for the world.
 - d. Temporal life.

Chapter 11

1. What does John mean when he says, "Believe not every spirit, but test the spirits to see whether they are from God"?
Do not depend on position or titles to assure you of accuracy. Please test the spirits of all teaching.
2. Who were John's opponents, what did they believe, and what was dangerous about their beliefs?
His opponents, the Gnostics, were people who had a high view of spirit and a low view of matter. For them, deity could not have contact with matter, and this ruled out the incarnation
3. "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." Why is this denial of Jesus as the Christ Who came in the flesh dangerous?
If Jesus did not come in the flesh, then our doctrine of salvation is overturned. Justification was not accomplished because there was no perfect sacrificial victim, no Lamb of God.
4. Sanctification is lost because it does not matter what is done in the flesh, it has no bearing on our separate and perfect spirits. Glorification is cancelled because there is no bodily resurrection.
4. What are the nine factors of the Atonement?
 - a. The blood of Jesus cleanses us from sin.
 - b. Jesus came through the water and the blood.
 - c. Jesus is our advocate.
 - d. Jesus is our propitiation.
 - e. Jesus is our forgiveness. By forgiving us, He took our sins away.
 - f. Jesus is the savior of the world.
 - g. Jesus destroys the works of the devil.
 - h. Eternal life is in Jesus.
 - i. Jesus was sent to us, along with God's prophets before Him, on the basis that we are sinners.
5. How is the Christian's love of God affirmed?

- The Christians' love of God is affirmed in love for others and in obedience.
6. How is the Christians' love for one another found?
The Christians' love for one another is found in unilateral sacrifice for the welfare of others
 7. What is the proof of being filled with the Spirit?
The Christians' love for his brothers is proof of being filled with the Spirit
 8. What do Christians abide in?
 - a. In God.
 - b. In the light.
 - c. In the Son and the Father.
 - d. In the teaching.
 9. What abides in Christians?
 - a. Word of God.
 - b. Anointing
 - c. Life
 - d. Love.
 - e. Truth.
 - f. God.
 - g. Seed.

Chapter 12

1. What is the implication of taking the signs given to us in Revelation as literal?
The information, which the sign is to convey, will be lost.
2. Who is worthy to open the seals in Revelation? Why?
Jesus Christ is worthy because He is on a level with God.
3. What major things is the book of Revelation saying about the relationship of God and His people? What implications do those have for our response?
God cares for His own and gives them the revelation they need to see them through their difficulties
4. Name the general epistles.
Hebrews, 1 Peter, 2 Peter, Jude, & James.
5. Why is the book of Hebrews distinctly different from the other writings in the New Testament?
Because it pertains to Jewish interests, Jesus as the High Priest, and sanctification.
6. What does the book of Hebrews emphasize about God?
 - a. His greatness (Hebrews 1:2)
 - b. A consuming fire (Hebrews 12:29)
 - c. His wrath (Hebrews 3:11)
 - d. Judge of all (Hebrews 12:23)
 - e. Living (Hebrews 3:12)
 - f. Most high God (Hebrews 7:1)
 - g. People can do things only if God permits (Hebrews 6:3)
 - h. The ancients are not perfected apart from Christians (Hebrews 11:40)
 - i. His will is done in the coming of Christ (Hebrews 10:7)
 - j. Grace (Hebrews 2:9)
 - k. Made a promise to Abraham backed by an oath (Hebrews 6:13)
7. What is significant about the offering that Jesus made as High Priest?
He made one offering—Himself, an offering which is perfectly and permanently efficacious forever and for all.
8. What is James' theological interest?
To connect faith with works. If theology has no result in active application, then it has no place with God.
9. What does James mean when he says, "Faith without works is dead"?
James is not belittling faith, but acknowledging it as a norm. He objects to the faith of the devil, which produces nothing but a shudder. Real faith transforms the believer into someone who lives out his faith in good works.
10. Explain how 1 Peter 4:1, 13 teaches the *kenosis*.
Christians should have the "same mind" as Jesus when it comes to suffering for Him, seeking to do His will rather than the Christian's will, not exalting self, but to work for the exaltation that comes after death.
11. 2 Peter concentrates on what points?
 - a. Salvation and its characteristic life style
 - b. Scripture is God's Own Word because He inspired it
 - c. The *parousia* and its delay
12. What are the characteristics of false teachers as found in Jude?
 - a. Accept error for the sake of gain. (as Balaam)
 - b. They merchandise in the souls of men.
 - c. They teach not for your good, but their own.
 - d. They follow the example of Balaam, the profit prophet who preached for his own gain.
 - e. They lure you by appealing to your lust of the flesh.
 - f. They will appeal to your flesh and lure you away from Jesus' *kenosis*.

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The Servant and His Work



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Salvation and the Holy Spirit



JOHN

The Word and Eternal Life



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Justification by Faith in Christ



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