

STUDY GUIDE FOR PHILIPPIANS 1:1 – 4:23

WEEK 1: JANUARY 5-11, 2014

2014 Challenge:

There is no substitute for the word of God! Reading the Bible provides us God's very thoughts (1 Cor. 2: 16). It is "*a light unto our feet and lamp unto our paths*" (Ps 119: 105). Christ said, "*Man shall not live by bread alone but by every word that proceedeth out of the mouth of God*" (Matt. 4:4). The scriptures lead to life and through them we grow in the knowledge and wisdom of God. In 2014 let us at New Union dedicate ourselves to reading and applying the New Testament to our lives. A study guide will be provided each week in order to aid us in this task and to encourage us.

"The Bible contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you.

It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, Heaven opened, and the gates of hell disclosed. Christ is its grand subject, our good it's design, and the glory of God its end.

It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and will condemn all who trifle with its sacred contents."

I. Brief Summary of the Bible, (66 books).

A. The word "Bible" means books. It is a collection of 66 inspired books into one all authoritative inspired book.

B. The purpose of the Bible.

1. The overall purpose of the Bible is to -----redeem mankind.
2. The overall purpose of the Old Testament is ---God means what He says.
3. The overall purpose of the New Testament is ---Salvation/Victory in Christ.

C. The themes of the Bible.

1. Old Testament: -Christ will come.
2. Matthew-John: -Christ has come.
3. Acts-Revelation: -Christ will come again.

II. Brief Summary of the New Testament (27 books)

1. Matthew-John (Gospel Accounts): The life of Christ. Who is Christ?
2. Acts (History): How to become a Christian (follower of Christ).
3. Romans-Jude (Epistles/ Letters): How to live as a Christian.
4. Revelation- (Prophecy/unveiling): The hope of a Christian.

III. Selected Bible Verses That Summarize the New Testament (add your favorites).

1. Matt. 1:21 Jesus- Saves His People
2. Matt. 1:23 Emmanuel – God is with us
3. Luke 19:10 Jesus came to seek & save the lost
4. John 3:16, 17 God so loved all the people
5. Rom. 1:16 Gospel is power of God to save
6. I Timothy 1: 15 Jesus came to save sinners
7. _____
8. _____
9. _____
10. _____

IV. Book of Philippians

Called the epistle of joy. Though written from prison considered by many to be the most positive upbeat book in the entire Bible.

A. Author: The apostle Paul. Paul wrote 4 epistles from prison Eph., Phil., Col., and Philemon.

B. Date: Probably the early 60's AD. Note: Every book in our NT was written by 100 AD.

C. Written To: The church at Philippi, established on Paul's 2nd missionary journey in Acts 16.

D. Key words and phrase:

1. "Christ" is emphasized as the source of prosperity, joy & peace (found 35 times).
2. "Gospel" is the primary concern of Paul in his epistles (found 10 times).
3. "Rejoice" and its cognates found 10 times, "joy" 6 times and "glad" 3 times.
4. "Faith" and its cognates 10 times, "confidence" found 3 times and "trust" 3 times.
5. "Mind" found 9 times, "think" 4 times, and "know" 8 times.
6. "Let this mind be in you" found 1 time (2:5-11).

E. Summary of Philippians: Philippians has been called the epistle of joy.

The emphasis of Paul in Philippians is Christ. (from *The New Testament Simplified* by Rob Whitaker)

Ch. 1 Christ is our life. - is the gospel message - purpose of life (Phil. 1:21)

Ch. 2 Christ is our example. - is our model. - pattern of life (Phil. 2:5)

Ch. 3 Christ is our object. - is motive of our life. - prize of life (Phil. 3:14)

Ch. 4 Christ is the source of joy - is the means of life. - power of life (Phil. 4:4,7)

F. Theme of Philippians In 10 Words or Less: Ecclesiastes is a model of where happiness cannot be found. Philippians is an example of where happiness can be found.

Rejoice in the Lord (Phil 4:4).

Rejoicing, joy, and peace comes from faithfully following Christ), not our circumstances (Phil 4:7).

G. Key Verses (List other key verses, memorize at least one verse from Philippians _____):

Chapter 1: vs 3-5, _____

Chapter 2: vs 2: 5-11, _____

Chapter 3: vs 3:9, _____

Chapter 4: vs 4:4, 7, _____

STUDY GUIDE FOR EPHESIANS 1:1 – 6:24 WEEK 2: JANUARY 12- 18, 2014

Book of Ephesians- Theme: *In Christ and In the Church* (5:32)

A. Author: The apostle Paul (1: 1).

B. Date: Around AD 60-63, toward the end of Paul's life.

C. Written To: The church at Ephesus, additionally Ephesians may have been a circular letter to other churches in Asia. The Ephesus church was made up predominantly of Gentiles (3:1)

D. Key words or phrases

1. "in Christ"- or its equivalent is used 38 times in six chapters.
(*in Christ Jesus, in Jesus, in the Lord, in the Lord Jesus, in him, in himself, in the beloved, in whom, in the knowledge of him, in one body, in his flesh, into him, through him, through Christ Jesus*) ^{PF}
Verse one addresses the book to the saints at Ephesus and "... *the faithful in Christ Jesus.*"
"The phrase "in Christ", or its equivalent, occurs 169 times in the Pauline writings," according to Burton Coffman. "It must be agreed by all that in Christ is the cornerstone and foundation of Paul's message."
2. "Church" is found 9 times, refers to the body of God's people.
3. "Body" occurs 9 times. Body refers the church, either directly (6 times) like "*the body of Christ*" (4:12) or indirectly like the comparison of a man and his wife with Christ and the church (5:28-32). Church = the body = the body of Christ.
4. "Grace" is found 12 times, and refers to the favor of God.
5. "Walk" is found 7 times in the book. Six of those occurrences are in chapters 4,5, and 6 which emphasizes our responsibility to be in Christ and in the church.
6. "Mystery" occurs 6 times, "secret" once and "eternal purpose" once. "Mystery" refers to God's eternal universal plan to save all humankind in Christ in the church. God's plan to save man was concealed during the Old Testament period and thus a mystery until its revelation. The mystery was revealed when Christ came to earth, when the one church was established and when the New Testament scriptures were written by the apostles and prophets (3:3-6).

E. Summary of Ephesians: Ephesians has been called an essay on the church.

The epistle is divided into two main parts of three chapters each. In chp 1-3 the apostle tells believers of the blessing in Christ. In chp 4-6 he tells us of our responsibilities.

Ch. 1: Rich blessings in Christ: adoption (5), redemption & forgiveness of sins (7), inheritance (11)

Ch. 2: Rich blessings in Christ: quickened (resurrected) us, made alive spiritually by God's mercy & grace.

Ch. 3: Rich blessings in Christ: mystery revealed- God provided reconciliation for all men, in the church

Ch. 4: Responsibility to walk in Christ in: unity (1-16), purity (17-31), new man (24), forgiveness (32)

Ch. 5: Responsibility to walk in Christ in: love (1-6), light (7-14), carefully (15-17), harmony (18-21)

Ch. 6: Responsibility to walk in Christ, is the responsibility to be: obedient children, nurturing parents, obedient servants, humble masters, and Christian soldiers (the whole armor of God).

F. Theme of Ephesians In 25 Words or Less:

Short theme- *In Christ and in the church* (5:32)

Rich blessings & responsibilities found in Christ and in the church, (the body of Christ) 1:3.

G. Key Verses (List other key verses, memorize at least one verse from Ephesians _____):

Chapter 1: vs 3, 7, _____ Chapter 4: vs 32, _____

Chapter 2: vs 1, 4-6, _____ Chapter 5: vs 2, _____

Chapter 3: vs 3-6, _____ Chapter 6: vs 1-2, _____

H. Unique: Paul uses three figures of speech to illustrate the fellowship, relationship and love between Christ and the church: (1) a body {1:22-23, 4:15}; (2) a building (a temple) {2:20-22}, and (3) a wife {5:25-32}.

Additional Information:

Prison Epistles: The Books of Ephesians, Philippians, Colossians, and Philemon are thought to have been written during the same time period while Paul was held in a Roman prison and hence are called the "Prison Epistles" (Eph 6: 20 *in bonds*; Phil 1:7 *in my bonds*; Col 4:10 *my fellow prisoner saluteth you*; Philemon 9 *now also a prisoner of Christ Jesus*).¹

Paul's Imprisonment: Paul was a Roman prisoner when he wrote this letter (Eph 3:1; 4:1). How he became a prisoner is recorded in Acts 21:15ff. While in Jerusalem, Paul went to the temple and was arrested on false charges. His "trial" was indecisive, but he was imprisoned for two years at Caesarea (Acts 21:27-26:32). When Paul appealed for a trial before the emperor, he was then sent to Rome (Acts 27-28). While a prisoner in his own house, Paul was free to receive visitors, and it was at this time that he wrote Ephesians. The letter was carried by Tychicus (6:21), who probably also helped to deliver the letter to Colosse, along with Onesimus (Col 4:7-9).²

Dating Information: Since Ephesians gives no hint of Paul's release from prison, as do Philippians 1: 19-26 and Philemon (v. 22), it is reasonable to think that Paul wrote Ephesians in the early part of his imprisonment, or about A.D. 60-63. This would have been when Paul was kept under guard in rental quarters (Acts 28:30). Following his release he traveled, wrote 1 Timothy and Titus, was arrested again, wrote 2 Timothy, and was martyred in Rome by Nero. ¹

Paul and the church at Ephesus: Paul spent a short time in Ephesus on his way back to Antioch from his second missionary journey. He left Priscilla and Aquila there (Acts 18:19-22 also Acts 19: 1- 41). On his third missionary journey he stayed in Ephesus three years (Acts 20:17-31). ¹

The City of Ephesus: Ephesus was one of the great cities of Asia Minor: a Roman capital, a center for the worship of Diana, and a wealthy commercial center, located on an ample harbor that invited world trade. The beautiful marble temple of Diana was one of the seven wonders of the ancient world, and the worship of this goddess was jealously guarded (see Acts 19:23). Ephesus was the chief city of that area, so it is no wonder Paul stayed there for three years (Acts 20:31) and that from the city the Gospel spread out to "all Asia" (Acts 19:10).²

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² Wiersbe's Expository Outlines on the New Testament. Copyright © 1992 by Chariot Victor Publishing, an imprint of Cook Communication Ministries. All rights reserved

STUDY GUIDE FOR COLOSSIANS 1:1 – 4:18 WEEK 3: JANUARY 19- 25, 2014

Book of Colossians- Theme: *Christ is supreme (preeminent) over everyone and everything (1:18).*

A. Author: The apostle Paul (1:1; 4:18). The third letter that Paul wrote from a Roman prison (1:24; 4:4, 10, 18).

B. Date: Around AD 60-63, toward the end of Paul's life; about the same time as Ephesians.

C. Written To: The church at Colossae. The city of Colossae was located 100 miles east of Ephesus.

D. Key words or phrases

In Colossians the first emphasis is Christ and the second is his preeminence in all things. There are 93 references to Christ in this four chapter book of only 95 verses.

The names of Christ with the number of occurrences and selected meanings:

1. “Christ”- occurs 19 times. Christ means anointed one.
The inference of the phrase “anointed one” is that an individual is anointed of God for a special purpose. Three distinct categories of people in the Old Testament were anointed of God for special purposes: (1) prophets, (2) priests, and (3) kings.
Prophets delivered God's message to human kind.
Priests were an intermediary and offered sacrifices for the people's sins to God.
Kings ruled over the people and stood as God's representative on earth.
Christ serves in all three roles.
2. “Jesus”- is found 8 times. Jesus- means savior or God saves (Mat. 1:21).
3. “Lord” – occurs 9 times and related term “master” is found 1 time.
The word Lord has a number of meanings: (1) supreme in authority, (2) owner, (3) master, (4) King, and finally even (4) a title of respect such as Sir or Mr. .
4. “Christ Jesus” – found 3 times; “Jesus Christ” 3 times; “Lord Jesus”- 1 time; “Lord Jesus Christ”- 2 times All these phrases double up or triple up on titles and names adding emphasis and significance to the one addressed.
5. “Dear son”- 1 time (1:13) *translated into the kingdom of his dear son/God's son*.
6. “Firstborn”- 2 times. It refers to one who is first in time (chronologically) or first in rank. In verse 15 it is first in rank and in verse 18 first in rank and time.
7. “Head”- is found 3 times and “body” is 7 times. Head refers to Christ's authority over the church. Body refers to the church, Christ's body.
8. “Who”/ “whom” are found 5 times while “he” – “him” – “himself” occur 34 times.

E. Summary of Colossians: Colossians contains the sharpest picture of Christ's preeminence.

Chapter 1 The preeminence of Christ: as redeemer, God, Lord, Creator, Head of the body (the church), and risen from the dead.

Chapter 2 The preeminence of Christ: In him dwells the fullness of the Godhead. We are complete in Christ. He is the head of all principality and power.

Chapter 3 The preeminence of Christ: Christ rules in heaven sitting on the right hand of the Father. Christ is our life/ he rules in our life. We are a new man in Christ. Christ is head of the body, the church. Husbands, wives, children and servants will all answer to Christ.

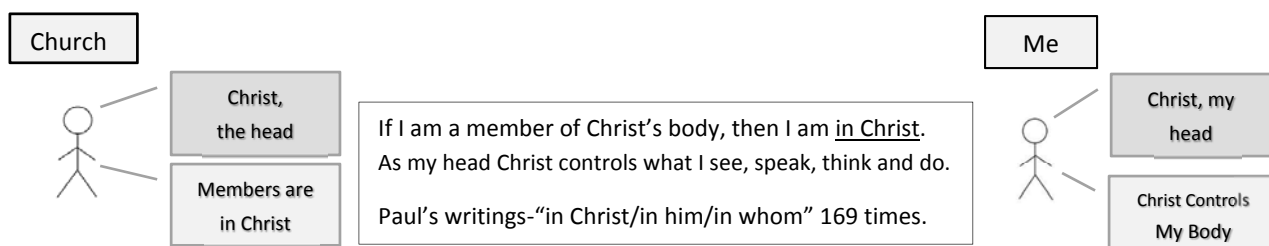
Chapter 4 The preeminence of Christ: We all have a "Master", Christ who is ruling in heaven.

F. Theme of Colossians in 25 words or less:

Christ is supreme (preeminent) over everyone and everything (1:18).

The preeminent Christ: head of the body (the church), creator of the universe, God ruling in heaven at the Father's right hand, risen/firstborn from the dead, and savior. (1:14-18).

Christ is the head of the church. If I am a member of Christ's body, the church, then Christ is the head of me.



G. Key Verses (List other key verses, memorize at least one verse from Colossians _____):

Chapter 1: vs 18, _____ Chapter 2: vs 9-10 _____

Chapter 3: vs 17, _____ Chapter 4: vs 1, _____

H. Additional information:

Colossians is considered a sister book to Ephesians. As in the book of Ephesians the emphasis in Colossians is also on Christ and the church.

Paul had never personally visited Colossae (1:4, 7-8; 2:1). Epaphras evidently founded the church there (1:7, 4: 12-13).

Paul directed that Colossians be shared with the church at Laodicea and that they read the Laodicean epistle (4: 16). Most Bible scholars believe the Laodicean epistle was actually Paul's letter to the Ephesians which was circulated among the churches of Asia, where Laodicea was located.

STUDY GUIDE FOR PHILEMON 1:1-1:25 & JAMES 1:1 – 5:20 WEEK 4: JAN. 26-FEB. 1, 2014

Book of Philemon- Theme: “Masters ... ye also have a Master in heaven.” (Col. 4:1 - Philem. 15-16)

A. Author: The apostle Paul (1:1). This is the shortest of Paul’s letters in the Bible consisting of only one chapter with 25 verses. This is the fourth epistle of Paul which we have covered that was written from a Roman prison (1:9). Paul’s prison epistles are Philippians, Ephesians, Colossians and Philemon. It is interesting to note, there are only 5 one chapter books in the Bible: (1) Obadiah, (2) Philemon, (3) 2 John, (4) 3 John and (5) Jude.

B. Date: Around AD 63, toward the end of Paul’s life.

C. Written To: Philemon, “fellowlabourer” (1:1) of Paul, and carried by Onesimus (1:11).

It is appropriate that we study the book of Philemon immediately after our examination of the book of Colossians because of the connection that Philemon and Onesimus had to the city of Colossae and the church there. Paul was intimately acquainted with the church at Colossae as we see from his closing of Colossians, *“The salutation by the hand of me Paul...”* (4:18)

Paul’s greeting continues in verse two where Apphia, is thought to be Philemon’s wife and Archippus, Philemon’s son. It is believed that the church in Colossae met in Philemon’s house (1:2). Philemon has “refreshed” (1:7) others with love and generosity. Onesimus is spoken of as being “one of” the Colossians (Col 4:9). The inference is that both Philemon and Onesimus lived in Colossae. We also know Philemon owed his conversion to Paul (19).³

Paul writes Philemon with a request that Philemon forgive and take back Onesimus, a runaway slave. Evidently Onesimus accepted Christ under Paul’s teaching *“my son Onesimus, whom I have begotten in my bonds”* (1: 10).

D. Key words or phrases

1. “Receive” is found 3 times. Philemon has a responsibility to God to receive/forgive/accept.
2. “Brother” occurs 4 times. Paul refers to a slave (Onesimus) and a Master (Philemon) as brothers.

E. Summary of Philemon:

Legally, Philemon could have put his slave to death for breaking the law. However Paul stepped in to intercede for the new Christian in order to save both his life and his position. Paul’s purposes for writing were: (1) to inform Philemon that his slave was not only safe but saved; (2) to ask Philemon to forgive Onesimus; (3) to request of Philemon that he prepare a room for Paul, who expected to be released shortly, verse 22.

F. Theme of Philemon in 25 words or less: Verse to memorize _____

Paul summarizes his teachings of Philemon 15-17 and Eph. 6:9-10 in the following verse: Col. 4:1: “Masters, give unto your servants that which is just an equal; knowing that ye also have a Master in heaven. Paul sends a slave (Onesimus) back to his Master (Philemon) to fulfill his obligations. For us this book is a living example of the obligations we have to God as either servants/slaves or masters.

³ from Coffman's Bible Commentary, Copyright © 1971-1993 by ACU Press, Abilene Christian University. All rights reserved.)

Book of James- Theme: *A Living Faith Does - a Dead Faith Doesn't*

Johnny Ramsey called James the greatest 5 chapter treatise ever written on Practical Christian Living. Its practicality echoes the book of *Proverbs* and Jesus' *Sermon on the Mount*.

- A. Author:** James (1:1) probably a half-brother of Jesus (Matt. 13:55; Mark 6:3) and a leader of the church in Jerusalem (Acts 1:14; 12:17; 1 Cor. 15:7). Josephus and later Christian writers reported the great esteem poor residents of Jerusalem had for James, whom they called "James the Just." History records James was martyred by the Jews.
- B. Date:** Approximately 63 A.D. (All of the books our New Testament were written by 100 A.D.)
- C. Written to:** The book is clearly addressed to "the 12 tribes scattered among the nations" (James 1:1). James has a marked Jewish flavor. Some have suggested that the "12 tribes" be taken metaphorically as the Gentile church scattered throughout the Roman Empire while others that it is the Jewish Christians scattered forth from Jerusalem. In either case, it is certain this letter is addressed to Christians.

D. Key words or phrases

Some have called this the "Christians' Book of Proverbs" or the Epistle of Common Sense because of its practical advice on temptation, patience, pride, humility, faith, works, wisdom, use of the tongue (speech for good or ill), prayer, wealth, poverty, greed, strife and selfishness.

1. "Faith" - is found 16 times. James' definition of a living faith and a dead faith is the most practical discourse on faith found in scripture. A living faith is one that does/works while a dead faith doesn't work. In James, doing/working/living and faith are inseparable.
2. "Doer/doth/doeth/does/do" are found 21 times while the words "works/worketh" occur 15 times. Each time the words "doing" or "works" are found they refer to faith.
3. "Tongue" is used 5 times while "speak/speaking/spoken/swear" are found 7 times. A discourse on the proper use of the tongue in faithful Christian living is found in 3:1-13.
4. "Pure/righteous/unspotted" living (9 times), "wisdom" (4 times) and "prayer/ask" (12 times) are other central topics. A significant discourse on prayer is found in Chapter 5.

E. Summary of James: LIVING BY FAITH:

Ch. 1 -is resisting temptation (3, 12-15), requesting God's wisdom (5-8), controlling anger (19), doing rather than hearing alone (22-25), and living pure/unspotted lives (27).

Ch. 2 -is doing, faith without works is dead (17-20), faith with works is alive/justified ex. Abraham and Rahab (21-25). Faith and works are compared to the body and soul (26)

Ch. 3 - is controlling the tongue (1-12), being wise by practicing wisdom from above (13-18).

Ch. 4 - is praying, asking God for all our needs (1-5) and being humble before God (6-15).

Ch. 5 -is proper regard for riches (1-12) and praying {for sick, sins, forgiveness, rain}(13-18)

F. Theme of James in 25 words or less:

A living faith does - a dead faith doesn't. (2:17, 2:20, 2:26)

"Even so faith, if it hath not works, is dead, being alone." (2:17)

"For as the body without the spirit is dead, so faith without works is dead also." (2:26)

G. Key Verses: (List other key verses, memorize at least one verse from James _____)

Ch. 1 vs 17, 22, _____

Ch. 3 vs 2, 17, _____

Ch. 2 vs 26, _____

Ch. 4 vs 2-3, 17 _____

Ch. 5 vs 16, _____

STUDY GUIDE FOR GALATIANS 1:1- 6:17 WEEK 5: FEB. 2- 8, 2014

Galatians- Theme: *The just shall live by faith through liberty in Christ (2:4, 3:11).*

“...no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith” (3:11)

A. Author: The apostle Paul (1:1).

B. Date: Around 50 A.D. This is possibly the first Epistle that the apostle Paul wrote. In any case it is a very early letter of our New Testament. This epistle could have been written 17 years or less after the death of Christ. This would place the writing of Galatians around the time of the “Jerusalem Council” as recorded in Acts 15.⁴

C. Written to: “Churches of Galatia” (1:2). This is another circular letter that Paul addressed to a number of churches in the same region. Paul visited the Southern Galatian province during his first missionary journey and established churches in cities of Antioch of Pisidia, Iconium, Lystra and Derbe.⁴ Acts chapters 13 and 14 record the first missionary journey of Paul when he established churches in the cities of Southern Galatia. Acts 16:6 & 18:23 record Paul’s revisit to the area.

Paul addressed the problem of Judaizing teachers who had convinced the Galatian Christians that redemption was available only through the law (of Moses). Paul warned them of abandoning the true gospel with its liberty and returning to the law and its bondage.

D. Key words or phrases:

1. “Promise/Promises” are found 11 times, their synonyms “covenant/covenants” are found 3 times. The word “Abraham” relates to the covenants and promises which God made with Abraham and is found 9 times. There are a total of 23 references to the covenants and promises that God made.
 - Seed promise to Abraham – the word “seed” is singular referring to Christ, the singular descendant of Abraham in (3:16) rather than the plural “seeds” which would refer to all of Abraham’s offspring (the children of Israel).
2. “Faith” occurs 22 times and is contrasted with the law.
3. “Law” occurs 32 times. The Law stands in contrast to the gospel. All but one of the references to law in Galatians refer to the Law of Moses (ex. “*No man is justified by the law*” (3:11). “*For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself*” (5:14). Galatians 6:2 is the single exception referring to the law of Christ.
4. “Gospel” is found 12 times. Gospel is the key word in the first two chapters of Galatians, where the apostle Paul uses the term 10 times in only 45 verses. Paul preached the certified gospel (1:11). This gospel was certified because it came by revelation of Jesus Christ and

⁴ (from Coffman's Bible Commentary, Copyright © 1971-1993 by ACU Press, Abilene Christian University. All rights reserved.)

not from man (1:12). Paul stated an apostle could not change this gospel, neither an angel of heaven (1:8), nor any man (1:9). Since God gave it, only God has the authority to change it. "Preach/preached" occurs 12 times and always refers to the gospel proclaimed.

5. "Justified/Justify/Just" occurs 9 times. The just shall live by faith (3:11) or more accurately the justified shall live by faith (Rom 3:26).
6. "Spirit" is found 15 times and stands in contrast to "Flesh" which occurs 18 times. The counter distinction between the spirit and the flesh comes to a climax in Galatians 5:19-21 where Paul lists the "works of the flesh" and follows that with an inventory of the "fruit of the Spirit" (5:22-23).
7. "Liberty" occurs 4 times, 3 of them are found in the fifth chapter. "Free" is found 4 times. These emphasize the liberty we have in Christ from the law of Moses. The word "love" is found 3 times in relationship to working. The relationship between "love" and "liberty" is positive proof that liberty in Christ, allows us to love to do what God wants us to do. "Bondage" occurs 6 times. Paul describes our bondage under the law and contrasts it with the liberty Christians have in God's grace ("grace" is found 7 times).

E. Summary of Galatians:

The New Testament is divided into four parts. The Gospel Accounts record, the Life of Christ. The Book of Acts documents, how to become a Christian. The epistles provide practical instruction on how to live as a Christian. Finally the book of Revelation the hope of a Christian.

The epistle of Galatians provides instruction on living as a Christian. Brother Johnny Ramsey stated that the books of Romans, Galatians and Hebrews are alike in their emphasis. All three stress the superiority of: 1) the blood of Christ over the blood of bulls and goats, 2) the Law of Christ over Law of Moses, and 3) faith over law. The phrase "the just shall live by faith" is found in all three books (Rom 1:17, Gal. 3:11, and Heb. 10: 38) and states that a Christian lives by faith.

Ch. 1: The certified Gospel (11), came by revelation of Christ and not men or angels (8-9)

Ch. 2: Paul apostle to the Gentiles, was dead to the Law, alive to God, crucified with Christ (19-20)

Ch. 3: The just shall live by faith (11). Christ is the singular seed in the seed promise made to Abraham (16). God's covenant with Abraham preceded the law by 430 years (17).

Ch. 4: In fullness of time redeem those under the law (4-5). Allegory- 2 Mountains- Sinai & Zion, 2 women- Hagar, & Sara, 2 sons Ishmael & Isaac and 2 covenants- Old & New (21-31)

Ch. 5: Contrasts freedom with bondage (5:1) & the works of the flesh with the fruit of the spirit (19-23).

Ch. 6: "...whatsoever a man soweth, that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption..." (7-8). This is God's Natural Law and God's Spiritual Law.

F. Theme of Galatians in 25 words or less:

The just shall live by faith through liberty in Christ (2:4, 3:11).

"...no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith" (3:11)

H. Key Verses: (List other key verses, memorize at least one verse from Galatians _____)

Ch. 1 vs 4, _____

Ch. 4 vs 4-5, _____

Ch. 2 vs 16, _____

Ch. 5 vs 1, 13-14, _____

Ch. 3 vs 11, _____

Ch. 6 vs 7-8, 9-10, _____

STUDY GUIDE FOR 1 THESSALONIANS 1:1- 5:28 WEEK 6: FEB. 9-15, 2014

Theme of 1 Thessalonians: *The knowledge of Christ's second coming, gives Christians comfort and confident hope.* (1 Thess. 5:23-24).

- A. Author:** The apostle Paul (1:1). Silvanus (Silas) and Timotheus (Timothy) were with Paul.
- B. Date:** Between A.D. 50-54. These dates would make this one of Paul's earliest letters. Most scholars believe that *Galatians* and 1 & 2 *Thessalonians* were the earliest epistles written. These books along with *Gospel According to Mark* were written less than 20 years after the death of Christ. References in Acts 17 & 18 and in 1 Thessalonians make it clear that Paul wrote this epistle from Corinth. Paul's second letter to the Thessalonians was written just a few months to no more than 18 months after the first.⁵
- C. Written To:** The church at Thessalonica (1:1). Acts 17:1-15 records the founding of the church in Thessalonica by Paul who visited there during his second missionary journey along with Silas and Timothy. Paul's letter to the church at Thessalonica was evidently in response to a letter that someone had forged claiming that the Lord was coming shortly.

The city of Thessalonica was originally called Therma for the hot springs located in the area. The city was rebuilt, in 315 B.C., by Cassander, a Greek general under Alexander the Great. Cassander named this city after his wife, Thessalonica, who was a half-sister of Alexander. Thessalonica was the largest city of Macedonia.

In the Apostle Paul's day, Thessalonica was the chief seaport of the Roman province of Macedonia. It ranked with Corinth and Ephesus, the main ports of the provinces of Achaia and Asia, as a great shipping center. Thessalonica was located on the Egnatian Way, which was the main Roman road from Rome to the Orient via Byzantium (modern Istanbul).⁵

D. Key words or phrases:

1. Christ's Second Coming at the end of the world:
 - a) "Come/cometh/coming" are found 9 times. Each time they refer to the Lord Jesus Christ coming back again.
 - b) Seven phrases refer to Christ's return: (1. meet the Lord in the air, 2. that day, 3. descend from heaven, 4. day of the Lord, 5. wait for his son from heaven, 6. God bring with him, and 7. caught up together...with him in the air). These seven phrases clearly refer to Christ's return.
 - c) "Hope" occurs 4 times and at least 3 of these refers to the certainty of Christ's coming again. The word "hope" means confident expectation and refers to the certainty of Christ's return.

In total, there are 20 references to Christ's second coming. These references, both numerically and topically, make the central emphasis of 1 Thessalonians the second coming

⁵ (from Bible Knowledge Commentary/Old Testament Copyright © 1983, 2000 Cook Communications Ministries; Bible Knowledge Commentary/New Testament Copyright © 1983, 2000 Cook Communications Ministries. All rights reserved.)

of Christ. All five chapters of 1 Thessalonians end with a special emphasis on Christ coming again. 1 & 2 Thessalonians along with 1 Corinthians chapter 15 contain the most extensive teaching found in the Bible, detailing Christ's return.

2. "Faith, love and hope" are three Christian virtues that are of significance throughout the New Testament and especially here in Paul's salutation of 1 Thessalonians 1:3. Verse 3 not only lists this triad of virtues but includes their consequences. Faith, love and hope never exist in isolation. When present in a person's life they are always accompanied by something else. Also see 1 Thessalonians 5:8 which employs the words: faith-love-hope.
"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;"
 - a.) "Work of faith": Faith is always accompanied by doing/works as was discussed in the discourse on faith in James 2: 14-25. A living faith works a dead faith doesn't.
 - b.) "Labour of Love" The word used for labour here means hard labor. Love could be defined as service. Christ's love caused him to, serve us. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt 20:28). We are told in Mark 10:44 "Whosoever of you will be chiefest, shall be servant of all. Love always serves,
 - c.) "Patience of hope" Hope means confident expectation. It indicates the individual knows assuredly that God will faithfully fulfill his promises (ex. Christ's return).
3. "Commandments": Verse 4:2, "For ye know what commandments we gave you by the Lord Jesus," (4:2) is proof positive that Christ has commandments. Galatians 6: 2 shows that Christ also has laws. The law of love is a higher standard than the Law of Moses.
"Bear ye one another's burdens, and so fulfil the law of Christ" Gal 6:2

E. Summary of 1 Thessalonians- Christ's Coming Again Promotes:

- Ch. 1: the Christian virtues and their corollaries - work of faith, labor of love, and patience of hope (v 3). Following Christ (v 6). Deliverance (v 9-10).
- Ch. 2: speak the gospel (4), the Christian walk (12-13), hope & joy (19).
- Ch. 3: **comfort** for faith (2), strength for afflictions (3), knowledge for tribulation (4).
establish your hearts unblamable in holiness to the coming of Christ with his saints (13).
- Ch. 4: sanctification (3, 4, 7), brotherly love (9), Christian walk (10-12), **comfort** in bereavement at the death of Godly people (13-19).
- Ch. 5: faith, love and hope (8), salvation (9) Christian living (15-23), **confidence** in the faithfulness of God to preserve us blameless unto the coming of Christ (23).

F. Theme of in 25 words or less:

The knowledge of Christ's second coming, gives Christians comfort and confident hope.

23. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 24 Faithful is he that calleth you, who also will do it." (1 Thess. 5:23-24)

G. Key Verses: (List other key verses, memorize at least one verse from _____)

- Ch. 1** vs 3, 6, 9b-10, _____ **Ch. 3** vs 12-13, _____
- Ch. 2** vs 4, 12-13, 19-20, _____ **Ch. 4** vs 9, 13-18, _____
- Ch. 5** vs Paul's instruction for practical Christian living 15-22, 23-24, _____

STUDY GUIDE FOR 2 THESSALONIANS 1:1- 3:18

WEEK 7: FEB. 16-22, 2014

Theme of 2 Thessalonians: *Christ's coming is certain; till that day be not weary in well doing, keep working.* 2 Thess. 2:1-2, 3:10, 13

- A. Author:** The apostle Paul (1:1). Silvanus (Silas) and Timotheus (Timothy) were with Paul.
- B. Date:** Between A.D. 50-54. Paul's second letter to the Thessalonians was written just a couple of months to no more than 18 months after *1 Thessalonians*.
- C. Written To:** The church at Thessalonica (1:1). Paul's letter to the church at Thessalonica was evidently in response to a letter that someone had forged a letter, claiming that the Lord was coming very quickly or had come already:
2 Thessalonians 2:2, "*That ye be not soon shaken or be troubled... by letter as from us, as that the day of Christ is at hand,*". It seems a number of people had quit their jobs and were just waiting for Christ to show up. (For more information on the City of Thessalonica and its location see last week's Study Guide 1 Thessalonians.)

D. Key words or phrases:

1. "Grace and Peace": Paul's use of grace and peace occur twice in 2 Thessalonians; once in the salutation (1:1-2) and once in the benediction (3: 16-18).
"... *Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ*"
The significance of the salutation of grace and peace is not in its one time use in 2 Thessalonians but in its universal use by Paul in all 13 of his epistles. Additionally, 4 other epistles in the New Testament use grace and peace in their salutation. In other words, of the 21 epistles found in our New Testament, 17 of them use this salutation. Such widespread use of the same greeting deserves the attention of any serious Bible reader.

Grace was the typical Greek greeting while peace the typical Jewish greeting of Paul's day. The churches of the first century, particularly those that Paul was addressing were made up of Jews and Gentiles (which included Greeks) making this dual greeting especially fitting and proper. Furthermore, both these words carry spiritual significance. Grace and peace are a way of wishing God's favor and thus his blessings on an individual or a group.

We will begin our examination of grace by surveying three words: justice, mercy and peace. These three words are so intimately interrelated that in order to fully understand the meaning of each one it is necessary to understand the meaning of all.

(1.) Justice- When you get what you deserve.

Justice is a word that comes from the courts. The words justice, just, judge, adjudicate and judicial are all derived from the same root word. The concept of justice is embedded in our innate sense of fairness that it causes even the youngest child to cry out, "That's not fair," at even the slightest infraction of justice. Not only that, it is codified in God's law for governing the nation of Israel as recorded in Deut. 19:21, "... but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." We sometimes forget that this "eye for eye" rule is not some outdated law

but rather a universal principal for justice which is followed today by the laws of civilized nations. The principle is punishment should be equivalent to the crime.

(2.) Mercy- When you don't get what you deserve.

Mercy applies in cases where pardon is granted when punishment is deserved. The concept of mercy is related to the ideas of forgiveness, pardon, exoneration, acquittal, release and remission when punishment should be given. Mercy is the withholding of punishment.

(3.) Grace- When you get what you don't deserve.

Grace is when rewards are received though punishment is deserved. Grace far exceeds mercy since it isn't the passive withholding of punishment but rather the active gift of reward in place of punishment. In place of punishment God gives blessings.

A Jewish Blessing: "Peace" was the word used to translate the Hebrew word "SHALOM" in the Old Testament. The term means more than the absence of war. It is wholeness or soundness of the whole man. If the spiritual part of man is the most important, then our peaceful relationship with God is most important. The single word "peace" seems to me to a shortened version of the traditional Jewish blessing recorded in Num. 6:24-27 where God's peace is central to the blessing. It seems to me to be the equivalent of saying, "May you be at peace with God and may God bless you."

A Gentile Blessing: "Grace": Greeting someone with the word "grace" invokes a blessing from God on the person(s) addressed. It seems to me to be equivalent of saying, "May God bless you because of his mercy, even when you don't deserve it."

2. Christ's Second Coming at the end of the world:

- a) "Come/coming" are found 6 times. Each time they refer to the Lord Jesus Christ coming back again.
- b) Four phrases refer to Christ's return, 5 times: (1. revealed from heaven, 2. that day, 3. gathering together unto him, 4. revealed in his time, 5. that day)

There are a total of 11 references to Christ's second coming. These references, make the second coming of Christ one of the central emphasizes of 2 Thessalonians..

E. Summary of 2 Thessalonians: Christ's coming is certain keep working till then:

Ch. 1: comfort for Christians under fire (v 1-5), God's righteous judgment on evil & good (6-9)

Ch. 2: be not troubled by false words or false letters-Christ is returning (1-2), preconditions for Christ's coming, a falling away (3-12), consolations at Christ's coming (13-17)

Ch. 3: till Christ comes- pray (1-2), persevere (3-5), and live pure (6-9). Keep working physically (10-12), be not weary in well doing (13) Benediction- blessings of God's grace & peace (16-18)

F. Theme of 2 Thessalonians in 25 words or less:

Christ's coming is certain; till that day be not weary in well doing, keep working.

2 Thess. 2:1-2, 3:10, 13

H. Key Verses: (List other key verses, memorize at least one verse from 2 Thess. _____)

Ch. 1 vs 6-10 God's judgment, _____ **Ch. 2** vs 2-3, _____

Ch. 3 vs 3, 10, 13- ...be not weary in well doing, _____

STUDY GUIDE FOR 1 TIMOTHY 1:1- 6:21 WEEK 8: FEB. 23-MAR. 1, 2014

Theme of 1 Timothy: *Encouragement and instruction for the church's teachers and members. 1 Tim. 3:15-16*

- A. Author:** The apostle Paul (1:1). “Paul an apostle of Jesus Christ by command of God..”. Paul’s apostleship was a certification that his teaching did not originate with him but from God.
- B. Date:** Between A.D. 63-66, at the approximate time of Paul’s second Roman imprisonment. Paul’s missionary journeys occupied approximately the years A.D. 48-56. From A. D. 56-60 Paul was slowly making his way through the Roman courts, ultimately arriving at Rome. For two years, A.D. 61-62, Paul was held under house arrest in Rome (Rom 15: 24, 28), at the end of which time, it can be surmised, he was released. From A.D. 62-66 Paul traveled freely, leaving Timothy in Ephesus and Titus in Crete, and then subsequently writing each of them a letter. Thus the approximate dates for 1 Timothy and Titus are perhaps A.D. 63-66. After this, he was once again imprisoned. Paul wrote Timothy a second letter. Thus 2 Timothy, dated approximately A.D. 67, represents the last Epistle written by Paul.⁵ It is believed that Paul was executed by Nero in Rome. Paul’s expectation of his coming execution is recorded in the closing verses of 2 Timothy 4: 6-22. (2 Tim 4:6 “For I am now ready to be offered, and the time of my departure is at hand.”)
- C. Written To:** Timothy (1:2). “Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord” (Paul’s salutation of grace, mercy & peace). Although addressed to Timothy the teacher applies equally to those being taught, the church.
- Timothy was special to Paul in a number of ways: (1) Paul referred to Timothy as his “own son in the faith,” (2) Timothy was probably converted by Paul at Lystra on his 3rd missionary journey (Acts 16:3), (3) after Timothy’s conversion Paul added Timothy as one of his companions on his 3rd missionary journey (Acts 16: 3). (4) Timothy (Timotheus) was a fellow worker of Paul and is listed by name in Paul’s salutation in 6 epistles and the benediction of one: *2 Corinthians, Philippians, Colossians, 1 & 2 Thessalonians, Philemon and Romans*, (5) Paul addressed two of his letters to the young preacher Timothy. Nine of Paul’s 13 letters are addressed to churches and only four are addressed to individuals (*1 & 2 Timothy, Titus and Philemon*), and (6) Paul requested Timothy come to him as his death drew close, “*Do thy diligence to come shortly unto me ... bring with thee the books, but especially the parchments*” (2 Timothy 4: 6, 13).

D. Key words or phrases:

1. “Charge” found 6 times. Charge is a military term and means strict orders from a superior officer. The synonyms “Command/commandment” occur 4 times and mean a mandate or a charge from one in authority. There is much to be learned from these words.

In Philippians 1:1, Paul identifies himself and Timotheus as servants of Jesus Christ. The one in authority in Philippians is Christ not Paul or Timothy. The Philippian salutation is addressed first to all the saints in Christ with the bishops and deacons. In other words, we are all servants. Christ came to earth to minister rather than to be ministered unto (Matt. 20:28). Since Christ is a servant and even his apostles are servants, then what are we? First and foremost all members, elders and deacons are servants of Christ. The charges and the

commands that Paul passes on to Timothy are not just to Timothy but apply equally to all church members. The charges and commands are to the church and define what is to be taught and how we are to live, “...*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*” 1Tim.3:15.

The charge and the commands which Paul gave to Timothy involved teaching and doctrine. The words “teach/teacher/teachers” are found 8 times and identifies what believers are to be taught. The word “doctrine(s)” is found 9 times and means the authoritative beliefs that are taught. A central theme of 1 Timothy concerns the doctrine taught by preachers/teachers and what each member should believe, teach and live.

2. “Bishop” is found 2 times, “elder(s)” occurs 4 times and “presbytery” 1 time. All three words refer to the shepherds or overseers of the church. In 1 Timothy and Titus, Paul instructs the two young preachers, specifically on the qualifications and work of elders (3:5).

Pastoral Epistles? The three letters written to the young preachers Timothy and Titus are called the “Pastoral Epistles” by many in the religious world. The difficulty with this title is that, in the New Testament, the word translated “pastor” REFERS to ELDERS, NOT to preachers! The English word “pastors” is only found once in the New Testament in Eph. 4:11. The Greek word translated “pastors” is poimenas. According to W. E. Vine in his Expository Dictionary of New Testament Words, this word means, “a shepherd, one who tends herds or flocks not merely one who feeds them....” The title is inaccurate if we use the Bible as our authority. Rather these letters should be called the Preacher or Teacher Epistles.

E. Summary of 1 Timothy:

Ch. 1: The Church And Its Message: Charge to teach sound doctrine & warnings against false teaching (3-11). Paul’s life & message (12-17). Charge to defend the faith (18-20).

Ch. 2-3: The Church And Its Members: Conduct of members: pray, pray, pray – supplications, intercessions and thanksgivings through Christ the mediator (1-8), conduct of women (9-15) Conduct & Qualifications of elders/bishops/presbytery/shepherds/pastors (1- 7), conduct & qualifications for deacons (8-13).

Ch 3-4: The Church And Its Teaching: These things command and teach- Hold Christ’s truth and spread it forth (3: 14-16). Teach the truth- words of faith and good doctrine while rejecting the doctrine of demons & lies (4:1-5), These things command, teach and live seem to apply to all the verses from (4:6-16). Timothy be firm, command, don’t be intimidated by your youth because these are God’s words not yours and they have the power to save you and those that hear you (15-16).

Ch. 5 & 6: The Church And Its Service: To older members (5:1-2), to older widows (5:3-10), to younger widows (5: 11-16), to elders (17-20), to slaves & masters (6: 1-2), to the rich (6:6-10). Exhort all to godliness (6:11-16), exhortation all to follow after true riches and faith (6:17-20)

F. Theme of 1 Timothy in 25 words or less: Addressed to Timothy but applies to the church also.

Encouragement and instruction for the church’s teachers and members. 1 Tim. 3:15-16

G. Key Verses: (List other key verses, memorize at least one verse from 1Tim. _____)

Ch. 1 vs 3, 5, 15, _____ **Ch. 2** vs 3-5, _____

Ch. 3 vs 5, 15, 16, _____ **Ch. 4** vs 11, 12, 16, _____

Ch. 5 vs 8, 17,21, 22, _____ **Ch. 6** vs 6, 10, 12, 13, _____

STUDY GUIDE FOR 2 TIMOTHY 1:1- 4:22 WEEK 9: MAR. 2-8, 2014

Theme of 2 Timothy: *In life and teaching be faithful and true, no matter the difficulties. 2 Tim. 2:15*

A. Author: The apostle Paul (1:1). “*Paul an apostle of Jesus Christ by the will of God...*”

B. Date: Between A.D. 67-68, during the time of Paul’s second Roman imprisonment. During this imprisonment Paul was held in prison rather than house arrest, without the freedoms he enjoyed before like good living conditions and easy access by friends. This time Paul was abandoned by many as his execution loomed near (see the Study Guide for 1 Timothy for more information). This is the last book/letter Paul wrote. We see Paul’s knowledge of his eminent death in 2 Timothy chapter four, verses 6, 9, 13, and 21.

2 Tim 4:6 “For I am now ready to be offered, and the time of my departure is at hand.”

C. Written To: Timothy (1:2). “*To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ*” (Note, Paul’s salutation of grace, mercy & peace). This epistle is addressed to Timothy, the preacher, to faithfully teach the truth. Paul’s instructions apply just as well to you and me today.

D. Key words or phrases:

1. “Charge/charging” occurs 3 times. Charge is a military term and means strict orders from a superior officer. In 2 Timothy Paul gives final charges (instructions) to his beloved son by inspiration from God on Christian teaching and living. Paul warns Timothy to follow these instructions in spite of what Timothy is facing: unfaithful brethren (1:15), hardships (2:1), and evil men (3: 13-14). **Paul’s instructions to Timothy** for teaching and living **center on two main themes, truth and faithfulness**. The message is not just to be true and faithful but to ***be true and faithful no matter what happens***. The emphasis on truth and faithfulness is clearly seen in Paul’s word usage.
 - a) “Truth” is found 6 times in 4 chapters. Paul’s admonition to Timothy and to every member of the church concerning truth is evident not only by the use of the word “truth” but also words and phrases which are synonymous with truth:
 - “Testimony of our Lord” occurs once. God’s testimony is always true (Tit. 1:2)
 - “Sound Words” occurs once. Sound means having no defect from the truth.
 - “Word of truth” occurs once and means a message that is true.
 - “Standeth sure” occurs once and means a message from God that is true.
 - “Doctrine” is found 4 times and means authoritative (true) beliefs that are taught.
 - “Faithful saying” occurs once and means a trustworthy saying because it is true.
 - “Believe/believed” are found two times. Believe means to accept as true.

At least 19 times Paul specifically mentions truth or a word synonymous with truth in order to convey this crucial theme: **Abide in the truth, no matter the difficulty**.

Abiding in the truth requires three things as shown in 2 Timothy 3: 16: (1) knowing the truth, (2) teaching the truth, and (3) living the truth. I like the Net Bible’s translation of

2 Timothy 2:15 "Make every effort to present yourself before God as a proven worker who doesn't need to be ashamed, teaching the message of truth accurately."

- (1) Knowing the truth-involves study/diligence/ learning/making every effort
- (2) Teaching the truth- teach the message accurately
- (3) Living the truth- present yourself a proven worker, not ashamed

The theme of **abiding in truth** is presented eloquently by Paul in 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:"

- (1) Doctrine- truth identifies authoritative teaching; what is right.
- (2) Reproof- truth identifies what is false.
- (3) Correction- truth identifies how to get right when you are wrong
- (4) Instruction in righteousness- truth identifies how to live righteously.

These things are also taught in 2 Timothy 4:2.

- b) "Faith/faithful" occurs 11 times. There are 8 occurrences of words and phrases that convey the idea of faithfulness such as: "endure/endured" found 5 times. The words "Continue", "abide", "be strong" are each found once. The second crucial theme of 2 Timothy is to **be faithful no matter the difficulty**.
2. "Suffer Persecution" occurs once⁶ in (3: 12) while the phrases "Afflictions of the gospel", "suffer trouble", "endure afflictions" and "perilous times" are each found once. The underlying message for young Timothy and for us, is to remain faithful and true in spite of persecutions and opposition.

E. Summary of 2 Timothy:

Ch. 1: Be Faithful-Hold Fast Sound Words: Reminder of where Timothy has come from, unfeigned faith (v 1-6). Reminder of what Timothy has (v 7-11). Hold fast sound words (v 12-14). Examples of faithful and unfaithful men (15-22).

Ch. 2: Be Faithful-Be Strong & Endure in Christ Jesus: like a soldier (3-4), like an athlete (5), like a farmer (6-7). Incentives to endure (8-13). Be diligent, live a pure life and be humble (14-26).

Ch. 3: Be Faithful in: Perilous times (1-10) and persecutions (11-13). The scripture, continuing to perfection (14-17).

Ch 4: Paul's Final Charge Is Be Faithful: Christ is coming (1-2). Apostasy is coming, preach anyway (3-5). Paul's departure is coming (6-8). Timothy come to me, others have abandoned me but not God (9-22).

F. Theme of 2 Timothy in 25 words or less: Addressed to Timothy but applies to all the church.

In life and teaching be faithful and true, no matter the difficulties. 2 Tim. 2:15

The charge that Paul gave Timothy perfectly describes the pattern of Paul's own life.

H. Key Verses: (List other key verses, memorize at least one verse from 2Tim. _____)

Ch. 1 vs 5, 9-10, 13 _____ **Ch. 2** vs 10-11, 15, _____
Ch. 3 vs 12, 15-17, _____ **Ch. 4** vs 2, 4, 6-8, 21 _____

⁶ from An Introduction and Survey of the New Testament, by Rob Whitacre, Copyright © 2007, All rights reserved. (Rob Whitacre held a meeting at New Union & sold his book. I consult this reference book for all the Study Guides).

STUDY GUIDE FOR TITUS 1: 1- 3: 15 WEEK 10: MARCH 9-15, 2014

Theme of Titus: *Speak, exhort and rebuke with sound doctrine and faithful words being ready to every good work. Titus 2:15-3:1*

A. Author: The apostle Paul (1:1).

“Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;” Titus 1:1

First and foremost, followers of Christ are servants. In verse 1 in the original Greek, Paul refers to himself as a bondservant. A bondservant was the lowest of all slaves in NT times and this is Paul's only use of the term to refer to himself. Slave would be the closest equivalent word in English. It might seem unusual for Paul to refer to himself as a slave before he called himself an apostle; unless we consider Christ our Lord, called himself a minister/servant in Matt. 20:26-27. In these verses Christ called his followers to be servants.

²⁶ “... but whosoever will be great among you, let him be your minister;” ²⁷ And whosoever will be chief among you, let him be your servant.²⁸ Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” Matt. 20:26-28.

Paul the servant of Christ left Titus on the Isle of Crete to serve the Lord as a preacher and an example. The greatest testimony of Christianity is the way its followers serve. We are greatest, when as our Lord we use the towel and the basin. We should ask ourselves, “Am I a servant of God? Am I a slave to God? Does God own me? Do I owe him everything?”

B. Date: Between A.D. 63-66, at the approximate time of Paul's second Roman imprisonment. This letter was written about the same time as 1 Timothy but before 2 Timothy. (See the Study Guide for 1 & 2 Timothy for more information on dating.)

C. Written To: Titus (1:4-5). *“4. To Titus, mine own son after the common faith: Grace, mercy, and peace, (mercy in the original) from God the Father and the Lord Jesus Christ our Saviour. 5. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:”*

- (1) Titus: Titus was a Gentile and a disciple of Paul. Titus is mentioned 13 times in the New Testament, nine times in the epistle of 2 Corinthians, twice in Galatians, once in 2 Timothy and once in Titus. It was Titus who brought Paul the manner in which the Corinthians received his First Epistle, and it was Titus who carried 2 Corinthians back to that church.⁷
- (2) Island of Crete: Crete is a large island in the Mediterranean Sea located Southeast of Greece. The island of Crete is in a chain of islands that served as stepping stones for commercial shipping traffic between Greece and Asia Minor. In Titus 1:12 Paul warns Titus that the Cretans were known to be “*liars, evil beasts, and lazy gluttons*” (which appears to be a quote from the classical writings of Epimenides 6th century B.C.). Another classical work stated, “The Cretans are always brigands and piratical, & unjust. (Leonides).⁶”

D. Key words or phrases:

There are at least three central themes in Titus: sound doctrine/faith, salvation, and good works.

1. “Sound” is found 5 times in Titus (9 times total in 1 Tim., 2 Tim. & Titus). Sound means

⁷ Dickson Study Bible, Notes for the Book of Titus

true, healthy or whole. Sound is an adjective so it always occurs with nouns. In Titus it occurs with: (1) “sound doctrine” two times, (2) “sound in the faith” two times, and (3) “sound speech” one time. Paul emphasizes to Titus over and over that **the things taught, the things believed** and **the things lived must be true**. This emphasis is reflected by the use of the words: “teach/teacher/teaching” 4 times, “exhort” 4 times, “speak/speech” 4 times and “preaching” 1 time.

1. A sub theme under sound teaching, is its opposite- rebuking false teachers. “Deceived/disobedient/defiled/fables/gainsayers/heretics” and the like are found 18 times.
2. “Salvation” - is found one time along with “saved” while the word “Savior” is found six times in this short epistle. These words occur with God or Christ 8 times (1:3, 4, 2:10, 11, 13; 3:4, 5, 6) because salvation is possible only through God. Salvation is a result of God’s grace. Salvation is illustrated as three part transformation in Titus 2:13-14:
13...and the glorious appearing of the great God and our Saviour Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.
This three part transformation is: Jesus redeems (pays the ransom) the individual from sin, (2) Jesus purifies or cleanses the individual from sin, and (3) the redeemed and purified individual is then transformed to live a good life; a life of good works. In the order of things an individual is not saved by good works. Instead individuals ransomed by Christ’s sacrifice and cleansed from sin are saved and then live a transformed life of good works. The other main emphasis by Paul in Titus is good works.
3. “Good Works” - occurs 6 times (1:1; 2:7, 14; 3:1, 8, 14). This emphasis on good works by Paul could seem unusual because of Paul’s emphasis on faith. However, here Paul unmistakably teaches that people with faith always work good in their life. When it comes to faith and works. It’s not faith or works. It’s not even faith and works. It’s faith that works.
4. “Elder/Bishop” Titus and 1 Timothy emphasizes ordaining elders in every church. The words elders, bishops, overseers, presbyters, shepherds and pastors are all used to refer to the same group. Elders rule the church not preachers.
5. “Faithful Saying” occurs once in Titus 3:8 and 4 times (1 Tim. 1:15, 4:9, 2 Tim. 2:11) in the three so-called Pastoral Epistles. These four statements are significant.

E. Summary of Titus:

Ch. 1: Instructions for Titus-Preach God’s Word (v 1-4). Ordain qualified elders in every city/church, that will hold fast faithful words (v 5-9). Illustrates the characteristics of false teachers which must be rebuked (v 10-16).

Ch. 2: Teach Godly Behavior for: Aged men (1-2), aged women (3), younger women (4-5), & 3 younger men (6-8), slaves (9-10)

Godly Behavior For All: Educating power of grace (11-14). Grace causes godly behavior (2:15- 3:2). Grace motivates godly living (3:3-8).

People who reject God’s Grace (3:9-11) **Benediction/closing** (3:12-15)

F. Theme of Titus in 25 words or less:

Speak, exhort and rebuke with sound doctrine and faithful words being ready to every good work. Titus 2:15-3:1

G. Key Verses: (List other key verses, memorize at least one verse from Titus _____)

Ch. 1 vs 15-16, _____ **Ch. 2** vs 1, 11-12, 13-14, 15, _____

Ch. 3 vs 4-5, 8, _____

STUDY GUIDE FOR ROMANS 1:1 – 5:21 WEEK 11: MARCH 16-22, 2014

Theme of Romans: *The gospel is God's power to save all men, by justifying those who live by faith in Christ Jesus. (The just shall live by faith.)* Rom 1: 16-17

A. Author: The apostle Paul (1:1). “Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,”

In the first verse Paul refers to himself as a servant (“doulos”). It’s equivalent to the English word “slave.” Paul also speaks of servants in Rom 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?*” Paul then says he was called an apostle by Christ or appointed by Christ. Finally Paul states that he was separated for a specific purpose- to preach the gospel (Good News or more properly God’s News) of salvation. Every member of the church today is separated- “called out” to serve God. Both we and Paul are separated from the world, to live and spread the gospel of salvation.

B. Date: Between A.D. 57-58. Romans appears to have been written from Corinth during Paul’s 3rd missionary journey. Paul indicates in Romans 16:23 that he was with Gaius and Erastus, who lived in Corinth (1 Cor. 1:14; 2 Tim. 4:20).

C. Written To: The saints in Rome (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.*”

Romans was not written to the Romans, but rather to the saints (those in the church) at Rome. The church was made up of Jews and Gentiles (Greeks, Romans, and other non-Jews). In verse 11 we find Paul’s traditional salutation/blessing of, “... *grace and peace from God through Christ Jesus.*” We might ask, “How did the gospel get to Rome?” Acts 2:10 records that on the day of Pentecost there were in the audience, “*strangers from Rome.*” We can assume that some of those converted Romans returned home, taking with them the gospel of Christ and their commitment to serve Jesus. We know from verse 13 that Paul had not yet visited Rome.

The city of Rome was the capital of the Roman Empire. This made Rome the center of the earthly government and military power in the 1st century. To understand the significance of Rome in Paul’s day; we would have to imagine combining Washington D.C., with its government and military headquarters, and New York City, with its world-wide financial power, and then place all the countries of the world under American rule. Proverbially and literally “all roads led to Rome.” Rome was the capital of the world. It is to this imperial city that Paul desired to visit in order to preach the gospel of Jesus Christ.

D. Key words or phrases:

1. “Gospel” is found 13 times; which is more occurrences than any other book in the Bible. Gospel means –Good News or more correctly God’s News. The Anglo-Saxon word from which “gospel” comes from is “God’s spell” which literally means God spelling out his story. Even a casual observer will notice the similarity between God’s spell and Gospel. Many things are good news, like being told that you have been cured of cancer, however this is not God’s Good News nor is it the Gospel. The Gospel is God’s News of salvation; God’s divine news of redemption. Salvation that is available to all, who believe (Rom. 1:16). The gospel is one of the central themes of Romans and the entire Bible.

2. “The just shall live by faith...” (1:17). Romans is one of three NT letters based on one verse of Scripture – Hab. 2:4. *“...but the just shall live by his faith.”* This phrase is found in Rom 1:17 {the theme of Romans is the just/justification}, Gal. 3:11 {the theme of Galatians is how the just shall live}, and Heb. 10:38 {the theme of Hebrews is living by faith}.²
3. “All” is found 54 times. All means- whole or entire. In addition to “all” Paul uses the words “whosoever” (10:13), everyone (10:14) “whole world” (1:8), “Greeks & Barbarians-wise & unwise” (1:14) “Jew & Greek” (1:16), “Jew & Gentile” (2:9), and “every man” (2:20). The repeated emphasis in Romans is on all humankind, either Jew or Gentile. In Romans, Paul details the following universals:
 - a. All are accountable to God: (14:10) *“...we shall all stand before the judgment seat of Christ.”* (1:31, 2:2-6, 16)
 - b. All have sinned: (3:23) *“All have sinned...”* (3:9) *“... they are all under sin.”* “Sin” and its cognates occur 60 times. Sin means to miss the mark. (1 Jn. 3:4).
 - c. All die: (5:12) *“... death by sin; and so death passed upon all men, for that all have sinned:”*
 - d. All may be saved, by faith in Christ: (1:16-17) *“...it is power of God unto salvation to every one that believeth;...”*
 - e. All mankind’s justification & salvation is through faith: (Hab. 2: 4, 1:16-17, 3:22, 4:9 Abraham, 5:1-2)
4. “Righteousness” and its cognates occur 43 times. “Justify”/“just” and their cognates are found 22 times and come from the same Greek root as righteousness. These words come from the courts or the judicial system. Righteousness means one who is right or justifiable. Just means one who is right or declared right. Justify means declared by the judge to be right or just (God the judge declares one to be JUST-AS-IF they had no sin).
5. “Obedience of faith” is found twice (1:5; 16:26). It is interesting to note that Paul, the greatest proponent of faith in the NT, bookends his greatest exposition on faith by joining faith and obedience. We know Christ had faith in God only because we see his obedience to God. Faith and obedience go together and cannot be separated without destroying both. According to Paul faith always demonstrates itself in action or in life (1:17, Phil 2:12-13).
6. “In Christ” or its equivalents “in Jesus/in Christ Jesus/in the Lord/in him/in his blood” are found 22 times. These expressions are used by Paul 169 times and is one of his favorite phrases. “In Christ” identifies the location of salvation for humankind (6:3, Gal 3:26).
7. “Faith” occurs 39 times. The related word “Belief” and its cognates occur 25 times.

E. Summary of Romans:

Ch. 1: Salutation (v 1-15). **Theme:** The gospel saves men through belief/faitth in Christ (v 16-17)

God’s Righteousness Violated: the Gentiles sinned (18-32)

Ch. 2-Ch 3:**God’s Righteousness Violated:** the Jews sinned (2:1- 3:8)

Ch. 3: ----- God’s Righteousness Violated: all sinned (both Jews and Gentiles) (9-20)

Righteousness by faith in Christ: Righteousness/Justification/Just (21-31)

Ch. 4: ----- Righteousness by faith in God: Illustrated by Abraham’s pattern of faith (4:1-24)

Ch. 5:----- Righteousness by faith in Christ: Justification (1-5) & atonement (6-11) in Christ.

Adam & Christ contrasted-grace (12-17) & sin & righteousness (18-21).

F. Key Verses: (List other key verses, memorize at least one verse from Romans _____)

Ch. 1 vs 16-17, 18-20, _____ **Ch. 2** vs 11-12, 13-14, 28-29, _____

Ch. 3 vs 10, 20, 23, (25- propitiation), 26, 28, **Ch. 4** vs 3, 7, 9, 20, 25, _____

Ch. 5 vs 1, 8-10, (11 atonement: (at-one-ment) is used only once in NT), 17, _____

**STUDY GUIDE FOR
MISSING
WEEK 12:**

STUDY GUIDE FOR ROMANS 6:1 – 8: 39

WEEK 13: MARCH 30- APRIL 5, 2014

Theme of Romans: *The gospel is God's power to save all men, by justifying those who live by faith in Christ Jesus. (The just/justified shall live by faith.) Rom 1: 16-17*

A. Author: The apostle Paul (1:1). “Paul, a servant of Jesus Christ, ...”

B. Date: Between A.D. 57-58. Written from Corinth during Paul's 3rd missionary journey.

C. Written To: The saints in Rome (1:7). “To all that be in Rome, beloved of God, ...”

D. Key words or phrases:

1. “Law” is found 78 times. Law or references to law are used in at least four different senses:
 - 1) The Patriarch Law: alluded to in Romans by the mention of Adam and Abraham. God revealed his law to the fathers (ex. Adam, Noah, Job, Abraham, Isaac, & Jacob).
 - 2) The Law of Moses (2:12-15 with law, 2:25, & 10:5): also called the 10 Commandments including the Torah and the other Old Testament scriptures. Most references to the Law of Moses use the words “the law.” (God gave the Law of Moses specifically to the descendants of Abraham, the 12 literal children of Jacob, the children of Israel.)
 - 3) The Law written in their hearts (1:18-21, 2:12-15 without law, 1 Jn. 3:20): All people of all times and all places that were not under another law system have been under this universal moral code of God. Some may refer to it as Natural Law or the law of conscience; to know good and evil. All peoples of the world demonstrate the existence of this law by: (1) their general agreement with basic moral principles (ie. thou shalt not murder), (2) their obedience to those morals, and (3) their sense of guilt and their attempts to justify themselves when those principles are violated.
 - 4) Law as a system of justification in contrast to grace as a system of justification (3:23, 27-28, 6:14-15)
2. To appreciate the salvation of God available to sinners, through the gospel, we must understand the following words: atonement, propitiation, impute, reckon, and justify.
 - 1) “Atonement” occurs only 1 time in the New Testament (5:11), but 80 times in the Old. It literally means at-one-ment; being made one with or reconciled to God. It contains the idea of amends or reparation paid for an injury or wrong. Atonement is what God did, not man, through the sacrifice of Christ to pay the penalty of sin which restored the relationship between God and man. Christ the mediator brought God and man together.

In the Old Testament the word atonement referred to the plate on top of the Ark of the Covenant just below the mercy seat where the blood of the sacrifice was sprinkled to cover or pay for the sins of the priests and the people. The atonement sacrifice, of bulls and goats which could never remove sin (Heb. 9:22, Heb. 10:3-5), looked forward to the blood of Christ, which did pay the penalty for sin (Heb. 10:18-19, Rom. 3:25-propitiation of Christ's blood).
 - 2) “Propitiation” to remove wrath of God against sinners through the payment of a penalty or sacrifice (3:25). God paid the death penalty of sin as required by law through the sacrifice of Christ's blood on the cross (5:9).
 - 3) “Impute/Imputeth, Imputed” are found 7 times. They mean to ascribe, to reckon or to put on account (4:6, 8, 11, 22, 23, 24, 5:13).

- 4) “Reckon/Reckoned” occurs 5 times (4:4, 9, 10, 6:11, 8:18). The Greek word for reckon occurs 19 times. Reckon means to impute, to count, to account, and to tally.
- 5) “Justify/“just” and their cognates are found 22 times. Just means one who is right or declared right. Justify means declared by the judge to be right or just. God the judge declares one to be JUST-AS-IF they had no sin, through the death penalty that Christ already paid for sin. This illustrates how a righteous God can declare sinners righteous.
3. Words and phrases that explain the Christian’s unique relationships with God & Christ.
 - “Abba, Father” found once in (8:14) and 3 times total in the NT (Mk 14:26, Gal 4:6). Same as “da-da” in English. It is a term of intimacy, family, tenderness and relationship.
 - “Adopted” is found 3 times in chapter 8 & emphasizes God adopted believers as his own.
 - “Children of God” is found 5 times & emphasizes our relationship and that we are heirs.

E. Summary of Romans:

Ch. 6 Righteousness- a matter of Life & Death: Law a matter of death- Grace a matter of life (6:14).

Baptism a matter of death & life	<u>Died</u> to sin-----baptized into Christ’s death (v 6:3). <u>Buried</u> because we died to sin -----baptized into Christ’s burial (4). <u>Raised</u> to a new life (from the dead) – baptized into Christ’s resurrection of new life (5). <u>United with Christ in baptism</u> - united with Christ’s death, burial, resurrection & life (5). <u>The baptized, like Christ are</u> ----- <u>DEAD TO SIN</u> and <u>ALIVE UNTO GOD</u> (6-11).
Servants Serve/Yield yourselves	Either: We are <u>Servants of Sin</u> and receive the <u>wages of sin- death</u> (6:12-23). or We are <u>Servants of God (justified)</u> and receive the <u>gift- life eternal</u> .

Ch. 7 God and his Righteous Law:

- **Individuals are subject to a law as long as they live-** like a wife is subject to her husband while he lives. When the husband dies the law of the husband dies (7:1-3).
- **Those in Christ are dead and buried** to the law of sin, but alive to Christ. (4-6).
- **God’s laws are holy and just and good**, and we know it (7-13).
- **Our problem is not with the goodness of God’s law, rather our problem is sin**. We break God’s holy, just, and good laws. (14-23)
- **Once we sin, we can not deliver ourselves from the death penalty of sin.** (24)
- **Christ delivers me from the death penalty of sin, by paying the penalty of death** (24-25).

Ch. 8 God’s Plan of Righteousness In Christ:

- **In Christ** (1) NO CONDEMNATION, (2) made free from the Law of Sin and Spiritual Death, (3) made free from sin’s guilt and penalty (8:1-4)
- **The righteousness of Christ is fulfilled in those who walk after the spirit** instead of walking after the flesh. Living by the flesh brings death, but the spirit brings life. (5-13)
- **Those led by the Spirit of God become the children of God, are adopted and are heirs**. God becomes our Abba (da-da) Father. God is our intimate Father (14-30).
- **Our confidence is in the justification that God pronounced on us through Christ**. No one else can condemn us or separate us from God’s righteousness, in Christ (31-39).

F. Key Verses: (List other key verses, memorize at least one verse from Romans _____)

Ch. 6 vs 3-6, 16-17, 22-23, _____ **Ch. 7** vs 11-12, 24-25, _____

Ch. 8 vs 1-2, 31-34, 35-39, _____

STUDY GUIDE FOR ROMANS 9:1 – 11: 36 WEEK 14: APRIL 6- 12, 2014

Theme of Romans: *The gospel is God's power to save all men, by justifying those who live by faith in Christ Jesus. (The just/justified shall live by faith.) Rom 1: 16-17*

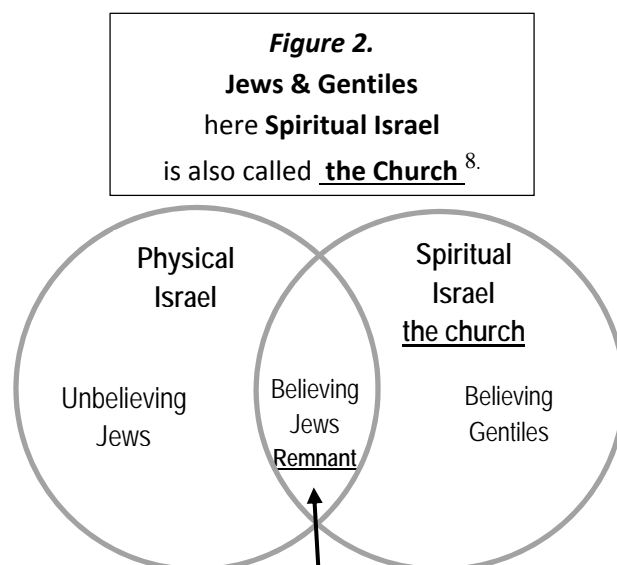
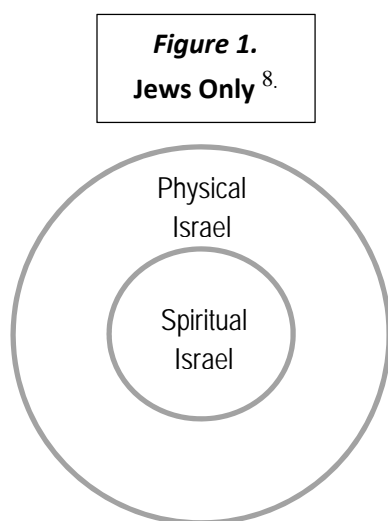
A. Author: The apostle Paul (1:1). “Paul, **a servant** of Jesus Christ, ...”

B. Date: Between A.D. 57-58. Written from Corinth during Paul's 3rd missionary journey.

C. Written To: The saints in Rome (1:7). “To all that be in Rome, beloved of God, ...”

D. Key words or phrases:

1. “Israel/Israelite/Israelites” occurs 14 times. All 14 occurrences are found in chapters 9, 10 or 11 of Romans. There are at least three different Israels discussed in Romans:
Rom 9:6 “For they are not all Israel, which are of Israel:”
 - 1) Physical Nation of Israel (Fig. 1 or 2): This section is dominated by references to ethnic or physical Israel. **These are Jews** that can trace their physical lineage back to the man-Israel (Jacob whom God renamed Israel). These are the Jews, as a nation, whom Paul calls “my brothers, those of my own race, the people of Israel” (9:3-4). Israelites are also referred to as Jews. Jews are those who can trace their lineage back to Abraham. The words “Jew/Jews” are found 12 times (two kinds of Jews are discussed in 2:28-29).
 - 2) Spiritual Israel (Figure 1): **These are Jews** who are a part of ethnic or physical Israel but in addition share in Abraham's faith in God, they were obedient to the law.
 - 3) Spiritual Israel/the church (Figure 2): **Jews and Gentiles**, regardless of race or ethnicity, that share a saving faith in God with Abraham. These individuals are in the NT church. These are the true children of Abraham (Gal 3: 26-29, 6:16), and includes believing Jews and believing Gentiles.⁸ I believe this is the Israel referred to in 11:26 “all Israel shall be saved”.



2. “Remnant” (9:27, 11:5) Remnant means a few or a small part. In Romans “remnant refers to the small part of national Israel who believe and are saved as compared to the whole of national Israel. The **remnant** is illustrated above by **believing Jews in the church** (9:27, 11:5).

3. “Stone of stumbling/ rock of offence” occur (9:33). These two phrases refer to Jesus the one who was, is, and evermore shall be the “Savior.” Jesus is Savior to those who accept him that is *“believe on him”*. The Jews rejected or stumbled at Jesus. They trusted their ancestry in Abraham, but they refused to trust God and his word. Today Jews and Gentiles must trust (have faith in) Jesus.

E. Summary of Romans

Chapters 1-8: We could summarize the first eight chapters of Romans as

God’s Righteousness and Salvation- by faith through justification in Christ.

Chapters 9-11: The Faithfulness of God to Israel and then to the church.

God made three covenants in the OT. These covenants were with Adam, Abraham, and David. The entirety of OT teaching was given to fulfill one central purpose: “Redemption of humanity through Jesus Christ.” All three covenants are fulfilled in Jesus Christ. Key words that deal with these covenants are the seed promise, nation promise, and a Kingdom promise. These promises and covenants are fulfilled in the NT with the coming of Christ and the establishment of the church.

Ch. 9 Paul’s great sorrow for Israel (the nation of Israel as a whole). Paul’s brethren, the Israelites were lost because they rejected God and Jesus the Savior (1-3).

Israel had received from God at least 7 great blessings (the nation of Israel): 1) adoption, 2) presence of God, 3) the covenants, 4) the temple worship, 5) the Law of Moses, 6) the promises, and then Jesus Christ, the Savior came through the Israelites. (4-5).

Two Israel’s- God’s word was true and God’s promises were fulfilled in spiritual Israel (believing Jews) not physical Israel (unbelieving Jews). *“not all Israel is of Israel”* (6).

God’s sovereign choices in the OT:

- Abraham’s seed, but not all of Abraham’s children were the children of promise (7-9).
- Isaac & Rebecca’s offspring, but only Jacob was selected, not Esau (10-14).
- Moses, through whom God demonstrated his sovereignty and greatness. Yet Moses was not allowed to enter the Promised Land, because of his unbelief (15-16).
- Pharaoh, was used to demonstrate God’s universal might (a pagan ruler) (17-18).

God used the Nation of Israel to produce Spiritual Israel. Those who live by faith are Spiritual Israel (19-29).

Israel chose law rather than grace. The Gentiles follow after faith. Christ is a stumbling-stone to unbelievers, but to believers he is righteousness (9:30-33).

Ch 10 Israel rejected God’s righteousness, attempted to establish their own righteousness (1-3).

Christ alone is the source of saving righteousness for Jews and Gentiles (4-13).

Prerequisites of faith- preacher presenting the gospel message, hearing the message, and believing the message (accepting the message as true and trusting it) (14-15).

Most Jews did not believe the gospel message and thus they did not trust it & obey it (16).

The problem the Jews had was not one of ignorance, they heard but they rejected God’s plan and Christ’s righteousness. It is the same problem of all those without faith (17-21).

Ch 11 God’s true Israel is the “remnant”, who are chosen and saved by grace (1-6).

Unbelieving Israel is hardened and yet they become a blessing to all (7-16)

The Olive Tree metaphor- unbelieving branches cut off, believing ones grafted in (17-24).

God’s plan for true Israel’s salvation- (in Christ, in the church v 26), (25-32).

God’s way is the right way (33-36)

G. Key Verses: (List other key verses, memorize at least one verse from Romans _____)

Ch. 9 vs 1-3, 6, 17, 33, _____ **Ch. 10** vs 1, 5, 9-10, 17, 21, _____

Ch. 11 vs 1, 5, 10, 22, (17-24 the Olive Tree metaphor), 33-36, 36, _____

STUDY GUIDE FOR ROMANS 12:1 – 16: 27 WEEK 15: APRIL 13- 19, 2014

Theme of Romans: *The gospel is God's power to save all men, by justifying those who live by faith in Christ 1:16-17*

Theme of chapters 12-16: *Living righteous transformed lives; changed from the inside out. Rom. 12:2*

A. Author: The apostle Paul (1:1). "Paul, a servant of Jesus Christ, ..."

B. Date: Between A.D. 57-58. Written from Corinth during Paul's 3rd missionary journey.

C. Written To: The saints in Rome (1:7). "To all that be in Rome, beloved of God, ..."

D. Key words or phrases:

1. "Transformed" occurs 1 time (12:2) but this idea is a central feature of Paul's teaching on Christian living. In these final 5 chapters, Paul explains in practical terms how those with faith live transformed lives. Transformed comes from the Greek word "metamorphoo." This is the same root word as our English word "metamorphosis." Metamorphosis is how a worm changes into a butterfly- from the inside out. The word transformed means to transform or change the form or nature of thing or person into a completely different one, literally or figuratively.

In Romans 12:2, the key verse for these last 5 chapters, Paul declares "And be not conformed to this world: but **be ye transformed** by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Christians are transformed-changed-metamorphosed, from the top to the bottom, from the inside out both mind and body. A life that is so different, it is called NEW! Paul teaches this "new" life in 2 Cor. 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." Also see Galatians 5:15 and Ephesians 4:24 (new man). In Romans 6:4 Paul says individuals that are baptized "are raised to walk in newness of life" and in Rom. 7:4 "serve with newness of spirit."

The use of the words "adoption" (8:15) and "Abba Father" illustrate that one of the central features of this new life is relationship, particularly an intimate family relationship. This special relationship between us and God is also taught by Paul's use of the word "children" (10 times), the phrase "children of God" (5 times), and the words "heir/heirs" (4 times). All these words emphasize-relationship.

2. "Believe" and its cognates occur 25 times. The related word "Faith" occurs 39 times. To understand Romans, one must understand the meanings of believe and faith.
 - 1) Believe. The following is a concise simple definition for believe, and its related words disbelieve and doubt: "To be convinced that any testimony or report is true, is to believe it; to be convinced that it is not true, is to disbelieve it; not to be able to decide is to doubt. Hence there are but three distinct states of mind, as respects testimony. We believe, disbelieve, or doubt it." Alexander Campbell, Bethany College Virginia 1852

Believe- Accept as true.	The opposite of believe is disbelieve	Disbelieve- Accept as false	If one does not know, then they doubt	Doubt- Accept as unknown.
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The minimum, believe can mean is to accept as true, (believe that) as in James 2:19. Believe can mean to accept as true plus to trust in it (believe in) as in Jn. 8:24, 14:1, 17:20.

- 2) Faith- means – to accept what God says as true and to trust God enough to live by it. This is how Paul uses faith throughout the book of Romans and perfectly matches Rom.

1:17 "...the just shall live by faith." Also read Romans 10:17.

E. Summary of Romans Chapters 12-16- Living Righteous Transformed Lives

Ch. 12- I. Living righteously- in the church- in Christ (12:1-21)

1. A righteous life is a **transformed life** (metamorphosis) (1-2).
2. One body (the church) many members (3-8).
 - Individual Christians are members of the one body (Christ's church) (5)
 - Each member has differing gifts (6)
 - Paul lists some specific spiritual gifts that individuals in the 1st century had through the power of the Holy Spirit: prophecy, ministry, teaching, and exhortation (7-8)
3. How to live righteous lives, (9-21).
 - Verse 9 through 21 is the greatest 13 verse summary on Christian living found in the New Testament. This section begins and ends by highlighting the continual battle between Good and Evil.
 - A righteous life is one that overcomes evil with good.

Ch. 13- II. Living righteously as citizens- (13:1-14)

1. Those who are righteous must live in subjection to authority, because government authority is ordained of God (1-2).
2. Rulers, as a general rule, are not a terror to good but to evil (3-5).
3. Render to authority: tribute, custom, fear and honor (6-7).
4. Capital punishment is legitimate. It is authorized by God for governments to use (13:4, "*beareth not the sword in vain*") and yet prohibited for individuals (12:19, "*vengeance is mine I will repay saith the Lord*") (12:4).
5. As citizens, Christians are to love their fellow men (8-14).
 - The laws enacted by governments or by God, regarding interpersonal relationships are fulfilled by "*thou shalt love thy neighbor as thyself*."
 - Cast off darkness and put on the armor of light- walking in daylight.

Ch. 14- III. Living righteously with brothers and sisters in Christ (14:1-23-15:1-13)

1. In matters of opinion, show love and refrain from judging:
 - In dietary preferences (1-4)
 - In celebration of days –or deferring from celebrating days (5-6)
2. Refrain from judging brethren, for we shall all be judged of Christ (7-12).
3. Do not cause your brethren to stumble or fall (13-23).

Ch. 15- 4. Christians live together in unity and hope, like Christ (1-16).

IV. Personal Messages from Paul (15:14-33 & 16:1-27)

1. Paul's ministry as the apostle to the Gentiles (15:14-33).
 - Paul's past service (15:14-22).
 - Paul's plans for the future, trip to Spain by way of Rome (15:23-29)
 - Paul's request for prayers (15:30-33)

Ch. 16- 2. Commendations, greetings, and warnings from Paul and his fellow workers (16:1-24). 3. Paul's blessings (benediction) upon the church at Rome (16:23-27).

H. Key Verses: (List other key verses, memorize at least one verse from Romans _____)

Ch. 12 vs 2, 9, 19, 21, 9-21, _____ **Ch. 13** vs 1, 4, 8, 14, _____

Ch. 14 vs 3, 7-8, 12, 23, _____ **Ch. 15** vs 4, 6, 7, 13, _____

Ch. 16 vs 17, 20, 24, (25-26 obedience of faith), _____

STUDY GUIDE FOR 1 CORINTHIANS 1:1 – 6:20 WEEK 16: APRIL 20- 26, 2014

Theme of I Cor. *Correcting divisions in the church, for we are one with Christ and God. Unity is a result of speaking the same things (Christ's words), joining together in the same mind (of servitude and love), and heeding the judgment of Christ, rather than our own judgment.* I Cor. 3:23, 1:10, 2:1, 4:3-4

A. Author: Paul. "Paul, called to be an apostle of Jesus Christ through the will of God,..."

B. Date: Between A.D. 54-55.

C. Written To: The church at Corinth and to all who would later become Christians (1:2).
"Unto the church of God which is at Corinth, ... with all that in every place call upon the name of Jesus Christ our Lord, ..."

The City of Corinth: In Paul's day Corinth was the most important city of Greece. Corinth was the capital of the Roman province of Achaia and was ideally located on the isthmus of Greece, the empire's most important travel route from east to west. Traders between Asia and Italy preferred to carry their goods across the Isthmus at Corinth rather than risk the great perils of sailing around the Peloponnese. By transporting goods across the 4 mile wide isthmus at Corinth over 200 miles of dangerous sailing was eliminated. Corinth was fourth in size among the great cities of the Roman Empire, and was noted for commerce, culture, and corruption. Everyone knew what "a Corinthian girl" (prostitute) was, and "a Corinthian feast" was the depth of luxury and license. Corinth was the headquarters for the worship of Venus and some other mystery cults from Egypt and Asia.² There was a temple in Corinth dedicated to Aphrodite, the goddess of love. It was said that one thousand priestesses daily served Aphrodite.

The Church at Corinth: Read Acts 18:1-18. On Paul's 2nd missionary journey he left Athens and came to Corinth. There Paul met Priscilla and Aquila, who had recently come from Rome, because all Jews had been banished by the decree of Claudius (Acts 18:3). Paul remained in Corinth with them during which time he established the church. After 18 months Paul sailed to Ephesus along with Priscilla and Aquila (Acts 18:18-19). When Paul left Ephesus, Priscilla and Aquila remained, teaching Apollos the way of the Lord more perfectly. Apollos was a Jew by birth from the city of Alexandria. He was an eloquent speaker who then traveled to Corinth and taught in the church (Acts 18:24-19:1).

1 Corinthians: The book of 1 Corinthians can be divided into three parts: 1) chapters 1-6 Paul attempts to correct problems brought to his attention by the servants of Chloe, 2) chapters 7-16:4 address specific questions submitted to Paul, evidently in a letter, and 3) chapter 16:5-24 contains closing instructions and counsel along with Paul's benediction.

D. Key words or phrases:

1. "Minister(s)" occurs 3 times and means servant. However in 4:1 the word "ministers" means an under rower. An under rower was the lowest rower on a triune Roman ship. In other words, the lowest of the low. "Servant(s)" occurs 5 times and means slave, minister or assistant. These serving terms apply to the apostles and teachers. God is to be glorified not apostles, teachers or even individual Christians.

E. Outline of 1 Corinthians (Chapters 1-6):

Ch. 1- I. Introduction (1:1-9).

A. Salutation and greeting of the writer and the readers (1:1-3).

B. Thanksgiving for the saints in Corinth, “*I thank God always on your behalf*” (1:4-9).

II. Divisions in the church (1:10-4:21).

A. Divisions over men/preachers, I am of Paul, Apollos, Cephas, & Christ (1:10-17).

B. Divisions are a result of misunderstanding the gospel message. The gospel does not contain man’s wisdom and power. The gospel message is God’s wisdom and strength (power), which is revealed through his word and contains the mind of God.

Ch. 2 The gospel message is Christ and him crucified (1:23). Paul did not preach man’s wisdom but rather only Jesus Christ and him crucified (2: 1-2).----- (1:18-2:16)

Ch. 3 C. Christ- the cure for divisions: In Christ there is complete oneness not divisions. Preachers are God’s laborers; they do not serve themselves or teach their own wisdom and power (3:9). There is only one true foundation, Jesus Christ, no matter who the preacher. We are the only appropriate temple for God- the body of believers. There is only one building appropriate for the Spirit and it is not made with hands (3:16-17). There is unity in Christ between: **us—Christ—God**. “*And ye are Christ’s and Christ is God’s*”(3:23).------(3:1-23)

Ch. 4: D. Apostles and teachers are nothing more than servants. Paul asks, why would you argue over the servants (Paul, Apollos, Cephas or any other teacher)? The only judgment that matters is Christ’s, not Paul’s and not any man’s. The apostles are ministers (under rowers) of Christ and stewards of God (4:1). All Christians are to be unified in service to glorify God, not themselves. On the other hand false teachers wanted glory while the apostles were despised and defamed (4:1-21).

Ch. 5: III. Immorality in the church causes divisions (5:1-6:20).

& Ch. 6 A. Sexual immorality: Failure to discipline a sinner. The entire 6th chapter deals with a member involved in an illicit sexual relationship, married to his father’s wife (5:1-13).

B. Disputes between Christians in secular court: Christians should go before Christians to settle disputes rather than going before unrighteous secular judges. Since Christians will have some ruling responsibilities in the next world (6:2-3) aren’t they more capable than non-Christians of judging this world’s matters (6:1-8)?

C. Unrighteousness in the church: Paul lists unrighteousness (sins) that some of the Corinthian Christians had lived in before their conversion. NOW, as Christ’s they are washed, sanctified, and justified. Those who have been made righteous do not live unrighteous lives. Our bodies are the members of Christ. Our bodies are the temple of the Lord. Christians glorify God in both- body and spirit (6:9-20).

F. Theme of I Corinthians:

Correcting divisions in the church, for we are one with Christ and God. Unity in the church is a result of speaking the same things (Christ’s words), joining together in the same mind (of servitude and love), and heeding the judgment of Christ, rather than our own judgment.
I Cor. 3:23, 1:10, 2:1, 4:3-4

G. Key Verses: (List other key verses, memorize at least one verse from 1 Corinthians_____)

Ch. 1 vs 10, 18, 23, 30-31, _____ Ch. 2 vs 2, 7, 9-13, 16, _____

Ch. 3 vs 9, 11, 16-17, 23, _____ Ch. 4 vs 1-2, 15, 7, 13, _____

Ch. 5 vs 6-7, _____ Ch 6 vs 9-11, 17, 19, _____

STUDY GUIDE FOR 1 CORINTHIANS 7:1 –11:16 WEEK 17: APRIL 27- MAY 3, 2014

Theme of Ch. 7-11 Unity: There is one God, one Lord Jesus Christ and us in him. 1 Cor. 8:6

A. Author: Paul. “*Paul, called to be an apostle of Jesus Christ through the will of God,...*”

B. Date: Between A.D. 54-55.

C. Written To: The church at Corinth and to all who would later become Christians (1:2).

“*Unto the church of God which is at Corinth, ... with all that in every place call upon the name of Jesus Christ our Lord, ...*” I Corinthians was written from Ephesus (16:8)

1 Corinthians: The book of 1 Corinthians can be divided into three parts: **1)** chapters 1-6 Paul attempts to correct problems brought to his attention by the servants of Chloe, **2)** chapters 7-16:4 Paul addresses specific questions submitted to him in a letter (7:1), and **3)** chapter 16:5-24 Paul’s closing instructions and counsel along with his benediction.

D. Outline of 1 Corinthians *continued from p 31*:

IV. Paul Answers Specific Questions that were Causing Divisions: (7:1-16:4)

Paul uses the phrase “now concerning” as he addresses their questions (7:1, 25, 12:1, 16:1).

A. Problems in Daily Living (Ch. 7-10).

Ch. 7- 1. Six Questions Concerning-Marriage {from Burton Coffman Commentary} (7:1-40)

- a) What are the obligations of married couples who become Christians?
They continue to have their marriage duties to each other. -----(**1-7**)
- b) Should single persons get married? Yes, in normal circumstances. Some, such as Paul would chose celibacy. According to Paul and Matt. 19:10-11 celibacy had certain advantages in troubled times. -----(**8-9**)
- c) Is divorce permitted for Christians? No, the only exceptions are death and fornication mentioned in Matt. 19:3-6. -----(**10-11**)
- d) What about a non-Christian couple when one partner becomes a Christian? Their marriage is still binding. In fact the Christian’s life may convert the non-Christian. However if the unbeliever chooses to leave there is nothing a Christian can do to stop them-----(**12-24**)

Paul makes two comparisons to the personal circumstance of being married or unmarried. In all three cases, a Christian’s duty to God is central “keeping the commandments of God” regardless their private situation (7:19).

- Being circumcised or uncircumcised (Jew or Gentile) does not affect one’s salvation, nor does it change their legal obligations (7:18-20).
- Being a slave or a freeman does not affect one’s salvation, nor does it change their legal obligations. (7:21-24)

In like manner being married or unmarried, in itself, does not affect one’s salvation. Neither does it affect a person’s other obligations.

- e) Should Christian fathers give their daughters (virgins) in marriage?
Fathers may choose either; since there is no sin involved in being unmarried or married. (Paul endorses remaining celibate.)----- (**25-38**)
- f) Should a widow marry or remain unmarried? She may choose either, but if she marries she must marry “only in the Lord.”----- (**39-40**)

- Ch. 8-** 2. Questions Concerning-Christian Liberty and Meat Offered to Idols (8:1-13)
- a) Christians know there is only one God! They recognize idols are nothing-(8:1-6).
- b) Yet Christians will sacrifice their own liberty rather than cause one for whom Christ died to stumble and be condemned. In spite of the fact that Christians have the knowledge that idols are nothing and thus the meat offered to idols is nothing. Paul says he would not eat meat sacrifice to idols if it offends a brother for whom Christ died. -----(8:7-13)
- Ch. 9-** c) Examples of Paul's self-sacrifice of personal liberty, to be more fruitful- (9:1-27)
- Right to be paid for his preaching rather than supporting himself (9:1-14).
 - Right to be married, yet remained celibate (9:5).
 - Right to be a free man yet became a servant to all men (9:19).
- Ch. 10-** d) Example of Israel, God blessed his chosen people in many ways. Many of those blessings foreshadowed Christian baptism and Christ's special presence in the New Testament. -----(10:1-4)
- God brought his chosen people out of Egypt (10:1).
 - God baptized them in the Red Sea and in the cloud (10:2)
 - God provided them spiritual meat (10:3).
 - God provided them spiritual drink (10:4).
- Israel is an example for us as Christians. God punished Israel when they turned their backs on his commands and blessings. -----(10:5- 33 & 11:1)
- Served idols (golden calf) in the wilderness and were destroyed (10:7),
 - Committed fornication and were destroyed (10:8).
 - Tempted & murmured against God and were destroyed (10:9-11)
3. Christians have liberty in Christ to resist temptation, live by their conscience and give no offence to Jew, Gentile or the church. (11:12-33)

Ch. 11- vs 2-16 B. Problems in the Church (11:2-14:40)

1. Problems With Authority in the Church (11:2-16)

- a) Authority in the church is set by God: God-Christ-man-woman. Christians honor the God's system of authority----- (11:2-3)
- b) The discussion on head coverings in context of the OT is discussing the hair. A man is not to have long hair. A woman is not to be shaven. Some of Paul's discussion seems to have to do with the hair styles of the priestesses (harlots) of Aphrodite. God always called his people to be separate and apart from the world. In Corinth Paul taught that there should be no confusion in the outward appearance between Christian women and pagan priestesses. -----(11:4-16)

H. Theme of I Corinthians:

Correcting divisions in the church, for we are one with Christ and God. Unity in the church is a result of speaking the same things (Christ's words), joining together in the same mind (of servitude and love), and heeding the judgment of Christ, rather than our own judgment.
I Cor. 3:23, 1:16, 2:1, 4:3-4

E. Key Verses: (List other key verses, memorize at least one verse from 1 Corinthians_____)

- Ch. 7** vs 2, 3, 19, 22, 27, _____ **Ch. 8** vs 1, 3, 6, 9, _____
Ch. 9 vs 7, 22, 27, _____ **Ch. 10** vs 11, 12, 13, 23, 26, 31, _____
Ch. 11 (verses 1-16) vs 1, 3, 7, _____ (Chapter vs. 11: 16-34 to be covered next week.)

STUDY GUIDE FOR 1 CORINTHIANS 11:17-16:24 WEEK 18: MAY 4-MAY 10, 2014

Theme of Ch. 11-16 **Unity: We are many members but one body, one Christ** 1 Cor. 1:12 12

A. Author: Paul. *"Paul, called to be an apostle of Jesus Christ through the will of God,..."*

B. Date: Between A.D. 54-55.

C. Written To: The church at Corinth and to all who would later become Christians (1:2).

"Unto the church of God which is at Corinth, ... with all that in every place call upon the name of Jesus Christ our Lord, ..." I Corinthians was written from Ephesus (16:8)

1 Corinthians can be divided into three parts: 1) chapters 1-6 Paul addresses problems brought to his attention by the servants of Chloe, 2) chapters 7-16:4 Paul address specific questions submitted to him in a letter (7:1), and 3) chapter 16:5-24 Paul's closing instructions and counsel along with his blessings.

D. Key words or phrases:

1. "One" is found 61 times. "Same" a synonym for one, occurs 18 times. "Body" the singular of bodies is found 44 times and refers most often to the one church, the body of Christ. Paul corrects divisions in the church by emphasizing the unity we have in God: the same Spirit, the same Lord, the same Father and the same body (same church).
2. "Communion" used once in 1 Cor. 10:16. . It is important to remember that the word "communion" emphasizes unity. It means fellowship. Communion is the act of sharing or holding in common; oneness. The Lord's Supper is an observance we hold in **common-union** "Lord's Table" used once in 1 Cor. 10:21. "Lord's Supper" used once in 1 Cor. 11:20. Some refer to the Lord's supper as "Eucharist." Eucharist is a Greek word that means "giving thanks." References to "give thanks, given thanks, gave thanks" are found in all four NT books that mention the Lord's Supper. By unanimous example, in the New Testament, prayer at the Lord's Table, for the bread and the cup should include the words "thank, thanks or give thanks." .

I Corinthians contains two of the greatest chapters in the NT, chapter 13 and chapter 15. They cover the Bible's central teachings on LOVE and the RESURRECTION OF CHRIST.

3. "Love" or rather "charity" occurs 13 times and is found 9 times in the thirteenth chapter. Love means to serve another before self. This favored chapter describes love and then gives a definition of love. This definition is the best known definition found anywhere in literature.
4. "Resurrection" occurs 4 times. The synonyms "Raised/raise/rise/risen" occurs 19 times. In total there are 23 references to the resurrection with 21 of them occurring in chapter 15. The resurrections recorded in chapter 15 are the resurrection of Christ from the dead never to die again and the general resurrection of the dead at the end of time; which will be like unto Christ's resurrection. In this great Resurrection Chapter Paul explains in detail that our resurrection is just as sure as Christ's resurrection. Our resurrection body will be like Christ's.

E. Outline of 1 Corinthians, continued from page 33:

IV. continued Paul Addresses Specific Questions that were Causing Problems in the Church:
(11:16-16:4)

Ch. 11 c) Problems with Love Feasts and the Lord's Supper (11:17-34)

- A common meal, called a Love Feast, was practiced in the early church prior to partaking the Lord's Supper. It was like the Passover where a common meal preceded the consumption of the symbols of the Passover. In Corinth this meal had become a source of divisions and problems. The Corinthian's had separated into groups with the rich practicing gluttony and drunkenness and poor going hungry. They even ate without the entire group being present. Paul strongly condemned their practice of such a feast, which demonstrated neither love nor unity. (11:17-22, 33-34)
- Directions for Partaking the Lord's Supper. Christ established a memorial feast for Christians that superseded the old Jewish Passover Feast. Christ used the unleavened bread of Passover to symbolize his body and the cup to symbolize his blood. By partaking of these symbols Christians remember Christ's sacrifice until he comes again. Christians partaking of the Lord's Supper are instructed to examine (test) themselves so that they do not partake unworthily. (11:23-32)

Ch. 12

d. Spiritual Gifts in the Church are to Unify, rather than Divide (12:1-31)

- When the Corinthians were pagans they believed in many idols and many Gods. Paul emphasizes unity in the church by reminding them that there is only one Lord, who gives many different gifts. (miracles, tongues, interpretations of tongues, revelations, prophecies) for the one purpose of befitting and unifying the one body. There is one body and many members. Spiritual gifts are compared to different parts of the same human body. The foot/hand/ ear/eye may be different parts, but they all have one purpose, to make the one body complete. They were using their miraculous spiritual gifts to divide but Paul said he would explain a better gift that would unify.

Ch. 13

e. Love Unifies, Love Overcomes Divisions, and Love Lasts Eternally (13:1-13).

- Spiritual Gifts without love is nothing: The spiritual gifts such as speaking in tongues, prophesy, understanding, faith, and giving profit nothing without love (1-3).
- The world's finest definition of love as recorded by the apostle Paul is also the best known (4-7).
- Spiritual gifts will cease (they had a self-life). Gifts only endure till that which is perfect is come, the complete NT scriptures. Three things that supersede and succeed spiritual gifts are faith, hope and love. Love lasts eternally (8-13).

Ch. 14

f. Directions for Using Spiritual Gifts. Follow after love (1). Let tongues occur only when there is an interpreter (28). Let everything be done decently and in order (40). (14:1-40)

Ch. 15

g. The Certainty & Centrality of Christ's Resurrection: Proofs, process, & our raising (15:1-58).

Ch. 16

h. Instructions for Contributions. Giving to the Lord's work is to be completed weekly (on the first day of the week), as individuals have been prospered. Following this example the funds for the poor saints would be ready when Paul arrived (16:1-4).

V. Paul's Conclusion (1 Cor. 16:5:-24)

1. Paul's future plans for coming to Corinth and other brethren. (5-18).
2. Paul's closing and blessing of grace (19-24).

F. Theme of I Corinthians:

Correcting divisions in the church, for we are one with Christ and God. Unity in the church is a result of speaking the same things (Christ's words), joining together in the same mind (of servitude and love), and heeding the judgment of Christ, rather than our own judgment. 1 Cor. 3:23, 1:16, 2:1, 4:3-4

G. Key Verses: (List other key verses, memorize at least one verse from 1 Corinthians _____)

Ch. 11 (18-34) vs 26, 27-29, _____ **Ch. 12** vs 4, 5, 6, (same); 12, 13, 14 ("body" 18 times), 20, _____

Ch. 13 vs 4-7, 13, _____ **Ch. 14** vs 1, 20, 33, 34, 40, _____

Ch. 15 vs 1-8, 20, 50-52, 54-58, _____ **Ch. 16** vs 1-2, 14, 22, _____

STUDY GUIDE FOR 2 CORINTHIANS 1:1-7:16 WEEK 19: MAY 11-MAY 17, 2014

Theme of 2 Cor. *God provides abundant comfort for abundant tribulations, in Christ.* 2 Cor. 1:5

A. Author: Paul. *"Paul, an apostle of Jesus Christ by the will of God, ..." (1:1)*

B. Date: Between A.D. 55-56. Written about 1 year after 1st Corinthians.

C. Written To: The church at Corinth. *"...unto the church of God which is at Corinth, with all the saints which are in all Achaia:"*

2 Corinthians falls naturally into five divisions: **1)** in first part of chapter 1 the salutation and greeting of Paul, **2)** in chapters 1-7 the joy and comfort that Paul felt upon receiving the good news of the success of his corrective efforts (Paul's letter of 1 Corinthians), **3)** in chapters 8-9 the promotion of the collection for the poor saints in Jerusalem, **4)** in chapter 10-13 Paul's impassioned defense of his apostleship, and **5)** in the latter part of chapter 13 Paul's benediction.

D. Key words or phrases:

1. "Comfort/comforted/comforteth" are found 14 times. "Consolation" occurs 5 times. The same Greek words are translated comfort and consolation and have the same meaning. Because of this the American Standard Version translation never uses the word "consolation" in 2 Corinthians but translates every occurrence of Greek word as "comfort." Repetition of the word "comfort" may cause redundancy, however it is more consistent with original Greek. There are also 18 occurrences of similar words like: "benefit, blessed, confidence, confident, deliver, delivered, joyed, and joyful."

Paul superb discourse on comfort in 2 Corinthians 1:3-7, uses the word "comfort" ten times. This treatise of comfort and reassurance begins with Paul describing God by the phrase, "**God of all comfort.**" In verse four he elaborates on comfort by declaring that we are comforted of God, so that we may comfort others (1:4). Someone put it this way, "God comforts us not to make us comfortable but to make us comforters."

In 2 Corinthians, Paul's discourse of comfort in the 1st chapter and his benediction of comfort in the last chapter (Cor. 13:11) along with 37 references to similar words have caused many to declare the theme of 2 Corinthians as **comfort for Christians.**

2. "Affliction,/afflictions/afflicted" are found 14 times. Synonyms for affliction like "anguish, bear, bondage, despaired, destroyed, distress, grief, groan, strifes, stripes, suffer, suffered, sufferings, tribulation, trouble, troubles, tumults, sorrow, sorrowed, and sorrowful" are found 47 times making 52 references to afflictions and troubles. The frequent occurrences of these words have caused some, like Burton Coffman, to declare the theme of 2 Corinthians as **affliction.**
3. "Abound/abounded/aboundeth/abundance/abundant/abundantly/bountifully/bountifulness/bounty" occur 25 times. The idea of abounding and abundance is central to understanding 2 Corinthians. In this book abundance applies to both comforts and afflictions. This especially clear in 2 Cor. 1:5: *"For as the sufferings of Christ abound in us, so our consolation (comfort) also aboundeth by Christ."*

I believe the theme for 2 Corinthians combines the ideas of comfort, affliction & abundance.

In 2 Corinthians pay particular attention to the repeated use of these three ideas.

E. “In Christ” or its equivalent is found 14 times in 2 Corinthians. Paul’s ministry is in Christ.

F. Outline of 2 Corinthians:

Ch. 1- I. Salutation & description of the writer and readers (1:1-2)

II. Paul’s Service is to all in Christ (1:3- 7:16)

A. Paul thanks God for his abundant comfort (1:3-11)

- Paul gives thanks to God, the God of all comfort (1:3).
- God provides comfort to his children, that they may comfort others (1:4).
- God provides abundant comfort for abundant tribulation (1:5).
- God delivered Paul from what he felt was a sentence of death. Just as God delivered in the past, we too can trust God to deliver us now and in the future (1:6-11).

Ch 2 B. Paul Explains the Delay of his Visit to Serve the Corinthian Church (1:12-2:11)

- Paul changed his planned visits because of tribulations in Asia. He had planned two visits to Corinth, one on his way into Macedonia and another as he returned (1:12-16).
- Paul affirms his sincerity to visit and that his delay was for their benefit (1:17-24).
- Paul is joyful because of the church’s repentance upon their receipt of his sever letter.
- Paul urges them to forgive and accept the repentant dis-fellowshipped brother (2:1-11).

C. *Paul thanks God for the triumph we have in Christ.* Paul compares the triumph in Christ to the Roman Triumph. The Roman Triumph was a victory parade held to honor returning victorious Generals, in which the spoils of war were displayed along with captured enemies. Along the procession route incense was burned. When the victors smelled the aroma (savour) it meant life and glory but the captors smelling it knew it meant death for them in the coliseum (2: 14-17).

Ch 3 D. Paul rejoices in the Corinthian church because of their changed lives in Christ. They are an epistle known and read of all men, not just a letter on paper (3:1-5).

E. The New Covenant, of which Paul is a minister, gives life & is superior to the law (3:6-18)

Ch 4 F. Christ’s ministry, of which Paul is an apostle, is a ministry of light in the midst of darkness. We are troubled yet not distressed, perplexed but not in despair, persecuted but not forsaken, and cast down but not destroyed (4:1-15).

Ch. 5 G. Christ’s ministry is eternal in nature. The inner man is renewed day by day. The things that are seen are temporal while the things not seen are eternal. We walk by faith not sight. (4:16-5:10).

Ch 6 H. In Christ, we are a new creature, reconciled to God and ambassadors for Christ (5:11-6:2).

I. Characteristics of Paul’s service- in afflictions, necessities, distresses, stripes, imprisonments, tumults, watchings, and fastings (6:3-13)

Ch 7 J. Paul admonishes the separation from sin (6:14-7:1).

K. Paul is comforted by God in his tribulation. Paul is also comforted by the repentance of the Corinthians and rejoices in the confidence he has in them (7:2-16).

H. Theme of II Corinthians:

God provides abundant comfort for abundant tribulation, in Christ. 2 Cor. 1:5

I. Key Verses: (List other key verses, memorize at least one verse from 2 Corinthians _____)

Ch. 1 vs 3-5, 9-10, 24, _____	Ch. 2 vs 14, 16, (in Christ 4 times) _____
Ch. 3 vs 2, 3, 5-7, 18, _____	Ch. 4 vs 6-7, 8-9, 16, 18, _____
Ch. 5 vs 1, 2, 7-8, 10, 14, 17, 20, 21, _____	Ch. 6 vs 2, 14-17, 18 _____

STUDY GUIDE FOR 2 CORINTHIANS 8:1-13:14 WEEK 20: MAY 18-MAY 23, 2014

Theme of 2 Cor. God provides abundant comfort for abundant tribulations, in Christ. 2 Cor. 1:5

A. Author: Paul. "Paul, an apostle of Jesus Christ by the will of God, ..." (1:1)

B. Date: Between A.D. 55-56. Written about 1 year after 1st Corinthians.

C. Written To: The church at Corinth. "...unto the church of God which is at Corinth, with all the saints which are in all Achaia:"

2 Corinthians falls naturally into five divisions:

- 1) In first part of chapter 1, the salutation and greeting of Paul.
- 2) In chapters 1-7, the joy and comfort that Paul felt upon receiving the good news of the success of his corrective efforts (Paul's letter of 1 Corinthians).
- 3) In chapters 8-9, Paul promotes the collection for the poor saints in Jerusalem.
- 4) In chapter 10-13 Paul delivers an impassioned defense of his apostleship & authority.
- 5) In the latter part of chapter 13, Paul closes with his benediction and prayer.

Sections 1 and 2 were covered in the Study Guide for week 19 (p 36-37). This Study Guide continues by covering sections 3 through 5 (chapters 8-13).

D. Key words or phrases:

1. "Macedonia" occurs 8 times in 2 Corinthians. Under Roman rule Greece was divided into two parts. Macedonia refers to the Northern section of Greece, basically North of Athens and the Gulf of Corinth. {North of the dark line on Map 1 below.}
2. "Achaia" occurs 3 times in 2 Corinthians and refers to the Southern section of Greece. Achaia includes everything from just North of the Gulf of Corinth to the southern tip of Greece (the Peloponnesus Peninsula). {South of the dark line on Map 1 below.}

Map 1 Macedonia & Achaia



Legend for Map 1

- **Boundary** between Macedonia and Achaia in Roman Times.
- **Isthmus of Corinth.** Also called the "Eye of Greece" or the "Bridge of the Seas" since most all trade between Asia and Rome passed overland between the Aegean Sea and the Ionian Sea through this 4 mile land bridge. This trade made Corinth the 4th largest city in the Roman Empire. The Roman ruler, Nero started building a canal here in the 1st century.
- **Gulf of Corinth-** Lies from the Ionian Sea to the Isthmus at Corinth.

3. **The most extensive teaching in the NT regarding giving** is in 2 Corinthians chapters 8 and 9. The key words in these two chapters concerning giving are as follows:
 - "Abound/Abundance" and their cognates occur 25 times. Fifteen times they describe the abundance of blessing and the abundance of tribulations, however 10 of those are found in chapters 8 & 9 and refer to giving.

- Additional words and phrases that **describe giving** are “riches of their liberality,” “liberal,” and “bounty.”
- Words & phrases that **describe the giver** are “first gave their own selves to the Lord,” “first a willing mind,” “as he purposed in this heart,” and “God loveth a cheerful giver.”

G. Outline of 2 Corinthians, continued from page 36:

Ch. 8 III. Paul Promotes Giving for the Poor Saints at Jerusalem (8:1-9:15)

- A. Paul challenges the Corinthians to give like the Macedonian churches. Paul emphasizes they should abound in 8:5 in seven things {everything, faith, in speech, in knowledge, in diligence, in love, in the grace of giving} (8:1-7).
- B. Paul recounts Christ’s ultimate example of giving (8:8-9).
- C. Paul commands they give as followers of Christ, with a willing mind according to their possessions (8:10-15).

Ch 9 D. Paul sends Titus and other brethren to receive the collection of the Corinthian church (8:16-24-9:6).

- E. Paul reminds them of the rewards of generosity; sow bountifully- reap bountifully (9:6-15).

Ch 10 IV. Paul Defends His Apostleship & His Authority (against false Judaizing teachers)

- A. Paul affirms his apostolic authority (10:1-18).

Ch 11 B. Paul explains his conduct as a minister of Christ, serving the Corinthians without pay because of his desire not to burden them. Paul warns that Satan may appear as an angel of light and his ministers as ministers of righteousness (11:1-15).

- C. Paul declares his sufferings as an apostle of Christ (11:16-33).

Ch 12 D. Paul states his credentials as an apostle (12:1-13).

Ch 13 E. Paul’s unselfishness toward the Corinthians.

Paul announces his intended third visit to the Corinthian. Paul’s visit is not to seek their possessions but them. He loves them as a parent loves a child. He lays up for them rather than them keeping him up (12:14-19).

- F. Paul exhorts the faithful and warns the ungodly along with the false teachers (12: 20-13:10).

V. Paul’s Benediction and Prayer. (13:11-14)

- A. In closing, Paul emphasizes the comfort in Christ (13:11)

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

- B. Paul closes by greeting all the Corinthian brothers and sisters (13:12-13)

- C. Paul’s prayer invokes the blessing of God upon the Corinthian church and teaches the Trinity of the Godhead. (13:14).

J. Theme of II Corinthians:

God provides abundant comfort for abundant tribulation, in Christ. 2 Cor. 1:5

K. Key Verses: (List other key verses, memorize at least one verse from 2 Corinthians _____)

Ch. 8 vs 9, 14-15, _____	Ch. 9 vs 6, 7, _____
Ch. 10 vs 3-4, 12, 18, _____	Ch. 11 vs 13-15, 23-29, _____
Ch. 12 vs 9-10, 14, 21, _____	Ch. 13 vs 5, 11, 14, _____

STUDY GUIDE FOR HEBREWS 1:1- 6:20 WEEK 21: MAY 25-MAY 31, 2014

Theme of Hebrews: *God has spoken to us! God's final word to man is Christ. Christ and his New Testament of living by faith are superior to Moses and the Old Covenant in every way.* Heb. 1:1-2, 9:10-15, 10:38

- A. **Author:** The author is not stated and it is not necessary that we know the author; except for the fact God is the ultimate author of the entire Bible (2 Tim. 3:16-17). Paul, Luke, Paul/Luke, Barnabas, Silas, Apollos, Priscilla and Philip the Evangelist, have all been suggested as authors of Hebrews. Some old traditions indicate that Paul was the author since Hebrews and Paul's other books were bound together in some early manuscripts. We do not know for certain the author of Hebrews. However, it is interesting to note that all but one of the proposed authors were close associates and fellow workers of Paul, which could explain the similarities with Paul's other writings.

There are similarities in Hebrews with Paul's other writings such as: **1)** the phrase "*the just shall live by faith*" which Paul uses in two of his other books (Rom 1:17, Gal. 3:11& Heb. 10:38), **2)** the emphasis on faith in chapter 11, **3)** the knowledge of Timothy mentioned in closing (13:23) {mentioned as a brother not a son}, and **4)** the closing of grace (13:25).

A unique feature of Hebrews is its Greek style. Along with Luke-Acts, this document displays the best Greek style in the New Testament; its author must have had sophisticated rhetorical training and literary skills.⁹

- B. **Date:** AD 65 would be a close approximation. It must have been before AD 70, since Hebrews refers to temple sacrifices. The Jerusalem temple and the entire temple worship system of Judaism ended in AD 70 complete destruction of the temple by the Romans (not one stone was left on top of another). All the genealogical records of the Jews were destroyed leaving no means for Jews to prove their Levitical birth and thus eligible to become a priest. In AD 70 all the daily and yearly ministrations of temple worship in Jerusalem ceased forever along with the priestly system.
- C. **Written To:** The specific identity of those to whom Hebrews was originally addressed is unknown. It is obvious that they were Jewish Christians who the writer was admonishing to remain with Christianity and not return to Judaism. Hebrews is full of references to the Old Covenant, Moses and the Jewish system of animal sacrifices. The Hebrew writer points out the superiority of the New Covenant, Christ and his perfect blood sacrifice which could remove all sins.
- D. **Key words or phrases:** Brother Johnny Ramsey called Hebrews the hub, the pivot wheel, of the entire Bible. This one book ties together all 66 books of the Bible. The New Testament demonstrates the fulfillment of God's prophecies and promises as found in the Old Testament, along with the forgiveness of sins available through Christ's sacrifice (9:13-14).
1. "Better" occurs 12 times, "great/greater" occur 5 times, and "high/higher" occur 2 times, and "perfect/perfected/perfection" occur 12 times. These 31 references declare **the superiority of Christ and the New Covenant as compared to Moses and the Old Covenant**. For example, better refers to a: better hope, better testament, better tabernacle,

⁹ from IVP Bible Background Commentary: New Testament by Craig S. Keener Copyright © 1993 by Craig S. Keener. Published by InterVarsity Press. All rights reserved

better covenant, better promises, better country/heaven, better resurrection, better than the law, and Christ is better than the angels.

2. “Covenant” is found 12 times but there are 14 references to this word. About ½ refer to the Old Covenant and the other ½ to the New Covenant. Additionally the words “law/laws, promised/promises, tabernacle/tabernacles, testament, testator, and sanctuary” occur a total of 48 times as the Hebrew writer compares the Old Covenant and the New Testament. The superiority of the New Testament and Christ is taught again and again.

E. Outline of Hebrews

God Has Spoken to Us!!!

His Final Word is Living by Faith in Christ,

Who is Superior to Moses and the Animal Sacrificial System.

I. CHRIST IS SUPERIOR (Chapter 1-6)

- A. Christ is superior to the angels. The angels worship Christ. Christ is preferred above the angels, both in person and in office because Christ is God {in God’s express image}..(Ch 1)
- B. Christ’s words are superior to the words of angels, because Christ is superior to angels. Christ’s words give us the God’s teaching, from God himself. Christ’s teaching is superior to that of angels. Christ is the savior who came to earth as a man and became the author/captain/pioneer of our salvation. Christ sanctifies us, he tasted death for every man and he delivers us. Christ died that he might take away the power of the devil, which has the power of death. {We are exhorted to never leave Christ’s words}. -----(Ch 2)
- C. Christ is better than Moses. -----(Ch 3)
1. Christ is our faithful high priest.
 2. Christ is greater than Moses, Christ is a Son and Moses is a servant.
 3. Christ and Moses were faithful.
 4. We are exhorted now to hear the words of Christ.
 5. The Israelites did not believe so were not allowed to enter into God’s rest (heaven).
- D. Christ’s better rest is obtained by faith (belief) in his words, God’s words. -----(Ch 4)
1. The word of God is alive and powerful.
 2. Christ is the great high priest, and is now serving in heaven itself.
 3. Through Christ we may come in boldness to God’s throne of grace.
- E. Christ’s Priesthood is greater than Aaron and the Levitical Priests -----(Ch 5)
1. Christ never dies but serves us forever in heaven. OT priests died and were replaced.
 2. Christ is a priest after the order of Melchisedec, not the Levitical system of Aaron.
 3. Christ priesthood is King and priest, with more authority and honor.
 4. Salvation in Christ is to those who obey by faith.
- F. In Christ are all the foundational blessings of repentance, faith in God, baptism, the resurrection of the dead and eternal judgment. We are to go on to perfection when we live by faith, lest we fall away----- (Ch 6)

F. Theme of Hebrews:

God has spoken to us! God’s final word to man is Christ. Christ and his New Testament of living by faith are superior to Moses and the Old Covenant in every way.

Heb. 1:1-2, 9:10-15, 10:38

G. Key Verses: (List other key verses, memorize at least one verse from Hebrews _____)

Ch. 1 vs 1-4, 8, 10-12, _____	Ch. 2 vs 1-3, 11, 14, _____
Ch. 3 vs 1, 4, 11-12, 18-19, _____	Ch. 4 vs 2, 12, 15, 16, _____
Ch. 5 vs 1, 2, 6, 8-9, 12, 13-14, _____	Ch. 6 vs 1, 4, 18, 19, _____

STUDY GUIDE FOR HEBREWS 7:1- 13: 25 WEEK 22: JUNE 1-7, 2014

Theme of Hebrews: *Christ by his own blood {death}, offered once, obtained eternal salvation for those who live by faith. Without living by faith it is impossible to please God as did the heroes of faith recorded in chapter 11.* Heb. 9:11-15, 10:38, 11:6

A. **Author:** The author is not stated and it is not necessary that we know the author; except for the fact God is the ultimate author of the entire Bible (2 Tim. 3:16-17). Paul, Luke, Paul/Luke, Barnabas, Silas, Apollos, Priscilla and Philip the Evangelist, have all been suggested as authors of Hebrews.

B. **Date:** AD 65 would be a close approximation. It must have been before AD 70, since Hebrews refers to temple sacrifices which ended in AD 70 with the complete destruction of the temple by the Romans (not one stone was left on top of another just as Jesus had prophesied in Matthew 24:2).

Concerning the destruction of Jerusalem, Josephus the Jewish historian recorded that not one Christian lost his life. Furthermore, 97,000 Jews were captured and 1,100,000 perished during the entire siege and capture of the city.⁶

C. **Written To:** The specific identity of those to whom Hebrews was originally addressed is unknown. This book is addressed to Jewish Christians and the writer admonishes them to remain with Christ and Christianity instead of returning to the Jewish system of the Old Covenant.

D. **Key words or phrases:**

Rob Whitacre in his spiral bound book entitled An Introduction and Survey of the New Testament, credited the late Brother Frank Dunn with the following quote, “*Romans proves the necessity of the gospel. Hebrews proves the superiority of the gospel. Revelation proves the ultimate triumph of the gospel.*”⁶

1. “Faith/faithful” occur 38 times making “faith” one of the most often repeated words in the book of Hebrews. Faith means to accept what God says as truth and trust it enough to live by it. This definition of “faith” corresponds with “faith” as it is used in Hebrews. The phrase “the just shall live by faith” occurs once in Hebrews 10:38. It is central to the theme of the book and essential to understanding faith as used in chapter eleven. Faith includes more than just mental assent. Faith is not only accepting God’s word as true (mental assent), but it includes living by that belief. The word “faith” is combined with “by” fourteen times in the Bible’s great faith chapter to describe the lives of specific men and women. Fourteen individuals (Abel, Enoch, Noah, Rahab and etc.) are described as living by faith and recognized by God as examples of faith.
2. “Melchisedec, king of Salem,” occurs 9 times in the NT, all in Hebrews, and only twice in the entire OT. Melchisedec means King of righteousness and King of Peace (Salem/Jerusalem). He was a type for Christ who is also a priest/King. **As a priest** Melchisedec brought salvation and peace with God. **As a King** his was a kingdom and rule of righteousness. Through his priestly duties Christ brought salvation and peace between man and God. Christ through his Kingly duties rules a kingdom of righteousness and rules in righteousness from heaven itself. Because of Christ we can come boldly before the throne of God. This boldness is emphasized throughout Hebrews. “Mediator” occurs 3 times. “Testator” is found only twice in the NT, both in Hebrews. The words “mediator” and “testator” highlight Christ’s role of priest/King in restoring the broken relationship between God and man. Christ’s new “Testament” purchased with the blood of Christ is essential to that restoration and is immeasurably superior to the Old Covenant.

H. Outline of Hebrews continued from p 41 Study Guide for Hebrews Chapter 1-6

II. A SUPERIOR PRIESTHOOD MELCHISZEDEK (chapter 7-10)

A. A Superior Order of Priesthood- (Ch 7).

1. The greatness of Melchizedek (7:1-10).
2. The Christ's new priesthood supersedes the old (7:11-19).
3. The superiority of the new Priest (7:20-28).

B. A Superior Covenant the New Covenant- (Ch 8).

1. Priestly service under the New Covenant occurs in the heavenly tabernacle (8:1-6).
2. Characteristics of the faultless New Covenant (8:7-13).

C. A Superior Sanctuary {tabernacle}, the heavenly sanctuary - (Ch 9).

1. A better sanctuary- than the sanctuary on earth which is a shadow or type (9:1-10).
2. A better sacrifice- which became the New Testament {Covenant} (9:11-12).

D. A Superior Sacrifice- (Ch 9:13-28 & Ch 10).

1. A better sacrifice- the blood of Christ. Through his death Christ became the testator of a New Covenant {New Testament}. The blood of Christ redeemed (paid the ransom price for sin) mankind (9:13-28).
2. Christ's once for all sacrifice makes us perfect {provides forgiveness}. Under the Old Covenant everything was a type or shadow of things to come. The blood of bulls and goats could not take away sins and had to be repeated each year. Christ's perfect sacrifice was once, after which he entered into heaven itself (Ch 10:1-18).
3. Superior privileges for believers we can enter into the Holy of Holies. Under the Old Covenant the Jews could not enter into the holy of holies but we can enter into the presence of God with boldness. This boldness comes through Christ and the new and better covenant. Our boldness in Christ is another key point of Hebrews (10:19-38).

III. THE SUPERIOR PRINCIPLE OF FAITH (chapter 11-13)

A. Living by Faith (Heroes of Faith or The Hall of Faith) (Ch 11)

1. The just shall live by faith & continue living by faith {not shrinking back} (10:38-39).
2. Faith described (Ch 11:1-3)
3. Examples of just individuals living by faith {"by faith" is used 14 times} (11:4-40).

B. Remaining Faithful- (Ch 12).

1. Stay in the running, seeing we have so many faithful examples along with Christ the author and finisher of our faith, who remained faithful to the end (12: 1-13).
2. Remain faithful to the word, which was spoken from heaven and cannot be shaken (12:14-28).

C. The Fruit of Faith- (Ch 13)

1. Admonitions to bear the fruit of faith (13:1-19).

IV. BENEDICTION AND GREETINGS (Ch 13)

The benediction of Hebrews centers on Christ's supremacy, who God raised from the dead. The Hebrew writer uses the phrase "*that great shepherd of the sheep*" to describe the pre-eminence of Christ and his "*everlasting covenant.*" (13:20-25)

I. Theme of Hebrews:

God has spoken to us! God's final word to man is Christ. Christ and his New Testament of living by faith are superior to Moses and the Old Covenant in every way.

Heb. 1:1-2, 10:38, 9:11-14

J. Key Verses: (List other key verses, memorize at least one verse from Hebrews _____)

Ch. 7 vs 1-4, 10, 8, 15-17, 19, 22-25, 26, _____	Ch. 8 vs 1-2, 6, 7, 10, 12, _____
Ch. 9 vs 1, 11-12, 14-15, 16-17, 22, 27-28, _____	Ch. 10 vs 1-3, 9-10, 12, 14, 18-19, 38, _____
Ch. 11 vs 1-2, 6, 13, 16, 38-40, _____	Ch. 12 vs 1-2, 24-25, 28, _____
Ch. 13 vs 5-6, 8, 12, 14, 20, _____	

STUDY GUIDE FOR ACTS 1:1-12:25 WEEK 23: JUNE 8-14, 2014

Theme of Acts: The church and the preaching of gospel plan of salvation, by which Christ saves man.
Acts 1:8, 2:38, 2:47

- A. **Author:** The author is not stated but it is generally attributed to Luke, a Gentile physician (Col. 4:14), a fellow worker and companion of the apostle Paul (2 Tim. 4:11), and author of the Gospel of Luke. Luke is the only known Gentile writer among the writers of the entire Bible except for possibly the writer of Job. The writings of the early church fathers such as Tertullian, Origen, Eusebius, and Jerome affirm Luke's authorship, and so does the Muratorian Canon (c. A.D. 170). The frequent use of the first person plural pronouns "we" and "us" (in 16:10-17; 20:5-21:18; 27:1-28:16) reveals that the author was an eyewitness to many of the events recorded in Acts. Comparing Luke's writings to archeological records and discoveries from the 20th and 21st century has caused a number of researchers to classify Luke as a historian of the first order, because of his detailed and accurate writings.
- B. **Date:** AD 60-62, before the end of Paul's first imprisonment. Acts opens after the resurrection of Christ and tells of Christ's last meeting with his apostles, Christ's admonition to the apostles to await the Holy Spirit, the apostle's observation of Christ's ascension into heaven and the assurance of Christ's return. Acts closes with Paul in prison awaiting trial before Caesar. Nothing is mentioned in Acts of Paul's release, second imprisonment (1 Tim. 4:11), or execution. Acts' silence about events after AD 62 such as martyrdom of James, head of the Jerusalem church (AD 62 according to Josephus), the persecution under Nero (AD 64), and the fall of Jerusalem (AD 70) all suggest a date of AD 62 or earlier.

Acts' history is the only full accounting we have of the beginning of the church and the first conversions (salvation) of individuals who became members of Christ's church along with its spread across the world at large. The events recorded in Acts begin in AD 30 with the resurrection of Christ and ends abruptly in AD 62 with Paul in prison.

- C. **Written To:** Christians, both Jewish Christians and Gentile. Some have suggested Acts was written only to Greek Christians since the book is addressed to "Theophilus", which is a Grecian name. The word "Theophilus" however means lover of God, coming from two Greek words, one "Theo" meaning God and "philo" meaning love. In Acts there are many references to the Old Covenant and the promises of the Old Testament and the establishment of the church in Jerusalem which indicates a Jewish audience. The early church is made up of only Jews but then includes the whole world.

It is most reasonable to conclude that Acts was addressed to all mankind because its central feature is the universal nature of the church and salvation. The words of Christ in Acts 1:8 provide an outline for the book.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."
Acts 1:8

Acts falls naturally into two chief sections. In the first is given the activities of the apostles in Jerusalem and Peter is the prominent preacher of the gospel (chapters 1-12). In the second, Antioch in Syria is the center, the gospel is preached to the Gentiles and Paul is the prominent preacher in this work (chapters 9-21). {Dixon Study Bible Notes}

D. Key words or phrases:

1. "Lord" is the most repeated word in Acts. "Lord" occurs 110 times, more than in any other New Testament book. Acts emphasizes that Jesus is LORD- God and Master of all. He is the one who conquered both sin and death and now offers salvation through the gospel plan of salvation.

E. Outline of Acts

I. **The Gospel is preached in Jerusalem.** Jerusalem is the Center (Chapters 1:1-6:8)

- A. **Christ is now the risen Lord**, {Master of everything, even death.}. In the gospels Christ was the suffering and dying savior, but is now the triumphant Lord (**Ch 1: 1:1-11**).
 - 1. Christ showed himself to be risen by many infallible proofs {his appearances} (1:1-3).
 - 2. Christ promises power from on high {baptism of the Holy Spirit} to the apostles (1:3-8).
 - 3. Christ ascends to heaven, the apostles are witnesses, & angels promise his return (1:9-11).
- B. **The Apostles await the baptism of the Holy Spirit**, in the city of Jerusalem (1:12-26).
- C. **On the day of Pentecost, Christ establishes his church as promised**, in the city of Jerusalem, **through the preaching of the apostles** who receive the Holy Spirit (**Ch 2:1-47**)
 - Peter and the apostles preach first gospel sermon, 3,000 believe, repent and are baptized {receive the remission of sins and are saved} and are added to the church.
- D. **Growth of the Jerusalem church** (chapters 3:1-6:7).
 - 1. Peter & John heal the lame man & preach the second gospel sermon (**Ch 3:1-26**).
 - 2. The first persecution by the Jews against the church {Peter and John} (**Ch 4:1-37**).
 - 3. The sin of Ananias & Sapphires along with their death, results in church growth (**Ch 5:1-11**).
 - 4. Persecution of Peter & the apostles by the High Priest, the church grows (5:12-42)
 - 5. The church serves, in this case the needy widows (**Ch 6:1-7**).

II. **The Gospel is preached in Judea and Samaria** (Chapters 6:8- 9:31)

- A. **The arrest, sermon, and martyrdom of Stephen**, by the Jews (6:8- **Ch 7:1-60**).
- B. Christians scattered into Judea and Samaria & Phillip the evangelist preaches in Samaria. Peter and John then go down and lay hands on the first Samaritan converts (**Ch 8:1-25**)
- C. Phillip the evangelist preaches to the Ethiopian eunuch and he is converted (8:26-40)
- D. Paul the persecutor becomes Paul the preacher. (**Ch 9:1-19a**)
- E. Paul preaches at Damascus, Jerusalem, Caesarea and Tarsus (9:19b-30).
- F. Peter preaches at Lydda and Joppa. (9:31-43)

III. **The gospel is preached to the Gentiles, all the world.** (10:1-28:31)

- A. **First Gentile Converts**: Peter is told through a vision is told to go to the Gentile Cornelius who is converted to Christianity (**Ch 10:1-48**)
- B. Peter explains God's plan for saving Gentiles also (**Ch 11:1-18**).
- C. Gospel is spread in Antioch of Syria, Christ's disciples are called Christians (11:19-30).
- D. The persecution at Jerusalem by Herod who killed James and imprisoned Peter who an angel released (**Ch 12:1-25**).

F. **Theme of Acts:**

The church and the preaching of gospel plan of salvation, by which Christ saves man.

Acts 1:8, 2:38, 2:47

G. **Key Verses:** (List other key verses, memorize at least one verse from Acts _____)

- | | |
|--|---|
| Ch. 1 vs 3, 8 (Christ' commission), 11, _____ | Ch. 2 vs 1, 4, 8, 22-24, 37-41, 46-47, _____ |
| Ch. 3 vs 14-16, 19, 21-23, -25-26, _____ | Ch. 4 vs 10-12, 24, 26, _____ |
| Ch. 5 vs 14, 29, 38, 41-42, _____ | Ch. 6 vs 7, _____ |
| Ch. 7 vs 37, 38, 48-50, 51, 55-56, 59-60, _____ | Ch. 8 vs 4, 12, 37-40, _____ |
| Ch. 9 vs 2, 17-18, 20, _____ | Ch. 10 vs 34-35, 42-43, 47-48, _____ |
| Ch. 11 vs 2, 14, 26, _____ | Ch. 12 vs 1-3, 5, 11, 21-23, 24, _____ |

STUDY GUIDE FOR ACTS 13:1-28:31 WEEK 24: JUNE 15-21, 2014

Theme of Acts: *The preaching of the gospel plan of salvation and the establishment of the church, by which Christ saves man.* Acts 1:8, 2:38, 2:47

A. Author: The author is not stated but it is generally attributed to Luke, a Gentile physician (Col. 4:14), a fellow worker and companion of the apostle Paul (2 Tim. 4:11), and author of the Gospel of Luke. Acts is a sequel to the book of Luke, together they make up a two volume set which records the birth, work, death and resurrection of Christ followed by the establishment and spread of his church.

B. Date: AD 60-62, before the end of Paul's first imprisonment.

C. Written To: Christians, both Jewish and Gentile. Acts was addressed to all humankind. Acts is classified as history. It is the only New Testament book classified as history.

D. Key words or phrases:

1. "Church/churches" occur 22 times. "Kingdom" a synonym for church is found 8 times. References to the "church/kingdom" are found more times in Acts than in any other Bible book. This affirms Acts' emphasis of the "church/kingdom." This emphasis on the "church/kingdom" along with 208 references to Christ (approximately 110 times as Lord) is evidence that the Church of Christ and the Kingdom of God are a central theme in Acts. Before Acts chapter 2 the church and the kingdom are always mentioned in the future tense and after Acts 2 they are always recorded in the present or past tense.
2. Acts is so named because it records the acts of the apostles and disciples. There are 30 references to the "apostles" and 31 references to "disciple(s)". However Acts primarily centers on the teaching and preaching of two apostles, Peter and Paul.
 - "Peter" who is mentioned by name 57 times {preached the first gospel sermon to the Jews, gathered in Jerusalem for Pentecost recorded in Acts 2}.
 - "Paul/Saul" named 152 times {conducted 3 missionary journeys teaching to Jews and Gentiles across the world, all the way to the capital city of Rome}.

HOW WERE PEOPLE SAVED IN ACTS?

- **The word of God saved:**

The phrase "word of God" is found 13 times while "word/words" occur 62 times. Individuals were saved only after the apostles and disciples taught {preached} the words. There is not one instance recorded of a miraculous conversion. Individuals that heard, believed and obeyed the word were saved. Even Paul, was not saved on the road to Damascus, but later when he heard and obeyed God's words from the preacher, Ananias. "Arise, and go into the city, and it shall be told thee what thou must do." Acts 9:6, 18 Paul recorded the words of Ananias in Acts 22:12-16, when Paul recounts his conversion. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16

- **The word of God was preached and taught** by the apostles and disciples: "Preach/Preached/Preacheth/Preaching" are used 38 times and refers to the apostles teaching. The words "teach/teaching/teacheth/teaching" are found 11 times. The word was taught before every conversion in Acts.

- **The people who heard and obeyed the word of God were saved when they:**
 1. **“Believed”** - Believed and its cognates occur 47 times. Believe means to accept as true.
 2. **“Repented”** - Repent and repentance occur 11 times. Peter in the first gospel sermon said repentance was necessary (Acts 2:38). Christ said repentance was necessary for salvation, “...except ye repent ye shall all likewise perish.” (Lk13:3)
 3. **“Confessed”** - Confess(ed) occurs 3 times & by example numerous times. (Acts 8:37)
 4. **Were “baptized”** – Baptized and its cognates occur 27 times. Every conversion in Acts reports a baptism (read the conversion accounts found in Acts).

Conversions Recorded in Acts: 1.) day of Pentecost- 2:38 & 41; 2.) Phillip preaching in Samaria- 8:5-12; 3.) Simon-8:13; 4.) Ethiopian eunuch- 8:34-40; 5.) Paul’s conversion 9:1-10; 6.) Cornelius, the first Gentile convert- 16:14-5; 7.) jailer at Philippi- 16:30-34 8.) Crispus at Corinth- 18:8; 9.) Paul recounts his conversion to the Jews at Jerusalem- 22:12-16.

5. **Lived faithfully** – (Acts 2:42, 2:46, 14:22, Matt. 10:22, Rev. 2:10)

E. Outline of Acts –is continued from last week’s Study Guide, page 45 {outline picks up with Section III. E}

III. The gospel is preached to the entire world, including Gentiles. (10:1-28:31) ...

*E. The Antioch church dedicates Barnabas and Saul as missionaries (12:25-**Ch 13**:1-3)*

F. Paul preaches the Gospel, in Asia Minor- {1st Missionary Journey} (13-Ch 14)

1. Paul’s circuit in Asia Minor (13:4-**Ch. 14**:1-27).
2. The conference at Jerusalem. (**Ch 15**:1-35).
3. Confirmation of the churches in Asia Minor (15:36-**Ch 16**:5).

G. Paul preaches the Gospel, in the Aegean area– {2nd Missionary Journey} (Ch 16:6-18:22)

1. The call to preach in Macedonia (16:6-10).
2. The conflicts in Macedonia (16:11-**Ch 17**:15).
3. The trip to preach in Achaia {Paul’s Great Sermon on Mars Hill in Athens} (17:16-**Ch 18**:1-18)
4. The conclusion of the second missionary journey (18:19-22).

H. Paul preaches the Gospel, all the way to Rome- {3rd Missionary Journey} (Ch 18:23-28:31)

1. The conquest of Ephesus (18:23-**Ch 19**:1-20)
2. The third missionary journey is concluded (19:21-**Ch 20**, **Ch 21**:1-36)
3. Paul’s arrest at Jerusalem, he preaches the gospel (21:17-**Ch 22**, **Ch 23**:1-32)
4. Paul’s captivity at Caesarea, he preaches the gospel (23:33- **Ch 24**, **Ch 25** **Ch 26**:1-32)
5. Paul’s captivity at Rome, he preaches the gospel (**Ch 27**-**Ch 28**)

F. Theme of Acts:

The preaching of the gospel plan of salvation and the establishment of the church, by which Christ saves man.

Acts 1:8, 2:38, 2:47

G. Key Verses: (List other key verses, memorize at least one verse from Acts _____)

Ch. 13 vs 2, 26 (word of this salvation), 38-39 (forgiveness) **Ch. 14** vs 15-17, 22 (continue in faith)

Ch. 15 vs 5-7, 9, 14-16, 17, _____ **Ch. 16** vs 14-16, 17, 30-33, _____

Ch. 17 vs 11, 17-18, 24-28, 30-31, _____ **Ch. 18** vs 4, 5, 8, 24-26, 28, _____

Ch. 19 vs 5, 20, 21, _____ **Ch. 20** vs 7, 25, 27, 32, 35, _____

Ch. 21 vs 11, 13, 19, _____ **Ch. 22** vs 12-16, _____

Ch. 23 vs 1, 11, _____ **Ch. 24** vs 14, 25, _____

Ch. 25 vs 25, _____ **Ch. 26** vs 8, 18, 25 (words of truth), 28, _____

Ch. 27 vs 22-25, _____ **Ch. 28** vs 26, 27, 28, 30-31, _____

STUDY GUIDE FOR 1 PETER 1:1-5:14 WEEK 25: JUNE 22-28, 2014

Theme of 1 Peter: *Christians can confidently hope in their shepherd and his salvation, though we live in a world of suffering and persecutions.* 1 Peter 1:3, 6

A. Author: Peter. *“Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,” 1 Peter 1:1*

We know very little of the Apostle Peter from the books of 1 and 2 Peter, but we are well acquainted with him through the gospels and the book of Acts. **In the gospels Peter is a man of action with a strong aggressive personality.** In Matt. 14:29, we observe his tendency to action when Peter alone stepped out of the boat and walked on the water, but then noticed the winds and waves and began to sink. In Luke 18:10, he single-handedly drew his sword and cut off the ear of the servant of the high priest and yet ran away just a few minutes later. He told Christ he would die rather than deny him. However, later that night Peter not only denied Christ three times but cursed and swore he never knew him (Matt. 26:33-35 & 74-75). Peter is listed first in all the lists of the 12 apostles. Peter was one of Christ’s inner three apostles who he selected on special occasions such as the Mount of Transfiguration (Matt. 17:1-5) and when Christ asked Peter, James and John to pray with him in Gethsemane (Mk. 14:22-35).

In the book of Acts Chapters 1 through 12, Peter is the chief figure. Christ said to Peter in Mark 16:19, *“and I will give thee the keys of the kingdom of heaven: and whatsoever thou shall bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”* It seems this scripture was fulfilled when Peter opened the door of the kingdom to:

- 1.) The Jews in Acts chapter 2 where Peter stood up and lead the other apostles in preaching the first gospel sermon on the day of Pentecost {when 3,000 were converted}.
- 2.) The Samaritans in Acts chapter 8 (14-22). Phillip went and taught the Samaritans and the church at Jerusalem sent Peter and John to lay hands on them so that they might receive the miraculous gift of the Holy Spirit.
- 3.) The Gentiles (Cornelius) in Acts chapter 10. Cornelius and his household were baptized and the Gentiles were brought into the church.

B. Date: approximately AD 65. In AD 30 at the beginning of the church, the Jews were the ones who persecuted Christians and opposed Christianity. This persecution was carried out year by year in the life of Peter, Paul and the other apostles as recorded in Acts and Paul’s epistles. The Judaizing teachers did everything possible to stop Christianity. In the end however it was the Emperor Nero who martyred Paul and Peter, between AD 65 and AD 70. The Roman government had originally been lenient concerning Christianity but about AD 65 they began an empire-wide persecution that waxed and waned for the next two and ½ centuries.

C. Written to: *“Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,” 1 Peter 1:1*

Peter wrote this book to the churches in Asia Minor that were scattered to the Roman provinces listed. 1 Peter was probably written about the beginning of the Neronian persecution. Nero began a terrible persecution against Christians in October, A.D. 64. 1 Peter was written to the churches to provide comfort and hope to Christians during the sufferings and persecutions {“fiery trials” 4:12} that had come upon them and would continue not only for them but for all Christians to come. 1 Peter is a practical book on day to day Christian living in an evil world.

D. Key words or phrases:

1. “Suffering” and its cognates occur 15 times in this five chapter book. Synonyms for suffering such as “afflictions”, “heaviness”, “stripes”, “terror”, “threatened”, “trial”, “tried”, and “troubled”, are found 9 times. Altogether there are 23 references to suffering. First Peter is a book of encouragement and hope written because of the sufferings that Christians were enduring across the world.
2. “Happy”/ “Joy”/ Rejoice” are found 7 times (happy-3:14, 4:14; joy- 1:8, 14; rejoice- 1:6, 8, 14). Christians can rejoice in suffering because of the hope of salvation we have in Christ.
3. “Hope” is found 4 times. Hope means confident expectation. We have confidence not in our goodness but in the perfection of Christ. Biblical hope is central to the theme of 1 Peter.

E. Outline of 1 Peter

I. THE GREAT SALVATION- is for humankind (Ch 1)

- A. Christians are strange to the world (4:4) . Peter begins by calling Christians *strangers* (1:1) and then *strangers and pilgrims* (2:11). It should not surprise us that the world would persecute the followers of Christ, they crucified him.
- B. Christians rejoice in the living hope of salvation in Christ, in spite of sufferings. Salvation and redeemed occur 4 times (1:5, 9, 10, 18) and denote its great theme- salvation. Christians have the salvation that the prophets foretold and the angels desired to look into (1:10, 12).
- C. Christians are redeemed, ransomed, saved- not by silver and gold but by Christ (1:18).

II. THE GREAT EXAMPLE- CHRIST (Ch 2)

- A. Christ a *living stone* (2:4), the *chief corner stone* (2:6), but to unbelievers *a stone of stumbling* (2:8).
- B. Christians are also living stones a *chosen generation*, a *royal priesthood*, a *holy nation*, a *peculiar people* (2:9). We are special to God, we are his possession!
- C. Christ is our example- he suffered for us (2:21). Christ loved us & is our great shepherd (2:21).

III. THE GREAT RESPONSIBILITY- Live godly (Ch 3)

Wives are to live a godly life before all, but especially their husbands (3:1-6). Husbands are to live godly before their wives (3:7). All are to live godly (3:8:11-12) ready to suffer for doing good (3:13-22).

IV. THE GREAT NAME we live by, is the name of Christ and we suffer as a Christian (Ch 4)

V. THE GREAT ENEMY- SATAN (Ch 5)

- A. Admonition to elders to feed and watch the flock, protect from the devil.(5:1-4).
- B. Admonition to humility, unto each other and especially to God, who protects his own (5:5-7).
- C. Admonition to be vigilant, the devil our enemy desires to devour every one of us (5:8-9).
- D. God, the great shepherd, will provide and protect you (perfect, establish, strengthen & settle) (5:10).

F. Theme of 1 Peter:

Christians can confidently hope in their shepherd and his salvation, though we live in a world of suffering and persecutions.
1 Peter 1:3, 6

G. Key Verses: (List other key verses, memorize at least one verse from 1 Peter _____)

Ch. 1 vs 3, 4, 6, 7, 10 & 12, **18-19**, 22, 23-25, _____ Ch. 2 vs 4, 5, 8, 9, 17, **21**, 25, _____
Ch. 3 vs 3-4, 7, 8, **12**, 15, 21, _____ Ch. 4 vs 4, 5, 11, 12, **16-17**, _____
Ch. 5 vs 4, 5, **8**, 10, _____

STUDY GUIDE FOR II PETER 1:1-3:18

WEEK 26: JUNE 29-JULY 5, 2014

Theme of 2 Peter: *Through the knowledge of God's word, Christians have all things needed for life and godly living, able to stand in the face of false teachers and error.* 2 Peter 1:3

A. **Author: Peter.** *"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."* 2 Peter 1:1

Peter has two names his original Hebrew name of "Symeon" or "Simon" and the name Jesus gave him "Cephas" (a Syriac word) or "Peter" in Greek. "Cephas" and "Peter" means a stone or rock. The book of 2 Peter was the most questioned book of the New Testament and the last book to be accepted as genuine. Had a forger written this book it is unlikely that he would have used the name Simon instead of the better known- Peter. It is interesting to note that the highest title to which Peter laid claim in his greeting was that of "servant." This use of the word "servant" which means slave is similar to many of Paul's greetings. Peter did not claim superiority over the other apostles but instead gloried that he was a slave. Peter's greeting "of God and our Saviour Jesus Christ" clearly affirms the deity of Christ and teaches one of the concepts of the trinity.

The Catholic Church makes a number of claims concerning Peter's authority and superiority {in fact they claim Peter was the first Pope and that he ruled from Rome for 20 years or more}. It is important to seriously consider the validity of these claims because of their far reaching implications. Seven New Testament facts would lead us to conclude that Peter was not the Pope. .

- The terms Pope or Catholic are never used in the New Testament. History records the first Universal Bishop/Pope in Rome, as Boniface III in 606 AD. Prior to that, there were multiple patriarchs in 5 different locations simultaneously (Alexandria, Antioch, Jerusalem, Constantinople, & Rome).
- Peter never claimed superiority over the other apostles. In 2 Peter he claims to be a servant of Jesus Christ and an apostle nothing more and nothing less.
- Peter wrote less of the Bible than any other New Testament writer, except Jude. On the other hand the apostle Paul wrote 1/2 the New Testament and seems to be the more influential apostle.
- Peter refused to let others worship him.
- When Christ was asked who would be greatest in his kingdom he never indicated any individual but said the one who was the servant of all was greatest (Matt. 18:1-4). When the mother of James and John asked that one son be allowed to sit on Christ's right hand and the other on his left he did not settle the matter but answered he that would be great would be the minister of all (Matt. 20:20-26).
- The Bible never records for certain that Peter was in Rome. History records that Peter was martyred in Rome about the same time as Paul around AD 67 or 68. However, in any case Peter never spent a significant amount of time in Rome.
- Paul withstood Peter to the face concerning the theological question of circumcision of Gentile Christians (Gal. 2: 11).

B. **Date:** After the writing of 1 Peter, approximately AD 67-68 shortly before Peter's death (1:14).

C. **Written to:** *"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:"* 2 Peter 3:1.

This second epistle was written to the same Christians as 1 Peter, "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," 1 Peter 3:1.

D. **Key words or phrases:**

1. "Knowledge" and its cognates ("know/known/knowing/knoweth") occur 16 times in this three chapter book. Knowledge is the often repeated **key word** of 2 Peter and is the foundation on which

the theme of spiritual growth and rejecting false doctrine is based.

2. **“New heavens”** and **“New earth”** found only three times in the Bible: once in Isa. 65:17, 2 Peter 3:13 and Rev. 21:1. This present earth and heaven/universe will burn up and pass away to be replaced with a new dwelling place for man wherein righteousness dwells. Since this new place will be man’s dwelling place Peter refers to God’s heaven as a new earth and a new heaven.

E. Outline of 2 Peter

I. EXHORTATION TO SPIRITUAL GROWTH, through knowledge (Ch 1)

- A. **Peter’s greeting** – emphasizes that grace and peace are a result of the knowledge of Christ (1:1-2)
- B. **Spiritual knowledge comes from the gift of God’s word**. God’s word provides all things we need for life and godly living (1:3-4).
- C. **Give diligence to Spiritual growth-** Once you become a Christian then what? Add to your faith, virtue, knowledge, temperance, patience, godliness, brotherly love, and love and if ye do these things you shall not be barren or unfruitful in the knowledge of our Lord Jesus Christ (1:5-11).
- D. **Peter establishes Christians by presenting the truth** (vs 12), **the sure word of prophecy** (vs 19), which is **the scripture revealed by God**, not men (vs21). (1:12-21).

II. EXHORTATION TO CHRISTIANS NOT TO FALL TO FALSE TEACHERS- but rather use the knowledge of God’s word to stand (Ch 2)

- A. **False teachers are condemned** because they teach not the truth and cause others to fall. God has always brought condemnation and judgement on those who follow not the truth: 1) angels, 2) the people of Noah’s day, 3) the people of Sodom & Gomorrah, 4) Balaam whose donkey condemned him and 5) even the people of our day (2:1-16.)
- B. **Christians who follow false teachers fall**. Second Peter was written to Christians. Verse 18 refers to those who “were clean.” Verse 18 refers to those who were being “overcome.” Verse 19 refers to those being “again entangled.” Verse 20 refers to those who “turn” from righteousness. Verse 22 refers to the dog that returns to its vomit and the pig that returns to its wallowing.” (2:17-22)

III. EXHORTATION TO SPIRITUAL GROWTH- in knowledge (Ch 3)

- A. **Remember and be mindful of the words that were spoken by God through the holy prophets**. Words are something you may know. God’s words are given, a gift, but knowledge is a personal matter obtained by the individual (3:1-4).
- B. **Be not ignorant of God’s knowledge that comes through his word** {ignorance is no excuse} (3:5-10).
- C. **Be diligent in things you have learned through God’s word**, that ye may be blameless (3:11-14).
- D. **Knowing the things that are written unto you in the epistles, beware that you fall not** (3:15-17)
- E. **Final admonition-** to grow in grace and knowledge:
“But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ...” 2 Peter 3:18
Peter closes this book with the same thought that he started it with; “Grace and peace be multiplied to you through the knowledge of God and our Saviour Jesus Christ. 2 Peter 1:2

F. Theme of 2 Peter:

Through the knowledge of God’s word, Christians have all things needed for life and godly living, able to stand in the face of false teachers and error. 2 Peter 1:3

G. Key Verses: (List other key verses, memorize at least one verse from 2 Peter _____)

Ch. 1 vs 3, 4, 5-8 Spiritual growth, 10, 16, 19, 20-21 Ch. 2 vs 1, 9, 15, 20-23, _____

Ch. 3 vs 1, 2 be mindful, 5 & 8 be not ignorant, 9, 11, 14 be diligent, 17 beware lest ye fall, 18, _____

STUDY GUIDE FOR I JOHN 1:1-5:21 WEEK 27: JULY 6-12, 2014

Theme of 1 John: *We can know with certainty that we are saved, by our relationship to the light of God, to the love of God and to the truth of God. When we are children of God we have fellowship with these three- the light, the truth and the love of God. 1 John 5:13*

A. Author: The Apostle John. The author of 1 John was the apostle John one of the sons of Zebedee. Jesus gave John and James, his brother the name “the Sons of Thunder” (Mk. 3:17). John is not mentioned by name in this epistle, however there are strong, consistent, and early testimonies ascribing it to him. Early Christian writers including Irenaeus (ca.AD 115-ca.202), Clement of Alexandria (ca. AD 103-ca. 165), and Tertullian (ca. AD 160- ca 225) cited John as the author. In the Gospel of John and also in 1 John there is an emphasis on love causing some to call John the “Apostle of Love.” Additionally 1 John resembles the Gospel of John in vocabulary and literary style. Behind the apostle Paul, John is the most prolific New Testament writer composing five of its books: the Gospel According to John, 1 John, 2 John, 3 John and Revelation.

B. Date: Most scholars ascribe 1 John a date of AD 90 to 95, although a minority of scholars date it earlier. It was likely written from Ephesus where John made his home for some 20 years.

C. Written to: The apostle wrote this letter **to his dear “little children”** (2:1, 12, 13, 18, 28, 3:7, 18, 4:4, 5:21). The phrase “*little children*” occurs nine times in this five chapter book. Additionally Christians are called the “children of God” with the phrase “*born of God*” occurring 6 times in the New Testament, all in 1 John. I John is classified as a general epistle since it identifies no specific church, location, or individual to whom it was sent; it is classified as a general epistle.

John addresses the problem of false teachers in general and Gnostics in particular. The word Gnostic comes from the Greek word “**gnosis**” meaning knowledge. Gnostics thought they had special knowledge that superseded scripture. They taught spirit was good but that all matter was evil, therefore they rejected the idea that Jesus came in the flesh, for if he had he would have been evil. Christ only appeared to be a physical being.

D. Key words or phrases: --

- 1. Three central ideas: 1) God is light, 2) God is truth, and 3) God is love.** These 3 ideas are repeated and interwoven through the book of 1 John. Through these three pivotal ideas three contrasting themes are presented:
 - (1.) Light vs. Darkness**-(“*light*” occurs 6 times and “*darkness*” 7 times). God is light (Jn. 14:6). It is impossible to see without light, neither can you see spiritually without God’s light.
 - (2.) Truth vs. Error** – (“*truth*” & its cognates occur 16 times; “*lie/liar/false/sin*” occur 45 times). God is truth (Jn 14:6). The devil was a liar from the beginning and the father of it (8:44).
 - (3.) Love vs. Hate**- (“*love*” & its cognates occur 46 times; *hate/hateth* occur 5 times). You can’t love sacrificially until you are loved (Jn. 3:16). Loving God is keeping his commandments.
- 2. “Know”** and its cognates (“*knoweth/known/knew*”) occur 39 times and is the key word in this five chapter book. Know means to be certain, as of fact or truth. First and foremost, John wrote this book that Christians could well know they were saved, as he so clearly stated in *1 John 5:13: “These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”*
- 3. “Fellowship”** occurs 4 times in the first chapter. Fellowship means to share things in common with others. These verses show Christians have fellowship not only with the Father, the Son and the Holy Spirit but with each other. Fellowship with God and with other Christians is possible only through salvation.
- 4.** The phrase “love one another” occurs 5 times and describes the fellowship Christians have with each other. John uses this phrase 4 times in his gospel and 13 times in the entire N.T.
- 5. “Love”** and its cognates (“*loved/loveth*”) occur 46 times, making love the second most repeated

noun in 1 John {God being the first with 64 occurrences}. Love means to serve others more than self or before self. First John speaks of love more than any other New Testament book except for the Gospel of John with 57 occurrences. Concerning love John records the following:

- | | |
|--|---|
| a. God is love (4:16) | b. God loved us (3:1,4:16) |
| c. Love is serving not saying (2:5; 3:16, 18) | d. There is not fear in love (4:18) |
| e. Love not the world or its things (2:15) | f. Christians love one another (3:11, 23; 4:7, 11, 12) |
| g. He that loveth not knoweth not God (4:8) | h. He that loveth is born of God & knows God (4:7) |
| i. It is impossible to love the world and God at the simultaneously (2:15) | |
| j. You know you love God when --you keep his commandments {obey him}. (5:3) | |

E. Outline of 1 John (summed up in John 14:6 a related verse from the Gospel According to John)

I. INTRODUCTION- THE REALITY OF JESUS (Ch. 1)

- A. To know Jesus came in the flesh and the certainty of the fellowship we have with the Father and the Son. {Note there are numerous similarities between the first verses of the Gospel of John and 1 John- e.g. "in the beginning" & "that which was from the beginning."} (1:1-3).
- B. The knowledge of the reality of Jesus and fellowship with him is joy (1:4).

II. GOD IS LIGHT-- WALKING IN LIGHT IS A CONDITION OF GOD'S FELLOWSHIP (1:5-Ch. 2:29)

- A. The message of Christ the true light, is to "walk in the light" (1:4-6).

One who walks in light:

- | | |
|---|--|
| • <u>admits sin.</u> Only liars deny sinning (1:8) | • <u>confesses sin</u> and God forgives (1:9). |
| • <u>avoids a life of habitual sin</u> (2:1). | • <u>has an advocate</u> , with the Father, when they sin (2:1). |
| • <u>has Jesus pay for their sins.</u> Jesus is our propitiation (2:2). | • <u>keeps God's commandments</u> (2:3). |
| | • <u>walks as Jesus walked</u> {lived as Jesus lived} (2:6). |

B. Loves his brothers and sisters in Christ. Wants to be with other Christians (2:7-11).

C. Has the knowledge that comes through knowing Christ (2:12-17).

D. Those born of God abide in the light and the truth, which anti-christs deny (2:18-29).

III. GOD IS LOVE-- LOVE IS A CONDITION OF FELLOWSHIP WITH GOD- (Ch. 3)

- A. We love God and hate the world-then we know we are God's children. We love what God loves and hate what God hates (3:1).
- B. We reject a life of sin that continually transgresses God's laws & rejects him as God (3:2-9).
- C. We do/love righteousness, rather than sin (3:10).
- D. We love one another- our Christian brothers and sisters (3:11-12).
- E. We love in deed (doing) not in tongue. Christ loved by giving his life (3:11-18).
- F. We keep God's commandments if we love him (3:19-24).
- G. Greater is he that is in you than he that is in the world- God overcomes hate with love, darkness with light, and error with truth. Through light, love, & truth you too overcome the world (Ch. 4:1-21).

III. GOD IS TRUTH--TRUTH IS A CONDITION OF FELLOWSHIP WITH GOD (Ch. 5)

- A. God's commandments are true- and overcome falsehood and error (5:1-5).
- B. God bears witness to the truth because he is true (5:6-10).
- C. God's record is true and following that truth results in eternal life (5:11-21).

F. Theme of 1 John:

We know with certainty that we are saved, by our relationship to the light of God, to the love of God and to the truth of God. When we are children of God we have fellowship with these three- the light, the truth and the love of God. 1 John 5:13

G. Key Verses: (List other key verses, memorize at least one verse from 1 John _____)

- | | |
|---|---------------------------------------|
| Ch. 1 vs 1-3, 4 (walk in the light), 7, 8, 9, _____ | Ch. 2 vs 1, 3-5, 15-18, 25, 28, _____ |
| Ch. 3 vs 1, 4, 8, 10, 16, 18, 23-24, _____ | Ch 4 vs 1, 6-8, 10, 16, 18, 19, _____ |
| Ch 5 vs , 1, 3, 4, 10, 11, 13, _____ | |

STUDY GUIDE FOR II JOHN 1:1-13— III JOHN 1:1-14—JUDE 1:1-23 WEEK 28: JULY 13-19, 2014

There are five one chapter books in the Bible: Obadiah, Philemon, 2 John, 3 John, and Jude. Four are found in the New Testament and classified as letters or epistles. The shortest is 2 John with only thirteen verses. Third John with fourteen verses is the second shortest. Jude's 25 verses make it the third shortest book in the Bible. This guide covers the three one chapter letters: 2 John, 3 John and Jude.

2 John

- A. **Author:** The Apostle John. John is not mentioned by name in this epistle. The author is identified only as "the elder."
"The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;" 2 John 1:1
- B. **Date:** Most scholars ascribe 2 John a date of AD 90 to 95, about the same time as 1 John. A minority of scholars date this epistle earlier.
- C. **Written to:** See 2 John 1:1 printed above, under author.
Addressed "unto the elect lady and her children."
There are three possibilities: 1) an actual, unnamed lady and her children, 2) figuratively, the universal church and its members, or 3) figuratively, a specific church and its members.
- D. **Key words and Phrases:**
1. "Truth" and its cognates ("*truth's*") occur 5 times in thirteen verses and is the **key word**. Truth is found five times in the first four verses and sets the theme for the rest of the book. Christians "*love the truth*," "*know the truth*," "*dwells*" in the truth, and "*walks in truth*." "Walk" is used twice to emphasis truths practice. To possess truth or even love without their practice is futile. The contrary of truth is presented through the use of the words: "*deceiver(s)/transgresseth/abideth not/bringeth not the doctrine/anitchrist*" which are found a total of 6 times.
 2. "Love" occurs 4 times in these thirteen verses and identifies a subordinate theme. **Love is subordinate to truth**. In this book, love is coupled with doctrine and obedience (1John 1:5, 6). Love of God cannot exist without obedience. John is known as "the apostle of love" and yet his condemnation of those who obey not the commandments and abide not in the doctrine is more severe than the other New Testament writers! John says not to aid those who abide not in the doctrine, but adds that they should not even be offered encouraging words.
- E. **Outline of 2 John:**
- I. Greetings: from the Elder who loves in the truth— To the chosen lady and her children (1:1-3).
 - II. Truth Practiced Walk in truth, love one another, keep the commandments (1:4-6).
 - III. Truth Protected: Proper response to enemies of the truth- no hospitality & no encouragement (1:7-11).
 - IV. Closing: The elder was coming to see them face to face but sent this letter ahead (1:12-13)
- F. **Theme of 2 John:**
- When we love God we will love and practice truth; thereby abiding in the fellowship of the Father and the Son. 1 John 1:9*
- G. **Key Verses:** (memorize one key verse from 3 John _____). Ch 1: 5, 6, 9, _____
-

3 John

- A. **Author:** The Apostle John. Named as “the elder.” The author is identified “the elder.”
“The elder unto the well beloved Gaius, whom I love in the truth.” 3 John 1:1
- B. **Date:** Most scholars ascribe 3 John a date of AD 90 to 95, after or about the same time as 1 John. A minority of scholars date this epistle earlier.
- C. **Written to:** See 3 John 1:1 printed above, under author. Addressed “unto the well loved Gaius.”
- D. **Key words and Phrases:**
1. “Truth” and its cognates (“true”) occur 7 times in fourteen verses and is the **key word** of 3 John. Additionally, John uses the word “report” 2 times in verse twelve. In this verse he identifies his report as identical to truth. John has been called “the apostle of love” numerous times and yet in 2 John and 3 John he uses the word “truth” more than he uses the word “love.” With John’s emphasis on truth should he be called the “apostle of truth?”
- E. **Outline of 3 John:**
- I. Gaius — a Christian of truth: The elder loves Gaius in the truth (vs. 1). Gaius walks in truth (vs. 3). Gaius doesn’t just know the truth, but does the truth (vs. 4). You have been and continue to be a fellow helper to the truth when you receive teachers of truth (vs. 5-8).
 - II. Diotrephes— a Christian who desired the preeminence. He preferred to be honored more than God or truth (vs. 9-10).
 - III. Demetrius — has a good report of the truth and of all men. Follow good not evil. (vs. 11-12).
 - IV. Closing — The elder was coming to see them face to face but sent this letter ahead (1:12-13)
- F. **Theme of 3 John:**

When we love the truth we will follow the good not that which is evil. 3 John 1:11

- G. **Key Verses:** (memorize one key verse from 3 John _____). Ch 1: 1, 11, _____

Jude

- A. **Author:** Jude, possibly Jesus half-brother and full brother to James the writer of the epistle of James (see Matt. 13:55, Mark 6:3, Jn. 7:1-9). “Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:” Jude 1:1
- B. **Date:** Approximately AD 82.
- C. **Written to:** See Jude 1:1 printed above. Addressed to “the sanctified” “the preserved” and “called.”
- D. **Key words and Phrases:**
1. The most repeated words are those that describe or walabel false teachers such as: “complainers/ corrupt / mockers / munners / sensual / sinners / ungodly” which occur collectively 12 times.
- E. **Outline of Jude:** (In the examples of apostates Jude quotes from 2 Peter 2:4-6, 15)
- I. Introduction: (1:1-2).
 - II. The Alarm- beware of apostates {false teachers} (1:3-4).
 - III. Examples of Apostates: angels, Sodom & Gomorra, Cain, & Balaam {also in 2 Pt. 2:4-6, 11} (1:5-18).
 - IV. How to Avoid Apostasy: (1:19-25).
- F. **Theme of Jude:**

Contend earnestly for the faith so that you will stand in spite of false teachers. Jude 1:3

- G. **Key Verses:** (memorize one key verse from 3 John _____). Ch 1: 3, 17, 24, _____

STUDY GUIDE FOR THE GOSPEL ACCORDING TO JOHN 1:1- 6:71 WEEK 29: JULY 20-26, 2014

Theme of John: *Jesus is the Christ: believe and live!* John 20:21 (from the Bible Exposition Commentary)

- A. **Author:** The Apostle John, is known as the author of this book from the very earliest witnesses though he is never mentioned by name. None of the human authors of the four Gospels identified themselves by name. But that does not mean one cannot know who the authors were. John, like the other three gospels, was originally known as "According to John." There exist strong, consistent, and early testimonies ascribing this book to John. Early Christian writers who cited John as the author in their writings were Irenaeus (ca.AD 115-ca.202), Clement of Alexandria (ca. AD 103-ca. 165), and Tertullian (ca. AD 160- ca. 225).

The absence of John's name is unusual and noteworthy. Though his name never occurs he is referred to four times as "the disciple (whom) Jesus loved" and four times as "the other disciple."

The Gospel According to John resembles *1 John* in vocabulary and literary style. Both these books emphasize love, light, truth, and life. John is the most prolific writer of New Testament books, other than Paul, and composed five of its books: *The Gospel According to John*, *1 John*, *2 John*, *3 John* and *Revelation*.

- B. **Date:** Most scholars ascribe John a date of AD 90 to 95, although a minority of scholars date it earlier. It was likely written from Ephesus where John made his home for some 20 years. *The Gospel According to John* has always been considered to have been the fourth gospel written and thus it is placed fourth in the NT, since the gospels are arranged in chronological order.

German scholars in the 20th century advanced the concept that John could not have been written earlier than 250 AD and possibly as late as AD 350. They contended that the high divinity of Christ presented in John would have taken a hundred to two hundred years to develop but was never present in the first century. These scholars declared that it was impossible for the apostle John to have written this gospel since it was written no earlier than 100 years after John's death. Their contentions gained widespread acceptance and many books extolled their certainty. However in 1935 a fragment of papyrus was found, now named the John- Ryland Papyrus 52, which contained parts of John 18: 31-33 on the front and 37-38 on the back. This fragment is the oldest New Testament manuscript ever found and has been dated to 125 AD, some date it as early as 90 AD. Not only is it the earliest fragment of the New Testament found to date, it was written in Coptic rather than Greek, and found in Egypt. This means that by 125 AD the Gospel of John had been written long enough to have been translated into Coptic and transported to Egypt. This single fragment decisively destroyed the skeptic's theory for those willing to consider the evidence.

- C. **Written to:** The first three Gospels, are called "the Synoptic Gospels." and view the life of Christ in a similar way however each has a particular emphasis: 1) Matthew writes for the Jewish people and pictures Christ as the King of the Jews, son of Abraham & son of David, 2) Mark writes for the Romans and shows Christ power and majesty 3) Luke (a Greek physician) writes for the Greeks and views Christ as the Son of Man.

John the apostle more than the others writes for all people and highlights Christ's divinity. John declares **Christ is GOD! Christ is Savior! Christ is Light! Christ is Life!**

- D. **Key words or phrases:**

1. "Believe" and its cognates ("believeth, believed and believest") occur 99 times. **Believe is the key word** of John's Gospel. Accepting Christ as God, is the central theme and the reason that John gave for writing this gospel in John 20:31:

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

2. “Jesus” which means savior occurs 256 times. “Christ” means anointed one and is found 21 times. Christ is the one on whom we are to believe for he is God. While all the gospels teach the divinity of Christ, John places a particular emphasis on Christ as God. John begins by placing Christ “*in the beginning*” and says unequivocally that he is in fact God; “*the Word was with God and the Word was God*” (John 1:1). John’s closing emphasis is Christ the one through whom we have life (John 20:31).

The idea of God (God the Father, God the Son, and God the Holy Spirit) is critical to understanding the theme of John. There are 492 references to God (“God, Father, Jesus, Christ, Holy Ghost, Spirit, and Comforter”) in this book.

3. John uses the words “Word” and “Life” in chapter one as proper names for Christ. John is the only Bible writer to use these words in this manner. Putting it another way these words so completely describe Jesus that it is proper to give him the name of “Word” or the name “Life.”
- “Word” with a capital “W” is found 4 times in this blockbuster, first chapter of John, twice in *1 John*, and once in *Revelation*. “Word” is translated from the Greek word “logos.” Logos means reason or thought and its utterance. As used here it is the personal self-disclosure of God. “Word” is similar to the spoken word of God that the prophets declared unto the people. “Word” is like the written word of God recorded in the books the prophets wrote. John goes further when he says “Word” is not only the spoken and written word but also the LIVING WORD. God in the flesh, living and loving other humans. This is not some deep theological message. Christ’s life is God’s personal communication that everyone can see, hear, feel, and know. Christ the living breathing Word is God’s unequalled self-revelation to all humankind. Could anything be more appropriate than to name Christ- Word?
 - “Light” with a capital “L” occurs 4 times in the first chapter of *John*. Light is not just a description of what Christ does, but what he is. Light means illumination, the opposite of darkness. Throughout the Bible light is associated with the presence of God, the truth of God and the redemption of God. How could it be more appropriate than to call Jesus- Light?

E. Suggested Outline of John

I. THE DIVINITY OF CHRIST (Ch. 1)

- A. *The Word and the Light in the beginning (1:1-5).*
- B. *The Witness of John the Baptist (1:6-8).*
- C. *The True Light (1:9-13).*
- D. *Jesus Christ- 1) God came in the flesh- 2) the revelation of God in person (1:13-18).*
- E. *The record of John the Baptist {Christ the Lamb of God-taketh away the sins of the world} (1:19-36).*
- F. *Jesus early ministry- Andrew, Peter and Nathaniel follow Christ (1:37-51).*

II. JESUS’ PREACHING (Ch. 2-11)

- A. *{Wedding Feast} In Jerusalem about His death and resurrection} (Ch. 2:1-25).*
 - B. *To Nicodemus concerning baptism (Ch. 3:1-21). In the land of Judea (3:22-36).*
 - C. *In Samaria about true worship (Ch. 4: 1-54).*
 - D. *In Jerusalem of his Sonship (Ch. 5:1-46).*
 - E. *In Galilee that He is the bread of life (Ch. 6:1-71).*
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F. Theme of John:

Jesus is the Christ: believe and live! John 20:21

G. Key Verses: (List other key verses, memorize at least one verse from John _____)

Ch. 1 vs 1-5, 12, 14, 29, _____	Ch. 2 vs 19, _____
Ch. 3 vs 3, 5, 16-17, 36, _____	Ch 4 vs 1, 14, 23, 24, 42, _____
Ch 5 vs 24-25, 28-29, 34, 36, 39, _____	Ch 6 vs 28-29, 33, 35, 40, 63, 68, _____