

**INTRODUCTION TO NEW TESTAMENT, PART II NOTEBOOK:  
ACTS, EPISTOLARY LITERATURE, AND THE REVELATION**

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## **ACTS**

### **Authorship and Date**

See notes on Luke

### **Structure**

- Peter 1:1-12:25
- Paul 13:1-28:31
  
- Jerusalem 1:1-8:3
- Samaria and Coastal Regions 8:4-11:18
- Antioch and Antiochene Mission 11:19-15:35
- Lands of Aegean 15:36-19:20
- Jerusalem and Rome 19:21-28:31
  
- From Summary statements—see outline: 6:7; 9:31; 12:24; 16:4; 19:20; 28:31 (see below)

### **Purposes of Luke-Acts**

- Expansive: inclusion of Gentiles into the people of God
- Theological: to write about salvation history (fulfillment of the Old Testament)
- Historical: to chronicle some of the activities of Jesus and the early church, but not to provide comprehensive biographies or comprehensive history.
- Evangelistic: proclamation of salvation to his readers
- Political: apologetic for Christianity

### **Theology of Acts**

- See notes under Luke as well
- Mission: expansion of the church through the message of the gospel (Acts 1:8)
  - The power of the Holy Spirit in the church
  - Kerygmatic Speeches 2:14-39; 3:11-26; 4:8-12; 5:29-32; 10:34-44; 13:16-41
  - Role of Stephen's speech in Acts 7
  - Samaria in Acts 8, esp. 8:14-17

- Paul's conversion three times 9, 22, 26
- Significance of Cornelius Event 10:1-11:18
- Inclusion of Gentiles
- Apostolic Council—Basis of salvation for Gentiles (Acts 15)
- Role of Paul's journeys with Rome as center of Ancient world
- Salvation History: fulfillment of the Old Testament
- Progress in Persecution

### **Final Points**

- Remember Acts is the second volume of Luke-Acts. Acts was not meant to be studied alone.
- Summarize Luke 1:1-4 to see what his purpose was in the first volume.
- Luke 24:36-53 is the transition between Luke and Acts
- Be careful of absolutizing historical narrative of Acts. Description does not equal prescription. E.g., laying on of hands, and communal living. On the other hand, be careful of denying theological character of Acts as well.

### **Alleged Historical Inaccuracy**

- Imminent parousia delayed and Spirit replaces conception of kingdom of God.
- Could not have been a companion of Paul
  - No recognition of Paul's theology of the cross
  - Only 2 visits to Jerusalem in Gal, but 3 in Acts
  - Paul would never have accepted council decrees—Acts 15; cf. Gal 2:6
  - Historical Paul would not have circumcised Timothy Acts 16:3
  - No recognition of Paul's apostolic status, contra his epistles
  - Areopagus speech (Acts 17) is un-Pauline; natural theology is accepted, no recognition that all are sinful (Rom 3); instead all are near to God. No word of the cross.
  - Christology is adoptionistic and pre-Pauline
  - Eschatology is removed from the center and becomes the study of last things.
  - Speeches are inaccurate, placed in the mouths of participants at crucial points to explain significance of narrative (Dibelius). One can tell they are inaccurate because all the speeches sound the same and have the same style; whether it is Peter or Paul speaking. Speeches are roughly 30% of the book.

### **Responses**

- Luke makes it clear in his preface (Luke 1:1-4) that he is concerned with historical accuracy and factual truth.
- Luke's historical interest appears in Luke 3:1ff, and where Luke can be tested he has been shown to be remarkably accurate. Examples: Rightly calls the ruler of Cyprus a proconsul (Acts 13); Philippi a Roman colony (Acts 16); Thessalonica ruled by politarchs (Acts 17); Ephesus ruled by Asiarchs (Acts 19); ruler on Malta called first man or chief man (28). See research of Sherwin-White; William Ramsay; Colin

Hemer

- Most of the objections raised against Lukan accuracy can be answered in a satisfactory way.
  - The idea that Luke throws out the idea of an imminent parousia is fallacious (Luke 21:29-33)
  - Lack of emphasis on Paul's theology of the cross and his apostolic status is easily explained. In Acts we see Paul doing missionary work, not writing letters to established churches. In one speech to an established church he does speak of the cross (Acts 20:28). Luke did not emphasize Paul's apostolic status because this was assumed for him and not the major concern of his work as it was for Paul.
  - Harmonizing of visits to Jerusalem is possible, for Acts 11 may = Gal 2, or Gal. 2 may not recount every one of Paul's visits.
  - The idea that Paul would never have accepted decrees is contradicted by 1 Cor 9:19-23. Paul was always willing to compromise on externals once the fundamental principles of the gospel were observed. Same goes for circumcision of Timothy. Timothy as circumcised because he was considered to be Jewish as the son of a Jewish mother, contra to the case of Titus who was a Gentile.
  - The primitive nature of the Christology of Acts shows that the book is early and reliable. Luke doesn't read Paul's advanced theology into the speeches: Lord, Servant, Prince of Life, Son, Savior, Righteous One, Messiah, Lord of All
  - Areopagus Speech is a good example of Pauline principle of 1 Cor 9:19-23. It is probably how Paul would explain Rom 1:18ff to cultured pagans (so F. F. Bruce).
  - The Semitic character of the speeches suggests they may come from primitive sources. There are remarkable similarities between Peter's speech in Acts 2 and Paul's in ch. 13, but this is not surprising in a missionary situation, for Paul was not averse to church tradition (1 Cor 15:1-4, 11).
  - In addition, the distinctive Pauline teaching on justification is evident (13:37-39), so any idea that the speeches are completely uniform is incorrect. Cf. Stephen's speech in Acts 7. Luke probably summarized in his own idiom the basic thrust of the speeches. Cf. work of F. F. Bruce and Ward Gasque.

## Sources

- Paul; Mark whom he traveled with, or at least stayed in Rome with him (Col 4:11ff). Caesarea—Philip the evangelist (Stephen's speech); Mnason one of the earliest disciples (Acts 21). He may have spoken with many others in Palestine: James the brother of our Lord, etc. If Luke was from Antioch he would receive information from that source.

## ACTS: OUTLINE SUMMARY

- I. The gospel is proclaimed in Jerusalem 1:1-6:7
  - A. Preliminary events: promise of witness 1:1-26
  - B. Witness begins: Pentecost and fellowship 2:1-47

- C. The witness in the temple and before the council 3:1-4:31
  - D. The witness of the early church's way of life 4:32-5:16
  - E. Apostles arrested: second witness before religious leaders 5:17-42
  - F. Transition: selection of seven to deal with problem of Hellenistic widows 6:1-6
  - G. Summary statement: disciples increasing in Jerusalem 6:7
- II. The gospel proclaimed outside the environs of Jerusalem 6:8-9:31
- A. Stephen's impact in the extension of the gospel beyond Jerusalem 6:8-8:3
  - B. The gospel is proclaimed in Samaria 8:4-25
  - C. Philip proclaims the gospel to the Ethiopian eunuch 8:26-40
  - D. Transition: Paul's conversion and impact 9:1-30
  - E. Summary statement: Church in Judea, Galilee, and Samaria expands 9:31
- III. The gospel first proclaimed to the Gentiles 9:32-12:24
- A. Peter's role in the expansion of the gospel 9:32-11:18
  - B. The gospel proclaimed to Gentiles in Antioch 11:19-30
  - C. The threat to the church from Herod 12:1-23
  - D. Summary statement: continued expansion of gospel 12:24
- IV. First missionary tour and decision of council: terms of entrance for Gentiles decided 12:25-16:5
- A. Further expansion to Gentiles: first missionary journey of Paul and Barnabas 12:25-14:28
  - B. Council: terms of entrance decided and disseminated 15:1-16:4
  - C. Summary statement: gospel expands and churches strengthened 16:5
- V. Proclamation of gospel continues: Paul in Europe and Ephesus 16:6-19:20
- A. Vision 16:6-10
  - B. Macedonia 16:11-17:15
    - 1. Philippi 16:11-40
    - 2. Thessalonica 17:1-9
    - 3. Berea 17:10-15
  - C. Achaia 17:16-18:17
    - 1. Athens 17:16-34
    - 2. Corinth 18:1-17
  - D. Ephesus 18:18-19:19
    - 1. Paul travels back to Antioch 18:18-23
    - 2. Apollos in Ephesus and Achaia 18:24-28
    - 3. Paul in Ephesus 19:1-41
      - a. The Ephesian twelve: 19:1-10
      - b. Magic thwarted: 19:11-19
  - E. Summary statement: expansion continues 19:20
- VI. Paul's proclamation of the gospel from Jerusalem to Rome 19:21-28:31
- A. Programmatic introduction 19:21-22
  - B. A "little longer" in Asia 19:23-20:38
    - 1. Riot in Ephesus 19:23-41

- 2. Paul in Macedonia and Greece 20:1-6
- 3. Eutychus Raised 20:7-16
- 4. Speech to Ephesian Elders 20:17-38
- C. Paul's arrest and proclamation in Jerusalem 21:1-23:11 (Note 23:11)
- D. Paul's trials: witness in Caesarea 23:12-26:32
- E. Paul's Witness in Rome 27:1-28:31

## **KERYGMA IN ACTS**

### **I. GOSPEL PROCLAIMED TO JEWS, PROSELYTES, AND INTERESTED GENTILES**

Peter's Speeches 2:14-39; 3:12-26; 4:8-12; 5:29-32; 10:37-43

Paul: Acts 13:16-41

Definition: proclamation of the gospel to nonbelievers.

The kerygma can be seen as an expansion of Mk 1:14-15: "The time is fulfilled" (#1).  
 "The kingdom of God has drawn near" (#2-5). "Repent and believe in the Gospel" (#6).

1. The age of fulfillment has dawned: Acts 2:16 "this is that which was spoken through the prophet Joel"; 3:18 "God has fulfilled what he spoke through the mouth of all the prophets", 3:24-25 "All the prophets from Samuel and onwards spoke and proclaimed these days. You are the sons of the prophets and of the covenant which God made with your fathers saying, and in your seed all the families of the earth will be blessed" 13:27-29.
2. Age of fulfillment has taken place through the ministry, death, and resurrection of Jesus in accord with the scriptures.  
 Davidic descent: Acts 2:30-31 David . . . "being a prophet and knowing that God had sworn to him with an oath that someone from the fruit of his loins would sit upon his throne"; 13:23

His Ministry 2:22 "appointed by God by means of miracles and wonders and signs"; 10:38-39, "Jesus of Nazareth, how God anointed him with the Holy Spirit and power, who went about doing good and healing all those who were oppressed by the devil, for God was with him" [note how more expansive speaking to Gentiles]

Death: Acts 2:23 "this one by the determined will and foreknowledge of God was delivered up by the hands of lawless men, and you killed him by nailing him up"; 3:13-15a; 4:10 "whom you crucified"; 5:30 "whom you killed by hanging him on a tree"; 10:39a; 13:26-29. See Isaiah 53

Resurrection: 2:24-32; 3:15 “God raised him up, of which we are witnesses”; 4:10; 5:30; 10:40a; 13:30-37. Emphasis here on fulfillment of OT scriptures, esp. Psalm 16.

3. By virtue of his resurrection Jesus has been exalted to the right hand of God. 2:32-36; 3:13; 4:11 “head of the corner”; 5:31 “God exalted him as prince and Savior.”
4. The Gift of the Spirit is Due to Jesus' Exaltation 2:17-21, 33; 5:32.
5. Messianic Age will reach its consummation in the Return of Christ: Points 1-4 signify already, but point 5 is the “not yet.” 2:35 “until he places his enemies under the footstool of his feet”; 3:20-21 “in order that times of refreshing might come from the presence of the Lord and he should send the one who was appointed for you, viz. the Messiah, Jesus, whom it is necessary for heaven to receive until the times of restoration of all things which God spoke”; cf. 10:42 “This is the one appointed by God as judge of the living and the dead”
6. An appeal for repentance, offer of forgiveness and Holy Spirit to those who receive promise of salvation by baptism. 2:38-39 “Repent and each one of you must be baptized in the name of Jesus Christ for the forgiveness of your sins and you shall receive the gift of the Holy Spirit”; 3:19 “repent and turn that your sins might be wiped away”; 3:26; 4:12; 5:31-32; 10:43; 13:38-39

### **PREACHING THE GOSPEL TO PAGANS**

Acts 14:14-18; 17:22-31

1. A point of contact established: religion (17:22-23) and cites a Greek poet (17:28).
2. God is creator (14:15; 17:24), does not start from fulfillment of scriptures.
3. God does not need us; we need him (17:24-26) since he is creator and Lord.
4. He has shown his goodness in providing food and joy (14:17).
5. He has made people in his image (17:29-30).
6. People should seek God (17:27), repent (17:30), for there is a day of judgment (17:31).
7. Jesus' resurrection proves the world will be judged by him (17:31).
8. No evidence that compromise of gospel is present, contrary to those who assert such from 1 Cor. 2:2 (I determined to preach only Christ crucified)

## THESSALONIAN LETTERS

1. Date: 50 or 51 A.D. Perhaps earliest Pauline letter, depending on date of Galatians.
2. Trials and Persecution 1 Thess 1:6; 2:14; 3:3-5; 2 Thess 1:4
3. Questions regarding eschatology 1 Thess 4:13-5:11; 2 Thess 2:1-12
4. Problem with being disorderly 1 Thess 4:11-12; 5:14; 2 Thess 3:6-13

## 1 THESSALONIANS OUTLINE

- I. Greeting and Thanksgiving 1:1-10
  - A. Greeting 1:1
  - B. Thanksgiving 1:2-10
    1. For the Thessalonians' continuing response to the gospel 1:2-6  
(Faith, hope, and love)
    2. For the Thessalonians' impact on others 1:7-10
- II. Paul's Model in Ministry 2:1-3:13
  - A. Uprightness and affection 2:1-12  
(Pattern for ministry)
    1. Uprightness 2:1-6
    2. Affection 2:7-12
  - B. Thanksgiving for reception of gospel in midst of persecution 2:13-16
  - C. Paul's longing to visit the Thessalonians 2:17-3:13
    1. But hindered by Satan 2:17-20
    2. Demonstrated by sending of Timothy: Paul is left alone 3:1-5
    3. Demonstrated by his ecstasy at Timothy's report 3:6-10
    4. Prayer for Pauline visit and Thessalonian holiness 3:11-13 (Transition)—  
Continue to Grow!
- III. Exhortations to Believers 4:1-5:22
  - A. Introductory exhortations 4:1-2
  - B. Exhortation to sexual purity 4:3-8
    - a. Sexual Impurity and Lack of Knowledge of God
    - b. God's Vengeance on Impure
  - C. Exhortations to brotherly love and work 4:9-12
  - D. Exhortations related to the coming of the Lord 4:13-5:11
    1. Exhortation to comfort because both dead and living in Christ will rise  
4:13-18
      - a. Christian Dead not disadvantaged
      - b. Rapture
    2. Exhortation to holiness in light of the day of the Lord 5:1-11
  - E. Community exhortations 5:12-24
    1. Respect for leaders 5:12-13



2. Community responsibility and care 5:14-15
3. Thankfulness and prayer 5:16-18
4. Proper attitudes toward prophecy 5:19-22

IV. Conclusion 5:23-28

- A. Prayer wish: sanctification 5:23-24
- B. Call to prayer 5:25
- C. Greeting 5:26
- D. Solemn command 5:27
- E. Benediction 5:28

## 2 THESSALONIANS OUTLINE

Note: Some scholars doubt its authenticity, or place it before 1 Thess. But the grounds for each are unpersuasive.

I. Thanksgiving and Prayer for Endurance 1:1-12

- A. Greeting 1:1-2
- B. Thanksgiving 1:3-10
  1. For Thessalonians' perseverance under persecution 1:3-4
  2. For God's righteous judgment and punishment of persecutors 1:5-10
    - a. God's justice in punishing
    - b. Note why punishment of persecutors is emphasized
- C. Prayer for perseverance 1:11-12

II. Instructions on the Day of the Lord 2:1-12

- A. Call to clear thinking: Day must be preceded by arrival of lawless one 2:1-4  
(Perhaps persecution led them to think end had come)
- B. Lawless one's appearance, influence, and destruction ordained by God 2:5-12
  - a. Implications for rapture
  - b. Identity of restrainer
  - c. Emphasis of text

III. Thanks and Prayer to God 2:13-17

- A. Thanksgiving for God's selection of believers and exhortation to stand firm 2:13-15
- B. Prayer for encouragement 2:16-17

IV. Request for Prayer and Warning Regarding Disorderly 3:1-15

- A. Reminder of God's faithfulness and strength 3:1-4
  1. Note prayer for missions
- B. Prayer for love and perseverance 3:5
- C. Warning for disorderly 3:6-13
  1. Pauline principle 3:10
- D. Warning for recalcitrant 3:14-15

- V. Final Greetings 3:16-18
  - A. Prayer wish 3:16
  - B. Authenticity 3:17; cf. also 2:2
  - C. Benediction 3:18

## 1 CORINTHIANS OUTLINE

Date: ca. 55 A.D.

- I. Introduction of letter 1:1-9
  - A. Greeting 1:1-3
    - 1. OT terms applied to Corinthians
    - 2. Why does he emphasize that all believers call on the name of the Lord?
  - B. Thanksgiving 1:4-9
    - 1. Thankful for spiritual gifts!
    - 2. Use of passive verbs and emphasis on grace
    - 3. Warning re: over-realized eschatology
- II. Root problem: arrogance 1:10-6:20
  - A. Exhortation for church unity 1:10-4:21
    - 1. Quarreling over ministers 1:10-17
    - 2. Quarreling and wisdom 1:18-2:16
      - a. Cross and wisdom 1:18-25
      - b. Wisdom and calling 1:26-31
      - c. Preaching and wisdom 2:1-5
      - d. True wisdom revealed 2:6-16
    - 3. Quarrels and wrong estimates of ministers 3:1-9
    - 4. God's judgment of ministers 3:10-17
    - 5. Worldly Wisdom is foolish because it forgets about God 3:18-23
    - 6. Role of ministers: Stewards responsible to God 4:1-5
    - 7. Rebuke of over-realized eschatology of Corinthians 4:6-13
    - 8. Final admonition 4:14-21
  - B. Problems of church purity: arrogance 5:1-6:20
    - 1. Church discipline 5:1-13
      - a. Stepmother
      - b. Pride of church
      - c. Need for expulsion into Satan's dominion (Judging! 5:12-13)
      - d. Real issue: leaven
    - 2. Lawsuits 6:1-11
      - a. Trivial cases before unbelievers: No one wise (v 5)!
      - b. Note connection to 6:9-11
    - 3. Sexual immorality 6:12-20
      - a. Wrong deduction drawn from parallel with food (depth of sexual relations)
      - b. Implications of Resurrection

## c. 6:19-20

## III. Theology of the cross applied to contemporary issues in church 7:1-16:4

## A. Purity and marriage 7:1-24

1. Abstaining from sexual relations in marriage: purity 7:1-7
2. Remarriage for widowers and widows? 7:8-9
3. Divorce another Christian? 7:10-11
4. Purity and sexual relations (and marriage) to an unbeliever 7:12-16
5. Principle: Remain in calling 7:17-24

## B. Purity and virgins 7:25-40

1. Reasons to avoid: present distress, distractions of this world, pleasing one's spouse
2. But marriage is not sinful
3. Principle: Holding onto things loosely 7:29-31

## C. Idol meats: edification and danger 8:1-11:1

1. The Problem 8:1-13
  - a. Why the "knowers" eat and the weak don't.
  - b. Danger of eating
2. Pauline example 9:1-27
3. Danger to "Knowers" 10:1-22
  - a. Note 9:24-10:13 Apostasy
  - b. Eating in an idol's temple 10:14-22
4. Eating in private meals 10:23-11:1

## D. Order and worship 11:2-14:40

1. Women's adornment 11:2-16
  - a. Custom: Probably shawls, not full veils or long hair
  - b. Women allowed to pray and prophesy in public meetings
  - c. But distinctions between sexes must be preserved
2. The Lord's supper 11:17-34
  - a. Agape Feasts
  - b. Poor discriminated against, therefore, judgment!
  - c. Therefore not Lord's supper
  - d. Reminder of true purpose of supper 11:23-26
  - e. Context of examining and being worthy
3. Spiritual gifts 12:1-14:40
  - a. Unity and Diversity 12:1-31
    - Baptism of the Spirit 12:13
  - b. The Pre-eminent way 13:1-13
    - 1) When do gifts cease? 13:8-13
  - c. Edification: Prophecy superior to tongues 14:1-40
    - 1) Private tongue speaking permitted vv 4, 18, 28
    - 2) Tongues in the community turn unbelievers away, while prophecy attracts 14:20-25

## E. The Resurrection 15:1-58

1. Historical evidence for resurrection 15:1-11
2. Resurrection of Christ and believers inextricable 15:12-19

3. Critique of over-realized eschatology: Christ the first-fruits 15:20-28
4. Experiential arguments for resurrection 15:29-34
5. Foolishness of denying resurrection body 15:35-58
  - a. Analogy of seeds, and different kinds of bodies on earth and in the heavens
  - b. Spiritual body and over-realized eschatology (vv. 42-54)
- F. Collection for the Saints 16:1-4

#### IV. Conclusion 16:5-24

### **FOOD OFFERED TO IDOLS: 1 CORINTHIANS 8:1-11:1**

#### **Historical Background:**

1. Some food was offered to an idol in a pagan temple and the food left over was sold in the market place. Part was burned on the altar, part eaten at the temple, and part sold in the market.
2. If one did not eat meat in the temple, one could cut himself off from society (e.g., alienate oneself from the trade guild).
3. See Wendell Lee Willis, *Idol Meat in Corinth: The Pauline Argument in 1 Corinthians 8 and 10*. Meals are not 1) sacramental: ingesting the god; 2) nor communal: communion with God; but 3) social: primarily for fraternal reasons. But G. Fee (*1 Corinthians*) argues that Willis is too reductionistic. The meals are both religious and social, and that is why the conscience is defiled. B. Fisk sees some meals as religious and others as social. (*TrinJ* 10 [1989] 49-70).
4. Willis sees 3 occasions for eating idol meat: 1) in temple for worship; 2) fraternal/social: sacrifice to gods performed but not really considered religious, although still on religious premises (i.e., in temple); 3) at a private home: Christian invited by a pagan to attend a meal, after the latter has just sacrificed to fulfill a vow, to celebrate a birthday, or a special occasion.

#### **Structure:**

1. Edification 8:1-13
2. Paul's pattern: liberty and edification 9:1-27/9:24-27 (Transitional)
3. Danger of disqualification: illustrated and applied 10:1-11:1

**Content:**

A. Chapters are directed to “knowers” and not “weak.” The knower defended their liberty by appealing

1. to their superior knowledge: 8:1-6 and 8:8
2. to their liberty (8:9; 9:1ff; 10:23, 29).
3. to their assurance of salvation (10:12) and 10:16-22

B. Paul responded by saying

1. They are right about the non-existence of idols (8:4-6) and the neutrality of food (8:8), but love is much more important than knowledge (8:1-13).

There is right knowledge (8:2b)

Note: 8:1a “we all know” must be addressed to only one party in the church because 8:7 shows all do not know.

2. The edification of others is more important than one's own freedom or liberty (8:9-13; 10:23-11:1).
3. Indeed, note 8:11 where Paul warns of destruction of brother. What kind of destruction is this?
4. J. Gundry-Volf (*Paul and Perseverance*, 1990) says it is not eternal destruction because:
  - a. Such a sin is too trivial to entail loss of salvation.
  - b. 1 Cor 10:24; Rom 14:19; 15:2 suggests contrast with edification, and thus a hindrance to edification here, not loss of salvation. A blow to the conscience (1 Cor 8:12) defilement (1 Cor 8:7), and grief (Rom 14:15). Therefore, destruction, is used in a weakened sense.
5. On the other hand, the word *apollymi* “destroy” is usually used of eternal destruction, as even Volf admits Rom 2:12 those perishing w/o the law
  - Rom 14:15 don't destroy him for the sake of food
  - 1 Cor 1:18 Message of cross is foolishness to those perishing
  - 1:19 I will destroy wisdom of wise
  - 10:9 Israel destroyed by serpents
  - 10:10 Israel destroyed by destroyer
  - 15:8 If Christ is not raised, then those sleeping in Christ have perished
  - 2 Cor 2:15 We are an aroma of Christ to God among those perishing

- 2 Cor 4:3 Gospel is veiled to those perishing
- 2 Thess 2:10 in all the deceitfulness of unrighteousness to those perishing.

*Skandalizō* “stumble” is also used in this way: cf. Rom 9:30ff; 1 Pet 2:9-10. Cf. Matt 18:6-7 where Jesus threatens those who cause the little ones to stumble. He says it is inevitable that stumbling blocks come, but woe to the one through whom it comes.

6. Paul also insists that the Corinthians are playing fast and loose with their own assurance of salvation (10:12).

Note what Paul says about himself in 9:24-27. What does he mean by unapproved (*adokimos*)? He uses Israel as an example (10:1-13) of the same reality.

*Adokimos* “Unapproved”

- Rom 1:28 God gave them an unapproved mind
- 1 Cor 9:27 After preaching to others I should become unapproved
- 2 Cor 13:5 Jesus Christ is in you unless you are unapproved
- 2 Cor 13:6 I hope that you shall know that we are not unapproved
- 2 Tim 3:8 false teachers . . . unapproved with reference to the faith
- Tit 1:16 Unapproved with reference to every good work (false teachers)
- Heb 6:8 Those who fall away “are unapproved and close to a curse.”

7. Does this mean that Christians can lose their salvation?
  - a. 1 Cor 1:8-9 teaches the opposite. He will confirm you to the end blameless because God is faithful. Cf. Phil 1:6; Rom 8:31-39; Jn 10:28-30.
  - b. Factions in the church show who is approved (*dokimoi*), 1 Cor 11:19; 1 Jn 2:19.

*Dokimos* "Approved"

- Rom 14:18 approved before men
- 16:10 Apelle is approved in Christ
- 1 Cor 11:19 in order that those approved might become manifest among you
- 2 Cor 10:18 Not the one commending himself is approved
- 2 Cor 13:7 Paul not writing “in order that he should appear approved.”
- 2 Tim 2:15 Be diligent to present yourself approved before God.
- Jas 1:12 After being tested (approved) he shall receive the crown of life.

**C. Problems**

1. At first Paul seems to say it is okay to eat the food offered to idols (because after all idols do not exist), but one should be careful because one may ruin a weaker Christian (chapter 8).
2. But in 10:14ff he says that one should not eat food offered to idols because even though idols do not exist, there are demons lurking behind the idols (10:19-20).

**D. Solutions**

1. Paul's reasoning in these chapters is complex (10:25, 27ff).
2. He is against eating meat in the idol's temple (10:19-22) if worship is involved, for such is idolatry. Fisk says eating in temple during social occasions is permissible, but Fee thinks such eating is always wrong.

Sacrificing to ancestors in Far East is a good parallel. If it involves worship, then it is wrong and should be forsaken.

**SPIRITUAL GIFTS: 1 CORINTHIANS 12-14****Structure:**

- A. Unity in diversity 12:1-31a
  1. Lordship of Christ 12:1-3
  2. The Spirit gives a variety of gifts 12:4-11
  3. Unity and diversity of body of Christ 12:12-31a
    - a. Incorporation into body of Christ 12:12-13
    - b. No member comprehensive 12:14-20
    - c. No member superior 12:21-24
    - d. God's purpose for diversity 12:25-26
    - e. Appointment of gifts in body 12:27-31a
- B. Pre-eminence of love 12:31b-13:13
  1. Gifts useless without love 12:31b-13:3
  2. Description of love 13:4-7
  3. Permanence of love 13:8-13
- C. Purpose of gifts: edification 14:1-40
  1. Edification: prophecy superior to tongues 14:1-5
  2. Unedifying: untranslated tongues 14:6-19
  3. Function of tongues and prophecy 14:20-25
  4. Order of worship: designed for edification 14:26-36
  5. Conclusion 14:37-40

## Introduction to Gifts of the Spirit:

1. Background:
2. Are they natural talents or supernaturally given, or is this a flawed question?
3. Gifts may both be a permanent possession and spontaneously manifested.
4. Terminology of gifts
  - *pneumatika* 12:1; 14:1 (be zealous for spirituals)
  - *pneumata* 14:12 (of spirits)
  - *phanerōsis tou pneumatos* 12:7 (manifestation of the Spirit)
  - *charismata* 12:4; 12:31; Rom 12:6 (gifts)
  - *charis* Eph 4:7 (grace)
  - *domata* Eph 4:8 (gifts)
  - *diakonai* 1 Cor 12:5 (gifts of service)
  - *energēmata* 1 Cor 12:6 (results, effects)

Definition: gifts of grace given by the Spirit designed for the edification of the church.

## 5. Listing of gifts

1 Cor 12:8-10	1 Cor 12:28-30	Rom 12:6-8	Eph 4:11
wisdom	apostles	prophecy	apostles
knowledge	prophets	serving	prophets
faith	teachers	teaching	evangelists
healing	miracles	exhortation	pastor-teachers
miracles	healing	giving	
prophecy	helps	leading	1 Pet 4:10-11
distinguishing of spirits	administration	mercy	speaking
tongues	tongues		serving
interpretation of tongues	interpretation of tongues		

*Word of wisdom and word of knowledge* hard to distinguish. Wimber sees “word of knowledge” as supernatural understanding of another person's sin, problem, disease, etc. Grudem understands this to be prophecy.

G. Houston, *Prophecy*, argues these two gifts refer to teaching.

- No mention of teaching found otherwise in 12:8-10 and the gift is important in 12:28-30.
- In 1 Cor 1:18-2:10 wisdom is linked with proclamation of crucified Christ.



- Paul refers to message he preached as “word of God” (Rom 9:6; 1 Cor 14:36; 2 Cor 2:17; 4:2; Phil 1:14; Col 1:25; 1 Thess 2:13; 1 Tim 4:5; 2 Tim 2:9), “word of faith” (Rom 10:8), “word of truth” (Eph 1:13), and “word of life” (Phil 2:16). On knowledge (cf. Rom 15:14; Eph 3:17-19; Col 1:9-10; 2:2-4; 3:9-10).

*Faith*: not saving faith (1 Cor 13:2 move mountains): Jas 5:15 “prayer of faith.”

*Healing* and *Miracles* shows that there is some overlap between the gifts, although the former refers to the body and the latter to signs and wonders in other spheres as well, e.g., exorcisms.

*Prophecy*:

1. Not preaching
2. Communicating revelations from God in a spontaneous utterance; 1 Cor 14:29ff. Cf. prophecy of Agabus in Acts 11:27ff. In Acts 13:1ff a prophecy reveals that Paul and Barnabas are to become involved in mission. Perhaps we see prophetic insight when Paul rebukes and exorcizes the girl with the demonic spirit (Acts 16:16ff).

14:3 prophecy is for edification, consolation, and encouragement although this cannot be true only of prophecy.

14:21-25 indicates that prophecy can be used to bring others to faith, for it reveals the secrets of one's heart (v 24). Thus, prophecy could have been granted during preaching, for it would involve an insight into what a person (or a group) needs to hear.

In 13:2 the gift of prophecy seems to be linked with having access to mysteries and knowledge that are not readily accessible, although the reference to “all mysteries” shows the verse is hyperbole.

3. Grudem's view: *The Gift of Prophecy in the New Testament and Today* (Westchester, Ill.: Crossway, 1988).

Apostles as successors of prophets.

NT prophets can make errors because 1) their prophecies are judged (1 Cor 14:29; 1 Thess 5:19-22); 2) some prophecies are disobeyed (Acts 21:4); 3) Agabus's prophecy was in error (Acts 21:11); the Jews didn't bind him and hand him over to the Romans. Therefore, prophecy is not an authoritative word of God but an impression mixed with truth and error.

Grudem argues that in Eph 2:20 apostles and prophets are the same because under the same Greek article.

4. Inspired revelation from God which is part of the foundation of the church (Eph 2:20 and 3:5 where church is built upon the foundation of apostles and prophets). Those who argue for inerrant authoritative prophecy see this gift as no longer existing.

R. Gaffin (*Perspectives on Pentecost*) argues that apostles and prophets are distinguished also in Eph 4:11 and 1 Cor 12:28, indicating that two different gifts or persons are in view in Eph 2:20.

Prophecy in the NT is the same as in the OT.

Prophecies judged on same basis as in OT—to discern whether a prophet is genuine.

Agabus was not mistaken in Acts 21:11; cf. Acts 28:17. Paul was arrested in Jerusalem and “handed over to the Romans.” Acts 21:4 the prophecy is correct, but the inference drawn from it is mistaken.

#### *Distinguishing of Spirits:*

Distinguishing of spirits is the ability to distinguish the false from the true, the demonic from the godly (woman with demon in Acts 16:16-18). Mt 7:21-23; 1 Jn 4:1-6. It is related to knowledge of apostolic deposit.

Apostles: the gift of apostleship has ceased according to the strict definition of the term (Acts 1:15-26; Lk 6:13; 1 Cor 9:1ff; Galatians 1-2; 1 Cor 15:1-11) in that no more people who have seen the resurrected Lord are commissioned by him. Two qualifications for apostleship: 1) Seeing the resurrected Lord; 2) Commissioned by him, 3) In Acts 1 being present for the Lord's earthly ministry and seeing his resurrection.

In a less technical sense the gift could still exist: pioneer missionaries. Perhaps Andronicus and Junia belong here to Rom 16:7

*Helps*: practical gifts of all kinds which aid others. Related to “serving” (*diakonia*) in Romans 12.

*Administrators*: *kyberntēs* (Acts 27:11) and *kybernēsis* (1 Cor 12:28) in Acts 27:11 and Rev 18:17 used of pilots or steersman of a boat. May be equivalent with *ho proistamenos* of Rom 12:8. Some see this gift as one who gives aid or cares for another, but 1 Th 5:12 and 1 Tim 3:4-5; 5:17 suggest leadership is in view.

*Teaching*: expounding the word of God, imparting instruction based on truth already revealed, not new revelation like prophecy.

*Exhortation*: pastoral exhortation, pastoral care to afflicted and distressed.

*Giving*: of substance

*Mercy*: practical expressions of mercy.

*Evangelist*: gift of sharing and communicating the faith; 2 Tim 4:5, “Do the work of an evangelist.” Equal to church planters and missionaries, but one could also have this gift where churches already exist.

### **Theology of Gifts:**

1. Exercised under lordship of Christ (12:3).
2. Varieties of gifts and results but this variety is instituted by the Holy Spirit (12:4-6; 12:14-20). Gifts, services, results: Spirit, Lord, God.
3. A different gift does not imply a person's gift is unneeded, or that a person is inferior.
4. One's gift is not to be ascribed to one's own spirituality but to the sovereignty of the Spirit (12:7-10). Cf. 12:11, 18, 27.
5. Paul never thought that each person in the church would have the same gift nor does he think they should have the same gift (12:27-30).
6. Gifts were given by God to build up the body (Eph 4:12-16), to bring unity to the church (12:25-26), and to edify the church (all of chapter 14), not to fragment the church.
7. Paul makes it plain in chapter 13 that gifts w/o love are useless and worthless.

### **Problems:**

1. If Paul says that the Spirit gives all gifts and the possession of one gift rather than another does not imply inferiority or superiority, then why does he say to desire the greater gifts (12:31; 14:1)?
2. And why seek gifts if they are sovereignly given?
3. Permanence of the gifts
  - a. 1 Cor 13:8-13 (dispensational view)
    - 1) Gifts will cease with the writing of the NT
    - 2) 13:8 shows that gifts will not last forever
    - 3) Some say the verb *pausontai* “cease” in 13:8 contra to *katargeō* “pass away” in the same verse shows that tongues will cease in and of themselves (middle voice).
    - 4) 13:10 says the gifts will cease when the “perfect” comes.
    - 5) The “perfect” comes when knowledge is complete, and that refers to writing of the NT when we receive all of the knowledge we need.
    - 6) R. Thomas argues that *to teleion* (the perfect) refers to spiritual maturity, and that gifts will cease when the canon is given because we only need the canon for maturity.

- b. Weakness of the above

- 1) The different verb *pauomai* (“cease”) is not exegetically significant because it is probably there merely for stylistic variety, not because a different temporal ending is envisioned for tongues.
  - 2) The heart of the interpretation depends on one's understanding of the word *to teleion* (“the perfect”)
  - 3) One problem with dispensational view is their understanding of perfect knowledge.
  - 4) The key question is: When will our knowledge be perfect?  
Used of theophanies in OT (Gen 32:30; Dt 5:4; 34:10; Jude 6:22; Ezek 20:35).
  - 5) Against Thomas greater maturity is not evident post-canonically.
- c. Theological argument for cessation of gifts (Reformed view). See R. B. Gaffin Jr., *Perspectives on Pentecost*. He agrees that in 1 Cor 13 the “perfect” refers to the second coming but he cautions that the text does not demand that the gifts last until then.
- 1) Church was built on the foundation of the NT apostles and NT prophets—Eph 2:20. Not all gifts have passed away, but apostles and prophets as foundational gifts have. Gaffin argues that tongues have also ceased because interpreted tongues are functionally equivalent to prophecy (1 Cor 14:5), and thus when prophecy ceased tongues did too. From 1 Cor 14:21-25 he sees tongues as primarily a sign of judgment on Jewish unbelief. Healing and related gifts have probably passed away as signs of apostles (1 Cor 12:12), but the problem is not as great since they do not contain new revelation.
  - 2) God gave gifts and miracles to attest to the validity of this revelation (Heb 2:4). See B. B. Warfield *Counterfeit Miracles*.
  - 3) Now that the church has the authoritative guidance for faith and practice, these gifts and miracles which were needed to upbuild the primitive church are no longer needed.

### **The Nature of the Gift of Tongues:**

1. In Acts 2 the gift seems to be in human languages because people from all over the world hear the apostles “speaking in his [their] own language” (2:6) . . . “each of us in his own native language” (2:8) . . . “in our own tongues” (2:11).
2. Acts 10:44-48 and 19:6
3. The reference to the “tongues of angels” in 1 Cor 13:1 may indicate a non-human language or ecstatic utterances, although the verse is probably a rhetorical flourish on Paul's part.

13:2 is rhetorical when it speaks of knowing “all mysteries and knowledge” since our understanding is partial now. Cf. 13:9, “We know in part.”

4. In Acts 2:11 those who speak in tongues proclaim the mighty works of God; this sounds like a prophetic gift. But in 1 Cor 14:2 tongue-speaking is directed to God not men, and contra to Acts 2 no one understands what is being said. The person speaks mysteries in his spirit and this, according to many, refers to ecstatic utterances and a prayer language [On the other hand, Paul is probably saying that people cannot understand tongues w/o an interpretation and in that sense it is spoken to God because only he understands what is being said].

The word *glōssa* (tongue) may be incomprehensible but not non-cognitive. Tongues must be in some discernible code or language, even if the language is not known to humans, because gibberish cannot be interpreted or translated since by definition gibberish is meaningless, and the word *glōssa* points to some kind of language.

Gaffin thinks the burden of proof is on those who want to see the tongues of 1 Corinthians as different in kind (an ecstatic prayer language) than tongues in Acts (a known human language). Carson suggests a code that is not discernible to us. Packer think it is not the biblical gift, a kind of relaxation.

### **The Place of the Gift of Tongues:**

1. Contribution of 1 Corinthians 12
2. Some say Paul expects all believers to speak in tongues because he says, “Now I want you all to speak in tongues” (1 Cor 14:5, and “I speak in tongues more than you all,” but these statements need to be read in context. Cf. 1 Cor 12:30.
3. Tongues are not forever (13:8-13)
4. Tongues w/o a corresponding interpretation are not edifying because no one understands what the tongue speaker is saying; cf. 14:2-3, 5, 6-19. Importance of rational and understandable words for Paul.
5. Tongues without an interpretation are a sign of the judgment of God on unbelievers. But prophecy should be used instead of tongues because you want to save people not condemn them (14:20-25). Tongues in Isa 28:11ff were spoken by the Assyrians and were an indication of God's judgment on his people.
6. Tongue speaking in church should be limited to 2-3 people, one at a time, and if there is no interpreter, then no tongue-speaking should be allowed (14:27-28).
7. Paul does not forbid tongue-speaking, but he wants it done in an orderly way.
8. Tongues are not the baptism of the Spirit 12:13, for all receive the baptism of the Spirit at conversion. 12:13b does not refer to a 2nd experience either. We were all drenched/flooded in one Spirit, not by one Spirit, for the Spirit is not the baptizer. See Stott's book *The Baptism and Fulness of the Holy Spirit*.

### **Private Tongue Speaking:**

1. Paul says tongue-speaking edifies oneself (14:4).
2. He also says he speaks in tongues more than all of them (14:18). See especially 14:28 and 14:13ff.

3. Remember: Paul was not discussing the issue of private tongue-speaking in 1 Cor. But tongue-speaking in church.

For other books besides those already mentioned see:

*I Believe in the Holy Spirit* by Michael Green.

*Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14* by D.A. Carson.

*A Pauline Theology of Charismata* by S. Schatzmann (charismatic).

*A Theology of the Holy Spirit* by F.D. Bruner (strong critique of charismatics).

*Conversion-Initiation and the Baptism in the Holy Spirit* by H.M. Ervin (defends charismatic view)

### **Observations on the Charismatic Movement:**

See J. I. Packer *Churchman* 94 (1980 7-25; 103-125 and now in his book *Keep in Step with the Spirit*.

1. Positive
  - a. They stress the activity of the Holy Spirit and the need to be filled with the Spirit.
  - b. They recognize the importance of emotions in the Christian life, in Christian speech and song.
  - c. They stress the importance of a vital prayer life.
  - d. They insist on the involvement of every Christian in worship.
  - e. Missionary zeal.
  - f. Emphasis on fellowship in small groups/community living.
  - g. Emphasis is on childlike openness and warmth/spontaneity.
  - h. Reality of Satan and Demons.
  - I. Christianity is supernatural.
2. Negative
  - a. Elitism—spiritual aristocracy and pride.
  - b. Sectarianism—only read charismatic books.
  - c. Anti-intellectualism—results in naïveté and imbalance/too simplistic at times. Importance of theology slighted.
  - d. Claims to revelation which cannot be supported.
  - e. Charismatic—spirituality measured by gifts.
  - f. Super-supernaturalism—always expecting miracles; never see God acting through normal processes (Proverbs).
  - g. Health-Wealth gospel.
  - h. Demon obsession/Territorial spirits.
  - I. Conformism—group pressure.
  - j. Measure spirituality by experience: tongue-speaking, holy laughter, slaying in the spirit.

## **2 CORINTHIANS BACKGROUND AND CONTEXT**

Date: ca. 56 A.D. Written in Macedonia after meeting Titus.

**Background:**

1. Past: Titus returned after severe letter 1-7
2. Present: Paul's exhortation to give money for the poor in Jerusalem 8-9
3. Future: a minority was still against Paul 10-13

**Integrity:**

1. 6:14-7:1 seems out of place. Some take it to be a separate Pauline letter. Others to be non-Pauline. The vocabulary is remarkably similar to Qumran and not characteristically Pauline.

**Response:**

- 1) Context is one of reconciliation 6:11-13—cf. 7:2-4. The Corinthians cannot be reconciled to Paul if they are unequally yoked to false teachers. “Interruption” is intentional.
  - 2) One must be careful of straitjacketing Paul’s vocabulary, for it is adaptable.
  - 3) No textual evidence for an interpolation.
2. Chapters 10-13
- 1) Completely different tone from 1-9. In 10-13 Paul is harsh, negative, judgmental, etc. But in 1-9 he is affirming and encouraging. In 10-13 he is concerned about false teaching, but in 1-9 he is happy with the congregation.

**Responses:**

- 1) There is already some evidence in 1-9 which indicates that Paul was concerned about false teaching (2:17; 4:2) and self-defense (1:12ff; 3:1; 5:12).
- 2) The two parts of the letter simply have different emphases. 1-9 the foundation for 10-13. If we are right about 6:14-7:1, Paul refers to false teachers before 10-13.

**2 CORINTHIANS OUTLINE**

- I. Paul defends his ministry and the integrity of his gospel 1:1-7:16
  - A. Paul assures the Corinthians of his concern 1:1-2:13
  - B. Defense of Paul's adequacy 2:14-5:19
  - C. Exhortations to reconciliation 5:20-7:4
  - D. Paul's joy and confidence explained 7:5-16
- II. Preparation for visit: The gift to Jerusalem 8:1-9:15
- III. Preparation for impending visit 10:1-13:14

- A. Root problem in Corinth: superficial estimate of Paul 10:1-18
- B. Proper sphere of boasting 11:1-12:13
- C. Impending visit: severity or love 12:14-13:14

### **False Teachers in Corinth:**

1. Those who peddle the word of God and do not have sincerity (2:17). They use disgraceful and underhanded methods in presenting the truth (4:2).
2. May have insisted on the permanent validity of the Mosaic law (3:7-18).
3. They were impressed with outward credentials and a display of power (10-13)
  - a. Does someone have the right connections?—They may have had letters of recommendation from Jerusalem (3:1).
  - b. They use bold and worldly confidence in commending themselves (10:1-6). Self-confident
  - c. They boast of their accomplishments and compare themselves with other ministers and are thus even more impressed with their superlative work (10:12ff).
  - d. They boast of their heritage and performance (11:22ff): Hebrews, Israelites, etc.
  - e. Perhaps they boast about special revelations they have received (12:1ff).
4. Their teaching is dangerous, deceitful, and destructive
  - a. It will lead one away from a pure devotion to Christ (11:3).
  - b. They preach another Jesus and another gospel (11:4f). Paul is probably not addressing an ideological difference regarding the status of Jesus, but their aversion to suffering and weakness means that they do not focus on the Jesus of the cross.
  - c. They are false apostles, deceitful workers, and messengers of Satan (11:13-15).

### **Identity of False Teachers:**

1. Judaizers: C. K. Barrett and F. F. Bruce: Not all Judaizers emphasize circumcision, but their Hebrew background and connections with Jerusalem apostles (i.e., the super-apostles according to these scholars) indicates their identity, as does their dependence on the Mosaic law.

Weakness: clearly Jewish but why is there not a more marked emphasis on the law like in Galatians?

2. Divine Men: D. Georgi: Hellenistic Jews who dazzled the Corinthians with wonder working miracles.

Weakness: clearly the opponents engaged in displays of power, but the existence of divine-men is hotly disputed.



3. Perhaps a third category: Jews who thought that Paul's theology of Jesus and the Christian life was too defeatist, not victorious enough.

### **Accusations Against Paul:**

1. Paul's failure to visit proves he is a vacillator (1:12-22).
2. His lack of success in evangelism suggests that he is not empowered by God (2:14-16; 4:3-4).
3. Paul needs a letter of recommendation to be a legitimate apostle (3:1; 5:12).
4. Paul is hypocritical—humble when present in person but bold and arrogant when far away (10:1, 10). His letters are bold but his speech and presence are weak.
5. Paul is inferior to the super-apostles (either Jerusalem apostles or false teachers), especially in speaking (11:5-6; 12:11).
6. Paul's inferiority comes out in the fact that he did not take pay for his work (11:7-11; 12:13-18). Indeed, Paul sent messengers to extract the money craftily.
7. In sum, Paul's apostleship was questioned because of the weakness and suffering which characterized his ministry (13:3-4; 12:8-10). This really informs the entire letter.

### **Paul's Response to the Accusations:**

(In a way the entire letter can be understood as Paul's self-defense).

1. Paul admits that he did change his plans, but he was not trying to trick them (1:13). Note reason why Paul changed his plans (1:23; 2:2).
2. Paul argues that his lack of success is not due to any faults of his own (2:14-16; 4:4-6).
3. Regarding letters of recommendation (3:2-3).
4. Re: his hypocrisy: humble in person but bold in letter. Paul claims that this accusation is false.
  - a. What Paul doesn't want to do is use secular methods to wage spiritual battles (10:2-6)—he doesn't want to exaggerate his self-importance.
  - b. And he does not want to be drawn into false comparisons. The opponents boast of work which extends beyond their sphere of operation. Paul limits his boasting to his sphere of work (10:12-18)—although his boasting is ultimately in the Lord. (Note does paradoxically compare himself with them!)
5. Re: his inferiority to super-apostles in speaking. Paul concedes (11:6) that his speaking may be less impressive.

Cf. also 12:12 but note this work and power

6. Re: Paul's refusal to accept pay
  - a. Paul says he did accept pay from the Macedonians (indeed he robbed them!—a clear example of hyperbole) to support his Corinthian ministry. So Paul does accept pay but not from the Corinthians (11:7-11).
  - b. He doesn't accept this pay because he loves the Corinthians (11:11) and by not accepting pay he shows that his ministry is different from that of his adversaries (11:12).
  - c. The idea that he sent Titus to extract money craftily is ludicrous. Titus, too, acted in an exemplary manner (12:13-18).
7. The charge that Paul is weak and suffers is really the heart of the accusation against him. Paul's response is complex.
  - a. The suffering he experiences is redemptive because he then can pass on the comfort which God supplies to suffering people (1:3-11).
  - b. Paul also questions who is adequate to spread the gospel (2:16). See 3:5
  - c. Paul is not preaching himself but Jesus Christ as Lord (4:5). The treasure of the gospel message comes from weak earthen vessels like Paul (4:7), but this weakness shows that the power of God is at work instead of human ability (4:7-12).
  - d. Thus, it is foolish to boast of one's human ability (as Paul is forced to do in 11:16-29). Revelations in 12:1ff  
  
See esp. 11:30-33; 12:7-10; and 13:3-4  
Power perfected in weakness.
  - e. Here is the link between the 2 parts of the letter. 2:17-7:4 and chs. 10-13.  
  
Purpose: One would think that the whole letter should be explained as Paul's self-defense. But Paul says he indulged in this self-defense for the sake of the Corinthians so that they would be edified and not fall into sin (12:19-21)—cf. 13:8-10.

## GALATIANS

Date: 48 if one accepts South Galatian theory; ca. 55-57 if North Galatian

### Situation:

1. Galatians departing from the gospel 1:6

2. Outside teachers responsible for their defection 1:7; 5:7-12; 6:12-13
3. The theology of the Judaizers
  - 1) Paul is not a true apostle: his gospel comes from people, not God, and he distorted the teaching of the Jerusalem apostles. Galatians 1-2
  - 2) One must observe OT law and especially circumcision in order to be saved (Gal 5:2-6; 6:12-13; 2:3-5). Probably also demanded submission to food laws (Gal 2:11-14) and OT calendar (4:10).

### GALATIANS OUTLINE

- I. Introduction: Desertion from Paul's Gospel is Desertion from the Gospel 1:1-2:21
  - A. Greeting 1:1-5
    1. Note defensive posture 1:1
    2. Delivered from present evil age by Christ's death: note 2:21; 3:1, 13; 4:4-5; 5:2, 11, 24; 6:12-14
  - B. Problem Explained: Desertion from the Gospel 1:6-10
    1. The threat 1:8-9
  - C. Paul's Gospel Derived from God and not People 1:11-2:21
    1. Thesis: Source of his Gospel was Revelation (Damascus Road) 1:11-12
    2. Thesis Support 1:13-2:21
      - a. His Past Hostility 1:13-14
      - b. His Call from God 1:15-17
      - c. His Relative Obscurity in Judea 1:18-24
      - d. Recognition of Paul's Authority by Pillars: Nothing Added by Them 2:1-10
      - e. Rebuke of Peter Substantiates Paul's Authority 2:11-21
        - 1) Rebuke 2:11-14
        - 2) Transition: The Nature of the Gospel 2:15-21
- II. Paul's Gospel Defended from Experience and Scripture 3:1-4:31
  - A. Argument from Experience: Reception of Spirit Grounded on Faith, not Works 3:1-5
  - B. Argument from Scripture: Faith not Works is the Way to Obtain the Blessing of Abraham 3:6-14 (Inclusion of Gentiles into Abraham's family)
  - C. Argument from Salvation History: Priority of Abrahamic Covenant and Temporary Nature of Mosaic Covenant 3:15-4:11
    1. Addition of Law Does not Nullify Promise to Abraham 3:15-25
      - a. Law as period of infancy under pedagogue
      - b. Coming of Jesus is fulfillment of Abrahamic covenant
    2. Sonship in Christ Involves Being Abraham's Seed 3:26-29
      - a. Sons = adults

- b. Point of Gal. 3:28: Equal access to salvation
    - 3. Argument from Slavery to Sonship 4:1-7
    - 4. The Folly of Reverting to the Law 4:8-11
  - D. An Argument from Friendship 4:12-5:1
  - E. Allegory of Sarah and Hagar: Contrast between Slavery and Freedom 4:21-31
    - 1. Is Paul's exegesis defensible?
- III. Freedom from the Law and Freedom of Obedience in the Spirit 5:2-6:10
- A. The Dangerous Message of Bondage 5:2-5:12
    - 1. It Involves the Requirement of Circumcision 5:2-6
      - a. Note threat for succumbing vv. 2, 4; cf. 6:8-9
    - 2. Its Perpetrators Will be Judged 5:7-12
  - B. The Expression of Freedom in the Spirit 5:13-6:10
    - 1. Freedom Expressed in Love (bondage!) 5:13-15
    - 2. Walking by the Spirit Leads to Righteousness 5:16-26
      - a. To be under law (5:18) is to be under sin; cf. Rom. 6:14-15; under the curse Gal. 3:10; under sin 3:22; under the pedagogue 3:24-25; under the elements 4:3; under law 4:4-5, 21
    - 3. Bearing Others' Burdens and One's Own Load 6:1-5
    - 4. The Cruciality of Walking in the Spirit 6:6-10
- IV. The Matter Summed Up 6:11-18

## ROMANS

Date: ca. 55-57

### Situation:

1. Written from Paul's situation as a treatise (Melancthon); secret letter to Jerusalem (Jervell); a summary of past controversies (1-2 Corinthians, Galatians; T. W. Manson); his last will and testament (Bornkamm); a tractate letter (R. Longenecker); or a letter of self-introduction for his mission (Bruce).
2. Written to address a specific situation in Rome (division between Jews and Gentiles 9-11 and 14:1-15:13; W. Campbell). Others see the letter as an attack on Pharisaic Judaism (M. Black), or a rebuke of Gentiles for their pride (Bartsch).
3. Written to a specific situation—to reconcile Jews and Gentiles in Rome so that they will support Paul's Spanish mission. To accomplish this Paul had to explain in detail his theology, especially those parts which would be difficult for Jews and Gentiles (his view of the law, righteousness, and the future of Israel). A complete christology, ecclesiology, etc. was not needed.

## ROMANS OUTLINE

- I The gospel as the revelation of God's righteousness 1:1-17
  - A. Salutation: The gospel concerning his Son 1:1-7

- B. Thanksgiving: Prayer for an apostolic visit 1:8-15
  - C. Theme: The gospel of God's righteousness 1:16-17
- II God's righteousness in his wrath against sinners 1:18-3:20
- A. The unrighteousness of Gentiles 1:18-32
    - 1. Their rejection of God 1:18-23
    - 2. The consequences of such rejection 1:24-32
  - B. The unrighteousness of Jews 2:1-29
    - 1. God's impartial judgment 2:1-16
      - a. Condemnation for the unrepentant 2:1-5
      - b. Judgment according to works 2:6-11
      - c. Judgment by a fair standard 2:12-16
    - 2. Jewish failure to honor God 2:17-29
      - a. Transgression of law 2:17-24
      - b. The conditional value of circumcision 2:25-29
    - 3. The saving righteousness of God 3:1-8
  - C. The unrighteousness of all people 3:9-20
- III The saving righteousness of God 3:21-4:25
- A. God's righteousness in the death of Jesus 3:21-26
  - B. Righteousness by faith for Jews and Gentiles 3:27-31
  - C. Abraham as the father of Jews and Gentiles 4:1-25
    - 1. The exclusion of works 4:1-8
    - 2. Abraham the father of all peoples 4:9-16
    - 3. The nature of Abraham's faith 4:17-22
    - 4. Application to readers 4:23-25
- IV Hope as a result of righteousness by faith 5:1-8:39
- A. Assurance of hope 5:1-11
    - 1. Hope in sufferings 5:1-5
    - 2. The ground of hope 5:6-11
  - B. Hope in Christ's triumph over Adam's sin 5:12-21
    - 1. The incursion of sin and death into the world through Adam 5:12-14
    - 2. The comparison between Adam and Christ 5:15-19
    - 3. The role of the law 5:20-21
  - C. The triumph of grace over the power of sin 6:1-23
    - 1. Freedom from sin's tyranny 6:1-14
    - 2. Freedom from sin's slavery 6:15-23
  - D. The triumph of grace over the power of the law 7:1-8:17
    - 1. Freedom from the law's tyranny 7:1-6
    - 2. The goodness and impotence of the law 7:7-25
      - a. Death due to sin 7:7-12
      - b. Bondage under the law 7:13-25
    - 3. Fulfillment of the law by the Spirit 8:1-17
      - a. Christ's death as the basis 8:1-4
      - b. Contrast between the flesh and Spirit 8:5-11

- c. Obedience as the hallmark of the Spirit 8:12-17
  - E. Assurance of hope 8:18-39
    - 1. The hope of a new creation 8:18-25
    - 2. Hope in prayer 8:26-27
    - 3. Hope of glorification 8:28-30
    - 4. Certainty of hope in suffering 8:31-39
- V God's righteousness to Israel and the Gentiles 9:1-11:36
  - A. God's saving righteousness to Israel 9:1-29
    - 1. Israel's separation from Christ 9:1-5
    - 2. God's promise to Israel 9:6-13
    - 3. God's sovereign righteousness 9:14-18
    - 4. A defense of God's sovereign righteousness 9:19-23
    - 5. The calling of both the Gentiles and a remnant from Israel 9:24-29
  - B. Israel's rejection of God's saving righteousness 9:30-11:10
    - 1. Israel's unbelief in Christ 9:30-10:13
      - a. Israel's failure to obtain righteousness 9:30-10:4
      - b. The contrast between righteousness of law and righteousness of faith 10:5-13
    - 2. Israel's opportunity to believe 10:14-21
    - 3. The election of a remnant from Israel 11:1-6
    - 4. The majority of Israel hardened 11:7-10
  - C. God's righteousness in his plan for Jews and Gentiles 11:11-32
    - 1. Israel's hardening for the inclusion of the Gentiles 11:11-16
    - 2. The warning against Gentile boasting 11:17-22
    - 3. The promise of Israel's salvation 11:23-27
    - 4. Insight into God's plan 11:28-32
  - D. Concluding doxology 11:33-36
- VI God's righteousness in everyday life 12:1-15:13
  - A. Paradigm for exhortations: Total dedication to God 12:1-2
  - B. Marks of the Christian community 12:3-13:14
    - 1. The exercise of spiritual gifts 12:3-8
    - 2. Devotion to love and goodness 12:9-16
    - 3. Non-retaliation toward enemies 12:17-21
    - 4. Submission to governing authority 13:1-7
    - 5. The fulfillment of the law through love 13:8-10
    - 6. Moral urgency in light of the eschaton 13:11-14
  - C. A call for mutual acceptance between the strong and weak 14:1-15:13
    - 1. Refrain from judging 14:1-12
    - 2. Do not cause a brother to stumble 14:13-23
    - 3. Help the weak 15:1-6
    - 4. Imitate Christ's acceptance of Jews and Gentiles 15:7-13
- VII The extension of God's righteousness through the Pauline mission 15:14-16:23
  - A. The establishment of churches among the Gentiles 15:14-33

1. The goal of Paul's mission 15:14-21
2. The reason for his desire to visit Rome 15:22-29
3. The context for prayer regarding his Jerusalem visit 15:30-33
- B. Co-Workers in the gospel 16:1-23
  1. Commendation of Phoebe 16:1-2
  2. Greeting of co-workers in Rome 16:3-16
  3. Warning against those who are not co-workers 16:17-20
  4. Greetings from co-workers in Corinth 16:21-23

VIII Final summary of the gospel of God's righteousness 16:25-27

## **THE LETTER TO THE PHILIPPIANS**

Date: If from Rome early 60s, though some scholars argue it is written from Caesarea in the late 50s.

### **Issues in Philippians**

1. Apparently the Philippians had sent Paul a financial gift to help him in his ministry, and Paul sends his thanks (1:3-6; 4:10-20).
2. 1:12-2:30 and 4:2-9 shows that there was a problem with lack of unity in the Philippian congregation: Paul wants congregation to be unified for spread of gospel.

1:27ff: stand together in one spirit, strive together with one mind for the faith of the gospel

2:1ff Fulfill my joy by being harmonious in thinking, having the same love, being souled together, thinking in unity.

Exhortation to Euodia and Syntyche to unite in the Lord (4:2ff).

3. 3:2-4:1 is a warning against false teachers, who seem to be Judaizers.

Note: Some scholars argue that the different topics addressed above prove that Philippians contains several independent letters which were later combined together. But it is more likely that the letter is a unity. The thematic unity we will outline below suggests an overall unity.

## **OUTLINE OF PHILIPPIANS**

- I. Introduction 1:1-11
  - A. Greeting 1:1-2
  - B. Thanksgiving for participation in the gospel and prayer for even greater fruitfulness 1:3-11
    1. This participation included their gift financially for which Paul is thankful

2. Note promise in 1:6
  3. Christian love is an informed love, vv 9-11
- II. A call to unity for the sake of the gospel 1:12-2:30
- A. Paul as a model of one who lives wholly for the sake of the gospel 1:12-26
    1. Perhaps some were envious of him because he received more attention
    2. But they were not false teachers 1:18
    3. Paul rejoiced that they preached Christ
    4. Paul's desire to live motivated by a desire to minister (vv. 24-26)
    5. Purpose of ministry in v. 25
  - B. Exhortations for the church 1:27-2:18
    1. A call to unity in living for the gospel 1:27-2:4
      - a. Need a cause to unite us; mere pleas for unity are ineffective
    2. A call to imitate Jesus 2:5-11
      - a. He gave up his rights for the happiness and salvation of others
      - b. The word "form" is = to "equality" with God
      - c. "He did not consider equality with God something to be grasped" better translated "He did not consider equality with God something to be taken advantage of" (Hoover); cf. NRSV ("exploit").
      - d. The "emptying" of Jesus consisted of his "adding" human nature (v 7)
      - e. Note the implications for Jesus' deity and universalism the OT text cited in v. 11 (viz., Isa. 45:20-25; cf. also vv. 16-17).
    3. A call to joyful obedience as God's children 2:12-18
  - C. Exhortations to imitation (Models who live for the cause of the gospel) 2:19-30
    1. Imitate Timothy 2:19-24
      - a. See esp. vv. 20-21
    2. Imitate Epaphroditus 2:25-30
      - a. See esp. vv. 29-30
      - b. Cf. v. 27 on death with 1:21
- III. A call to imitate Paul and not the false teachers 3:1-4:1
- A. The value of repetition 3:1
  - B. Beware of the circumcision and follow Paul 3:2-11
    - a. Reversal of term "dogs" (Matt. 7:6; 15:26-27; Luke 16:21; 2 Pet. 2:22; Rev. 22:15)
    - b. Play on words of "circumcision," *katatomē* instead of *peritomē*
    - c. Vv. 4-6 indicate adversaries are Jewish.
    - d. Blameless in 3:6 does not equal perfection in Jewish view.
    - e. A better righteousness—v. 9 shows it was self-righteousness
  - C. Not a call for perfection 3:12-16
    - a. Arguments whether the resurrection or perfection are the object of the verbs are irrelevant, for they amount to the same thing.
    - b. Response to fact that perfection is impossible in this life (vv 13-14)
    - c. Response to those who think differently
  - D. Follow those who set the right pattern 3:17-4:1
    1. There are many wrong models (vv 18-19)



2. Need for heroes
  3. Opponents not libertines and thus different from those in 3:2-4, but their judaizing described from a theological perspective. Perhaps 3:12-16 and 3:20-21 show that the adversaries were falling prey to over-realized eschatology.
- IV. A final call to unity and joy 4:2-9
- A. Note the role thanksgiving plays in experiencing God's peace
- V. Thanksgiving for the Philippians' commitment to the gospel expressed in their generosity to Paul 4:10-20
- A. A thankless thanks? Dibelius
  - B. A nuanced thanks: oscillation between thanks and contentment in God.
  - C. Note context in Phil. 4:13
  - D. Perspective on giving Phil. 4:17-19
- VI. Final greetings and benediction 4:21-23
- A. Note Caesar's household

## COLOSSIANS

**Date:** Early 60s if from Rome

**Author:** Many scholars doubt it is Pauline, but see Carson, Moo, and Morris and Peter O'Brien for a defense of authenticity.

**Situation:** The Colossian Heresy

1. That there is a Colossian heresy or false teaching seems clear from 2:4,8 and 2:16-23.
2. Paul probably learned from Epaphras about the threat of this false teaching (1:7-8; 4:12-13), since Paul had never been to Colossae (2:1), and thus it is probable that Epaphras as Paul's lieutenant had planted the church. And he has now come to Paul for advice regarding the Colossian heresy.
3. The letter is primarily a warning. See 1:3-8 and 2:4-5 since the church was doing well.

### Elements of the Heresy:

1. Elite knowledge:

2:4 that no one should delude you through persuasive argument

2:8 Beware lest anyone shall take you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, and not according to Christ.

2. Veneration of angels: 2:18

2:18 speaks of the worship of angels. If objective genitive, the actual worship of angels is described. Perhaps "worship by angels" (F. Francis), or perhaps hyperbole (N. T. Wright). Clint Arnold sees a veneration of angels and influence from magic.

Some believe "the elements of the world" in 2:8, 20 refer to angels

3. Ascetic practices and observance of certain days

Forbidding certain foods and drinks (2:16, 21).

Self-abasement in NASB and RSV; "false humility" in NIV in 2:18, 23 probably refers to "fasting." 2:23 also mentions "severe treatment of the body"

Observing feasts, new moons and sabbaths (2:16) and perhaps circumcision (2:11)

4. Can we put these three features together?

All three elements occur in 2:18: fasting, worship of angels, and being puffed up by the mind of the flesh.

They believed that with secret knowledge and religious asceticism they would receive visions, perhaps of angels at worship, which would qualify them with a higher spirituality.

## COLOSSIANS OUTLINE

- I. Greeting 1:1-2
- II. Thanksgiving 1:3-8
  - A. Faith and love due to hope 1:4-5
  - B. Gospel bears fruit when heard and understood 1:5-6
- III. The Redemption of Christ related to the false teaching 1:9-2:23
  - A. Prayer for wisdom and fruitful behavior 1:9-12
    - 1. Note Paul agrees that knowledge is crucial for a fruitful Christian walk. Knowledge geared to practical change of life.
  - B. Christ the sovereign lord over creation and the church 1:13-20
    - 1. Perhaps an early Christian hymn (by Paul)
    - 2. Structure: 15-17 lord of creation; 18-20 lord of the church
    - 3. Firstborn: Jehovah Witness (Arian) view
      - a. Ps. 89:27 I have made him (David) my firstborn, the highest of the kings of the earth; Israel as firstborn Exod 4:22
      - b. Firstborn because creator of “all things”
      - c. Eternal priority and sovereignty
    - 4. Note emphasis on angelic powers and relation to Colossian heresy
    - 5. Christ as sustainer of creation v. 17
    - 6. Image of God (v 15) and fullness of God (v. 19; cf. 2:9) signify deity
    - 7. Does v. 20 teach universal salvation? Cf. 1:21-23. Perhaps universal “pacification”
  - C. Reconciliation and perseverance 1:21-23
    - 1. “If”
    - 2. Physicality of Christ's death
  - D. Paul's ministry to the Gentiles: the secret revealed 1:24-2:5
    - 1. Filling up Christ's sufferings
      - a. Not lack in atonement 1:20! and 2:9-10 complete in Christ
      - b. Some see as Messianic woes
      - c. But point seems to be that through Paul's sufferings the message of the gospel is “fulfilled” and extends to Gentiles (v 25)
    - 2. Meaning and content of mystery (vv 25-27 and 2:2)
    - 3. Contra elitism (v 28)
    - 4. Key point: 2:2-3
  - E. Warning against empty philosophy 2:6-23

1. Be rooted in Christ 2:6-7
  2. Completeness attained through Christ's death 2:8-15
    - a. Not all philosophy critiqued
    - b. See connection in 2:9-10
    - c. True circumcision 2:11-12
    - d. Circumcision and baptism today
    - e. Images: IOU erased, nailed to cross, angelic powers disarmed and publicly humiliated
- IV. The ethical imperatives which follow from the death of Christ 2:16-4:6
- A. Do not be enslaved to human taboos 2:16-23
    1. Shadows vs. Substance; cf. Heb. 10:1
    2. Separated from head
  - B. Do not submit to human wisdom 2:20-23
  - C. Raised with Christ: seek the things above 3:1-4
    1. True heavenly reality
  - D. Put to death evil 3:5-11
    1. Godly life quite “ordinary”
    2. Old and New Adam: In New Adam Christ is all
  - E. Put on goodness 3:12-17
    1. Closely connected to Eph. 5:18  
Filled with Spirit/Word; joy and song; proper relations in families
  - F. House-Tables: God centered ethic 3:18-4:1  
God centered focus distinguishes from Stoic ethics
    1. Submissive wives 3:18
    2. Loving husbands 3:19
    3. Obedient children and understanding fathers 3:20-21
    4. Hard working slaves 3:22-25
    5. Just masters 4:1
  - G. Call to evangelize 4:2-6
    1. Pray for Paul's ministry 4:2-4
      - a. Especially for freedom for word
    2. Be winsome with outsiders 4:5-6
- V. Final greetings and instructions 4:7-18
- A. Tychicus: information about Paul 4:7-9
  - B. Greetings from Jewish brothers 4:10-11
  - C. Greetings from Gentile brothers 4:12-14
  - D. The letter from Laodicea 4:15-16
  - E. Instruction to Archippus 4:17
  - F. Greeting and Benediction 4:18

## PHILEMON

Date: 60s if from Rome

- I Greeting 1-3
  - A. Some scholars have argued the letter is to Archippus, but most agree it is addressed to Philemon.
  - B. Written at same time as Colossians (cf. Archippus in 4:17; Onesimus Col. 4:9)
  
- II Thanksgiving and Prayer 4-7
  - A. For faith and love 4-5
  - B. For sharing 6
  - C. For his refreshing the saints 7
  
- III Paul's Plea for Onesimus 8-21
  - A. Appeal for Onesimus 8-11
    - 1. Play on words re: his name
    - 2. Onesimus was Philemon's slave who probably escaped without permission and fled to Rome to visit Paul. The punishment if caught was severe. Paul counsels love.
  - B. Sending him back as a brother 12-16
    - 1. Paul doesn't call for the abolition of slavery but transformation from the inside.
    - 2. Abolition would have been socially impossible and would have been the death knell of the Christian movement.
  - C. Welcome Onesimus as if he were Paul 17-21
    - 1. Word "partner" is same word as "sharing" in v. 6 which is the word *koinōnia* from which we derive the word "fellowship."
    - 2. Charge to Paul's account, though Paul credited with Philemon's conversion: 18-19
    - 3. Call to refresh Paul's heart 20 (see word "refresh" in v 7)
    - 4. Will do more than Paul asks 21 (does this refer to freeing him?). Unclear
  
- IV Final Requests and Greetings 22-25
  - A. Prepare a guest room 22
  - B. Greetings 23-24 (note Epaphras, Mark, Aristarchus, Demas, and Luke are all mentioned in Colossians 4:10, 12, 14).
  - C. Benediction 25

## EPHESIANS

Date: Early 60s if from Rome

**Character:** Tractate letter, perhaps an encyclical (“in Ephesus” missing in some early mss.). Does not seem to address a particular situation in the life of the church.

**Author:** Often alleged to be non-Pauline—by a Pauline disciple. See e.g., Andrew Lincoln in WBC. For a defense of Pauline authorship see Carson and Moo, Peter O’Brien, and Hoehner.

## EPHESIANS OUTLINE

- I. Theological foundation: an explication of the gospel 1:1-3:21
  - A. Greeting 1:1-2
  - B. Spiritual blessings in Christ 1:3-14
    1. Theme of passage in 1:3, 6, 12, 14 “Blessed be God,” “to the praise of the glory of his grace”
    2. Spiritual blessings enunciated: Election, redemption, knowledge of the mystery of his will, sealing of Spirit, future inheritance
    3. Note chosen before the world began and predestination involves sonship. Link to praise
    4. Note content of the mystery of his will in vv 9-10.
    5. Nothing exempted from his sovereignty (v 11)
    6. Spirit as downpayment of inheritance (v 14)
    7. Note what redemption involves
  - C. Thanksgiving and prayer for insight 1:15-23
    1. Note logical connection
    2. Hope of his glory, riches of his inheritance, incomparable power (focus on last)
  - D. New life in Christ reveals the incomparability of God's grace 2:1-10
    1. Unbelievers “dead” in trespasses and sins 2:1, 4
    2. What is the relationship between the world, flesh, and the devil in unbelievers? 2:2-3
    3. Reason for new life: 2:4
    4. Purpose of new life: 2:7
    5. Grace in 2:5 and 8 (gift and power)
    6. Is faith a gift? (v 8)
    7. Are works commanded or ordained in v 10?
  - E. Christ's death effects unity between Jews and Gentiles 2:11-22
    1. Spiritual state of Gentiles before Christ (vv 11-12)
    2. Means of inclusion (v 13)
    3. Effected peace between Jews and Gentiles (vv 14-18)
      - a. Implications for racism
      - b. Note how hostility is removed!
    4. Gentiles part of God's people 2:19-20
    5. New temple 2:21-22

- F. Mystery of God's purposes revealed to Paul: equality of Jews and Gentiles in the Body of Christ 3:1-13
    - 1. Special task and revelation given to Paul
    - 2. What is content of mystery revealed to him? (v 6)
    - 3. What is the purpose for the church (v 10)?
  - G. Prayer that the readers will be rooted in God's love 3:14-19
    - 1. What kind of dwelling of Christ is referred to here since he already dwells in us (vv 16-17)?
    - 2. Note what to pray for (vv 18-19) and what the final result is.
  - H. Benediction 3:20-21
- II. Practical outworking of the gospel 4:1-6:24
- A. A plea to maintain unity 4:1-6
    - 1. Note unity is behavioral and doctrinal
  - B. Gifts given to equip church for maturity 4:7-16
    - 1. Identity of the captives (v 8)
    - 2. Descended to hell? (vv 9-10)
    - 3. Goal of ministry (v 13)
    - 4. Sign of maturity (v 15)
  - C. A call to live as children of light 4:17-5:20
    - 1. Leaving the old life behind 4:17-24
      - a. Old Adam and new Adam must be put off and on
    - 2. Life in the light 4:25-5:20
      - a. Indicative and imperative
  - D. Social relationships in the new community 5:21-6:9
    - 1. Wives and husbands 5:21-33
      - a. Marriage a mirror of Christ's relationship with the church, not the case that Christ's relationship with the church is a mirror of marriage (cf. 5:32)
      - b. Head probably means authority here; note connection between vv 22-23
      - c. Male headship, however, is to be loving and nurturing, vv 25-30. But only Christ accomplishes vv 26-27!
    - 2. Children: obey 6:1-3
      - a. Note how OT promise of land now relates to salvation!
    - 3. Fathers: don't exasperate 6:4
    - 4. Slaves: work unto the Lord 6:5-8
    - 5. Masters: you have a master in heaven 6:9
  - E. The battle against demonic forces 6:10-20
    - 1. Strong *in Lord*/Stand in him
    - 2. Demons cannot be demythologized as merely structural forces (W. Wink)
    - 3. Don't overemphasize correspondence in armor: 1 Thess. 5:8 breastplate is faith and love, but in Eph. 6:14 righteousness.
    - 4. belt: truth; breastplate: righteousness; feet: readiness to preach gospel (how beautiful are the feet Rom. 10:15); shield: faith; helmet: salvation; sword of the Spirit: word of God
    - 5. Special emphasis on prayer (vv 18-20)
  - F. Greetings and benediction 6:21-24

## **PASTORAL EPISTLES**

### **Authorship:**

### **Four Views:**

1. Written by Paul: (Guthrie, Reicke, Spicq, Kelly, Fee, Mounce, L. Johnson). Paul may have used a secretary but dictated by him.
2. Secretary hypothesis: Pauline material which was probably shaped by a secretary either before or after his death (Jeremias, Roller, W. Metzger, Moule [Luke—S.G. Wilson; Timothy—R. Bauckham]). .
3. Fragment hypothesis: An early Christian editor found himself in possession of genuine Pauline fragments after his death and published them in the form of 3 letters, arranging them as if they were genuinely Pauline and adapting them to his own day (P. N. Harrison, Falconer, Strobel, G. Holtz, P. Dornier).
4. Pastorals are pseudonymous: Dibelius-Conzelmann, A. T. Hanson, Brox, Hasler, Eaton, Higgins, Barrett, Houlden. Marshall—allonymity

### **Early Church on the Pastorals**

1. Accepted as Pauline—Polycarp 135; Acts of Paul 160; Athenagoras 177-180; Muratorian Canon (end of 2nd century)
2. Lacking in p<sup>46</sup> Chester Beatty Papyri and rejected by Marcion. But Marcion rejected it for dogmatic reasons and p<sup>46</sup> is not complete and it may have been a only a compilation of Paul's public letters [so J. D. Quinn, *CBQ* 36 (1974) 379-385]. The external evidence is as strong as any Pauline letters but Romans and 1 Corinthians (Guthrie).

### **Historical Allusions in the Pastorals**

1. Paul went to Macedonia and left Timothy in Ephesus: 1 Tim 1:3
2. Paul left Titus in Crete: Tit 1:5
3. Paul's companions and friends in Nicopolis: Tit 3:12ff
4. Onesiphorus in Rome: 2 Tim 1:17
5. Paul in prison: 2 Tim 1:6; 4:8



6. Paul's desire for cloak and parchments in Troas: 2 Tim 4:13
7. Erastus in Corinth/Trophimus sick at Miletus: 2 Tim 4:20
8. Demas's desertion: 2 Tim 4:10
9. Opponents of Paul: 1 Tim 1:20; 2 Tim 2:17-18
10. Eunice and Lois: 2 Tim 1:5
11. Paul's past persecution 1 Tim 1:15f

### **Views on Authorship Analyzed:**

1. Pastorals are Pseudonymous
  - a. Fictional: Then address to Timothy to Titus is fictional as well. But why would anyone write to Titus? Virtually unknown in the NT.
  - b. The acceptance of pseudonymous letters as canonical is unlikely—witness the removal of Asian presbyter from office in 2nd century for writing of *Acts of Paul and Thecla*, even though he wrote it out of love for Paul. Serapion of Antioch (190 A.D.) accepted as authoritative writings by Peter and Paul, but did not accord the same authority to falsely ascribed writings.
  - c. The biggest problem here is with the historical allusions. They smack of realism and seem trivial if not real. E.g., Paul's call for cloak and parchments. L. R. Donelson maintains that the allusions were inserted to give the appearance of authenticity, and thus the PE were written to deceive (but with the good motive of edifying the church).  
  
Hanson points out that the problem is acute where Paul mentions people events that are mentioned nowhere else. Hanson thinks this historical material is genuine, but the book is still fictional overall. But this fails to explain the source or reason for the inclusion of the historical material.
  - d. Issue of truth and deception if thought to be Pauline
  - e. Lastly, Hanson does not seriously place PE into a historical situation (Fee). They fit Acts 20:30 where Paul predicted apostasy in Ephesus. Apostasy in Pauline time fits better than later because Rev 2:1-7 shows that orthodoxy was the norm later. Ignatius's letter to the Ephesians yields the same conclusion.
2. Fragment hypothesis
  - a. How could such fragments survive?
  - b. It is improbable that such disintegrated fragments would be written up as 3 letters since the letters are basically the same.

### 3. Secretary hypothesis

- a. Many scholars think Luke wrote the letters under Paul's direction (either during Paul's life but usually after Paul's death). If Luke or someone else wrote them during Paul's life under Paul's direction, this would not be surprising, for people did use amanuenses in NT times. Bauckham sees 1-2 Timothy as written by Timothy after Paul's death (*JBL* 1988).
  - 1) The Pastorals stress Paul's apostleship but Luke hardly mentions it in Acts.
  - 2) Would Luke write imaginary letters after Paul's death to people he really knew from a person (Paul) he really knew (Hanson)?
- b. Most who adopt this view attribute all to the secretary which they think Paul did not write, but this really defeats the attempt to preserve a form of Pauline authorship, for it is admitted that there are elements that are post-Pauline (Hanson).

### 4. Pauline authorship: Problems

- a. Vocabulary: 175 *hapaxes*. A number of key words are included which are not in the other Paulines: godliness, sound judgment, blessed, etc. Hellenistic "appearing" used instead of "coming." Other key words are missing: Son, cross, evangelize, wisdom, etc. Other words are retained but allegedly have a different meaning: law, grace, faith, mystery.
- b. Theological thought: Too much concern for orthodoxy, doctrine of God is unique, no mention of the cross, Holy Spirit not emphasized, focus on civil virtues, early catholic on church order, monarchical bishops, preservation of tradition, order of widows, abuses opponents instead of refuting them, parousia not imminent.
- c. Historical situation: Cannot be fitted into Acts; Timothy and Titus are addressed as if they were young and inexperienced which they no longer could be; instructions are too simple for trusted assistants; heresy is 2nd century gnosticism

### 5. Responses

- a. Vocabulary:
  - 1) The change in vocabulary may be due to new subject matter. Variations may be due to advancing age and different recipients (Guthrie).
  - 2) 80 of the *hapaxes* Paul uses are found in the LXX and other Greek literature before 50 A.D. Some of the words used are cognates from other words that Paul used in previous letters.

- 3) Paul doesn't use every key word in every letter, e.g., Holy Spirit is mentioned only once in Colossians. "Church" isn't mentioned in Romans until chapter 16. Lord's Supper only mentioned in 1 Cor 10-11.
- 4) Too small of a corpus for such a study to be convincing. Pastorals only 2500 words, even Romans has 150 hapaxes.
- 5) See Guthrie's convincing analysis of P. N. Harrison's statistical study, pp. 212-228 of Tyndale Commentary on The Pastoral Epistles.

b. Theology

- 1) Paul in his other letters is concerned with orthodoxy too: cf. Rom 6:17; 1 Cor 15:1ff.

Eschatology is still already-not yet: 1 Tim 1:16; 4:1-2; 4:8; 6:12, 14; Tit 2:12-14; 2 Tim 1:9-10, 12.

Grace still used in Pauline terms: 2 Tim 1:9-11; 1 Tim 1:12ff; Tit 2:11-14; 3:4-7

- 2) Paul appointed elders on 1st missionary journey (Acts 14:23) and Phil 1:1 shows bishops and deacons were in Pauline churches—cf. 1 Thess 5:12.

Fee rightly points out that Pastorals are not a manual for church order as traditional view purports, but an ad hoc response to a particular situation.

- 3) No evidence that there is a monarchical bishop in Pastorals unless Timothy and Titus are considered as such, and the latter are only temporary delegates not bishops.
- 4) Paul's criticism of opponents is due to the fact that the teaching of the opponents is not so much pernicious as it is irrelevant.

Further, Paul's remarks are written to trusted assistants who do not need to hear Paul's healthy teaching fleshed out. They know Paul's view. Against Hanson we have an indication here of veteran helpers.

c. Historical Situation

- 1) It is probable that Paul was released after his 1st imprisonment in Rome.
- 2) Philippians 1 if written from Rome shows that Paul expected to be released (cf. Philemon 24). And if Ephesians and Colossians are from Rome, then Paul may have changed his mind about going to Spain immediately.

- 3) Church fathers (Clement of Rome and Eusebius) may suggest his release. In fact, Clement may suggest Paul went to Spain (farthest point in West).
- 4) The letters are not only for Timothy and Titus but also for the churches. Timothy may have still been in his 40s which could be considered young by an older man.
- 5) Heresy is clearly not 2nd century gnosticism, but a fusion of Jewish and gnostic traits. Incipient gnosticism.

**Date:**

1. If Pauline in 60s
2. Otherwise dated from 70-130

**Purposes:**

1. To alert the church to the necessity of fighting growing heresy.
2. To establish the church and its leaders in both teaching and behavior so that the church would function appropriately as the pillar and support of the truth (1 Tim 3:14-15).
3. To prepare his helpers and the church for the necessity of passing the truth down to a new generation and to encourage them to endure suffering in the process (2 Timothy)
4. Titus may reflect a more primitive situation than 1 Timothy (Luke Johnson).

**False Teaching in the Pastorals**

1. Myths and Speculations on the Law: 1 Tim 1:3-10 myths and endless genealogies, want to teach the law but don't know how to use it properly; 1 Tim 4:7 refuse profane and old womanish myths; 6:3-6 interested in disputes and word battles; 6:20-21 turning away from empty words and false knowledge; Tit 1:10 vain talkers, esp. from circumcision; 1:14 Jewish myths and commandments of men; 3:9-10 foolish disputes and genealogies producing quarrels and strife on the law; 2 Tim 2:16,23 refuse empty and profane disputes; 4:4 time will come when people will turn away from the truth and turn aside to myths because they will find teachers who say what they want to hear
2. Central Problem with above: abandon central things 1 Tim 1:5 goal of instruction is love, stemming from faith, purity, and a good conscience; 1:6 false teachers have turned away from these; 1:19-20 some have turned away from faith and a good conscience, e.g., Hymeneas and Alexander; 4:7 in contrast to false teachers, train yourself for

godliness; 6:3-5 they turn away from sound words and teaching according to godliness and turn men away from the truth; 6:20-21 those who focus on false knowledge have wandered from faith; Tit 1:11 upset whole households (probably their faith); 1:14 turn people from truth; 3:8 should focus on good works which are profitable instead of vain teaching; 2 Tim 2:16 refuse myths because they lead to ungodliness and 2:18 upset the faith of some; 2:23 refuse foolish and uninstructed disputes because they produce quarrels—servant of God; 2:25 wants people to repent; 4:3-4 they do not endure sound teaching and turn away from truth.

### 3. Asceticism

1 Tim 4:3 hindering marriage and forbidding certain foods (last times according to 4:1).

### 4. Desire for material gain

1 Tim 6:5 suppose godliness to be a means of gain; 6:9-10 some have wandered from faith because of desire for prosperity; Tit 1:11 teaching for dishonest gain

### 5. Over-realized eschatology

2 Tim 2:18 wandered from truth, saying resurrection has already occurred (e.g., Hymanaeus and Philetus—cf. 1 Tim 1:20)

### 6. End time selfishness

2 Tim 3:1-9; 1 Tim 4:1-5

## 1 TIMOTHY OUTLINE

### I. Greeting 1:1-2

### II. Exhortation: guard the deposit of faith 1:3-20

#### A. The charge to combat worthless teaching 1:3-11

1. Goal of teaching in v 5
2. Lawless abuse purpose of law (vv 8-11)

#### B. Ministry entrusted to Paul 1:12-17

1. Did false teachers argue that esp. sinful people could not be saved per their genealogical emphasis? Cf. 1:15-16; 2:1-7

#### C. Charge entrusted to Timothy 1:18-20

### III. The content of the deposit explained: responsibilities in the household of God 2:1-6:21

#### A. Prayer for all people 2:1-7

1. Pray for salvation of all (perhaps excluded certain groups per genealogies)
2. One mediator 2:5
3. Note how Paul emphasizes that his apostleship is for all people 2:7

- B. Proper behavior of men and women during worship 2:8-15
  - 1. Everywhere (v. 8) probably refers to house churches
  - 2. Proper dress for women: purpose is not to exclude all jewelry. Comparison with other Greco-Roman writers shows that principles are modesty and simplicity in clothing (i.e., not seductive or overly expensive)
  - 3. Vv. 11-15 are a storm center. See my article on this passage in *Women in the Church: A Fresh Analysis of 1 Timothy 2:9-15*.
- C. Leaders in community 3:1-13
  - 1. Qualifications of elders 3:1-7
    - a. Emphasis is on character
    - b. Elders/overseers/bishops are the same office: cf. Acts 20:17, 28; Tit. 1:5, 7; 1 Pet. 5:1-2. Elders common in early church: appointed in all churches on Paul's first missionary journey Acts 14:23; in Jerusalem church Acts 11:30; 15:2, 4, 6, 22, 23; 16:4; 21:18; Jas. 5:14; 1 Pet. 5:1
    - c. Two qualifications of elders not listed for deacons: teaching ("able to teach," 1 Tim. 3:2; 5:17 double honor for those who labor in preaching and teaching; Tit. 1:9 "encourage others by sound doctrine and refute those who oppose it") and ruling (managing the church, 1 Tim. 3:4-5; 5:17 elders who rule well).
  - 2. Qualifications of deacons 3:8-13
    - a. Responsibilities of deacons not spelled out in the NT, but probably relate to serving since word relates to serving tables. This was the understanding of the early church fathers.
    - b. Character requirements are same as with elders
    - c. Women probably served as deacons 1 Tim. 3:11; Rom. 16:1
- D. The purpose and foundation for instructions 3:14-16
  - 1. Note church's function as pillar and support of the truth
  - 2. V. 16 is probably an early Christian hymn
- E. The threat to the church: false teaching 4:1-5
  - 1. Asceticism (v 3)
  - 2. Countered by creation and prayer (vv 4-5)
- F. Timothy's responsibility in countering the threat 4:6-16
  - 1. Jesus is the savior of all, namely, believers (v 10)
  - 2. In vv 11-16 devotion to life and doctrine are stressed as necessary for salvation! (see esp. v 16). There is no evidence that the verb *sozein* (to save) means anything but spiritual salvation in Paul.
- G. Community relationships 5:1-6:2
  - 1. Relating to the church family 5:1-2
    - a. Should we treat everyone in the same way?
  - 2. Instructions about widows 5:3-16
    - a. NIV "give proper recognition" is misleading. The word is "honor" and refers to financial support.
    - b. Emphasis is on family members financially supporting widows. Note esp. what Paul says in v. 8!

- c. Note requirements for widows to be helped financially by the church: certain age level (presumably could subsist financially alone before 60); no family assistance; a reputable Christian character
  - d. Counsels younger widows to remarry (vv 11-15). This teaching balances 1 Corinthians 7.
- 3. Instructions about elders 5:17-25
  - a. Financial support and respect for elders 5:17-18
  - b. Accusations need to be confirmed by evidence 5:19
  - c. Significant sin warrants public rebuke 5:20
  - d. Partiality must be avoided 5:21
  - d. Care should be taken in ordaining elders 5:22
  - e. Purity must not be taken to extremes 5:23
  - f. The sin of people will be evident 5:24-25
- 4. Instructions for slaves 6:1-2a
- H. Final indictment of false teachers 6:2b-10
  - 1. They love quarreling and money 6:2b-5
  - 2. Avoiding love of money 6:6-10
- I. A charge to Timothy 6:11-16
- J. Instructions for the rich 6:17-19
- K. Final charge to Timothy 6:20-21

## TITUS OUTLINE

- I. Greeting 1:1-4
  - A. Gospel as fulfillment of promised word
- II. Instructions regarding the church 1:5-3:11
  - A. Appoint elders 1:5-9
  - B. Reason: to counteract false teachers 1:10-16
  - C. Sound doctrine manifested in living rightly 2:1-15
    - 1. Command to speak sound doctrine 2:1
    - 2. Older men 2:2
    - 3. Older women to instruct younger women 2:3-5
      - a. Purpose: so gospel won't be maligned 2:5
    - 4. Young men and Titus 2:6-8
      - a. Purpose: so no cause for reproach 2:8
    - 5. Slaves 2:9-10
      - a. Purpose: to adorn the teaching 2:10
  - D. The basis for behavior: God's grace 2:11-15
    - 1. God's grace manifests itself in right living 2:11-12
    - 2. The cross and holiness 2:13-14
  - E. Instructions for godly living based on the saving work of God 3:1-8a
    - 1. Obeying the government and doing good to all 3:1-2
    - 2. Basis: God's kindness was bestowed upon us when we were wicked 3:3-8
      - a. Our righteousness vs. his mercy

- b. Both rebirth and renewal from the Holy Spirit
  - c. Justified by grace
  - d. Hope of eternal life
- F. Final instructions to good works and regarding false teachers 3:8b-11
- III. Personal instructions and greetings 3:12-15

## 2 TIMOTHY OUTLINE

- I. Greeting 1:1-2
- II. Thanksgiving 1:3-5
  - A. For a sincere faith in a world where many are inauthentic
- III. A call to suffer for the gospel and resist false teaching 1:6-4:8
  - A. A call to be unashamed in holding firm to the gospel 1:6-14
    - 1. Vv 9-11 has a confessional ring
    - 2. Note Paul's typical election teaching: called not because of works but his eternal purpose
    - 3. Convinced God will guard deposit of apostolic teaching
  - B. Onesiphorus as an example of one who was unashamed: May the Lord grant him mercy on this account 1:15-18
  - C. Timothy charged to be strong in transmitting gospel to others 2:1-7
    - 1. Illustration of soldier, athlete, farmer
    - 2. Note tension in 2:7 "Think . . . the Lord will give you understanding."
  - D. The basis for the charge to be strong: the gospel 2:8-13
    - 1. Note why Paul endures all 2:10
    - 2. Vv 11-13 as a confessional statement
    - 3. V. 12 refers to apostasy but v 13 to temporary lapses
  - E. Exhortation to resist false teachers 2:14-21
    - 1. Handling word correctly in contrast to words of gangrene (over-realized eschatology) 2:14-18
    - 2. Upsetting the faith of some does not contradict election, for the Lord knows (has chosen) those who are his. Background is Numbers 16 the Lord knew who was really his in rebellion of Korah, Dathan, and Abiram.
    - 3. The vessels really chosen by the Lord show this by their good works 2:20-21
  - F. Call to live a godly life 2:22-26
    - 1. Avoiding quarrels 2:22-23
    - 2. A gentle servant who waits for the Lord to grant repentance and wake people up 2:24-26
  - G. Warning regarding false teachers 3:1-9
    - 1. Defiled character 3:1-5
    - 2. Influencing adversely the weak 3:6-7
    - 3. Certain judgment 3:8-9
  - H. Another call to godliness and endurance 3:10-17



1. Following Paul's way of life 3:10-13
2. Continuing in the sacred scriptures 3:14-17
- I. Final charge to Timothy: preach the word 4:1-8
  1. Despite the fact that people will have other preferences 4:3-4
  2. Because Paul's life is nearly over 4:6-8
- IV. Personal words and instructions 4:9-18
  - A. Visit Paul and bring Mark 4:9-13
  - B. Beware of Alexander the coppersmith 4:14-15
  - C. The Lord's present and future strength at Paul's trial 4:16-18
    1. Rescue means he did not apostatize
- V. Final Greetings 4:19-22

### **CAN WOMEN HOLD CHURCH OFFICE OF ELDER, PASTOR/SHEPHERD, OVERSEER?**

#### **Yes**

1. Gal 3:28 affirms equality of males and females in Christ.
2. Women possess all spiritual gifts.
3. Women had gift of prophecy 1 Cor 11:5; Acts 21:9; 2:17-18
4. Priscilla taught Apollos (Acts 18:26) and women are called “co-workers” (Rom 16:3; Phil 4:2-3), and “laborers” in the work (Rom 16:6, 12). Women also function as deacons (1 Tim 3:11; Rom 16:1); Junia as an apostle (Rom 16:7)
5. Paul is not against women teaching in 1 Tim 2, but against women teaching falsely (due to lack of education), and thus were partially responsible for the heresy of the Pastoral Epistles.
6. The word *authentēin* (“exercise authority,” 1 Tim 2:12) means that women should not domineer over men, not that they should not exercise any authority at all. 1 Tim 2:13-14 is simply an illustration of improper domination or teaching of women over men.
7. 1 Cor 14:33b-36 either refers to women who were disturbing the order of the church service, or the passage is a later interpolation.
8. 1 Cor 11:2-16 is written to prevent confusion of the sexes, in which there are no distinctions at all between males and females.
9. The texts which appear to limit women are an example of cultural accommodation, like Paul's instructions on slavery.

10. The limitation upon women historically is due to patriarchalism and sexism.

## No

1. Equality of persons does not rule out different functions and different roles. Cf. Jesus and the Father in 1 Cor 15:28 (verb is “submit”).

Secular world view equates function with worth.

2. Gal 3:28 is about equal access to the promise of Abraham and salvation (Gal 3:29). It does not dissolve all distinctions between men and women.
3. Paul's reason for forbidding women from teaching or exercising authority over a man (1 Tim 2:12) is grounded in creation (2:13) not the fall.

This distinguishes Paul's teaching on women from slavery, for the latter is an evil human institution, and was not ordained by God at creation.

4. The word *authentein* in 1 Tim 2:12 means “exercise authority” not “domineer”—G. Knight *NTS* 1984; L. Wilshire's 1987 *NTS*

5. Indications in Genesis 1-2 of male headship

1) Adam created first

2) Naming of Eve (Gen 2:23)

3) Eve as helper (Gen 2:18, 20; cf. 1 Cor 11:8-9)

4) God comes to Adam first after sin (Gen 3:8ff; Rom 5:12).

6. Gift of prophecy is distinct from gift of authoritative teaching. Prophecy a passive gift based on a spontaneous reception of revelations.
7. Word *kephalē* means “authority over” not “source.” W. Grudem *TrinJ* 6 (1985) 38-59 and 11 (1990) 3-72; J. Fitzmyer *NTS* 35 (1989) 503-511. See Eph 1:22; 4:15; 5:22-24; Col 1:18; 2:10, 19.
8. 1 Cor 14:33b-36 has a principle that is applicable to all times; practice of “all the churches” (v 33) and appeal to scripture (v 34). That principle is not silence but submission.
9. Examples of women as fellow workers, deacons, and laborers do not prove women can be pastors, for no one denies that women were involved in ministry, but whether they functioned as pastors and elders. Rom 16:7 should not be used to say there was a

women apostle, for Junia is likely a woman, but the term “apostle” is used to refer to an itinerant missionary (see Käsemann's Commentary on Romans) or means “outstanding in the eyes of the apostles” (Wallace and Burer)

10. Argument that prohibition against women was due to false teaching or lack of education not persuasive, for neither are mentioned in the text, while the argument from creation is. Moreover, all the false teachers named are men in the Pastorals (1 Tim 1:20; 2 Tim 2:17; 4:14; f 2 Tim 3:5ff).
11. The view that women can be pastors is from feminism.

## **HEBREWS**

### **INTRODUCTORY MATTERS**

- I. Genre: Epistolary sermon
- II. Author
  - A. Pauline authorship resisted in Western church
  - B. Accepted by Clement of Alexandria and suggested by Origen
  - C. Some thought Luke wrote up Paul's work
  - D. Pauline authorship triumphed through Jerome and Augustine
  - E. Against Pauline authorship
    1. Lack of self-ascription
    2. Polished Greek style and vocabulary
    3. Separation of self from apostles (Heb 2:3)
  - F. Apollos: Luther
  - G. Barnabas
  - H. Luke (David Allen)
  - I. Priscilla
  - J. Conclusion: “God only knows” (Origen)
- III. Destination
  - A. Perhaps (13:24) to Rome
- IV. Date
  - A. 2nd generation from 2:3
  - B. Cited in 1 Clement 36:1-6 (which is ca. 96 A.D.)
  - C. Timothy still alive (13:23)
  - D. Present tense used of ritual in tabernacle, but this is not decisive since 1 Clement uses the present tense of temple ritual as well.
  - E. But thematically would probably have mentioned destruction of Jerusalem temple
- V. Purpose: Forestall apostasy of Jewish Christians

## **HEBREWS OUTLINE**

- I. The High Priest Greater than Angels 1:1-2:18
  - A. Definitive Revelation in the Son 1:1-4
    1. Note the high christology
    2. Note the last item mentioned: priest-king (Psalm 110)
  - B. The Son greater than angels 1:5-14
    1. Note use of OT
    2. Note specific statements about Son
  - C. Warning 2:1-4
    1. Argument from lesser to greater
    2. 2nd generation writer 2:3
    3. Role of miracles
  - D. The coming world subjected to the Son 2:5-18
    1. The Son exalted over angels 2:5-9
      - a. Note use of Psalm 8 (Jesus as man par excellence)
      - b. The not-yet dimension of Jesus' reign
    2. The Son accomplishes perfection through suffering 2:10-18
      - a. Centrality of God 2:10
      - b. Necessary for his high priestly ministry
        - 1) How is Jesus perfected through suffering?
        - 2) Why did he have to suffer to break Satan's power over human beings?
      - c. Now humanity the focus
- II. A High Priest Greater than Moses 3:1-4:13
  - A. Servant versus Son 3:1-6
  - B. Warning 3:7-4:13
    1. Psalm 95 exposition: Israel in wilderness typology
    2. Problem, prescription and warning 3:12-14, 19; 4:2, 6, 11 (note link between faith and obedience)
    3. The rest: already and not yet 4:3, 9, 11
      - a. Fulfillment of sabbath
    4. Note context of 4:12-13
- III. The Melchizedekian Priesthood superior to Aaron's 4:14-10:18
  - A. Exhortation in light of Jesus' priestly status 4:14-5:10
    1. Psalm 2 and 110 point to Jesus' greater priesthood 5:5-6
    2. Suffering the path to the perfect priesthood 5:7-10
      - a. How was his prayer answered to be saved from death?
  - B. Warning 5:11-6:8
    1. Have grown dull 5:11-14
    2. Call to maturity 6:1-3
    3. Warning proper 6:4-8
      - a. Hypothetical
      - b. Relates to losing rewards
      - c. Teaches believers can apostatize
      - d. Test of genuineness

- e. A pastoral warning
- C. Assurance 6:9-20
  - 1. Perseverance needed 6:9-12
  - 2. Certainty of promise 6:13-20
- D. Jesus a Melchizedekian priest 7:1-28
  - 1. Melchizedek greater than Levi 7:1-10
    - a. Was Melchizedek Jesus pre-incarnate?
  - 2. Arguments for superiority of Jesus' priesthood 7:11-28
    - a. Imperfection of Levitical (vv 11-12, 18-19)
    - b. Jesus from tribe of Judah (vv 13-14)
    - c. Prophecy of Melchizedekian priesthood (vv 15-17)
    - d. Oath (20-22)
    - e. Permanent priest (23-25)
    - f. Sinless (26-28)
- E. A better covenant 8:1-13
  - 1. A minister of the true tent not the earthly one 8:1-6
  - 2. Prophecy of new covenant shows weakness of old 8:7-13
- F. A better sacrifice 9:1-10:18
  - 1. The first covenant a picture of a better one 9:1-10
    - a. Day of Atonement of Leviticus 16 (vv 6-8)
    - b. Way closed and external (vv 9-10)
  - 2. Jesus' entered heaven itself with his blood 9:11-14
    - a. Cleansing of conscience (cf. v 9 and 13-14)
  - 3. The definitive nature of Jesus' sacrifice 9:15-28
    - a. Death needed to inaugurate a covenant 9:15-22
      - 1) Exodus 24:3-8
    - b. Effective sacrifice 9:23-28
      - 1) Better sacrifice in heaven than with copies 9:23-24
      - 2) One voluntary sacrifice 9:25-28
  - 4. Contrast between old sacrifices and work of Jesus 10:1-18
    - a. Law as shadow and reminder 10:1-4
    - b. Human versus animal sacrifice 10:5-10
      - 1) Psalm 40
    - c. Repetitive versus final 10:11-14
      - 1) Standing vs Sitting
      - 2) Daily vs Once
      - 3) Incomplete vs Perfect Forgiveness
    - d. Forgiveness 10:15-18
      - 1) Jeremiah 31:31-34
- IV. Concluding Exhortations 10:19-13:25
  - A. Exhortation 10:19-25
    - 1. Draw near in full assurance (v 22)
    - 2. Hold fast the confession (v 23)
    - 3. Consider how to provoke one another (vv 24-25)
  - B. Warning 10:26-31

1. No sacrifice = no forgiveness (v 26)
2. Argument from lesser to greater punishment (vv 28-29)
3. Trampling the Son of God under foot; considering the blood of the covenant unclean; insulting the Spirit of grace linked to God's vengeance
- C. Call to Persevere in faith 10:32-12:17
  1. Call to Persevere 10:32-39
  2. Call to Faith 11:1-12:17
    - a. Heading 11:1-2 (future character of faith; believing what is not yet visible)
    - b. Creation through Noah 11:3-7
      - i. Cruciality of faith in 11:6
      - ii. Believing in reward
      - iii. Not yet seen (v 7)
    - c. Abraham and his sons 11:8-22
      - i. Not knowing where (v 8)
      - ii. Living in tents (v 9)
      - iii. City to come 11:10, 13-16 (seeing promises far off as pilgrims)
      - iv. Faith in resurrection of Isaac (vv 17-19)
      - v. Jacob and Joseph's faith in the future (vv 20-22)
    - d. Moses and entering the land 11:23-31
      - i. Rejected present pleasures for future reward (vv 23-27)
    - e. A closing catalogue 11:32-40
      - i. Promise not received without us
    - f. Jesus as supreme exemplar of future joy 12:1-2
    - g. Exhortation to readers 12:3-17
      - i. Remedial discipline 12:3-11
      - ii. Inheriting the promise 12:12-17
- D. Warning 12:18-29
  1. Argument from lesser to greater
- D. Final Exhortations 13:1-25
  1. Love in the community 13:1-3
  2. Overcoming sexual sin and greed 13:4-6
  3. Following leaders 13:7-8
  4. Suffering with Jesus and refusing strange teachings 13:9-16
    - d. Foods related to OT law 13:9-11
      - 1) Do not provide grace
    - e. Suffering outside the camp because of hope of heavenly city 13:12-16
  5. Obeying leaders 13:17 (note *inclusio*)
  6. Prayer for author 13:18-19
  7. Prayer wish 13:20-21
  8. Final words 13:22-25

## JAMES

### INTRODUCTION

- I. Why has James been held in suspicion by some during the history of the church?
  - A. Uncertainty regarding author
  - B. Relatively unknown in eastern and western churches until the 3rd and 4th century A.D.
  - C. Luther said it was an epistle of straw, concluding James disagreed with Paul on justification.
- II. What are the responses to the above objections?
  - A. Author was probably James the brother of Jesus (see below)
  - B. Slow acceptance of book due to limited circulation not rejection of its teaching, for James was probably written to Jewish Christians near Israel. This explains why it was accepted in East before the West.
  - C. Luther overemphasized difference from Paul, did not exclude James from the canon, and simply saw it as less important than the “chief books.”
- III. Which James wrote this letter?
  - A. Not an unknown James because the church is addressed with authority.
  - B. James the son of Zebedee died too early (Acts 12, 44 A.D.)
  - C. James the son of Alphaeus too obscure (Mk 15:40; Mt 27:56)
  - D. James the brother of Jesus (Gal 1:19; 2:9; Jn 7:5; Mk 6:3; Acts 12:17; 15:13; 21:18)
- IV. What reasons are there for preferring James the brother of Jesus as the author?
  - A. Traditional view of the church: Origen, Jerome, Augustine
  - B. Fits with James' authority (cf. Acts 15:13ff; 21:18ff; Gal 2:1ff)
  - C. Only one James could be identified by name only
  - D. Fits with Jewish character of letter
    1. proverbial wisdom teaching
    2. infused with allusions to Jesus' teaching
    3. meeting place called “synagogue” (2:2)
    4. oneness of God maintained (2:19)
    5. early and late rains (5:7)
- V. To whom was the letter written and what was the situation of the readers?
  - A. Jewish readers
    1. Synagogue 2:2
    2. Monotheism 2:19
    3. Early and latter rains 5:7
    4. Large estate farms in Palestine loaned out to tenants (5:1ff)
    5. Unadorned references to law 1:25; 2:8, 11, 12
    6. 12 tribes of dispersion could refer to Gentiles (cf. 1 Pet 1:1), but here it may refer to Jews dispersed as in Acts 11:19ff: Syria, Phoenicia, Antioch
- VI. Circumstances
  - A. Readers poor and oppressed by wealthy (2:1ff; 5:1-6). Famine and political trouble in Palestine from 40s-70s
  - B. Experiencing trials (1:2-4; 1:12ff)

- C. Therefore, church tempted to court friendship with the world (4:4; 2:1-4 fawning on rich), to give in to sins of strife and quarreling, to forget God's goodness, and to forget the poor.

VII. When was the letter written?

- A. 45-47 Explains why no controversy re: Jews and Gentiles on law
- B. Other views: James died ca. 62 A.D., and some date ca. 60, others see it as edited by a later disciple and containing traditions from James, others as pseudonymous and date it from 100-140 A.D.

VIII. What is the nature of the letter of James?

- A. Disconnected wisdom sayings like Proverbs: Dibelius
- B. Synagogue homilies: Wessel
- C. Synagogue homilies reflecting a careful structure: Davids

**Content**

- A. Suffering/Testing: 1:2-11; 1:12-18 (doubled introduction); 5:7. The Goodness of God/wisdom in trials
- B. A practical ethic
  - 1. Doing the word 1:21-27
  - 2. Not being partial to the rich 2:1-13
    - a. Our mercy causes us to escape God's judgment (v 13)
  - 3. Faith displaying itself in works 2:14-26
  - 4. A tongue under control 3:1-12
  - 5. Wisdom expressed in behavior 3:13-18
  - 6. Harmony and peace 4:1-6
- C. Eschatology 5:7-11
  - 1. Imminent parousia and patience
- D. Christology: 1:1; 2:1. "Lord" 11x (not all referring to Christ).
  - 1. A Christian letter?
- E. Theology proper: 2:19; 1:17; 3:9.
- F. Poverty-Piety
  - 1. Teaching of Jesus
  - 2. For James the poor almost equal to being Christian.
    - a. 1:9-11: reversal of fortunes
    - b. poor brother contrasted with rich
    - c. 2:5ff rich accused of oppression; legal persecution and blasphemy.
    - d. God has chosen the poor in the world to be rich in faith
    - e. Cf. 5:1-6 oppression by rich.
  - 3. Visit orphans and widows 1:27 and take care of those needing food and clothing
  - 4. Desiring the things of the world: 4:2ff
  - 5. Business arrogance: 4:13ff.
- G. Law/Grace/Faith



1. What does James mean by the “perfect law” (1:25), the “royal law” (2:8), “the law” (2:9), “the whole law” (2:10), “law” (2:11), and “law of liberty” (2:12)?
    - a. Law of Christ
      - (1) Linked to new birth (1:18) and “word” (1:21-23)
      - (2) Royal (2:8) matched with “heirs of the kingdom” (2:5)
      - (3) Summation of law by Jesus (Lev 19:18; Matt 22:34-40)
      - (4) Liberating because placed on the heart
    - b. OT Law (Lev 19:18)
      - (1) Normal meaning of law in OT. Ps. 19:7 “The law of the Lord is perfect, restoring the soul.”
      - (2) “Royal” as coming from our king
      - (3) Lev 19:18 hails from OT
      - (4) Two commands in v 11 are moral norms. James omits circumcision and ritual law.
    - c. Law of Christ fulfills OT law
- H. Does James' teaching on justification by works contradict Paul's teaching on justification by faith (vv 14-26)?
1. Yes
    - a. He says we are justified by works but Paul by faith.
    - b. Denies that justification is by faith alone
    - c. Appeals to Gen 15:6 to prove justification is by works! Contra Paul in Gal 3:6 and Rom 4:3; cf. Rom 4:4-5 with Jas 2:21, 24-25
    - d. Abraham justified when he offers up Isaac
  2. No
    - a. Paul also believes works are necessary for justification: Gal 5:21; 6:8-9; Rom 2:6-11; 8:13; 2 Cor 5:10; 1 Cor 6:9-11
    - b. A certain kind of faith does not justify (2:19): intellectual assent
    - c. Situations James and Paul address: antinomianism and legalism
    - d. When was Abraham justified? Genesis 12, 15, 22?
  3. What are some wrong solutions to solving this problem between Paul and James?
    - a. Ceremonial law in Paul vs. works of charity in James. Rom 9:11-12
    - b. Justify means “demonstrate” or “prove” to people in James (Calvin, Sproul), but it means “declare righteous” in Paul.
- I. Wisdom 1:5-8; 1:16-18; 3:13-18
1. OT: Spirit gives wisdom to build tabernacles Exod 31:3; linked to fear of Yahweh Job 28:28; Pr 1:7; 9:10; Jer 4:22; displayed in creation Pr 3:19; 8:22-31.
  2. Intertestamental: Wisdom identified with Torah—Sir 24:23; Bar 3:29-4:1; 4 Macc 1:16-17; replaces the Spirit as mediator—Wis 7:22; 8:1, 6; Sir 24:3-5.
  3. Jesus as wisdom of God—1 Corinthians 1-3; Eph 1:17-19; 3:10
  4. In James—gift of God 3:15; cf. 1:17. Manifested by virtue 3:13-18; cf. fruit of Spirit in Gal 5:22-23. Related to persevering in the test and being perfect

1:2-4; 1:5. Link between good gifts and wisdom 1:17ff; cf. good gifts and Spirit (Lk 11:13). Wisdom in James has function of Spirit in Paul.

- J. Prayer: Way to gain wisdom (1:5). Cf. Lk 11:13 Spirit. Pray to obtain material goods (4:2-3). Perhaps they are to ask for wisdom instead. James says prayer w/o commitment to God is worthless.
1. Is the healing in 5:14-16 the healing of a physical sickness or moral weakness?
    - a. Moral Weakness
      - (1) *asthenē* (sick or weak v 14) and *kamnō* (sick or weak v 15) can refer to moral weakness; cf. for the former 1 Cor 8:11; 2 Cor 13:3 and for the latter Heb 12:3.
      - (2) The verbs “save” *sōzō*, “raise” *egeirō* and “heal” *iaomai* can be used to describe restoration of moral vitality.
      - (3) Whole of James concerned with moral weakness of community
    - b. Physical Sickness
      - (1) When *astheneō* and word group refers to “weak” morally, a qualifier is usually added “weak in faith” (Rom 14:2), “weak in conscience” (1 Cor 8:7).
      - (2) And in gospels *astheneō*, *kamnō* refer to physical healing, and James is most dependent upon Gospels.
      - (3) *iaomai* (“heal”) except in quotations from the OT always means physical healing in NT (Seifrid relates it to resurrection)
      - (4) Mk 6:13
      - (5) Should not give “save” in v 15 a spiritual meaning and “raise” a physical one (as some do). Rule of word study: simplest meaning preferred
  2. Do vv 14-15 give us any hint regarding the extent of the sickness?
  3. Who are the elders of the church in v 14?
    - a. Cf. Acts 14:23; 20:17,28; Tit 1:5,7; 1 Tim 3:1; 1 Pet 5:1; cf. Phil 1:1. Perhaps derived from synagogue practice of having elders (Lk 7:3).
  4. What is the significance of anointing with oil?
    - a. Medicinal: Lk 10:34; Galen the Physician recommended oil for paralysis.
      - (1) But oil is not the solution to every medical problem
    - b. A practical and outward expression of concern to stimulate the sick person's faith
      - (1) But: how practical is it for every disease?
      - (2) e.g., rubbing eyes of blind man (Mk 8:23-26) and putting fingers in ears of deaf man (Mk 7:33).
    - c. Sacramental purpose: Early church prayed and anointed with oil to strengthen the body and soul of sick. Developed into sacrament of

Extreme Unction which serves to remove any remaining sin, and prepare the soul for death. Some see the oil as transmitting power, e.g., to remove demons (Dibelius).

- (1) But not intended to prepare for death but to heal. Nor is it clear that any sacrament is intended here.

d. Symbolic

- (1) In LXX *aleiphō* used 20x, usually for rubbing oil on oneself for beauty or hygienic purpose. *Chriō* is used 78, denoting usually consecration of priests, sanctuary furnishings, or king of Israel.
- (2) In NT *aleiphō* usually refers to cosmetic or hygienic anointing, and *chriō* consecration for ministry.
- (3) James probably used *aleiphō* to focus on physical action of anointing, although occasionally it has a symbolic significance (Exod 40:15; Ant. 6:165, 157) where parallel to *chriō*.
- (4) Neither word is used for medicinal purposes in OT. The word “oil” is used for medicinal purposes (Isa 1:6; Jer 8:22; cf. Ant. 17:172; War 1:657; Life Adam 36; Schlier, *TDNT* 1:230-232)

5. What is “the prayer of faith” in v 15? And are there any cases in which the sick person will not get well?
  - a. It refers to the faith of the sick person
  - b. It refers to the faith of the elders, and James expects there to be no exceptions, all will be healed.
    - (1) But cf. 2 Cor 12:7-10; 1 Tim 5:23; 2 Tim 4:20
  - c. It refers to the faith of the elders, and God in his sovereignty heals when it is his will.
  - d. It refers to the gift of faith (1 Cor. 12:9)

## 1 PETER

### I. Author

- A. Apostle Peter, perhaps with Silvanus serving as amanuensis (though 5:12 almost certainly refers to the carrier rather than the bearer of the letter). The latter might explain the cultivated Greek present in the letter.
- B. But Peter may have written the letter as well
  1. Galilee was bilingual and hundreds of Jewish ossuaries (stone coffins) have been found around and in Jerusalem (and many only have Greek)
  2. Acts 4:13 means not rabbinically trained, not uneducated. John Bunyan a Bedford tinker wrote a masterpiece; Joseph Conrad a Polish sailor wrote *Lord Jim* in English, a learned language.
- C. Others doubt Petrine origin because of similarities to Pauline theology, but notion that Peter and Paul are so divergent is overplayed.

1. That pseudonymity was an accepted in epistolary literature is questionable; so Earle Ellis; Donald Guthrie, T. Wilder, S. Porter
- II. Date
- A. 60s; perhaps 62-63. Some think the persecution is state sponsored and fits only under Domitian (81-96) or Trajan (98-117). Written from Babylon 5:13 which refers to Rome.
  - B. Evidence for empire wide persecution under Nero, Domitian, or Trajan is lacking. Probably the letter reflects sporadic and unofficial persecution present everywhere (1 Pet 5:12).
- III. Destination
- A. Churches in Asia Minor; order reflects route of itinerant bearing the letter.
  - B. Gentile Christians 1:14, 18; 2:9-10; 4:3-4
- IV. Structure of Letter
- A. Opening: 1:1-2
  - B. Called to Salvation as Exiles: 1:3-2:10
  - C. Living as Aliens to Bring Glory to God in a Hostile World: 2:11-4:11
  - D. Persevering in Suffering: 4:12-5:11
  - E. Concluding Words: 5:12-14

## 1 PETER OUTLINE

- I. Opening 1:1-2
- A. Greeting 1:1-2
    1. Note the Trinitarian character
    2. Dispersed Aliens
    3. Meaning of foreknowledge
      - a. 1 Pet 1:20; Jer 1:5; Amos 3:2; Gen 18:19; Acts 2:23; Gal 4:8-9; Rom 8:29; 11:1-2
    4. Note the purpose of election.
    5. Why is obedience linked with the sprinkling of Christ's blood?
- II. Called to Salvation as Exiles: 1:3-2:10
- A. Praise for Salvation: 1:3-12
    1. A Promised Inheritance: 1:3-5
      - a. Note the emphasis on praise
      - b. How does Peter conceive of salvation (vv 5,9; cf. v 4)?
      - c. Why the emphasis on eschatological salvation?
      - d. How does God protect us to the end (v 5)?
    2. Result: Joy in Suffering: 1:6-9
      - a. The necessity and function of suffering: 1:6-7
      - b. Suffering and present joy: 1:6-8
    3. The Privilege of Revelation: 1:10-12

- a. What is the function of vv 10-12 in the argument?
    - b. Hermeneutical implications of vv 10-12
  - B. The Future Inheritance as an Incentive to Holiness: 1:13-21
    - 1. Setting One's Hope on the Inheritance: 1:13-16
      - a. A call to vigilance
      - b. Note when salvation comes: 1:13.
      - c. Note the ethical application of Lev 11:44 in v 16.
    - 2. A Call to Fear: 1:17-21
      - a. Fatherhood and judgment in v 17.
      - b. Redemption and sacrifice in OT applied to Christ's work: 1:18-19
      - c. Note salvation historical privilege in v 20.
  - C. Living as the New People of God: 1:22-2:10
    - 1. A Call to Love: 1:22-25
      - a. The relationship between love and being born again: 1:22-23
      - b. Note the means of new life in 1:23-25 (effective)
    - 2. Longing for the Pure Milk: 2:1-3
      - a. Note the allusion to Psalm 34 in v 3
    - 3. The Living Stone and Living Stones: 2:4-10
      - a. Note application of OT cult 2:4-5
      - b. Citation of Isa 28:16; Ps 118:22; Isa 8:14; cornerstone and not capstone in light of v 7. Head probably doesn't mean top, but end point, furthest extremity.
      - c. Note eschatological thrust along with "disappointed" in v 6.
      - d. To what doom were unbelievers appointed (v 8)?  
Note implication from 2:9
      - e. Why would Peter refer to unbelievers in such a way?
      - f. Note application of OT language in vv 9-10 to the church; Exod 19:6; Mal 3:17; Hos 1:6,9; 2:23
      - g. What is the purpose of their salvation (v 9)?
- III. Living as Aliens to Bring Glory to God in a Hostile World: 2:11-4:11
  - A. The Christian Life as a Battle and Witness: 2:11-12
    - 1. How do Gentiles glorify God (v 12)?
      - a. Judgment
      - b. Salvation
  - B. Testifying to the Gospel in the Social Order: 2:13-3:12
    - 1. Submit to the Government: 2:13-17
      - a. Note motivation for submission
      - b. Sent by him in v 14.
        - (1) God
        - (2) Governor
      - c. Are there any exceptions to submission?
      - d. Submitted but free: 2:16
      - e. Honoring all: 2:17
    - 2. Slaves Submit to Masters: 2:18-25
      - a. To Receive a Reward: 2:18-20

- (1) Note meaning of “grace” or “credit” (note Luke 6:32-35)
    - b. To Imitate Christ: 2:21-25
      - (1) OT background and distinctiveness of Christ's work
      - (2) How did Jesus overcome a spirit of vengeance (v 23)?
  - 3. Wives to Submit to Husbands: 3:1-6
    - a. Unbelieving husbands: 3:1
    - b. Note the goal in v 1.
    - c. Note the means
    - d. Does v. 3 prohibit the wearing of jewelry?
    - e. Freedom in submission: 3:6
  - 4. Husbands Live Knowledgeably with Your Wives: 3:7
    - a. The responsibility
    - b. What does it mean to say women are the weaker vessel?
      - (1) Inferior but cf. “co-heirs”
      - (2) Emotionally
      - (3) In terms of delegated responsibility
      - (4) Physically
    - c. Note consequence for prayer
  - 5. Conclusion: Live a Godly Life to Obtain an Inheritance: 3:8-12
    - a. Reflection of the teaching of Jesus
    - b. Good works and eternal life
- C. Responding in a Godly Way to Suffering: 3:13-4:11
- 1. The Blessing of Suffering for Christ: 3:13-17
    - a. V 13 either saying “very few” or ultimately no one (cf. Rom 8:31ff)
    - b. Allusion to Matt 5:10 in v 14
    - c. Use of Isa 8:12-13
    - d. Responding to adversaries
    - e. Suffering and the will of God in v 17
  - 2. Christ's Suffering as the Pathway to Exaltation: 3:18-22
    - a. Christ as paradigm of suffering
    - b. Uniqueness of his death (v 18)
    - c. Preaching to spirits in prison
      - (1) Release to those who repented just before the flood and Christ led them out of Purgatory and into heaven (R. Bellarmine).
      - (2) To human beings between death and resurrection; release for righteous and condemnation for wicked; or 2nd chance for disobedient.
      - (3) Christ in his pre-existent state preaching in days of Noah (Augustine). Prison a metaphor for those in sin.
      - (4) Victory over fallen angels, esp. those of Gen 6:1-4. Either in underworld or after the ascension.
    - d.. What function does the appeal to Noah have?
    - e. Baptism saves you (vv 20-21)
      - (1) The typological correspondence
    - f. How does baptism save?

- g. Pledge or appeal to God?
  - h. What is the function of v 22 in context?
- 3. Preparing to Suffer as Christ Did: 4:1-6
  - a. What does it mean to have ceased from sin?
    - (1) Christ
    - (2) Romans 6
    - (3) Definitive Suffering
  - b. Pagan past
  - c. Why does Peter threaten future judgment (v 5)?
  - d. What does it mean to say the gospel was preached to the dead?
    - (1) Second chance?
    - (2) Spiritually dead
    - (3) Died since conversion
- 4. Living in the Light of the End: 4:7-11
  - a. Responding to the imminence of the end: 4:7-9
  - b. Using spiritual gifts: 4:10-11
- V. Persevering in Suffering: 4:12-5:11
  - A. Suffer Joyfully in accord with God's Will: 4:12-19
    - 1. Expectation of suffering: 4:12
    - 2. Allusion to Matt 5:11; cf. Acts 5:41
    - 3. Appropriate circumstances in suffering: 4:13-16
    - 4. Purifying judgment in the house of God: 4:17
    - 5. What does it mean to say that the righteous are saved with difficulty (4:18)?
    - 6. What does suffering according to God's will mean (4:19)?
    - 7. Note the answer to suffering in 4:19
  - B. Exhortations for Elders and Younger Ones: 5:1-5
    - 1. Instructions to elders 5:1-4
      - a. Note the way Peter describes himself and the function of this in the letter (v 1)
      - b. Exhortation on how to shepherd the flock (vv 2-3)
      - c. Assurance of reward (v 4)
    - 2. Closing Exhortations and Assurance: 5:6-11
      - a. Exhortation to humility: 5:5b-7
        - (1) Note connection between humility and worry
      - b. Call to vigilance: 5:8-9
      - c. Assurance: 5:10-11
- VI. Concluding Words: 5:12-14

## **FIRST, SECOND, AND THIRD JOHN**

Author: John the Apostle

Date: After the 4th Gospel, 80-95 A.D.

## FIRST JOHN

- I. Structure: Somewhat loose; perhaps 1:1-2:17; 2:18-3:24; 4:1-5:21
- II. Purpose: 1 John 5:13
- III. Against secessionists who
  - A. questioned apostolic authority 1:1-4
  - B. claimed sinlessness 1:6-10, "If we say . . ." vv 6, 8, 10
    1. Fellowship (v 6)
    2. No sin (v 8)
    3. No sin since conversion (v 10)
  - C. did not keep the commandments 2:3-6; 3:4-10; 5:2-3
  - D. hated their brothers 2:9-11; 3:11-18
  - E. espoused docetism 2:22-23; 4:2-3; 5:1, 6-8; cf. 2 Jn 7
- IV. John's Counterattack
  - A. Narrows authority to apostolic witness 1:1-4; 4:6, 14; 5:6-7
  - B. Believers acknowledge sin 1:5-2:2
    1. God is light (v 5)
    2. What is the implication of the fact that walking in light cleanses us from all sin (v 7)?
    3. God's righteousness in forgiving (v 9 and 2:2)
  - C. Obedience as evidence of reality 2:3-6
  - D. An old commandment fulfilled due to inaugurated eschatology 2:7-11
  - E. A word of assurance 2:12-14
  - F. Eschatology and loving the world 2:15-17
  - G. Eschatology and antichrists 2:18-27
    1. The sign of authenticity 2:19
    2. Affirming Jesus as Messiah 2:22-23; 4:1-3 testing the spirits; 4:15 confesses Jesus as the Son of God; 5:1 evidence of being born of God; 5:6-8; 5:9-12 the cruciality of having the Son  
Implication for today
    3. What is the anointing in 2:20 and 2:27?
      - a. The Spirit: 1 Sam 16:13; Isa 61:1; Jn 14:17; 15:26; 16:13
      - b. Word of God: linked with teaching; cf. 2:14 "word of God abides in you"; 2 Jn 2 "truth abides in us"
      - c. Marshall: word taught and apprehended by the Spirit through the internal work of the Spirit  
NB: knowledge of all they need to know, not all things exhaustively.
  4. Does v. 27 rule out the need for teaching?
    - a. Note context
    - b. Evidence of letter itself; cf. 2 Jn 9



- H. Eschatology and righteousness 2:28-3:3
- I. Practicing righteousness and living in love 3:4-18
  - 1. What does John mean when he says, “No one who abides in him sins; no one who sins has seen him or knows him” (v 6); “the one who commits sin is of the devil” (v 8); “No one who is born of God commits sin” (v 9)? 5:18 “No one who is born of God sins; but he who was born of God keeps him and the evil one does not touch him.”
    - a. Elite group of Christians
 

But
    - b. Willful and deliberate sins
 

But
    - c. Sin unto death excluded; cf. 5:16 and 5:18
 

But
    - d. Does not sin as long as abiding
 

But
    - e. Ideal View: Possibility not always attained
 

But
    - f. The Direction of a Christian's life: comparing 1 Jn 1:6ff with this passage (present tense appealed to by some)
- J. Assurance 3:19-24
  - 1. Based on genuine love 3:19-20
  - 2. And the presence of the Spirit 3:24; 4:13
- K. Love
  - 1. Its supreme manifestation 3:16; 4:9-10
  - 2. Priority of God's love 4:19; 4:7-8, 11, 16
  - 3. Perfection in love and assurance 4:16-18
  - 4. Response of love for others 4:8, 11, 20-21; 3:16-18
- L. Why his commandments are not burdensome 5:3-5
- M. Confidence in prayer 5:14-15
- N. The Sin unto death 5:16-17
  - 1. Physical death
  - 2. Apostasy: Disbelief in Jesus as Christ, failing to love brothers, and to keep commands

- 3. Need to pray for brothers who sin because all sin can lead to apostasy; it is always serious.
- O. Final Assurances 5:18-20
- P. Final Warning 5:21

## **2 JOHN**

- I. The Elder: John the apostle, signified by “the” elder; 1 Pet 5:1 Peter calls himself an elder.
- II. Chosen lady: designation of the church.
  - A. 2nd person plural in vv 6, 8, 10, 12 shows he is addressing church as a whole.
  - B. Church as Christ's bride in Eph 5:22-33; Rev 19:7. So also new Jerusalem Rev 21:2 and Israel as a woman in the OT Isa 54:1; Jer 6:23; 31:21; Lam 4:3, 22
  - C. The lady represents the church as a whole, and the children the individual members thereof.
  - D. Lacks specific address to individual which permeates 3 John.
- III. Note the emphatic and personal use of “truth”
- IV. Exhortation to love 5-6
- V. Docetism opposed 7
- VI. The threat if false teaching embraced 8-9
- VII. Why are invitations into the home and greetings forbidden? 8-9

## **3 JOHN**

- I. Greeting and prayer 1-4
- II. Supporting the cause 5-8
- III. The arrogance of Diotrephes 9-10
- IV. Commendation of Demetrius 11-12

## **2 PETER**

### **Introductory Issues**

## A. Authorship

### 1. Against

- a. Literary dependence upon Jude
- b. Hellenistic concepts and language: Even if language differences are due to a secretary, the thought and theology are different.
- c. Defense of the parousia indicates that the opponents were 2nd century gnostics
- d. Appeal to Pauline letters shows that they have been collected as canon
- e. Petrine testament: transparent fiction according to Bauckham
- f. The letter has no external attestation in the 2nd century, and questioned even in 4th.

### 2. For

- a. The author consistently claims to be Peter (1:1), says he will die soon (1:14), was an eyewitness of the transfiguration (1:16), and considers Paul his brother (3:15). It would be deceitful to be writing in the name of another. Psuedepigraphic epistles were not common, while Acts and Apocalypses were more so.

Paul criticizes psuedepigraphy in 2 Thess 2:2; 3:17.

Author of Acts and Paul and Thecla defrocked for writing in the name of Paul.

Also the Gospel of Peter was rejected in A.D. 180 Antioch because it was not written by Peter and claimed to be. Serapion the bishop says, "For our part, brethren, we both receive Peter and the other apostles as Christ, but the writings which falsely bear their names we reject, as men of experience, knowing that such were not handed down to us."

If the Testament was a transparent fiction, why was it not recognized as such until now?

- b. Although 2 Peter was disputed in the history of the church, most accepted it as authentic.
- c. Other psuedo-Petrine literature excluded but 2 Peter retained.
- d. Michael Green argues 2 Peter is closer to 1 Peter than any other writing. Corpus too limited for statistical arguments from vocabulary.
- e. Differences due to unique situations of the letters.
- f. Differences may be due to two different secretaries.
- g. Borrowing from Jude possible for an apostle
- h. Hellenistic cast of 2 Peter is present but overemphasized and the doctrines present are compatible with other NT documents. May have written to speak to culture of readers.

- i. No sign that apostolic generation has ceased (cf. comments on ch. 3 below), and concern for delay of parousia was present in 1-2 Thessalonians.
  - j. 2 Pet 3:15-16 doesn't demand a full corpus of Pauline letters.
- B. Opponents
  - 1. 2:1-3a, 14,18 makes it clear that they professed faith in Christ, and their central teaching was eschatological skepticism. There would be no judgment and no future world of righteousness.
  - 2. They argued that the apostles invented the idea of the parousia (1:16), and they rejected the inspiration of prophetic passages which taught the parousia (1:20-21).
  - 3. Such a view of eschatology led to libertinism. They ridiculed any idea of angels and proclaimed freedom. Probably justified libertinism from Paul.
  - 4. Opponents are not gnostics for there is no evidence of cosmological dualism, realized eschatology, or that their ethical practices resulted from such dualism. Nor is there any debate over the resurrection.
  - 5. Nor are parallels close enough to say they were influenced by Epicureanism, who denied God's providential intervention in the world (Neyrey).
- C. Probably ca. 65-68 A.D. if authentic. Others date it from 80-125 A.D.

## OUTLINE OF 2 PETER

- I. Greeting: 1:1-2
  - a. Note the Hebraic form of Peter's name
  - b. Does receiving emphasize the divine gift or human reception?
  - c. Does righteousness denote fairness or God's saving activity?
  - d. Note the christological dimensions of the article in v 2.
  - e. The theme of knowledge introduced in v 2.
- II. God's Grace the Foundation for a Life of Godliness: 1:3-11
  - 1. Divine Provision 1:3-4
    - a. God gives us knowledge of his own virtue and glory when he calls us (3b)
    - b. *Through this knowledge* his power grants us everything we need to live a godly life (3a)
    - c. *and through this knowledge* God's promises have been granted to us (4a)
    - d. *The purpose of the display of God's power and granting of his promises in our lives is that* we might escape the corruption of the world caused by passion (4c)
    - e. *in order that as a final outcome* (and present reality as well?) we might share in the divine nature (4b)
  - 2. Pursue a Godly Life Diligently: 1:5-7

- a. To realize eschatologically divine nature (ethical in context) which is already ours in Christ.
  - b. Progression?
- 3. Godly Virtues Necessary for Entrance into the Kingdom: 1:8-11
  - a. Abounding! 1:8
  - b. For confirming election: 1:10
  - c. For eternal life or rewards: 1:11?
- III. Peter's Apostolic Reminder: 1:12-21
  - 1. The Function of the Reminder: To Stir them for Action: 1:12-15
    - a. Given what is at stake in 1:5-11
    - b. Given the function of reminders: 1:13
    - c. Given Peter's short time on earth: 1:14-15
  - 2. The Truth of Jesus' Coming is Based on Eyewitness Testimony: 1:16-18
    - a. Apostolic 1:16-18
      - (1) How does "for" connect to the preceding?
    - b. Myths (v 16) refers to opponents' view of the gospel, not vice-versa
      - (1) The truth relates to the "powerful coming" in the future (cf. 3:4, 12).
      - (2) How does witnessing the transfiguration secure the teaching of the second coming?
      - (3) The account here differs from the Synoptics, indicating independent tradition, and is hard to square with pseudonymity.
      - (4) "Well pleased" indicates choice of Son (cf. Isa 42:1; Lk 12:32; 1 Cor 1:25; Gal 1:15; Col 1:19)
  - 3. The Truth of Jesus' Coming is Based on the Prophetic Word: 1:19-21
    - a. "More sure" the apostolic testimony or "a word that is entirely reliable"?
    - b. What is the content of the more sure prophetic word in this context?
    - c. Note the eschatological thrust of 19c. Day of Lord and its impact subjectively experienced.
    - d. Verse 20 probably reflects opponents' views of prophets: misinterpreted if related to second coming
    - e. Peter affirms divine origin of prophecy.
- IV. The Arrival, Character, and Judgment of False Teachers: 2:1-22
  - 1. The Impact of False Teachers: 2:1-3
    - a. Future tense may refer to prediction from Jesus (Mt 24:24) or OT (Deut 13:2ff). Turns tables from ch. 1 re: prophecy.
    - b. False teachers present in community (cf. 2:11ff and 3:5)
    - c. The word heresy (v 1) can refer to sect, but here probably false teaching.
    - d. Note the consequences of the false teaching (v 1).
    - e. Was their denial of Jesus a christological error or in their manner of living?
    - f. What is the significance of these teachers being bought (v 1)?
    - g. Consequences of their teaching (v 2)

- h. Their motive (v 3)
- 2. The Certain Judgment of the Ungodly and the Preservation of the Godly: 2:4-10a
  - a. Note connection with v 3b
  - b. Punishment of angels (cf. Gen 6:1-4; Jude 6; 1 Enoch; Jubilees and other Jewish tradition). Being kept for judgment, so punishment here not final.
  - c. Punishment of flood generation and preservation of Noah: 2:5
  - d. Destruction of Sodom and preservation of Lot 2:6-8
  - e. Conclusion: 2:9
  - f. The sins of the false teachers: 2:10a
- 3. False Teachers Judged for Their Rebellion and Sensuality: 2:10b-16
  - a. Does “glories” (v 10) refer to angels or people? Good or bad angels?
  - b. The angels contrasting character: 2:11
  - c. Two sins highlighted
- 4. The Adverse Impact of the False Teachers upon Others: 2:17-22
  - a. Waterless mists (v 17). Michael Green says, “Heterodoxy is all very novel in the classroom; it is extremely unsatisfying in the parish.”
  - b. Enticing the unstable: 2:18
  - c. Slaves: 2:19
  - d. Do vv 20ff refer to the false teachers themselves or those they have influenced?
  - e. What do vv 20-22 say about forsaking salvation?
    - (1) Refers only to rewards
    - (2) This happens to believers
    - (3) Perseverance the test of authenticity

#### V. Reminder: The Day of the Lord Will Come: 3:1-18

- 1. Scoffers Doubt the Coming Day: 3:1-7
  - a. Prophets and apostles predicted the false teaching: 3:1-3
  - b. The nature of the false teachers' objection: 3:3-4
    - (1) Are the fathers the first Christian generation or the patriarchs?
  - c. Refutation of the false teachers: 3:5-7
    - (1) Creation: 3:5
    - (2) Flood: 3:6
    - (3) Consummation: 3:7
- 2. The Lord's Timing is Different from Ours: 3:8-10
  - a. A different view of time: 3:8
  - b. A chance to repent: 3:9
  - c. The certainty of the end: 3:10
- 3. Living Righteously because of the Future Day: 3:11-18
  - a. Holiness: 3:11-13

- (1) Does Peter's dissolution of the world contradict Revelation's claim that the new heavens and earth will be on a renewed earth (cf. Isa 65:17; 66:22; Rev 21:1)?
- (2) How do we hasten the day of God? Does this contradict divine sovereignty?
- b. Diligent in holiness to the end: 3:14-16
  - (1) Note the reference to Paul's writings as scripture
  - (2) What does the text suggest as to why Paul's writings are mentioned (v 16)?
  - (3) Guarding and growing: 3:17-18

## **JUDE**

- I. Author: Jude the brother of Jesus
- II. Date: early 60s

## **JUDE OUTLINE**

- I. Greeting: 1-2
- II. The Purpose for Writing: 3-4
- III. Judgment of the Intruders: 5-16
  - A. God's Judgment: 5-10
    - 1. Three Historical Examples of God's Judgment: 5-7
    - 2. Application to Adversaries: Three Sins Warranting Judgment: 8-10
  - B. Woe Oracle: 11-13
    - 1. Three Types: 11
    - 2. Application to Adversaries: 12-13
  - C. Enoch's Prophecy: 14-16
    - 1. The Prophecy: Judgment on the Ungodly: 14-15
    - 2. Application to Adversaries: 16
- IV. Exhortations to Believers: 17-23
  - A. Remember the Apostolic Predictions: 17-19
    - 1. The Apostolic Word: 17-18
    - 2. Application to Adversaries: 19
  - B. Keep Yourselves in God's Love: 20-21
  - C. Show Mercy to Those Affected by Opponents: 22-23
- V. Doxology: 24-25

## **REVELATION**

### **INTRODUCTION**

- I. Author: John, probably the apostle. Many think different style rules out apostolic authorship, but the style is rather close to the Gospel and the Epistles and can probably be chalked up to the apocalyptic genre.



- II. Written from Patmos an island opposite Miletus off the coast of Asia Minor.
- III. Date: Either 90-95 A.D. or ca. 68 A.D.
- IV. Situation: Persecution; John 1:9; Antipas 2:12; Martyrs 6:9; Trial on whole earth 3:10; 16:6 Babylon poured out the blood of God's people; woman drunk from blood of saints 17:6; cf. 18:24 ditto; 19:2 God avenged the blood of his bondservants; 20:4 martyrs beheaded

V. Genre

- A. Prophecy 1:3
- B. Letter 1:4; 2:1-3:22
- C. Apocalyptic: supernatural unveiling of what is about to take place. A divine disclosure usually via angels to some prominent person in which God promises to intervene in human history, to destroy evil and bring in his kingdom.

Apocalypse Seminar of SBL: “*Apocalypse* is a genre of revelatory literature with a narrative framework, in which a revelation is mediated by an otherworldly being to a human recipient, disclosing a transcendent reality which is both temporal, insofar as it envisages eschatological salvation, and spatial, insofar as it involves another supernatural world. Apocalypse was intended to interpret present earthly circumstances in light of the supernatural world and of the future, and to influence both the understanding and the behavior of the audience by means of divine authority.”

Characteristics: Historical dualism; visions; pseudonymity (Rev. an exception); symbolism; numerology; angelology and demonology; predicted woes

- D. Cf. 1 Enoch 14; 2 Baruch 27, 29; 4 Esdras 4:51-5:15

VI. Destination: 7 churches of Asia Minor (1:4; 2:1-3:22).

VII. Theories of Interpretation

- A. Preterist
- B. Idealist
- C. Historicist
- D. Futurist
- E. Interpretive Standpoint

VIII. What is the main purpose of Revelation?

## REVELATION OUTLINE

- I. Introduction 1:1-20
  - A. The significance of the first phrase
  - B. What do the first 3 vv. emphasize and why is this significant exegetically?
  - C. Note the source of grace and peace in vv 4-6 and the emphasis.
  - D. What is the import of the vision in vv 12-20?
  
- II. Letters to the Seven Churches 2:1-3:22
  - A. Pattern: order varies slightly and not all elements are present in every letter.
    1. Addressed to the angel of the church
    2. Some aspect of vision of Christ related to the churches
    3. Encouragement
    4. Complaint
    5. Call to repentance
    6. Threat of judgment
    7. Promise to overcomers
    8. Call to hear
  - B. No complaint re: Smyrna 2:8-11 and Philadelphia 3:7-13
  - C. A comment on meaning of hot and cold in 3:15-16 and the meaning of 3:20
  
- III. Visions of God 4:1-5:13
  - A. The Identity of the four living creatures and 24 elders
    1. Ezekiel 1 and 10
    2. Rev. 5:9-10
  - B. The focus of the vision in ch. 4
  - C. The sealed book and the focus of the vision in ch. 5
  
- IV. The Seven Seals 6:1-8:5
  - A. Cf. Matt 24:3-8 with first 4 seals
  - B. The Fifth Seal 6:9-11
  - C. What is the time frame of the 6th seal?
    1. Wrath of lamb (v 16)
  - D. Interlude 7:1-17
    1. What is the import of the sealing of the 144,000 and what is their identity (7:1-8)? Cf. 6:17 "Who is able to stand?"
    2. How do the great multitude relate to the 144,000 and what is the point of 7:9-17?
    3. The 7th Seal and the 7 Trumpets 8:1-5
  
- V. The Seven Trumpets 8:6-11:19
  - A. The Relationship between the seals and the trumpets
  - B. The Significance of silence in heaven and the prayers of the saints (8:1-5; cf. Hab. 2:20; Zeph. 1:7)
  - C. The first four trumpets 8:6-13
  - D. The Nature of the punishments in the 5th and 6th trumpets 9:1-21

1. Identity of locusts 9:1-11
  2. The cavalry of 200 million 9:12-19
  3. Note especially 9:20-21
  - E. Interlude 10:1-11:14
    1. Significance of the interlude
    2. Import of temple in 11:1-2
    3. Identity and function of two witnesses in 11:3-14
  - F. The 7th trumpet 11:15-19
- VI. Signs in heaven and earth 12:1-14:20
- A. The woman, the child, and the dragon 12:1-17
    1. The identity of the woman and the child
    2. When did the war in heaven occur? 12:7ff
    3. The message for the church 12:10-11
    4. The protection of the woman 12:13-17
  - B. The two beasts 13:1-18
    1. Note the relationship between end of ch. 12 and 13
    2. OT background on 1st beast
      - a. Daniel 7
    3. The beast's main activity 13:6-8
    4. The message for the church 13:9-10
    5. The 2nd beast 13:11-18
      - a. Function 13:12
      - b. Meaning of 666
  - C. The 144,000 on Mount Zion 14:1-5
    1. Symbolism in text
    2. Function in context
  - D. Three angels 14:6-13
    1. Call to repentance 14:6-7
    2. Babylon's fall 14:8
    3. Consequence of worshiping the beast 14:9-11
      - a. The import of vv 9-11 for the doctrine of hell
    4. Message for the church 14:12-13
    5. Harvesting the earth 14:14-20
    6. OT background (Joel 3 eschatological harvest)
- VII. The Seven bowls 15:1-16:21
- A. The song of Moses 15:1-4
  - B. The function of 15:5-8
  - C. The nature of the judgments in ch. 16
    1. Note the commentary in 16:5-7
    2. Repetition of repentance theme 16:9, 11
  - D. Note 16:20-21 and 20:11; 21:1
- VIII. The Judgment of Babylon 17:1-19:10
- A. Precursors 14:8; 16:19

- B. The identity of the woman 17:3, 18
    - 1. Seated on waters 17:1, 15
    - 2. Sitting on beast with 7 heads and 10 horns 17:3, 6-14
      - a. The 7 kings 17:9-11
        - (1) Individual kings: Julius Caesar, Augustus, Tiberius, Caligula, Claudius, Nero, Galba/Otho/Vitellius; Vespasian; Titus; Domitian
        - (2) Empires: Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome
        - (3) Symbolic and should not be pressed
    - 3. The sins of the woman 17:2-6
    - 4. How God accomplishes her judgment 17:15-18; 18:3
  - C. The OT background to ch. 18 (Ezekiel 26-28)
    - 1. Mourning for the harlot 18:9-19
    - 2. Kings 18:9-10
    - 3. Merchants 18:11-19
  - D. Rejoicing by church over her judgment 18:20-19:10
    - 1. Note 18:24 and 19:2
    - 2. Marriage of lamb 19:6-10
- IX. The Triumph of God in Christ 19:11-20:15
- A. The defeat of the Beast and false prophet 19:11-21
    - 1. Ezekiel 39:4, 17-20
  - B. The thousand years 20:1-6
    - 1. Binding of Satan 20:1-3
    - 2. Vindication of martyrs 20:4
    - 3. The first resurrection and the millennium
      - a. Postmillennialism: world gradually christianized
      - b. Amillennialism: reign of Christ now
      - c. Premillennialism: reign of Christ after his return
  - C. The last battle 20:7-10
    - 1. Gog and Magog Ezekiel 38-39
  - D. The last judgment 20:11-15
    - 1. Works and the book of life
- X. The new heavens and earth 21:1-22:5
- A. All things new 21:1-8
    - 1. The holy city 21:2
    - 2. Essence of heaven 21:3-4
    - 3. Exhortation 21:6-8
  - B. The holy city 21:9-22:5
    - 1. The bride and the city 21:9-10
    - 2. How literal is the city?
      - a. Cf. 21:22ff
- XI. Closing words 22:6-21
- A. Time is near 22:6-7, 10, 12, 20

- B. Worshiping God 22:8-9
- C. The meaning of 22:11; cf. 22:14, 17
- D. The warning 22:18-19
- E. Concluding affirmation 22:20
- F. Benediction 22:21