



FAITH BIBLE COLLEGE

2 Timothy 2:15

*"Study to show thyself approved unto God,
a workman that needs not to be ashamed,
rightly dividing the word of truth."*

BIBLE STUDY

Volume 111



FAITH BIBLE COLLEGE

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Dear Student

Welcome to Faith Bible College

*Our Vision is to Empower, Edify & Equip the Body of Christ in
The Word of Truth, So that we can be Leaders of Today
& Teachers for Tomorrow.*

*"Leaders are those whose aroma lingers long after they have completed
the task and others who sniff it, wants to be like them"*

*"Leadership is not a title but a Function
& that Function pulls you to its Position
& the Position determines your Title"*

*Blessings & Graceful Studying
Professor Ronnie Moodley*

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ASSIGNMENTS

TOWARDS

Final Examination

1st Year Students

Assignments – Must be done in TYPING

Not less than 3 Pages – Not more than 5 Pages each With Name & Student Number

**Marks will be awarded for (1) Presentation; (11) Contents (111) Neatness
& (IV) Research**

Volume 111

1) BIBLE STUDY 1,11,111 & 1V

Explain the following: Self Righteousness – traded for God's Righteousness.

The Law, traded for Grace.

In both – let there be a case study of Yourself.

2) OLD TESTAMENT 1

Explain how the concept of the Trinity is indicated very early in the book of Genesis.

3) OLD TESTAMENT 11

Show how the Ministries of Elijah & Elisha were similar. Please draw diagrams to show its similarities.

4) NEW TESTAMENT 1; 11 & 111

Using 4 different accounts in the Book of Acts, of the coming of the Holy Spirit upon the people, show how there were various effects of "Evidence of the filling of the Spirit".

Thanking You

Professor Ronnie Moodley

INTRO TO BIBLE STUDY

Introduction to Bible Study: Syllabus

Notes —

CLASS #1:

- I. Introduction to Bible Study.
- II. Observation.

CLASS #2:

- III. Interpretation.
- IV. Application.

CLASS #3:

- V. Preparation for the Practical Bible Study Courses.

CLASS #4:

- V. Preparation for the Practical Bible Study Courses. (cont.)

CLASS #5:

- VI. Course Conclusion.
Exam.

INTRO TO BIBLE STUDY

Notes

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Introduction to Bible Study: Exam

The “Inductive Bible Study” courses do not have exams like the other courses. The exam time is to be used to actually do inductive Bible Study.

This introductory course focuses on making observations. The student is given a passage from the Bible and will use the exam time to study the passage and form observations. The student may form as many observations as time allows, but is responsible for submitting the ten most important ones. These ten observations are graded according to importance, insight, clarity, etc.

INTRO TO BIBLE STUDY

The Five Courses of the Bible Study Series:

Notes —

1. The Introduction To Bible Study Course.

A 20 hour course that introduces how to study the Bible.

The first part of the course gives a brief summary of the different steps of **inductive** Bible study. This method of Bible study is based on the book, **Methodical Bible Study**, by Robert Traina. It includes observation, interpretation, and application.

The second part of the course offers an introduction to the book of Philippians, with general and specific observations in the book. This is preparation for the next four courses in the series. Most importantly, the student begins to learn how to make observations.

The materials within the first course should be referred to again while studying the other courses in the series. The teacher and students may especially want to review the part called **specific observations**.

2. The Practical Bible Study I Course.

A 20 hour course that is used to practice Bible study. The student uses what was learned in the Introduction course to do an inductive study of Philippians 1:1-2:18.

3. The Practical Bible Study II Course.

A 20 hour course that is used to continue practicing Bible study. The student continues their study of Philippians (2:19-4:23).

4. The Practical Bible Study III Course.

A 20 hour course that is used to advance the student's ability to study the Bible and communicate with others. Through a study of Malachi 1:1-2:16, the student uses what was learned about Bible study to increase their ability to observe, interpret, and apply the scriptures.

5. The Practical Bible Study IV Course.

A 20 hour course that finalizes the series, with a study of Malachi 2:17-4:6.

INTRO TO BIBLE STUDY

Notes -

Bible Study Assignments

This series is based on the book, **Methodical Bible Study**, by Robert Traina. The courses are most effective if they can be studied along with the following assignments:

1. Introduction to Bible Study: Read pages 8-62 in the book by Traina.
2. Practical Bible Study I: Read pages 65-109 in the book by Traina.
3. Practical Bible Study II: Read pages 110-166 in the book by Traina.
4. Practical Bible Study III: Review the book by Traina.
5. Practical Bible Study IV: Restudy pages 28-45, 54-58, and 66-108 in the book by Traina.

Practical Bible study assignments should also be given in each course that challenge the student to observe, interpret, and make application from a specific portion of the Bible.

The teacher should use the materials of each course to lead the students in a discussion. There should be much student participation as the teacher tries to lead and prompt the students to observe, interpret, and make application.

INTRO TO BIBLE STUDY

I. Introduction to Bible Study.

Notes —

A. Inductive Bible Study.

1. Bible.

- a. The Bible is the inspired word of God (2 Tim 3:16).
- b. Its author is the Holy Spirit. The instrument used by the author is man (2 Pt 1:21).
- c. Therefore, the Bible is God's word in human language.
 - 1) God's word.
 - a) It is without error. It can be trusted (Ps 119:89; Mt 24:35).
 - b) It is not just a book. It is alive. It has power (Heb 4:12).
 - 2) In human language.
 - a) Because the Bible was written in human language, it must be studied grammatically, historically, culturally, and contextually. The Bible was written by men. We must consider the human form of communication (grammatical). We must consider the human events (historical). We must consider the human habits or customs (cultural). Finally, we must consider the human flow of thought (contextual).
 - b) As Dr. Charles Holman writes: "Just as it is wrong to deny the humanity of Jesus Christ, so it is erroneous to deny the humanity of the Bible. We are **not** saying that the Bible is a fallible book and teaches error, but nevertheless we must reckon with God's message coming to us through the ordinary processes of human thought in given times and cultures, if we are to handle the Word of God correctly."²

INTRO TO BIBLE STUDY

Notes -

2. Study.

- a. Christians are commanded to **study** the Bible (2 Tim 2:15).
- b. It is not enough to casually read the Bible. It must be studied diligently in order to be handled accurately.
- c. It cannot simply be studied with the mind. It must be studied with the spirit (1 Cor 2:14, 15).
- d. It must be studied prayerfully (Ps 119:12, 18).
- e. It must be studied persistently (1 Pt 2:2, 3; Ps 1:2; 119:15, 16).
- f. The teacher of the Bible is the Holy Spirit (Jn 16:13-15).

3. Inductive.

- a. Inductive Bible study seeks to discover what the Bible says. It does not try to tell the Bible what to say (deductive Bible study).
- b. Inductive Bible study begins with the particulars of Scripture and follows them to THEIR conclusions. Deductive Bible study begins with ITS conclusions and then tries to use the Bible to prove its point.
- c. Inductive Bible study tries to be neutral in its perspective. It has no “predefined doctrines” that it wants to protect. It has one desire: Let the Bible say what the Bible says.

Discussion Point

How do our motives affect our Bible study?
How do our attitudes about the Bible affect our Bible study?

INTRO TO BIBLE STUDY

B. The Three Steps of Inductive Bible Study (the focus of the entire series):

1. Observation.
2. Interpretation.
3. Application.

Notes —

Author's Comment:

Let us consider a brief explanation of each step of inductive Bible study. As you read your assignments in the Traina book your understanding of each step will increase. As you go through the materials of each course you will have an opportunity to practice each step and to understand how the steps flow together.

II. Observation.

A. Introduction to Making Observations.

1. The process of inductive Bible study is like the process of building a strong house. Of course, the key to building a strong house is in the strength of its foundation. The foundation of the inductive Bible study "House" is the **OBSERVATION**.
 - a. An observation does not assign meaning to the Bible. It only observes what is written in the Bible.
 - b. It is not often "a revelation", but it often leads to "a revelation".
 - c. An observation is neutral. It has no opinion. It simply observes what is written.

INTRO TO BIBLE STUDY

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2. Observation is the awareness of:

- a. Terms.
- b. Grammatical relationships.
- c. Literary relationships.

B. Observation of Terms.

1. We may observe (be aware of) a term that seems to be essential in understanding a thought. Or we may simply not understand the meaning of certain terms. In either case, we would want to know more about that term.
 - a. What is the definition of the word?
 - 1) In your language.
 - 2) More specifically, in the original Greek language.
 - b. What is the nature of the word?
 - 1) Is it plural or singular?
 - 2) Is it a command? Is it in the past tense?
 - c. How is the word used in other Scriptures?
2. Review pages 28-30 in the Traina book.
3. We will include word studies in the Practical Bible Study courses. It will be helpful to have a concordance and some Greek study aids.

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C. Observation of Grammatical and Literary Relationships.

Notes —

Observations include three variables.

1. An observation includes contents, structural units (as Traina calls them), or “parts” as we will call them here.
 - a. The parts of grammatical observations are words, phrases, clauses, and sentences.
 - b. The parts of literary observations are paragraphs, segments, sections, divisions, and books.
 - c. Review pages 30-31 in the Traina book.
2. An observation includes a relationship between parts.
 - a. This is the relationship that connects the two different parts together (for example the relationship called “repetition” is what might connect two words together or the relationship called contrast is what might connect two paragraphs together).
 - b. Grammatical relationships (relationships between words, phrases, clauses, and sentences) are often seen by observing key “connecting terms” or conjunctions.

Example

The connecting term “**BUT**” in Phil 1:20 establishes the relationship of **CONTRAST** between the two phrases (parts) “**PUT TO SHAME**” and “**WITH ALL BOLDNESS.**” Review pages 33-39 in the Traina book.

- c. Literary Relationships (that is relationships between paragraphs, segments, sections, divisions, and books) are often seen after the observer considers the meaning of the unit or part as a whole.

INTRO TO BIBLE STUDY

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Example

After the observer considers what the main ideas are of Gen 13-14 and Gen 18-19, he might see the relationship of **CONTINUATION** between the two sections (parts). Review pages 39-42 in the Traina book.

3. An observation includes a Scripture reference. The student must always remember to include the scripture reference within his observation.

Author's Comment:

The following list of typical relationships is a guide for observing relationships between parts (examples from the book of Philippians).

1. **REPETITION:** repeated words, phrases, ideas etc. (1:1, 2).
2. **PURPOSE:** the goal of an action (1:9, 10).
3. **REASON:** why something was done (1:4, 5).
4. **MOTIVE:** that which motivates (1:15).
5. **CAUSE AND EFFECT:** an action that leads to a certain result (1:12-26 and 2:19-30).
6. **METHOD:** the way that something is accomplished (1:19).
7. **SUMMARY OR CONCLUSION:** to restate or to end a thought (4:8).
8. **INTRODUCTION:** that which prepares for something else (3:1).
9. **CONTINUITY:** repetition of phrases, ideas, etc. (4:7, 9).
10. **CONTINUATION:** an extension of a previous idea (1:27-2:18 and 3:1-4:9).

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11. **COMPARISON:** making something relative to something else (3:2).
12. **CONTRAST:** formation of opposites or alternatives (3:17-19).
13. **SPECIFICATION:** movement from the general to the specific (1:3-8 and 1:9-11).
14. **GENERALIZATION:** movement from the specific to the general (4:8).
15. **EXPLANATION:** to clarify or expand on the meaning and understanding of something (2:12, 13).
16. **SOURCE:** one thing comes from another (1:6).
17. **IDENTIFICATION:** the definition of something (3:2, 3).
18. **SERIES:** a list of thoughts, ideas, etc. (3:4-6).
19. **JUSTIFICATION OR RATIONALIZATION:** why something is believed or desired to be true or to have happened (1:29).
20. **IMPLICATION:** one thing logically leads to another (2:12).
21. **ALTERNATIVE:** one thing replaces another (4:6).
22. **APPLICATION:** making a principle practical (3:11-16 and 3:15-16).
23. **BALANCE:** including both sides of a situation, argument, etc. (3:12).
24. **TIME AND SPACE:** relationships defining 'when' and 'where' (4:15).
25. **RESULT:** the outcome of an action, thought, etc. (4:6, 7).
26. **INTERROGATIVE:** question and answer (1:18).

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Example Observation:

The typical observation has three variables. The following example shows these three variables.

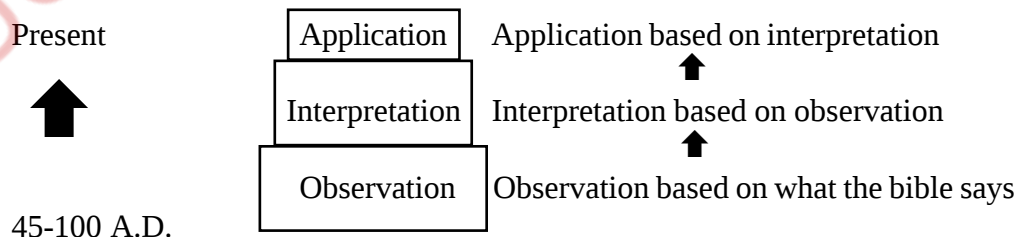
Observation - The word **“FINALLY”** is **REPEATED** twice (3:1 and 4:8).

1. The **PARTS** are words (“finally”).
2. The **RELATIONSHIP BETWEEN PARTS** is repetition.
3. The **SCRIPTURE REFERENCE** is 3:1 and 4:8.

Remember: A relationship between parts must include at least two parts. A **repetition** must have at least two parts (something is a repetition of something else). A **purpose** must include at least two parts (something is the purpose of something else).

D. The Importance of Observation.

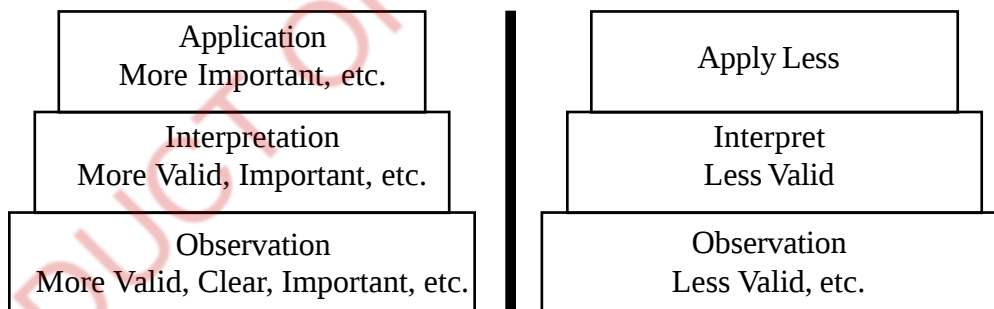
1. Observations form the foundation of Bible study.
 - a. Observations lead to interpretations (questions and answers).
 - b. Interpretations lead to applications.
 - c. The process of moving from observation to interpretation to application is the process of moving from the years 45-100 A.D. to the present year.



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2. Observations affect the strength of Bible study.

- a. It is essential that the process of Bible study be in a progressive order. The process puts observations before interpretations and interpretations before applications.
- b. The strength of the preceding step of inductive Bible study will affect the strength of the following step. Ultimately, the stronger the observation, the stronger the application.
 - 1) More valid observations lead to more valid applications.
 - 2) More clear observations lead to more clear applications.
 - 3) More important observations lead to more important applications.
 - 4) More complete observations lead to more complete applications.
 - 5) More specific observations lead to more specific applications.



Discussion Point

Offer examples of how this progression occurs, both negatively and positively.

Notes

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III. Interpretation.

A. The process of interpretation includes two steps.

1. Interpretation produces questions that are prompted by observations.
2. Interpretation produces answers that are based on observations.

B. There are three major types of interpretive questions.

1. The definitive - a question of meaning.
 - a. The meaning of terms. What does the term **“FINALLY”** (Phil 3:1 and 4:8) mean?
 - b. The meaning of grammatical relationships. What does the connective **“IN VIEW OF”** (1:5) mean?
 - c. The meaning of literary relationships. What does the specification of exaltation (2:9-11) mean?
2. The rational - the “why” question.
 - a. Why?: Terms - Why does Paul use the term **“EXISTED”** in 2:6?
 - b. Why?: Grammatical relationships. Why does Paul’s imprisonment result in the progress of the gospel?
 - c. Why?: Literary relationships. Why is it true that exaltation is the effect and death is the method (2:5-9)?

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- d. The “why” questions can be made either on the historical, literary, or theological levels.
- 1) Why?: Historical level (Why did this action or event occur?). Why did Epaphroditus (2:25) want to return to Philippi?
 - 2) Why?: Literary level (Why did the author write what he did and how he did?). Why did Paul interrupt his instructions (1:27-2:18 and 3:1-4:9) to explain that he would send Timothy and Epaphroditus (2:19-30)?
 - 3) Why?: Theological level (Why is a statement true or necessary?). Why is it true that to live is Christ and to die is gain (1:21)?
- e. Notice that the “why” questions concerning terms can be made on any one of the three levels (historical, literary, or theological). For example, consider the term **“BOND-SERVANT”** in 1:1.
- 1) Why did Paul think of himself as a **“BOND-SERVANT”** (historical level)?
 - 2) Why did Paul use the term **“BOND-SERVANT”** (literary level)?
 - 3) Why is it true that Paul is a **“BOND-SERVANT OF CHRIST JESUS”** (theological level)?
- f. This is also true about “why” questions concerning grammatical or literary relationships. They can also be made on all three levels.

Discussion Point

Use the following diagram to help summarize and explain the various possibilities.

3. The implicational.

- a. These questions are based on the answers to “why” questions.

Notes —

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	Historical	Literacy (Author's Motives)	Theological
Observation of terms	Why were there elders in the church?	Why did Paul use the plural form elders?	Why is it true that there are elders in the church?
Observtion of grammatical relationships	Why did Paul pray for the Philippians?	Why did Paul emphasize the fact that he prayed for the Philippians?	Why is it true that prayer is a critirical aspect of apostolic ministry?
Observation of literacy relationships	Why did Paul send Timothy?	Why did Paul interrupt his letter to say that he would send Timothy?	Why is it missiologically correct to send someone back? (Somewhat interpertive)

- b. They ask about the implications, ramifications, or consequences of a particular answer.
- c. Implicational questions could be used as bridges between interpretation and application.

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Example

There may be a certain answer to the question, “**Why does Paul say that to die is gain?**” (1:21).

Based on that answer we could ask the implicational question, “**What are the implications of this answer for the Philippians?**”

Author’s Suggestion:

Suggestions for forming interpretative questions:

1. Try to make your questions concise and clear.
2. Be sure that your questions flow out of your observations.
3. Try not to interpret within your questions.

Good question: **Why did Paul include the term “overseers”?** (Phil 1:1).

Bad question: **Why did Paul include the term “overseers” as a way to make a distinction between the leaders and the congregation?**

Notes

C. Interpretative Answers.

1. Answers should be based on observations. You should be able to defend your answer with the Bible text.
2. At times you may need to leave the immediate context to do this, but there should be a sincere effort to answer the question with the use of the immediate context before moving on to other portions of the Bible.

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Author's Comment:

Establish the following list of priorities in answering interpretative questions:

- 1) The immediate context (the words, phrases, clauses, and sentences that precede and follow the portion of Scripture in question).
- 2) The previous paragraphs.
- 3) The previous segments.
- 4) Other portions of the book.
- 5) The type of literature (when answering a question from a gospel it is better to first consider another gospel before considering a prophetic book).
- 6) The New or Old Testament (it is better to first consider the New Testament if the question comes from a New Testament passage).
- 7) Other sources besides the Bible.

Note: The movement from observation to question to answer should be obvious. We will have ample opportunity to practice this progression in the Practical Bible Study courses.

IV. Application.

A. Introduction to Making Applications.

1. Applications represent the fruit of Bible study. It is to take what has been learned and to put it into practice. The application process is the process of encouraging and challenging the reader to apply the Bible to his life. There are different ways to communicate that challenge.
2. Some of the same suggestions apply to the application step as to the other steps of Bible study (for example, be specific, be clear, be practical, etc.).

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B. Communication Tools to be used in the Application Process.

Notes —

1. Bible stories (applying Bible principles by using an event or story from the Bible).

Example

Perhaps your observations and interpretations have led you to develop the principle of the importance of obeying God. To apply this, you may begin by referring to the story of Jonah and the whale.

2. Analogies (the use of metaphors, similes etc.).

Example

You may continue by saying that the importance of obeying God is like the importance of following a recipe. If you do not follow the recipe correctly you may not enjoy what you eat.

3. Real life stories.

Example

You may show how obeying God was important in a certain situation in your own life.

4. Illustrations (painting a hypothetical picture for the listener).

Example

You may describe a practical situation common to many people that they could identify with, then apply the principle to that situation.

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5. Questions.

Example

You may simply want to apply the principle with direct questions that challenge the reader to think about his own life.

Note: Questions are used in the application sections of the Practical Bible study courses. It is left to the student to use other tools to continue the application process.

Author's Suggestion:

Suggestions for Making Applications:

Applications must be practical. The goal is to bring the principles of the Bible into the homes and the daily lives of the readers. The reader should be able to say, "This point of the Bible is relevant to me and my life."

The application should be specific enough that people will relate it to their life.

Good Application: How does the command to be honest affect you at your job? What do you do when your paycheck is for more hours than you actually worked? Do you keep it and tell yourself that you deserved the extra money anyway? Or do you show your boss and allow him to make that decision?

Poor application: Do you practice honesty? Do you tell the truth?

Note: The movement from observation to interpretation to application should be obvious. Biblical applications are not **created** on the weak foundations of opinions. Biblical applications are **built** on the strong foundations of interpretation and observation.

INTRO TO BIBLE STUDY

V. Preparation for the Practical Bible Study Courses.

Notes —

Class Assignment:

The student should read through the book of Philippians at least three times.

1. First reading: regular speed (review the historical context of the book; review the contents of the book; and develop a general outline of the major divisions of the book).
2. Second reading: slower speed (begin to make general observations especially with the goal of discovering the major themes and teachings of the book).
3. Third reading: very slow speed (begin to fill in your general outline by developing a detailed outline within each division; begin to make specific observations).

The following parts of this course correspond to the goals of the three part assignment above. The teacher can use these as a guide to lead the class in completing the goals. The teacher should especially focus on the specific observations.

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A. First Reading.

1. The historical context.
 - a. The author is Paul (1:1).
 - b. The book was probably written while Paul was under house arrest in Rome.
 - c. If we date the book during Paul's Roman imprisonment, then the book was written in 61/62 A.D.
 - d. The book is addressed to the church at Philippi.
 - 1) Philippi was a prosperous Roman city. The church there was founded by Paul on his second missionary journey. Lydia and the Philippian jailer were the first converts (Acts 16:12-40).
 - 2) Philippi was a very strategic location. It was considered the gateway to Europe and was quite a busy crossroads of business and travel.
2. The contents of the book.
 - a. The purpose for writing the letter.
 - 1) A letter of thanks for the gift sent to Paul.
 - 2) A report of Paul's circumstances.
 - 3) A letter to instruct/challenge, especially in the following areas:
 - a) Unity.
 - b) Standing firm against persecution.
 - c) Warning against false brethren.
 - d) To rejoice in the midst of trouble and problems.
 - 4) A letter to explain and prepare for the visits of Timothy and Epaphroditus as well as Paul's own possible visit.

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b. The Characteristics of the letter.

- 1) It is the most personal of Paul's letters.
- 2) The dominant theme is joy. Various forms of the word "joy" occur 16 times. Specifically, Paul speaks about rejoicing:
 - a) In prayer (1:4).
 - b) In the gospel (1:18).
 - c) In sacrifices for the cause (2:17, 18).
 - d) In the Lord (3:1).
 - e) In mutual concern (4:10).

c. Summary of the contents.

- 1) The mind and spirit of Paul are clearly revealed in this very personal and intimate letter. He was a man of peace and joy. He overflowed with these things while he was alone in prison awaiting execution. What was his secret? He filled his mind with Christ.
- 2) Yes, joy is a main theme of this book, but only in the sense that it is the result of being filled with Christ. The central message of the book is Christ. Indeed, His name occurs 17 times in the first chapter alone.
- 3) Consider the following outline that shows the emphasis that Paul puts on Christ.
 - a) Chapter 1.
 - (1) Christ as the source of spiritual fruit (1:11).
 - (2) Christ as the theme of preaching (1:18).
 - (3) Christ as the highest motive of Christian service (1:20, 21).

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b) Chapter 2. Christ as the One who exhibits the only perfect spirit and example (2:5-11).

c) Chapter 3.

(1) Christ: the knowledge of whom is the supreme prize for which to struggle in life (3:7-14).

(2) Christ: at whose appearing believers' bodies will be made new (3:20, 21).

d) Chapter 4.

(1) Christ: whose power is limitless in a Christian's life (4:13).

(2) Christ: who is the source of divine supplies for every need (4:19).

4) The book of Philippians will challenge the Christian reader each time it is read. Perhaps Philippians, more than any other book, discloses Paul's deep affections for a particular church. Thus, it is very challenging!

3. An outline of the main divisions of the book (divided into 8 sections).

a. **Section 1:** Address and greeting (1:1, 2).

b. **Section 2:** Thanksgiving and prayer (1:3-11).

c. **Section 3:** The positive results of Paul's imprisonment (1:12-26).

d. **Section 4:** Instruction and challenge (1:27-2:18).

e. **Section 5:** Explanation of sending others to them (2:19-30).

f. **Section 6:** Continued instruction and challenge (3:1-4:9).

g. **Section 7:** Postscript: Response in appreciation for the gift (4:10-19).

h. **Section 8:** Closing (4:20-23).

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B. Second Reading.

Notes —

1. General observations (major themes and teachings).
 - a. Koinonia (communion).
 - 1) The ideas of sharing, participating, and having things in common are repeated throughout the book.
 - 2) Paul is careful to emphasize the shared life between himself and the Philippians.
 - a) **SHARED** in the gospel (1:5).
 - b) **PARTAKERS** of grace with me (1:7).
 - c) **FELLOWSHIP** of the Spirit (2:1).
 - d) **SHARE** my joy/**SHARE** your joy (2:17, 18).
 - e) **FELLOWSHIP** of His sufferings (3:10).
 - f) **SHARED** my struggle (4:3).
 - g) **SHARE** in my affliction (4:14).
 - h) **SHARED** with me (4:15).
 - b. God as source.
 - 1) This is a theological point that Paul wants to emphasize. He wants to focus on the sovereignty of God.
 - 2) He especially likes to do this in the context of having confidence and hope.
 - a) God **BEGAN** the work/**CONTINUES** the work/**COMPLETES** the work (1:6).
 - b) comes **THROUGH** Jesus (1:11).
 - c) and that too **FROM** God (1:28).

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- d) God at work **IN** you (2:13).
- e) which **COMES FROM** God (3:9).
- f) God will **REVEAL** (3:15).
- g) By...the power that **HE** has...even to **SUBJECT** (3:21).
- h) **THROUGH** Him who strengthens (4:13).
- c. Eschatological and future concepts.
 - 1) Paul repeats thoughts about the end times.
 - 2) He was future oriented.
 - a) until the **DAY OF CHRIST JESUS** (1:6).
 - b) until the **DAY OF CHRIST JESUS** (1:10).
 - c) **TO DIE** is gain...depart and **BE WITH CHRIST** (1:21, 23).
 - d) the **DAY OF CHRIST** (2:16).
 - e) the **UPWARD CALL** (3:14).
 - f) **WAIT** for a Savior (3:20).
 - g) **TRANSFORM** the body (3:21).
 - h) in the **BOOK OF LIFE** (4:3).
 - i) The Lord **IS NEAR** (4:5).

INTRO TO BIBLE STUDY

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- d. Salvation as a process.
 - 1) Paul is developing his theology of sanctification.
 - 2) Christian growth comes over a period of time. The Christian walk is a process.
 - a) **PERFECT** it (1:6).
 - b) **WORK OUT** your salvation (2:12).
 - c) **I PRESS ON** (3:12).
 - d) **REACHING FORWARD...TOWARD** (3:13, 14).
 - e) We eagerly **WAIT** (3:20).
- e. Christ in us. Paul refers to this doctrine as a reality in many different ways.
 - 1) I long for...with the **AFFECTION OF CHRIST** (1:8).
 - 2) Christ...be exalted **IN MY BODY** (1:20).
 - 3) to live **IS CHRIST** (1:21).
 - 4) **GOD IN YOU** (2:13).
 - 5) found **IN HIM** (3:9).
 - 6) **THROUGH HIM** (4:13).
- f. Evangelism. It is always a focus for Paul.
 - 1) **SPEAK THE WORD...PREACHING...PROCLAIM CHRIST** (1:14, 15, 17).
 - 2) **LIGHTS** in the world...**HOLDING FAST** the word of life (2:15, 16).
 - 3) Let your forbearing spirit **BE KNOWN** (4:5).

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- g. Negative perception of certain groups. Paul paints a negative picture of certain groups of people.
 - 1) **PREACHERS** with wrong motives (1:7).
 - 2) your **OPPONENT** (1:28).
 - 3) **THEY** all seek after (2:21).
 - 4) Beware of the **DOGS** (3:2).
 - 5) **THEY** are **ENEMIES** (3:18).
- h. Focus on others. Paul is focused on other people in practice and theology.
 - 1) prayer...for **YOU** all...I have **YOU** in my heart (1:4, 7).
 - 2) for **YOUR** sake (1:24).
 - 3) regard one **ANOTHER** (2:3).
 - 4) interests of **OTHERS** (2:4).
 - 5) concerned for **YOUR** welfare (2:20).
 - 6) help **THESE WOMEN** (4:3).
 - 7) seek...to **YOUR** account (4:17).
- i. Unity. Paul is very aware of the importance of unity.
 - 1) firm in **ONE** spirit, with **ONE** mind striving **TOGETHER** (1:27).
 - 2) **SAME** mind... **UNITED** in spirit (2:2).
 - 3) **WITHOUT...DISPUTING** (2:14).
 - 4) live in **HARMONY** (4:2).

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j. Suffering. Paul is not afraid to repeat often the theme of Christian suffering.

- 1) **SUFFER** for His sake (1:29).
- 2) experiencing... **CONFLICT** (1:30).
- 3) **DEATH** on a **CROSS** (2:8).
- 4) poured out... **OFFERING** (2:17).
- 5) came close to **DEATH** (2:30).
- 6) **SUFFERED** the loss (3:8).
- 7) fellowship of his **SUFFERINGS** (3:10).
- 8) **SUFFERING** need (4:12).

k. A Pastoral concern. Paul's Pastoral concern is seen in his repeated reference to his desire to see them.

- 1) how **I LONG FOR YOU** (1:8).
- 2) continue **WITH YOU ALL** (1:25).
- 3) coming **TO YOU** again (1:26).
- 4) I come and **SEE YOU** (1:27).
- 5) I myself also **SHALL BE COMING** (2:24).
- 6) whom **I LONG TO SEE** (4:1).

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- l. Partnership. Paul repeatedly speaks of himself as equal and in partnership with others.
 - 1) **PARTICIPATION** in the gospel (1:5).
 - 2) **EXPERIENCING THE SAME** conflict (1:30).
 - 3) **SERVED WITH ME** (2:22).
 - 4) **FELLOW** worker/soldier (2:25).
 - 5) standard which **WE HAVE ATTAINED** (3:16).
 - 6) pattern you have **IN US** (3:17).
 - 7) my **FELLOW** workers (4:3).
- m. Some other repeated terms and concepts:
 - 1) blameless (1:10; 2:15; 3:6).
 - 2) approve/prove (1:10; 2:25).
 - 3) stand firm (1:27; 4:1).
 - 4) glory of God (2:11; 1:11; 4:20).
 - 5) imitation (3:17; 4:9).
 - 6) joy/rejoice (1:4,18; 2:2, 17, 18, 28, 29; 3:1; 4:4, 10).
 - 7) God; Lord; love; peace; gospel; salvation; faith; glory; Christ Jesus.

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C. Third Reading.

Notes —

Author's Comment:

The instructor will provide detailed outlines to the students in the Practical Bible Study courses.

Challenge the students to develop their own outlines of each section. Instruct them to concentrate on identifying grammatical and literary relationships between the different parts of the outlines.

In general you can learn how to study a book of the Bible by learning how to develop good outlines.

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Author's Comment: Developing Detailed Outlines

1. The first step is to read through the book often enough to begin to get the flow of thought into your mind and spirit.

2. Then, form the most basic outline of the book.

Where do major thoughts, ideas, arguments etc. begin and end?

Based on the answer to this question you can divide the book into major divisions (anywhere from 2 to perhaps 15 or more divisions).

Now consider how the different divisions relate to each other (literary relationships). This will increase your ability to understand the flow of the book.

3. Then, repeat this process. This time, however, instead of the book being the unit that you are working with, the individual divisions become the units to work with. Read through each division often enough to begin to get the flow of thought into your mind and spirit. Form an outline of each division.

- Where do thoughts, ideas, arguments, descriptions, etc. begin and end?

- Based on the answer to this question you can begin to divide the major division into smaller parts.

- At this point you should consider how the different parts relate to each other (grammatical and literary relationships).

4. This process can be repeated as often as is necessary. Originally the book was the unit to work with. Then you worked with major divisions. Now you can consider each individual part within the divisions. This can be done until you have an outline of the book that is as detailed as you choose.

5. Remember: The key is to define where the ideas begin and end, and to define the relationships between the established parts.

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Author's Comment:

Guide to Making Specific Observations:

Use this guide to promote a discussion in the class where students will practice making observations.

The three variables of an observation are identified in the following way:

- 1) The “parts” are in lower case letters.
- 2) The relationship between parts is in **UPPER CASE LETTERS**.
- 3) The Scripture reference is in parentheses.

Notes —

The following is a list of the specific observations according to the sections of Philippians that were established previously.

1. Section 1 (Phil 1:1, 2).
 - a. The terms “saint**S**”, “overseer**S**”, and “deacon**S**” are all **PLURAL** (1:1).
 - b. Paul **IDENTIFIES** himself and Timothy as bond-slaves (1:1).
 - c. The name “Jesus” is **REPEATED** three times in only two verses (1:1, 2).

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2. Section 2 (Phil 1:3-11).

- a. There is **CONTINUITY** between “offering prayer” and “this I pray” (1:4, 9).
- b. “in view of” introduces Paul’s **MOTIVATION** to pray with thanks and joy (1:5).
- c. “for” introduces the **JUSTIFICATION** for having faith (1:6-8).
- d. Jesus is the **SOURCE** of the affection that Paul feels for the Philippians (1:8).
- e. “that” **IDENTIFIES** the contents of Paul’s prayer (1:9).
- f. “so that” introduces the **PURPOSE** of their increased love (1:10).
- g. “having been filled” is in the **PERFECT TENSE** and points to the **METHOD** of increasing in love (1:11).
- h. “Through” points to Jesus as the **SOURCE** or the **CAUSE** of the method (1:11).
- i. “to” is a directional term that introduces the **PURPOSE** of the manifestation of the method (1:11).
- j. “until the day of Christ” is **REPEATED** (1:6, 9).
- k. There is **CONTINUITY** of the idea of completion: “perfect it” (1:6); “blameless” or perfect (1:10); “been filled” (1:11).

3. Section 3 (Phil 1:12-26).

- a. “so that” introduces an **EXPLANATION** of how the imprisonment has resulted in the greater progress of the gospel; “and that” **CONTINUES** the **EXPLANATION** (1:13, 14).
- b. There is **CONTINUITY** between the terms “speak” and “preaching” (1:14, 15).
- c. There is a **SPECIFICATION** (1:15) of Paul’s **EXPLANATION** (1:14) of why the Romans are preaching.

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- d. Two groups are **INTRODUCED** (1:15). Then their motives are **EXPLAINED** (1:16, 17).
- e. The **INTERROGATIVE** “What then?” (1:18) is used to make a **CONCLUSION** about Paul’s feelings.
- f. The term “rejoice” is **REPEATED**(1:18). In the first case it is in the **PRESENT TENSE**. In the following case it is in the **FUTURE TENSE**.
- g. “for” introduces the **REASON** for the future rejoicing (1:19).
- h. “through” and “according to” introduce the **MEANS** of deliverance (1:19,20).
- i. “that” **IDENTIFIES** Paul’s hope (1:20); “but” introduces a **CONTRAST** that **CONTINUES** to **IDENTIFY** Paul’s hope (1:20).
- j. “whether by” introduces an option of **METHODS** to exalt Christ (1:20).
- k. “For” introduces the **EXPLANATION** why either of the two options will mean deliverance (1:21).
- l. There is **CONTINUITY** between the terms “die” and “depart” (1:21, 23). There is **CONTINUITY** between “gain” and “very much better” (1:21, 23).
- m. There is **CONTINUITY** between “live” (1:21), “live” (1:22), and “remain” (1:24). Thus, there is also **CONTINUITY** between “Christ” (1:21), “flesh” (1:22), and “flesh” (1:24).
- n. There is **CONTINUITY** between “remain...for your sake” (1:24) and “remain...for your progress” (1:25).
- o. “so that” introduces the **PURPOSE** for Paul to remain with them (1:26).

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4. Section 4 (Phil 1:27-2:18).

- a. There is **CONTINUITY** between “Conduct yourselves” (1:27), “Do all things” (2:14) and “Do nothing” (2:3).
- b. “so that” introduces the **PURPOSE** of their good conduct (1:27).
- c. There is **CONTINUITY** between “one mind” and “one spirit” (1:27).
- d. “For” introduces a **RATIONALIZATION** of why the manner of life is what it is (1:29).
- e. There are several important observations of **CONTINUITY** between 1:27; 2:1; and 2:2:
 - 1) “firm” (1:27); “encouragement/consolation” (2:1); “maintaining” (2:2).
 - 2) “one spirit/one mind” (1:27); “fellowship of the Spirit” (2:1); “united in spirit/same mind” (2:2).
 - 3) “striving together” (1:27); “compassion” (2:1); “intent on one purpose” (2:2).
- f. There is **CONTINUITY** between “Conduct yourself...manner...of Christ” (1:27), and “Have this attitude in yourselves...in Christ” (2:5).
- g. There is **REPETITION** of Greek words: “mind”=“purpose”=“attitude” (2:2 and 2:5).
- h. There is **CONTINUITY** between “do nothing...but” and “do not...but” (2:3 and 2:4). Because of this continuity we could say that 2:4 more clearly **EXPLAINS** 2:3.
- i. The term “but” introduces **CONTRASTS** (2:3 and 2:4).
- j. “with” introduces the **METHOD** used to be able “to regard one another as more important than himself” (2:3).

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- k. “who” introduces what Christ did and therefore introduces the **METHOD** by which to have the attitude (2:6).
- l. “Therefore” introduces the **RESULTS** of Christ’s actions (2:9).
- m. There is a move from the general to the specific (**SPECIFICATION**) that provides an **EXPLANATION** of the **RESULT** (2:9-11).
- n. “to” is a directional term and serves to introduce the **PURPOSE** of the exaltation of Christ (2:11).
- o. “So then” introduces a **CONCLUSION** or an **IMPLICATION** (2:12).
- p. We can observe **CONTINUITY** between paragraphs (1:27-2:13 and 2:14-18):
 - 1) In 1:27-2:13 we see a conduct of:
 - a) unity.
 - b) standing against opposition.
 - 2) In 2:14-18 we see a conduct of:
 - a) a lack of grumbling or disputing (unity).
 - b) “in the midst of” (opposition), and “holding fast” (standing against opposition).
 - 3) In 1:27-2:13 we have:
 - a) an example (Jesus).
 - b) an implication of how the Philippians should respond to that example.

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4) In 2:14-18 we have:

- a) an example (Paul).
- b) an implication of how the Philippians **should** respond to that example.

q. “that” introduces the **PURPOSE** for not grumbling (2:15).

5. Section 5 (Phil 2:19-30).

a. There is **CONTINUITY** between 2:19; 2:24; and 2:25:

- 1) “But I hope in the Lord Jesus to send Timothy to you shortly” (2:19).
- 2) “and I trust in the Lord that I myself also shall be coming shortly” (2:24).
- 3) “But I **thought** it necessary to send to you Epaphroditus” (2:25).

b. “so that” introduces the **PURPOSE** of Timothy’s trip (2:19).

c. There is **CONTINUITY** with respect to Paul’s desire to know about the spiritual state of the Philippians (1:27; 2:12; and 2:19).

d. “For” introduces the **REASON** or **JUSTIFICATION** to send Timothy specifically (2:20).

e. “For” introduces another **REASON** for sending Timothy since it introduces a **REASON** for not sending someone else (2:21).

f. “But” introduces a **CONTRAST** between Timothy and those referred to in 2:21 (2:22).

g. “like” introduces a **COMPARISON** (2:22).

h. The word “my” is **REPEATED** twice and implied twice (2:25).

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Notes —

- i. Paul gives three **REASONS** for sending Epaphroditus and introduces them with the terms:
 - 1) “because” (2:26).
 - 2) “in order that” (2:28).
 - 3) “and” (2:28: “in order that” is implied).
- j) “because” introduces the **REASON** why the Philippians should honor Epaphroditus (2:30).
- 6. Section 6 (Phil 3:1-4:9).
 - a. The word “finally” is **REPEATED** twice (3:1 and 4:8).
 - b. There is **CONTINUITY** of thought in the use of the terms “safeguard” and “Beware” (3:1 and 3:2).
 - c. The phrases “false circumcision” and “true circumcision” form a **CONTRAST** (3:2 and 3:3).
 - d. The term “law” is **REPEATED** three times (3:5, 6, 9).
 - e. There is **CONTRAST** between “put not confidence in the flesh” and “I myself might have confidence even in the flesh” (3:3 and 3:4).
 - f. “that I” introduces Paul’s **PURPOSE** in losing all for Christ (3:10).
 - g. “being” introduces the **METHOD** of obtaining the previously mentioned objectives (3:10).
 - h. “in order that” introduces the desired **RESULT** of the **METHOD** (3:11).
 - i. “but” points to **CONTRAST** between “press on” and “perfect” (3:12).
 - j. “in order that” introduces the **PURPOSE** for “pressing on” (3:12).

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- k. There is a conceptual **CONTINUITY** between the phrases “pressing on”; “reaching forward”; and “press on toward the goal” (3:12, 13, 14). Each phrase points ahead and speaks of a process.
 - l. “For” introduces the **JUSTIFICATION** of Paul’s instruction in 3:17 (3:20).
 - m. There is a **CONTRAST** between “earthly” and “heaven” (3:19 and 3:20). There is a **CONTRAST** between “body of our humble state” and “body of His glory” (3:21 and 3:20).
 - n. “by” introduces the **SOURCE** of the transformation (3:21).
 - o. “Therefore” introduces an **IMPLICATION** of the Philippians required response to the future hope that Paul mentions in 3:21 (4:1).
 - p. “stand firm” is **REPEATED** (1:27 and 4:1).
 - q. There is **CONTRAST** between the terms “rejoice” and “anxious” (4:4 and 4:6).
 - r. “but” introduces an **ALTERNATIVE** to anxiety (4:6).
 - s. There is **CONTINUITY** between the phrases “and the peace of God” and “and the God of peace” (4:7 and 4:9). Both of these phrases introduce the results of obeying the corresponding instructions.
7. Section 7 (Phil 4:10-20).
- a. “For” introduces the **REASON** why Paul does not “speak from want” (4:11).
 - b. There is a **REPETITION** of phrases:
 - 1) “Not that I” (4:11).
 - 2) “Not that I” (4:17).

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- c. There is **CONTINUITY** between the following clauses:
 - d. “**PROFIT** which increases to **YOUR ACCOUNT**” (4:17).
 - e. “**SUPPLY** all **YOUR NEEDS**” (4:19).
 - f. There is **REPETITION** between the phrases “you sent” and “you have sent” (4:16 and 4:18).
8. Section 8 (Phil 4:21-23). “Greet” is **REPEATED** three times (4:21, 22).

Notes

VI. Course Conclusion.

A. The Immediate Goal of this Course.

1. We now have an understanding of inductive Bible Study. We have practiced making observations.
2. Our immediate goal is to practice the full process of inductive Bible study. This will be done in the following four courses of this series.

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B. The Future Goal of this Course.

1. When the student is finished with this course he will begin the Practical Bible Study series.
2. Through this experience, it is hoped that the student will have:
 - a) The ability to study any other book of the Bible.
 - b) The desire to study all other books of the Bible.
 - 1) This is a life long process and should be one of the highest goals in your life.
 - 2) If you are diligent then you should be able to make a detailed study of many of the books of the Bible.
 - 3) Over the period of your life you could develop your own commentaries on many books of the Bible.
 - 4) From these personal studies come teachings, sermons, wisdom, and most importantly an opportunity for God to reveal Himself to you and to transform you into the image of His Son Jesus.

INTRO TO BIBLE STUDY

Introduction to Bible Study: Endnotes

Notes —

¹Robert Traina, Methodical Bible Study. Wiltmore, KY: Zondervan Publishing House, 1985.

²Charles Holman, Principles of Bible Study course at Regent University, 1987.

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Notes

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BIBLE STUDY I

Practical Bible Study I: Syllabus

Notes

CLASS #1:

- I. Section #1: Phil 1:1,2
- II. Section #2: Phil 1:3-11

CLASS #2:

- III. Section #3: Phil 1:12-26

CLASS #3:

- III. Section #3. (cont.): Phil 1:12-26
- IV. Section #4: Phil 1:27-2:18

CLASS #4:

- IV. Section #4. (cont.)

CLASS #5:

- IV. Section #4. (cont.)

BIBLE STUDY I

Notes

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Practical Bible Study I: Exam

The “Inductive Bible Study” courses do not have exams like the other courses. The exam time is used to actually do inductive Bible study.

In this first “Practical Bible Study” course, the exam continues to focus on making observations, and interpretive questions are also required. The student is given a passage from the Bible and will use the exam time to study the passage and form observations and questions. The student is required to submit their seven most important observations and interpretive questions. The observations and questions are graded according to importance, insight, clarity, etc.

BIBLE STUDY I

Course Introduction:

Notes —

Prerequisite: Introduction to Bible Study.

This is the first of the practical Bible study courses following the Introductory course. The series is based on the materials that were taught in that course.

We will use our foundational understanding of bible study to study the book of Philippians. Already we have made observations in the book of Philippians and we have offered an introduction to the book.

Format of this Course.

We will study **Philippians 1:1-2:18**. We will divide the course into four sections according to the eight section outline of the book that we developed in the Introduction course.

Each section will contain five areas of study:

- 1) A short introduction.
- 2) Word study (using Wuest's Word Studies' and other Greek reference aids).
- 3) Study of the structure (this will include the process that leads us from observation to interpretation to application).
- 4) An outline of the structure (we will summarize the flow of the relationships between the parts of each section).
- 5) A conclusion (this will include a one sentence summary description of the passage and a three or four word title that captures the focus of the passage).

***Note: We will use the New American Standard Bible in our study.

BIBLE STUDY I

Notes

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I. Section #1 (Phil 1:1, 2).

A. Introduction to Section #1. Paul traditionally begins his letters in the conventional way of his culture.

1. Identification of the sender (vs. 1a).
2. Identification of the recipients (vs. 1b).
3. Greeting (vs. 2).

B. Word Study of Section #1.

1. Saints (vs. 1) - means those who are set apart (in the plural form as it is 61 of the 62 other times that it appears in the New Testament).
2. Overseers (vs. 1) - means bishop; in the New Testament this term is synonymous with pastor and elder (also note that it is in the plural form).
3. Peace (vs. 2) - means being in harmony with God.

C. Study of the Structure of Section #1.

1. Observation/Interpretation/Application.
 - a. Observation and Interpretation.
 - 1) Jesus Christ is repeated three times in two verses. From the beginning He is the obvious focus of the book.
 - 2) Paul identifies himself as a bond-servant (a slave).
 - a) He does not identify himself as “Paul, the founder of your church” or as “Paul, the great and famous apostle”.
 - b) Paul lived the life of slavery to Christ because he considered himself a slave.

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b. Application.

- 1) How would you identify yourself? Do you see yourself as a slave of Jesus? Or are you more like an employee? Or are you more like the boss? Or are you a temporary, volunteer worker?
- 2) A slave does not expect anything or earn anything. His master controls his life. Does this conflict with your description of yourself? Are you a slave?

Notes

D. Outline of the Structure of Section #1 (in this case see the introduction).

E. Conclusion to Section #1.

1. Summary sentence. Paul writes to the Philippians and begins with a greeting.
2. Title. Address and greeting.

II. Section #2 (Phil 1:3-11).

A. Introduction. Again we see a traditional practice of Paul.

1. Prayer with thanksgiving for his readers' response to the gospel (in the beginning of his letters). See: Rom 1:8; 1 Cor 1:4; Col 1:3; 1 Thes 1:2; 2 Thes 1:3; 2 Tim 1:3; Philemon 4.
2. Paul thought of prayer first.

B. Word Study of Section #2.

1. Participation (vs. 5) - means koinonia; sharing in a common interest. Everyone is involved (here the financial aspect may be the focus: see 4:15).
2. Will perfect it (vs. 6) - means complete it; bring it to the goal. This includes the process which moves someone toward the completion (consider Paul's later exhortation in 2:12, 13 that would be the application of this theology).

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3. Partakers (vs. 7) - means sharing; one who shares something with another. Again the Greek word is a form of “koinonia.” The Church is a body. It suffers and triumphs together. Christianity is not a religion of individuals but of the family of God (see 1 Cor 12:26).
4. Affection of (vs. 8) - means the bowels of; it is the strongest Greek term available to convey the sense of compassion. Note: it is not the bowels of Paul but the bowels of Christ. Paul lived so close to Christ that he felt His compassion for others. He could have this compassion for the Philippians only because Christ lived in Him (Gal 2:20).
5. Real knowledge (vs. 9) - means full or complete experiential understanding.
6. Discernment (vs. 9) - means moral judgment; insight; sensitivity. Both of these terms in vs. 9 point to a need for more practical experience. Again, we see the idea of a process. Real love requires growth and maturation (1 Thes 3:12; 4:10; 2 Thes 1:3).
7. Filled (vs. 11) - means this is in the perfect tense. It points to the completed state or condition. We are reminded of the term in vs. 6 “perfect it” or “complete it.” This gives us an important clue to study the structure.

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C. Study of the Structure of Section #2.

Notes —

1. Observation/Interpretation/Application.
 - a. Observation and Interpretation.
 - 1) We can divide this section into two parts; the second part explains and specifies the first part.
 - a) Paul tells them that he prays for them (vs. 3-8).
 - b) Paul tells them what he prays for them (vs. 9-11).
 - 2) In the first place Paul tells them **THAT** he prays for them with:
 - a) Thanks (vs. 3).
 - b) Joy (vs. 4).

Interpretive Question

On what basis does Paul pray with thanks and joy?

- 3) Paul has thanks and joy **IN VIEW OF** (vs. 5) two things:
 - a) Their participation (vs. 5): Paul is not a leader who wants to do everything while others do nothing. He joyfully thanks God for them. Indeed, their involvement is Paul's goal.
 - b) His faith in God (vs. 6): Paul is not a leader who needs to control everything in order to have a sense that all will be completed. Through faith in God to complete that which He has started, Paul has thanks and joy instead of doubt and fear.

Interpretive Question

How is Paul able to have this faith?

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4) Paul says in vs. 7 that it is only right for him to feel this way about them **BECAUSE**:

a) Of his care and concern for them (vs. 7).

b) Of his love for them (vs. 8).

(1) To relinquish a ministry and trust in God for its completion does not mean to forget that ministry.

Author's Illustration:

It is not like relinquishing of a girlfriend because you have found another girl and really do not want to be bothered by the original girlfriend anyway. It is like releasing children. Every parent must do this at some time. It is painful. The result is a deep longing for the child. Nevertheless, it is done for the child's own good.

Insert Your Illustration:

BIBLE STUDY I

- (2) To relinquish a ministry and trust in God for its completion does not mean to abandon that ministry. Faith in God does not mean that we are inactive. On the contrary, it points to and leads to our action. Paul's faith in what God will do (and is doing) in the Philippians is based on what God is doing (and will do) in him. Paul's proof (and therefore his faith) that God is working in and caring for the Philippians is the care and compassion of Jesus for the Philippians that is working in him. Paul is part of it. He is active in his faith because his faith is based on the fact that Jesus lives in him. His faith is not separate from his works (which are the works of Jesus in Him--vessel theology). Paul is the vessel through which the affections of Jesus are manifested. The focus of faith is just as much on God in vs. 7, 8 as it is in vs. 6.

Notes —

b. Application.

- 1) Do you participate with other Christians or do you participate alone? Moreover, do you encourage and allow others to participate? Do you have a sincere desire to see others grow, succeed, and be fruitful in the ministry? Or do you secretly rejoice when another fails or when his ministry is hurt?
- 2) Are you able to relinquish ministry? Are you able to delegate authority to others and trust God for its completion? Or do you lack faith because your focus is on the ability of people and not on the ability of God? Do you try to hold on to everything in order to have a sense of control?

2. Observation/Interpretation/Application.

a. Observation and Interpretation.

- 1) In the second place Paul tells them **WHAT** he prays for them. He prays that their love would increase (vs. 9).

Interpretive Question

Why does the love of the Phillipian's need to increase?

BIBLE STUDY I

Notes -

2) **So that** (vs. 10):

- a) They will be sincere (unmixed, pure).
- b) They will be blameless (not stumbling).
- c) They will be ready for the return of Christ.

Interpretive Question

How does the love of the Phillipians increase?

3) **Having been** (vs. 11):

- a) Filled (the perfect tense signifies completion) with the fruit of (the effects or results of) righteousness (right relationship with God). This is the method. Love increases by being filled with the effects or results of being in a relationship with God. Relationship (love) with others is affected by relationship (love) with God (consider 1 Jn 4:19).
- b) Through Jesus Christ. This is the cause or source of the increase. He makes it possible for us to be in a right relationship with God.
- c) To the glory and praise of God. This is the result of the increase.

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b. Application.

- 1) Do you realize the importance of a relationship with God? It is the starting point of the Christian life. Have you experienced an increase of love for others? If not, perhaps you need to improve your relationship with God.
- 2) When we are in right relationship with God we have peace and joy and patience and kindness. We are able to love others. Many times we are in conflict with others. Why? Because we are in conflict with ourselves. We are not at peace with ourselves because we are not right with God. Before being able to have peace with others we must have peace with ourselves. This only comes through peace with God. I find that the times that I am least able to love others is when I have sinned against God. I am not able to love others because I am not in a right relationship with God (because of my sin).

Discussion Point

Discuss ways in which you have observed this dynamic (how your relationship with God directly relates to your relationship with people) working in your life recently.

3. Observation/Interpretation/Application.

a. Observation and Interpretation.

- 1) The phrase “**UNTIL THE DAY OF CHRIST**” is repeated in vs. 6 & 10.
- 2) In the context of both occurrences of this phrase we can observe another repetition. The idea of **completion** is repeated in vs. 6 (“**PERFECT IT**”) and vs. 10, 11 (“**BLAMELESS**” or perfect and “**BEEN FILLED**”).
- 3) Part 2 (vs. 9-11) explains and specifies part 1 (vs. 3-8). First Paul tells them that he is praying for them with faith that God will complete in them the **process** which He began. Then he explains and specifies this process when he tells them what he prays for them.

Notes

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Notes -

- 4) With these observations in mind, we can see the relationship between the two parts of this section and we can ask and answer the following question.

Interpretive Question

What is the good work that is being perfected? (vs. 6).

- 5) The good work that God began and will complete is the work of love. This love is in the Philippians. However, we must remember that all of the causal focus is on Jesus.

- a) Yes, the perfecting of love is done in the Philippians. But it is God who is doing it: **“HE WILL PERFECT IT”** (vs. 6).
- b) Yes, it is care, compassion, and love that is in Paul for the Philippians. But it is actually **“THE AFFECTION OF CHRIST”** (vs. 8).
- c) Yes, the increased love is the result of the Philippians being filled with the fruit of righteousness. But **“IT COMES THROUGH JESUS CHRIST”** (vs. 11).

(1) Here again, we see a **“VESSEL THEOLOGY.”**

(2) The Philippians are the containers and Christ is the contents. The Philippians are the instruments and Christ is the source.

b. Application.

- 1) Christians are involved in a process. We must realize this and have patience. At the same time we must seek to move ahead. We must do it by faith. Faith in what or who? In ourselves? No! Our faith must be in God. He began the process (vs. 6). He will lead us through the process. He will end the process. On **“THE DAY OF CHRIST JESUS”** (vs. 6, 10) He will complete it (see 1 Cor 1:8; 5:5; 2 Cor 1:14).

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- 2) Are we conscious of the process? Is there growth? Are we patient? Are we willing to have faith that will let God begin the process on Friday at the cross and end it on Sunday at the resurrection **while** we wait through the process on Saturday?

Notes —

D. An Outline of the Structure of Section #2 (using the outline, challenge the students to identify relationships between parts).

1. Paul's announcement of prayer for them (vs. 3-8).
 - a. With thanks and joy (vs. 3, 4).
 - 1) The basis of thanks and joy: their participation (vs. 5).
 - 2) The basis of thanks and joy: faith (vs. 6).

The basis for faith: his care and love for them produced by Jesus' affection and compassion for them (vs. 7, 8).
2. The contents of Paul's prayer for them (vs. 9-11).
 - a. For their love to increase (vs. 9).
 - 1) The purpose of the increase (vs. 10).
 - 2) The method of the increase (vs. 11a).
 - 3) The cause of the increase (vs. 11b).
 - 4) The result of the increase (vs. 11c).

E. Conclusion to Section #2.

1. Summary sentence. Paul's joy over the Philippians is expressed in prayer that is based on his faith in what God is doing and will do in their lives (that is, He will perfect the love in them which He started).
2. Title. Joyful prayer.

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Notes

III. Section #3 (Phil 1:12-26).

A. Introduction to Section #3.

1. In this passage, the theme of joy is magnified.
2. Paul's **UNBOUND** joy is manifested through a situation of **BONDS**.
3. Paul expresses sincere joy even though he is in prison.

B. Word Study of Section #3.

1. Progress (vs. 12) - means an advance; moving forward. The word was commonly used for the actions of the advance army of pioneer wood cutters that went ahead of the regular army. They would cut a road through an impenetrable forest so that the army could advance. Here, Paul is speaking of the pioneer advance of the gospel. He is speaking of taking the gospel where it has not gone before.
2. Well known (vs. 13) - means to make known what has been unknown; here again we see the pioneer emphasis.
3. Trusting (vs. 14) - means to have confidence; to be persuaded. The Christians gained confidence through Paul's example.
4. Strife (vs. 15) - means self seeking partisanship; divisive. Competition is sometimes a motive for ministry between church fellowship and denominations.
5. Appointed (vs. 16) - means to be assigned or destined for something. Paul always makes a strong link between his position and the sovereignty of God.
6. Pretense (vs. 18) - means ulterior motive; false reason or motive. The implication is to use Christ for your own interests.
7. Expectation (vs. 20) - means this term comes from three other words: away, head, and watch. The term can be described by picturing a watchman with his head outstretched. His focus is on one thing. Here we see the secret of Paul's joy. Whatever the circumstance he kept his eyes focused on Jesus.

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8. Exalted (vs. 20) - means to make large; to magnify.
9. Remain (vs. 25) - means to stand next to; the term implies service.
10. Progress (vs. 25) - Here again we see Christianity as a process.

Notes —

C. Study of the Structure of Section #3.

1. Observation/Interpretation/Application.
 - a. Observation and Interpretation.
 - 1) This section can be divided into two parts. The second part is a **CONTINUATION** of the first part. We can make this conclusion based on Paul's **CONTINUED** rejoicing. The division is made in vs. 18. Paul says that he rejoices. This refers to the previous verses. He also says that he will rejoice. This refers to the following verses.
 - a) Rejoicing in the greater progress of the gospel (vs. 12-18).
 - b) Rejoicing in his anticipated deliverance (vs. 18c-26).

Interpretive Question

How does Paul's imprisonment result in a greater progress of the Gospel?

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Notes

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2) Paul introduces his answer in vs. 13 (“**SO THAT**”) and continues it in vs. 14 (“**AND**”).

- a) Vs. 13--There is progress because others become aware of Paul’s cause. For example, there is a pioneer work done amongst the Roman soldiers who otherwise would have been very difficult to reach. They are now aware of Jesus Christ and the gospel.
- b) Vs. 14--There is progress because the reality of Paul’s imprisonment provides the Roman Christians with a challenging example to speak the word of God with boldness.

Interpretive Question

What does it mean to speak the Word of God?

3) Note the following structure:

v. 14 =	SPEAK	————	WORD OF GOD
v. 15 =	PREACH	————	CHRIST

- a) As is true for the apostle John, for Paul the Word of God is Christ.
- b) To speak the word is to speak of Christ.

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Interpretive Question

Notes —

Why are the Roman Christians preaching Christ?

- 4) In general, vs. 14 answers this question: because Paul is in prison. However, we learn more details in vs. 15:
 - a) Some are preaching because of envy and strife toward Paul.
 - b) Others are preaching out of good will toward Paul.
- 5) The explanation of the motives of these two groups is found in vs. 16, 17.
 - a) Vs. 16 - Knowledge of Paul's authority as an apostle motivates some. They are motivated by love to continue his work.
 - b) Vs. 17 - Others are working with ulterior motives and self interest. They are trying to bother Paul. If we consider the meaning and implication of the terms "envy" and "strife" as well as the direct warnings against Judaizers in chapter 3, then we could conclude that this is part of the Judaizer problem. Paul's imprisonment motivates them in the sense that it is a perceived opportunity. With Paul in prison, they can more easily preach the gospel with an emphasis on the law. They are more interested in preserving their understanding of Judaism than they are interested in the gospel. They are using ("selfish ambition"--vs. 17) the gospel to benefit themselves. They have a hidden agenda (which is the meaning of the term "pretense" in vs. 18).

Interpretive Question

How does Paul feel about this (selfish ambition in others)?

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Notes -

6) Paul asks this question himself in vs. 18: “**WHAT THEN**”?

- a) He rejoices because Christ is being preached. Paul lived for this. It was his true motive and goal.
- b) And so he is able to rejoice even if those who accomplish this goal are against him. He is not involved in it for his own benefits. He is in it for Christ. He is not involved for his own benefits, he is involved for Christ. We might say that for Paul the message is more than the medium.

b. Application.

- 1) What are your ministerial motives? Why do you preach or testify? Is it for you? Is it so that your particular church or denomination will grow? Or is it for Jesus? Do you **USE** Christ for your own purposes? Or do you let Jesus **USE** you for His own purposes? What motivates you to minister? Competition? Or the love of Christ and the desire to see His kingdom grow?
- 2) How do you feel about the success in ministry of those who are not united with you? Do you secretly wish that their ministry would be destroyed? Or can you look beyond that and rejoice in the advance of the gospel? Can you rejoice when the gospel advances in a way that is against you? What is your motive? Is it that Christ go forth? Or is it that Christ go forth only if it benefits you and your ministry?

2. Observation/Interpretation/Application.

a. Observation and Interpretation.

- 1) Paul gives details in part one (vs. 12-18) about what he rejoices in **NOW**.
- a) Part two (vs. 18c-26) is introduced when Paul adds that he **WILL** rejoice.

Interpretive Question

Why will Paul rejoice?

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- b) He will rejoice “**FOR**” (vs. 19) he knows that the result of his imprisonment will be his “**DELIVERANCE.**”

Notes —

Interpretive Question

How will Paul’s deliverance be accomplished?

- 2) It will be accomplished “**THROUGH**” (vs. 19) two things and “**ACCORDING TO**” (vs. 20) one other.
- a) “**THROUGH**” the prayers of the Philippians. Paul believed in the power of prayer.
 - b) “**THROUGH**” the presence and work of the Holy Spirit. Paul trusted in the power of the Holy Spirit.
 - c) “**ACCORDING TO**” his faith (“expectation and hope”). Paul believed in the power of faith. He understood that faith led to deliverance (salvation).

Interpretive Question

What is Paul’s expectation and hope?
What does he have faith for?

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3) His expectation and hope is **THAT**:

a) He will not fail Christ. He will remain bold for Him in whatever circumstance that he is in.

b) He will exalt Christ.

(1) All of Paul's focus is on the benefit of Christ. He does not concentrate on his own benefit. Even while in prison he does not look to God simply in terms of what God can do for him. He looks to God with a focus on what can be done for Christ. His faith goes beyond believing for what God can do for him. It believes for what God can do through him for the glory of Christ.

(2) This faith does not depend on physical circumstances. Its ultimate goal is not defined by physical circumstances. Paul does not use his faith for him. He uses it for Christ.

b. Application.

1) When you are in a difficult position what do you use your faith for? To get out of the uncomfortable position? Is that your focus and motivation? Or is your faith pure enough to focus on the benefit of Jesus regardless of what the results may be for you personally?

2) Is the focus of your faith on how God can benefit you? Or on how Christ can be exalted at whatever the cost is to you?

3) When you have a problem does all of your faith depend on and point to your physical circumstances? Are you primarily concerned with the removal of the problem or does your faith go beyond the problem and enable you to agree with the words of Dan 3:18 and Mt 26:39?

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3. Observation/Interpretation/Application.

a. Observation and Interpretation.

- 1) The focus of Paul's faith is that Christ will be exalted. More specifically, it is that Christ will be exalted **"IN PAUL'S BODY."**

Interpretive Question

How can Christ be exalted in Paul's body?

- 2) Paul gives two possibilities when he says, "whether by":

- a) Life.
- b) Death.

Interpretive Question

How can Paul truly view his death in a positive way?

- c) It must be remembered that Paul's interest is not in himself. He is already dead (Gal 2:20). His interest is in Christ. He is willing to experience whatever will exalt Christ.

Interpretive Question

What does Paul mean when he says that he will be delivered?

Notes

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3) For Paul there were two possibilities.

- a) Imprisoned for the cause of Christ and boldly speaking out on His behalf (with the implication that he would be released, as seen in vs. 26).
- b) Imprisoned for the cause of Christ and boldly speaking out on His behalf, and being killed for it.

Interpretive Question

How can both life and death mean true deliverance?

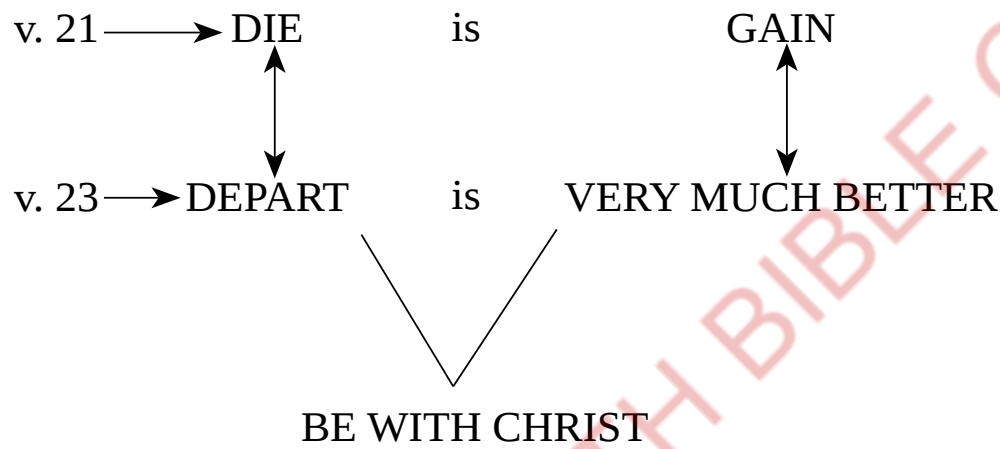
- 4) Paul introduces the answer to this question in vs. 21 when he says “**FOR.**”
 - a) It is deliverance to live because he is delivered from himself through life in Christ (Gal 2:20).
 - b) It is deliverance to die because it is gain.

Interpretive Question

How is it (death) gain?

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- 5) The terms “**GAIN**” is synonymous with the phrase “**VERY MUCH BETTER**” (vs. 23). It is very much better (gain) because the result is to “**BE WITH CHRIST.**” The following diagram of the structure will reveal this to be the answer to our question.



- a) Again, Paul weighs everything in relation to Jesus. Dying is gain because of its result. It results in a more direct or perfect relationship with Jesus.
- b) Somehow in death we will be with Jesus in a greater way even before the resurrection of our bodies (consider Lk 23:43; 2 Cor 5:8).

Notes —

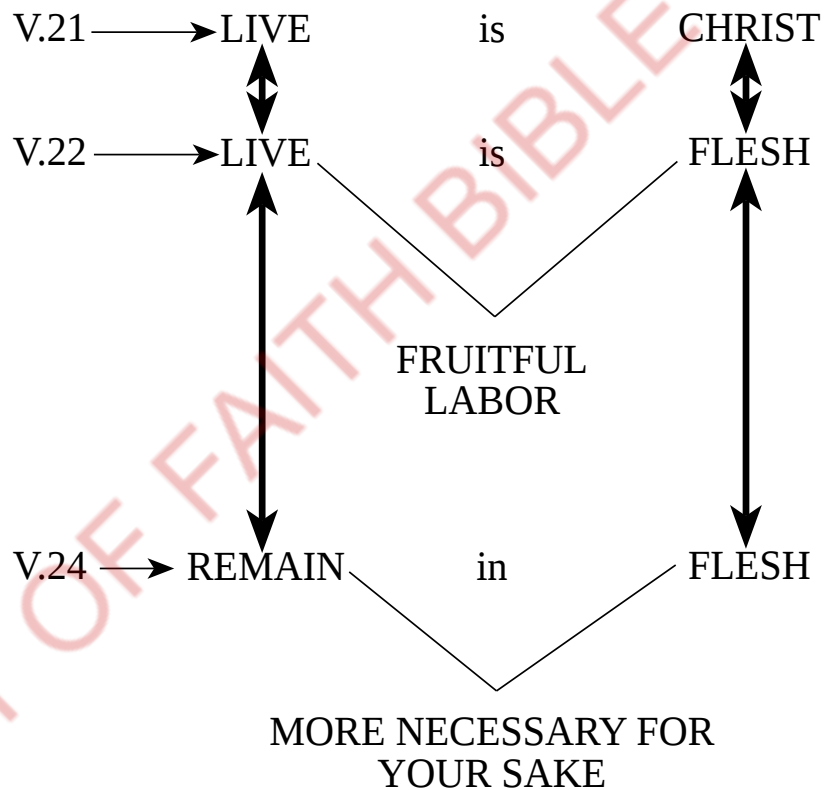
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Interpretive Question

What is the result of “to live is Christ?”

- 6) In order to answer this question we can use another diagram of the structure.



(remember: Paul's life in the flesh is Christ in him --Gal 2:20)

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- a) Paul's life is Christ's life. The result is fruitful labor. More specifically in vs. 24, the result is blessings and benefits for others.
- b) Again Paul points away from himself. He does not focus on his interests or benefits. Paul is dead to himself. He points the use of his life toward Christ (the head) or toward the Philippians (the body of Christ).

Interpretive Question

What does Paul think will happen to him?

- 7) He believes that he will live ("REMAIN/CONTINUE").
 - a) In this part (vs. 18c-26) Paul begins with an attitude that looks ahead and ends with an attitude that looks ahead.
 - b) Paul looks beyond his circumstances and is able to rejoice. He does not dwell on his present situation.

Notes

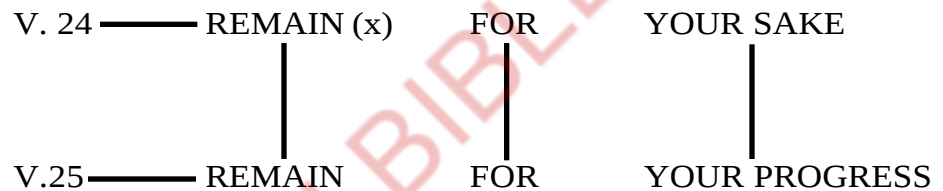
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Interpretive Question

Why does Paul believe that he will live?

- 8) Paul introduces the answer to this question in vs. 25 when he says **AND CONVINCED OF THIS**. What is he convinced of? Again, let us study the structure (in the diagram the extra variable “x” signifies **MORE NECESSARY**).



- a) Paul is convinced that it is **MORE NECESSARY** (in the plan of God) for him to live than it is for him to die. Thus, he believes that he will live.
- b) Paul believes that the Philippians need more of his apostolic ministry. This perception plus his faith in God's sovereignty produce the conclusion that he will live.
- c) Again we see that Paul's focus is on Christ. In vs. 26 Paul explains the purpose (**SO THAT**) of his conclusion. The focus is on Christ (**MAY ABOUND IN CHRIST JESUS**).
- d) Again we also see that Paul's focus is on others. He puts the needs of others ahead of his desires and preferences. What is **MUCH BETTER** for him is forfeited for what is **MORE NECESSARY** for others.

v.23—> that (die) is very MUCH BETTER ← PREFERENCE FOR HIMSELF.
v.24—> (live) is MORE NECESSARY ← NEEDS OF OTHERS.

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b. Application.

- 1) Can you look at death in a positive way? Can you look at life in a positive way? Are you balanced in these perspectives? Paul's desire to die was balanced by his desire to live because his love for Christ was balanced by his love for Christ's people.
- 2) Why do you want to die? Is it so that you can escape the problems of life? Or do you have a healthy desire that is purely based on your desire to be with Jesus? Why do you want to live? Is it because of your personal hopes and desires for yourself? Or do you desire to live so that you can be a blessing to others?

Notes

D. An Outline of the Structure of Section #3.

1. The greater progress of the gospel (vs. 12-18).
 - a. Through others knowledge of Paul's cause (vs. 13).
 - b. Through others preaching (vs. 14-18).
 - 1) Motivated by good and bad motives towards Paul (vs. 15).
 - 2) Explanation of those motives (vs. 16,17).
 - 3) Paul's response to those motives (vs. 18).

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2. Paul's anticipated deliverance (vs. 18c-26).

- a. Paul begins with rejoicing while looking ahead (vs. 18c). Because he sees deliverance (vs. 19a).
 - 1) Through their prayers (vs. 19b).
 - 2) Through the presence and work of the Spirit (vs. 19c).
 - 3) Through his faith (vs. 20a).
 - a) That he will not fail Christ (vs. 20b).
 - b) That Christ will be exalted in him (vs. 20c).
 - (1) Through his life (vs. 20d).
 - (2) Through his death (vs. 20d).
 - (a) General explanation of why both life and death can be "deliverance" (vs. 21).
 - (b) Specific explanation (vs. 22-24).
- b. Paul concludes with rejoicing while looking ahead (vs. 25, 26).

Author's Comment:

Using the outline, challenge the students to identify relationships between parts (continuation, continuity, specification, explanation, reason, method, conclusion).

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E. Conclusion to Section #3.

1. Summary sentence. God can cause the perceived difficult circumstances of this world to work together for good, but we must be willing to suffer and pay any price for the cause of Christ.
2. Title. Positive results of a negative imprisonment.

Notes

IV. Section #4 (Phil 1:27-2:18).

A. Introduction to Section #4.

1. In this section Paul gives some general instructions and challenges. They are highlighted by perhaps the most profound Christological passage in the entire Bible.
2. Paul uses this passage as a great example of how the Philippians should try to live their lives.

B. Word Study of Section #4.

1. Manner (vs. 27) - means the manner or conduct of a citizen; a member's duty to a group. The idea here is to conduct yourself as a responsible citizen of heaven. Paul plays upon the fact that Philippi was an official Roman "colony." He uses the metaphor to magnify the importance of their heavenly responsibilities as citizens of that realm. The Greek word is in the present middle imperative. The present imperative indicates a continual and habitual manner of conduct. The middle voice makes it more than an exhortation to be obeyed. It puts more responsibility on the person. Each individual is responsible to realize his own position and to hold himself accountable for the appropriate actions.
2. Worthy of (vs. 27) - means corresponding to; consistent with. They must make their words consistent with their behavior.
3. Stand firm (vs. 27) - means to be like a soldier who refuses to retreat. The meaning of this term implies that there is opposition. Worthiness includes boldness, courage, and steady commitment in the midst of opposition.

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4. Striving together (vs. 27) - means this term was used to describe the cooperation of a team of athletes who were competing against another team of athletes in an athletic contest. Paul again uses a term that implies that there is an opponent. The struggle against this opponent is put in the context of the definition of Christian duty.
5. Alarmed (vs. 28) - means startled, terrified; the terror of a startled horse. Paul may have had Cassius in his mind when he used this term. History tells us that at the battle of Philippi, Cassius committed suicide when he became terrified of the possibility of defeat. Here, Paul warns against the danger of allowing the enemy to scare you.
6. Sign (vs. 28) - means proof obtained by an appeal to facts (a law term). Here we are reminded of Paul's initial point. This term introduces a practical result of actions that are consistent with words.
7. Granted (vs. 29) - means given graciously. It is a gift of grace to believe in Jesus and to suffer for His sake.
8. For His sake (vs. 29) - means in His place. Thus, we suffer in Christ's place as those who continue to preach the same message that sent Him to the cross. Paul understands this as an opportunity (a gracious gift). Consider Mt 5:11, 12; Acts 5:41; Jms 1:2; 1 Pt 4:14.
9. Conflict (vs. 30) - means inward struggle; the picture of the pain or agony of an athlete who is striving toward the finish line. Paul uses this term to describe his life of service in the midst of conflict (for historical background read Acts 16:19-40).
10. If (2:1) - can be translated as "since" or "in view of the fact."
11. Selfishness (2:3) - means strife; personal and divisive ambition. Here again Paul refers to the problem of the lack of unity.
12. Form (2:6) - means a philosophical term (not a physical term as in the form or shape of something). It signifies being, essence, or the mode of **EXPRESSION** of that essence. It is the perfect **EXPRESSION** of a perfect essence. It is the outward expression of a person's inmost nature. The expression is separate from its corresponding nature as light is separate from its corresponding fire. They are not identical. Yet they are one. If someone expresses the nature of something then it implies that that person has the same nature.

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13. Existed (2:6) - is a present active participle; indicating that the action continues. Jesus never stopped being God. He only laid aside the privilege of expressing that essence or nature. The definitions of these two terms (form and existing) provide an explanation of the paradox that we know as the Trinity.
14. Grasped (2:6) - means hold onto at all costs. Jesus was willing to relinquish that which He had.
15. Emptied (2:7) - means to empty; to make of no effect. That is, He laid aside His privileges. He surrendered His privilege to express Himself as Deity.
16. Himself (2:7) - in the Greek it is in an emphatic position. He emptied Himself of Self.
17. Form (2:7) - is from the same Greek word that is in vs. 6. It is the EXPRESSION of the essence. It implies the existence of the inward character and nature.
18. Likeness (2:7) - means true outward resemblance; physical appearance.
19. Appearance (2:8) - means outward appearance. The word was used to describe a king who exchanges his kingly robe for sackcloth. It indicates that which is purely outward. It is the fashion or experience of a man.
20. Highly exalted (2:9) - means to be exalted above and beyond relative to others; to be exalted to the highest rank.
21. Work out (2:12) - means work to the finish; continue to the ultimate conclusion (which is to be like Christ). This word indicates that there is a process.
22. Fear and trembling (2:12) - means a nervous anxiety to do what is correct; a sincere and beneficial lack of trust in yourself that serves as a warning. It is the fear that comes from the recognition of one's own inability. It is a respect for reality that leads a person to trust and rely on God.
23. Work (2:13) - means to energize. God is the agent and the cause. He will move us.

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24. To will (2:13) - means to desire emotionally.

25. Holding fast (2:16) - means holding forth; offering to another (being a light).

26. Drink offering (2:17) - Paul refers to the pagan practice of pouring out a cup of blood to honor a god. He uses this terminology to refer to his anticipated martyrdom.

27. Sacrifice (2:17) - means the major part of the sacrifice. Paul's humility allows him to view himself as the minor portion of the sacrifice to God.

28. Rejoice together (2:18, 19) - again we see the idea of sharing in something.

C. Structure Study of the Structure of Section #4.

1. Observation/Interpretation/Application.

a. Observation and Interpretation.

1) Paul's goal in this section is to instruct and to challenge. It can be separated into three parts. The common focus of all three parts is on how to conduct yourself.

a) **CONDUCT YOURSELVES...**(1:27-2:2).

b) **DO NOTHING...**(2:3-13).

c) **DO ALL THINGS...**(2:14-18).

2) Paul's primary reason for including the well-known Christological passage (2:3-13) is not to teach doctrine. Paul puts the passage between two separate exhortations of how to conduct yourself. He introduces it with another exhortation. In this way Paul uses the passage as the ultimate example, illustration, and manifestation of conduct that he wants the Philippians to practice.

3) In the first part (1:27-2:2) Paul begins his instructive challenges in a general way. He wants the Philippians to conduct themselves in a way that is consistent with the gospel.

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Interpretive Question

Notes

Why does Paul want this **“MANNER”** in their conduct?

- 4) Paul answers this question with the words **“SO THAT.”**
 - a) So that he can hear a good report about them even if he is not able to see them.
 - b) Paul, the missionary, senses his responsibility toward the ministry which he started and he shows a sincere interest in that ministry.

Interpretive Question

What is included in this **“MANNER”**?

- 5) Paul lists three points:
 - a) **“STANDING FIRM IN ONE SPIRIT”** (vs. 27).
 - b) **“WITH ONE MIND STRIVING TOGETHER FOR THE FAITH OF THE GOSPEL”** (vs. 27).
 - c) **“IN NO WAY ALARMED BY YOUR OPPONENTS”** (vs. 28).
- 6) These three points have two main themes:
 - a) Unity (**“ONE SPIRIT”; “ONE MIND”; “YOUR [COMMON] OPPONENTS”**).
 - b) The struggle against an adversary (note the word studies on **“STAND FIRM”** and **“STRIVING”**; also note the use of the word **“OPPONENTS”**).

BIBLE STUDY I

Notes

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- 7) Thus, the “**MANNER**” is defined in two opposite ways:
 - a) It is to have unity with others.
 - b) It is to be in opposition with others.
- 8) For Paul, the Christian life was foreign to this world. It assumed opposition and warfare. The correct response (or manner of conduct) is to “**STAND FIRM AGAINST**” the enemy. Just as important is to “**STAND FIRM WITH**” those who practiced this same manner of conduct.
- 9) The “**MANNER OF CONDUCT**” that is “**WORTHY OF THE GOSPEL**” results in:
 - a) A life of unity.
 - b) A life of opposition.
- 10) This is true because the gospel has brought:
 - a) Peace between God and man (Phil 1:2; Jn 14:27). Thus, there is peace between all of God’s children (Eph 2:14-18).
 - b) A sword between men (Mt 10:34-36).

BIBLE STUDY I

Interpretive Question

Notes

Why is this the “**MANNER**”?

- 11) Paul introduces his explanation with the words “**FOR YOU TO**” (vs. 29). Here, he gives the reasons why the “**MANNER**” includes unity and opposition.
- a) In vs. 27, 28 there are two main themes in the “**MAN-
NER**” of conduct.
 - b) In vs. 29 there are two reasons that explain why the “**MANNER**” includes unity and opposition.
 - c) Study the diagram of the structure.

DEFINITION OF THE “ MANNER ” (vv. 27,28)	EXPLANATION/RATIONALIZATION (v. 29)
Unity with others	To believe in Him
Opposition from others	To suffer for Him
 FOR (key linking word)	

- 12) The nature of the gospel causes opposing themes within the “**MANNER**” of Christian conduct. The gospel represents salvation for believers and a stumbling block for unbelievers. It represents two opposite things to two opposite groups.

- a) The result is that the “**MANNER**” of Christian conduct includes two opposite themes.
- b) Study the following diagram.

	THE EXORTATION	THE MANNER OF CONDUCT
Eph 4:1-6	“walk in a manner”	Be in unity because of your common faith
2 Tim 3:11,12	“live godly”	persecutions, sufferings, oppositions

BIBLE STUDY I

Notes

- c) We can also use the example in John 15. In verse 17 Jesus commands His disciples to love one another. He then adds that they will be persecuted by those in the world (vs. 18-21). The Christian life and manner of conduct will include unity and opposition.

Interpretive Question

Is this “MANNER” possible?

13) Yes! The word “IF” actually means “SINCE.”

- a) Paul is saying: Since you have these things (2:1) then do them (2:2).
- b) Note the continuity in the following diagram of the structure.

THE “MANNER” (1:27-28)	SINCE YOU HAVE IT (v.1)	DO IT (v.2)
“firm” “one spirit” “one mind” “striving together”	“encouragement/consolation” “fellowship of the Spirit” “compassion” (literally: to suffer with)	“maintaining” “united in spirit” “same mind” “intent on one purpose”

b. Application.

- 1) Do you consider yourself a citizen of heaven? If so, do you focus only on the privileges of that citizenship? Or do you accept and act on your responsibility? Do you view your “MANNER” of life as a duty to the heavenly citizenship that you have? Are your actions consistent with the gospel that you represent and preach? Or are you living a hypocritical life?

BIBLE STUDY I

- 2) Can you accept the fact that the Christian life must unify with its brethren and must stand opposed to the world? Or do you only see God as “love” and therefore desire to unite with all people? Can you accept the fact that not all people are brethren (children of God)? Can you accept the fact that there will be opposition?
- 3) How do you look at Christian suffering? Is it something to be avoided? Do you despise it as a work of the Devil? Or can you accept suffering for Christ as a gracious gift?

Notes —

2. Observation/Interpretation/Application.

a. Observation and Interpretation.

- 1) At this point Paul decides to continue with his instructive challenge. He uses an illustration. He offers the example of the attitude of Jesus. He wants the Philippians to have the same attitude. It will affect their **“MANNER”** of conduct. And so Paul writes in vs. 5: “Have this attitude in yourselves which was also in Christ Jesus.”

Interpretive Question

What is **“THIS ATTITUDE”**?

- 2) **“THIS”** refers back to the previous two verses. In the Greek the word **“ATTITUDE”** in vs. 5 is the same word as **“MIND”** and **“PURPOSE”** in vs. 2. Paul wants the Philippians to be of the same attitude and to be intent on one attitude in vs. 2. In vs. 5 he again tells them to have this attitude. He uses vs. 3, 4 to define and explain the attitude (the verses following vs. 5 give the perfect example of that attitude). In vs. 3 we find the definition of the attitude. In vs. 4 we find the explanation of that definition.

BIBLE STUDY I

Notes

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3) The definition of the attitude in vs. 3:

- a) It is an attitude that does **“NOTHING FROM SELFISHNESS OR EMPTY CONCEIT.”**
- b) It is an attitude that does **“REGARD ONE ANOTHER AS MORE IMPORTANT THAN HIMSELF.”**

4) The explanation of the attitude in vs. 4:

- a) It is not a divisive attitude. It does not focus on personal gain. A divisive attitude is the enemy of Christian unity. It is the friend of Christian opposition.
- b) It is an attitude that considers the other person's needs and interests as more important than self. It directs its concern toward others. It is an attitude that gives others preference (see Rom 12:10; Gal 5:13; Eph 5:21; 1 Pt 5:5). This attitude is the friend of Christian unity. It is the enemy of Christian opposition.

5) Study vs. 3 again. In between the **“DO NOT”** and the **“DO”** Paul gives us the **“HOW TO.”** Only **“WITH HUMILITY OF MIND”** can we have this attitude. This literally means **“TO BRING LOW.”** Only with a **“BRINGING LOW”** of ourselves can we focus our attention on others. The result and the purpose of this attitude is to have unity.

BIBLE STUDY I

6) Study the following diagram of structure.

Notes —

	Do Not	Do
Definition (v. 3)	Do not do things selfishly or with empty conceit	Do regard one another as more important than yourself
Explanation (v. 4)	Do not only look out for your own needs\ interests	Do look out for the needs and interests of others

Interpretive Question

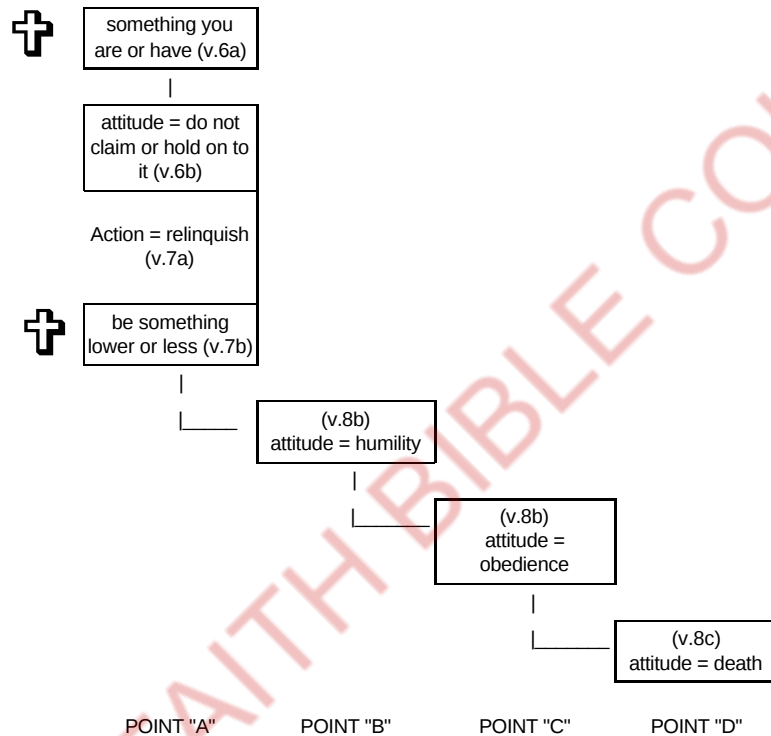
How can this **ATTITUDE** be manifested?

- 7) Paul answers this question by telling us in vs. 5,6 that the attitude “**WAS ALSO IN CHRIST JESUS WHO....**” Who did what? When we answer this question we will know how the attitude can be manifested. We might call this the method of the attitude.
- 8) In the next three verses, we see the method of the attitude through the life of Christ. This method consists of four points.
 - a) Emptying of self; laying down your rights (vs. 6, 7).
 - b) Humility (vs. 8a).
 - c) Obedience (vs. 8b).
 - d) Death (vs. 8c).

BIBLE STUDY I

Notes -

9) Study the following diagram of these four points.



- a) Remember that Paul summarized this in vs. 3 with the **WORDS HUMILITY OF MIND**. This means to “bring low.”
- b) Jesus relinquished His rights to express His divinity. He became something lower or less.

Interpretive Question:

If Jesus became man then did He stop being God?

10) Review the word studies of the terms “form” and “emptied.”

- a) “Form” is the outward expression of the inward reality or essence.
- b) “Emptied” is the laying down of rights or privileges.

BIBLE STUDY I

11) Jesus emptied Himself of His privilege to express His essence (His “Godness”). He did not empty Himself of His Deity. He did not stop being God. He stopped His outward expression (form) of Deity and took instead the outward expression (form) of a bond servant (see Jn 17:5 and 2 Cor 8:9).

- a) We are helped by the use of the term “Existed” (better translated “Existing”).
- b) Still existing as God with the ability to express that Deity, Jesus freely chose to let go (empty Himself) of that ability. He was still God as the continuous nature of the term “Existing” suggests.

Interpretive Question

If Jesus did not stop being God, did He actually become man?

12) Again, we must understand the definition of the term “Form.” He laid aside one outward expression of who He was (remaining who He was), and accepted another outward expression (becoming the essence or nature of that expression). Because of the definition of the word “Form” (the reality of the outward expression assumes the existence of the inward nature), we must say that Jesus was a Man.

13) In addition, the term “Likeness” (vs. 7c) shows us that He was not simply a man. He was more than a man. However, He had the same physical appearance of a man.

14) Finally, the term “Appearance” (vs. 8) shows us that He experienced the same things that a man experiences. He was in the same situation.

- a) **Form** - means expression and nature of a man.
- b) **Likeness** - means physical identity of a man.
- c) **Appearance** - means experiential identity of a man.

Notes

BIBLE STUDY I

Notes -

YES HE WAS FULLY MAN ↓ He took on the EXPRESSION of the nature of man (thus BEING man)	BUT NOT ONLY MAN ↓ He let go of the privilege of the EXPRESSION of Deity	FOR HE WAS AND IS FULLY GOD ↓ He did not let go of BEING Deity
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15) To understand this better, consider the trans**FIGUR**ation (or the trans**FORM**ation). It comes from the same Greek word that we have been discussing (form).

- a) The transfiguration (Mt 17:2) was actually a change (“trans”) in outward expression (“figure” or “form”). It was the reversal of what happened in Phil 2. In the Mt 17 change we see the outward expression of Deity (proof that the Deity of Jesus still existed). In Mt 17:7, 8 we see another change. We see the outward expression of Jesus as man.
- b) He can go back and forth in His expression because He actually is the full nature of both. The expression is dependent on the nature. The nature is not dependent on the expression. Thus, Jesus can have two natures at the same time while only outwardly expressing one of them.
- c) Here again we see the heart of **“THIS ATTITUDE.”** It is an attitude that is willing to give up the expression of who you are or what you have in order to take on the expression of something lower or less. Note that it does not mean that you give up who you are. This is the key to having a true and balanced incarnational ministry. It is also the way in which we can truly **regard one another as more important than ourselves.**

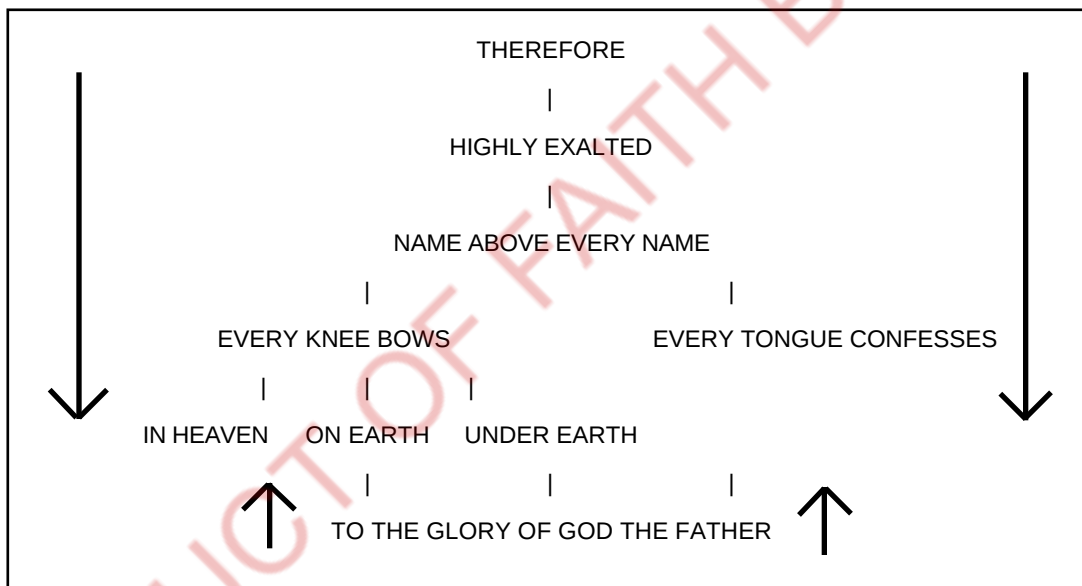
BIBLE STUDY I

Interpretive Question

Notes —

What is the result of having this “**ATTITUDE?**”

- 16) Paul introduces the answer to this question with the use of the transitional term **THEREFORE** in vs. 9. Exaltation is the result.
- a) We have here the principle of Mt 23:12 in its most extreme form. The ultimate humbling results in the ultimate exaltation. The phrase **HIGHLY EXALTED** has a relative meaning. This is further explained and specified in vs. 9b-11.
 - b) Study the following diagram of the structure.



- 17) The result of **THIS ATTITUDE** is exaltation. The method is humility. The purpose is to glorify God. These must be kept separate. They are together in the sense that different aspects of the same event are together. Nevertheless, they must not be mixed up.
- a) If humility becomes the purpose then we are in danger of false humility.
 - b) If glorifying God becomes the method then we are in danger of self-righteousness and salvation by works.

BIBLE STUDY I

Notes

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c) If exaltation becomes the method then we are in danger of superficial Christianity.

d) If humility becomes the result then we are in danger of Christianity.

18) Balance in doctrine and Christian life depend on our ability to discern and apply to our lives the differences between method, result, and purpose.

a) For example, the cross is the method of the gospel. The resurrection is the result of the gospel.

b) The resurrection cannot be the method. The cross cannot be the result.

Interpretive Question

Does Paul's example of Christ have any practical implications for the Philippians?

19) Yes, there is a practical conclusion or implication that is introduced with the words **"SO THEN"** in vs. 12. Somehow the example of Christ implies that the Philippians must **"WORK OUT"** (continue on in the process until its end) their **"SALVATION WITH FEAR AND TREMBLING."**

Interpretive Question

Why must the Philippians work out their salvation with fear and trembling?

BIBLE STUDY I

20) Paul introduces the answer to this question with the word **“FOR”** in vs. 13.

- a) Because God is in them. He is the cause and the result. He is the beginning and the end.
- b) They should be in awe (fear and trembling) of this spiritual fact. They should continue on in the process as willing vessels and God will continue on in the process as the cause and enabler (see 1:6).

21) With this understanding and the understanding that for Paul the Christian life **IS** the life of Christ (1:21; Gal 2:20), we can more fully grasp Paul’s implication.

- a) The example in vs. 3-11 is more than an example.
- b) It is a description of what has happened, what is happening, and what will happen **TO THEM** through the work that God is doing in their lives.

b. Application.

- 1) Can you lower yourself in order to serve someone else? Can you give preferential treatment to others? Do you always try to get the first place in line or the best seat in Church? Do you live an individualistic lifestyle? Do you say, “I will take care of myself and you can take care of yourself”? Or do you recognize the family of God and live in the family?
- 2) Are you grasping for that which you think you deserve? Can you lay down your privileges for the sake of others?

Notes

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BIBLE STUDY I

Notes -

Author's Illustration:

You earned every penny of your salary after a long 50 hour week of work, but can you surrender the right to have all of it? Can you challenge yourself to not cling to all of it so that you can help others? Yes, you earned a place in society after 10 long years of medical school, but can you surrender that position of status and wealth in order to use your skills on the mission field?

Insert Your Illustration:

- 3) Do you see the Christian life as a result only? Do you only want to accept the victory? Or do you understand that there is a method to that result that can be very painful? Are you able to accept the cross?

BIBLE STUDY I

3. Observation/Interpretation/Application.

a. Observation and Interpretation.

- 1) Finally, Paul returns to his instructive challenges in 2:14-18. The structure of this part of the section is identical to the structure of the two previous parts when they are put together (see diagram).

- a) An exhortation concerning their conduct.
- b) An example.

1:27-2:13	2:14-18
1) CONDUCT a) unity b) stand against opposition	1) CONDUCT a) "without grumbling or disputing" b) "in the midst of; holding fast"
2) EXAMPLE a) Jesus b) implication for them	2) EXAMPLE a) Paul: "Even if I" b) "and you too"

Interpretive Question

Why must the Philippians "do all things without grumbling or disputing"?

- 2) Paul gives two reasons. He introduces the first reason with the word **"THAT"** in vs. 15. He introduces the second reason with the words **"SO THAT"** in vs. 16.
- a) **"THAT"** they might keep their testimony pure and therefore effective. So that they would be seen as children of God who are pure and blameless (unmixed and entirely dedicated). They had a responsibility to their identity.
 - b) **"SO THAT"** Paul's work with them would not result in futility. They had a responsibility to their heritage.

Notes

BIBLE STUDY I

Notes

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3) We must see vs. 17, 18 in its general context. Paul is emptying himself as Christ did. The implication is that the Philippians must do the same. This is consistent with the implication of vs. 12, 13.

4) We must also see it in its immediate context of the instructive challenge to not complain. If Paul who was likely to be killed for his service to Christ was rejoicing, how much more should the Philippians rejoice who were not in that predicament?

b. Application.

1) Do you cling to unity? Do you avoid complaints and disputes for the sake of the gospel witness? In your life, is the importance of the gospel witness greater than the importance of your arguments, disagreements, and dissatisfactions?

2) Do you sense a debt to your heritage? Do you sense a responsibility to those who have suffered in order to offer you Christ?

D. An Outline of the Structure of Section #4.

1. Conduct yourselves in a **“MANNER”** (1:27-30).

a. Purpose of the **“MANNER”** (vs. 27a).

b. Definition of the **“MANNER”** (vs. 27b, 28).

1) Stand firm in unity (vs. 27b-27c).

2) Stand firm against opposition (vs. 27, 28).

c. Justification of the **“MANNER”** (vs. 29, 30).

1) They must believe in Christ (vs. 29b).

2) They must suffer for Christ (vs. 29c-30).

BIBLE STUDY I

- d. Challenge to manifest the **“MANNER”** (2:1-4).
 - 1) If you have it (vs. 1).
 - 2) Then do it (vs. 2).
- 2. Have the **“ATTITUDE”** of Christ (2:3-13).
 - a. Definition of the **“ATTITUDE”** (vs. 3, 4).
 - b. Have this **“ATTITUDE”** (vs. 5).
 - c. The manifestation (example, illustration) of the **“ATTITUDE”** (vs. 6-11).
 - 1) The method (vs. 6-8).
 - a) Laying down rights (vs. 6, 7).
 - b) Humility (vs. 8a).
 - c) Obedience (vs. 8b).
 - d) Death (vs. 8c).
 - 2) The result (vs. 9-11).
 - a) Exaltation (vs. 9a).
 - b) Name above every name (vs. 9b).
 - (1) Specific result: knees bow (vs. 10).
 - (2) Specific result: tongues confess (vs. 11).
 - 3) The implication or conclusion (vs. 12, 13).
 - a) Work out your salvation with fear and trembling (vs. 12).
 - b) The reason for the fear: awe of God in us (vs. 13).

Notes

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BIBLE STUDY I

Notes

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3. Do all things without grumbling or disputing (vs. 14-18).

a. Purposes (vs. 15, 16).

1) For the sake of their witness (vs. 15).

2) So that Paul's work will not be futile (vs. 16).

b. Paul's example (vs. 17).

c. The implication for the Philippians (vs. 18).

Author's Comment:

Using the outline challenge the students to identify relationships between parts (continuation, summary, example, purpose, definition, explanation, continuity, conclusion, logic, method, cause and effect, specification).

E. Conclusion to Section #4.

1. Summary sentence. In the light of the great example of Jesus Christ and the understanding of Christ in us, we are to go forth in Christian conduct that is worthy of the gospel.

2. Title. Instructive challenges.

BIBLE STUDY II

Practical Bible Study II: Syllabus

Notes

CLASS #1:

- I. Section #1: Phil 2:19-30.

CLASS #2:

- I. Section #1. (cont.)
- II. Section #2: Phil 3:1-4:9.

CLASS #3:

- II. Section #2. (cont.)

CLASS #4:

- II. Section #2. (cont.)
- III. Section #3: Phil 4:10-20.

CLASS #5:

- III. Section #3. (cont.)
- IV. Section #4: Phil 4:21-23.
- Exam

BIBLE STUDY II

Notes

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Practical Bible Study II: Exam

The “Inductive Bible Study” courses do not have exams like the other courses. The exam time is used to actually do inductive Bible study.

In the second “Practical Bible Study” course, the exam requires making observations and interpretations. The student is given a passage from the Bible and must use the exam time to study the passage and form observations, interpretive questions, and interpretive answers. The student is required to submit their five most important observations and interpretive questions. Two of the observation/question combinations must include an interpretive answer. The observations, questions, and answers are graded according to importance, insight, clarity, etc.

BIBLE STUDY II

Course Introduction:

Notes —

Prerequisites: Introduction to Bible Study and Practical Bible Study I.

This is the second course in the practical bible study series. The series is based on an understanding of the materials that were taught in the Introduction course.

We will use our foundational understanding of bible study to study the book of Philippians. Already we have made observations in the book of Philippians and we have offered an introduction to the book.

Format of this Course.

We will study Philippians 2:19-4:23. We will divide the course into four sections according to the eight section outline of the book that we developed in the Introduction course.

Each section will contain five areas of study:

- 1) A short introduction.
- 2) Word study (using Wuest's Word Studies' and other Greek reference aids).
- 3) Study of the structure (this will include the process that leads us from observation to interpretation to application).
- 4) An outline of the structure (we will summarize the flow of the relationships between the parts of each section).
- 5) A conclusion (this will include a one sentence summary description of the passage and a three or four word title that captures the focus of the passage).

Note: We will use the New American Standard Bible version in our study.

BIBLE STUDY II

Notes

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I. Section #1 (Phil 2:19-30).

A. Introduction to Section #1.

1. In the previous section Paul gave the Philippians a series of instructive challenges. He wrote of his personal concern for them. He expressed his desire to know about their status in Christ.
2. In this context he begins to explain that he will send Timothy and Epaphroditus to them.

B. Word Study of Section #1.

1. Trust (vs. 24) - means persuade (perfect tense); thus: "I am convinced."
2. Brother (vs. 25) - means from the same womb or origin; on the same level. Paul, in his humility, puts the Philippian messenger on his own level.
3. Fellow worker/soldier (vs. 25) - means for Paul, a worker is a soldier.
4. Distressed (vs. 26) - means a restless state of mind that is produced by grief. The only other times that this term is used (Mt 26:37; Mk 14:33) is in reference to the emotion of Jesus in the garden of Gethsemane. Epaphroditus has this strong emotion because he knew that others were worried about him.
5. Risked (vs. 30) - means to gamble; to expose yourself to danger. In his ministry to Paul, Epaphroditus exhibited the attitude of the love that is spoken of in Jn 15:13.

BIBLE STUDY II

C. Study of the Structure of Section #1.

Notes —

1. Observation/Interpretation/Application.

a. Observation and Interpretation.

1) This passage can be divided into three parts.

- a) Paul hopes to send Timothy (vs. 19-23).
- b) Paul hopes that he himself will be able to go (vs. 24).
- c) Paul sends Epaphroditus (vs. 25-30).

Interpretive Question

Why does Paul want to send Timothy?

2) Paul answers this with the words “SO THAT” in vs. 19.

- a) Paul wants to know the condition of the Philippians (see 1:27 and 2:12). He is sending Timothy as a reporter. He will report back to Paul (note the words “when I learn”).
- b) Paul is not sending Timothy to be the Pastor of the local church that is already planted. Timothy is not sent to govern the local church. He will go to observe and to encourage. It is a specific mission with a specific purpose. Furthermore, there is no sense of permanence with regard to the amount of time that he will stay there. It is a visit.

Interpretive Question

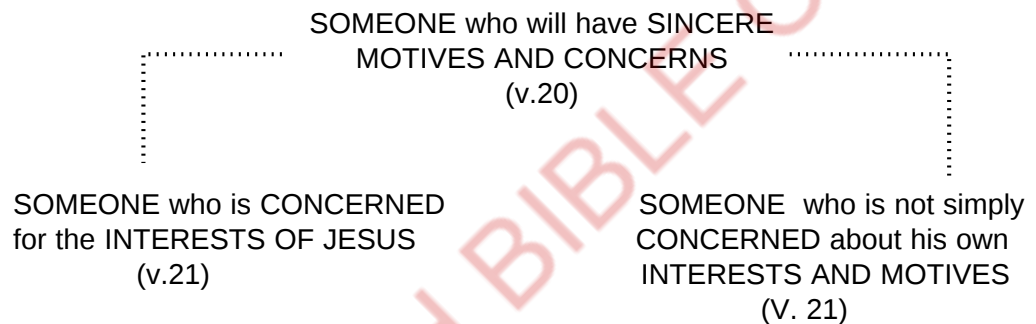
Why does Paul send Timothy specifically?

BIBLE STUDY II

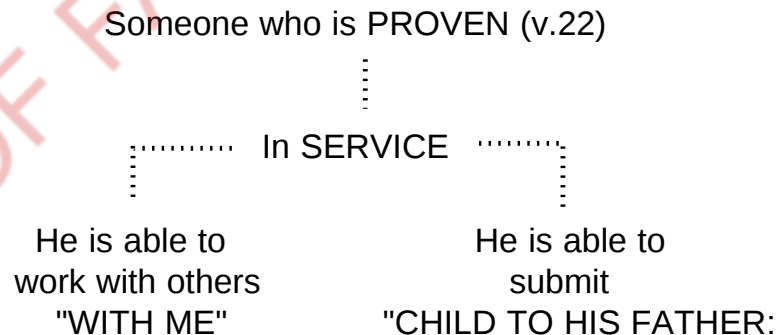
Notes -

3) Paul introduces the answer to this question with the word **“FOR”** in vs. 20.

a) Because he has confidence in no one else (vs. 20, 21). Paul selects someone who is like himself (“of kindred spirit”).



b) Because Timothy has **“PROVEN WORTH.”** Paul realizes that he must send someone who is worthy to be sent.



Interpretive Question

When will Timothy be sent?

4) Paul says **“IMMEDIATELY”** (vs. 23). However, this depends on Paul’s circumstances.

BIBLE STUDY II

Interpretive Question

Notes

Does this mean that Paul does not think that he himself will visit them?

- 5) No! Paul actually says that he is convinced (see word study) that he will come soon. The word “**AND**” in vs. 24 connects the proposed visits of Timothy and Paul.
- a) Here we have a lesson in faith. It is not a denial of faith to do something in addition to what is the anticipated action.
 - b) If Paul believes that he will visit them soon, then why does he want to send Timothy to get information? Yes, Paul has faith that he will visit them. But that does not mean that he cannot send someone else to get information now. Moving toward a goal through one method while WAITING in faith to move toward that same goal through a different method does **NOT NECESSARILY** signify a lack of faith or a denial of faith (study 1:25-27).

b. Application.

- 1) Do we send missionaries to govern the local church that is already planted? Do we go as visitors on a specific mission who will give and then leave? Or do we go as owners who are not needed but who want to satisfy their own ministries?
- 2) Do we send those who are proven? Do those who are sent go to build their own kingdom or the kingdom of God? Do missionaries respond to real needs? Do they have **a mission** (specific and therefore effective and efficient)? Or are they simply **doing missions** (general and therefore ineffective and inefficient)?

BIBLE STUDY II

Notes -

- 3) Are you included in the ALL that are so busy seeking after their own interests that they do not have time or interest in missions work? Perhaps there were 1000 Christians in Rome. Only one was willing to go. This resulted in a strong rebuke from Paul. Do you think that Paul would rebuke us today for the same ratio of those who are willing to go? For example, in the United States there are an estimated 50,000,000 Christians. However, the United States only sends 50,000 missionaries.
- 4) Do you have the type of faith that does not allow you to move toward the goal because that action might be considered a denial of faith? Or does your faith have the ability to wait and to act at the same time?

Discussion Point

Do you refuse to take medicine or go to the doctor because you do not want to “deny” your faith in divine healing? Or does your faith walk and act by believing in healing but also allowing the use of medical help?

Discuss other practical ways in which this understanding of faith may affect our lives.

BIBLE STUDY II

2. Observation/Interpretation/Application.

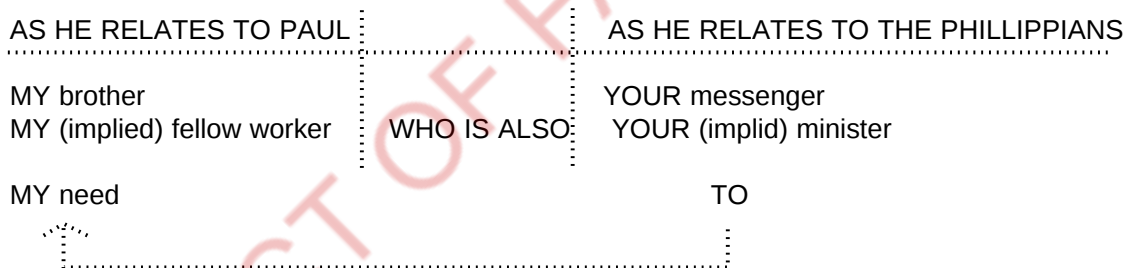
a. Observation and Interpretation.

- 1) Paul hopes to go to Philippi himself. At least, he hopes to send Timothy. For now, he will definitely send Epaphroditus.

Interpretive Question

Who Is Epaphroditus?

- 2) He is related to **Paul** and to the **Philippians** (study the diagram of the structure of vs. 25). The diagram shows that Epaphroditus is:
 - a) A messenger/minister from **Philippi**.
 - b) Who is ministering to the needs of **Paul**.



- 3) Paul is returning to the Philippians the one whom they sent to him.
 - a) Again, we see that they are selective in who they send as their “missionary.” Epaphroditus is obviously a strong man of God.
 - b) Paul describes Epaphroditus as being on an equal level with him. He calls him a **FELLOW WORKER AND SOLDIER**.

Notes

BIBLE STUDY II

Notes -

Interpretive Question

Why Does Paul Send Epaphroditus Back?

- 4) Paul gives three reasons for sending him back.
 - a) The first reason is introduced by the word **“BECAUSE”** in vs. 26. Epaphroditus returned because **“HE WAS LONGING”** for the Philippians. He was distressed to think that the Philippians were upset about his illness. Here we see the pure love and concern that Epaphroditus had for his people. Paul does not abhor this and say that as a missionary Epaphroditus should not be concerned about his homeland. Instead, he treats Epaphroditus’ love for his people with respect and honor and views it as a reason for the missionary to leave.
 - b) The second reason is introduced by the words **“IN ORDER THAT”** in vs. 28. God healed Epaphroditus. Paul has a genuine desire to share the joy with the Philippians. He is concerned that they rejoice and not worry.
 - c) The third reason is a continuation of the second reason. In vs. 28 Paul says **“AND (IN ORDER THAT) I MAY BE LESS CONCERNED.”** Paul, like Epaphroditus, is concerned that the Philippians are worried. He loves Epaphroditus (note his words “lest I should have sorrow upon sorrow” in vs. 27). Epaphroditus ministers to Paul’s **“NEED”** and is a benefit to him. Yet he is willing to send him back for the sake of others. In this way, Paul exhibits the attitude of Christ that he previously wrote about. He gives preference to others and views their **“NEEDS”** as being more important than his own.

BIBLE STUDY II

- 5) Paul then gives instructions on how the Philippians should receive Epaphroditus:
- a) With joy.
 - b) By showing him honor.

Interpretive Question

Why Should The Philippians Receive Epaphroditus With Honor?

- 6) Paul answers this question very clearly when he uses the word “**BECAUSE**” in vs. 30.
- a) Because he gave himself for the cause of the gospel. He risked his life in the ministry of the gospel.
 - b) Paul does not have the attitude that the sickness should be viewed in a negative way. Instead, he says that Epaphroditus should be honored because of his sickness. Should we all try to get sick then? As Paul would say, “May it never be.” This is not the point. It is not that sickness itself is a positive thing. It is only that health, like everything else, is subordinate in importance and value to the Lordship of Christ. If the expense of following and serving Christ is the loss of health, then we must be willing to pay the price.

Notes

BIBLE STUDY II

Notes -

Discussion Point

Some modern Christians would disagree with this interpretation. But they would also have to disagree with Paul. Paul does not enter into a long discourse here on how divine health is for us to claim. He does not say that Epaphroditus had a lack of faith. He does not argue that the sickness should not have happened. He does not look at it negatively. He looks at it positively. Why? Because for Paul, physical hardship was a possible consequence of following Christ (see 4:12; 1 Cor 4:11-13; 2 Cor 11:23-27; 2 Cor 6:3-5). The positive reaction is not because of the sickness. It is because of what the sickness represented. It represented total commitment and dedication to Christ. Paul could speak like this because he did not have a theology that put physical health on the same level with salvation. Salvation, and therefore the Lordship of Christ, stood far above any circumstances. Promote discussion concerning these conclusions.

- c) We might also note here that Paul's theology on divine healing seems to focus more on the sovereignty of God than on the "rights" and "claims" that he has as a Christian. His point is that God had mercy on Epaphroditus (vs. 27). Furthermore, the word "lest" implies that Paul understood that there was a possibility that the healing would not occur. Yes, Paul believed in and practiced divine healing. He had faith for it. But his faith was pure and deep enough that he could still allow God to be sovereign.

b. Application.

- 1) Are you willing to release a minister who is helping your ministry so that he can be a blessing to another ministry? Is your need overshadowed by the needs of others? Or does your selfishness only allow you to see your own needs?
- 2) Can you believe for healing while still leaving room for a positive view of sickness and for the sovereignty of God. Could you honor someone for being sick? Or does your theological view make it impossible to follow Paul's instructions? Do you understand divine healing as being under the sovereignty, grace, and "mercy" of God (see vs. 27)? Or do you see it as an inalienable "right" belonging to Christians who can "command" God to heal?

BIBLE STUDY II

- 3) Are you more concerned about your health than you are about giving everything for the cause of Christ? What about your health? What about your life? If Paul had a perspective that put health on the same level as the Lordship of Christ then he would have chastised Epaphroditus for being sick (as some teachings would do today, and as the teaching of Job's comforters did thousands of years ago). Instead, Paul honored Epaphroditus. For Paul, giving all to Christ is more important than physical health. Health is subordinate to the Lordship of Christ. Can you say that?
- 4) Can you say with Paul that you are willing to suffer hardship, beatings, hunger, thirst, sickness, and even death for the cause of Christ?

Notes —

Discussion Point

Use the following questions and references to aspects of certain “popular” teachings to promote class discussion.

Remember that the example we have is not one of claiming rights but of laying down rights for the cause of others and for the glory of God. Yes, Paul does believe in divine healing. However, his teaching is balanced.

D. An Outline of the Structure of Section #1.

1. Paul hopes to send Timothy (vs. 19-23).
 - a) In order to get a report (vs. 19).
 - b) The reason for sending Timothy specifically (vs. 20-22).
 - 1) Confidence in no one else (vs. 20, 21).
 - 2) Proven worth (vs. 22).
 - c) When he will be sent (vs. 23).

BIBLE STUDY II

Notes

2. Paul hopes that he himself will come shortly (vs. 24).
3. Paul sends Epaphroditus now (vs. 25-30).
 - a) Identity of Epaphroditus (vs. 25).
 - b) Reasons to send him (vs. 26-28).
 - 1) Epaphroditus is concerned about the Philippians (vs. 26).
 - 2) Paul wants to share the joy with the Philippians (vs. 28).
 - 3) Paul is concerned about the Philippians (vs. 28).
 - c) Instructions to receive him with honor (vs. 29, 30).
 - 1) The instruction is given (vs. 29).
 - 2) The reason for the instruction (vs. 30).

Author's Comment:

Using the outline, challenge the students to identify relationships between parts (purpose, explanation, conclusion, transition, reason).

E. Conclusion to Section #1.

1. Summary sentence. Paul repeats his belief that he will soon visit the Philippians and he also explains when and why he will send Timothy and Epaphroditus.
2. Title. Paul sends others.

BIBLE STUDY II

II. Section #2 (Phil 3:1-4:9).

Notes

A. Introduction to Section #2.

1. Paul moves into the conclusion of the letter. It is actually a double conclusion (note the use of the word “finally” in 3:1 as well as in 4:8).
2. Paul gives final instructions and challenges. He focuses on warning the Philippians against impostors.

B. Word Study of Section #2.

1. Rejoice in the Lord (3:1) - as opposed to rejoicing in man (see Gal 6:12). Paul is leading into his warning against the Judaizers who wanted to rejoice in the Law and in man’s accomplishments.
2. Beware (vs. 2) - means continually be alert with a view toward avoiding.
3. Dogs (vs. 2) - the Jews considered dogs that roamed the streets and ate the garbage as the most despised animals. Perhaps the picture here is of Judaizers who prowl around the Christian congregations trying to win converts to legalistic Judaism.
4. Worship (vs. 3) - means to serve, to minister; specifically used to describe the service to God by the Jewish people. Thus, Paul is being very direct in his point. He uses the term dog which the Jews used to refer to the Gentiles. He uses the term circumcision which was a Jewish rite. He uses the Jewish term “worship.” All of this to emphasize the great “change” that has taken place in God’s redemptive plan (the inclusion of the Gentiles) and to warn against those who do not accept that change.
5. All things (vs. 8) - probably includes much wealth. To be a citizen of Tarsus at that time (which Paul was) he would be from a family of wealth and reputation. Certainly when we consider the implications of Paul’s education and status in Judaism, it is not difficult to imagine the money, reputation and position that he sacrificed to become poor and despised missionary.

BIBLE STUDY II

Notes

6. Be found (vs. 9) - means a revelation of character as seen by others.
7. Perfect (vs. 12) - means spiritually mature (not sinless).
8. Forgetting (vs. 13) - means completely forgetting; as a runner forgets about those who are behind him in the race so that he is not distracted.
9. Reaching (vs. 13) - means to stretch oneself toward a goal. This is another athletic term that was used to describe a runner who is stretching toward the finish line with his eyes firmly fixed on it.
10. Toward (vs. 14) - means down; bearing down upon the goal. Again the runner analogy continues. This is a descriptive term of the intensity of the runner as he strives toward the goal.
11. Perfect (vs. 15) - here it is used as a noun (in vs. 12 Paul used the verb to say that there was still room to grow; the process was not complete). Here the noun is used to give a relative description (those who are mature as opposed to those who are not mature).
12. Conformity (vs. 21) - means the change of outward form and inward substance.
13. Exertion (vs. 21) - means super human energy or working.
14. Euodia (4:2) - the name means “prosperous journey” or “successful.”
15. Syntyche (vs. 2) - the name means “pleasant acquaintance”; to “meet with someone.” The conflict between these two may have been a conflict that was consistent with the meaning of their names. The task oriented leader (“successful”) against the people oriented leader (“pleasant acquaintance”).

BIBLE STUDY II

Notes

16. True comrade (vs. 3) - it is probably a proper name (note that it is singular; "you" is also singular). Paul says "I ask you (singular) also" as he continues his personal requests of individuals. The name literally means "true yokefellow" (one who pulls with someone else). Paul makes his request of a person who works in unity with others. He wants this person to help the others to learn how to do this. Paul was a great leader. He knew how to delegate authority. As an apostle (Eph 4:11) he knew how to "equip the saints" (literally "to put parts together effectively").
17. Ask (vs. 3) - means to request with authority. In vs .2 Paul uses the term "urge" which does not include authority and is less direct. It means to beg or to beseech. Here we can see the sensitivity and diplomacy of the wise apostle. Paul uses tact with those who are out of fellowship with each other. He is careful with them and moves slowly to reconcile them. This is part of the skill of peacemaking. Also notice that Paul does not confront them suddenly or aggressively. He introduces his instructions first to the whole group. Here in 4:1-3 Paul says to "stand firm" and speaks of the women who "shared my struggle." These same instructions were first given to the whole group in 1:27. Also note that Paul remains neutral with respect to the disagreements between the two women. He asks someone to intervene who is closer to the situation and who is better informed.
18. Shared my struggle (vs. 3) - means to depict a team of athletes who play together in pursuit of a common goal. Paul encourages the two women to live in "harmony" and then reminds them of the days when they were in harmony. Paul ministered with others under a plurality of leadership. He worked in an "apostolic team."
19. Forbearing (vs. 5) - means to be satisfied with less than you deserve; a humble and patient steadfastness which can submit to injustice without reacting in hatred. It trusts in the sovereignty of God.
20. Anxious (vs. 6) - means to worry; to be troubled. Mostly, Paul uses this term in a negative context. However, it is used also in a positive sense. It seems that the difference depends on the object of worry. Anxiety or concern for others can be a great motivator. And so we see the same Greek word in Phil 2:20, 1 Cor 12:25, and 2 Cor 11:28. The positive use of the word also seems to focus on action (concern leads to action). The negative use of the word focuses on a lack of action. It focuses on thoughts that lead to worry.

BIBLE STUDY II

Notes

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21. Supplication (vs. 6) - means request for your personal needs.

22. Guard (vs. 7) - means a military term that was used to describe the job of soldiers who stood guard inside of the city gates. They controlled what went out of the city. The peace of God does not depend on outside circumstances. It is within us. The peace of God is like a guard on the inside that controls what goes out. It does not allow to exit those words, thoughts, and actions that would produce worry.

23. Honorable (vs. 8) - means majestic; worthy of respect; something that inspires awe.

C. Study of the Structure of Section #2.

1. Observation/Interpretation/Application.

a. Observation and Interpretation.

1) We can divide this section into five parts:

a) A general challenge (3:1).

b) Warnings (3:2-4:1).

c) A plea for unity (4:2, 3).

d) A repeated challenge to rejoice (4:4-7).

e) A concluding instruction or challenge (4:8, 9).

2) The obvious emphasis is put on part two (warnings).

3) In part one Paul repeats the general challenge of the letter. This also serves as an introduction to the warnings in part two.

4) Paul says that his challenge **“IS A SAFEGUARD FOR YOU.”**

BIBLE STUDY II

Interpretive Question

Notes

Who Will They Be Safeguarded Against?

- 5) In vs. 2 Paul answers this question when he warns **“BEWARE OF”**:
- a) The dogs.
 - b) The evil workers.
 - c) The false circumcision.
- 6) More specifically, they must beware of those who put confidence in the flesh (vs. 3). Paul would not use the term **“DOGS”** to refer to Gentiles. He possibly uses it to refer to the Jews in an attempt to make a stronger rebuke by using the Jews own term (see word study). Also the idea of **“CIRCUMCISION”** could be used in the same way and for the same reason.
- a) The Judaizers were putting confidence in the flesh (see word study). Paul is warning the Philippians about the mixed gospel of the Judaizers.
 - b) It was actually a different gospel. Thus, Paul is very strong in his attitude towards this problem (see Gal 1:8, 9).

BIBLE STUDY II

Notes -

Interpretive Question

What Does “False Circumcision” Mean?

- 7) Paul provides a contrast in order to answer this question.
- a) Study the following diagram of the structure.

False Circumcision (v.2)

TRUE CIRCUMCISION (V.3)

worship in the Spirit

glory in Jesus

but no confidence in the flesh

- b) If “**TRUE**” circumcision puts no confidence in the flesh then FALSE circumcision “**PUTS CONFIDENCE IN THE FLESH.**”

Interpretive Question

What Does It Mean To Put Confidence In The Flesh?

- 8) We can answer this question by observing a repetition in vs. 4-6 where Paul gives a list of reasons why he could easily put confidence in the flesh. The term “law” is repeated in Paul’s list. References to the “**LAW**” are also repeated.
- a) Confidence in the flesh - means confidence in yourself through the “**LAW.**”
- b) This is stated more clearly in vs. 9 when Paul says: “not having a righteousness of my own derived from the law.”

BIBLE STUDY II

b. Application.

- 1) Do you have **“FALSE CIRCUMCISION”** in you? Do you glory and put confidence in the flesh? Do you trust in yourself and in your own abilities? Do you receive salvation from God freely through faith? Or do you try to earn it through your good works in order to feel good about yourself?
- 2) Do you receive forgiveness for a sin through faith? Do you then respond to God with thanksgiving in a continued relationship with Him that results in Him doing good works through you? Or do you first try to feel good about yourself by paying for your sin with good works? Do you forgive yourself by your works or do you allow God to forgive you by his grace?

2. Observation/Interpretation/Application.

a. Observation and Interpretation.

- 1) In 3:1 Paul gives a general challenge that also serves as an introduction to the warnings against the **“FALSE CIRCUMCISION.”** This is contrasted with the **“TRUE CIRCUMCISION.”**

Interpretive Question

What Does It Mean To Be Of The True Circumcision?

- 2) Those of the true circumcision put no confidence in the flesh (vs. 3).

Notes

BIBLE STUDY II

Notes -

- 3) They give up confidence in the flesh in order to gain Christ (vs. 7). They trade one thing for another.
- a) For Paul, this trade was not an equal trade. It was far more valuable to gain Christ than to keep the flesh. We might could compare this trade to a trade that gets a famous national sports player for a high school sports player. It was a great trade!
 - b) Study the following diagram of the structure of vs. 9. It will show the nature of the trade.

SELF RIGHTEOUSNESS	traded for	GOD'S RIGHTEOUSNESS
THE LAW	traded for	FAITH

Interpretive Question

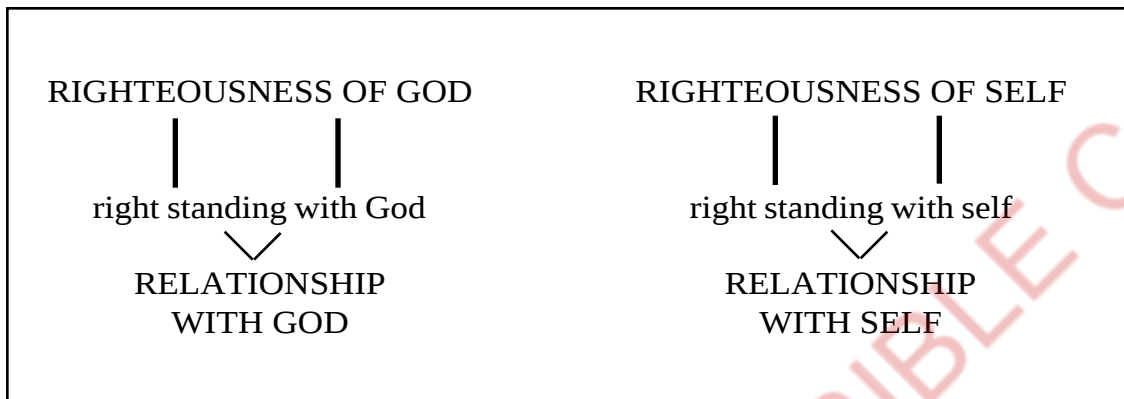
Why Does Paul Want To Make This Trade?

- 4) Paul answers this in vs. 10 with the words **“THAT I MAY KNOW”** (experiential knowledge). He hinted of this purpose earlier in:
- a) vs. 8 (“in view of knowing Christ”).
 - b) vs. 9 (“may be found in Him”).
- 5) However, now in vs. 10 Paul is more emphatic and specific. His purpose is to:
- a) Know “Him.”
 - b) Know “the power of His resurrection.”
 - c) Know “the fellowship (sharing) of His sufferings.”

BIBLE STUDY II

- 6) Paul will make this trade to gain **“RELATIONSHIP”** with God. Consider the following diagram.

Notes —



Interpretive Question

How Will Paul Be Able To Accomplish His Purpose?

- 7) Paul uses the participle **“BEING”** to answer this question.
- a) “Being conformed to His death, Paul will know Him, and the power of His resurrection and the fellowship of His sufferings.”
 - b) Death to self is the method. It was Jesus method and now it must be Paul’s method also.
- 8) Jesus died to Himself (2:7) and died on the cross (2:8). When He did this:
- a) He regained a perfect relationship with the Father when He was seated at His right hand (“know Him”).
 - b) He was resurrected (“know the power of His resurrection”).
 - c) He suffered (“know the fellowship of His sufferings”).

BIBLE STUDY II

Notes -

- 9) Yes! The cross was for Jesus and is now for Paul the one and only method. The existence of a method implies the hope for a result.

Interpretive Question

What Will Be The Result Of All Of This?

- 10) Paul introduces the answer in vs. 11 with the words “in order that.”
- a) The Greek is actually “**IF PERHAPS.**” This implies a desired or hoped for result in sight.
 - b) The desired result is “**THE RESURRECTION**” (the greek term “exanastasis” instead of the greek term anastasis in vs. 10) “**FROM THE DEAD.**” It is to have eternal life. As we will see in vs. 12, it is to become perfect.
 - c) Paul may be doing two things here. First, he is taking the opportunity to emphasize the theological connection between death and life. He is saying that in order to live one must die. That is, the resurrection is preceded by the cross. The cross is the method. The resurrection is the result. Second, he uses the opportunity to refer to the resurrection as something that can be attained now (this would be consistent with the use of EXanastasis in vs. 11 and with the meaning of “perfect” in vs. 12). Indeed eternal life is a current possibility since it is a current possibility to know God (Jn 17:3). Thus, he refers to the ultimate fulfillment of the resurrection as well as to the current possibility. This is consistent with the “already/not yet” theology of the kingdom of God.

BIBLE STUDY II

Interpretive Question

Has Paul Obtained It Yet?

- 11) No! He says in vs. 12, “not that I have already obtained it.”

Interpretive Question

Does He Quit?

- 12) No! He says, “**BUT I PRESS ON.**” Paul has a **healthy attitude**. He can accept and admit that he needs to improve. He also moves ahead toward the improvement. Paul can say:
- a) I have not yet obtained it.
 - b) I will move forward.
- 13) His having not obtained it does not discourage him from moving forward. His moving forward does not keep him from admitting his lack. This is a **healthy attitude**.
- a) The perspective of this attitude is to look ahead and to forget what is behind (vs. 13).
 - b) The imagery (as seen in the Greek terms) of this attitude is that of a runner who bears down and is intent on the goal, but is not overwhelmed by his distance from it. At the same time he does not fall into a false confidence because of a lack of realization or acceptance that he is not yet there.
 - c) It may be helpful here to study some other uses of the race analogy (1 Cor 9:24-27; 1 Tim 6:12; 2 Tim 4:7, 8; Heb 12:1; Mt 24:13).

Notes

BIBLE STUDY II

Notes -

Interpretive Question

How Does Paul Remain Motivated?

- 14) Paul seems to refer to his motivation in vs. 12. It is a **LOGICAL** motivation. He says “in order that I may lay hold of that for which also I was laid hold of by Christ Jesus.” Paul says:
- a) That I may **REMAIN CONSISTENT** relative to Christ’s purpose for me (Paul’s goal is Christ’s goal for him).
 - b) That the **REASON GOD CHOSE ME WOULD BE REALIZED.**
 - c) That I may **OBTAIN THAT WHICH REPRESENTS THE WHOLE REASON I WAS CHOSEN** in the first place.

Interpretive Question

What Does Paul Imply With His Description Of This Healthy Attitude?

- 15) The implication is clear. Paul, again (see 1:6 and 2:12), is stressing the idea of salvation is a **PROCESS**. Phrases like “**PRESS ON**” (vs. 12), “**REACHING FORWARD**” (vs. 13), “**TOWARD**” (vs. 14) all imply the existence of a **PROCESS**.

Interpretive Question

How Does Paul Apply The Healthy Attitude?

BIBLE STUDY II

- 16) In vs.15a Paul encourages the Philippians to have the **healthy attitude**. He then applies it. Study the following diagram of the application.

Notes —

THE HEALTHY ATTITUDE	THE APPLICATION OF THE HEALTHY ATTITUDE
Not that I have already obtained it (v.12)	If you do not have the attitude in every aspect of your life (v.15b)
But I press on (v.12)	At least (HOWEVER) live according to the attitude in the areas that you have already attained (v. 16). It is also implied that you will move ahead when Paul says GOD WILL REVEAL THAT ALSO TO YOU IN v.15c.

Interpretive Question

What About Those Referred To Earlier As The False Circumcision?
Are They Christians?

- 17) Paul answers this question very directly. In vs. 18 he says that they are “enemies of the cross of Christ.” No, they are not Christians.
- 18) Remember, Paul has just finished writing about **two** different groups of people:
- a) The **TRUE CIRCUMCISION**.
 - b) The **FALSE CIRCUMCISION**.

BIBLE STUDY II

Notes -

19) Now he distinguishes between them by referring to **TWO** different “**WALKS**”:

- a) The walk according to the example of Paul and the pattern of others (vs. 17).
- b) The walk of those who are enemies of the cross of Christ (vs. 18). Their end is destruction. They walk according to their appetites and earthly things (vs. 19). They have a fleshly or worldly walk.

Interpretive Question

Why Do Christians Need To Avoid This Fleshly Or Worldly Walk?

20) This is the question that Paul begins to answer when he uses the connecting term “**FOR**” in vs. 20.

- a) The answer is because we are citizens of heaven. We are not worldly. We are heavenly. As Paul often says (for example, see Ephesians 5:8) in other Bible passages, he says here again: Walk according to who you are.
- b) Study the diagram to understand the flow of thought. Note how the section is organized as a contrast. For Paul, it is black and white.

WHO THEY ARE	HOW THEY WALK	WHERE THEY ARE FROM
True circumcision	True walk: Paul and others are examples	Heaven
False circumcision	False walk: they are enemies of Chrsit	The world / flesh

BIBLE STUDY II

Interpretive Question

Notes —

How Will This “**HEAVENLINESS**” Finally Be Realized Completely?

- 21) Paul answers this question in vs. 21. Our bodies will be changed from fleshly bodies to spiritual bodies. Our “**HEAVENLINESS**” is not yet complete because we still have fleshly bodies. This often causes problems in our walk (see Mt 26:41; Rom 7:14-20; Gal 5:17). However, someday our bodies will be changed and will be in harmony with the change in our spirits.
- a) This will be done through the sovereignty of God (vs. 20,21).
 - b) God is sovereign in the beginning of the work in us (1:6). He is sovereign during the process (1:6; 2:13). He is also sovereign in the completion of the work in us (1:6; 3:20, 21).

Interpretive Question

What Is The Implication Of This Future Fact?

- 22) Paul introduces the implication when he says “**THEREFORE**” in 4:1.
- a) The implication of what will happen in the future is that the Philippians should “**STAND FIRM IN THE LORD**” now. Endurance comes from hope.
 - b) We might note that “**STAND FIRM**” is a repetition of what Paul already wrote in 1:27.

BIBLE STUDY II

Notes -

b. Application.

- 1) How valuable is Christ to you? Would you consider everything of worldly value in your past as being garbage relative to gaining Christ? How about your accomplishments? Your money? Your reputation?
- 2) What is your purpose in life? Is it to know God? Or is it to be “successful” according to the world’s definition of success? When you wake up in the morning, what do you consider to be the purpose for being alive that day? Is it to know God? Do you accept that the only way to know God is through the death of Christ? Do you understand that this includes your own “death.” You must die to self in order to know Jesus!
- 3) Is your goal in life Christ’s goal for you? Remember that God’s goal for you is to be transformed into the image of Christ (Rom 8:29). Do you consider this goal in all aspects of your life? Is it a reality to you? Do you realize that you are being changed? Do you want to be changed? Do you judge the success or failure of each day according to that goal? Do you see this as a process? Are you willing to pay the price of time in order to see results?
- 4) What kind of attitude controls your life? Is it a healthy attitude? Can you accept that you make mistakes? Can you learn from those mistakes and press on without being discouraged? Or are you willing to do only the things that you can do “perfectly”? Or do you simply do nothing because you have an attitude of hopelessness that controls your actions?
- 5) What does the picture of your Christian life look like? Are you intense like a runner who is stretching toward the finish line and who has his eyes fixed on it? Or is the picture one of you lounging on a hammock?
- 6) Do you gain practical hope in your life from the future hope of being transformed in your body? Does the hope of the future allow you to stand firm today? Or are you weak today because your focus is on the past or present circumstances?

BIBLE STUDY II

3. Observation/Interpretation/Application.

Notes —

a. Observation and Interpretation.

- 1) In 4:1 Paul is concluding his thoughts on walking the good walk, and at the same time he is preparing to gently encourage unity in a specific case. He does this through the repetition of an earlier exhortation to be in unity (see 1:27).

Interpretive Question

Who Are Those Who Are Involved In The Specific Case?

- 2) Paul says in vs. 2 “**I URGE**” (two times). He says in vs. 3 “**I ASK YOU ALSO.**” Those who are the objects of each of those verbs are the people who are involved.
 - a) Euodia and Syntyche (they need to be in harmony).
 - b) “**TRUE COMRADE**” (he will help bring them together).
 - c) Refer to the word studies corresponding to vs. 2,3 for further commentary concerning who these people were and how Paul counseled them.

b. Application.

- 1) Are you a “Euodia” or a “Syntyche” in your church? Do you allow personality conflicts to be a source of disunity? Are you able to walk and work with others who are different than you?

BIBLE STUDY II

Notes -

Author's Illustration:

Consider the following poem:

To dwell above with saints we love
O that will sure be glory.
But to dwell below with saints we know
Well, that's another story.

Insert Your Illustration:

- 2) Do you work alone or as part of a team? Do you perceive the church as a team? A body?
4. Observation/Interpretation/Application.
 - a. Observation and Interpretation.
 - 1) After Paul gives specific instructions concerning unity he repeats his general challenge to rejoice: "Rejoice in the Lord always; again I will say, rejoice!"

BIBLE STUDY II

Interpretive Question

Notes —

Why Is It So Important For The Philippians To Rejoice?

- 2) The answer to this question is not clear. It seems to be relevant to evangelism. Paul concludes in vs. 5 by saying “the Lord is near.” This seems to be the reason to “rejoice always” and to have a “forbearing spirit” (see word study).
 - a) This forbearing spirit is to “be known by all men.” It is to be a witness. They are to rejoice always. This includes rejoicing in the midst of persecution (surely Paul is reflecting on the example he left them during his original visit when he and Silas were imprisoned: see Acts 16).
 - b) Their self restraint against hatred and bitterness (forbearing) toward those who persecute them must be seen by all men. This is accomplished by rejoicing in all things.
 - c) The importance of rejoicing is due to the need for urgent evangelism. “The Lord is near.”

Interpretive Question

Is There An Alternative To Rejoicing?

- 3) Yes! Paul says to “rejoice always.” He then says in vs. 6 to “be anxious for nothing.”
 - a) The alternative to rejoicing is worrying.
 - b) Consider the following structure of contrast or alternative.

opposites	ACTION	WHEN	opposites
	Rejoice	Always	
	Be Anxious	Never	

BIBLE STUDY II

Notes -

Interpretive Question

How Can They Avoid This Anxiety?

- 4) Paul introduces the solution with the word “but” (vs. 6). Anxiety can be avoided through prayer and thanksgiving. If we pray and give thanks then we will not worry. If we worry then we will not pray and give thanks.
 - a) The contrast points to replacement as the solution. The context also indicates that Paul is talking about replacement (in vs. 8 anxious thoughts are to be replaced with good thoughts: also see Col 3:2).
 - b) Worrying about things is replaced by praying about things. The result of this method of replacement is the opposite of anxiety. The result is peace (vs. 7).
- b. Application.
 - 1) Do you realize that your testimony is greatly affected by your disposition? An attitude of rejoicing is important in evangelism. Are you a person of joy? Can you rejoice in the Lord in the worst of times?
 - 2) Do you practice replacement with respect to worry? Do you waste time worrying or do you replace it with time spent in prayer? Do you replace negative thoughts with positive thoughts? Do you know the peace of God? This peace is a result of prayer because prayer releases things to God and rests in His sovereignty. Could you be at peace in the midst of suffering?

BIBLE STUDY II

5. Observation/Interpretation/Application.

Notes —

a. Observation and Interpretation.

- 1) Paul concludes (“**FINALLY**”: vs. 8) this section of instructive challenges with a series of possible replacements in the thought life.
 - a) The greatest replacement is the one that Paul writes about in Gal 2:20. That is, to replace your life with the life of Christ.
 - b) Paul is an example of one who has done this. So he exhorts the Philippians to imitate his example (which is to imitate Christ: 1 Cor 11:1).

Interpretive Question

What Is The Result Of Following Paul’s Advice?

- 2) The result is that “the God of peace will be with you” (vs. 9).
 - a) The result of replacing anxiety with prayer was that “the peace of God” would be with them.
 - b) The result of replacing your life with the life of Christ is that “the God of” that “peace will be with you.”
 - c) It is one thing to have the peace of God. It is another thing to have the God of that peace. The difference is in putting action behind your prayers. Paul does not stop with the exhortation to pray. He makes that the foundation. But it is a foundation that assumes action (“**PRACTICE**”: vs. 9). Prayer without action is like faith without works. It is dead. It is dead because it is really not possible to have the peace of God with you without having the God of that peace with you!

BIBLE STUDY II

Notes -

b. Application.

- 1) Do you try to have the peace of God in your life without having the God of that peace in your life?
- 2) Do you put action behind your prayers? Does your faith produce works?

D. An Outline of the Structure of Section #2.

1. Repetition of the general challenge of the letter (3:1).
2. Warning against those who are not of Christ (3:2-21).
 - a. Discourse on the difference between true and false circumcision (vs. 2-10).
 - 1) True circumcision puts no confidence in the flesh (vs. 3-6).
 - a) Description of confidence in the flesh (vs. 4-6).
 - (1) Paul could easily have confidence in the flesh (vs. 4).
 - (2) A list of reasons why (vs. 5, 6).
 - 2) Instead, true circumcision denies the flesh in order to gain Christ (vs. 7-16).
 - a) General statement or introduction (vs. 7).
 - b) It is worth the price to lose everything to know Christ (vs. 8).

BIBLE STUDY II

- c) Specification: losing self righteousness to gain God's righteousness (vs. 9-16).

Notes

- (1) **PURPOSE:** to know (vs. 10).

(a) "Him" (vs. 10a).

(b) The power of "His" resurrection (vs. 10b).

(c) The fellowship of "His" sufferings (vs. 10c).

- (2) **METHOD:** death (vs. 10d).

- (3) **RESULT:** resurrection (vs. 11-16).

(a) Clarification of the result (vs. 12).

i. Not completely realized yet (vs. 12a).

ii. But I move towards it (vs. 12b).

(b) Restatement of the clarification (vs. 13, 14).

i. Not realized yet (vs. 13a).

ii. But I look ahead and I do not look behind (vs. 13b).

iii. I press on toward the goal (vs. 14).

(c) Encouragement to have the same attitude (vs. 15,16).

i. Have the attitude in general (vs. 15a).

ii. If you do not understand certain details then God will help you (vs. 15b).

iii. But at least put into practice what you do understand (vs. 16).

BIBLE STUDY II

Notes

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- b. Discourse on the difference between two walks (vs. 17-21).
 - 1) Encouragement to follow the walk of Paul and others (vs. 17).
 - 2) The existence of another walk (vs. 18, 19).
 - a) Description of that walk (vs. 18b,19).
 - 3) Reason to walk the first walk (vs. 20-22).
 - a) Because of our heavenly citizenship (vs. 20a).
 - b) Which will have its climax and its proof in our future transformation (vs. 21a).
 - (1) Which will be a result of His sovereignty (vs. 21b).
 - (2) Implication: encouragement to stand firm (4:1).
- 3. A plea for unity (4:2, 3).
 - a. Harmony between Euodia and Syntyche (vs. 2).
 - b. Assistance from a peacemaker (vs. 3).
- 4. A repeated challenge to rejoice (vs. 4-7).
 - a. Proclamation (vs. 4).
 - b. Because of the need for urgent evangelism (vs. 5).
 - c. Avoid the opposite which is anxiety (vs. 6, 7).
 - 1) Method: prayer and thanksgiving (vs. 6).
 - 2) Result: peace (vs. 7).

BIBLE STUDY II

5. A concluding instruction or challenge (vs. 8, 9).
 - a. What to think about (vs. 8).
 - b. Walk like Paul (vs. 9a).
 - c. Result: the God of peace is with you (vs. 9b).

Notes —

Author's Comment:

Using the outline, challenge the students to identify relationships between parts (introduction, continuity, contrast, explanation, rationalization, specification, purpose, method, result, continuation, balance, application, climax, justification, implication or conclusion, cause and effect, reason, replacement).

E. Conclusion to Section #2.

1. Summary sentence. Paul gives challenging instructions which focus on rejoicing, unity, and warnings against impure influences.
2. Title. Challenging instructions continued.

IV. Section #3 (Phil 4:10-20).

A. Introduction to Section #3.

1. This section, although it appears to be postscript, is a very important part of the contents and purpose of the letter.
- 2) We might divide the section into five parts:
 - a) A general response for the Philippians concern for Paul (vs. 10-13).
 - b) A continuation of his positive response (vs. 14-17).
 - c) A confirmation that he received the gift (vs. 18).

BIBLE STUDY II

Notes -

d) The result of their giving (vs. 19).

e) Conclusion: glory to God (vs. 20).

B. Word Study of Section #3.

1. Revived (vs. 10) - means to sprout again; to blossom again; to put forth new branches.
2. Were concerned (vs. 10) - the use of the imperfect tense signifies a continual concern.
3. Content (vs. 11) - means to be independent of external circumstances; to be self sufficient; not relying on support from others. Of course, Paul depended on Christ. He did not depend on himself or other people. This was something he had to learn (see vs. 13).
4. Even in Thessalonica (vs. 16) - means that Thessalonica was a much wealthier church than Philippi. Nevertheless, when Paul ministered in Thessalonica, it was the poorer Philippian church that supported him.
5. Profit (vs. 17) - means increase; multiply; interest. The business metaphor that began in vs. 15 describes gaining heavenly dividends for earthly investments.
6. Fragrant aroma (vs. 18) - means acceptable sacrifice. Giving to the work of the gospel is considered a sacrifice to God.
7. Supply (vs. 19) - is the same Greek word as is used in vs. 18 ("I am amply supplied": I am full). God will fill them as they filled Paul (Gal 6:7; Lk 6:38).
8. In glory (vs. 19) - means gloriously; God gives in ways that manifest His glory.

BIBLE STUDY II

C. Study Structure of Section #3.

Notes —

1. Observation/Interpretation/Application.

a. Observation and Interpretation.

- 1) Paul moves slowly in his response to their gift. He wants to be careful to defend himself against accusations that he is personally profiting from the Gospel. And so, he first responds in a general way to their concern for him (vs. 10-13).

Interpretive Question

Why Does Paul Respond?

- 2) First, Paul tells them what the reason is not (“Not that I”: vs. 11).
 - a) Paul does not take time to thank them simply as a way to make them aware of his additional needs. He is not asking them for more help.
 - b) His motive in thanking them is not to show them that he is relying on them. Actually, he says plainly that he does not rely on them.

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Interpretive Question

Who Does Paul Rely On?

- 3) In vs. 11, Paul says that he has “learned to be content” (self sufficient). The point here is that Paul does not rely on “missionary support.” He relies on Christ.
- a) Certainly he relies on Christ to provide for him, but “more directly” he relies on Christ to enable him to live in whatever circumstances that the situation presents to him (vs. 12, 13).
 - b) These circumstances can include hunger (vs. 12; 1 Cor 3:11; 2 Cor 6:3; 11:27).

Discussion Point

Did Paul lack faith?

To say that Christians should **never** be hungry or have a lack of things they need is to have to say that Paul was wrong and lacked faith. What do you think?

- c) To deny hardship is to take away the opportunity of vs. 13. It would take away the opportunity to experience the deeper provision from Christ. It is one thing to receive physical provision from Christ. It is another thing to receive spiritual (character forming) provision from Christ.
- d) Paul’s teaching is not superficial. It conflicts with some of our modern day, superficial teachings. Paul never focused on the superficial things. For Paul, Christ represented much more than physical provision because Christ’s purpose went much deeper than the physical realm.

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- e) And so Paul does not focus on the healing of Epaphroditus, but on his attitude of giving all for Christ. This is not to minimize healing. Rather, it is to focus on Christ and being transformed into His image. Paul does not focus on material provision. Rather, he focuses on the spiritual provision of Christ's enabling power in him (see 2 Cor 12:9, 10).
- f) This is not to minimize material provisions. It is simply to put them in perspective. They do not matter. What matters is Christ in him. This is the point of vs. 13. (Study Mt 6:25-33).

Interpretive Question

So Was It Wrong To Send Paul The Gift?

- 4) No! Paul states this clearly with the use of the term "**NEVERTHELESS**" (vs. 14). They had "done well" to send it at that time and also in the past (vs. 15, 16).
 - a) But again, Paul's focus is not on the physical gift (introduced in vs. 17 by the repetition of the phrase "not that I"). Paul is focused on the things above (Col 3:2).
 - b) His theology **never** focuses on physical, temporal things. Those things **only** find value in their eternal influence.
- 5) And so finally in vs. 17, we have the answer to our original question. Why does Paul respond? Why is he happy about their gift?
 - a) He is happy because of how it benefits them.
 - b) He is happy because the benefit is eternal.

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Interpretive Question

Is There Then No Meaning In The Here And Now?

- 6) Yes there is meaning. Paul does not negate the value of material things. He simply does not focus on them as his goals.
 - a) Paul further explains vs. 17 in vs. 19. As is consistent with Lk 6:38, present giving results in present receiving.
 - b) Part of the “**PROFIT**” of vs. 17 is shown in vs. 19 to be a very practical, material, present provision to meet their physical needs (this verse also speaks of spiritual blessings: see Eph 1:18; 3:16-20).
- 7) Four important points can be made here:
 - a) Giving to a missionary (to the work of the expansion of the gospel) is considered a sacrifice of praise and thanksgiving to God (vs. 18). It is specifically within this context of missionary giving that we find the often quoted vs. 19.
 - b) God supplies their needs (vs. 19). This implies that they have needs. Yes, Christians can be needy. Their need gives God the opportunity to supply them.
 - c) When God provides for Christians, He does it in a way that glorifies Himself (vs. 19b).
 - d) Therefore, the conclusion and focus of the provision must be on giving glory to God (vs. 20).
- b. Application.
 - 1) Do you need to revive your giving to missions? Do you need to blossom again in your commitment to a certain missionary?
 - 2) What are your motives when you thank others? Do you sincerely want to thank them or do you have ulterior motives?

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- 3) Who do you trust for provision? Your family? Your salary? Or do you rely on God? Who is your master? Is your reliance focused on your physical situation? Or is it focused on a deeper reliance? Does it depend on what you do and do not have materially? Or does it depend on Christ in you or not in you? Do you consider that the most important provision is the provision of Christ in you which providing the ability to do all things in regardless of your circumstances? Is your provision defined by your stomach? By your physical health? By your material possessions? Or is it defined by Christ in you? Consider Mt 6:33. Do you take away the opportunity of the deeper provision by focusing on and desiring the superficial provision?
- 4) Do you sincerely desire that others give to your ministry so that they will be blessed? Or is your focus on your benefit?
- 5) Do you see and pray for God to be glorified when you ask for provisions?

Notes —

D. An Outline of the Structure of Section #3.

1. A general response to their concern for him (vs. 10-13).
 - a. Introduction (vs. 10).
 - b. Clarification of motive in responding (vs. 11-13).
 - 1) Not to voice his need (vs. 11a).
 - 2) He adjusts to different situations (vs. 11b-12).
 - a) When there is much (vs. 12).
 - b) When there is little (vs. 12).
 - c) Method: through Jesus' strength in him (vs. 13).

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2. A continuation of his positive response (vs. 14-17).
 - a. Present praise (vs. 14).
 - b. Past praise (vs. 15, 16).
 - c. Clarification of motive in responding (vs. 17).
 - 1) Not seeking the gift (vs. 17a).
 - 2) Seeking their benefit (vs. 17b).
3. A confirmation that he received the gift (vs. 18).
4. The result of their giving (vs. 19).
5. Conclusion: glory to God (vs. 20).

Author's Comment:

Using the outline, challenge the students to identify relationships between parts (specification, continuation, continuity, explanation, rationalization, method, contrast, result, conclusion).

E. Conclusion to Section #3.

1. Summary sentence. Paul thanks the Philippians for their gift without a view towards his own benefit, but with a view towards their benefit and the glory of God.
2. Title. Response to their gift.

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IV. Section #4 (Phil 4:21-23).

Notes

A. Introduction to Section #4. Paul ends the letter with typical greetings and a benediction.

B. Word Study of Section #4.

1. Caesar's household (vs. 22) — not blood relatives (family) of Caesar, but employed slaves and freedmen in and around the palace (see 1:13).

C. Study of the Structure of Section #4.

1. Observation/Interpretation/Application.

- a. Observation and Interpretation.

- 1) This is the end of the letter. Yet Paul is giving greetings.

Does Paul Often End With Greetings?

- 2) Yes. See Rom 16:3-23; 1 Cor 16:19, 20; 2 Cor 13:12, 13; Col 4:10-18.

- b. Application.

- 1) Do you remember to show concern and interest for other churches?
- 2) Or are the other churches your enemies?

D. An Outline of the Structure of Section #4.

E. Conclusion of Section #4.

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PRODUCT OF FAITH BIBLE COLLEGE

BIBLE STUDY III

Practical Bible Study III: Syllabus

Notes —

CLASS #1:

- I. Course Introduction
- II. Outline and Background of Malachi.
- III. Section #1: Mal 1:1-5.

CLASS #2:

- III. Section #1: (cont.)
- IV. Section #2: Mal 1:6-14.

CLASS #3:

- IV. Section #2: (cont.)

CLASS #4:

- IV. Section #2: (cont.)
- V. Section #3: Mal 2:1-9.

CLASS #5:

- V. Section #3: (cont.)
- VI. Section #4: Mal 2:10-16.
- Exam.

BIBLE STUDY III

Notes

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Practical Bible Study III: Exam

The “Inductive Bible Study” courses do not have exams like the other courses. The exam time is used to actually do inductive Bible study.

In this third “Practical Bible Study” course, the exam requires making observations, interpretations, and applications. The student is given a passage from the Bible and will use the exam time to study the passage and form observations, interpretive questions, interpretive answers, and applications. The student is required to submit their four most important observations and interpretive questions. Two of the observation/question combinations must include an interpretive answer, and one of those two must include an application. The observations, questions, and answers are graded according to importance, insight, clarity, etc.

BIBLE STUDY III

Course Introduction:

Notes —

Prerequisite courses:

Introduction to Bible Study; Practical Bible Study I and II.

This is the third practical Bible study course that follows the Introduction to Bible Study course. The series is based on the materials that were taught in that course.

We will use our more advanced understanding of Bible study to study the book of Malachi. In the courses on Phillipians we have already practiced what we learned in the “Introduction” course. Now we want to continue practicing and advance our ability to do inductive Bible study.

At this point it may be helpful to review the introduction to the course called “Introduction to Bible Study.”

Format of this Course.

We will study Malachi 1:1-2:16. There will be four sections:

- 1) Title and preparation (1:1-5).
- 2) The sin of the priests (1:6-14).
- 3) The discipline and judgment of the priests (2:1-9).
- 4) The unfaithfulness and hypocrisy of the people (2:10-16).

Each section will contain three areas of study:

- 1) Study of the structure (this will include the process that leads us from observation to interpretation to application).

We will focus on interpretation in this course and allow more freedom (than in the previous courses) to go outside of the book of Malachi to answer our interpretive questions. We will also be less structured (than in the previous courses) in how we format this section.

We will do word studies (when necessary) within this section.

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- 2) An outline of the structure (we will summarize the flow of the relationships between the parts within each section).
- 3) A conclusion (this will include: final points and thoughts; a one sentence summary description of the passage; and a three or four word title that captures the focus of the passage).

***Note: We will use the New American Standard Bible in our study.

II. Outline and Background of Malachi.

A. General Outline of Malachi.

The following general outline of Malachi is used to organize the sections of this course and the sections of “Practical Bible Study IV”:

1. Title and preparation (Mal 1:1-5).
2. Israel’s unfaithfulness and hypocrisy is rebuked (Mal 1:6-2:16).
 - a. The unfaithfulness and hypocrisy of the priests (Mal 1:6-2:9).
 - 1) The sin of the priests (Mal 1:6-14).
 - 2) The discipline and judgment of the priests (Mal 2:1-9).
 - b. The unfaithfulness and hypocrisy of the people (Mal 2:10-16).
3. The Lord’s coming is announced (Mal 2:17-4:6).
 - a. The purpose of His coming: to purify (Mal 2:17-3:6).
 - b. The proper response to His coming: to repent (Mal 3:7-4:3).
 - c. The official announcement (Mal 4:4-6).

BIBLE STUDY III

B. Background to the Book of Malachi.

Notes —

1. Situational background.
 - a. The book of Malachi presents the love that God has for His people even though they refuse to acknowledge it or respond to it.
 - b. Difficult times for the people of Israel led them to turn from God. Their main problems were disappointment and impatience. Expectation and reality were two different things.
 - 1) After the exile ended, the people of Israel began to look with expectation at the Messianic predictions made by earlier prophets.
 - a) There would be a fruitfulness for the land (Ez 34:26-30).
 - b) There would be a fruitfulness for the people (Is 54:1-3).
 - c) There would be a fruitfulness for the nation (Jer 23:5, 6).
 - d) There would be a fruitfulness for the world (Is 49:22, 23).
 - 2) However, reality was not consistent with these expectations. Instead there was:
 - a) Drought (Mal 3:10).
 - b) Persian rule (Mal 1:8).
 - c) A low population in Israel.

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Notes

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2. Historical background.

- a. The book was written around 460 B.C.
- b. The exile of the Jews to Babylon that began in 586 had ended about 75 years earlier.
 - 1) The temple was already rebuilt. The sacrificial system was functioning.
 - 2) The knowledge of the Law (as communicated by Ezra) was evident.
- c. It was a waiting period for God's people as opposed to a period of great change.
- d. The Edomites had been aggressively advancing against Judah since her fall in 586 B.C.

BIBLE STUDY III

III. Section #1: Title and Preparation (1:1-5).

Notes —

A. Study of the Structure of Section #1.

1. Verse 1.
 - a. This verse serves as a title of the book.
 - b. It answers three questions.
 - 1) What is the nature of the book?
 - a) It is an **“ORACLE OF THE WORD OF THE LORD.”**
 - b) **What does the word “oracle” mean?**
 - (1) The Hebrew word for **“ORACLE”** often signifies an ominous occasion. It could be translated as **“BUR-DEN”**. The word is used 27 times in the O.T. In 25 occurrences it is found in the context of a coming judgment.
 - (2) When we combine **“ORACLE”** with **“WORD”** we can compare Zech 9:1 and 12:1 to see how there is an indication of ominous judgment.

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2) Who is the book addressed to?

- a) It is addressed to Israel.
- b) **Who is included in Israel?**

- (1) By the time Malachi was written, enough generations had passed that the distinction between Israel and Judah was fading away. The 10 northern tribes (often referred to as Israel) began to lose their identity.
- (2) They had been exiled to Assyria and had already begun the process of intermarrying with those northern peoples. This would later result in the people known as the Samaritans. Thus, "Israel" is now used (as it had also been used in the past) as a general term that refers to the Jewish people.

3) Who wrote the book?

- a) It was written by (through) Malachi.
- b) **Who is Malachi?**

- (1) Malachi was an O.T. prophet.
- (2) The word "**MALACHI**" means "MY MESSENGER."

2. Verse 2.

- a. Immediately we can observe the prophetic style ("says the Lord").
- b. We also observe a pattern of writing that will be used throughout the book of Malachi ("but you say"; followed by a question of doubt; followed by a response from the Lord).

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- c. We also observe that the Lord's first words are "**I HAVE LOVED YOU**" (note that the perfect tense makes it clear that He has loved them in the past and loves them in the present). These words prepare the reader to fully feel the implications of the contents of the rest of the book.
- 1) God speaks.
 - 2) His people say and do the opposite.
 - 3) The word "**BUT**" marks the beginning of this contrast.
 - a) God tells His people that He loves them, "**BUT**" their response implies that they do not believe it.
 - b) God's words are set in contrast to those of His people. This is something we will see throughout the book.
- d. In God's response to their doubt we can observe another contrast (note the term "**YET**").
- 1) The contrast is between Jacob and Esau and is used to show God's love for Israel.
 - 2) The contrast is even stronger when we realize that not only was Esau the brother of Jacob, but he was his twin brother who was older. Here we see the use of understatement to emphasize a point.
- e. The troublesome aspect of this verse is that we cannot deny that God uses a relative argument to prove His love for Israel. There are no conditions or criteria for how God chooses. We simply read: "**I HAVE LOVED JACOB.**"

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f. Does God love (choose) Jacob at the expense of Esau?

- 1) First let us show how the ideas of “loving” and “choosing” are associated with each other. Read Deut 7:6, 7. Note how in vs. 7 “**SET HIS LOVE ON YOU**” and “**CHOOSE YOU**” are interchangeable.
- 2) Second, we must again emphasize that God did not choose (love) Israel because of anything they did or were that was greater than what others had done or were. He simply chose them for two reasons:
 - a) Because He loved them (Deut 7:8), and (it is very important to observe this term).
 - b) Because He wanted to keep His covenant with Abraham (Deut 7:8).
- 3) Third, we must consider the contents of the Abrahamic covenant. Read Gen 12:1-3. Note how there are two parts to the covenant. One part focuses on how God will bless Abraham. Another part focuses on how Abraham will be a blessing to the nations (remember Esau was one of these nations).
 - a) Abraham was not chosen at the expense of the nations. God did not choose Abraham in order to exclude the nations. He chose Abraham in order to include the nations.

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b) When God says that He loved (chose) Jacob, it does not mean that He rejected Esau. It means that He did not choose Esau. However, Esau does not have to be excluded. He can be included according to the very reason God chose Israel. That is, he can be included according to God's missionary plan of reaching all the nations through choosing Israel.

(1) The concept of being chosen should not be understood in terms of excluding others. It should be understood in terms of including others.

(2) We need to put as much (if not more) emphasis on the responsibility of being chosen as on the privilege of being chosen. This concept will be a prevalent message of the book of Malachi.

3. Verse 3.

a. The structure of this verse is based on the movement from the general to the specific. "**I HAVE HATED**" (general) moves toward "**I HAVE MADE**" (specific).

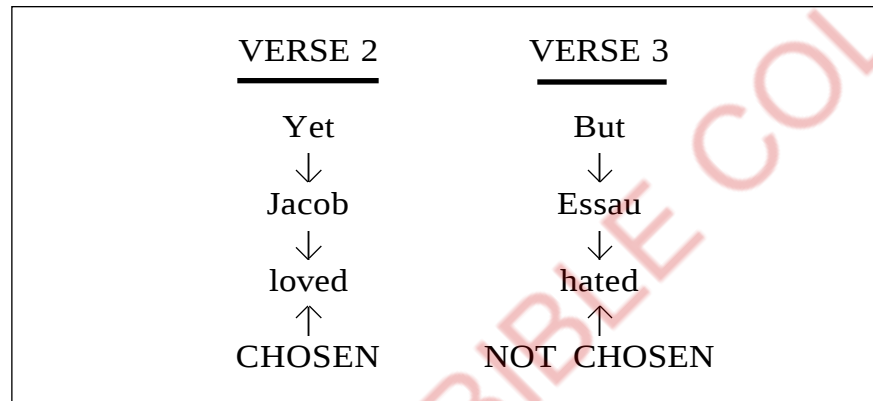
1) We should note that the specific details of how God hated Esau are not the results of God's random rejection of a certain people. God did not reject Esau (Edom). Edom rejected God through rejecting Israel (Edom had been against Israel since the time of the exile).

2) The focus here is on God's sovereignty. He is sovereign to establish His own system of blessing people. He sovereignly chose Israel. He sovereignly chose Israel to bring blessings to those who bless her, and curses to those who do not (review Gen 12:3). He sovereignly uses (appoints) others to carry out His justice against those who do not want to follow His system (note that the reference to JACKALS OF THE WILDERNESS probably refers to the fierce Nabatean Arabs that roamed that part of the world at that time).

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- b. The key word to observe in this verse is the word **“BUT.”** Again we see the emphasis on the idea of contrast. Use the following diagram to review.



1) Does God really hate people?

- a) Just as **“LOVED”** should be understood as **“CHOSEN”**, **“HATED”** should be understood as **“NOT CHOSEN”** (remember, this does not mean rejected or excluded).

- b) The idea of **“HATED”** can better be understood when we study other uses of it. Read Gen 29:30-33; Deut 21:15-17; Lk 14:26; Mt 10:37.

(1) Jacob **“HATED”** Leah (Gen 29:31). The implication is not that he had an emotional hatred for her (the word “more” in vs. 30 implies that he actually loved Leah). The idea is that he chose Rachel and did not choose Leah.

(2) We find the same concept in Deut 21:15-17.

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(3) The word “**HATED**” in Lk 14:26 is interpreted by Mt 10:37 in much the same way as it is in the previous two examples. The understanding is not that we have an emotional hatred for our parents, children, etc. (again note how the word “**MORE**” in Mt 10:37 actually implies that we love our parents, children, etc.). The idea is that Christians choose Jesus and do not choose others.

(a) Again, this does not mean that we reject or exclude others. It means that others are included in our lives through choosing Jesus. Practically, we might say that husbands are actually able to be better husbands because they have chosen Jesus and not their wives. A husband can truly love his wife only when He makes the commitment to allow Jesus to have first place in his life. A husband who “**HATES**” (does not choose) his wife can actually more truly love his wife.

(b) Leah could only be loved by Jacob correctly in the sense that he chose Rachel. We might say that he had to be a “one woman man” in order to correctly love either one of them (another way to say this is that you cannot serve two masters, or you cannot serve God and mammon). Jacob had to choose one in order to love both. He would love Leah (ideally, in a different way that would be consistent with a monogamous lifestyle) because of his love for Rachel.

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Notes -

(c) This idea of a monogamous relationship is consistent with what God calls us to as Christians. It is interesting that God often uses the monogamous relationship between man and wife to describe his desired relationship between Himself and man (for example, consider the message of Hosea). He calls us to complete commitment to Him, the **only** God. Those who make that decision can be better family members and better citizens, not because family and country are a priority, but because their complete commitment to God allows them to be and equips them to be better family members and citizens. In light of all of this, it is interesting to note that in Mt 6:33 the Greek term for “**FIRST**” actually implies “**ONLY**”. Seek **only** the kingdom and everything else will be added to you.

c) Now we can better understand what it means that God “**HATED**” Esau. His plan was to love, include, and bless others through choosing **only** Israel. Israel, the missionary nation (remember the idea of Gen 12:1-3), was chosen so that God could love the world. Remember, Jn 3:16 says that “**GOD SO LOVED THE WORLD.**” God chooses Israel in order to choose others. In New Testament terminology, He loves us in order that we would love others (see 1 Jn 4:19).

Discussion Point

Discuss how this understanding should affect how we live as Christians.

BIBLE STUDY III

2) Is it not unfair that God chooses one but does not choose another?

Notes

- a) To answer this question we need to study the context of the New Testament counterpart of Mal 1:2, 3. Read Rom 9:6-21.
- (1) First, and foremost, we must focus on vs. 19-21. God is sovereign. This should actually be the end of the discussion. God, as the Creator, has authority to choose as He wishes.
- (2) However, God does give us more of an explanation. Read vs. 6.
- (a) The justice of God is different than the “justice” of man. Man defines justice and fairness in terms of everything being the same. God defines justice and fairness in terms of how people respond to what they are given (for example, in the parable of the talents the owner judges each slave **“ACCORDING TO HIS OWN ABILITY”**: see Mt 25:15).
- (b) God’s justice or fairness is based on whether or not He has kept His promises. God is just because He has kept His promises. Man’s understanding of justice focuses on his evaluation of the contents of God’s promises. God’s understanding of justice focuses on His faithfulness to His promises (the contents of those promises are unaffected by man’s evaluation because they are established under God’s sovereignty: see Rom 9:19-21).

BIBLE STUDY III

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(c) Finally, our question would not imply such frustration for men if they would understand the Biblical concept of “choosing” and election. Choosing is designed to include others. Election is not reserved for a certain people group **“FOR THEY ARE NOT ALL ISRAEL WHO ARE DESCENDED FROM ISRAEL.”**

b) **What shall we say then? There is no injustice with God, is there? may it never be! (Rom 9:14).**

4. Verse 4.

a. The key word of this verse is **“THOUGH.”** It establishes the contrast between God’s sovereign control and man’s proud self reliance. Edom tries to assert the power of her “free will” to create and God replies by proclaiming His sovereignty over her plans. Note this construction as it is seen in the following diagram.

EDOM SAYS:

We will build
|
up the ruins

GOD SAYS:

They may build
|
I will tear down

BIBLE STUDY III

b. **How does the free will of man relate to the sovereignty of God?**

Notes —

- 1) It is true that man has a free will. However, this free will is not a creative will. It is a receptive will. That is, man has a free will in terms of what he is able to receive from God, not in terms of what he is able to create apart from God (consider Jn 1:12, 13).
- 2) Thus the Edomites cannot use their free will to insure their security. Their destiny is not under their control. Their free will could have been used to respond positively to God through responding positively to Israel, but they rejected God. Now their free will is not sufficient to save them. God is sovereign over man's attempt to save himself.

Discussion Point

Read Lk 10:16 and discuss how people reject God by rejecting those whom God sends.

c. We should observe that God is referred to as “**THE LORD OF HOSTS.**” This is a very important title with respect to the message of the book of Malachi. It will be used 24 times in Malachi's 4 short chapters.

- 1) **What does that title mean?**
- 2) The term “**HOSTS**” signifies the idea of heavenly powers. It points to the universal and sovereign rule of God. Yahweh is the Lord of all powers, the Lord of the universe, or the Lord of the nations.

BIBLE STUDY III

Notes

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5. Verse 5.

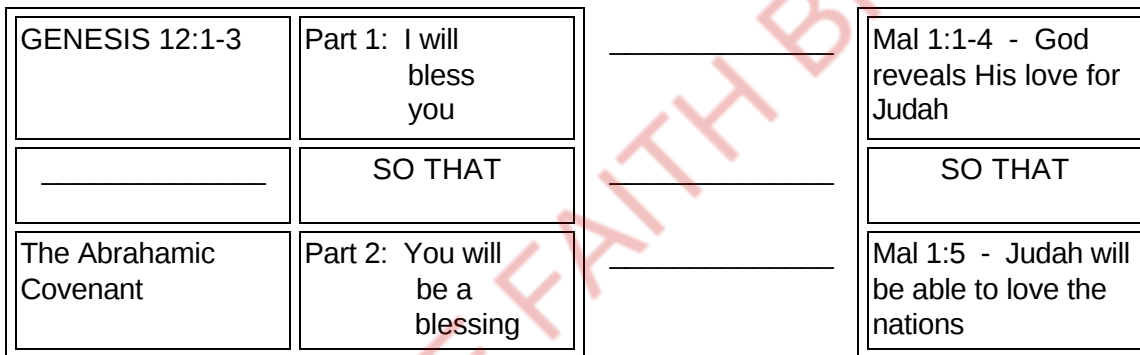
- a. The word “**AND**” connects vs. 4 and vs. 5. It introduces the result of what happened to Edom.
- b. The manifestation of the sovereignty and power of the Lord against those who reject whom He has chosen will result in Israel’s proclamation of the greatness of God.
 - 1) **To whom will this proclamation be addressed?**
 - a) First, let us remember the points that we have already discussed in vs. 1-4 that relate to the “**NATIONS.**”
 - (1) Israel was chosen to be a blessing (testimony) to the “**NATIONS.**”
 - (2) It is the Lord of hosts or the Lord of the “**NA-TIONS**” who is the subject of the proclamation.
 - b) Second, we should observe the consistency between those types of emphases and the phrase “**BEYOND THE BORDER OF ISRAEL.**”
 - c) The implication is that all that has been said so far is a desperate attempt by God to move Israel in the right direction. They must fulfill their part of the covenant by functioning as a missionary nation. They are the light that must shine in the world in order for God to be “**MAGNIFIED BEYOND THE BORDER OF ISRAEL.**” They should be proclaiming these truths to the “**NATIONS.**”

BIBLE STUDY III

2) How do these points relate to God's initial words (I have loved you) vs. 2?

Notes

- a) Again we must remember that God's redemptive plan is based on a chosen people who will be a missionary people.
- b) Next, we must apply the principle of 1 Jn 4:19. If it is true that we can love others because God first loved us, then it is essential that we know that God loves us. Israel failed to see that God loved her. The result was that she was not able to love others. She was not able to bless others. See the following diagram.



***Note: The concept of Judah "loving" the nations is relevant to her willingness to, testify about God in an effective way.

B. An Outline of the Structure of Section #1 (using the outline, challenge the students to identify relationships between parts).

1. Title (vs. 1).
2. Interaction between God and Israel (vs. 2, 3).
 - a. God loves them (vs. 2a).
 - b. They question God's love (vs. 2b).

BIBLE STUDY III

Notes -

c. God responds to their question (vs. 2b-3).

1) Esau and Jacob are contrasted (vs. 2b-3a).

a) God loved Jacob (vs. 2b).

b) God hated Esau (vs. 3).

(1) God makes his mountains a desolation (vs. 3a).

(2) Edom's inheritance is for the jackals (vs. 3b).

3. Interaction between God and Edom (vs. 4).

a. Edom makes proud claims (vs. 4a).

b. God claims to be sovereign over their plans (vs. 4b).

4. Israel's concluding response to these interactions (vs. 5).

C. Conclusion to Section #1.

1. Final points and thoughts.

a. Although Edom is referred to consistently, the focus of this section is on Israel and God's love for the people of Israel. The conclusion focuses on the need for that love to flow out of them. The Israelites must understand how they, as the chosen people, relate to the nations.

b. Why did God choose you? First, He chose you because of His unconditional and unmerited love for you. Second, He chose you so that He could use you to include others.

c. Our response to God choosing us should be one of gratitude and thankfulness. This gratitude should motivate us to go beyond ourselves and to the person (nation) beyond ourselves (our own borders).

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2. Summary sentence. Since God intensely desires His love to be revealed and responded to, we should respond to His love by living out the covenant that He made with us.
3. Title. God loves His people.

Notes —

IV. Section #2: The Sin of the Priests (1:6-14).

A. Study of the Structure of Section #2.

1. Verse 6.
 - a. In 1:1-5 God prepared Israel to sense the seriousness of not responding to Him. In 1:6-14 He begins to point to their sins by first pointing to the sins of their representatives (the priests).
 - b. An argument that moves from the lesser to the greater is used in this verse to show how ridiculous and unnatural it is that Israel is not responding to God.
 - 1) We can observe the repetition of the words “**FATHER**,” “**MASTER**,” and “**HONOR**.” The point of this argument is that if the lesser case is true, then the greater case should also be true. If earthly fathers are honored, how much more should a heavenly Father be honored?
 - 2) The tragedy is that the greater case is ignored.
 - a) **How do the priests ignore God?**
 - (1) The phrase “**THEN IF I AM**” implies that the problem is not that the priests are unwilling to **say** that God is their Father and Master (a priest would proclaim these things as part of his job when he recited the creeds in the temple). The problem was not in their words but in their behavior. Their words and their behavior were two different things.
 - (2) Thus, we see that the ignoring of God is not being done on the level of pure rebellion. It is being done on the level of pure hypocrisy.

BIBLE STUDY III

Notes

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b) What does the term “despise” mean?

- (1) It means to give little worth to something; to undervalue it.
- (2) The priests were undervaluing God. They were not giving Him His proper value or worth.

c. Again, we should observe the use of the title “**LORD OF HOSTS.**” It is the God of the nations who should receive honor. If He does not receive honor from His own children, then how will the nations learn to give Him honor?

2. Verse 7.

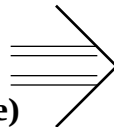
a. We should observe the repetition of the terms “**DESPISED** and **DEFILED.**” We should also observe the continuity of the ideas of “**GOD’S NAME**” (vs. 6d), “**GOD’S ALTAR**” (vs. 7a), “**GOD**” (“Thee”: vs. 7b), and “**GOD’S TABLE**” (table of the Lord: vs. 7c). Study the following diagram.

DESPISE — my name

DEFILED — my alter

DEFILED — me (Thee)

DESPISE — my table



DESPISE = DEFILED

my name = my alter = me = my table

BIBLE STUDY III

b. We can now summarize the main idea of vs. 6, 7 by outlining the argument in the following way:

- 1) God: You despise my name.
- 2) Priests: How?
- 3) God: By presenting defiled food upon my altar.
- 4) Priests: Yes, but what does that have to do with defiling you?
- 5) God: When my table is defiled, then I Myself am defiled.

3. Verse 8.

a. In vs. 6 we saw that there was a problem with the offerer. In vs. 8 we see that there is a problem with the offering. These two problems are usually seen together. They affect each other (in vs. 7 we see the combination of the two problems).

b. **What is the problem with the offering?**

- 1) Read Deut 15:21. First of all, this type of offering was forbidden. Thus, the priests were being disobedient.
- 2) The problem seems to go deeper than disobedience. The point of God's questions at the end of the verse is that the priests were bringing offerings to the altar of God that they would not dare bring to the civil ruler.
 - a) They showed respect to the governor and they knew that God was greater than the governor. Yet their actions toward God did not show that respect. The problem is in their faith.
 - b) They can see the governor. They cannot see God. Thus, they begin to question the validity of approaching Him. The sacrificial system becomes a mere ritual, empty and hypocritical.

Notes

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c) An offering that is not presented in faith is based on hypocrisy instead of the fear of God, and is not acceptable to God (consider Heb 11:4).

3) In their offerings, the priests undervalued God. They despised Him. Most significantly, they undervalued their own redemption and practiced hypocrisy because of their lack of faith.

4. Verse 9.

a. First, we should observe again that the words of this verse are spoken by **"THE LORD OF HOSTS."**

b. In verse 8 we see the question: **"WILL HE (the governor) RECEIVE YOU KINDLY?"** Here in vs. 9 the question is repeated, but it is made in reference to God instead of the governor.

c. **What is the relationship between offerings and finding God's favor?**

1) To see the governor, a person must bring a correct offering or gift to show his respect. It would secure entrance.

2) In the Old Testament, the correct sacrificial offering secured entrance with respect to God. In the New Testament we could say that the correct offering is praise and worship. We enter into His presence with praise. We bring the sacrifice of praise.

3) God, like the governor, will not hear our prayers and requests if we do not show Him proper and sincere worship.

BIBLE STUDY III

d. At this point let us do a quick review.

- 1) The emphasis has been on Israel. However, there is an obvious universal aspect or purpose to all that God is saying. Here again we should remember the repetition of “**THE LORD OF HOSTS**” (vs. 4, 6, 8, 9), the reference to the universal plan of redemption (vs. 7, 8), the implication of the importance of the reputation of God among the nations (“my name”: vs. 6), and the statement concerning God’s greatness being made known “**BEYOND THE BORDER OF ISRAEL**” (vs. 5).
- 2) Verse 6 included the specific problem of the offerer. Verse 8 included the specific problem of the offering. Verse 7 combined the two problems to state the general problem. Verse 9 speaks of the tragic result of the problem.

5. Verse 10.

- a. Here we observe the continuation of God’s rejection of the priests. What was implied in vs. 9 (that the priests and their offerings would not be accepted) is now confirmed in vs. 10.
- b. There also seems to be an extension of God’s response. He proclaims His desire that they actually shut down the whole sacrificial system (“**SHUT THE GATES**”).
- c. **Why does God want them to stop the sacrifices?** (Would it not be better to have a partially correct system than no system?)
 - 1) The answer to this question is not clear, but we do have a clue in the emphasis and repetition within the final part of the verse.
 - a) It was sufficiently clear in vs. 9 that God was saying that He would not accept them and their offerings. Yet, here in vs. 10 we see God repeating and emphasizing this reality.
 - b) God appears concerned that they still do not understand. It appears He is saying: **Do not be deceived!**

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2) It is actually better to have no system of worship at all than to have a ritualistic, empty, form of worship. Worship without obedience and sincerity is “USELESS” or in vain (consider Mk 7:6, 7). As Malachi says, it is uselessly kindling fire on God’s altar. Beyond this, however, is the problem of deception that hypocrisy and religiosity brings. False rituals often give false confidence. Empty religion deceives people because it makes them think that they are “right with God” when they are not. Men think that the form without the substance is better than no form at all. God would rather that the gates be shut. Man would say that lukewarm is better than cold. God would rather that we be cold (see Rev 3:15, 16). God would rather have no sacrifices than receive sacrifices with contempt (Is 1:11-15).

a) Here we can make an important application of this verse. God hates hypocrisy more than anything. He hates empty religion and ritualistic ceremonies that mean nothing. They are futile and they deceive those who practice them. He spews out of His mouth that which is lukewarm (Rev 3:16). With God it is “yes” or “no” (Mt 5:37). It is all or nothing (Mt 16:24).

b) The areas of hypocrisy in our lives must be destroyed. The “gates” must be shut. The longer that we allow hypocrisy to continue, the more likely it is that we will be fooled by its deception.

BIBLE STUDY III

6. Verse 11.

- a. An emphasis that had been implied earlier is now made more obvious. Here we should observe the repetition of **“MY NAME,” “AMONG THE NATIONS,”** and **“THE LORD OF HOSTS.”**
- b. **How does this universal emphasis relate to the sins of Israel?**
 - 1) The first word is the key word to observe in this verse. The word **“FOR”** introduces the reason God will not accept the offerings. It is because of His universal plan of redemption. God is saying that He will not accept impure offerings from His own people when His ultimate goal is to receive pure offerings from all the peoples of the earth.
 - 2) Moreover, the sins of Israel are providing a bad testimony to the nations. This is opposite of what God’s plan was for Israel the missionary nation. The lack of authentic worship negatively affects God’s universal plan of redemption.

7. Verse 12.

- a. This verse is used to put the focus back on the problem. It is a repetition of the argument that began in vs. 6-8.
- b. The term **“BUT”** establishes the contrast between what God hopes for and what is actually happening. **“MY NAME WILL BE GREAT”** in vs. 11 is contrasted with **“YOU ARE PROFANING IT”** in vs. 12.

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8. Verse 13.

- a. Here God will continue describing the problem (note the word “**ALSO**”).
- b. The priests are “**ALSO**” bored of all that they do.

1) **How does being bored relate to the previous verses?**

- a) The priests are bored with religiosity. They are bored with empty worship. Religion is boring. True and sincere worship of God is not boring because it bears fruit.
- b) Here is the key to our answer. Note that the context of this boredom is a negative perception of the “**FRUIT**” (vs. 12).
 - (1) Hypocritical religiosity is boring because it is empty.
 - (2) This is the tragic reality of empty religion. It is dead. Nothing real goes in so nothing real comes out. Boredom and empty religion always exist together. When there is no real meaning (remember, hypocrisy results in futility), then there is no life and excitement.

Author's Illustration:

You can only go so long eating empty pie shells before you will tire of them. If there is no fruit then it becomes boring.

Insert Your Illustration:

BIBLE STUDY III

2) How does being bored relate to what follows in vs. 13?

Notes

- a) Insincerity and boredom go together. The sacrifices that were offered did not cost the offerer anything. It is easy to give a sick or stolen animal for sacrifice.
- b) An easy faith and boredom also go together. Things that have meaning to us are most often things that cost us something.

9. Verse 14.

- a. Again, we see that the reason (note “for”) God responds negatively to the priests has to do with the “**NATIONS**.” This verse concludes this section.
- b. The emphasis is obvious. God is calling Israel to a sincere and authentic life of worship for their own good, and for the good of the “**NATIONS**” who receive their testimony of God through Israel.

B. An Outline of the Structure of Section #2 (using the outline, challenge the students to identify relationships between parts).

- 1. The definition of the problem (vs. 6-9).
 - a. The specific problem with the offerer (vs. 6).
 - b. The general problem (vs. 7).
 - c. The specific problem with the offering (vs. 8).
 - d. The result of the problem (vs. 9).
- 2. God’s request (vs. 10-12).
 - a. The specific request and the confirmation of vs. 9 (vs. 10).
 - b. The reason for the request (vs. 11).
 - c. The present reality (vs. 12).

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3. Additional problems (vs. 13,14a).

a. Boredom (vs. 13a).

b. Incorrect types of offerings (vs. 13b, 14a).

4. Conclusion (vs. 14b) - The conclusion is stated as the reason for God's displeasure.

C. Conclusion to Section #2.

1. Final points and thoughts.

Author's Illustration:

People admire the dedication of an athlete or a musician, but they think it is "weird" or "legalistic" to be dedicated to God. They watch 5 hours of television each day, but they cannot find time to read the Bible. They spend thousands of dollars on "toys", but cannot give God 10% of their income. What is God worth to us? Have we undervalued God? Do we give God what He deserves? Do our offerings smell of hypocrisy? Are we willing to count the cost of authentic worship?

Insert Your Illustration:

a. Are we willing to count the cost of authentic worship?

b. If you are not living a true Christian life, then it would be better to "shut the gates" and stop calling yourself a Christian. Why? Because His name is feared among the nations.

BIBLE STUDY III

2. Summary sentence. We must give real worship to a real God who is the Lord of hosts.
3. Title. Hypocritical worship.

Notes —

V. Section #3: The Discipline and Judgment of the Priests (Mal 2:1-9).

A. Study of the Structure of Section #3.

1. Verse 1.
 - a. God emphasizes that He is addressing the priests. He makes sure that they know that “**THIS COMMANDMENT**” is for them.
 - b. **What is this commandment?**
 - 1) It is the commandment of the curse that was first mentioned in 1:14.
 - 2) This is made obvious in vs. 2 when we observe the repetition of the term “**CURSE.**”
2. Verse 2.
 - a. The if/then construction of this verse is very important to observe. It establishes the fact that the judgment of God is preceded by a call to repentance. God always gives an opportunity for repentance.
 - b. The warning is strengthened when God says, “**AND INDEED.**” These words introduce a continuation and extension of the previous condition. The possibility of judgment has actually begun to be a reality. This should motivate the priests to repent.

BIBLE STUDY III

Notes -

c. What must the priests do to repent?

- 1) The word “**BECAUSE**” (at the end of the verse) introduces the reason for God’s judgment. The priests have not taken the commandment to seriously. As we saw previously, the commandment is the warning of the curse. Implied are the commandments involved with the sacrificial system. The priests must turn from the incorrect practices that they have been using in the temple (see 1:8, 13, 14).
- 2) They must turn from their hypocritical attitudes and their empty ritualism. In vs. 2 we should observe the repetition of the idea of “not taking it to heart”. Earlier in the verse this idea is further defined. It includes not listening and not giving honor to the name of God. Their repentance must move from their ears and mind (listen) to their heart, and then to their actions. It must be real and sincere. The result will be that God’s name will be honored (again, we should remind ourselves of the universal implications of this result).

d. We are also reminded of the flow of the Abrahamic covenant. God would **bless** Israel and then Israel would **bless** the nations. Indeed, the first part of the covenant depends on the completion of the second part. If Israel does not bless the nations then God will not bless them. In the words of Malachi: “**IF YOU DO NOT GIVE HONOR TO MY NAME**” (bless the nations by providing a correct witness), “**THEN I WILL CURSE YOUR BLESSINGS**” (I will not bless you).

- 1) This principle has been proven throughout history. It can be shown that the exile itself was a result of this principle.
- 2) As nations were blessed by God, they retained their blessings as long as they were willing to give away blessings to the nations. If they did not bless the nations, the blessings were taken away. This is seen, for example, in the fall of Rome. It is also seen in the fall of the Goths and the Vikings. Biblically, it is seen in the Babylonian exile and the destruction of Jerusalem in 70 A.D.

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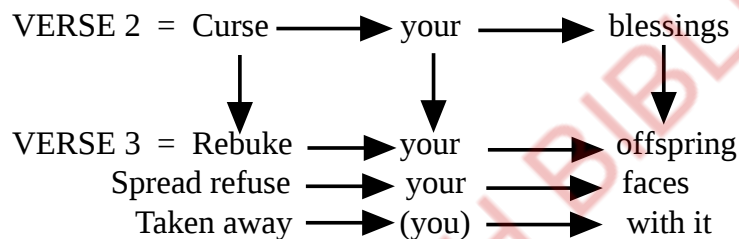
3. Verse 3.

Notes —

a. We should observe a very important repetition of the use of the future tense. In vs. 2 we see the words “**WILL**” (2 times). Here we have the words “**I AM GOING TO.**”

b. How do these two verses relate to each other?

1) Verse 3 functions as a further explanation of vs. 2. Study the following diagram.



2) God will curse by rebuking, spreading dung, and putting them out.

3) The blessings that God will curse are:

a) Their offspring (literally “seed”) will be cursed. This can refer to their children and/or crops (see Deut 28:18).

b) The “refuse” was the entrails of a sacrificed animal that were taken out of the camp and burned along with the hide and the flesh (see Ex 29:14; Lev 8:17; 16:27). They were the contents of the bowels of the slain animals (Lev 4:11).

(1) The implication is that the priests will be publicly humiliated. If they throw refuse (hypocrisy) in God’s face, then God will throw refuse back at them.

(2) God will cause the reputation of the priests and the priestly system to be ridiculed (see Deut 28:19; Nah 3:4-7).

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- c) Finally, the priests will be **"TAKEN AWAY WITH IT."** This is the greatest curse of all because it refers to the greatest blessing of all. The priests, like the refuse, will be placed out of the presence of God. They will lose their fellowship and relationship with God (consider Ps 67:1, 2; 73:28).

4. Verse 4.

- a. We should observe the key words **"THEN"** and **"SO THAT."** These words point to the purpose of the preceding verses.
- b. **Why will God curse the priests?**
- 1) God has two purposes:
 - a) **"THEN YOU WILL KNOW"** - The rough treatment is a way to wake them up to obedience. It is a way to turn them back to **knowing God**.
 - b) **"THAT MY COVENANT MAY CONTINUE"** - God can not break His covenant. Thus, He will discipline the priests so that they will turn back to Him and continue to **make God known**. (Remember, the Abrahamic covenant is a missionary covenant).
 - 2) It is important to realize that God was disciplining the priests for their own benefit.
- c. **What was the covenant with Levi?**
- 1) There is no formal recording of the covenant with Levi.
 - 2) For now we can simply refer to Num 25:12, 13 and Deut 33:9, 10.

BIBLE STUDY III

5. Verse 5.

Notes —

- a. This verse explains the covenant with Levi that was introduced in vs. 4.

1) **What does the covenant include?**

- a) It includes life and peace.
- b) As we reflect on Num 25:12, 13 we will recall a reference to these same two points.
 - (1) The ministry of the priests resulted in life (redemption). The blood of the sacrificed animals represented life poured out for the life of another.
 - (2) It also resulted in peace (atonement). The Levitical system was established for the purpose of reconciling people to God.

2) **Why was the covenant given to Levi?**

- a) **“I GAVE THEM TO HIM AS AN OBJECT OF REVERENCE.”**
- b) God’s purpose for Levi was that He would fear God.

3) **How did the covenant affect Levi?**

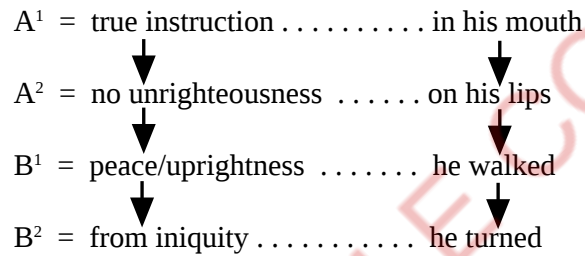
- a) The word **“SO”** introduces the result.
 - b) It was consistent with God’s purpose. Levi feared God.
- b. We should also observe the repetition of the theme of honoring, fearing, or respecting God (see 1:6). Until now, the argument is that the priests do not conduct themselves (1:6-2:4) the way that they formerly conducted themselves (2:5).

BIBLE STUDY III

Notes

6. Verse 6.

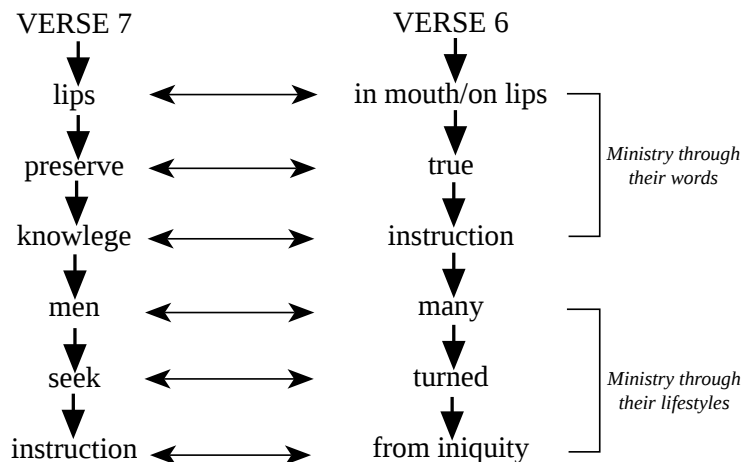
- a. Here we have a specification of how the priest kept the covenant. Let us first study the structure of this verse. See the diagram.



- b. We may be surprised to see that the priest was much more than a minister of ritual and ceremony. He was an instructor. He turned others toward God. He walked very closely with God. His teaching focused on truth, dedication, and correction. He was a man of God in word and lifestyle.

7. Verse 7.

- a. Here we want to focus on the words **“FOR”** and **“SHOULD.”** Verse 6 explains what the priests did. The word **“FOR”** introduces the reason they did those things. They did it because they **“SHOULD”** have done it.
- b. We want to emphasize that the priests had a two part mission. They were to minister through their words and through their lives. Study the following diagram to observe this two part mission.



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c. **Why is it true that the ministry of the priests was in speech and lifestyle?**

Notes

- 1) **“FOR HE IS THE MESSENGER OF THE LORD OF HOSTS.”**
- 2) A messenger must have a lifestyle that focuses on being in God’s presence. Only in this way will he be able to receive the message (consider Zech 3:7).
- 3) A messenger must then deliver the message verbally (consider Hag 1:13).

8. Verse 8.

a. Here we find the key word of this section (**“BUT”**). The reflecting on the way that it used to be had one purpose. God wants to emphasize the **contrast** between what was real and what is now false. The contrasts are emphatic.

- 1) Instead of **“TURNING”** many from iniquity, the priests have themselves **“TURNED”** from the way.
- 2) Instead of men seeking **“INSTRUCTION”** from their mouths, the priests have caused many to stumble by their **“INSTRUCTION.”**
- 3) Instead of the covenant **“CONTINUING”** with Levi, the priests have **“CORRUPTED”** (or broken) the covenant of Levi.

b. In the next section God will begin to focus on the sins of the people. Here, however, He is specifically focusing on the priests.

BIBLE STUDY III

Notes

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c. **Why does God focus on the priests before he focuses on the people?**

- 1) It is important to observe the progression. The priests have rejected God. The people are affected. The actions of the priests cause “**MANY**” to stumble (we can see this same type of progression in 1:13 where the attitudes of the priests influence the people to bring wrong offerings).
- 2) The fall of a ministry is preceded by the fall of the minister himself. God focuses on the sin of the priests first because, as leaders and representatives of the people, they have more responsibility for the sin of Israel. (See Ex 5:14 and Jms 3:1). The actions of the leader of a people directly affects that people.

9. Verse 9.

a. The word “**SO**” is used to introduce the result of the preceding verse. It also serves to point to the conclusion of this section.

b. **Why does God use the word “also”?**

- 1) First, we can observe the continuity between what is happening to the priests and what happened to Edom in 1:3, 4. We can observe that in both cases God says, “**I HAVE MADE.**” In both cases those who receive the judgment are despised by others.
- 2) Second, we should remember our point that we made earlier about reaping what we sow. The priests despised God (they sowed). The people despised the priests (they reaped). If we want to have favor with God, then we should show favor to God (Mt 7:2).

c. The conclusion is that the priests are not desiring to gain favor with God (“keeping His ways”). They are desiring to gain favor with men (“showing partiality; which was forbidden in Lev 19:15). Of course, this is in direct contrast to God’s desires for them to walk with Him, and to not have any unrighteousness (partiality) found on their lips.

BIBLE STUDY III

B. An Outline of the Structure of Section #3 (using the outline, challenge the students to identify relationships between parts).

Notes —

1. Description of the commandment (2:1-3).
 - a. Introduction (vs. 1).
 - b. Conditions (vs. 2a).
 - 1) The current reality (vs. 2b).
 - 2) The details of what will come (vs. 3).
2. Purpose of the commandment (vs. 4).
 - a. To wake them up (vs. 4a).
 - b. To continue the covenant with Levi (vs. 4b).
3. Description of the covenant (vs. 5-7).
 - a. General description (vs. 5).
 - b. Specific description (vs. 6).
 - c. The reason why this description is true (vs. 7).
4. Rejection of the covenant (vs. 8).
5. The result and conclusion (vs. 9).

BIBLE STUDY III

Notes -

C. Conclusion to Section #3.

1. Final points and thoughts.

- a. We retain the blessings of God to the degree that we are obedient to Him and share those blessings.
- b. God disciplines His people so that His plan (covenant) can continue. God's purposes can not be thwarted (Job 42:2).
- c. Peace and life are results of obedience to God in speech and lifestyle.
- d. To despise God is to assure that you will be despised. Hypocrites dig their own graves.
- e. The importance of godly leaders is obvious. They influence many people and so they are judged first (consider Jms 3:1).
- f. It should be observed that all of this relates to the fact that God is **"THE LORD OF HOSTS."**

Discussion Point

How could we explain the message of Malachi in terms of being a missionary message?

- g. Let us summarize this section with the following diagram.

VERSES 1-4a

COMMAND TO CHANGE

A decree/warning which includes God's discipline because of His desire to keep the covenant

VERSES 4b-7

EXAMPLE OF HOW TO CHANGE

God reflects on how it was previously and desires that it be the same so that His people and the nations can enjoy the benefits of the covenant

VERSES 8,9

THE CONTRAST

The contract between what was and what is and the very costly consequences

BIBLE STUDY III

2. Summary sentence. While He reflects on how things were formerly, God warns of His discipline in an attempt to correct sins and to continue the covenant with Levi.
3. Title - Judgment against hypocrisy.

Notes —

VI. Section #4: The Unfaithfulness and Hypocrisy of the People (Mal 2:10-16).

A. Study of the Structure of Section #4.

1. Verse 10.
 - a. This verse serves as the introduction of this section. We can observe the various terms that point to this as a general verse that will be used to introduce more specific problems (note “US,” “WE,” “OUR,” “ONE FATHER,” “FATHERS,” “ALL,” “ONE GOD”).
 - b. In this section the word “TREACHEROUSLY” is repeated five times.
 - c. **What does “treacherously” mean?**
 - 1) It means to be deceitful.
 - 2) It is used in this section to indicate unfaithfulness in relationships.
 - d. The repetition of the words “TREACHEROUSLY,” “PROFANE,” and “COVENANT” point to the main theme of this section. Unfaithfulness to others is equal to unfaithfulness to God and His covenant. It is to profane God, His covenant, and His sanctuary. As this verse would argue, if there is a common Father then unfaithfulness to your brother is unfaithfulness to His child (thus, it is unfaithfulness to Him).

BIBLE STUDY III

Notes

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2. Verse 11.

- a. Now God is more specific. The word **“FOR”** points to the explanation of how the people have been deceitful.
- b. **How have the people been deceitful and unfaithful?**
 - 1) They have been marrying women of other religions.
 - 2) These types of mixed marriages were forbidden in the covenant law because of how they promoted apostasy (see Ex 34:15, 16; Deut 7:3, 4). They profane the covenant because they are mixing holiness with unholiness.

3. Verse 12.

- a. The phrase **“AS FOR THE MAN WHO DOES THIS”** introduces the result of the unfaithfulness. The key word in the verse is **“CUT OFF.”** It should be noted that the Hebrew word for **“CUT OFF”** is the same as the word used to express the idea of “cutting” a covenant.
- b. Thus, for those who do not “cut” the covenant there will be another type of cutting.
 - 1) They will be cut off (eliminated, destroyed, excommunicated) **“FROM THE TENTS OF JACOB.”**

BIBLE STUDY III

2) That is, they will be excommunicated from the community of God's people.

Notes —

a) With this in mind we can better understand the Hebrew idiom **“EVERYONE WHO AWAKES AND ANSWERS.”** The idiom can mean two things:

(1) Everyone belonging to him (his family) will also be cut off.

(2) He will lose all civil rights. That is, there will be no one to defend him in a court of law.

(a) The final portion of the verse would then indicate a loss of religious rights.

(b) That is, there would be no one to present offerings to God for Him.

b) God will not allow the contamination of His people. He will not allow intermarrying. As was the case when Israel came into the promised land, everything that was a mixture or that could have caused a mixture had to be destroyed (consider the similarity of 1 Cor 3:16, 17; 2 Cor 6:14).

4. Verse 13.

a. The list of grievances continues. The general problem was stated in vs. 10. Now God gives His second reason for being upset.

b. We are reminded here of the principle of Mk 7:6-8. Worship without obedience is futile. We might say that remorse without obedience is futile. Remorse is not what God wants (for it could simply be “worldly grief”: see 2 Cor 7:9, 10). God wants repentance. Tears without repentance are tears of hypocrisy.

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Notes -

5. Verse 14.

- a. This verse is used to explain why God does not receive their offerings (observe the word “**BECAUSE**”).
- b. **Why does God not receive their offerings?**
 - 1) “**BECAUSE**” faithlessness and covenant do not go together. In vs. 10 God made this clear in a general way. Now He makes it clear by using a specific example.
 - 2) A lack of faithfulness mocks the covenant. Ultimately, this is viewed as mocking God Himself.

6. Verse 15.

- a. The word “**BUT**” introduces a contrast. It is the contrast between those who are faithful (who have a remnant of the Spirit), and those who are not faithful (described in the previous verse).
- b. There is an implied sarcasm within the question that follows the contrast (“**AND WHAT DID THAT ONE DO WHILE HE WAS SEEKING A GODLY OFFSPRING?**”). The implication is that the unfaithful one, of course, wanted to have a godly child. But how can a godly child come from a mixed marriage?

7. Verse 16.

- a. Here we have the conclusion in the form of a reason. God commands that His people be faithful to their wives. Why? “**FOR I HATE DIVORCE.**” This is the reason and the conclusion. God hates divorce. It is “**wrong**” (note that the idiom “**COVERS HIS GARMENT**” signified the act of declaring someone to be your wife: see Ruth 3:9).
- b. We can also call this the conclusion in the sense that it is stated so emphatically. Note that the idea of “**TAKING HEED TO YOUR SPIRIT SO THAT YOU DO NOT DEAL TREACHEROUSLY**” is repeated in vs. 16 and vs. 17.

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c. **Why does God repeat this warning?**

- 1) It is repeated to emphasize and highlight the conclusion.
- 2) The words “**I HATE DIVORCE**” are placed between the repetitive statements and, thus, are emphasized.

Notes

B. An Outline of the Structure of Section #4 (using the outline, challenge the students to identify relationships between parts).

1. Introduction: General problem (vs. 10).
2. Specific problems (vs. 11-15).
 - a. Problem #1 (vs. 11).
 - 1) Result of the problem (vs. 12).
 - b. Problem #2 (vs. 13).
 - 1) Reason for the problem (vs. 14).
 - c. Contrast of the problem (vs. 15a).
 - d. Warning to avoid the problem (vs. 15b).
3. Conclusion (vs. 16).
 - a. God's emphasized point (vs. 16a).
 - b. The repeated warning (vs. 16b).

C. Conclusion to Section #4.

1. Final points and thoughts.
 - a. Faithlessness is the enemy of covenant. God is very serious about being loyal to covenants.
 - b. Marrying outside of the faith leads to destruction.
 - c. Access to God is destroyed when covenant is broken.

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- d. God hates divorce.
- e. The continuing theme that connects section 2:1-9 and section 2:10-16 is the tension that exists between God's desire that covenants not be broken and Israel's tendency to break them.

Discussion Point

What are some covenants in your life? Do you take them seriously?

- 2. Summary sentence - God calls the people to turn away from faithlessness and to turn toward the covenant.
- 3. Title - Faithlessness to the covenant.

BIBLE STUDY IV

Practical Bible Study IV: Syllabus

Notes

CLASS #1:

- I. Course Introduction.
- II. Section #1: Mal 2:17-3:6.

CLASS #2:

- II. Section #1: (cont.)
- III. Section #2: Mal 3:7-4:3.

CLASS #3:

- III. Section #2: (cont.)

CLASS #4:

- III. Section #2: (cont.)

CLASS #5:

- IV. Section #3: Mal 4:4-6.
- V. Conclusions to the Book of Malachi.
- Exam.

BIBLE STUDY IV

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Practical Bible Study IV: Exam

The “Inductive Bible Study” courses do not have exams like the other courses. The exam time is used to actually do inductive Bible study.

In this fourth “Practical Bible Study” course, the exam requires making observations, interpretations, and applications. The student is given a passage from the Bible and will use the exam time to study the passage and form observations, interpretive questions, interpretive answers, and applications. The student is required to submit their four most important observations and interpretive questions. Two of the observation/question combinations must include an interpretive answer, and one of those two must include an application. The observations, questions, and answers are graded according to importance, insight, clarity, etc.

BIBLE STUDY IV

I. Course Introduction.

Notes —

Course Introduction:

Prerequisite Courses:

Introduction to Bible Study; Practical Bible Study I, II, and III.

This is the fourth practical Bible study course that follows the Introduction to Bible Study course. The series is based on the materials that were taught in that course.

We will use our more advanced understanding of Bible study to study the book of Malachi. In the courses on Phillipians we have already practiced what we learned in the “Introduction” course. Now we want to continue practicing and advance our ability to do inductive Bible study.

Format of this Course.

We will study Malachi 2:17-4:6. There will be three sections:

- 1) The purpose of His coming: to purify (2:17-3:6).
- 2) The proper response to His coming: to repent (3:7-4:3).
- 3) The official announcement (4:4-6).

Each section will contain three areas of study:

- 1) Structure study (this will include the process that leads us from observation to interpretation to application).

We will focus on interpretation in this course and allow more freedom (than in the first two Practical Bible Study courses) to go outside of the book of Malachi to answer our interpretive questions. We will also be less structured (than in the first two courses) in how we format this section.

We will do word studies (when necessary) within this section.

(continued on next page)

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- 2) An outline of the structure (we summarize the flow of the relationships between the parts of each section).
- 3) A conclusion (this will include: final points and thoughts; a one sentence summary description of the passage; and a three or four word title that captures the focus of the passage).

***Note: We will use the New American Standard Bible our study.

A. General Outline of Malachi:

The following general outline of the book of Malachi is used to organize the sections of this course and the sections of "Practical Bible Study III":

1. Title and preparation (Mal 1:1-5).
2. Israel's unfaithfulness and hypocrisy is rebuked (Mal 1:6-2:16).
 - a. The unfaithfulness and hypocrisy of the priests (Mal 1:6-2:9).
 - 1) The sin of the priests (Mal 1:6-14).
 - 2) The discipline and judgment of the priests (Mal 2:1-9).
 - b. The unfaithfulness and hypocrisy of the people (Mal 2:10-16).
3. The Lord's coming is announced (Mal 2:17-4:6).
 - a. The purpose of His coming: to purify (Mal 2:17-3:6).
 - b. The proper response to His coming: to repent (Mal 3:7-4:3).
 - c. The official announcement (Mal 4:4-6).

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II. Section #1: The Purpose of His Coming: To Purify (Mal 2:17-3:6).

Notes —

A. Study of the Structure of Section #1.

1. Verse 17.

- a. Verse 17 prepares for Mal 3:1-6. It establishes the context in which God will initially announce the coming of the Lord. **What is that context?**
 - 1) Generally, the context is the unfaithfulness and hypocrisy of Israel that has been described throughout the first two chapters.
 - 2) Specifically, the context is the prideful hypocrisy of Israel's words that actually mock God.
- b. Again, we see the commonly used structure that includes God making a statement, the people questioning God as if they do not understand the statement, and God responding to clarify His point. **What does this structure imply?**
 - 1) As we have already seen in Mal 1:2, 6, 7 and Mal 2:14, the people of Israel seem blind to their hypocrisy and unfaithfulness. This is a tragic part of hypocrisy. The structure is used effectively to show that the only one that the hypocrite deceives is himself.
 - 2) This is the greatest danger of hypocrisy. It deceives the one who is practicing it.

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- c. The contents of this verse move from the general **“YOUR WORDS”** to the specific **“YOU SAY”**. The words that **“WEARY”** the Lord are specified in the second part of the verse.

1) **What does it mean that the Lord is wearied?**

- a) We know that it does not mean that the Lord became physically tired (see Is 40:28). Yet Isaiah does say that God is wearied with the sin of His people (see Is 43:24; 7:13).
- b) God is wearied by the sinful words of a hypocritical people. His patience is ending. He is impatient with His people who are not holy themselves, but still question the holiness of God.

2) **How does Israel question God’s holiness?**

- a) The people of Israel are not atheists. Thus, when they say, **“WHERE IS THE GOD OF JUSTICE,”** they are not questioning whether He exists or not. They are questioning the character of the God whom they know exists.
- b) This is even worse than atheism (just as hypocrisy is even worse than pure unbelief: see Mk 12:40). Israel’s questions do something worse than doubt God. They mock God. Israel actually mocks the holiness of God.

3) **How does this verse relate to that which has preceded it?**

- a) One way to answer this question is to observe that the idea of being wearied appears before this verse. In Mal 1:13 we see that the priests were also wearied. They were weary with the results of their hypocrisy. This, however, did not lead them to repentance. It only led them to more hypocrisy because the emptiness of their faith (without repentance) promoted more hypocrisy.

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b) The priests were weary of their own religiosity because they felt its emptiness (not because they felt convicted).

(1) God is also weary of their hypocrisy. However, He is weary because they do not see their sin. This is magnified by the manifestation of their hypocrisy.

(a) The sinner (Israel) desires that God would punish the sinners.

(b) The sinner wants justice, yet his own hypocrisy blinds him to the fact that he is the sinner.

(2) This verse is ironic. The whole book of Malachi points to the people of Israel as sinners. Now these sinners are complaining that God will not judge sinners. They are actually asking for their own judgment (consider and discuss how the principles of Mt 7:1-5 make Mal 2:17 a very ironic verse).

Notes

Author's Illustration:

It is like a child who disobeyed his father who told him not to play in the street. When the child runs to the father to complain that his older brother was doing something wrong, the father looks at him and says, Why are you so worried about your brother when you can not obey me yourself?

Insert Your Illustration:

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Notes

2. Verse 3:1.

- a. God answers the preceding question. Where is the God of justice? Behold, I am going to send Him. I will send the “LORD whom you seek.” The Lord means The God of justice (also see Zech 4:14; 6:15).
- b. We see a reference to two different people in this verse. The “**MESSENGER**” prepares the way for the “**MESSENGER OF THE COVENANT**” The first is described as “**MY MESSENGER**.” The second is described as “**THE LORD**” and “**THE MESSENGER OF THE COVENANT**.” God, or the Lord of hosts, sends both of them. Study the following diagram that shows this structure.

BEHOLD I (God the Father) AM GOING TO SEND . . . SAYS THE LORD OF HOSTS

My Messenger		He will clear the way before me
The Lord The messenger of the covenant	whom you seek in whom you delight	will suddenly COME to the temple behold, He is COMING (the day of HIS COMING: v.2)

- c. Who are these two people?
 - 1) As we have already noted, the Lord (or the messenger of the covenant) is the God of justice. This is consistent with Mal 2:17 and with the fact that He will come to “**HIS TEMPLE**.” He is the owner of the temple. This can be none other than God Himself (which is also consistent with the fact that “Lord” with “the” in front of it always refers to God).
 - a) God the Father sends God the Son who is the Messiah or the messenger of the covenant.
 - b) Indeed, we see in Is 9:7 that the Messiah comes to fulfill the Davidic covenant (note the references in that verse to “justice” and “the Lord of hosts”).
 - 2) The other person “**MY MESSENGER**” seems to refer to John the Baptist (consider Is 40:3-5 and Mk 1:2, 3).

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3. Verse 2.

Notes

- a. The word **"BUT"** introduces a contrast.
- b. What is the contrast?
 - 1) The contrast is established through the use of a repetition. In vs. 1 we see that **"HE IS COMING."** In vs. 2 we see a reference to **"WHEN HE APPEARS?"** In vs. 1 the people **"SEEK"** the coming of the Lord. They delight in it. However, in vs. 2 His appearance is no delight at all. It is compared to a fire and there is a question of whether or not the people will be able to endure it.
 - 2) The contrast is between the people's perception of the nature of the coming of the Lord and the reality of the nature of the coming of the Lord. Here again we can see the irony that was implied in vs. 17. The people want to see the God of justice. However, they do not understand the way in which the coming of the God of justice will affect them. God says, "Are you sure you want what you say that you want?"
 - a) The irony is based on the fact that Messianic expectations and Messianic realities were inconsistent. We are warned of this in vs. 1 with the use of the word **"SUDDENLY"** which is almost always used in the O.T. to refer to a disastrous event and/or the judgment of God.
 - b) The questions **"WHO CAN ENDURE?"** and **"WHO CAN STAND?"** remind the Israelites that they themselves are not ready for His appearing (consider Amos 5:20 with respect to the message of the contrast in this verse).
- c. Why does this contrast exist?
 - 1) The word **"FOR"** introduces the answer to this question.
 - 2) The reason why the people may not be as happy as they think they will be when the God of justice comes is that He will come like **"A REFINER'S FIRE AND LIKE FULLER'S SOAP."**

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d. What is the meaning of a refiner's fire and fuller's soap?

- 1) A refiner does not destroy. He purifies. That is, he burns away everything that is not pure (with a very hot fire consider Mt 3:11, 12). The idea of purifying is seen in the repetition of that word in vs. 3.
- 2) A fuller's soap is the soap that can clean even the worst stain. It is what makes clothes white again.

4. Verse 3.

a. In this verse we see the continuation of the reason the contrast exists. That is, we see the continuation of the description of what the Lord's coming will be like.

- 1) We should observe that Malachi uses the word "**SIT.**" God is pictured as a "**SMELTER**" (one who works with intense concentration on the metal). He is also pictured as sitting (one who has great patience).
- 2) Here we see the patience and concern that God has for His people.

b. The word that stands out in this verse is "**LEVI.**" This reminds us of the words in Mal 2:4, "**THAT MY COVENANT MAY CONTINUE WITH LEVI.**" It is Levi who is going to be purified.

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c. Why is Levi going to be purified?

Notes —

- 1) The reason is introduced by the words “**SO THAT.**” It is so that the worship of God’s people will be pure again.
- 2) We see later on in vs. 6 that it is because God does not change that the “**SONS OF JACOB**” are not consumed (completely destroyed). God is faithful to His covenant. He does not change. Thus, He will not allow the covenant to fail. He will purify Levi (discipline them) in order to maintain it.
 - a) Thus, in a certain sense the first part of this verse is a summary of Mal 2:1-9.
 - b) The second part of the verse is God’s solution to Mal 1:6-14.

5. Verse 4.

a. This verse explains the result of the purification.

b. What is the result?

- 1) The word “**THEN**” points to the result.
- 2) It is that the people of God will please the Lord (instead of disappointing Him as has been described throughout the book).
 - a) In vs. 3 we see that it is the priests who are being addressed directly. Indeed, we can see how the words “**AS IN THE DAYS OF OLD AND AS IN FORMER YEARS**” relate to Mal 2:5-7.
 - b) We could also say that the people are being addressed indirectly. Certainly it is the people who bring the correct or incorrect offerings to the priests so that they can sacrifice them. We should also note that Malachi makes this connection by repeating the phrase “**JUDAH AND JERUSALEM**” (see Mal 2:11).

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6. Verse 5.

- a. This verse provides the climax of the irony that began in Mal 2:17. Where is the God of justice? The irony is obvious in this verse when God says “**I WILL DRAW NEAR TO YOU FOR JUDGMENT.**” The people of Israel expressed their impatience in Mal 2:17. God now says that when the time is right, their desire for justice will come “**SWIFTLY and SUDDENLY**” (vs. 1). It is only the grace of God (seen in His desire to purify them) that will prevent all of them from being judged.
- b. It is important to observe that there are two types of sins that will be judged: sins of commission (personal sins) and sins of omission (social sins). Malachi, like the prophets before him, shows God’s concern for the social morality of His people as well as His concern for their worship of Him. These two are actually inseparable (for example, consider Jer 22:16 and Mt 22:37-39).
- c. At least three of these sins have already been identified by God as sins of His people:
 - 1) Adulterers (see Mal 2:14-16).
 - 2) Those who swear falsely (see Mal 1:14).
 - 3) Lack of a fear of God (see Mal 1:6).

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7. Verse 6.

a. This verse serves as a conclusion to this section.

b. **What is the conclusion?**

- 1) The conclusion comes in the form of a reason. Specifically, it is the reason the people of God will not be destroyed completely. Indeed, they were doing at least some of the sins that were listed in the previous verse, yet God says that they will not be completely destroyed because of the fact that He never changes. Yes, there will be judgment (vs. 5), but first there will be discipline (vs. 2-4).
- 2) God IS a God of covenant. As we learned earlier (Mal 1:1-5), God's justice is defined in terms of His faithfulness and loyalty to His promises. God does not change. He is faithful to His covenant. Thus, Israel is refined and purified instead of being consumed. This is the conclusion.
- 3) The irony of this section is concluded in this verse also. Here we see a good definition of the pure justice of God (I DO NOT CHANGE). This is the ultimate in justice or "fairness." Indeed, it is the only thing that saves the people of Israel. Yet, it is these very people who are questioning and mocking the God of justice (Mal 2:17).

Notes

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B. An Outline of the Structure of Section #1 (using the outline, challenge the students to identify relationships between parts).

1. Preparation (Mal 2:17).
2. The ironic response of God (Mal 3:1-5).
 - a. God's general answer (vs. 1).
 - b. The ironic contrast (vs. 2-4).
 - 1) Statement of the contrast (vs. 2a).
 - 2) Explanation of the contrast (vs. 2b).
 - a) Continued explanation (vs. 3a).
 - b) Purpose of God's actions (vs. 3b).
 - c) Results of God's actions (vs. 4).
 - d) Climax of the contrast (vs. 5).
3. Conclusion (3:6).

C. Conclusion to Section #1.

1. Final points and thoughts.
 - a. If it were not for the grace and mercy of God all people would be judged and "consumed".
 - b. We sometimes question God's justice even though without it we would have no chance of salvation.
 - c. Sometimes the thing that we think we want (our human perspective of justice) is the thing that would lead to our own destruction. If God were to truly exercise judgment without His grace and faithfulness to His covenant, then all of us would perish. No one would be saved.
 - d. God is faithful even when we are faithless.

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- e. The passage begins with the question “**WHERE IS THE GOD OF JUSTICE?**” It ends with a definition of the justice of God (“**I, THE LORD, DO NOT CHANGE**”). God’s justice is based on His faithfulness to His covenant and promises.

Notes —

Discussion Point

Discuss ways in which we can apply this definition of justice to our own lives.

2. Summary sentence. The very aspect of God that the people of God questioned is the very aspect of God that keeps them from being destroyed.
3. Title. Justice is coming.

III. Section #2: The Proper Response to His Coming: To Repent (3:7-4:3).

A. Study of the Structure of Section #2.

1. Verse 7.
 - a. Here again we see the structure which includes statement, question, response. A new section begins as God makes a new statement about the unfaithfulness of Israel.
 - b. **How does the beginning of this section relate to the previous section?**
 - 1) The idea of faithfulness is the central part of the answer to this question.
 - 2) In Mal 3:6 we see that the conclusion to the previous section is that God is faithful. He does not change. The contrast between God and Israel is obvious as Malachi makes the transition to this new section. God has consistently proven His faithfulness. Israel has consistently proven her lack of faithfulness.

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c. The key word in the verse is “**RETURN.**” It is repeated three times.

1) **What does the word mean?**

- a) It means to change direction. The idea is that the Israelites were going away from God. God challenges them to “**RETURN**” or to change their direction. He wants them to turn and come back to Him.
- b) If (the condition is implied) they turn back to Him then He will turn back to them.

2) **How will God return to them?**

- a) We have a clue as to at least one way that He will return to them when we observe the continuity between the structure of this verse and vs. 10.
- b) Verse 7 promises that if they return to God then He will return to them. Verse 10 applies that promise to the financial area of life. It has the same structure. It says that if they give to God then He will give back to them.

2. Verse 8.

- a. There are many ways to return to God. As an example, God chooses what is perhaps the most indicative way. He challenges Israel to change in the financial area of their lives and to begin to give to the work of God again.

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Author's Illustration:

Someone once said that a man will follow his wallet (the storage place for his money). A change in the direction of the wallet is a good indicator of a true change in most other areas of life. Thus, God chooses to focus on this particular area of sin.

Insert Your Illustration:

Notes —

- b. The tithe was used to support the temple workers (see Lev 27:30; Num 18:21). It was also used to help the widows, orphans, and aliens (see Deut 14:28, 29). When the tithe was not given these groups of people were negatively affected (consider the implications of this with respect to 3:5c).
- 3. Verse 9.
 - a. Here we see the result of robbing God (it is important to note that “**Me**” is emphatic and that even though the tithe goes to the needy and the workers of the temple, it is actually God Himself who is being robbed). The result is that they are cursed with a curse (review 2:2, 3).

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b. What does God curse?

- 1) As we review Mal 2:2, 3 we remember that God curses their blessings. In vs. 10 God refers to His blessings. When we study the historical context of the book of Malachi, we realize that he wrote at a time when Israel was struggling with famine, drought, and crop failure. God curses the Israelites according to their sin. If they do not want to give God their crops and fruits (their blessings), then God will curse the production of those things. Malachi explains this more clearly in vs. 11.
- 2) This is a Biblical principle (see Prov 11:24) and explains why many people have financial problems. When we rob God we actually rob ourselves because we set into motion the tragic results of this Biblical principle.

4. Verse 10.

- a. Here we see a further indication of the fact that God was cursing their crops. In other passages of Scripture the phrase “**WINDOWS OF HEAVEN**” refers to abundant provision of food (see 2 Kings 7:2, 19; Ps 78:23, 24).
- b. The key idea of this verse is found in the challenge that God gives to His people. He actually challenges them to “**TEST**” Him.
- c. **Why does God challenge His people to test Him?**
 - 1) The root cause of hypocrisy is doubt. Doubt leads to ritual because doubt negates faith which is needed to produce results. Without results there is more doubt and more ritual (hypocrisy). It is an endless cycle. The people of God were caught in this cycle. Their hypocrisy insured that they would not see results. When they did not see results they fell into more hypocrisy which only led to less results. Israel needed to be revived. They needed to break the cycle that their hypocrisy had produced. Ahead in vs. 14 we see that this is the issue: “**IT IS VAIN TO SERVE GOD.**” In 1:6-14 we see that unbelief led to hypocrisy and that the priests were bored because of the lack of results (vs. 13).

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- 2) Thus, in an attempt to break the cycle that His people are caught in, God challenges them to test His reality. He challenges them to test the effectiveness of obedience. He challenges them to test His integrity.

Notes —

5. Verse 11.

- a. This verse serves as a continuation of vs. 10b. God will bless them instead of cursing their blessings.
- b. The word “**DEVOURER**” refers to locusts (see Joel 1; Deut 28:39, 40). God will rebuke them. That is, He will command the locusts (by His sovereignty) to stop destroying the land of Israel.
- c. It is not wise to “**ROB**” someone who has this type of sovereignty!

6. Verse 12.

- a. Here we see a very interesting result of all of this.
- b. **What is the result of God proving Himself to Israel?**
 - 1) It is relevant to Israel’s witness to the “**NATIONS**.” At this point we should remind ourselves of the missiological implications of the repeated use of the title “**LORD OF HOSTS**” (note that it has been repeated most recently in 3:1, 5, 7, 10, 11, 12). We should recognize that once again (review Mal 1:2, 5, 11, 14) the title “**LORD OF HOSTS**” is set in the context of Israel’s witness to the “**NATIONS**” and her blessings.

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- 2) Again, we are reminded of the flow of the Abrahamic covenant. Somehow the blessings of Israel had to result in blessing the nations. In the Old Testament this especially happened through the reputation of Israel. As Israel was obedient, God was able to bless her. This resulted in a testimony to the nations of the reality of God. In this way the nations were blessed.
- a) God's purposes for proving Himself are consistent with His purposes for choosing Israel (review Deut 7:8). He wants to show her His love. He also wants to keep His covenant that He made with Abraham and fulfill its missiological purposes.
 - b) Ultimately, the blessings showered upon Israel would reveal the one true God to the nations. This was a necessary part of God's redemptive plan that was not happening because of the unfaithfulness and hypocrisy of Israel.
 - c) Thus, God challenges them to "TEST" Him. He wants to break the cycle of death that Israel is caught in and begin the cycle of redemption that is built into the Abrahamic covenant.

7. Verse 13.

- a. The proper response to the coming of the Lord is to repent. However, the people of Israel have not repented. Their words are "**ARROGANT**" against the Lord. This verse serves to introduce a description of those who are in direct opposition to the promises of God in the previous verses. Indeed, vs. 13-15 present a contrast to the previous verses.
- b. Again we notice that it is "**YOUR WORDS**" that are the problem (review 2:17). The term "**SPOKEN**" is from a Hebrew word that actually means "spoken one to another." Thus, vs. 13 expands on the problem that was introduced in 2:17. The people are speaking and complaining one to another against the Lord. We might say that they are "gossiping" against God.

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8. Verse 14.

a. Here the contrast or contradiction builds. God said that He would bless those who turned to Him (vs. 10-12). The words of the people of Israel contradict this promise. They say it is “**VAIN**” to serve God. They actually call God a liar.

b. **Why does this contradiction exist?**

- 1) First let us consider a verse in the New Testament. Read Jms 4:3. The principle is that the attitude with which a person asks for something is very important. The attitude of the people of Israel is wrong. They seem to be saying that unless they get something for themselves God is not worth their time. Thus, God promises benefits but they still do not receive because they ask with a wrong attitude.
- 2) Second, we should remember the context of the book of Malachi. The people of Israel have fallen into empty religiosity. They practice the form without the contents. They practice ritual without obedience. As we saw earlier, there are no results that come from such a practice. Ironically, their words (“**IT IS VAIN**”) are true in their own context. The type of service and worship that they are offering to God IS done in vain (review Mk 7:6, 7). Indeed, we see in 2:13 that the people were “mourning.” However, there were no results. Why? Has God contradicted Himself? No! Mourning is simply a mold. If it is not filled with the proper contents (sincerity, repentance, etc.), then it is useless (review 1:10). God does not contradict Himself. They contradict God by thinking that hypocrisy will yield results.

Discussion Point

Consider Mt 23:23, 24. How can you apply these principles to your life?

Notes

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9. Verse 15.

- a. This verse serves as a conclusion of the contrast between vs. 13-15 and vs. 10-12.
- b. **What are the specific contrasts?**
 - 1) In vs. 10-12 God offers blessings to those “**WHO TURN TO HIM**” (the humble). Yet in vs. 15 the murmuring Israelites claim that it is the “**ARROGANT**” who get blessed.
 - 2) In vs. 10, 11 God promises to prosper those who turn to Him. Yet in vs. 15 the murmurers say that the evildoers prosper (review 2:17).
 - 3) In vs. 10 it is **GOD** who says to those who repent, “**TEST ME.**” Yet in vs. 15 it is **THE WICKED** who test God and escape.
- c. This contrast or contradiction is very serious. Ultimate futility is found in reversing what God says (which is what the murmurers are doing). In contradicting God, the people of God actually contradict themselves. They contradict what they already know. They call people blessed who they know are cursed (see Ps 119:21).

10. Verse 16.

- a. This verse begins another contrast. One group of people (those in vs. 13-15) are now contrasted with another group of people (those in vs. 16-18). This second group of people are those who are consistent with vs. 10-12.
 - 1) We should observe how this contrast is made obvious.
 - 2) In vs. 13 the people spoke to one another “**AGAINST**” God and God does not acknowledge them (see 2:13). In vs. 16 the people spoke to one another **IN FEAR OF GOD** and the Lord heard them.

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- b. Study the following diagram to see the contrast between the two groups of people.

The people described in vv. 13-15	The people described in vv. 16-18
The speak with one another against God (1:13)	They speak with one another in the fear of God (3:16)
They did not fear God (1:6)	They feared God (3:16; 1:14)
They wearied God with their words (2:17; 3:13)	God gave attention to their words and heard them (3:16).
They despised, profaned, and did not give glory to God's name (1:6,12; 2:2)	They esteem His name (3:16)
They saw no value or profit in serving God (3:14)	They will be spared. They will be Mine, says God (3:17)
They are cut off (2:12)	They are remembered (3:16,17)
They must give attention to themselves (2:15,16)	God gives attention to them (3:16)

- c. It would seem (in the context of the previous chapters) that those who fear the Lord are those who have not fallen into the sin of doubt and cynicism.

- d. **How did they keep from falling?**

- 1) The text does not say much to help us answer this question. However, it does say that those who feared the Lord **"SPOKE TO ONE ANOTHER."** This is very important. It shows the importance of fellowship between believers. Fellowship strengthened their faith and kept them from falling into doubt.
- 2) In the midst of this fellowship we see that God heard them. This reminds us of Mt 18:19, 20. Yes, fellowship is effective. It produces results (something that the people were desperate for).

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11. Verse 17.

- a. The word **“AND”** points to the nature of this verse. It is a continuation of the benefits that this group of people will receive. God promised that He would not destroy (3:6, 11). Here He emphasizes that promise. He says that they will be **“SPARED.”**
- b. **How will they be spared?**
 - 1) Observe the repetition of **“THE DAY”** (3:2, 17). They will be spared in the same sense as God will purify (discipline) in 3:2-4 instead of judge (3:5). This is consistent with the analogy of a father (who disciplines) sparing his son.
 - 2) The two groups are seen in that some will be purified and refined through discipline and some will be judged. Some will be consumed and some will be spared.

12. Verse 18.

- a. The result (observe the use of the term **“SO”**) is that there will be a distinction between good and evil and between sincere believers and hypocrites. The result is that the God of justice (2:17) will make a clear division between the righteous and the unrighteous.
- b. **Why is the distinguishing mentioned in the context of the “positive” group of people?**
 - 1) I believe God wants to make a point about the coming of the Messiah.
 - 2) His coming will focus on saving (positive) not on judging (negative). Read Jn 3:17.
 - a) The murmurers complained within a negative perspective of justice. Their focus was on the destruction and judgment of the wicked. They only looked at the negative side of justice and therefore were preparing themselves to miss the whole point of the coming of the Messiah (as most Jews did and continue to do today).

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- b) Yet, the coming of the Messiah had its focus on the “positive” aspect of God’s justice. The one who responds in humility and fear would be spared or saved.
- (1) This produces a correct perspective of the justice of God. It emphasizes the grace of God. Man is in need of God’s grace. He does not deserve anything. If he is “**SPARED**” (consider the implications of this word) it is only because of God’s grace.
 - (2) The perspective of the murmurers assumes that man is deserving and good. Thus, its focus is on the negative aspects of justice. Justice is simply that which punishes those who failed.
 - (3) The positive perspective of justice is that it is that which “**SPARES**” one who does not deserve anything.
- c. This perspective of justice is strengthened by the use of the term “**SERVE**” (note how the idea of service has become a focus in the previous verses: vs. 18, 17, 14). The Hebrew word might better be translated as “slave.” As is the case in Lk 17:7-10, the slave deserves nothing. Obedience does not earn him anything. Obedience is his obligation. He is a slave not an employee. His reward comes through the grace of his master. Justice is based on grace. Indeed, Malachi seems to be pointing to that truth here. Those who respond to God are “**SPARED**.” They do not earn a place in the book of remembrance. The focus of the God of justice is on His grace and not on His judgment.

13. Verse 4:1.

- a. The focus on the positive in no way excludes the reality of the negative. The Messiah will also come as the judge (in His second coming: see 2 Tim 4:1). And so the distinguishing between the good and the evil is also established (note the implications of the use of the word “**FOR**”) by the destruction of the wicked (the phrase, “**IT WILL LEAVE THEM NEITHER ROOT NOR BRANCH**” points to the fact that the wicked will be consumed in the sense that they will have nothing left: see Ezek 17:8, 9; Mt 3:12).

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- b. We are reminded here of 1 Cor 3:11-15. Anything that is not built on Jesus (fear of God, obedience, trust, relationship, etc.) is burned. Those who fear the Lord will be “**SPARED**” or “**SAVED**,” “**YET SO AS THROUGH FIRE**” (1 Cor 3:15). That is, they will be purified and refined instead of being consumed.

14. Verse 2.

- a. The word “**BUT**” introduces a contrast.
- b. **What is the contrast?**
 - 1) Again we see the contrast between the two groups of people.
 - 2) This time the contrast is made in terms of results. In vs. 1 we saw that the result for the wicked was complete destruction. Here in vs. 2 we see that the results for those who fear God are healing and freedom.
 - a) The wounds that have been produced by the sin nature will be healed. Their garments will be made white as snow (Is 1:18). They will leap for joy like calves do when they are freed from their confinement.
 - b) Again it is important to note the grace that is within justice. These people have not earned anything. They were sick (and healed) prisoners (and freed).

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15. Verse 3.

Notes —

- a. The word **“AND”** reveals the nature of this verse. It is a continuation of the description of the results for those who fear God. They will **“TREAD DOWN THE WICKED.”**
- b. **In what sense will the righteous tread down the wicked?**
 - 1) The word **“FOR”** introduces the explanation of how the wicked will be treaded upon. They will be treaded upon not so much because of an aggressive attack by the righteous but because they will be **“ASHES.”** Fire produces ashes. Indeed, in vs. 1 we can observe that the wicked will be **“CHAFF”** as a result of the fire.
 - 2) Thus, the triumph of the righteous is seen in the fact that they still walk (are spared) while the wicked are ashes to be walked over (see Amos 9:12; Micah 4:13; 7:17; Josh 10:24). The “triumph” does not exist because they have conquered the wicked themselves.
- c. In vs. 18 we see the reference to the **“RIGHTEOUS AND THE WICKED.”** In 4:1 we see a description of the results of the wicked. In 4:2 we see a description of the results of the righteous. In 4:3 the results of the two groups are talked about in terms of how they will relate to each other.
- d. Two final observations should be made. The title **“THE LORD OF HOSTS”** is repeated many times in chapter three. The idea of **“THE DAY”** is repeated often (3:2, 17; 4:1, 3, 5).

Discussion Point

How do you understand the use of these phrases?

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B. An Outline of the Structure of Section #2 (using the outline, challenge the students to identify relationships between parts).

1. The challenge to repent (3:7-12).
 - a. The general challenge (vs. 7).
 - b. The specific challenge (vs. 8-11).
 - 1) What they must turn from (vs. 8).
 - a) The consequences of what they have not turned from (vs. 9).
 - 2) What they must turn to (vs. 10a).
 - a) The test within the repentance (vs. 10b).
 - b) The promises of repentance (vs. 10c,11).
 - c) The conclusion or result (vs. 12).
2. An example of those who do not repent (3:13-15).
 - a. Introduction (vs. 13).
 - b. The establishment of the contrast between these people and God's promises (vs. 14).
 - c. The specification of the contrast or contradiction (vs. 15).
3. An example of those who do repent (3:16-18).
 - a. Introduction to how they are in contrast to the other group (vs. 16).
 - b. A continuation of the benefits of those who repent (vs. 17).
 - c. The result of the manifestation of these benefits (vs. 18).

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4. The results that are associated with the two groups (4:1-3).

- a. The results associated with the wicked (vs. 1).
- b. The results associated with the righteous (vs. 2).
- c. How the results of both groups will relate to each other (vs. 3).

Notes

C. Conclusion to Section #2.

1. Final points and thoughts.

- a. What a man does with his wallet (money) is a leading indicator of what he will do with other areas of his life. Where we put our money can reveal where we have put our heart (consider Mt 6:21).
- b. Give and it will be given to you (consider Lk 6:38; 2 Cor 9:6). So that you can give even more.
- c. When we do not give to others we can actually rob God Himself (consider Mt 25:34-46).
- d. God challenges His people to test His reality, integrity and effectiveness.
- e. The unrighteous may claim that their way is better. They may even be able to show temporary “proof” of the benefits of their way. However, in the end it will be seen that their way is the way of destruction.
- f. All men must rely on the grace of God. We are “spared.” We do not earn our way into heaven. We are spared through our response to God. We must turn to Him in fear (obedience, trust, relationship).

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- g. The righteous and the wicked can be distinguished. Good and evil are not simply relative concepts.
- h. Malachi points to the coming of the Messiah. In this Messiah we find a moral standard or absolute. The righteous are distinguished from the wicked in that they are filled with this Messiah. They are filled with this moral absolute (see Gal 2:20).

Author's Illustration:

Many people today work service jobs (policemen, social workers, nurses, etc.). Are they automatically righteous? No! Righteousness is not distinguished by the form but by the filling. They may serve. But are they filled with the Servant?

In the United States there is a church on every street corner. Are all those who go to church automatically righteous? No! Righteousness is not distinguished by the form but by the filling. They may be obedient to religious forms of godliness. But are they filled with the One who was perfectly obedient to God?

The American dollar bill says, **in God we trust**. Are all those who have dollar bills righteous? No! Righteousness is not distinguished by the form but by the filling. They may trust and fear God in a ceremonial way. But are they filled with the God whom they claim to trust?

Insert Your Illustration:

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- i. We might point to four ways in which God distinguishes between the righteous and the wicked. They are distinguished by their attributes, actions, attitudes, and results. Use the following diagram to show this in a general way.

Notes —

Distinguish	The Wicked (3:13-15)	The Righteous (3:16,17)
Attributes	They do not serve God (v.14)	They serve God(v.17)
Actions	They are disobedient (v.14)	They are Obedient (v.16)
Attitudes	They do not fear God (v.13)	They fear God (v.16)
Results	Futility/Emptiness (v.15)	Meaning/Fullness (v.17)

- 1) An attribute is that which characterizes someone and belongs to his personality. It is more than what someone does. It is what someone is. It is more than doing acts of service. It is being a servant.
 - a) The murmuring Israelites claimed that **“IT IS VAIN TO SERVE GOD”** (3:14). They placed conditions on their service. They did acts of service but they were not servants.
 - b) Servants say, **“WE HAVE DONE ONLY THAT WHICH WE OUGHT TO HAVE DONE”** (Lk 17:10). Because it is something they are and not simply something they do, they do not expect or demand a reward.
 - (1) Only servants can do actual service, because only servants have the inner motivation to serve. All other service is empty. It is only a mold.
 - (2) God looks at the offerer before He looks at the offering (review the progression of 1:6-8), and in so doing, He distinguishes between the righteous and the wicked.

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- 2) Although attributes include something more than actions, they do not negate actions. Attributes lead to actions.
- a) The murmurers claim that there is no profit in being obedient to God. But were they obedient in the first place? These are the same ones who despise God's name (1:6) by being blatantly disobedient in their offerings. These same ones profane God's name (1:12) and do not give honor to His name (2:2).
 - b) These murmurers are contrasted to those who fear God and who esteem or think on His name. What is the difference? Those who murmured were not pagans or secular humanists. They followed the law. The difference is that obedience comes from the heart.

Author's Illustration:

It is not just the mold. It is the Jell-O that fills the mold. It is not just the empanada. It is the cheese that fills the empanada. The murmuring Israelites were trying to give God a pie with no filling. They tried to give Him a form with no substance.

Insert Your Illustration:

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Notes —

- c) Their “obedience” was empty. They did not take God’s commandment to heart (2:2), whereas those who feared God thought on His name. And so they are distinguished by their actions.
- 3) Attitudes can also distinguish between the wicked and the righteous. The righteous fear God. This signifies that they seek God, have a relationship with Him, and walk with Him. It also means that they hate evil (see Prov 8:13) and therefore turn away from it in humble repentance to God.
 - a) The murmuring Israelites claim that there is no profit in **“WALKING in MOURNING”** before the Lord.
 - b) But what type of walking and mourning did they do?
 - (1) As we saw in 2:13, a walk with God is negated in the midst of disobedience. Mourning before the Lord is a mere pretense.
 - (2) Again we see an empty form (a lack of fear) that can be distinguished from a filled form (an attitude of fear).

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- 4) The righteous and the wicked are also distinguished by the results of the lives they lead.
- a) The result of the lives of the wicked is seen in 3:15. Their concluding statement is illogical. To say the arrogant are blessed is futile. They go beyond this futility, however, and say that the wicked are victorious over God. Here we have the ultimate in futile words. The level of futility is similar to the level that is reached in the words of Rom 1:32: **"They not only do the same, but also give hearty approval to those who practice them."** Ultimate futility is found in reversing what God says. This is exactly what the murmurers do in 3:15. The result of their lives is futility and emptiness.
 - b) This result can be distinguished from the result found in vs. 17; that is, meaning and fullness. This is the opposite of futility and emptiness.
 - (1) There is meaning and purpose in the lives of the righteous. God gives attention to them and hears their words. He remembers them and spares them.
 - (2) The words of the wicked only weary God. They are cut off (2:2).
 - (3) The wicked are empty. The righteous are full. They are placed in the book of remembrance and are prepared to be God's own possession. God says of them, **"THEY WILL BE MINE."**
 - (a) Fullness comes from being God's own possession.
 - (b) This reminds us of Jesus words to His disciples in Lk 10:20. The fullness of the righteous is salvation. It is to spend eternal life with God. This distinguishes the righteous from the wicked.

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2) Summary sentence. God challenges His people to repent, but there will always be those who repent and those who do not repent, and the results associated with each group will distinguish them from each other.

3) Title. To repent or not to repent: that is the question.

Notes —

IV. Section #3: The Official Announcement (4:4-6).

A. Study of the Structure of Section #3.

1. Verse 4.

- a. The whole message of Malachi has led to the statement in 4:2, 3 that the righteous will triumph. Having arrived at that point, Malachi gives a final exhortation and instruction to those who are waiting for that reality. He does this by making an official announcement of the Lord's coming.
- b. The emphasis in vs. 4 is on obedience. God encourages His people to remember the "**LAW, STATUTES, and ORDINANCES.**" The emphasis in 3:16-4:3 was on the fear of God.
- c. This combination should remind us of the conclusion to the book of Ecclesiastes: "**FEAR GOD AND KEEP HIS COMMANDMENTS**" (Eccl 12:13).

2. Verse 5.

- a. Verses 5 and 6 remind us of 3:1, 2. The word "**BEHOLD**" is repeated. The phrase "**I AM SENDING**" is repeated. There is continuity between the ideas of preparing and restoring. There are references to "**THE DAY.**"

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b. What conclusions could we make from this connection?

- 1) In 3:1 we read the words “**BEHOLD, I AM GOING TO SEND.**” In 4:5 we read “**BEHOLD I AM GOING TO SEND.**” In 3:1 it is “**My messenger**” who will be sent. In 4:5 it is “**ELIJAH**” who will be sent. We could conclude that My messenger means Elijah. We could also conclude that the job preparing the way before the Lord meant the job of restoring the hearts of God’s people.
- 2) We can defend these conclusions and expand on their meaning with references from the New Testament (for example, consider Mt 11:14; 17:10-12; Lk 1:17; Mk 1:1-4).

c. In this verse, Elijah (the prophet) is the biographical focus. In vs. 4 Moses (the lawgiver) was the biographical focus. Within the official announcement of the coming of the Messiah we see that God makes reference to the Law and the Prophets.

- 1) We know that the promised Messiah will stand with Moses and Elijah in the transfiguration (see Mt 17:3, 4).
- 2) The law and the prophets are commonly linked to Jesus in the New Testament (for example, consider Lk 24:44; Jn 1:45; 5:39).
- 3) Thus, we have a very appropriate connection between the Old and the New Testaments here at the close of the Old Testament writings.

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3. Verse 6.

- a. The word “**AND**” introduces a continuation of the explanation concerning the sending of Elijah. His work will be to turn the hearts of fathers to their children and the hearts of the children to their fathers.
- b. **What does this phrase mean?**
 - 1) Again we need to allow the New Testament to interpret the Old Testament. Read Lk 1:16, 17.
 - 2) The one who prepares the way of the Lord (review 3:1) will turn the people of God back to the Lord. Obedience, wisdom and justice are also associated with this phrase.

Discussion Point

Discuss what fathers and children have to do with turning back to God.

- c. The word “**LEST**” points to the possibility of an alternative.
- d. **What is the alternative?**
 - 1) The alternative to sending Elijah is to “**SMITE THE LAND WITH A CURSE.**” The Hebrew word for “curse” indicates a complete destruction of the thing that is cursed. However, God is faithful to His covenant even when His people are not faithful (see 2 Tim 2:13).
 - 2) It is like God is saying, “**I am sending Elijah because if I did not send him then I would have to do something that I am not able to do. I would have to deny the covenant that I have made with you.**”

Notes

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B. An Outline of the Structure of Section #3 (using the outline, challenge the students to identify relationships between parts).

1. What the people should do: be obedient (4:4).
2. What God will do send Elijah (4:5, 6).
 - a. When? Before “the day” (vs. 5b).
 - b. What? He will restore (vs. 6a).
 - c. Why? So God can remain faithful to His covenant (vs. 6b).

C. Conclusion to Section #3.

1. Final points and thoughts.
 - a. Obedience and the fear of God are the keys to success.
 - b. God is sovereign. His purpose will not be thwarted (Job 42:2). His people will turn from Him, but He will act to turn them back to Himself.
 - c. God’s grace and mercy is beyond description and measurement. He is even willing to send back Elijah to deliver one more call to repentance.
2. Summary sentence.
 - a. Within the official announcement of the coming of the Messiah, God gives instructions concerning what His people must do and also declares what He will do.
3. Title.
 - a. Official announcement.

BIBLE STUDY IV

V. Conclusions to the Book of Malachi.

Notes —

A. Reflect on Some of the Repeated Terms, Phrases and Concepts.

1. Terms and phrases.
 - a. My name.
 - b. Nations.
 - c. The Lord of hosts.
 - d. Despised.
 - e. Feared.
 - f. Covenant.
 - g. Turn.
 - h. Sending.
 - i. Coming.

BIBLE STUDY IV

Notes -

2. Concepts.

- a. The value of God.
- b. Profit, benefit, and blessing.
- c. Faithfulness and a lack of it.
- d. The missions heart of God for the nations.
- e. Hypocrisy and empty ritual.
- f. God's desire to keep His covenant.
- g. The coming of the Lord and the day of the Lord.
- h. The distinguishing between good and evil.
- i. The idea of being "chosen."

Discussion Point

Use the previous terms and concepts to review the message of Malachi.

B. Final Points and Review.

1. Malachi is the last book before the New Testament. Reforms were desperately needed to prepare the way for the coming of the Messiah. The message of Malachi needed to be proclaimed before the actual historical events of the life of John the Baptist could take place. We might say that Mal 4:5 had to be written before Mk 1:2 could be written. Malachi serves as a **bridge** between the Old and the New Testaments.
2. The principles of the Abrahamic covenant (Gen 12:1-3) are applied throughout the book of Malachi. Israel was a missionary nation that was not fulfilling God's plan. One of Malachi's central themes is to rebuke Israel for her lack of missionary zeal and effectiveness, and to show God's missionary heart for the nations.

BIBLE STUDY IV

3. Malachi points to the vicious cycle of death that is created by unbelief and hypocrisy. Hypocrisy leads to doubt because it does not produce results. Doubt leads to more hypocrisy because it is satisfied with forms. More hypocrisy leads to more doubt which leads to more hypocrisy.

a) The hypocrisy of the people of Israel is the most consistent theme in Malachi. The people of Israel had the “human disease” that is described in 1 Sam 16:7. They were satisfied with the appearance of things.

b) The following list shows the contrasts that can be developed by this “disease.”

- 1) A form of godliness instead of godliness.
- 2) Religion instead of relationship.
- 3) Counterfeit instead of authentic.
- 4) Empty instead of filled.
- 5) Useless instead of effective.
- 6) Ritual instead of obedience.
- 7) False and superficial instead of real and profound.
- 8) Institutional instead of renewal/revival.
- 9) Death instead of life.

Discussion Point

As a conclusion to the class, promote a discussion of the reality of these contrasts in the life of the church and in the lives of the individuals in the class. Use it as a time to promote repentance. Challenge students to apply the message of the book of Malachi to their own lives by especially focusing on ways in which their worship of God can be more authentic and less hypocritical.

Notes

BIBLE STUDY IV

Notes

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PRODUCT OF FAITH BIBLE COLLEGE

OLD TESTAMENT I

Old Testament I: Syllabus

Notes



CLASS #1:

- I. Course Introduction.
- II. The Pentateuch.

CLASS #2:

- III. The Book of Genesis:
 - A. Introduction.
 - B. The History of Creation.
 - C. The Fall, the Flood, and Babel.
 - D. Abraham, Isaac and Jacob.

CLASS #3:

- III. The Book of Genesis:
 - D. Abraham, Isaac and Jacob. (cont.)
 - E. Joseph.
 - F. Conclusion.

CLASS #4:

- IV. Exodus, Numbers, Deuteronomy.

CLASS #5:

- V. Leviticus.
- Exam.

OLD TESTAMENT I

Notes



Old Testament I: Exam

Possible 20 Point Questions

- 1) Use three stations of the tabernacle to show how it relates to Jesus and explain each station's function and significance (p. 253).
- 2) Explain how the concept of the Trinity is indicated very early in the book of Genesis (pp. 239,240).
- 3) Who are the "sons of God" in Gen 6:2 (include discussion of the identity of the "daughters of men," the sin involved, and support of your answer) (p. 241).

Possible 10 Point Questions

- 1) Give a seven point general outline of the Pentateuch (no references necessary). (pp. 236,237).
- 2) Explain the days of Creation according to "realms" and "rulers" (pp. 238).
- 3) Summarize the idea of the "fleshly line" found in Gen 16 and 21 (include the key verse and key theological idea) (p. 243).
- 4) Name five cases of God's sovereign choosing of the second born over the first born (p. 250).
- 5) Name three ways in which the Exodus is analogous to the final events of the life of Christ (p. 251).
- 6) Explain the concept of the burnt offering (give the passage where it is explained, the occasion or reason for sacrifice, and the animals used) (p. 255).

OLD TESTAMENT I

I. Course Introduction.

Notes



The Old Testament (O.T.) Series of Courses:

The Old Testament is too extensive to study adequately in a brief series of courses. It is not our goal to study the entire O.T. within this course. Our goal is to **survey** the O.T. through:

- 1) Various general studies that cover a broad area of Scripture or a general theme.
- 2) Several specific studies that focus on one section of Scripture or one specific theme or topic.

We will seek to develop an appreciation for the O.T. by acquiring a better understanding of its purposes and its content.

The Old Testament series is organized into three courses according to the three divisions defined by the Hebrew version of the Old Testament (called the Masoretic Text):

The Three Old Testament Courses:

Old Testament I: The five books of **THE LAW** (the Pentateuch). This includes: Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

Old Testament II: The 21 books of **THE PROPHETS**. This includes the “Former Prophets”: Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings; the “Latter Prophets”: Isaiah, Jeremiah, Ezekiel, and “The Twelve (Hosea - Malachi).

Old Testament III: The 13 books of **THE WRITINGS**. This includes: Psalms, Proverbs, Job, Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, 1 and 2 Chronicles.

OLD TESTAMENT I

Notes



A. The O.T. Canon.

1. What is the “canon”? The canon of Scripture is made up of those sacred writings that are recognized as God’s Word because they conform to the standard of divine inspiration and authority.
2. Organization and contents of the O.T.
 - a. We will use the organization of the Masoretic Text (the Hebrew version), which is called the **Tanak**. The **Tanak** is the result of dividing the O.T. into three parts according to three Hebrew words:
 - 1) The TorAh (TA) or the Law.
 - 2) The NAviim (NA) or the Prophets.
 - 3) The Kethubim (K) or the Writings.
 - b. The following diagram shows the divisions and their contents.

The Law (Torah)	The Prophets (Naviim)	The Writings (Kethubim)
Genesis	Former Prophets:	Poetry:
Exodus	Joshua	Psalms
Leviticus	Judges	Proverbs
Numbers	I and II Samuel	Job
Deuteronomy	I and II Kings	
	Latter Prophets:	Rolls:
	<u>Major</u>	Song of Solomon
	<u>Minor</u>	Ruth
	Isaiah	Lamentations
	Jeremiah	Ecclesiastes
	Ezekiel	Esther
		Others (History):
		Daniel
		Ezra
		Nehemiah
		I Chronicals
		II Cronicals
5 Books	21 Books	13 Books

OLD TESTAMENT I

B. Old Testament Chronology.

Notes



Author's Comment:

Although it is very difficult to speak dogmatically about dates, we will offer the following diagram in order to gain a general perspective of the periods of time that the Old Testament covers (according to traditional dates).

Biblical Periods	Main Events	Secular Periods
4004-2234 BC Period of Beginnings	4004--The Fall 2348--The Flood 2234--The Tower of Babel	Oriental Empires???
2348-1706 BC Patriarchal Period	1921--The call of Abraham 1760--Jacob flees from Esau 1715--Joseph becomes governor of Egypt 1706--Jacob's family enter Egypt	Egyptian Empires???
1706-1451 BC Period of the Exodus	1635--The death of Joseph 1571--The birth of Moses 1491--The Exodus 1452--Joshua appointed as leader 1451--Crossing of the Jordan 1451-1444--Conquest of Canaan	EARLY BABYLONIAN EMPIRE
1394-1095 BC Period of the Judges	1394-1354--Othniel 1249-1209--Gideon 1157-1117--Eli 1117-1095--Samuel	
1095-975 BC Period of the United Kingdom	1095-1055--Saul 1055-1015--David 1015-975--Soloman 1004--Dedication of the temple	1100-625 ASSYRIAN EMPIRE
1095-975 BC Period of the Divided Kingdom	Israel Judah 975--Jeroboam 975--Rehoboam 730--to Hoshea 598--to Zedekiah 721--In exile 587--In exile	970--Syrian kingdom founded 753--Rome founded 625-536-- BABYLONIAN EMPIRE
587-400 BC Postexilic Period	535--Jews return under Zerubabel 516--Dedication of the temple 458--More Jews return under Ezra 445--Nehemiah returns to Jerusalem and repairs the walls	536--Babylon captured by Cyrus 536-330-- PERSIAN EMPIRE

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Notes



II. The Pentateuch.

A. Contents of the Pentateuch.

1. The first five books of the Bible are often referred to as the Law, the Torah, or the Pentateuch (meaning “five scrolls”).
2. The five books of Moses (Mk 12:26; Lk 16:29; 24:27, 44; Jn 1:45; 5:46) include:
 - a. Genesis - This book includes the beginning events of history and the lives of the Patriarchs (Abraham, Isaac, Jacob, and Joseph).
 - b. Exodus, Leviticus, Numbers, and Deuteronomy.
 - 1) They include almost 20% of the Old Testament writings.
 - 2) They portray the 40 year leadership of Moses.
 - 3) They focus on God’s revelation to Israel, from Egypt (the land of captivity) to Canaan (the land of promise).
 - 4) These four books represent the largest portion of Scripture that is devoted to one event. That one event can be defined as the deliverance and the establishment of Israel as a nation.

B. Outline of the Events Within the Pentateuch.

Outline of the Pentateuch: The following general outline gives an overall perspective on the flow of the contents of the Pentateuch:

1. The history of Creation (Gen 1,2).
2. The Fall, Flood, and Tower of Babel (Gen 3-11).
3. The Patriarchs: Abraham through Joseph (Gen 12-50).
4. Deliverance of Israel: From Egypt to Mt. Sinai (Ex 1-19).
5. Israel’s camp near Mt. Sinai (Ex 20-Num 10).

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6. Wilderness wanderings (Num 10-21).
7. Israel's camp on the plains of Moab (Num 22-Deut 34).

Notes



C. Chronology of the Major Events of the Pentateuch.

Author's Comment:

Use the following diagram (from Dr. John Rea)¹ to gain an overall perspective of the chronological flow of the major events and their corresponding Scriptures.

SCRIPTURE REFERENCE	YEAR B.C.	EVENT
Gen 1	?	The 6 Creative Days
Gen 2	?	Creation of Adam and Eve / The Fall into sin
Gen 6-9	?	The Noahic Flood
Gen 11:1-9	?	The Tower of Babel
Gen 11:27,28	2167	Abram born in Ur (lower Mesopotamia)
Gen 12	2092	Abram arrives in Canaan / Abrahamic covenant
Gen 21:1-7	2067	Birth of Isaac
Gen 25:21-26	2007	Birth of Esau and Jacob
Gen 28-29	1930	Jacob flees to Haran
Gen 30:22-23	1917	Birth of Joseph
Gen 31-33	1911	Jacob returns to Canaan with his family
Gen 37	1900	Joseph sold to traders at age 17
Gen 46	1877	Jacob goes to Egypt with his family
Gen 50:26	1807	Joseph dies at age 110
Ex 2:1-10	1527	Birth of Moses
Ex 2:15	1482	Moses flees to Midian
See 1 Kings 6:1	1447	Exodus from Egypt/One year at Mt. Sinai/Mosaic covenant/Moses writes Exod-Lev-Gen
Num 10-14	1446	March to Kadesh-barnea / 38 years of wandering
Num 20-21	1408	March to the Jordan / Moses writes Num-Deut
Josh 1-12	1407	Joshua invades Canaan
Judges 1:1 - 1Sam 8:3	1380-105	Period of the judges (including Samuel)

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III. The Book of Genesis.

A. Introduction to Genesis.

1. The key word of the book is “beginnings”. The Hebrew word for “Genesis” is “bereshith,” which means “beginnings”.
2. The key theme is “redemption”.
 - a. A redemption is a “deliverance”.
 - b. We can see two parts of that redemption or deliverance in Gen 12:1-3:
 - 1) The deliverance is to **“be blessed.”**
 - 2) The price paid for that deliverance is to **“be a blessing.”**
3. Ways to divide the book:
 - a. Divisions according to the phrase “the account of” (for example: Gen 2:4; 5:1; 6:9). This method of dividing Genesis results in ten main divisions.
 - b. Biographical divisions (over half of people listed in the great “Hall of faith” in Heb 11 contains historical characters from Genesis).
 - 1) Adam through Noah (Gen 1-11).
 - 2) Abraham through Isaac (Gen 11:27-25:11).
 - 3) Isaac through Jacob (Gen 25:19-35:29).
 - 4) Jacob through Joseph (Gen 36-50).
4. As we study the book of Genesis, we will use the appropriate parts of the general outline of the Pentateuch that we offered above.

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B. The History of Creation (Gen 1-2).

Notes



1. In the beginning the earth was “formless and void.” God created out of emptiness, nothingness, or brokenness (Gen 1:2). Just as God worked “emptiness” into something “good” (Gen 1:4), He also works “good” (Rom 8:28) out of our weakness and emptiness (2 Cor 12:9).
2. The days of Creation. God the creator first forms the “molds” and then fills them.

Discussion Point

Use the following diagram to promote discussion. How can we apply to our lives the principle that molds are formed and then filled.

DAY	REALMS (previously unformed)	RULERS (previously unfilled)	DAY
1	Light (pre-solar) vv. 3-6	Luminaries vv. 14-19	4
2	Firmament (expanse) vv. 6-8	Fish/Birds vv. 20-23	5
3	Seas and land vv. 9-13	Animals/man vv. 24-31	6

C. The Fall, the Flood, and Babel (Gen 3-11).

1. Early indications of:
 - a. The Trinity.
 - 1) God speaks in the plural “Let US make”. (See Gen 1:26 and Gen 11:7).
 - 2) The Hebrew word for “God” is “Elohim” (Gen 1:31 etc.). The Hebrew word is in the plural form, yet it is always followed by a singular verb.
 - a) This is consistent with the concept of the Trinity. God is a plurality yet is one and acts in harmony within His plurality.
 - b) In Hebrew we might express this in terms of the difference between “echad” and “yachid”.

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- (1) “Yachid” is translated as “one”. It means “one” in the sense of a non-diverse unity.
- (2) However, “echad” is the word used in Deut 6:4 when the Bible says that God is ONE. This Hebrew word means “one” in the sense of a compound unity.
 - (a) For example, man and wife become “echad” (one).
 - (b) Day and night become “echad” (one).
 - (c) In Num 13:23 we read about an “echad” (one cluster) of grapes.

Discussion Point

Discuss how the nature of the trinity can help us understand the nature of the following:

- 1) Marriage
 - 2) Body of Christ
- b. Redemption in the cross (Gen 3:15).
- 1) The Hebrew word for “enmity” literally means “blood feud”. This is indeed what would happen on the cross.
 - 2) The word “seed” is in the singular. It refers to the birth of Jesus (note how “her seed” is then referred to as “he” and “him”). (See Gal 3:16).
 - a) “Her seed” means the seed (singular) of Mary.
 - b) “He/him” means Jesus.
 - c) “Head” means destruction.
 - d) “Heel” means the cross.

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2. One common and difficult question is: Who are the “sons of God” in Gen 6:2?

Notes



Discussion Point

Use the following diagram to promote discussion and to present the various interpretations of the “sons of God”.

Items	Theory #1	Theory #2	Theory #3	Theory #4
Sons of God	Fallen Angels	Godly line of Seth	Dynastic rulers	Superior men (physically intellectually, etc)
Daughters of Men	Human Women	Line of Cain	Common Women	Superior women (physically intellectually, etc)
Sin	Marriage between supernatural and human	Marriage between holy and unholy	Polygamy	Strategic mating to try to create a superior being (the spirit of this sin would be similar to the sin at the Tower of Babel
Support	** The phrase "sons of God" always refers to angels (Job 1:6; 38:7; Ps. 29:1; 89:7) ** Jude 6, 7 might refer to this sin.	**It would be consistent with the preceding context **It would be consistent with a common theme or problem in the rest of the Pentateuch	** Rulers are often referred to as Gods (Ex 21:7; 22:8, 9, 28 Ps. 82:1, 6)	** The superior idea is possible (sons of God and Beautiful daughters) ** Natural genetic engineering led to the flood. What will modern scientific engineering lead to?

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Notes



D. Abraham, Isaac and Jacob (Gen 12-36).

1. Blessings.

a. Study Gen 12:1-3.

1) Here we can note two important aspects of the plan of redemption.

a) It is built on a covenant or a promise.

b) It has a dual objective.

(1) I will bless you.

(2) You will bless others.

2) Here we see that the strategy of redemption is to choose a people and work through that people to reach other peoples (to bless a people and use them to bless other peoples).

b. The key verse is Gen 12:4. Obedience is the key theme of the verse.

1) Who?---Abraham.

2) What?---He went forth.

3) Why?---Because the Lord had told him.

c. The key theological idea is “covenant”.

2. Brotherhood.

a. Study Gen 13:8,9.

1) Leaders can avoid conflict even though their followers do not want to avoid it (vs. 7, 8).

2) To avoid destructive conflict, one of the leaders must demonstrate humility and selflessness (vs. 9).

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- b. The key verse is Gen 13:9. Abram, humbly and selflessly, gave the choice or honor to Lot.
- c. The key theological themes are unity, brotherhood, and selflessness.
- 3. The promise.
 - a. Study Gen 15 and 18. The promise is immediate or future and singular or plural.
 - 1) In Gen15:4, the promise is for “a son.” It is immediate and singular.
 - 2) In Gen 15:5, 18 the promise is for a “multitude of descendants.” It is future and plural.
 - b. The key verse is Gen 15:6. Belief is counted as righteousness.
 - c. The key theological themes are justification by faith (Gal 3:6), and that the justice of God is defined by His faithfulness to His promises (study Rom 9).
- 4. The fleshly line.
 - a. Study Gen 16 and 21:9-21.
 - 1) The fleshly line is born of fleshly motives (lack of faith; self-reliance).
 - 2) God has mercy upon the fleshly line (see Gen 16:7-10).
 - b. The key verse is Gen 16:11. God hears (Ishmael) and responds.
 - c. The key theological themes are common grace, God’s heart for all peoples, and the chosen line.

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5. The conditional covenant.

a. Study Gen 17.

1) God's part of the covenant:

- a) Abraham will be a father of nations (continuance of the covenant).
- b) Abraham will receive land.

2) Abraham's part of the covenant: Circumcision (a mark of obedience, loyalty, commitment, and dedication).

b. The key verse is Gen 17:10. The covenant idea is summarized here.

c. The key theological idea is the idea of covenant.

6. God the provider of salvation.

a. Study Gen 22.

1) Isaac is a type (a foreshadowing or example that predicts) of Jesus and Abraham is a type of the Father.

- a) Compare Gen 22:2 with Jn 3:16.
- b) Scholars believe that the land of Moriah was in the same place as Golgotha.
- c) Compare Gen 22:6 with the path taken by Jesus as He carried His own cross up to Golgotha (via de la rosa).
- d) Compare Gen 22:7 with the conversation between Jesus and the Father in the garden of Gethsemane.
- e) Compare Gen 22:10 with Is 53:6.
- f) Consider Gen 22:14 as a prophecy of the cross on Golgotha (remember the mount of the Lord or Golgotha is probably identical with Moriah).

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- 2) God is the provider of salvation. (See Gen 22:8, 13, 14). Note how the “lamb of God” became a replacement.
 - b. The key verse is Gen 22:14. Here we see the emphasis on the provision of God in salvation.
 - c. The key theological idea is the idea of salvation.
7. God’s sovereignty.
- a. Study Gen 25 and 27.
 - 1) There will be two nations according to God’s sovereign choice. (See Mal 1:1-5 and Rom 9).
 - 2) God will bless according to His sovereignty. Although Jacob appeared to steal the blessing, he realized that a blessing cannot be stolen by man but must be given by God (see Gen 32:26).
 - b. The key verse is Gen 25:23. Here we see the foundational idea of two nations or two peoples.
 - c. The key theological ideas are those of God’s chosen people and God’s sovereignty in that choosing.
8. The promise is continued.
- a. Study Gen 28.
 - 1) The promise is for now. The covenant is repeated. Compare Gen 12:1-3 and 17:1-8 with 28:13, 14.
 - 2) The promise looks ahead. Compare Mt 28:19, 20 with Gen 28:14, 15 (“all the earth”; “I am with you”).
 - b. The key verse is Gen 28:15. Here we see the central idea of the promise.
 - c. The key theological idea is the faithfulness of God to His promises and the “Great Commission”.

Notes



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9. The breaking and making of a man.

a. Study Gen 32.

1) Jacob is broken by God (so he can be used).

a) First Jacob struggled with Esau. Then he struggled with Laban. Then he struggled with Esau again.

b) Then, he struggled with God Himself (see Hos 12:3-5).

2) Jacob is made by God.

a) He acknowledged that the blessing must come from God. God then renamed him.

b) This can be seen as analogous with the new birth (see 2 Cor 5:17 and Mt 11:12).

b. The key verse is Gen 32:28. Here we see the conversion and the changed name.

c. The key theological idea is that God is sovereign in His making and breaking.

E. Joseph (Gen 37-50).

1. Seven steps to honor in the life of Joseph.

a. Godly influence (study Gen 39:1-4).

1) With respect to what happened to him (vs. 1).

2) With respect to success in his life (vs. 2).

3) With respect to how other people viewed his life (vs. 3).

b. Business integrity and honesty (study Gen 39:5, 6).

1) With respect to blessing others (vs. 5).

2) With respect to acquired responsibility (vs. 6).

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c. Resistance to temptation (study Gen 39:7-12).

Notes



1) With respect to pride and lust (vs. 7, 8). Note that loyalty is based on an acceptance of responsibility and a commitment to it (vs. 8, 9). Also note how the contents of vs. 9 represent a practical redemption of what happened in Gen 2:16, 17.

a) God withheld no tree from Adam and Eve except the tree of the knowledge of good and evil. Adam and Eve sinned against God when they took fruit from the only tree that was forbidden.

b) Potiphar withheld nothing from Joseph except his wife. Joseph did not sin against God because he resisted the temptation to have the thing that was forbidden.

2) With respect to being steadfast and consistent (vs. 10).

3) With respect to fleeing temptation (vs. 12).

d. Divine favor (study Gen 39:21-23).

1) With respect to giving him favor in the eyes of others (vs. 21).

2) With respect to acquiring responsibility and authority. Note how Joseph was able to be used because of the experience that he already had (vs. 22, 23).

e. Sovereign circumstances (study Gen 40:1-15).

1) With respect to what the world calls “coincidence” (vs. 3).

2) With respect to situations that make the world feel helpless (vs. 8). Note how Pharaoh has no other alternative in such a situation but to recognize God’s sovereignty (41:14).

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Notes



Author's Illustration:

These types of situations are great opportunities for God's people. When the world runs out of answers it might be willing to turn to God. For example, the world has no answer for AIDS. Here is an opportunity for God's people. God can heal AIDS even though man does not have a cure for it.

Insert Your Illustration:

- f. Honoring God (study Gen 41:16). With respect to pointing away from yourself and pointing to God (vs. 16).
- g. Divine revelation (study Gen 41:25-45).
 - 1) With respect to truth, understanding and direction (vs. 25-36).
 - 2) With respect to having wisdom that the world wants and needs (vs. 38,39). God's people should be used to make decisions for all the people because they have God's wisdom (vs. 40-45).
 - a) The result of all of this is honor, which leads to influence through service.
 - b) The key verse is Gen 41:38. Even the world recognizes God as He works through His people.
 - c) The key theological idea is that God sovereignly raises up men to positions of honor in order to influence the nations and to give glory to His name.

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2. Joseph's Christlike spirit.

Notes



- a. Joseph forgave the sins of his brothers (study Gen 45:1-15).
 - 1) He had a love and a compassion for sinners (vs. 2).
 - 2) He did not try to take advantage of the sinners. He forgave and forgot without showing bitterness (vs. 5).
- b. Joseph showed devotion and respect to his parents (study Gen 46:29).
- c. Joseph returned good for evil (study Gen 50:19-21).
 - 1) He showed mercy, grace, compassion and love to sinners (vs. 21).
 - 2) He recognized God's sovereignty and understood that God changes evil into that which is good (vs. 19, 20).
 - a) The result was that Joseph was blessed in order to be a blessing to others (review Gen 12:1-3).
 - b) The key verse is Gen 50:20 (also see Gen 45:5; Phil 1:12; Rom 8:28).
 - c) The key theological idea is that God uses His own people to bless others.

F. Conclusion to Genesis.

- 1. The plan of redemption includes two parts: (again review Gen 12:1-3):
 - a. Being blessed and blessing others.
 - b. Knowing God and making Him known.
 - c. Privilege and responsibility.
 - d. Promise and obligation.

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Notes



2. The plan of redemption includes the promises to Israel so that they can bless the nations.
 - a. God loves Israel: God consistently repeated His promise to give them land and descendants (multitude of nations).
 - b. God loves the nations:
 - 1) Abraham interceded for Sodom (Gen 18,19).
 - 2) God showed a great interest and compassion for Ishmael (Gen 21).
 - 3) Jacob's staircase dream seems to be related to the evangelism of others (Gen 28).
 - 4) God blessed Egypt through Joseph (Gen 50:20).
3. The plan of redemption includes God's sovereign choosing and activity.
 - a. God's sovereign choosing is seen in the preference of the second born over the first born.
 - 1) Seth over Cain.
 - 2) Shem over Japheth.
 - 3) Isaac over Ishmael.
 - 4) Jacob over Esau.
 - 5) Judah and Joseph over the other brothers.
 - 6) Ephraim over Manasseh.

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b. God's sovereign activity is seen in the repetition of the number seven (symbolic for perfection for Ancient Hebrews).

- 1) Seven words in Gen 1:1. (Original Hebrew)
- 2) 7x2 (14) words in Gen 1:2. (Original Hebrew)
- 3) Seven days of Creation.
- 4) Seven years of abundance.
- 5) Seven years of famine.
- 6) 70 descendants of Noah's sons.
- 7) 70 descendants of Jacob.

Notes



IV. Exodus/Numbers/Dueteronomy.

A. A General Analogy to the New Testament.

Discussion Point

Study the following diagram and use it to promote discussion of how the Exodus is analogous to the final events of the life of Christ.

14th of the first month (12:6) until the 1st of the third month (19:1) is 50 days

Passover (Ex 12)



Calvary

Red Sea (Ex 14)



Resurrection

Sinai=Law Given (Ex. 19,20)



Pentecost=Spirit Given

The Day Jesus was crucified until the day of Pentecost is exactly 50 days.

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B. The Tabernacle (study Ex 25-30).

1. The tabernacle represents the Old Testament's physical manifestation of the New Testament's spiritual reality concerning what Christ has done for us. Each of the seven stations of the tabernacle has its fulfillment in Jesus.
2. Locations within the tabernacle.
 - a. An outside courtyard, which contained the brazen altar and the laver.
 - b. The Holy place, which contained the table of showbread, the altar of incense, and the golden lampstand.
 - c. The Holy of Holies, which contained the ark of the covenant and the veil of separation.
3. The seven stations of the tabernacle.

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Discussion Point

Use the following diagram to promote understanding and discussion regarding the tabernacle (also see Hebrews 9 and 10).

Notes



Station	Function	Significance	Relates to Jesus
Brazen Alter	Used for animal sacrifices	Repentance; payment for sins	Blood of Jesus
Laver	Used for cleaning and washing. The people could not go beyond this point (Just as we cannot approach a Holy God without being cleansed).	Cleansing	The Cross (Jn 13:7, 8; 15:2, 3)
Table of Showbread	Representation of God's presence and provision	Trust in God	Jesus is our provision. Our trust is in Him.
Altar of Incense	Intercession for the people	Prayer and forgiveness	Jesus is a sweet smell of incense and intercession.
Golden Lampstand	Representation of God the Light	Ministry and missions	Jesus, the light of the world.
Veil	Representation of the separation between God and man. It was purple and scarlet (royalty and blood). It was 28 feet high and 6 inches thick, yet it was torn from top to bottom when Jesus died on the cross (Josephus the Historian says that the Jews quickly sewed it together and blamed it on the earthquake).	Relationship is made possible	The veil is the flesh of Christ (Heb 10:19, 20). Through the breaking of Him on the cross we can enter into the Holy of Holies as Priests.
Ark of the Covenant	Contained God's presence. The Priest entered only once each year (we are now in Christ and Christ is now in us continually).	Relationship is realized.	Jesus is now in us. We are the ark of the covenant. We contain the manna (Jn 6:32-35). We are priests and the High Priest lives in us (the rod of Aaron was in the ark also).

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C. Social Concerns Within the Covenant.

1. Rights of individuals. Each person should be secure and protected (Ex 20:13; Deut 5:17; Ex 21:16-31; Lev 19:14; Deut 24:7; 27:18).
2. Protection against false accusation (Ex 20:16; 23:1-3; Lev 19:16; Deut 5:20; 19:15-21).
3. Women were not to be treated unfairly (Ex 21:7-11, 20; Deut 21:10-14).
4. Equal rights:
 - a. On the Sabbath (Ex 20:8-11; 23:12; Deut 5:12-15).
 - b. Fair trial (Ex 23:6, 8; Lev 19:15; Deut 1:17; 16:18-20; 19:15-21).
 - c. Security of inheritance (Num 25:5-7; Deut 25:5-10).
 - d. Security of property (Deut 5:19; 22:1-4; Ex 22:1-15).
 - e. Job security (Lev 19:13; Deut 24:14; 25:4).
5. Sharing with those in need (Ex 23:10,11; Deut 24: 18, 19; 24:19-21).
6. Those in need were not to be exploited (Ex 22:21-27; Lev 25:35, 36; Deut 23:19).
7. Animals should be cared for and respected (Ex 23:5,11; Lev 25:7; Deut 22:4-7; 25:4).

V. The Book of Leviticus.

A. General Concepts of Leviticus.

1. The book contains Yahweh's regulations for **holiness** in worship.
2. The key word is **holiness**.
3. The key chapter is Lev 16 (the atonement provides the possibility of **holiness**).

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4. The key verse is Lev 19:2 (God is the source of **holiness**). Consider the New Testament's form of this same progression (1 Jn 4:19)

Notes



B. Specific Themes within Leviticus.

1. Use the following diagram to explain the sacrificial system as described in Leviticus.²

Name	Burnt Portion	Other Portions	Animals Used	Occasion or Reason for the Sacrifice	Passage
Burnt Offering	all	none	male without blemish or an animal according to wealth	voluntary act of worship; propitiation for general sin which demonstrate dedication, commitment, & complete surrender to God	Lev 1
Grain Offering	a token portion	eaten by the priests	unleavened cakes or grain must be salted	voluntary act of worship; thanks for first fruits; recognition of God's provision and goodness	Lev 2
Fellowship Offering	fat portion	shared: priest & offerer in fellowship	male or female w/o blemish according to wealth (with a freewill offer a slight blemish is allowed)	fellowship (included a communal meal); for an unexpected blessing ; for deliverance from a vow; for general thankfulness	Lev 3; 22:18-20
Sin Offering	fat portion	eaten by priest	Priest/people: bull King: he-goat Individual: she-goat	situation where purification is needed; unintentional sin where there is no need for restitution; mandatory	Lev 4:1-5:13
Guilt Offering or Trespass Offering	fat portion	eaten by priest	ram without a blemish	a situation where there is objective guilt and a need for restitution; when there has been a desecration of something holy	Lev 5-6:7

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2. Survey of the Old Testament Feasts.

Discussion Point

Study the following list of feasts and discuss: What was done?

What were their purposes?

How do they relate to the New Testament and to the life of Christ?

- **Passover** (Ex 12:1-14; Lev 23:5; Num 9:1-14; 28:16; Deut 16:1-7; and Mt 26:17).
- **Unleavened bread** (Ex 12:15-20; Lev 23:6-8; Num 28:17-25; 1 Cor 5:6-8).
- **Firstfruits** (Lev 23:9-14; Rom 8:23; 1 Cor 15:20-23).
- **Weeks** (Lev 23:15-21; Num 28:26-31; Deut 16:9-12; Acts 2:1-4; 1 Cor 16:15).
- **Trumpets** (Lev 23:23-25; Num 29:1-6).
- **Day of Atonement** (Lev 16; 23:26-32; Num 29:7-11; Rom 3:24-26; Heb 9:7).
- **Tabernacles** (Lev 23:33-43; Num 29:12-34; Deut 16:13-15; Jn 7:2, 37).
- **Sacred Assembly** (Lev 23:36; Num 29:35-38).
- **Purim** (Est 9:18-32).

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Old Testament: Endnotes

Notes



¹John Rea, Theocratic Nation course at Regent University, 1986.

²John Walton, Chronological and Background Charts of the Old Testament.
Grand Rapids, Michigan: Zondervan Publishing House, 1978.

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PRODUCT OF FAITH BIBLE COLLEGE

OLD TESTAMENT II

Old Testament II: Syllabus

Notes

CLASS #1:

- I. Course Introduction.
- II. Former Prophets:
 - A. The Book of Joshua.
 - B. The Book of Judges.
 - C. 1 & 2 Samuel.

CLASS #2:

- II. Former Prophets: (cont.)
 - C. 1 & 2 Samuel.
 - D. 1 & 2 Kings.

CLASS #3:

- III. The Latter Prophets:
 - A. The Old Testament, Prophets, and Prophecy.
 - B. The Major Prophets.

CLASS #4:

- III. The Latter Prophets: (cont.)
 - B. The Major Prophets.
 - C. The Minor Prophets.

CLASS #5:

- III. The Latter Prophets: (cont.)
 - C. The Minor Prophets. (cont.)
- Exam.

Old Testament II

Notes

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Old Testament II: Exam

Possible 20 Point Questions

- 1) Divide the life of David into five parts and comment briefly on each (pp. 269,270).
- 2) Show how the ministries of Elijah and Elisha were similar (p. 273).
- 3) Choose any one of the major prophets and summarize his message: include the years in which he prophesied, his audience, the key word, phrase and theme of his message, and the picture of God that he imparted (pp. 277,278).

Possible 10 Point Questions

- 1) Name two ways in which Joshua was a type of Jesus (p. 262).
- 2) In one sentence state the theme of the book of Judges (p. 263).
- 3) What is the meaning of the term “judge” (p. 265).
- 4) State three functions of the prophets (p. 276).
- 5) Using Jeremiah 1:10 explain the nature of Jeremiah’s ministry (p. 281).
- 6) Choose one of the Minor Prophets and give a two or three sentence summary of its message (pp. 285-289).

OLD TESTAMENT II

I. Course Introduction.

Notes —

A. The Old Testament (O.T.) Series of Courses.

The Old Testament (O.T.) Series of Courses:

The Old Testament is too extensive to study adequately in a brief series of courses. It is not our goal to study the entire O.T. within this course. Our goal is to **survey** the O.T. through:

- 1) Various general studies that cover a broad area of Scripture or a general theme.
- 2) Several specific studies that focus on one section of Scripture or one specific theme or topic.

We will seek to develop an appreciation for the O.T. by acquiring a better understanding of its purposes and its content.

The Old Testament series is organized into three courses according to the three divisions defined by the Hebrew version of the Old Testament (called the Masoretic Text):

The Three Old Testament Courses:

Old Testament I: The five books of **THE LAW** (the Pentateuch). This includes: Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

Old Testament II: The 21 books of **THE PROPHETS**. This includes the “Former Prophets”: Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings; the “Latter Prophets”: Isaiah, Jeremiah, Ezekiel, and “The Twelve (Hosea - Malachi).

Old Testament III: The 13 books of **THE WRITINGS**. This includes: Psalms, Proverbs, Job, Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, 1 and 2 Chronicles.

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B. Contents of This Course.

1. We will first study the “Former Prophets” (Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings).
2. Then, we will study the “Latter Prophets”:
 - a. The Major Prophets (Isaiah, Jeremiah, Ezekiel).
 - b. The Minor Prophets (The 12: Hosea through Malachi).

II. Former Prophets (history).

A. The Book of Joshua.

1. General outline.
 - a. Entrance into the promised land (chapters 1-5).
 - b. Conquest of the promised land (chapters 5-12).
 - c. Apportionment of the promised land (chapters 13-22).
 - d. Farewell, challenge, and death of Joshua (chapters 23, 24).
2. Key teachings from Joshua.
 - a. The victory of faith (Josh 1:16-18; 22:1-5; 24:24; Heb 11:30, 31).
 - b. The theology of “rest” and dwelling in the promised land (Josh 1:13, 15; 21:44; 22:4; 23:1; Deut 12:8-14).
 - c. Typology (foreshadowing, providing an example of a future reality).
 - 1) Joshua as a type of Jesus who leads us into our inheritance (see Josh 1:6; Is 49:8; Eph 1:11; Heb 4:8).
 - 2) Joshua as a type (an example with similar qualities) of Jesus who is the Captain of our salvation (Josh 5:14; Heb 2:10).

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d. The failure of Joshua.

- 1) He did not train someone to take his place.
- 2) Compare Josh 23 and 24 to Deut 31:23.

B. The Book of Judges.

1. Theme of Judges - The failure of Israel and the sovereign kindness of God. The cycle of apostasy and deliverance repeats itself throughout the book.
2. List and chronology of Judges.

Discussion Point

Use the following diagram to acquire a general understanding of the context of the rule of each judge and the order in which they judged.

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The Judges

Judge	Tribe	Years of Judgement	Oppressor	References
Othniel ("type")	Judah	1377-1337=	Mesopotami	3:8-11
Ehud	Benjamin	1319-1239=	Moabites	3:12-30
Shamgar		1260-1250=	Philistine	3:31
Deborah	Ephraim	1239-1199=	Cannanites	4:2 - 5:31
Gideon (the "ideal" judge)	Manasseh	1192-1152=	Midianites	6:1 - 8:35
Abimelech (the "anti" judge)				Chapter 9
Tola	Issachar	1149-1126=		10:1, 2
Jair	Gilead	1126-1104=		10:3-6
Jephthah	Gilead	1086-1080=	Ammonites	10:10 - 12:7
Ibzan	Judah	1080-1072=		12:8-10
Elon	Zebulun	1072-1062=		12:11, 12
Abdon	Ephraim	1062-1055=		12:13-15
Samson (the "failure judge")	Dan	1075-1055=	Philistine	13:1 - 16:31

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3. The meaning of “judge”.
 - a. The Hebrew word is “shofate” (Judges 2:16).
 - b. It is not a hereditary position.
 - c. A judge was a charismatic leader established by Yahweh and empowered by the Holy Spirit to deliver the people from the oppressor.
4. The repeated cycle of the book (sin, oppression, repentance, deliverance).
5. The key verses are Judg 17:6 and 21:25. These verses are in contrast to Judg 8:23.

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Author's Comment:

The following is an example of the progressive cycle in Judges:

Idolatry (sin)-- Judg 2:11-13, 17, 19.

Servitude (oppression)-- Judg 2:14, 15, 18.

Sorrow and supplication (repentance)-- Judg 2:15, 18.

Salvation and peace (deliverance)-- Judg 2:16, 18; 3:11, 30.

Sin (the cycle begins again)-- Judg 4:1.

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C. 1 & 2 Samuel.

1. Summary of 1 & 2 Samuel.
 - a. Together with 1 & 2 Kings, the books of Samuel give us the history of the united and divided kingdoms of Israel.
 - b. The focus is on the lives of three men:
 - 1) Samuel.
 - 2) Saul.
 - 3) David.
2. The life of Samuel (1 Sam 1-25).
 - a. His godly mother, Hannah.
 - 1) Samuel was born in answer to her prayers (1 Sam 1:9-11).
 - 2) He was dedicated to the Lord before he was born (1 Sam 1:11).
 - 3) He was taken to Shiloh to be trained by the priests (1 Sam 1:24-28).
 - 4) Every year Hannah made Samuel a robe (1 Sam 2:19).
 - b. His childhood.
 - 1) He ministered to the Lord (1 Sam 2:18).
 - 2) His call was supernatural and dramatic (1 Sam 3:1-18).
 - c. His youth and young adulthood.
 - 1) He became a prophet as the Lord continued to give him special revelation (1 Sam 3:19-21).
 - 2) No details are given for a large portion of his life (similar to Moses and Christ).

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d. After the death of Eli.

- 1) He assembled the people and challenged them to repent (1 Sam 7:3-6).
- 2) The Philistines gathered to war against the Israelites. Israel was victorious through the ministry of Samuel (1 Sam 7:7-11).
- 3) As a judge, Samuel held court in various locations (1 Sam 7:15, 16).

e. His older years.

- 1) The wickedness of his sons led to the desire for a king (1 Sam 8:1-5).
- 2) He anointed Saul as king (1 Sam 10:1-9).
- 3) He announced the future fall of Saul (1 Sam 15:1-29).
- 4) He anointed David as the future king (1 Sam 16:1-13).
- 5) He established the school of the prophets (1 Sam 19:20).
- 6) He died and was mourned (1 Sam 25:1).

f. Prayer in the life of Samuel.

- 1) He was born in answer to prayer (1 Sam 1:10-28).
- 2) His name means “asked of God” (1 Sam 1:20).
- 3) His prayer brought deliverance at Mizpah (1 Sam 7:2-13).
- 4) He prayed when Israel insisted on having a king (1 Sam 8:21).
- 5) He prayed continuously for the people (1 Sam 12:23).

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3. The life of Saul (1 Sam 9-31).
 - a. He had a fine personal appearance (1 Sam 9:2; 10:24).
 - b. His early years.
 - 1) Humility (1 Sam 10:22).
 - 2) Self control (1 Sam 10:27; 11:13).
 - c. His later years.
 - 1) Self will (1 Sam 13:12, 13).
 - 2) Disobedience (1 Sam 15:11-23).
 - 3) Jealousy and hatred (1 Sam 18:8; 19:1).
 - 4) Superstition (1 Sam 28:7).
 - 5) Suicide (1 Sam 31:4).
 - d. Saul of the Old Testament and Saul of the New Testament.
 - 1) Saul of the O.T. began well but ended badly.
 - 2) Saul of the N.T. began badly but ended well.

Discussion Point

Using the contrast of Saul of the Old Testament and Saul of the New Testament, discuss the importance of finishing well in life (or the importance of our testimony at the end of our life) (see Mk 13:13 and Mt 21:28-32).

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4. The life of David (1 Sam 16-2 Sam 18).

Notes

a. His early years.

- 1) The youngest of eight sons, he shepherded his father's flock with great courage (1 Sam 16:10, 11; 17:34-36).
- 2) He was quietly anointed by Samuel to be king (1 Sam 16:12, 13).

b. His time of service under King Saul.

- 1) He became the king's harpist (1 Sam 16:14-23).
- 2) He fought and defeated the giant Goliath (1 Sam 17:25:53).
- 3) Jonathan, the king's son, and the people of Israel showed great respect for David. This began to alienate Saul (1 Sam 18:1-9), and David was finally forced to flee for his life (1 Sam 19).

c. His time as a fugitive running from Saul.

- 1) A very difficult time in his life that produced many of the great Psalms.
- 2) He was temporarily restored to the favor of Saul through Jonathan's influence (1 Sam 19:4-7).
- 3) He refused to kill Saul two times (1 Sam 24:1-15; 26:1-20).

d. His time as king of Israel.

- 1) Judah anointed David king and he reigned for seven years in Hebron (2 Sam 5:1-5).
- 2) David became king over all of Israel (2 Sam 5:3).
- 3) He captured Jerusalem and established the capital there (2 Sam 5:7).
- 4) He brought the ark to Jerusalem (2 Sam 6:1-11).

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- 5) He enlarged the kingdom through great military victories (2 Sam 8, 10).
- 6) He fell into sin with Bathsheeba and killed her husband (2 Sam 11, 12).
- 7) His son, Absalom, rebelled against him (2 Sam 15-18).
- 8) He prepared to build the temple (1 Chron 22:5, 14; 29:2).
- e. His last days.
 - 1) He anointed Solomon as his successor and gave him a solemn charge (1 Kings 1:11-39; 2:1-9).
 - 2) He died (1 Chron 29:26-28).

D. 1 & 2 Kings.

- 1. Summary of 1 & 2 Kings.
 - a. The emphasis is on the Davidic monarchy. There is also consideration of the Northern kingdom.
 - b. The books cover more than four centuries from Solomon (971) until the Exile (562).
 - c. The focus is on the lives of three men:
 - 1) Solomon.
 - 2) Elijah.
 - 3) Elisha.
- 2. The life of Solomon (1 Kings 1-11).
 - a. He was anointed to be the king (1 Kings 1:17-39).
 - b. His trouble began when he married a pagan king's daughter (3:1).
 - c. His wisdom made him famous and successful (1 Kings 4:29-34).

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- d. He built the temple (chapters 5 and 6).
 - e. The Queen of Sheeba visited him (1 Kings 10:1-13).
 - f. He began to live in luxury (10:14-29), which resulted in social discontent and ultimately the division of the kingdom (1 Kings 12:4-19).
 - g. He fell into a life of sensuality and was influenced by his many pagan wives to practice idolatry (1 Kings 11:1-8).
 - h. The Lord rebuked him and warned of the division of the kingdom (1 Kings 11:9-13).
3. The life of Elijah (1 Kings 17-2 Kings 2).
- a. He was fed three separate times by divine supplies:
 - 1) 1 Kings 17:6.
 - 2) 1 Kings 17:15.
 - 3) 1 Kings 19:5-8.
 - b. He was a courageous reformer (1 Kings 18:17-40).
 - c. He rebuked kings (1 Kings 21:20; 2 Kings 1:16).
 - d. He was mighty in prayer (1 Kings 17:20-22; 18:36-38).
 - e. He became discouraged and he judged incorrectly (1 Kings 19:3, 4; 19:14, 18).
 - f. He was divinely honored (2 Kings 2:11).
4. The life of Elisha (2 Kings 2-13).
- a. He was a man of great energy (1 Kings 19:19).
 - b. He made a complete surrender when he was called (1 Kings 19:20, 21).

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- c. He desired spiritual enablement (2 Kings 2:9).
- d. He spoke with authority (2 Kings 3:16, 17).
- e. He put his whole life and personality into his ministry (2 Kings 4:34, 35).
- f. He was a man of great integrity (2 Kings 5:16).
- g. He lived in the spirit of victory (2 Kings 6:15, 16).
- h. He was a man of great vision (2 Kings 6:17).
- i. He died in victory (2 Kings 13:14-19).
- j. Although the ministries of Elijah and Elisha were very similar, they were very different men.
 - 1) Elisha, in attitude and personality, led a much more victorious life than Elijah.
 - 2) Remember, Elisha had a double portion of the spirit that was upon Elija.

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Discussion Point

Use the following diagram to show many of the similarities between the ministries of Elijah and Elisha.

Similarities Between Elijah and Elisha

Event	Elijah	Elisha
Strike the waters of the Jordan River and pass on dry ground.	II Kings 2:8	II Kings 2:14
Supply water in times of drought.	I Kings 18:41-45	II Kings 3:9-20
Increase a widow's supply of food.	I Kings 17:10-16	II Kings 4:1-7
Raise an only son from the dead.	I Kings 17:17-24	II Kings 4:18-35
Perform miracles outside the borders of Israel.	I Kings 17:9-16	II Kings 5:1-15
Pronounce sentences of judgment on Kings.	I Kings 21:19-22	II Kings 8:7-10
Call down vengeance on unbelievers.	II Kings 1:9-12	II Kings 2:23-25

Notes

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5. The kings of the divided kingdom.

Discussion Point

Use the following diagram to study, organize, and discuss the reigns of the various kings of the divided kingdom.

Southern Kingdom Of Judah			
King	Reign	Type	Prophet
Rehoboam	931-913=17	Bad	Shemaiah
Abijah	913-911=3	Bad	
Asa	911-870=41	Good	
Jehoshaphat	870-848=23	Good	
Jehoram	848-841=8	Bad	
Ahaziah	841=1	Bad	
Athaliah	841-835=6	Bad	
Ahaz	732-716=16	Bad	
Hezekiah	716-687=29	Good	
Manasseh	687-642=46	Bad	Nahum
Amon	642-640=2	Bad	Habakkuk
Josiah	640-608=31	Good	Zephaniah
Jehoahaz	608=3 Months	Bad	Jeremiah
Jehoiakim	608-597=11	Bad	
Jehoiachin	597=3 Months	Bad	
Zedekiah	597-586=11	Bad	
Destruction of Jerusalem: Judah Exiled			

Northern Kingdom Of Israel			
King	Reign	Type	Prophet
Jeroboam 1	931-910=22	Bad	Ahijah
Nadab	910-909=2	Bad	
Bassha	909-886=24	Bad	
Elah	886-885=2	Bad	
Zimri	885= 1 week	Bad	
Omri	885-874=12	Bad	
Ahab	974-853=22	Bad	Elijah
Jehoash	798-782=16	Bad	Jonah
Jeroboam 2	792-753=39	Bad	Amos
Zechariah	752= 6 Months	Bad	
Shallum	752= 1 Month	Bad	
Menahem	752-742=10	Bad	
Pekahiah	742-740=2	Bad	
Pekah	740-732=8	Bad	
Hoshea	732-721=11	Bad	
Capture By Samaria: Israel Exiled			

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III. The Latter Prophets.

Notes

A. The Old Testament, prophets, and prophecy.

1. Prophecy is the recording of revelation from God that interprets history in its past, current, and future states (see Amos 9:5-10; Dan 2:20-22; 4:17; Ps 75:7; Zech 12:1-3).
2. The terminology used for prophets.
 - a. The Hebrew word “nabi” (from the Hebrew verb that means “to call”) is translated as “prophet” (see Ex 7:1; 4:15, 16; Jer 1:7, 9, 17; 15:19; Amos 3:7, 8).
 - b. The Hebrew words “roeh” and “hozeh” are translated as “seer (see 1 Sam 9:9; 1 Chron 29:29).
 - c. Other related terms are “watchman”, “man of the Spirit”, “man of God”, and “messenger of Yahweh.”
3. History.
 - a. The prophets and prophecies of Israel were genuine and original. Even though there were “prophets” before them, the prophets of Israel were not an imitation of them.
 - 1) They were totally separate from the prophets of Baal (1 Kings 18:19, 22, 25-29).
 - 2) They did not use divination, but received their messages by divine revelation.
 - b. Moses was the first great prophet (Deut 18:9-22; Num 12:6-8; Hos 12:13).
 - c. Samuel began the school of prophets (1 Sam 10:5-13; 19:20).
 - d. Elijah and Elisha were great prophets. Elijah was a second Moses and a first John the Baptist. Elisha was a second Elijah.

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4. Functions of the prophets.

- a. The prophets transmitted divine revelation to Israel (Zech 7:12).
- b. The prophets kept records and wrote history (2 Chron 26:22; 32:32; Jer 37-43).
- c. The prophets preached patriotism and unity as they tried to encourage the people.
- d. The prophets explained the true meaning of the Law as opposed to the common hypocritical religious practice (Mic 6:6-8; Is 1:10-20; 58:1-7; Jer 7:1-15, 21-26).
- e. The prophets advised and criticized kings (2 Sam 12:1-14; 1 Ki 21:17-24; 2 Ki 19:20).
- f. The prophets sometimes pastored the people (1 Sam 9:11-14; 2 Ki 4:22-37; Jer 42:1-6).

5. Methods of the prophets.

- a. The prophets received their messages in the following ways:
 - 1) By the Spirit of God (Mic 3:8).
 - 2) By the audible voice of God (1 Sam 3:3-9).
 - 3) By an internal voice (1 Ki 13:18-22; Jer 23:16, 18-22, 30; Amos 3:7, 8).
 - 4) By objective sight (2 Ki 6:15-17; 2:10-12).
 - 5) By vision (Dan 2:19; 7:2; Hab 2:2, 3; Ezek 8:4).
 - 6) By dreams (Num 12:6; Dan 7:1; Jer 23:25-32).

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b. The prophets delivered their messages in the following ways:

- 1) By brief statements (Amos 7:10-17).
- 2) By longer speeches (Jer 7:1-8:3).
- 3) By description of a vision (Is 6).
- 4) By writing (Is 30:8; Hab 2:2, 3; Dan 7:1; 12:9).
- 5) By symbolic actions to arouse interest (Is 20:2-4; Ezek 4:1-17).

6. True and false prophets (see Jer 23:9-40 (with Deut 13); Ezek 12:21-14:11).

Notes

Discussion Point

Use the following diagram to study, organize, and discuss the various prophets and their messages (Note: the prophets are listed in chronological order).

PROPHET	YEARS	RELATION TO EXILE	AUDIENCE	RULING KINGDOM	KEYWORD, PHRASE, & THEME	PICTURE OF GOD
Obadiah	840	Before	Edom	Syria	Woe Edom; Judgment of Edom on behalf of God's people	Justice of God
Joel	835	Before	Judah	Syria	Locust plague; a call to repent; The day of the Lord; The Holy Spirit	Wrath of God
Jonah	770~750	Before	Nineveh	Assyria	Big fish; repent; go; a call to Gentiles to repent; a challenge to God's people to go	Mercy of God
Amos	760~755	Before	Israel	Assyria	Plumb line; judgment; judgment on Israel and other nations	Judgment of God
Hosea	755~710	Before	Israel	Assyria	Loyal husband; harlot; God's loyalty and unfaithful Israel	Love of God
Micah	735~710	Before	Judah; Common People	Assyria	Walk humbly with thy God; judgment upon Judah and false prophets; future hope of Messianic kingdom; injustice of Judah and the Justice of God	Judgment of God
Isaiah	740~680	Before	Judah; Other nations	Assyria	Glory/Glory; judgment and redemption; salvation is of the Lord	Salvation of God

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PROPHET	YEARS	RELATION TO EXILE	AUDIENCE	RULING KINGDOM	KEYWORD, PHRASE, & THEME	PICTURE OF GOD
Nahum	660	Before	Nineveh	Assyria	Judgment and destruction of Nineveh	Vengeance of God
Zephaniah	630	Before	Judah	Babylon	Day of the Lord; coming judgment and restoration of Jerusalem	Terror and mercy of God
Habakkuk	607	Before	Judah	Babylon	Watchtowers; problems of faith; plea for justice; sovereignty	Sovereignty of God
Jeremiah	627~580	Before and during	Judah	Babylon	Last call of repentance for Judah; warning of judgment	Patient judgment of God
Ezekiel	592~570	During	Exiled people of God	Babylon	Dry bones; glory of God; they shall know that I am Yahweh	Glory of God
Daniel	605~536	During	Exiled people of God	Babylon and Persia	Dreams and interpretations; sovereignty of God over nations	Plan of God
Haggai	520	After	Returned Jews; the remnant	Persia	Build the temple; the priority of the work of the Lord	Work of God
Zechariah	520~470	After	Returned Jews	Persia	Build the temple; call to repentance; future blessing of Israel	Jealous of God
Zechariah	430~425	After	Returned Jews	Persia	Hypocrisy; Call to repentance/Obedience Warning of Judgement	Holiness Of God

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B. The Major Prophets.

Notes —

1. Isaiah (“the Lord saves”).

a. Authorship.

1) A popular modern theory called “Deutero-Isaiah” asserts that there is a different author for the second half of the book (chapters 40-66).

a) There are several reasons for this position.

b) The most tragic reason is the unwillingness to accept the possibility of predictive prophecy.

2) However, the unity of the book has been well defended.

a) Historically it has been accepted as being written by Isaiah.

b) There are many consistencies of style and vocabulary throughout the book (this is called internal evidence). For example, the expression “holy one of Israel” is repeated 12 times in chapters 1-39 and 13 times in chapters 40-66, but only 5 other times in the remainder of the Old Testament.

3) Most importantly, the N.T. points to Isaiah as the author (see Jn 12:38-41 with Is 53:1 and 6:10).

b. The key word of the book is “salvation” (indeed “Isaiah” means “salvation of Jehova”).

1) Wells of salvation (Is 12:3).

2) Joy of salvation (Is 25:9).

3) Walls of salvation (Is 26:1).

4) Everlasting salvation (Is 45:17).

5) Day of salvation (Is 49:8).

6) Feet of the messengers of salvation (Is 52:7).

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- 7) Spread of salvation (Is 52:10).
 - 8) Arm of salvation (Is 59:16).
 - 9) Helmet of salvation (Is 59:17).
 - 10) Garments of salvation (Is 61:10).
 - 11) Light of salvation (Is 62:1).
- c. Isaiah and Messianic prophecies (use the following diagrams to show the numerous references to the Christ).

Discussion Point

Use the following diagram to discuss the numerous references to the Christ within Isaiah.

History Of Christ	Mission Of Christ	Titles Of Christ
Birth of Christ (7:14) Family of Christ (11:1) Anointing of Christ (11:2)	Illuminator (9:2) Judge (11:3) Reprover (11:4) Law Giver (42:4) Liberator (42:7) Burden bearer (53:4) Suffering Savior (53:5) Sin Bearer (53:6) Intercessor (53:12)	Immanuel (7:14) Mighty God (9:6) Everlasting Father (9:6) Prince of Peace (9:6) Righteous King (32:1) Divine Servant (42:1) Arm of the Lord (53:1) Anointed Preacher (61:1) Mighty Savior (63:1)

CHARACTERISTICS OF CHRIST	
1) Radiance (9:2; 42:6)	8) Perseverance (42:4)
2) Wisdom (11:2)	9) Vicarious suffering (52:14; 53:10)
3) Spiritual discernment (11:3)	10) Compassion (53:4)
4) Justice (11:4)	11) Meekness (53:7)
5) Righteousness (11:5)	12) Sinlessness (53:9)
6) Silence (42:2; 53:7)	13) Saving power (53:11)
7) Gentleness (42:3)	14) Greatness (53:12)

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- d. General Outline of the book of Isaiah.
 - 1) Prophetical condemnation (chapters 1-35).
 - 2) Historical transition (chapters 36-39).
 - 3) Prophetical consolation (chapters 40-66).
- 2. Jeremiah (“the weeping prophet”).
 - a) The nature of his ministry (see Jer 1:10).
 - 1) Most (2/3) of his ministry was “negative.” Some (1/3) of his ministry was “positive.” In other words, much of Jeremiah’s work was unwelcomed and personally difficult for such a sensitive man.
 - 2) The negative precedes the positive. This is often the reality of a prophetic ministry. It is a confrontational and direct ministry. It’s purpose is to awaken those who have turned from God.
 - 3) As it was with Jesus, the response to this type of ministry was often rejection. Jeremiah and Jesus were rejected by:
 - a) Their neighbors (Jer 11:19-21; Mk 6:3-6).
 - b) Their own families (Jer 12:6; Mk 3:21).
 - c) The priests and prophets (Jer 20:1, 2; Mk 3:22).
 - d) Their friends (Jer 20:10; Mk 14:50, also Peter and Judas).
 - e) The people in general (Jer 26:8; Mk 15:8-14).
 - f) The king (Jer 36:23; Lk 23:11, 22-25).

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b. Key passages within Jeremiah.

- 1) The tearful call to repentance (Jer 9:1).
 - a) Although the book of Jeremiah emphasizes judgment, the warning of judgment always comes with a possibility of repentance.
 - b) Jeremiah delivered a harsh message, but he had a sincere desire for his people to repent. He shared the pain of his people.
- 2) The depravity of the human heart (Jer 17:9).
- 3) How to find God (Jer 29:13). In the midst of God's judgment, He strongly desired that His people would return to Him.
- 4) The new covenant (Jer 31:31-34). There would be a new personal relationship with God instead of simply a relationship through the people of God.

Author's Illustration:

Many religious people continue to live by the Old Testament pattern. They seek a relationship with God through the Church or through their culture. They have not moved from a corporate relationship to a personal relationship.

Insert Your Illustration:

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- c. A general outline of Jeremiah.
 - 1) The call of Jeremiah (chapter 1).
 - 2) Prophecies against Judah (chapter 2-45).
 - 3) Prophecies against nations (chapter 46-51).
 - 4) Fall of Jerusalem (chapter 52).
- 3. Ezekiel (“God strengthens”).
 - a. Theme of the book of Ezekiel.
 - 1) God is sovereign and receives glory everywhere.
 - 2) God is mobile. Note how this is implied in the vision of God on His chariot/throne (chapter 1).
 - b. The sinfulness of Israel.
 - 1) The focus is on individual responsibility (Ezek 3:16-21; 14:12-23; 18:1-23; 33:1-20).
 - 2) There is no inherited righteousness. The individual must choose repentance and commitment to God.
 - 3) In the midst of the threat of corporate consequences, there was the call and opportunity for individual repentance and action.
 - c. The missiological heart of God. Over 50 times in Ezek 6:7-39:28 is the declaration that BOTH Israel and the nations “will know that I am the Lord.”
 - d. The restoration of Israel (see Ezek 37:5, 24, 25; 36:24-28).
 - e. Warnings for ministers (chapters 13, 33, 34). Meditate on Ezek 33:5.

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f. Apocalyptic writing (chapters 40-48).

1) An amillennial interpretation.

- a) Ezekiel's temple is the same as the kingdom of God in the present Church age.
- b) The Temple of God is the same as believers (1 Cor 3:13).
- c) The glory of God returning is the same as the Holy Spirit in the Church.
- d) The river flowing from the temple is the same as the spread of the gospel through the Church.
- e) This view seems to be consistent with Heb 13:1-10:4, but not Rom 9-11.

2) A premillennial interpretation.

- a) Ezekiel's prophecy should be understood with respect to the new heavens and the new earth prophecies of Is 65, 66.
- b) Also, John's apocalyptic description of the same idea (Rev 21, 22).

g. A general outline of Ezekiel.

- 1) Prophecies of the fall of Jerusalem (chapters 1-24).
- 2) Prophecies of the judgment upon other nations (chapters 25-32).
- 3) Prophecies of Israel's restoration (chapters 33-48).

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C. The Minor Prophets.

1. Obadiah (“servant or worshiper of the Lord”). - A general outline:
 - a. Destruction of Edom (chapters 1-16).
 - b. Deliverance of Israel (chapters 17-21).
2. Joel (“the Lord is God”).
 - a. The key phrase is “the day of the Lord.”
 - 1) Within prophecy there is often the theme of “multiple fulfillment.”
 - 2) For Joel, the series of events that were happening in his day represented a “fulfillment” of the day of the Lord.
 - a) It was a time of judgment for Israel (Ezek 20:33-38; Amos 5:18-20).
 - b) It was a time of judgment for the nations (Joel 1:15; Zeph 1:7, 8).
 - c) It was a time of joy for the people of God (Joel 3:16-20; Zech 14:1-9).
 - d) It was a time of great changes on the earth (Zech 14:4, 8; Is 11:6-9).
 - 3) At the same time, the day of the Lord was yet to come (Joel 2:28-32; Acts 2:16).
 - 4) However, the final day of the Lord is yet to come (1 Thes 5:2).
 - b. A general outline of Joel.
 - 1) The day of the locusts in Joel’s time (chapter 1).
 - 2) The day of the Lord in the latter time (chapters 2, 3).

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3. Jonah (“dove”). - A general outline:
 - a. Disobedience of the Prophet (chapter 1).
 - b. Distress of the Prophet (chapter 2).
 - c. Declaration of the Prophet (chapter 3).
 - d. Displeasure of the Prophet (chapter 4).
4. Amos (“burden bearer”).
 - a. The sovereignty of God is seen:
 - 1) In His justice and His sovereign warnings or promptings (Amos 4:6-13).
 - 2) In His judgment (Amos 5:8, 9).
 - 3) As being over man’s plans and results (Amos 5:11).
 - 4) In the “sovereign way out” or escape (Amos 5:14, 15 with 5:6).
 - 5) As being over man’s strength (Amos 6:12-14).
 - 6) As being over man’s ability to escape (Amos 9:1-4). He is a sovereign judge and jailer.
 - 7) As being over the nations (Amos 9:7).
 - b. The theme of social justice in Amos.
 - 1) Social justice is directly connected to true religion (see Amos 5:24 with Jms 1:27).
 - 2) Because they had more revelation from God, Israel had more responsibility to uphold His justice (Amos 2:6-8; 3:10,15; 5:10-12).

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- c. A general outline of Amos.
 - a) Eight pronouncements of judgment (chapters 1,2).
 - b) Five promptings of judgment (chapters 3-6).
 - c) Five pictures of judgment (chapters 7:1-9:10).
 - d) Three promises after judgment (chapters 9:11-15).
- 5. Hosea (“salvation”).
 - a. The spiritual message. Apostasy from God is spiritual adultery.
 - 1) God is the husband (Hos 2:20 with Is 54:5).
 - 2) Israel is the unfaithful wife (Hos 2:2).
 - b. The key verse is Hos 4:6.
 - c. The key chapter is 14.
 - d. A general outline of Hosea.
 - 1) Faithless wife but faithful husband (chapters 1-3).
 - 2) Faithless Israel but faithful God (chapters 4-14).
- 6. Micah (“Who is like Jehova?”). - A general outline:
 - a. Hear, O peoples (chapters 1, 2).
 - b. Hear, heads of Jacob (chapters 3-5).
 - c. Hear what the Lord is saying (chapters 6, 7).

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7. Nahum (“full of comfort”).
 - a. Nineveh’s doom declared (chapter 1).
 - b. Nineveh’s doom described (chapter 2).
 - c. Nineveh’s doom deserved (chapter 3).
8. Zephaniah (“the Lord has hidden”).
 - a. Judgment: Look within (Zeph 1:1-2:3).
 - b. Judgment: Look around (Zeph 2:4-3:8).
 - c. Hope: Look beyond (Zeph 3:9-20).
9. Habakkuk (“embrace”).
 - a. Faith tested (chapter 1).
 - b. Faith taught (chapter 2).
 - c. Faith triumphant (chapter 3).
10. Haggai (“festive”).
 - a. The temple symbolizes:
 - 1) Divine presence: strengthening (Hag 2:4; Mt 28:20).
 - 2) Divine power: moving (Hag 2:6; Acts 1:5, 8).
 - 3) Divine glory: filling (Hag 2:7; Acts 2:1-4).
 - 4) Divine peace: coming (Hag 2:9; Acts 2:17-21).

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- b. A general outline of Haggai:
 - 1) A call to action (chapter 1).
 - 2) A call to courage (Hag 2:1-9).
 - 3) A call to cleansing (Hag 2:10-19).
 - 4) A call to hope (Hag 2:20-23).
- 11. Zechariah (“the Lord remembers”).
 - a. The Messianic focus.
 - 1) He first comes in “lowliness” (Zech 9:9).
 - 2) He is the Prince of Peace (Zech 9:10).
 - 3) He is crucified (Zech 12:10).
 - 4) He is a shepherd who is forsaken by His sheep (Zech 13:7).
 - 5) He is a Priest and a King (Zech 6:11-15).
 - b. A general outline of Zechariah.
 - 1) Eight visions (chapters 1-6).
 - 2) Four messages (chapters 7, 8).
 - 3) Two burdens (chapters 9-14).
- 12. Malachi (“my messenger”). - A general outline:
 - a. Privilege of the nation (Mal 1:1-5).
 - b. Pollution by the Priests (Mal 1:6-2:9).
 - c. Problems of the people (Mal 2:10-3:12).
 - d. Promises of the Lord (Mal 3:13-4:6).

Old Testament II

Notes

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PRODUCT OF FAITH BIBLE COLLEGE

Old Testament III

Old Testament III: Syllabus

Notes

CLASS #1:

- I. Course Introduction.
- II. Poetry Books:
 - A. Hebrew Poetry and Songs.
 - B. Wisdom in the Old Testament.

CLASS #2:

- II. Poetry Books: (cont.)
 - C. The Book of Psalms.
 - D. The Book of Proverbs.
 - E. The Book of Job. (intro.)

CLASS #3:

- II. Poetry Books: (cont.)
 - E. The Book of Job. (cont.)
- III. The Rolls: Introduction.

CLASS #4:

- III. The Rolls: (cont.)
 - A. Song of Solomon
 - B. Ruth.
 - C. Ecclesiastes.

CLASS #5:

- IV. The Five “other” Books of History.
 - A. Three Stages of Return from Exile (Ezra and Nehemiah).
 - B. The Books of 1 & 2 Chronicles.
 - C. The Book of Daniel.
- Exam.

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Old Testament: Exam

Possible 20 Point Questions

- 1) What is Biblical wisdom (pp. 295,296)?
- 2) Define and discuss the sin of Job (pp. 300,301).
- 3) State the conclusion of Ecclesiastes and discuss its message (p. 308).

Possible 10 Point Questions

- 1) Define Hebrew “parallelism” and give an example (pp. 294,295).
- 2) What does it mean to “fear” God (pp. 296)?
- 3) List four authors of Psalms (p. 297).
- 4) Name, define, and give an example of one category of Psalms (pp. 297-299).
- 5) What is Job’s greatest reward (refer to a specific verse; p. 301)?
- 6) Briefly define the idea of a “kinsman redeemer” (p. 307).

OLD TESTAMENT III

I. Course Introduction.

Notes —

A. The Old Testament (O.T) Series of Courses.

The Old Testament (O.T.) Series of Courses:

The Old Testament is too extensive to study adequately in a brief series of courses. It is not our goal to study the entire O.T. within this course. Our goal is to **survey** the O.T. through:

- 1) Various general studies that cover a broad area of Scripture or a general theme.
- 2) Several specific studies that focus on one section of Scripture or one specific theme or topic.

We will seek to develop an appreciation for the O.T. by acquiring a better understanding of its purposes and its content.

The Old Testament series is organized into three courses according to the three divisions defined by the Hebrew version of the Old Testament (called the Masoretic Text):

The Three Old Testament Courses:

Old Testament I: The five books of **THE LAW** (the Pentateuch). This includes: Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

Old Testament II: The 21 books of **THE PROPHETS**. This includes the “Former Prophets”: Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings; the “Latter Prophets”: Isaiah, Jeremiah, Ezekiel, and “The Twelve (Hosea - Malachi).

Old Testament III: The 13 books of **THE WRITINGS**. This includes: Psalms, Proverbs, Job, Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, 1 and 2 Chronicles.

OLD TESTAMENT III

Notes -

B. Contents of This Course.

1. We will use the method of division that we offered in the first course regarding the category of books called the “Kethubim” or “Writings.”
2. We will first study the poetry books (Psalms, Proverbs, Job).
3. Then, we will study the “Rolls” (Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther).
4. Finally, we will study the five “other” books of “history” (Daniel, Ezra, Nehemiah, 1&2 Chronicles).

II. Poetry Books.

A. Hebrew poetry and songs.

1. Parallelism.
 - a. Hebrew poetry is not the type of poetry that rhymes. It is not poetry because of its form but because of its contents.
 - b. It is poetry in the sense that successive lines correspond to each other. This is called “parallelism.” It is a symmetry of ideas that can appear in several different forms:
 - 1) Synonymous (“the echo form”) (see Prov 20:1).
 - a) “Mocker” is to “wine” what “brawler” is to “beer.” That is, mocker is synonymous with brawler and wine is synonymous with beer.
 - b) Also consider Ps 19:1,2; 33:6; 121:6; Job 27:4. Can you find the poetry?
 - 2) Contrasting (see Job 42:5; Ps 1:6; Prov 10:1). Can you find the poetry?
 - 3) Progressive (see Ps 15:2; 29:1, 2; 55:6). The second line amplifies the idea of the first line.

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- 4) Inverted (see Ps 2:9; 51:1; Prov 18:6, 7; 23:15, 16). In a re-statement of the thought, the order of two lines are put in the opposite order.
 - 5) Simile or descriptive (see Ps 42:1; 103:11-13; Prov 25:23, 25).
 - 6) Comparison (see Prov 15:16, 17; 16:8; 25:24).
2. Figurative language (the use of images) (see Ps 96:12; 98:8; 104:2, 3; Song of Solomon 4:1-16; Is 55:12; Hos 10:11-13). This type of writing is also what would be called Hebrew poetry.

B. Wisdom in the Old Testament.

1. The Hebrew word for wisdom is “hokmah” (see Prov 1:2, 7; 2:2).
 - a. It can refer to practical skill (Ex 31:3-5; 35:31-35; I Chron 22:15) and ability in military and secular activities (Is 10:13; 29:14; Job 5:13).
 - b. In Proverbs, the word refers to “skill in living.” It can be associated with discretion and good judgment in governing (Prov 20:26).
 - c. It is practical, moral, intelligence that works within the laws of God’s universe to avoid problems (Ps 37:30, 31).
2. Other related Hebrew words.
 - a. “Musal” means instruction, discipline, correction (Prov 1:2, 3, 7, 8). It’s motive is to educate and to reform (Prov 3:11).
 - b. “Binah” means understanding, discernment (Prov 1:2; 2:3).
 - 1) It signifies an intelligence that enables one to discern well (Prov 1:5).
 - 2) It is very closely related to “wisdom” (Prov 4:7).
 - c. “Haskel” means wise behavior, intelligence, and skill that results in success and prosperity (1 Sam 18:14; Jer 23:5; Is 52:13).

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- d. “Ormah” means prudence, common sense (Prov 8:5,12). It is used to describe someone who is sensible (Prov 12:23; 13:16; 15:5).
 - e. “Daath” means knowledge that is the result of practice and experience (Prov 24:5; 1:4, 7; 2:5, 6, 10). It can also be the perception of the wise man (Eccl 1:18).
 - f. “Mezimmah” means the result of good planning (Prov 3:21; 5:2; 8:12; 1:4; 2:11).
3. The basic meaning of **“WISDOM.”**
- a. Study Job 28:28; Ps 111:10; Prov 1:7; 9:10; 15:33.
 - 1) What is wisdom?
 - 2) What are the most important words to understand from these verses?
 - b. The word “beginning” refers to the primary or main ingredient. The phrase “the beginning of wisdom” could be translated “the heart or essence of wisdom.”
 - c. The word “fear” does not refer to being scared (Prov 1:33). It does not describe someone who lives a life in fear of punishment (1 Jn 4:18; Heb 10:26, 27). It does mean:
 - 1) To regard Him as holy (Is 8:12, 13).
 - 2) To be in awe of Him (Ps 22:23; Mal 2:5).
 - 3) To honor Him and to worship Him (Ps 50:23; 5:7; 96:9).
 - 4) To acknowledge the greatness of God (Job 37:23, 24; 11:7-9).
 - d. A person who fears God will obey Him (Eccl 12:13) and serve Him (Josh 24:14). He will turn from evil (Prov 3:7; 8:13; 14:16; 16:6) and will seek God and have a relationship with Him (Ps 25:14, 15; 34:10, 11).

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C. The Book of Psalms.

1. The book of Psalms is divided into the following five sections (with suggested Psalms to read in parenthesis).
 - a. Book I - Ps 1-41 (Ps 25, 37).
 - b. Book II - Ps 42-72 (Ps 51, 57).
 - c. Book III - Ps 73-89 (Ps 86).
 - d. Book IV - Ps 90-106 (Ps 91, 103).
 - e. Book V - Ps 107-150 (Ps 116, 119, 121, 127, 128, 130, 139, 142-146).
2. Authors.
 - a. David (a total of at least 73).
 - b. Asaph (Ps 50; 73-83).
 - 1) Asaph was an outstanding Levite musician in the time of David (Neh 12:46)
 - 2) He was appointed along with Heman as the minister of music (1 Chron 15:16-19).
 - c. Sons of Korah (Ps 42-49, 84, 85, 87, 88). They were singers in the temple choir.
 - d. Solomon (Ps 72, 127).
3. Categories of Psalms.
 - a. Introductory Psalms (1, 2).
 - 1) Ps 1: The two ways for the individual.
 - 2) Ps 2: The two ways for nations and kings.

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- b. Prayers, lamentations, and petitions for deliverance (almost half of the Psalms would fall in this category). Some examples are Ps 3-6 and 139.
- c. Praise hymns (Ps 106, 111-113, 135, 146-150).
 - 1) These are Psalms that begin and usually end with the words “praise the Lord.”
 - 2) There are approximately 30 other Psalms that focus on praise (see Ps 33, 48, 65, 103, 118).
- d. Individual songs of devotion and thanksgiving (Ps 21, 23, 27, 30).
- e. Remorse for sin (Ps 6, 32, 51, 143).
- f. Intercession for the king, Israel and Jerusalem, and other nations (Ps 20, 122).
- g. Cursing or vindictive (Ps 35, 109).
 - 1) These Psalms must be understood from the angle of the child of God’s desire for the glory and reputation of God.
 - 2) The Psalmist does not take revenge himself, but looks to the sovereign Judge of all men to act justly.
 - 3) These Psalms are consistent with Ex 21:23-25; Lev 24:15-22; Rom 12:14, 19; Acts 8:20-23; 13:6-12; 1 Tim 1:20; 2 Tim 4:14. They are pointed toward enemies of the Gospel/God as opposed to personal enemies of individuals (see Mt 5:43-45).
- h. Teaching Psalms (Ps 1, 14, 15, 37, 49, 107, 111, 112, 127, 128).
- i. Nature Psalms (Ps 29, 65, 104, 147, 148).
- j. Historical Psalms (Ps 78, 105, 106).
- k. Psalms of praise for the Law of God (Ps 1, 19, 119).

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- l. Psalms of worship and confession of faith (Ps 8, 29, 50, 95-100).
- m. Messianic Psalms (Ps 2, 8, 16, 22-24, 40, 45, 68, 69, 72, 89, 102, 110, 118, 132).
 - 1) Jesus said that the Psalms spoke about Him (Lk 24:44).
 - 2) The most important Messianic Psalms are Ps 2, 45, 72, 110.

D. The Book of Proverbs.

1. Proverbs are wise sayings that give descriptions by using comparisons.
2. How to study Proverbs.
 - a. By the chapter.
 - 1) You can read one chapter each day (along with five Psalms) and go through the book once each month.
 - 2) In this way, you could read through Proverbs and Psalms 12 times in one year.
 - b. By the topic.
 - 1) You could study one theme like wisdom, speech, relationships, or justice by reading through the book and studying the appropriate parts.
 - 2) The MOTMOT™ course, Proverbs: Talking and Relating is a topical study of the themes in the book.

E. The Book of Job.

1. Author.
 - a. Tradition says that it was written by Moses.
 - b. It is thought that Job may have lived during the time of the Patriarchs.

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2. The key questions of life.

- a. Would I love and fear God without blessings and rewards?
- b. Meditate on the implications of Job 1:9.
- c. Do we live for ourselves or for God? Do we accept our position as creations? Can we accept that God's redemptive program can include suffering?

Discussion Point

Discuss these "key questions of life" as they relate to the lives of the students.

3. The sin of Job.

- b. The most important thing to understand regarding Job's sin is that his sins did not cause his problems, but his problems caused him to sin.
 - 1) In the midst of his problems, he sinned because he did not understand the reason for his problems. Because he did not understand he began to question, doubt, and accuse God.
 - 2) There is a great lesson here.
 - 3) God is sovereign and His ways are higher than our ways, so we must not question Him when we cannot understand Him.
- b. Job's sin began in Job 9:15 when he implied that God could be wrong since he (Job) must be right.
 - 1) Job's revelation of God's capacity to be right (His righteousness) stops at his understanding of God's capacity to control all things.
 - a) Thus, for Job, God is right only because He defines what is right and wrong.
 - b) This is true but it is not complete.

OLD TESTAMENT III

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- 2) God is not only right in His sovereignty, but He is right in His holiness. He is perfectly pure. God cannot be wrong because of His very nature, not simply because He is greater than everyone else.
- 3) Consider Job 9:32, 33.
 - a) What does Job imply here?
 - b) God cannot be argued with. Job implies that God is right because He says he is right, not necessarily because He truly is right.
- c. Job's sin continues in chapter 31.
 - 1) Notice how Job tried to justify himself (at the expense of God) with the repetition of the "if...then" statements.
 - 2) What do these statements imply?
 - a) They imply that God is not just.
 - b) God makes this clear in 40:8 when He says "Will you condemn Me that you may be justified?"
4. Rewards for Job.
 - a. Job was rewarded by God. Even though he sinned in the midst of his problems, God acted with grace toward him because he did not deny God and he proved Satan to be a liar.
 - b. He was rewarded materially (Job 42:10, 11).
 - c. More importantly, he was rewarded spiritually with a fuller revelation of God (Job 42:5). As is consistent with all of Scripture, the greatest reward is to **know God better**.

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Notes

5. Appendix: Biblical reasons why people suffer.¹

a. Universal suffering.

1) Suffering is a result of the Fall of man (Rom 8:20-22).

a) Both the wicked and the godly are victims of sickness, death, wars, and natural disasters.

b) All people must work and sweat (Gen 3:23).

2) Universal suffering includes the suffering of “innocent” people (Lk 13:1-5; Jn 9:2, 3).

b. Punishment.

1) As part of the moral order of the universe, God must punish sin.

2) There are many references to the destruction of the wicked (Ps 9:5,15-17; Job 15:20-35).

a) There are many specific events concerning the punishment of the ungodly:

(1) The Flood (Gen 6:5-17).

(2) Sodom and Gomorrah (Gen 18:20; 19:24; Jude 7).

(3) Ten plagues of Egypt (Ps 78:49-53).

(4) The Canaanites (Lev 18:24, 25; Deut 9:5).

b) Retribution for the sins of the people of God (Ps 78:17-22, 29-33, 56-64). The principle of Gal 6:7, 8 certainly explains some suffering.

c) Apocalyptic judgments on the whole earth (Rev 6-19, etc.). The destruction of the ungodly when Christ returns (2 Thes 1:6-9).

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Notes

c. Repentance.

- 1) Sometimes God's people suffer in order for God to get their attention. This type of suffering can turn people back to God.
- 2) It's purpose is to lead sinners to repentance (see Job 33:14-30; Prov 20:30; 23:13, 14; Ps 78:32-35).

d. Discipline and training.

- 1) Suffering can be a form of discipline that can lead to growth in character and purity (Job 23:10; Heb 5:8; 12:4-11).
- 2) Suffering can result in a greater maturity (Jms 1:2-4).
- 3) Suffering can cause people to examine their lives. This examination may reveal pride and self-righteousness (Job 32:1, 2; 33:9, 16; 34:5, 6).
- 4) Suffering is part of the process of death to self. It is associated with knowing God, being transformed into Christ's image, and being filled with the Spirit (see Job 42:1-6; Lk 9:23-25; 2 Cor 4:7-12, 16, 17; Phil 3:10).
- 5) Suffering can teach people to have compassion on others (2 Cor 1:3-7).

e. Redemptive suffering.

- 1) The substitute.
 - a) Jesus suffered instead of us. He died in our place (Is 53; 1 Pt 2:23, 24).
 - b) Moses (Ex 32:32; Heb 11:25) and Paul (Rom 9:1-3) were willing to be substitutes (also see Col 1:24; Gal 6:17).

OLD TESTAMENT III

Notes

- 2) The burden bearer.
 - a) Suffering and sacrifice in order to help those in need (Gal 6:2; Rom 15:1-3; 2 Cor 11:23-29).
 - b) This can include giving your life to save another life (Jn 15:13; Rom 5:7).
- f. Suffering that demonstrates and praises the glory of God.
 - 1) The demonstration and proof of faith (Job 1:8, 9; Jms 1:12; 5:10, 11).
 - 2) Suffering for Christ's sake (1 Pt 1:7; 2:18-23; 4:12-19; Hab 3:16-19).
 - 3) Death as a martyr (Rev 2:10; 6:9-11; 13:15-18; 20:4).
 - 4) Suffering as an opportunity for God to manifest His power and glory through healing and deliverance (Jn 11:4, 40; 9:3; Ps 107:4-8; Lk 13:11-17).

III. The Rolls.

Author's Comment:

The books of the "Rolls" were read at the different Jewish feasts during the year.

At each feast, one of these entire books was read to the people.

OLD TESTAMENT III

A. Song of Solomon.

Notes

1. Methods of interpretation.

a. Allegorical (symbolic).

- 1) Jewish - The Old Testament Jews understood the book to represent God's love for Israel (see Ezek 16:8-14).
- 2) Christian - The book symbolizes the relationship between Christ and His Church.

b. Dramatic.

- 1) One interpretation sees two main characters in the drama.
 - a) Solomon, the young king and lover (Song 1:4, 12; 3:9, 11; 7:5; 8:12).
 - b) Shulammite, the female form of "Solomon" in Hebrew.
- 2) Another interpretation sees three main characters in the drama.
 - a) Solomon, the king who attempts to seduce a young maiden from her shepherd lover.
 - b) The young maiden.
 - c) Her shepherd lover.

c. Teaching.

- 1) A book of teaching on the purity and godliness of the marital relationship. A celebration of the divine relationship between man and woman that was ordained by God.
- 2) The use of marriage to illustrate and teach principles of relationship that should exist between God and His people.

OLD TESTAMENT III

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2. A possible general outline (using a “teaching” type of interpretation).
 - a. Anticipation of marriage (Song 1:2-2:7).
 - b. Memories of the development of the relationship (Song 2:8-3:5).
 - c. The consummation of the marriage (Song 3:6-5:1).
 - d. Reflections on the adjustments made in married life (Song 5:2-8:4).
 - e. Affirmation of love (Song 8:5-14).
3. The key passage.
 - a. Consider Song 8:6, 7, from the perspective of a “teaching” interpretation.
 - b. How does it relate to Gen 2:24, 25?
 - c. How do these verses show that God has a positive view toward intimate love within the marriage relationship?
4. The purpose and use of the book.
 - a. God instituted marriage.
 - 1) He also instituted the wonder of sex. The true and pure practice of sex within marriage is a gift from God (who is Himself, love).
 - 2) The love that is pure between husband and wife is a reflection of the character of God who created man and woman in His image (Gen 1:27-28).
 - b. Moreover, the intimacy of man and woman is a reflection of the intimacy that God desires between Himself and His people (remember that the Hebrew word in Gen 4:1 is the same as the one in Prov 3:6). God wants us to know Him intimately.

OLD TESTAMENT III

B. The Book of Ruth.

Notes

1. Author and date.
 - a. This book was written around the time of the Judges.
 - b. It may have been written by Samuel.
2. Key theme - The “kinsman redeemer” (read chapter 3).
 - a. This concept is represented by the Hebrew word “goal”. It is a preliminary idea of redemption or a “type” of redemption.
 - b. In the Old Testament, there are various aspects of the “kinsman redeemer” theme.
 - 1) The marriage aspect (Deut 25:5-10).
 - 2) The land aspect (Lev 25:25).
 - 3) The revenge or vindication aspect (Job 19:25; Num 35:19).
 - 4) The slavery aspect (Ex 6:6; Lev 25:48).

C. The Book of Ecclesiastes (the Preacher).

1. The nature of the book.
 - a. It has a negative view of life. However, its negativity has a purpose. It is used to magnify the futility of life that is based upon earthly ambitions and desires.
 - b. The negativity is extreme. However, it is understandable when we realize that life without God is also extremely negative and extremely meaningless.
 - c. The pessimism is used to expose the futility of life without God.

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2. The theme of the book.
 - a. All of life outside the context of God is meaningless because life alone cannot explain itself or give meaning to itself.
 - b. Only life in the context of God has meaning because life without God is meaningless.
 - 1) Life can only have meaning relative to the Creator of life and His purposes for it.
 - 2) This is logical. The repeated logic is that only the eternal things are not vanity. All else is fading away and empty.
3. The conclusion and message of the book (see 12:13).
 - a. The meaning of life is found in this two part formula:
 - 1) Fear God (relationship with Him).
 - 2) Obey God (serving Him).
 - b. Compare this two part formula with other versions that are found in:
 - 1) The Prophets: Is 43:8-13.
 - 2) The Law: Gen 12:1-3.
 - 3) The teachings of Jesus: Mt 22:37-39.
 - 4) The teachings of Paul: Phil 1:22 and 3:10.

OLD TESTAMENT III

IV. The Five “Other” Books of History.

Notes

A. Three Stages of the Return From the Exile.

1. Ezra 1-6 (538 B.C.) - With Cyrus as the king of Persia and Zebubbabel as the governor of the Jews, approximately 50,000 exiles returned to Jerusalem and rebuilt the temple.
2. Ezra 7-10 (458 B.C.) - With Artaxerxes as king of Persia, Ezra the priest returned with 1750 exiles and taught the law to the Jews.
3. Neh 1-2 (445 B.C.) - Under Artaxerxes, Nehemiah returned to Jerusalem as governor of the Jews. He established administrated, and completed the project of rebuilding the city walls.

B. The Books of 1 & 2 Chronicles.

1. The nature of the books.
 - a. These books were probably written by Ezra as part of the post exile revival of the law.
 - b. The contents of the books focus on the sovereignty of God.
 - c. The books can be used as supplements to the books of Samuel and Kings.
2. The emphasis of the books.
 - a. Ezra emphasizes the religious revivals of the past in an attempt to help spark a fresh revival.
 - b. There is also an emphasis on the historical benefits that Israel has received for faithful worship and obedience.

OLD TESTAMENT III

Notes

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C. The Book of Daniel.

1. Summary - The writings of Daniel's life in exile that focus on the victorious God and on apocalyptic revelations.
2. Characteristics of Daniel.
 - a. Self control (Dan 1:8; 10:3).
 - b. Courage (Dan 5:22, 23).
 - c. Integrity (Dan 6:4).
 - d. Prayer (Dan 2:17, 18; 6:10).
 - e. Humility (Dan 10:17).
 - f. Spiritual vision (Dan 7:9-12; 10:5, 6).
3. Methods of interpretation of the apocalyptic sections (chapters 2,7-12).
 - a. Historical.
 - 1) This view says the book of Daniel was written approximately the time of the Greek empire of Alexander.
 - 2) In this view, the symbolism represents historical events that have already happened.
 - b. Predictive. This view looks at the symbolism representing events that were yet to come and focuses on the first and second comings of Christ.
 - c. Note: There are many ways to interpret the book of Daniel. We will not begin to study the details here, but we will conclude with a diagram that may promote further interest in this study.

Old Testament III

Discussion Point

Use the following diagram to promote discussion and interest in the apocalyptic message of the book of Daniel.

DANIEL

Chapter 2	Chapter 7	Chapter 8	Representation of:
Head of gold	Lion		Babylon (2:48) Fell in 539 B.C.
Chest of silver	Bear	Ram	Media/Persia (8:20) Fell in 330 B.C.
Belly and thighs of bronze	Leopard	Goat	Greece (8:21) Fell in 63 B.C.
Legs and feet of iron and pottery	Fierce Beast		Roman Empire Fell in 400 A.D.

Conclusion:

This concludes our study in the Old Testament. We should now have a general awareness and understanding of its content. We can also address some specific issues in a more detailed way. (As time allows, the teacher can end the course with a review of the series).

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Old Testament III

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Old Testament III: Endnotes

¹John Rea, Adapted from class notes, Era of the Writing Prophets course at Regent University, 1987.

NEW TESTAMENT I

New Testament I: Syllabus

Notes

CLASS #1:

- I. Course Introduction.
- II. New Testament Chronology.
- III. Between the Testaments.
- IV. Secular and Religious History.

CLASS #2:

- V. The Gospels.
 - A. The Four Gospels.

CLASS #3:

- V. The Gospels. (cont.)
 - B. Outlines of the Four Gospels
- VI. The Life of Christ.
 - A. Descriptions of Christ.
 - B. Divinity of Christ.
 - C. Outlines of Christ.

CLASS #4:

- VI. The Life of Christ. (cont.)
 - D. Apostles of Jesus.
 - E. Miracles of Jesus.

CLASS #5:

- VI. The Life of Christ. (cont.)
 - F. Crucifixion of Jesus.
- Exam.

NEW TESTAMENT I

Notes

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New Testament I: Exam

Possible 20 Point Questions

- 1) Choose two of the Gospels: give a summary description of each one and show how they differ from each other (use such points as who it is addressed to, its author, its theme or purpose, key words, key verses, and distinctive features) (pp. 323,324).
- 2) Use the Gospels to defend the divinity of Christ (from at least two different Gospels a total of seven different points) (pp. 329,330).
- 3) Give a short description of four different sects of Judaism. Include how they differed from each other (p. 321,322).

Possible 10 Point Questions

- 1) Describe one factor that prepared for the birth of Christ (p. 319).
- 2) Give an outline of one of the Gospels (pp. 325-327).
- 3) Give the General five point outline of the life of Christ using the Gospel of Mark (include several general Scripture references (p. 331).
- 4) Give a short description of one of the original 12 apostles (include Scripture references) (pp. 333-337).
- 5) Give a one or two sentence description of two of the miracles of Jesus (include Scripture references) (pp. 338,339).
- 6) Between 10:00 and 11:00 a.m. on the day of the crucifixion Jesus was insulted and mocked by: (give four groups—references not necessary) (p. 341).

NEW TESTAMENT I

I. Course Introduction.

Notes

The New Testament (N.T.) Series of Courses:

As with the Old Testament series of courses, we are not be able to study the entire New Testament in a series of three brief courses. Our goal is to survey the contents of the New Testament, organize them, and study general themes, as well as some selected specific topics.

After completing these three courses, we should be able to communicate a general understanding of the N.T. We should also be able to communicate on a deeper level, about certain specific parts and topics of the N.T.

Our goal is to promote further N.T. studies by establishing a framework of understanding for the 27 books of the New Testament canon, as a whole unit and as individual parts.

The Three New Testament Courses:

New Testament I: The Gospels and Jesus Christ. This includes Matthew, Mark, Luke, and John.

New Testament II: Birth of the Church. This includes Acts, Romans, 1 & 2 Corinthians, Galatians and 1 & 2 Thessalonians.

New Testament III: Advance of the Church. This includes the Prison Epistles, the Pastoral Epistles, the General Epistles and Hebrews.

The courses have been developed as a series. If you do not finish all the materials from the first course, then start course #2 from where you left off in course #1. The same is true for starting course #3 (for this reason course #3 contains less material as some “runover” from the first courses is expected).

NEW TESTAMENT I

Notes -

A. The New Testament.

1. We are servants of a NEW covenant (2 Cor 3:6) and a better covenant (Heb 7:22) with better promises (Heb 8:6).
2. The New Testament is the culmination of all of the covenants between God and man. All other covenants led to and pointed to this covenant.

B. The Contents of This Course.

1. We will begin by studying some New Testament background information.
 - a. N.T. chronology.
 - b. Events in the period between the Old and New Testaments.
 - c. Historical considerations (secular and religious).
2. The Gospels.
3. The life of Christ.

II. New Testament Chronology.

A. New Testament Books and the Approximate Year Written (listed according to the three courses of the N.T. series).

THE GOSPELS		BIRTH OF THE CHURCH	ADVANCE OF THE CHURCH	
Matthew	<i>(Written between 50-70 A.D.)</i>	1&2 Thessalonians -- 50	PRISON EPISTLES	PASTORAL EPISTLES
Mark		Galatians -- 53	Ephesians -- 62	1 Timothy -- 62
Luke		Romans -- 55	Colossians -- 62	Titus -- 62
John -- 80		1 Corinthians -- 56	Philippians -- 62	2 Timothy -- 66
		2 Corinthians -- 57	Philemon -- 62	
		Acts -- 62		
			GENERAL EPISTLES	
			1 Peter -- 64	
			2 Peter -- 66	
			1,2,3 John -- 90	
			Jude -- 90	
			Revelation -- 95	
			James -- 45 or 62	
			Hebrews -- 66	

NEW TESTAMENT I

B. Chronology by Events.

Notes —

Discussion Point

Use the following list of events and the approximate years that they occurred to gain an overall understanding of the chronology of the N.T.

1. Birth of Jesus (Mt 2:1)--3 or 4 B.C.
2. The beginning of Jesus ministry (Lk: 3:23)--27 A.D.
3. The death of Christ and the day of Pentecost (Mk 15:37 and Acts 2:1) --30 A.D.
4. The conversion of Paul (Acts 9:1-19)--32 A.D.
5. Paul's first visit to Jerusalem (Acts 9:26-30)--34 A.D.
6. Death of James the apostle (Acts 12:2)--43 A.D.
7. Paul's second visit to Jerusalem (Acts 11:30)--47 A.D.
8. Paul's first missionary journey (Acts 13:4-14:28)--47, 48 A.D.
9. Paul's third visit to Jerusalem (Acts 15)--48 A.D.
10. Paul's time in Corinth during his second missionary journey (Acts 18:1, 18)--50-51 A.D.
11. Paul's time in Ephesus during his third missionary journey (Acts 19) --52-55 A.D.
12. Paul's imprisonment in Jerusalem (Acts 21:17-23:31)--57 A.D.
13. Paul's two years in Rome (Acts 28:30)--60-62 A.D.
14. Destruction of Jerusalem--70 A.D.

NEW TESTAMENT I

Notes

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III. Between the Testaments.

A. Chronology of the Intertestamental Period.

Discussion Point

The following is a list of the various periods of history that separated the writing of the last book of the Old Testament (Malachi--430 B.C.) and the birth of Christ (4 B.C.).

Allow for questions and comments related to these historical events.

1. 450-330 B.C.: The Persian period.
 - a. During this period the Persians controlled Judah. They allowed the Jews to worship their God.
 - b. High priests ruled the local government during this period.
2. 330-166 B.C.: The Hellenistic period.
 - a. Alexander the Great conquered much of the known world. He was active in spreading the Greek culture to all parts of the world.
 - b. Alexander gave a significant amount of freedom to the Jews. They were allowed to worship God and keep His laws.
 - c. Greek rule led to the translation of the Old Testament into the Greek language (the Septuagint).
 - d. During this period, Egyptian and Syrian rule began to oppress the Jews more and more. Finally at the end of the period Antiochus Epiphanes defiled the temple and prohibited Judaism.

NEW TESTAMENT I

3. 166-63 B.C.: The Hasmonian period.

- a. After years of cruel oppression, the Jews revolted against the Syrian rulers.
- b. Under the leadership of the Maccabeas and John Hyrcanus, the Jews enjoyed the freedom of an independent state for 100 years.

4. 63 B.C.: The beginning of the Roman Empire.

- a. The Roman general, Pompey, invaded and conquered Jerusalem in 63 B.C. All of Palestine was under the rule of the Roman emperor.
- b. At the time of Christ's birth, Herod the Great was ruler of all of Palestine. In 19 B.C. he began to rebuild the temple.

Notes

B. Factors That Prepared For the Birth of Christ.

1. The worldwide conquest by Alexander the Great resulted in the establishment of Greek as a common language throughout the world. The unifying of culture and language prepared the way for the rapid spread of the gospel.
2. The Roman Empire established a worldwide, stable government. Peace filled the land. The Romans built a system of laws and a system of roads that made travel and communication much more efficient and safe. These things also led to the rapid spread of the gospel.
3. The series of persecuting rulers eventually caused the dispersion of the Jews. They were dispersed into all parts of the world spreading the messages of the unity of God, the hope of a Messiah, and the truth of the Scriptures. This also led to the rapid spread of the gospel.

NEW TESTAMENT I

Notes

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IV. Secular and Religious History.

A. Secular History.

1. The house of Herod.
 - a. Herod the Great ruled Judea from 37-4 B.C. He was the king when Jesus was born.
 - b. The following list shows the various generations of the descendants of Herod and where they are mentioned in the Bible.
 - 1) Herod Antipas (Lk 3:1; Mt 14:1-12; Mk 6:14-29; Lk 23:7-12).
 - 2) Archelaus (Mt 2:19-23).
 - 3) Herod Philip II (Lk 3:1).
 - 4) Herod Agrippa I (Acts 12:1-24).
 - 5) Herod Agrippa II (Acts 25:13-26:32).
2. The Roman Emperors.
 - a. Augustus Caesar (27 B.C.-14 A.D.).
 - b. Tiberius Caesar (14-37 A.D.).
 - c. Caligula (37-41 A.D.).
 - d. Claudius (41-54 A.D.).
 - e. Nero (54-68 A.D.).
 - f. Galba, Otho, Vitellius (68, 69 A.D.).
 - g. Vespasian (69-79 A.D.).
 - h. Titus (79-81 A.D.).
 - i. Domitian (81-96 A.D.).

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B. Religious History.

Notes —

Author's Comment:

As a reaction to the influence of the Greeks upon the Jews, several different sects developed within Judaism. These included the Pharisees, Sadducees, Essenes, Herodians, Zealots and Scribes.

1. Pharisees.
 - a. The word means “separated ones”.
 - b. It probably started about 150 years before Christ as a reaction to the corrupting influences of Greek culture.
 - c. Originally, the purpose of this sect was to promote holiness and separation from the world. Unfortunately, it was not long before its focus was a superficial legalism regarding the law.
2. Sadducees.
 - a. The organization of the Jewish upper class and high priests.
 - b. They cooperated with the secular rulers and enjoyed the benefits of wealth and influence.
 - c. They were responsible for the administration of the temple and the rituals.
 - d. They resisted the Pharisees application of the law. They did not believe in the resurrection, angels, or spirits.
 - e. The Sadducee sect ended with the destruction of the temple in 70 A.D.

NEW TESTAMENT I

Notes

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3. Essenes.

- a. The Sadducees separated themselves from others on the social level. The Pharisees separated themselves from others on the religious level. The Essenes separated themselves from others on the geographic level (they physically withdrew from society).
- b. They lived in monastic communities in the mountains and caves (for example the Dead Sea scrolls were found in the Qumran caves where a group of Essenes lived).
- c. The Essenes lived a hard life. Their lives were very disciplined and simple.
- d. They did not take part in worship at the temple because they viewed themselves as the only true and pure Israel.

4. Others.

- a. Herodians - An elite group of politically oriented Jews who supported the government of the Herods.
- b. Zealots - As the Pharisees were opposite from the Sadducees, the Zealots were opposite from the Herodians. They were politically opposed to the Roman rulers. Their extreme patriotism finally led to the destruction of Jerusalem in 70 A.D.
- c. Scribes - They were religious “lawyers” who copied the Scriptures.

V. The Gospels.

A. The Four Gospel Books.

Matthew, Mark, and Luke are so similar that they are referred to as the “Synoptic Gospels”. John is somewhat different but includes much of the same materials.

NEW TESTAMENT I

Discussion Point

Notes

Why then are there 4 gospels? Study the following diagrams in order to answer this question.

Book	Who it is addressed to	Author	Theme/Purpose	Key Words
Matthew	Jews: 1. more than 100 quotes from O.T. 2. geneology of Jesus begins with Abraham. 3. does not explain Jewish customs. 4. uses Jewish terms (for example, Kingdom of Heaven instead of Kingdom of God) 5. Jesus is emphasised as the Son of David 6. tradition says that Matthew was for Jewish converts.	Matthew: A Jewish tax collector who worked for the Romans; he probably knew how to do shorthand which may have helped him write his book; he was one of the twelve apostles (Levi).	Jesus of Nazareth was the king and Messiah of Jewish prophecy; The book can be shown to have been written to coincide with the 5 books of the law (5 sections); teachings are placed within the various narratives	fulfilled; kingdom (50 times); kingdom of heaven; teaching; "that which was spoken through the prophets"
Mark	Roman Gentiles: 1. contains few references to the O.T. 2. takes time to explain Jewish terms/customs	John Mark: a relative of Barnabus who traveled with him and Paul; a companion of Peter	the spotlight is on the works of Jesus; there are 19 miracles in only 16 chapters	immediately
Luke	Theophilus/Gentiles: 1. takes time to explain Jewish customs 2. sometimes substitutes Greek names for Hebrew 3. geneology begins with Adam & the order of the temptations of Jesus matches Gen. 3:6 (universal)	Luke: the physician who wrote Acts also; a friend & companion of Paul (note how he refers to "us & we" in Acts)	a chronological and orderly narrative of the life of Christ (see 1:1-4); a focus on the character and purpose of Jesus as Savior	poor; possessions; compassion
John	Greek Gentiles: 1. seems to focus on the heresies about Christ that began with Greeks 2. more spiritually philosophical; theological; adapted for Greeks	John: the beloved apostle; also wrote 1,2,3 John and the book of Revelation	emphasis on the topics of faith & eternal life; to inspire faith in Jesus as the Son of God; to negate heresy	faith; eternal life

NEW TESTAMENT I

Notes -

Book	Distinctive Features	Key Verse	Name For Christ	Function Of Christ	Face Of Christ	Best Use
Matthew	1. Sermon on the Mount (5-7) 2. Great Commission (28:18-20) 3. Parables of chapter 13 (weeds, hidden treasure, pearls, net) 4. Apocalyptic discourse (24-25) 5. Principles of the KOG (18, 20) 6. Emphasis on Jesus the king	21:5	SON OF DAVID	King: the office of King	Lion	Teacher
Mark	1. It is the shortest gospel 2. It is brief and to the point 3. It records many of the miracles of Jesus but does not include much commentary 4. The word "immediately" is repeated 17 times and serves to keep the book short and event oriented	10:45	SON OF GOD	Servant: office of Priest	Ox	Evangelist, Apostle
Luke	1. depicts the universal grace of God and His compassion for man 2. emphasis on prayer and money 3. women are prominent 4. emphasis on the birth of Jesus 5. most complete biography of the life of Jesus	19:10	SON OF MAN	Savior: office of Priest & Prophet	Man	Pastor, Prophet
John	1. the use of simple language 2. yet the most profound gospel 3. emphasis on the Person of Christ (a fuller revelation) 4. emphasis on the Holy Spirit 5. includes the "I am" statements of Jesus 6. emphasis on divinity of Christ 7. 1/2 of the book consists of the final days of Jesus 8. emphasis on God the Father	20:31	WORD OF GOD	Eternal Son/the "Logos": office of Prophet	Eagle	Prophet

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Author's Comment:

For a more detailed explanation of the offices and faces of Christ see the MOTMOT course Christian Leadership (the concept of the faces of Christ is based on Ez 1:10 and Rev 4:7).

Also, the previous idea of the “best use” category is to match the nature of each gospel with the ministries found in Eph 4:11. These are only suggestions.

There are four different gospels because they each focus on a different side or aspect of the ministry and Person of Jesus. These diagrams can be used to show these different aspects, as well as to do a general study and comparison of the four gospels.

Notes

B. Outlines of the four Gospels.

Discussion Point

Study the following outlines and page through each gospel according to the points of the outlines to gain an overall sense of the flow of each book.

1. Matthew (a teaching outline).
 - a. Sermon on the Mount (chapters 5-7).
 - b. Mission (chapter 10).
 - c. Kingdom of Heaven (chapter 13).
 - d. Discipline and fellowship in the Church (chapter 18).
 - e. Apocalyptic writings (chapters 24-25).

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2. Mark (a geographical outline).
 - a. Preparation for ministry at the Jordan River (Mk 1:1-13).
 - b. Ministry in Galilee (Mk 1:14-6:30).
 - c. Retreat from Galilee (chapters 6-9).
 - d. Ministry in Perea and Judea (chapter 10).
 - e. In Jerusalem (chapters 11-13).
 - f. At Golgotha: Death and Resurrection (chapters 14-16).
3. Luke (an outline of the events in the life of the Savior).
 - a. Introduction (Lk 1:1-14).
 - b. The announcement of the Savior (chapters 1, 2).
 - c. The appearance of the Savior (Lk 3-4:15).
 - d. The active ministry of the Savior (Lk 4:16-9:50).
 - e. The road to the Savior's cross (Lk 9:51-18:30).
 - f. The suffering of the Savior (Lk 18:31-23:49).
 - g. The resurrection of the Savior (chapter 24).
4. John (a biographical outline using the "I am" statements of Jesus).
 - a. The Messiah (Jn 4:26).
 - b. The Bread of life (Jn 6:35).
 - c. From above (Jn 8:23).
 - d. The eternal one (Jn 8:58).
 - e. The light of the world (Jn 9:5).

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- f. The door (Jn 10:7).
- g. The Son of God (Jn 10:36).
- h. The resurrection and the life (Jn 11:25).
- i. Lord and Master (Jn 13:13).
- j. The way, the truth, and the life (Jn 14:6).
- k. The true vine (Jn 15:1).
- l. The Alpha and the Omega; The First and the Last (Rev 1:8; 1:17). This final point is added from the book of Revelation, which was also written by John.

Notes

VI. The Life of Christ.

Discussion Point

Use the following descriptions of Christ to study and discuss who Christ is and the nature of His character.

A. Descriptions of Christ.

1. John's description (in accordance with each chapter in the gospel of John).
 - a. Son of God (Jn 1:1-14).
 - b. Son of Man (Jn 2:1-10).
 - c. Divine teacher (Jn 3:2-21).
 - d. Soul winner (Jn 4:7-29).
 - e. Great physician (Jn 5:1-9).
 - f. Bread of life (Jn 6:32-58).

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- g. Water of life (Jn 7:37).
 - h. Defender of the weak (Jn 8:3-11).
 - i. Light of the world (Jn 9:1-39).
 - j. Good Shepherd (Jn 10:1-16).
 - k. Prince of life (Jn 11:1-44).
 - l. King (Jn 12:12-15).
 - m. Servant (Jn 13:1-10).
 - n. Consoler (Jn 14:1-3).
 - o. True vine (Jn 15:1-16).
 - p. Giver of the Holy Spirit (Jn 16:1-15).
 - q. Great Intercessor (Jn 17:1-26).
 - r. Model Sufferer (Jn 18:1-11).
 - s. Uplifted Savior (Jn 19:16-19).
 - t. Conqueror of Death (Jn 20:1-31).
 - u. Restorer of those who repent (Jn 21:1-17).
2. Peter's description.
- a. Son of the living God (Mt 16:16).
 - b. The only source of truth (Jn 6:68).
 - c. The Shepherd and Bishop of souls (1 Pt 2:25).

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3. Description from the book of Revelation.

- a. The faithful witness (Rev 1:5).
- b. The Alpha and the Omega (Rev 1:8).
- c. The lion of the tribe of Judah (Rev 5:5).
- d. The lamb (Rev 17:14).
- e. The Word of God (Rev 19:13).
- f. King of kings and Lord of lords (Rev 19:16).

Discussion Point

Use the following list to study several ways that the gospels clearly claim that Jesus is God.

B. The Divinity of Christ.

1. He is called God by John (Jn 1:1).
2. He is called God by Thomas (Jn 20:28).
3. He is called God by God the Father (Heb 1:8).
4. He was with the Father before Creation (Jn 17:5).
5. He was before Abraham (Jn 8:51-59).
6. He received worship (Mt 14:33). Remember, only God can be worshipped (see Rev 22:8, 9; Acts 10:25, 26; Is 42:8; Acts 3:11, 12; Acts 14:11-15).
7. He forgave sins (Mk 2:5-11).
8. He is creator and maker of all things (Col 1:16).
9. He claimed to have all authority on earth and in heaven (Mt 28:18).

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10. He is the sustainer and controller of all things (Heb 1:3).
11. He said: "I and the Father are one" (Jn 10:30).
12. He said: "When you have seen Me you have seen the Father" (Jn 14:9).
13. He said: "I am" (Jn 8:58; Mk 14:62). "I am," is the personal name of God (Yahweh: Ex 3:14). As we saw earlier, Jesus said this many times in the gospel of John.
14. The words "Jesus" and "God" are often interchanged in the Bible (see Mk 1:1, 14).
15. Who else but God Himself could do the following:
 - a. He walked on water.
 - b. Nature obeyed Him.
 - c. He healed the sick.
 - d. He gave sight to the blind.
 - e. He made the lame to walk and the deaf to hear.
 - f. He cast out demons.
 - g. He turned water into wine and He multiplied food.
 - h. He raised the dead.

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Discussion Point

Notes

Use the following outlines to do a general study of the life of Christ.

C. Outlines of the life of Christ.

1. General outline.
 - a. Year of Inauguration (Mk 1:1-14--1 chapter).
 - b. Year of popularity (Mk 1:16-5:43--5 chapters).
 - c. Year of opposition (Mk 6:1-10:52--5 chapters).
 - d. Last week (Mk 11:1-15:47--5 chapters).
 - e. Resurrection and after (Mk 16--1 chapter).
2. Specific outline.
 - a. Year of inauguration (26/27 A.D.).
 - 1) Baptism of Jesus (Lk chapter 3).
 - 2) Temptation of Jesus (Lk chapter 4).
 - 3) Jesus cleanses the temple (Jn chapter 2).
 - 4) Revival in Samaria (Jn chapter 4).

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b. Year of popularity (27/28 A.D.).

- 1) The calling of the disciples and the choosing of the 12 disciples (Lk chapters 5-6).
- 2) Sermon on the Mount (Lk chapter 6).
- 3) First preaching trip through Galilee (Lk chapter 4).
- 4) Parables of the kingdom of God (Lk chapter 8).
- 5) The daughter of Jairus is brought back to life (Lk chapter 8).
- 6) Jesus sends out the 12 (Lk chapter 9).

c. Year of opposition (29/30 A.D.).

- 1) Jesus feeds 5000 (Lk chapter 9).
- 2) Peter's confession of Jesus as the Christ (Lk chapter 9).
- 3) The transfiguration (Lk chapter 9).
- 4) The raising of Lazarus (Jn chapter 11).
- 5) Jesus begins His last trip to Jerusalem (Lk chapter 17).
- 6) Jesus proclaims His death and resurrection (Lk chapter 18).

d. The last week (Sunday to Friday).

- 1) The triumphant entry into Jerusalem (Lk chapter 19--Sunday).
- 2) The Last Supper (Lk chapter 22--Thursday).
- 3) In the garden of Gethsemene (Lk chapter 23--Thursday night/ Friday morning).
- 4) The crucifixion (Lk chapter 23--Friday).
- 5) The burial (Lk chapter 23--Friday).

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e. The resurrection and after.

- 1) The empty tomb (Lk chapter 24).
- 2) The various appearances (Lk chapter 24).
- 3) The ascension (Lk chapter 24).

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Discussion Point

The following section presents a brief overview of each of the original apostles and those who were added later. Notice the common pattern in their lives- martyrdom. Are we as committed as these men were? Are we willing to face those consequences for serving Christ?

D. The apostles of Jesus. Original 12 apostles (Mt 10:2-4; Mk 3:16-19; Lk 6:13-16) and two.

1. Simon Peter (also known as Cephas).

- a. A fisherman who became one of the three apostles in the “inner circle” (Mt 17:1; 26:37; Mk 5:37).
 - 1) He was affectionate and tender (Mt 26:75; Jn 13:9; 21:15-17), yet could be impulsive (Mt 14:28; 17:4; Jn 21:7).
 - 2) He would sacrifice (Mk 1:18), yet could be selfish (Mt 19:27).
 - 3) He had great spiritual insight (Jn 6:68), yet was slow to grasp the deeper truths (Mt 15:15, 16).
 - 4) He was brave (Acts 4:19, 20; 5:28, 29), yet could be a coward (Mk 14:67-71).

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- b. The gospel of Mark represents Peter's account of Christ. Peter had an evangelistic ministry to the Jews throughout Asia and Palestine and may have gone as far as Babylon to proclaim the gospel (1 Pt 5:13).
- c. Tradition says that he was crucified (head downward) in Rome (possibly at the same time as Paul).
- 2. John (the beloved disciple).
 - a. A fisherman who also became one of the apostles in the "inner circle".
 - 1) He was full of energy (Mk 3:17), but he could be intolerant of others (Mk 9:38).
 - 2) He was ambitious (Mk 10:35-37), and could be vindictive (Lk 9:54).
 - b. He was given the responsibility to care for the mother of Jesus (Jn 19:26).
 - c. Tradition says that he ministered mostly in Asia Minor. He authored five New Testament books.
 - d. At the end of his life, he was exiled to the island of Patmos by Nero. He was the only apostle who was not martyred for his faith, and probably died a natural death.
- 3. James the elder (together with his brother John they were known as the "sons of thunder").
 - a. A fisherman who was the third member of the "inner circle".
 - b. James was a great leader of the Jerusalem church. He preached in Jerusalem and Judea.
 - c. James was the first of the 12 to be martyred. He was beheaded by Herod approximately around 44 A.D (Acts 12:1, 2).

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4. Andrew (the brother of Peter).

- a. A fisherman who was a disciple of John the Baptist (Jn 1:35, 40). He brought his brother Peter to Christ (Jn 1:42).
- b. Tradition says that he preached in Greece and Asia Minor (modern Russia and Turkey), after which he was crucified on a St. Andrew's cross (an "X" shaped cross). He was said to have preached to the crowd that gathered to watch him die.

5. Matthew (Levi).

- a. A tax collector who responded to the call of Jesus (Mt 9:9).
- b. He authored the gospel of Matthew and later preached in Ethiopia and Parthia.
- c. Tradition says that he was martyred in Ethiopia.

6. Thomas (also known as Didymus and "doubting Thomas").

- a. An apostle who was devoted to Christ (Jn 11:16), but slow to understand His words (Jn 14:5). He was absent when Christ appeared after the resurrection (Jn 20:25), and doubted it (Jn 20:26). However, he was given certain proof (Jn 20:27) and then believed (Jn 20:28; 21:2).
- b. Tradition says that he ministered in Parthia and India, and he was martyred in India by being pierced with a lance.

7. Philip.

- a. He was one of John the Baptist's first disciples, then of Christ's disciples. When called by Jesus he went immediately and brought Nathanael as well.
- b. An apostle who was tested by Christ (Jn 6:5) and was slow to understand (Jn 14:8).
- c. Tradition says that he also died a martyr's death after preaching at Phrygia.

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8. Bartholomew (also known as Nathanael).
 - a. An apostle who was a missionary in Armenia, then in India.
 - b. Tradition says he was beaten to death, then beheaded.
9. James the younger.
 - a. An apostle who may have written the book of James.
 - b. Tradition says that he preached in Palestine and Egypt where he was eventually martyred. He was beaten, stoned, then killed with a club. His body was then sawn in half.
10. Jude (also known as Thaddaeus).
 - a. An apostle who may have written the book of Jude.
 - b. Tradition says that he preached in Assyria and Persia where he was martyred by being shot with arrows.
11. Simon (the Zealot).
 - a. An apostle who tended to favor the sect of the Zealots.
 - b. Tradition says that he preached in Africa and Britain and was crucified in Britain.
12. Judas (Ischriot).
 - a. The apostle who administered the money of the team.
 - 1) He was not honest (Jn 12:6) and was quite greedy (Mt 26:14, 15).
 - 2) He was hypocritical (Jn 12:5, 6), but did seem to show sincere regret after he betrayed Jesus (Mt 27:3, 4; Acts 1:18).
 - b. He betrayed Jesus for 30 pieces of silver and then hung himself (Mt 26:14-16; 27:3-5).

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13. Two additional apostles.

a. Matthias.

- 1) He was made an apostle by special appointment to replace Judas (Acts 1:23-26).
- 2) Tradition says that he preached in Ethiopia or Armenia. He was martyred by being stoned and then beheaded.

b. Paul (originally Saul).

- 1) Some theologians feel that Paul was God's choice to replace Judas as an apostle (Rom 1:1; 1 Cor 1:1; Gal 1:1; 1 Tim 1:1).
- 2) He was the apostle to the Gentiles (Rom 11:13).
- 3) His apostleship is based on God's command (1 Tim 1:1), his seeing Jesus (1 Cor 9:1), and the performing of the signs of an apostle (2 Cor 12:12).
- 4) Tradition says that he was beheaded in Rome under the orders of Nero, possibly at the same time as Peter.

Discussion Point

Use the following list of the miracles of Jesus (this is a partial list) to study this part of His ministry (note: most of the miracles appear in more than one gospel, even though only one reference is given).

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E. The miracles of Jesus.

1. Miracles of healing and deliverance.
 - a. The son of the official at Capernaum (Jn 4:46-54).
 - b. The possessed man in the synagogue (Mk 1:23-26).
 - c. The man with leprosy (Mt 8:2-4).
 - d. The servant of the Roman centurion (Mt 8:5-13).
 - e. The mother-in-law of Peter (Mt 8:14, 15).
 - f. Two men from Gadara (Mt 8:28-34).
 - g. The paralyzed man (Mt 9:2-7).
 - h. The woman who was bleeding (Mt 9:20-22).
 - i. Two blind men (Mt 9:27-31).
 - j. The mute and possessed man (Mt 9:32, 33).
 - k. The sick man at the pool of Bethesda (Jn 5:1-9).
 - l. The man with the shriveled hand (Mt 12:10-13).
 - m. The man who was blind, mute, and possessed (Mt 12:22).
 - n. The daughter of the Canaanite woman (Mt 15:21-28).
 - o. The deaf mute (Mk 7:31-37).
 - p. The blind man at Bethsaida (Mk 8:22-26).
 - q. The boy with a demon (Mt 17:14-18).
 - r. The man born blind (Jn 9:1-7).
 - s. The crippled woman (Lk 13:11-13).

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- t. The man with dropsy (Lk 14:1-4).
 - u. Ten men with leprosy (Lk 17:11-19).
 - v. Two blind men (Mt 20:29-34).
 - w. The servant of the high priest (Lk 22:50-51).
2. Miracles related to the forces of nature.
- a. The water is turned into wine (Jn 2:1-11).
 - b. The catch of fish (Lk 5:4-11).
 - c. The calming of the storm (Mt 8:23-27).
 - d. The walking on the water (Mt 14:25).
 - e. Five thousand people fed (Mt 14:15-21).
 - f. Four thousand people fed (Mt 14:32-38).
 - g. The coin in the mouth of the fish (Mt 17:24-27).
 - h. The withered fig tree (Mt 21:18-22).
 - i. Another catch of fish (Jn 21:1-11).
3. Miracles related to raising the dead.
- a. The son of the widow at Nain (Lk 7:11-15).
 - b. The daughter of Jairus (Lk 8:41, 42, 49-56).
 - c. Lazarus (Jn 11:1-44).

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Discussion Point

Use the following section to study the context, chronology of events, and words of Jesus regarding His death on the cross.

F. The crucifixion of Jesus.

1. General events that preceded the crucifixion.
 - a. The Last Supper (Lk 22:14).
 - b. The garden of Gethsemane (Mt 26:36).
 - c. The arrest of Jesus (Jn 18:12).
 - d. At the house of Caiaphas the high priest (Mk 14:53-65).
2. Specific events of the crucifixion.
 - a. Jesus went before Pilate at 6:30 a.m. on Friday morning (Mk 15:1--note: most times are close approximations).
 - b. Jesus was sent to Herod at 7:00 a.m. (Lk 23:6-10).
 - c. Jesus returned to Pilate at 7:30 a.m. (Lk 23:11).
 - d. At 8:00 a.m. Jesus was sentenced to death on the cross (Lk 23:23, 24).
 - e. At 8:30 a.m. Jesus began the short walk up to Calvary (Lk 23:26).
 - f. Jesus was put on the cross at 9:00 a.m. (Mk 15:25). Soon after, Jesus asked the Father to forgive them (Lk 23:34).
 - g. At 10:00 a.m. the soldiers cast lots for Jesus clothes (Mk 15:24).

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- h. Between 10:00 and 11:00 a.m. Jesus was insulted and mocked by:
 - 1) The general public (Mt 27:39, 40).
 - 2) The chief priests (Mk 15:31).
 - 3) The soldiers (Lk 23:36, 37).
 - 4) One of the criminals who hung next to Him (Lk 23:39).
 - i. At 11:00 a.m. Jesus responded positively to the request of the other criminal who was hanging next to Him (Lk 23:40-43).
 - j. At 11:30 a.m. Jesus gave instructions to John to care for His mother (Jn 19:26, 27).
 - k. At 12:00 p.m. it became dark and remained that way until 3:00 p.m. (Mk 15:33).
 - l. At 1:30 p.m. Jesus cried out to God the Father: “My God, my God, why have You forsaken me?” (Mt 27:46).
 - m. At 2:00 p.m. Jesus said, “I am thirsty” and “it is finished” (Jn 19:28, 30).
 - n. At approximately 3:00 p.m. Jesus said His last words and died (Lk 23:46).
3. Specific events that immediately followed the crucifixion.
- a. There was an earthquake and the veil of the temple was torn (Mt 27:51).
 - b. The tombs were opened (Mt 27:54).
 - c. The centurion proclaimed the divinity of Jesus (Mt 27:54).
 - d. The multitudes were grieved (Lk 23:48).
 - e. The legs of the thieves were broken to accelerate their death (Jn 19:31, 32).

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- f. Jesus side was pierced (Jn 19:34).
- g. Jesus was buried (Jn 19:38-42).
- h. The tomb was sealed and a guard was posted (Mt 27:66).

Course Conclusion:

This concludes New Testament I, which surveyed themes and topics within the four Gospels. The topics have included: Descriptions of Christ, The Divinity of Christ, Outlines of the life of Christ, the Apostles of Christ, Miracles of Christ, and the Crucifixion of Christ. The next course in this series, New Testament II, surveys the birth of the Church.

NEW TESTAMENT II

New Testament II: Syllabus

Notes

CLASS #1:

- I. Course Introduction.
- II. The Book of Acts.

CLASS #2:

- II. The Book of Acts. (cont.)
- III. The Life of Paul.

CLASS #3:

- III. The Life of Paul. (cont.)
- IV. The Book of Romans.

CLASS #4:

- V. The Books of 1 & 2 Corinthians.
- VI. The Book of Galations.

CLASS #5:

- VI. The Book of Galations. (cont.)
- VII. The Books of 1 & 2 Thessalonians.
- Exam.

NEW TESTAMENT II

Notes

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New Testament II: Exam

Possible 20 Point Questions

- 1) Explain how Acts 1:8 brings together the ideas of power, death and mission (pp. 349, 350).
- 2) Using four different accounts in Acts of the coming of the Holy Spirit upon people, show how there were various effects of “evidences of the filling of the Spirit” (pp. 350-352).
- 3) Discuss the relationship between freedom and obligation as it is set forth in the book of Galatians and other related Scriptures (pp. 367, 368).

Possible 10 Point Questions

- 1) List three key themes of Acts (p. 348).
- 2) Use two Scriptures to describe Paul’s background (p. 358).
- 3) When were Paul’s missionary journeys (p. 359)?
- 4) List four ways in which Paul described Christ. No Scripture references necessary (p. 359,360).
- 5) Using Romans 5:1-5, list four things we have through justification (p. 364).
- 6) List three errors that Paul sought to correct in 1 Corinthians (p. 365,366).

NEW TESTAMENT II

I. Course Introduction.

Notes —

The New Testament Series of Courses:

As with the Old Testament series of courses, we are not be able to study the entire New Testament in a series of three brief courses. Our goal is to survey the contents of the New Testament, organize them, and study general themes, as well as some selected specific topics.

After completing these three courses, we should be able to communicate a general understanding of the N.T. We should also be able to communicate on a deeper level, about certain specific parts and topics of the N.T.

Our goal is to promote further N.T. studies by establishing a framework of understanding for the 27 books of the New Testament canon, as a whole unit and as individual parts.

The Three New Testament Courses:

New Testament I: The Gospels and Jesus Christ. This includes Matthew, Mark, Luke, and John.

New Testament II: Birth of the Church. This category includes the study of Acts, Romans, 1 & 2 Corinthians, Galatians and 1 & 2 Thessalonians.

New Testament III: Advance of the Church. This category includes the Prison Epistles, the Pastoral Epistles, the General Epistles and Hebrews.

The courses have been developed as a series. If you do not finish all the materials from the first course, then start course #2 from where you left off in course #1. The same is true for starting course #3 (for this reason course #3 contains less material as some “runover” from the first courses is expected).

NEW TESTAMENT II

Notes -

A. Contents of This Course.

1. This course focuses on the birth of the New Testament Church.
2. The following books are presented:
 - a. Acts.
 - b. Romans.
 - c. 1 & 2 Corinthians.
 - d. Galatians.
 - e. 1 & 2 Thessalonians.
3. A study of the life of Paul is also presented.

II. The Book of Acts.

A. The Title of the Book.

1. Originally, the book of Acts was the second volume of the writings of Luke. It was attached to Luke's gospel.
2. In the second century A.D., the second volume began to be recognized as an individual book (this is valid because Luke himself makes a distinction between the two books: see Acts 1:1).
 - a. At that time the title "**The Acts of the Apostles**" began to be used to designate this book.
 - b. The book mainly refers to two of the apostles (Peter and Paul). "**The Acts of Peter and Paul**" may have been a more suitable title.

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- c. Even more suitable may have been the title “**The Acts of the Holy Spirit.**” His presence and actions in extending the influence and growth of the Church is the focus of the book.

- 1) We could suggest one more possible title that seems appropriate to the content of the book:

“The continuation and extension of the ministry of Jesus through the Church by the power of the Holy Spirit.”

- 2) In the gospel of Luke we see the ministry of Jesus on earth. In the second volume, the book of Acts, we see the ministry of Jesus on earth as it is done through His people.

Notes

B. The author of Acts.

1. Luke the physician is generally accepted as the author of Acts.
2. Luke-Acts is clearly written by the same author (Lk 1:1-4 and Acts 1:1).
3. Luke was a close companion of Paul as was the writer of Acts (see 16:10-17; 20:5-21:18; 27:1-28:16 where the writer uses “we”).
4. Tradition also says that Luke was the author.

C. Key Aspects of the Book of Acts.

1. Key words in Acts.
 - a. Holy Spirit.
 - b. Peter (chapters 1-12).
 - c. Paul (chapters 13-28).
 - d. Church.
 - e. Jews.
 - f. Gentiles.

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- g. Tongues.
- h. Fellowship/sharing (koinonia).
- i. Witnesses.
- 2. Key ideas in Acts.
 - a. Persecution.
 - b. Spread of the gospel.
 - c. Increase and multiplication of the Church.
- 3. The Key phrase in Acts - “Were added to their number.”
- 4. Key verse in Acts - Acts 1:8, “But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth” (1:8).
- 5. Three Key themes in Acts.
 - a. The power of the Holy Spirit.
 - b. The spread of the gospel.
 - c. The growth of the church (for an in-depth study of this topic see the MOTMOT course titled Church Growth).

D. Theme #1: The Power of the Holy Spirit.

- 1. The purpose of the sending of the Holy Spirit is for believers to receive empowering.
- 2. Jesus clearly stated in Acts 1:8, that the Holy Spirit was sent in order that the believers might have “power” (the Greek term is “dunamis” from which we get our word “dynamite”).

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Author's Comment:

When we teach and minister concerning the topic known as “baptism” or “filling” of the Holy Spirit, we should keep this foundational understanding of power at the center of our perspective. We should not emphasize any personal doctrines, but should simply emphasize the idea of receiving power.

John Wimber, founder of the Vineyard Fellowship, provides us with a good example. He says that when he ministers regarding the baptism of the Holy Spirit he does not focus on other points, but simply asks people if they want to have more power in their lives and ministries.

We do not want to be divisive or offensive. We simply want to walk in the fullness of God's power through His Holy Spirit.

Notes

3. The purpose and results of the POWER of the Holy Spirit.
 - a. In Acts 1:8, Jesus made a clear connection between the POWER of the Holy Spirit and the WITNESS of the Church (also consider Lk 24:48, 49). We might say that the POWER of the Spirit is directly connected to the MISSION among the nations (see Lk 24:47-49).
 - b. The word “witness” is the translation of the Greek word “marturion”. From “marturion” we get the English word “martyr”. The foundational idea of “marturion” is to be willing “to die for what has been seen and testified to”.
 - 1) Thus, we see a Biblical connection that is the foundation of the sending and receiving of the Holy Spirit. Throughout the Bible we see that POWER and DEATH are related.
 - a) POWER is perfected in WEAKNESS (2 Cor 12:9).
 - b) LIFE is connected with DEATH (Mt 16:24, 25; Jn 12:24, 25).
 - c) POWER is connected with SUFFERING (2 Tim 1:8).

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- 2) We see that the Spirit is sent to give us POWER. This POWER enables us to die to ourselves so that we can witness for Christ (this DEATH is spiritual, but could be physical).
 - a) To WITNESS was to proclaim the resurrection of Jesus Christ.
 - b) In Acts, the idea of a WITNESS was often directly connected with what someone had SEEN AND HEARD regarding the resurrection.

c. What happened when the Holy Spirit came in Acts?

Discussion Point

Use the following section to study and discuss the accounts of the coming of the Holy Spirit in Acts.

You may be surprised to see that there were many things that happened when the Holy Spirit “fell” on people.

Biblically, it is difficult to say that any one specific thing is the conclusive sign or proof of the “filling” of the Spirit.

- 1) The day of Pentecost (Acts 2).
 - a) Tongues (Acts 2:4).
 - b) Preaching (Acts 2:14-36; 3:11-26).
 - c) Things that were BOTH “seen and heard” (Acts 2:33).
 - d) Souls were saved (Acts 2:41, 47).
 - e) The disciplines of prayer, fellowship (sharing), study, and breaking bread (worship) were practiced (Acts 2:42).
 - f) Signs and wonders (Acts 2:43).
 - g) Sharing (Acts 2:44-46).
 - h) Praise (Acts 2:47).
 - i) Healing (Acts 3:1-10).

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- 2) The second shaking (Acts 4:31).
 - a) Boldness (Acts 4:31).
 - b) Sharing (Acts 4:32-35).
 - c) Witness or preaching (Acts 4:33).
 - d) A spiritual gift: a word of knowledge (Acts 5:3).
 - e) Signs and wonders (Acts 5:12).
 - f) Unity (Acts 5:12).
 - g) Souls were saved (Acts 5:14).
 - h) Healing and deliverance (Acts 5:16).
- 3) The Samaritan account (Acts 8).
 - a) Things that were “seen” by Simon (Acts 8:18).
 - b) The laying on of hands.
- 4) Paul’s conversion (Acts 9).
 - a) Healing: Paul regained his sight (9:18).
 - b) There was preaching and proclaiming (9:20).
 - c) There was a spiritual gift of the word of wisdom (9:22).
 - d) Boldness (9:27, 28).
- 5) The Cornelius account (Acts 10).
 - a) Tongues (10:46).
 - b) Praise and exaltation of God (10:46).

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6) A third (continual) filling (Acts 13:52).

- a) Preaching (14:1,7).
- b) Possible references to the spiritual gifts: a word of wisdom (Acts 14:1-- “spoke in such a manner”), and a word of knowledge (Acts 14:6 -- “They became aware of it”).
- c) Boldness (14:3).
- d) Signs and wonders (14:3).
- e) Healing (14:10).

7) The Ephesian account (Acts 19).

- a) Tongues (19:6).
- b) Prophecy (19:6).
- c) The laying on of hands.

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Author's Comment Regarding Acts 2:38

Acts 2:38 presents a three-fold foundation regarding Christian initiation and the empowering of the Holy Spirit:

- 1) Repent
- 2) Be baptized (in water).
- 3) You shall receive the gift of the Holy Spirit.

This seems to indicate that the receiving of the gift is a “second experience”, which means the gift of the Spirit comes after salvation.

The Acts chapter 2 account also presents a “second experience” situation regarding the Holy Spirit (see Jn 20:22).

However, the Acts 4:31 and 13:52 accounts show that it is not a singular “second experience”, but a continual filling (see Eph 5:18; Jn 7:37).

The following accounts all support the idea of a “second experience”: Acts 2:1-21, Acts 8:14-20, Acts 9:10-19, Acts 10:44-48, Acts 19:1-6.

In Acts 10:44-48 the repentance and spirit reception seem to happen simultaneously, but we later read that the gift was given AFTER they believed (see Acts 11:17). Also, note that the water baptism came after the gift of the Spirit was given in both Acts 9 and Acts 10, but repentance always came first.

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Discussion Point

Use the following chart to summarize the list of accounts of the coming of the power of the Holy Spirit.

What are some of the conclusions you gain from this study?

How should we understand the idea of “evidences” of the filling of the Holy Spirit?

Account	Healing	Preaching	Tongues	Signs and Wonders	Boldness	Sharing	Praise	Spiritual Gifts	Souls saved	Prophecy	Discipline	Seen/ Heard	Laying on Hands
Acts 2	X	X	X	X		X	X		X		X	X	
Acts 4:31	X	X		X	X	X		X	X				
Acts 8												X	X
Acts 9	X	X			X			X					
Acts 10			X				X						
Acts 13:52	X	X		X	X			X					
Acts 19			X							X			X
TOTAL	4	4	3	3	3	2	2	3	2	1	1	2	2

***Note: Laying on of hands is not one of the effects or results of the coming of the Spirit (as are the rest), but is included to show that sometimes it was used as a method to give the gift of the Holy Spirit and sometimes it was not.

***Note: The “TOTALS” show that there are various significant effects, results, signs, proofs, or “evidences” of the filling of the Holy Spirit. None of the effects appear in all of the accounts and not one “evidence” stands out above the rest.

Discussion Point

What are some of the conclusions you gain from this study? How should we understand the idea of “evidences” of the filling of the Holy Spirit?

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C. Theme #2: The Spread of the Gospel in Acts.

Notes

Author's Illustration:

Two of the major themes of the book of Acts, the power of the Holy Spirit and the spread of the gospel, go together like a fan and the circulation of air. The purpose of a fan is to circulate air. The purpose of the power of the Spirit is to spread the gospel.

Insert Your Illustration:

Author's Comment:

The Gospel is to be spread to all levels of society and to all locations. According to Acts 1:8, the gospel was to be spread to Jerusalem, Judea and Samaria, and to the ends of the earth. This meant the Gospel was to be spread in the local community, in the surrounding provinces, and to the distant places as well.

1. The spread of the gospel in Jerusalem (Acts chapters 1-7).
 - a. This was done at some cost. There was much persecution as we can see from the various jail experiences (Acts chapters 4, 5) and the death of Stephen (Acts chapter 7).
 - b. At this time, the Church began to develop more of a structure or order (note the appointment of deacons in Acts chapter 6).

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2. The spread of the gospel in Judea and Samaria (Acts chapters 8, 9).
 - a. Philip in Samaria (Acts chapter 8). Note: African Christianity has its roots in this phase of early Church outreach (note the account of the Ethiopian eunuch).
 - b. Paul in Damascus (Acts 9:19-31).
 - c. Peter's ministry (Acts 9:32-43).
3. The spread of the gospel to the ends of the earth (Acts 10-28).
 - a. To Caesarea (Acts chapter 10).
 - b. To Antioch (Acts 11:19). Note that this was a result of persecution.
 - c. To Asia Minor (Paul's first missionary journey).
 - 1) Cyprus (Acts 13:5-13).
 - 2) Perga (Acts 13:13).
 - 3) Antioch Pisidia (Acts 13:14).
 - 4) Iconium (Acts 13:51).
 - 5) Lystra and Derbe (Acts 14:6)
 - d. To Asia Minor and Greece (Paul's second missionary journey).
 - 1) Syria and Cilicia (Acts 15:41).
 - 2) Lystra (Acts 16:1).
 - 3) Phrygia and Galatia (Acts 16:6).
 - 4) Troas (Acts 16:9).
 - 5) Philippi (Acts 16:12).
 - 6) Thessalonica and Berea (Acts 17:1,10).

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- 7) Athens and Corinth (Acts 17:16 and 18:1).
- 8) Ephesus (Acts 18:19).
- e. To Asia Minor and Greece again (Paul's third Missionary journey).
 - 1) Galatia (Acts 18:23).
 - 2) Ephesus (Acts 19:1).
 - 3) Greece (Acts 20:2).
 - 4) Troas (Acts 20:6-12).
 - 5) Tyre (Acts 21:1-4).
 - 6) Caesarea (Acts 21:8).
- f. To Rome (through Paul's imprisonment).
 - 1) Paul testified before many influential people such as Felix and Agrippa, etc. (see Acts 26:18).
 - 2) God sovereignly used Paul's imprisonment to bring the gospel to Rome (see Acts 26:32).
- g. To Spain (tradition says that Paul went to Spain) (see Rom 15:24, 28).

Discussion Point

Use the following Scriptures to show how the New Testament Church responded to the instructions of Acts 1:8. See how the gospel was spread from Jerusalem to the known ends of the earth. What about us today? Are we being obedient to the instruction of Acts 1:8? Should we also respond?

Acts 5:28; Acts 6:7; Acts 8:1; Acts 8:14;
Acts 9:31; Acts 13:47; Acts 15:13; Acts 17:6; and Acts 24:5.

Notes

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III. The Life of Paul.

A. Major Events in Paul's Life (use this outline to do a general study of Paul's life and ministry).

1. His background.
 - a. He was a Pharisee (Acts 23:6).
 - b. He was a Roman citizen (Acts 22:25-28).
 - c. He was born in Tarsus (Acts 22:3).
 - d. He studied under Gamaliel (Acts 22:3).
 - e. He learned to make tents (Acts 18:3).
2. Before his conversion.
 - a. He persecuted the Church (Acts 9:1-3; 22:4). He guarded the robes of Stephen's murderers (Acts 7:58).
 - b. He kept the Law (Acts 26:5).
3. His conversion.
 - a. Near Damascus he saw a bright light and was blinded (Acts 9:3; 22:6; 9:8).
 - b. Christ rebuked him and he replied (Acts 22:7, 8; 9:6).
 - c. He was led to Damascus where he fasted and prayed (Acts 22:11; 9:9-11).
 - d. Ananias was sent to him and he was baptized (Acts 9:11, 12, 18).

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4. After his conversion.

- a. He preached in Damascus and then went to Arabia (Acts 9:20; Gal 1:17).
- b. He returned to Damascus and then went to Jerusalem (Gal 1:17, 18).
- c. The Church doubted him, the Jews persecuted him, and Barnabas became his friend (Acts 9:26-29).
- d. Barnabas brought him to Antioch where he taught for one year (Acts 11:25, 26).

5. First, second and third missionary journeys.

- a. The journeys occurred between 47-57 A.D.
- b. See the previous section (The spread of the gospel to the ends of the earth) for a general outline.

6. In Jerusalem, Caesarea, and Rome (imprisonments).

- a. He was received by the church but seized by the Jews, and then seized by the Romans (Acts 21:17, 27; 22:24-29).
- b. He was taken to Caesarea where he spent two years in prison (Acts 23:23-33; 24:27).
- c. He gave his defense before Felix and King Agrippa (Acts 24:10-21; 26:1-29).
- d. He was taken to Rome where he preached and wrote letters while he was under house arrest (Acts 27:14-44; 28:16, 30, 31).

Notes

B. Ways that Paul Described Christ.

1. The peacemaker (Rom 5:1).
2. The Lord of glory (1 Cor 2:8).
3. The only foundation (1 Cor 3:11).

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4. The sacrificial lamb (1 Cor 5:7).
5. The conqueror of death (1 Cor 15:24-26).
6. The image of God (2 Cor 4:4).
7. The liberator (Gal 5:1).
8. The goal or standard of maturity (Eph 4:13).
9. The ultimate reward of a believer (Phil 3:8).
10. The head of the Church (Col 1:18).
11. The coming Lord (1 Thes 4:16).
12. The blessed and only Sovereign who is the King of kings and Lord of lords (1 Tim 6:15).
13. The Judge of all men (2 Tim 4:1).
14. The Redeemer (Titus 2:14).
15. The author of salvation (Heb 2:10).
16. The great high priest (Heb 4:14).
17. The author and perfecter of faith (Heb 12:2).

Class Discussion:

Using the above study on Paul's life, discuss the following items:

- 1) Based on his own experiences, how highly do you think Paul would esteem education, social status, political position, or religious activity in regard to walking obediently with the Lord?
- 2) Based on his own experiences, how highly do you think Paul would esteem boldness, brokenness, patience and self protection?
- 3) Based on his understanding of Christ, how do you think Paul would compare a person's perception of Jesus in contrast to their own self perception?

NEW TESTAMENT II

IV. The Book of Romans.

Notes

A. A General Outline of Romans.

1. Doctrine (Rom chapters 1-11). The main theme is the plan of salvation that includes justification by faith and sanctification by the work of the Holy Spirit.
2. Application (Rom chapters 12-16) - There are a variety of exhortations regarding Christian responsibilities.

B. A more Detailed Outline of Romans (use this outline to make a general study of the book of Romans).

1. The plan of Salvation (Rom chapters 1-11).
 - a. The introduction of the letter (Rom 1:1-17).
 - b. Righteousness is the key to man's relationship with God (Rom 1:18-8:39).
 - 1) Righteousness is the necessary position of man when he stands before God (Rom 1:18-5:21).
 - a) Man's failure (Rom 1:18-3:20).
 - b) The victory of faith (Rom 3:21-31).
 - c) The example of Abraham (Rom 4:1-25).
 - d) The results of justification (Rom 5:1-21).
 - 2) Righteousness is the necessary way of life for man when he stands before God (Rom 6:1-8:39).
 - a) Sin is not validated by grace (Rom 6:1-14).
 - b) The power of grace (Rom 6:15-7:6).
 - c) The struggle against sin (Rom 7:7-25).
 - d) Victory through the Spirit (Rom 8:1-39).

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- c. Israel and the Gentiles in the plan of God (Rom 9:1-11:36).
 - 1) Paul's concern for Israel (Rom 9:1-5).
 - 2) The sovereignty and justice of God with respect to Israel and all people (Rom 9:6-29).
 - 3) The failure of Israel/The success of the Gentiles (Rom 9:30-10:21).
 - 4) The current situation of Israel (Rom 11:1-10).
 - 5) The future situation of Israel (Rom 11:11-36).
 - 6) The salvation of Israel and the mercy and greatness of God (Rom 11:25-36).
- 2. The practical applications of the life of salvation (Rom chapters 12-16).
 - a. Christian standards for attitudes and actions (Rom 12:1-15:13).
 - 1) Commitment and dedication (Rom 12:1, 2).
 - 2) The use of gifts (Rom 12:3-8).
 - 3) Instructions and exhortations in Christian character (Rom 12:9-21).
 - 4) Response to authority (Rom 13:1-14).
 - 5) Unity and sensitivity to others (Rom 14:1-15:13).
 - b. Personal reports, requests, recommendations, warnings, and greetings (Rom 15:14-16:27).

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C. Key verses in Romans.

1. Consider how Rom 1:16 and Rom 5:1 might be called the key verses of the book of Romans.
2. Consider how the following flow of verses could be used to give a brief summary of the contents of Romans.
 - a. Rom 1:16.
 - b. Rom 3:22, 23, 28.
 - c. Rom 4:3.
 - d. Rom 5:1, 18.
 - e. Rom 9:31, 32.
 - f. Rom 10:3-9.

Notes

D. Key theme or message in Romans.

1. The message of Romans is a message of hope in the midst of a hopelessly fallen world.
2. The following points show how Romans emphasizes this theme.
 - a. Guilt.
 - 1) Guilt creates a great wall of separation between God and man (Rom 1:18-3:20).
 - 2) Hope is found in justification by faith (Rom 5:1).
 - b. Our sinful nature.
 - 1) Our sinful nature creates a great wall of separation between us and God (Rom 7:15-24).
 - 2) Hope is found in regeneration (Rom 8:1-4).

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c. God's sovereign election.

- 1) God's sovereign election creates a great wall of separation between God and man (Rom 9:7-18).
- 2) Hope is found in our common opportunity to call on His name (Rom 10:11-13).

E. Justification by Faith (Rom 5:1-5).

1. See the introduction Rom 5:1: "Therefore having been justified by faith, we have...."
2. What is it that we have through justification or reconciliation?
 - a. We have peace (vs. 1).
 - b. We have access to grace (vs. 2).
 - c. We have joy in hope (vs. 2).
 - d. We have joy in tribulations (vs. 3).
 - e. We have perseverance (vs. 3, 4).
 - f. We have proven character (vs. 4).
 - g. We have hope (vs. 4,5).
 - h. We have love (vs. 5).
 - i. We have the Holy Spirit (vs. 5).

Discussion Point

Consider and discuss the following statement regarding your study of Rom 5:1-5.
Peace is joy resting. Joy is peace dancing.

NEW TESTAMENT II

V. The Books of 1 & 2 Corinthians.

Notes

A. 1 Corinthians.

1. General structure of 1 Corinthians.
 - a. It is clear that 1 Corinthians is a letter that was written in response to letters that the Corinthians had sent to Paul. Apparently, these letters mentioned various problems within the church. Paul responds to these problems in his letter.
 - b. Note the various sections of the letter that are introduced by the words: “**Now concerning...**”
 - 1) 1 Cor 7:1 - Now concerning (Marriage).
 - 2) 1 Cor 7:25 - Now concerning (Virgins and Widows).
 - 3) 1 Cor 8:1, 4 - Now concerning (Food offered to idols)
 - 4) 1 Cor 12:1 - Now concerning (Spiritual gifts).
 - 5) 1 Cor 16:1 - Now concerning (Collection for the saints).
 - 6) 1 Cor 16:12 - Now concerning (Apollos).
2. The key theme of 1 Corinthians.
 - a. This is a letter that was written to correct errors in the life of the church and to make suggestions concerning specific topics.
 - b. We can form a general outline of the book by listing the errors that were corrected.
 - 1) The error of divisions within the church (1 Cor 1:10-31; 3:1-8).
 - 2) The error of a false perception of ministers and the ministry (1 Cor 3:1-4:21).
 - 3) The error of not cleansing the church from immorality, law-suits, and sensuality (1 Cor 5:1-6:20).

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- 4) Suggestions about marriage and sex (1 Cor 7:1-40).
- 5) The error of demanding your rights (1 Cor 8:1-9:27; 10:23-33).
- 6) The error of a lack of separation from the world, disunity and prejudice at the Lord's Supper (1 Cor 10:16-21; 11:17-34).
- 7) Suggestions concerning Christian order (1 Cor 11:1-16).
- 8) Suggestions concerning the use of spiritual gifts (1 Cor 12:1-14:40).

B. 2 Corinthians.

1. The nature of the letter.
 - a. This is one of Paul's most personal letters. He is very transparent in this letter as he focuses on the motives, goals, methods, and validity of his own ministry.
 - b. Note in the following verses, how Paul seems to be concerned that his apostleship was not accepted.
 - 1) 2 Cor 3:1 (Do we need letters of recommendation?)
 - 2) 2 Cor 5:12 (We will let you tell of our work.)
 - 3) 2 Cor 7:2 (We have wronged no one.)
 - 4) 2 Cor 10:2, 3 (We were accused of being in the flesh.)
 - 5) 2 Cor 11:5, 6 (I am not inferior to these false Apostles.)
 - 6) 2 Cor 12:11 (I was compelled to boast due to false Apostles.)
 - 7) 2 Cor 13:3 (You seek proof of Christ speaking in me.)

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2. In the midst of this focus on his own ministry and its characteristics and validity, Paul inserts a significant section concerning the importance of generosity.
 - a. Review 2 Cor chapters 8 and 9. Especially focus on 2 Cor 8:12-15.
 - b. Review Acts 2:44, 45 and Acts 4:32-37.

Discussion Point

Based on the passages from 2 Cor 8 and 9, and Acts 2 and 4, discuss the concepts of Christian sharing and Christian equality.

VI. The Book of Galatians.

A. General Structure of Galatians.

1. The main theme is the relationship of freedom and obligation.
2. General Outline of Galatians.
 - a. A record of past problems (chapters 1-2).
 - b. A theology of freedom (chapters 3-4).
 - c. The ethics of obligation (chapters 5-6).
3. The flow from freedom to obligation.
 - a. Freedom must precede obligation just as the promise must precede the command.
 - b. Freedom enables us to be obligated (the promise enables us to do the command).

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Notes

- c. God does give commands, but He always gives promises that will enable us to do the commands. God never asks us to do something unless He provides us with the ability to do it (for example, see the principle of 1 Cor 10:13). God always makes provision for what He asks of us.
 - d. This flow of freedom to obligation is necessary because God is the source of all things and is sovereign. Our obligation must start with God's provision.
4. These concepts of freedom and obligation are presented in various ways throughout the Bible. In each case, the two concepts are shown to be vitally connected. There is not one without the other. They exist together and mutually affect one another.
 - a. There is no freedom without obligation.
 - b. There is no obligation without freedom.

Discussion Point

Use the following diagram to promote a discussion concerning freedom and obligation. Challenge the students to make applications for their own lives.

Passage Of The Two	Location And Concepts	The Specific Terms Of The Relationship	The Way In Which The Two Concepts Relate To Each Other
Galatians Freedom Obligation	(chap. 3&4), (chap. 5&6)	Freedom Obligation	The existence of the freedom enables us to complete the obligation...The existence of the obligation leads us to receive the freedom.
Matthew Grace Law	5:17 (Jesus in us), (done in us)	Grace Law	The existence of the grace enables us to keep the law...The existence of the law leads us to receive the grace
Ephesians Privilege Responsibility	(chap. 1-3), (chap. 4-6)	Privilege Responsibility	The existence of the privilege enables us to complete the responsibility...The existence of the responsibility leads us to use the privilege
Abrahamic Gen. 1/2 promises 1/2 commands	Covenant 12:1-3 (v.2), (v.2,3)	Promise Command	The existence of the promise enables us to follow the command...The existence of command necessitates that we receive what is promised
Acts Provision Mission	1:8 (Holy Spirit), (Jerusalem to end of the earth)	Provision Mission	The existence of the provision enables us to complete the mission...The existence of the mission demands that we receive the provision.

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B. The Fruit of the Spirit (Gal 5:22, 23).

Notes

1. The Christian can live victoriously over the requirements of the law. That does not mean that he does not live according to the law. It means that he is able to keep the law.
 - a. The fruit of the Spirit is proof of our living over the law. As Paul said, "Against such things there is no law." Living in such a way is evidence of the Spirit's rulership and our growth in grace.
 - b. That is to say that a spirit controlled life does not need the law to force him to live a righteous (lawful) life.
2. The Christian life should be characterized by the fruit of the Spirit.
 - a. **LOVE** should be the central theme of the Christian life.
 - b. **JOY** should be its strength.
 - c. **PEACE** should be its confidence.
 - d. **PATIENCE** should be its endurance.
 - e. **KINDNESS** should be its testimony.
 - f. **GOODNESS** should be its conduct.
 - g. **FAITHFULNESS** should be its response to God.
 - h. **GENTLENESS** should be its manner.
 - i. **SELF-CONTROL** should be its maturity.

NEW TESTAMENT II

Notes -

VII. The Books of 1 & 2 Thessalonians.

A. General Structure of the two Books.

1. Paul wrote 1 Thessalonians after Timothy brought back a report concerning the Thessalonian church (see 1 Thes 3:6).
2. Paul wrote 2 Thessalonians to respond to confusion that continued in the Thessalonian church regarding the second coming of Jesus (Paul initially addressed the problem in 1 Thes 4:13-5:11).

B. Major Themes of the Books.

1. Example and imitation (1 Thes 1:5, 6; 2:14; 2 Thes 3:6-9).
2. Discipline for those who are lazy (1 Thes 5:14; 2 Thes 3:10-15).
3. The return of Christ (1 Thes 4:13-5:11; 2 Thes 2).
4. Endurance and encouragement in persecution (1 Thes 1:6; 2:14-16; 1:3-12).
5. Evangelism (1 Thes 1:8; 2:9; 2 Thes 3:1).

Course Conclusion:

This concludes New Testament II, which surveyed several themes and topics regarding the birth of the New Testament Church. From the book of Acts, the power of the Holy Spirit and the Spread of the Gospel were emphasized. A study of the life of Paul reviewed his life before and after conversion, along with his description of Christ. From Romans, justification by faith was emphasized. From 1 & 2 Corinthians, we saw that Paul responded to problems in the Corinthian church, then gave a defense of his Apostleship. From Galatians the themes of freedom and obligation, and the fruit of the Spirit were emphasized. From 1 & 2 Thessalonians, we saw that Paul emphasized example, imitation, encouragement and endurance, then responded to confusion concerning Christ's second coming.

The next course in this series, New Testament III, surveys the advance of the Church.

NEW TESTAMENT III

New Testament III: Syllabus

Notes

CLASS #1:

- I. Course Introduction.
- II. The Prison Epistles (Letters).

CLASS #2:

- III. The Pastoral Epistles.
- IV. The Second Generation Church: Introduction.

CLASS #3:

- IV. The Second Generation Church. (cont.)
- V. Later Christianity Among Jewish Believers.

CLASS #4:

- VI. The Rise of Persecution and Gnosticism.

CLASS #5:

- VI. The Rise of Persecution and Gnosticism. (cont.)
- Exam.

NEW TESTAMENT III

Notes

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New Testament III: Exam

Possible 20 Point Questions

- 1) Explain how the Prison Epistles are related to each other (p. 376).
- 2) Explain what happened in 70 A.D. and its repercussions (p. 384).
- 3) Discuss gnosticism: what is it and why is it a problem? (pp. 387,389)

Possible 10 Point Questions

- 1) Give one possible outline for the book of Ephesians (pp. 376,377).
- 2) What does “Onesimus” mean and who was he? (p. 378)
- 3) What are the major themes of the Pastoral Epistles? (p. 379)
- 4) What is the nature of the book of James? (pp. 384)
- 5) What is the nature of the book of Hebrews? (pp. 385)
- 6) What is the main theme/key verse of 1 Peter? (p. 390)

NEW TESTAMENT III

I. Course Introduction.

Notes —

The New Testament Series of Courses:

As with the Old Testament series of courses, we are not able to study the entire New Testament in a series of three brief courses. Our goal is to survey the contents of the New Testament, organize them, and study general themes, as well as some selected specific topics.

After completing these three courses, we should be able to communicate a general understanding of the N.T. We should also be able to communicate on a deeper level, about certain specific parts and topics of the N.T.

Our goal is to promote further N.T. studies by establishing a framework of understanding for the 27 books of the New Testament canon, as a whole unit and as individual parts.

The Three New Testament Courses:

New Testament I: The Gospels and Jesus Christ. This includes Matthew, Mark, Luke, and John.

New Testament II: Birth of the Church. This category includes the study of Acts, Romans, 1 & 2 Corinthians, Galatians and 1 & 2 Thessalonians.

New Testament III: Advance of the Church. This category includes the Prison Epistles, the Pastoral Epistles, the General Epistles and Hebrews.

The courses have been developed as a series. If you do not finish all the materials from the first course, then start course #2 from where you left off in course #1. The same is true for starting course #3 (for this reason course #3 contains less material as some “runover” from the first courses is expected).

NEW TESTAMENT III

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A. Contents of This Course.

1. This course provides a survey of the advance of the New Testament Church, as it existed and functioned in the Roman world.
2. We will study the following categories:
 - a. The “prison epistles or letters” (Ephesians, Philippians, Colossians, and Philemon).
 - b. The “pastoral epistles or letters” (1 & 2 Timothy and Titus).
 - c. The second generation Church.
 - d. Later Christianity among Jewish believers (James, Hebrews).
 - e. The rise of persecution and gnosticism (1 & 2 Peter, 1, 2, 3 John, Jude and Revelation).

Author’s Comment:

Because this is the third course in a series, this course should begin where you ended in the previous New Testament course.

In anticipation that there would be some materials not yet covered from the previous two courses, this course has been made somewhat shorter than the previous two New Testament courses.

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II. The Prison Epistles (letters).

Notes

A. Paul's Arrest and Imprisonment.

1. Paul's arrest (see Acts 21:27-36).
 - a. Paul was arrested in Jerusalem after completing his third missionary journey.
 - b. He was accused of bringing a Gentile into the temple area that was for Jews only.
 - 1) This incident led to a riot.
 - 2) It was probably promoted by the same Jews who persecuted Paul in Asia Minor (see Acts 20:16-19).
 - 3) Most certainly, the accusation was motivated by Paul's reputation for having a liberal attitude toward Gentiles (see Acts 21:17-26; Gal 2:1-10).
 - 4) Paul was trying to break down the walls that separated Jews and Gentiles (Eph 2:14; Gal 3:28).
2. Paul's imprisonment (see Acts 23:23-26:32).
 - a. After Paul was arrested in Jerusalem, he was taken to Caesarea where he was a prisoner for two years Acts 24:27).
 - b. Paul was then sent to Rome and put under house arrest for two years (Acts 28:16, 30, 31).

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B. The Common Relationships Among the Prison Epistles.

1. All of the letters were written from prison (although it is possible that they were written during Paul's imprisonment in Caesarea, the evidence seems to point to the Roman imprisonment) (see Eph 4:1; 6:20; Phil 1:12-14; Col 4:10, 18; and Philemon 1, 9, 10, 13, 23).
2. The same companions were with Paul in all the letters.
 - a. Mark, Demas, Aristarchus, Luke, Epaphras (Col 4:10, 14; Philemon 23, 24).
 - b. There was a common carrier of the letters (Tychicus) (see Eph 6:21; Col 4:7; Philemon 10; and Col 4:9).
3. Similar content is found in the books (especially in Ephesians and Colossians).
 - a. Christ the Head (Eph 1:22, 23; Col 1:18, 19).
 - b. Putting off and putting on (Eph 4:22-25; Col 3:5-14).
 - c. Instructions concerning domestic relationships (Eph 5:21-6:9; Col 3:18-4:1).

C. The Book of Ephesians.

1. A General outline of Ephesians.
 - a. Privileges (authority) of the Christian (chapters 1-3).
 - b. Responsibilities of the Christian (chapters 4-6).
 - c. These two sections can also be described as theoretical (chapters 1-3), and practical (chapters 4-6).

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2. A detailed outline of Ephesians (based on Watchman Nee's organization of the book).¹

Notes

- a. The secret of "Sit" (chapters 1-3).
 - 1) The position of authority.
 - 2) We have been resurrected with Christ.
 - b. The secret of "Walk" (Eph 4:1-6:9).
 - 1) The action of righteousness.
 - 2) Christ lives in us (see Gal 2:20).
 - c. The secret of "Stand" (Eph 6:10-24).
 - 1) The manifestation of authority.
 - 2) Our struggles are spiritual, and so our power and authority is spiritual.
3. The main theme of Ephesians - the process of living a Christian life in an ungodly world.
4. Secondary theme of Ephesians - The ungodly world is not based on people, but on the wicked forces that influence people (for example in 2:2, "according to the prince of the power of the air").

D. The Book of Philippians. (A general outline of Philippians.)

- 1. Section 1 - Address and greeting (Phil 1:1,2).
- 2. Section 2 - Thanksgiving and prayer (Phil 1:3-11).
- 3. Section 3 - The positive results of Paul's imprisonment (Phil 1:12-26).
- 4. Section 4 - Instruction and challenge (Phil 1:27-2:18).
- 5. Section 5 - Explanation of sending others to them (Phil 2:19-30).

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6. Section 6 - Continued instruction and challenge (Phil 3:1-4:9).

7. Section 7 - Postscript: Response in appreciation for gift (Phil 4:10-19).

8. Section 8 - Choosing (Phil 4:20-23).

NOTE: The main theme of Philippians is joy in Christ, in the midst of suffering.

E. The Book of Colossians.

1. A general outline of Colossians.
 - a. Greeting and prayer (Col 1:1-14).
 - b. The Lordship and ministry of Christ (Col 1:15-2:23).
 - c. Exhortation to live according to the Lordship of Christ (Col 3:1-17).
 - d. Family relationships (Col 3:18-4:1).
 - e. Final instructions and information (Col 4:2-18).
2. The main theme of Colossians - Jesus Christ: Lord and Redeemer.

F. The Book of Philemon.

1. The name "Onesimus" means "useful or profitable". Note how Paul uses a pun (he uses his name and the meaning interchangeably) in vs.10, 11.
2. The cultural norm and law of that time was to crucify a runaway slave when he was found.
 - a. We must read Philemon with this understanding.
 - b. We can see that Philemon is actually a letter of intercession.

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Discussion Point

Discuss ways in that you could use Philemon to do a bible study of the concept of intercession.

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III. The Pastoral Epistles.

Author's Comment:

1 & 2 Timothy and Titus have been called the “Pastoral letters” because of their focus on instructions and duties of pastors (leaders of local churches).

A. Themes of the Pastoral Letters.

1. Along with the general “pastoral” theme are the themes of guarding against false doctrine and guarding against worldliness in the church.
 - a. False doctrine (see 1 Tim 1:3-11; 3:14-4:5; 6:3-10; 2 Tim 3:1-17; 4:1-4; and Titus 1:10-16).
 - b. Worldliness (see 1 Tim 4:1-5; 6:17, 20; 2 Tim 2:16; 3:1-4; 4:10; and Titus 2:11-13; 3:9)

B. The Book of 1 Timothy.

1. A general outline of 1 Timothy.
 - a. Greeting and introduction (1 Tim 1:1-20).
 - b. Exhortations and instructions (1 Tim 2:1-6:19).
 - 1) Prayer (1 Tim 2:1-8).
 - 2) Women (1 Tim 2:9-15).
 - 3) Overseers and deacons (1 Tim chapter 3).
 - 4) Apostasy (1 Tim 4:1-5).

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5) Discipline and reputation of a minister (1 Tim 4:6-16).

6) Widows (1 Tim 5:1-16).

7) Elders (1 Tim 5:17-25).

8) Ministers (1 Tim 6:1-16).

9) Rich people (1 Tim 6:17-19).

c. Conclusion (1 Tim 6:20, 21).

2. The main theme and the key verse of 1 Timothy.

a. The main theme - encouragement and counsel to a young minister concerning the order of the church and the personal conduct and work of a minister.

b. Key verse- 1 Tim 3:15, "Meditate on these things, give yourself entirely to them, so that your progress may be evident to all."

Discussion Point

Discuss how 1 Tim 3:15 is to be used as the key verse to summarize the book of 1 Timothy.

D. The Book of 2 Timothy.

1. A general outline of 2 Timothy.

a. Greeting and introduction (chapter 1).

b. Encouragement and instructions (chapter 2).

1) Commitment and perseverance (2 Tim 2:1-13).

2) Personal counsel (2 Tim 2:14-26).

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- c. Predictions and preparations (chapter 3).
 - d. A solemn charge to preach (2 Tim 4:1-8).
 - e. Personal information (2 Tim 4:9-22).
2. The main theme and the key verse of 2 Timothy.
- a. Main theme - a more personal continuation of encouragement and counsel to a young minister.
 - b. Key verse - 2 Tim 4:5, "Be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry."

Discussion Point

Discuss how 2 Tim 4:5 is to be used as the key verse to summarize the Book of 2 Timothy.

E. The Book of Titus.

- 1. A general outline of Titus.
 - a. Greeting (Tit 1:1-4).
 - b. Instructions (Tit 1:5-2:15).
 - 1) Choosing elders (Tit 1:5-16).
 - 2) Specific instructions to specific groups (Tit 2:1-15).
 - c. Final instructions to live godly lives (Tit 3:1-11).
 - d. Personal information (Tit 3:12-15).

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2. The main theme and the key verse of Titus.
 - a. Main theme - counsel and encouragement with respect to ministerial responsibilities and living a godly life.
 - b. Key verses - Tit 1:5; 2:11; 2:15; 3:8, "Speak these things..."

Discussion Point

Discuss how Tit 1:5, 2:1, 2:15, and 3:8 can be used to summarize the Book of Titus.

IV. The Second Generation Church.

A. Historical Context.

1. Before considering any general study of the later New Testament books, we must establish the historical context.
2. By the time such books as 1 Peter and 1 John were written, the first generation of Christian believers was giving way to the second generation.
 - a. The first generation was marked by great enthusiasm, energy, and power. Everything was fresh and pure.
 - b. The second generation began with certain different variables that changed the focus and emphasis of the life of the church. We want to briefly study these differences and their effects.

B. The Final Separation of Christianity From Judaism.

1. The Christian Church began as a Jewish Church. The gospel was taken primarily to the Jews. In the Roman world, early Christianity was probably considered a sect of Judaism.
2. The first generation church adapted Jewish customs and struggled with allowing the church to become universal (see Gal chapter 2). The struggle was in how to incorporate itself into Judaism.

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3. The second generation church became more and more universal.
 - a. It came against a new struggle. Instead of seeking the way in which to incorporate itself into Judaism, it sought a way to distinguish itself from Judaism (see Phil 3:2).
 - b. With this new struggle came another more serious struggle. The new universal church introduced new problems associated with worldliness.

Notes

C. The Beginning of Roman Persecution.

1. The first century church received most of its persecution from the Jews. The Roman world saw the church as a Jewish sect and was not intimidated or bothered by it.
2. In the second generation, the church became universal. It began to intimidate and bother the universal powers and authorities.
3. Once the second generation church began to invade the Roman world, the Roman world began to fight back. This was the beginning of a larger persecution of the church.

D. The Death of the Apostles and “Pillars” of the First Generation Church.

1. The first generation church had a natural level of authority. Its leaders walked and talked with Christ. They were eyewitnesses of the death, resurrection, and ascension of Jesus.
2. As the majority of these people died, it became easier and easier to distort the truth. Heresy became an increasingly serious problem. The threat of false doctrine became more and more real.

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E. The Destruction of Jerusalem in 70 A.D.

1. The first generation Christians enjoyed the privileges of being associated with Judaism. The official Roman position in those early years provided a level of freedom of religion.
2. As the second generation church began to develop its own identity, it encountered persecution from Rome. This persecution was intensified when the Roman position of favor towards the Jews began to deteriorate.
3. Finally, Jerusalem and the temple were destroyed.
 - a. Although this increased the spread of the gospel (by scattering the Christians), it may have also contributed to the increase of false doctrines especially in the area of eschatology (the end times).
 - b. Many Christians were waiting for the immediate return of Christ. They associated His return with the destruction of the temple. When He did not return after this event, it promoted confusion, doubt, and error, which lead to false doctrine.

V. Later Christianity Among Jewish Believers.

A. The Book of James.

1. The nature of the book of James.
 - a. The book of James is one of the most general of the New Testament epistles. It is general in the sense of who it is written to. However, like Hebrews, it seems to be addressed to Jewish Christians (see Jms 1:1).
 - b. The book of James is also one of the most practical of the N.T. epistles. It focuses on works that are done through faith. It emphasizes the practical results of a pure theology (see Jms 1:27).

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2. A general outline of James.

- a. This letter is a collection of thoughts that do not fall into a clear outline. However, the theme is clear. The letter emphasizes the difference between true Christianity and false Christianity.
- b. Thus we will divide the book according to these two topics.
 - 1) True religion.
 - 2) False religion.

3. The main theme and key verses of James.

- a. The main theme - a practical faith manifests and proves itself by works. A false religion is characterized by a profession of faith that does not include the appropriate actions.
- b. The key verses - Jms 1:27 and Jms 2:26; "Faith without works is dead."

Discussion Point

Discuss how Jms 1:27 and 2:26 are to be used to summarize the Book of James.

B. The Book of Hebrews.

1. The nature of the book of Hebrews.

- a. Like James, Hebrews seems to be a letter written to Jewish Christians (see Heb 1:1).
- b. The main emphasis of the book is the superiority of the New covenant relative to the Old covenant. The word "better" is used at least 11 times in this context.
- c. The "better" covenant should be more desired. The book seeks to make that clear as it encourages Jewish Christians to move ahead in Christ and not to fall back into Judaism.

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2. A general outline of Hebrews.

a. Christ is superior and is the head of a better covenant (Heb 1-10:18).

1) Introduction (Heb 1:1-4).

2) Various ways in which Christ is “more excellent” (Heb 1:5-7:28).

3) Various ways in which the New covenant is “better” than the Old covenant (Heb 8:1-10:18).

b. The practical life of faith (Heb 10:19-13:17).

1) Descriptions and examples (Heb 10:19-12:4).

2) Christian discipline (Heb 12:5-11).

3) Christian conduct and life (Heb 12:12-13:17).

c. Conclusion (Heb 13:18-25).

3. Main themes and key verses of Hebrews.

a. Main themes of Hebrews.

1) Suffering (Heb 2:9-18).

2) Rest (Heb 4:1-11).

3) The priesthood (Heb 3:1-11; 5:1-10; 7:1-8:6).

4) The superiority of Christ and the new covenant (see above).

5) Faith (chapter 11).

b. Key verses - Heb 1:1, 2; 3:1; and 8:6; “He is mediator of a better covenant...”

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Discussion Point

Discuss how Heb 1:1,2, 3:1, and 8:6 are to be used to summarize the book of Hebrews.

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VI. The Rise of Persecution and Gnosticism.

A. The Biggest threats in the later years of the N.T. church were Persecution and Gnosticism.

1. Persecution.

a. Official Roman persecution.

1) Under Nero (64-68), Rome formed an official policy of persecution against Christians.

a) Nero blamed the Christians for the fire that burned Rome in 64 A.D.

b) Christians were tortured, crucified, and used as “human torches” at night to light Nero’s gardens.

2) Under Domitian (in the 90’s).

b. Increased Jewish persecution.

1) Jewish persecution grew as the success and spread of the Christian faith grew.

2) Judaism and Christianity grew further and further apart.

3) Jews despised Christians who did not participate in the war against the Romans (66-70).

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c. General persecution.

- 1) During the time of the second generation church, Christians were hated by everyone. Persecution and suffering were common parts of the Christian life.
- 2) Thus, in the final books of the N.T. there is a recurring theme of suffering for Christ. Explanation, justification, and encouragement related to suffering is given in many parts of these books.

2. Gnosticism.

a. Description of Gnosticism.

- 1) Gnosticism emphasizes “knowledge”.
- 2) It says that through a form of mystical revelation a person can receive knowledge that will result in spiritual freedom and oneness with God (salvation through knowledge of man’s divine nature).
 - a) Usually, the process of receiving knowledge began in a secret initiation.
 - b) Gnosticism focuses on what is known through mystical revelation. It understands faith to be inferior to “knowledge”.
 - c) Gnosticism formed elite, secret groups of people who called themselves Christians and introduced many false doctrines into the church.

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3) Gnosticism emphasizes the inherent wickedness of all that is physical.

- a) It believes that the creation of the world was a mistake and that the God of the Old Testament is different than the God that Jesus referred to as His Father.
- b) Thus, although Gnostics professed Jesus Christ as a sort of Savior (that is, salvation through His teachings), they did not believe in the Incarnation since God could not be associated with anything physical.
- c) Atonement, for a Gnostic, came through knowledge. It did not come through the cross.

b. The Gnostic problem.

- 1) The problem was that certain Gnostic ideas were being mixed with Christian doctrine. Many Gnostics called themselves Christians.
- 2) We see in many of the latter N.T. books obvious references to gnosticism (see 1 Pt 3:18; 1 Jn 1:1; 4:2; 2 Jn 7). These books seek to expose gnosticism and to warn Christians about its deception.

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B. The Books of 1 & 2 Peter.

1. There are seven precious things referred to by Peter in these letters.
 - a. The precious trials of faith (1 Pt 1:7).
 - b. The precious blood of Christ (1 Pt 1:19).
 - c. The precious living stone (1 Pt 2:4).
 - d. The precious corner stone: Christ (1 Pt 2:6).
 - e. The precious gentle and quiet spirit (1 Pt 3:4).
 - f. The precious faith (2 Pt 1:1).
 - g. The precious promises (2 Pt 1:4).
2. 1 Peter.
 - a. The main theme of 1 Peter.
 - 1) Victory in the midst of suffering.
 - 2) The word suffering is repeated at least 15 times.
 - b. The key verse of 1 Peter - 1 Pt 4:1, "since Christ suffered for us..."

Discussion Point

Discuss how 1 Pt 4:1 is to be used to summarize the Book of 1 Peter.

3. 2 Peter.
 - a. The main theme of 2 Peter - a warning against false teachers and Gnostic influences.
 - b. The key verse of 2 Peter - 2 Pt 2:1, "there will be false teachers among you..."

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Discussion Point

Discuss how 2 Pt 2:1 is to be used to summarize the Book of 2 Peter.

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C. The Books of 1, 2, 3 John and Jude.

1. 1 John.

a. The main theme of 1 John .

- 1) An attack on the influence of gnosticism through the promotion of real knowledge and the establishment of tests to distinguish between what is true and false.
- 2) John offers four different purposes for writing the letter (see 1 Jn 1:4; 2:1; 2:26; 5:13).

b. The key verse of 1 John - 1 Jn 2:21, “no lie is of the truth...”.

Discussion Point

Discuss how 1 Jn 2:21 is to be used to summarize the Book of 1 John.

2. 2 John.

a. The main theme of 2 John - a warning against false teaching.

b. The key verse of 2 John - 2 Jn 7, 8, “Many deceivers have gone out into the world...”

Discussion Point

Discuss how 2 Jn 7, 8 is to be used to summarize the Book of 2 John.

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3. 3 John.

- a. The main theme of 3 John - Christian hospitality.
- b. The key verse of 3 John - 3 Jn 8, "We ought to receive such (strangers)..."

Discussion Point

Discuss how 3 Jn 8 is to be used to summarize the Book of 3 John.

4. Jude.

- a. The main theme of Jude - another warning against false teachers and gnosticism.
- b. The key verse of Jude - Jude 3, 4, "Certain (ungodly) men have crept in unnoticed..."

Discussion Point

Discuss how Jude 3, 4 is to be used to summarize the Book of Jude.

D. The Book of Revelation.

- 1. The main theme of Revelation - the reality of spiritual battles and the coming of the end of the age.
- 2. A selected study of Revelation.
 - a. There is so much that could be studied in this book. This is not the place to enter into a detailed study of Revelation.
 - b. Instead we will offer, as a conclusion of the N.T. series, a teaching on the significance of the seven Churches that are described in the beginning of the book.

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Discussion Point

Use the following diagram to discuss this aspect of the great revelation that was given to John (note: the category called “History” reflects only one of the many ways in which this passage can be interpreted).

Notes

Verses	Name of the Church and Description	Positive Points	Negative Points	Promise to Overcomers	History
2:1-7	Ephesus: The orthodox church	Good deeds; perseverance; hatred of evil	They have left their first love	Eternal life in paradise	The late apostolic age
2:8-11	Smyrna: The poor but rich church	Perserverence	None	They would not be hurt by second death; Crown	Persecution of the First centuries
2:12-17	Pergamum: The church with bad influences	Commitment; Dedication; Perserverence	Tolerance of false teaching; Immorality	Spiritual food; A new name	The age of Constantine
2:18-29	Thyatira: The church that tolerates the spirit of Jezebel	Good Deeds; Love; Service; Perserverence	Tolerance of any evil influence that leads to immorality	Authority; The morning star	The age of Papal apostasy
3:1-6	Sardis: The church that has a name but is dead	Some members have remained pure	Formalism; Hypocrisy	Clothes of righteous; Recognized in Heaven	The middle ages
3:7-13	Philadelphia: The loyal church	Loyalty; Some Power; Perserverence	None	High position in Heaven	The Reformation
3:14-22	Laodicea: The rich but poor church	None	Lukewarm; Pride	Sit on the throne with Jesus	The last days

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Course Conclusion:

This concludes New Testament III, which surveyed several themes and topics regarding the Advance of the N.T. Church. This survey included the prison letters (Ephesians, Philippians, Colossians, and Philemon), the pastoral letters (1 & 2 Timothy, and Titus), the second generation church, later Christianity among Jewish believers (James and Hebrews), and the rise of persecution and gnosticism (1 & 2 Peter, 1, 2, 3, John, Jude and Revelation).

This also completes the New Testament series of courses. Hopefully, this survey provided a general awareness and understanding of the New Testament Content.

NEW TESTAMENT III

New Testament III: Endnotes

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¹Watchman Nee, Sit, Walk, Stand (Wheaton, Ill.: Tyndale House Publishers, Inc., 1979).

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