

FRAMEWORK

FOR CHRISTIAN FAITH

by Galyn Wiemers

Last Hope Books and Publications
A division of Generation Word Bible Teaching Ministry

Framework for Christian Faith
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This book is dedicated to people who have spent years sitting in church but have never had the privilege of hearing teaching from the Word of God.

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My wife and family are to be thanked for many reasons but especially in this case for allowing me to work on this book all day, every day from June 9 to August 12. There will be no projects or books scheduled this next year, at least, no projects that require my attention 24/7.

A Few Comments from around the world:

"Thank you for the Bible school series. God has made you useful for your country but he has also made you to be a light to us all. I have come to conclude that you are a teacher of teachers."

- Pastor Ollu Moses, District Headquarters, Surulere, Nigeria

"I keep hearing great things about your ministry. My family loves listening to your material, and so do many other people in this community. Thanks."

- Ontario, Canada

"I want to thank you especially for being a blessing to our generation and to us in particular at West Africa Theological Seminary."

-Pastor Matthew Chiayene, West Africa Theological Seminary, Lagos, Nigeria

"Without a doubt, theology is one of the most neglected subjects in the modern evangelical church. Galyn Wiemers and Generation Word Bible Teaching Ministry are at the forefront of teaching the Word of God in a clear practical way. By stressing the importance of understanding the scripture and gaining accurate theology, Galyn is equipping a new generation of young people, passionate about the Word, both living and incarnate. His new book, Framework for Christian Faith, presents a simple, easy-to-understand survey of systematic theology - a topic most necessary in our generation. In an age where the people of God "perish for a lack of knowledge," books like this are a necessity and I heartily encourage fellow young adults to pick it up, devour it and begin their own study of what the Bible teaches"

-Douglas K. Adu-Boahen, London, England

"These materials have blessed our House Fellowship tremendously."

- Norway

"We will be using these to train pastors in their biblical studies and theological training in our church-based Bible School . . . it will be a part of our Bible curriculum."

- Philippines

"You have contributed immensely to our ministry and the propagation of the gospel at large. We have added your materials to the library and many pastors and ministers are coming from outside to listen to the Bible school teaching and it is benefiting them."

- Ghana

"You are doing a wonderful thing in the body of Christ with this Bible School. This teaching is the best I ever heard on creation and the explanation on angels."

- Iceland

"It is so great to be connected to the likes of you. We appreciate what your teaching has done for us here in South Africa."

- South Africa

"We have been using your material for a great deal of Bible studies here in Kapuskasign. Thanks so much."

- Kapuskasing, Ontario, Canada

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- Bible School in Nigeria

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- Philippines

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- Pastor in Nigeria

"Galyn Wiemers is one of the most gifted Bible teachers I know, and this collection of study materials he's written is indeed a treasury of Christian information. There have been so many times when a concordance and Bible commentary have not been enough to provide the background I wanted as I prepared to teach or speak to groups. This book is an invaluable reference tool for both the teacher and student of the Bible, providing a clear understanding of the history of the Christian church and an extensive overview of the biblical narrative, its relevance to the world today and its major themes and principles. Whether you have a formal Bible School education or are a lay person laboring for the Kingdom of God, this book is a must have reference."

- Mike Swaim, West Des Moines, Iowa

"I have been listening to your Bible School as part of my morning devotions and I'm really enjoying it. It has been a tremendous blessing. You made the information very interesting and have peaked my interest in doing further study."

- A. S., Silver Spring, Maryland

"I desire to have Bible school training, but I am unable to do so at this time. That is why I really enjoy your ministry and your teaching of God's word."

- C. B., Fresno, California

"I am just e-mailing to let you know that Galyn's Bible teaching has been a great blessing."

- Wisconsin

"Can't say thanks enough for how you have helped me to think more clearly, study the Bible much more effectively and believe that God does have a purpose for me."

- Iowa

"When I first listened to Generation Word CDs, I realized that being a Christian is a very serious business and I was so inspired. I'd had a desire to learn and grow as a Christian before that but I knew something was missing. Your ministry really sparked a passionate desire in my heart."

- S. V., West Des Moines, Iowa

"Twenty-two years of service in the United States Marine Corps has taught me many things, chief of them being that proper training and equipping are fundamental to confidently engaging and accomplishing any mission. For today's spiritual warrior this book does that. This is an outstanding tool to equip today's Christian for spiritual battle."

- Lou Cerrillo GySgt/USMC (ret)

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Section One Apologetics

Chapter One

Introduction to Apologetics

APOLOGETICS IS THE area of Christian study that defends and proves the truth of Christianity. Our English word “apologetics” comes from the Greek word *apologia* which means “to defend” or “to make a defense.” It was used in the Greek language to refer to an argument of defense in court during a judicial interrogation.

The *Linguistic Key to the Greek New Testament* describes it this way, “The word was often used of the argument for the defense in a court of law and though the word may have the idea of a judicial interrogation in which one is called to answer for the manner in which he has exercised his responsibility, the word can also mean an informal explanation or defense of one’s position and the word would aptly describe giving an answer to the skeptical, abusive or derisive inquires of ill-disposed neighbors.”

This word is used by Peter in 1 Peter 3:15:

“But in your hearts set apart Christ as Lord. Always be prepared to give an answer (*apologia*) to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander.”

Peter is telling believers that they should be prepared to present evidence for their hope in Christianity. This evidence can include what Jesus has done for them personally, as in a personal testimony, but it should also be able go beyond personal feeling and experience.

The word *apologia* is used by Paul in Colossians 4:6:

“Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer (*apologia*) everyone.”

Here the word “conversation” refers to daily life.

Acts 22:1:

“Brothers and fathers, listen now to my defense (*apologia*).”

Philippians 1:7:

“For whether I am in chains or defending (*apologia*) and confirming the gospel . . .”

In the above verse the word “defending” (*apologia*) is for the skeptical unbeliever. The word “confirming” is in regard to the believer who believes but is under the continual assault of a doubting world.

In Titus 1:7, 9 and 2 Timothy 2:24-25 the overseer and the “Lord’s servant” must be willing to “refute those who oppose truth” and “instruct those who oppose” his teaching.

2 Corinthians 10:5:

“We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.”

This verse indicates that part of the role of apologetics is to attack or to go on the offense against false philosophies.

Areas of apologetics that we will look at in this study and through out this book are:

1. The uniqueness of Christianity
2. The uniqueness of Jesus Christ
3. The authenticity of the New Testament
4. The authenticity of the Old Testament
5. Philosophical proof for the existence of God
6. Scientific proof for the existence of God
7. Scientific support for the Bible
8. Archeological evidence for the accuracy of Scripture

Usefulness of Apologetics

1. Confirm your own faith
2. Withstand attacks of unbelief and skeptics in or out of the church
3. Testify to the truth more knowledgeably
4. Influence and enlighten people in a secular and skeptical society

Warnings to the Apologist

1. Cold Caution: An apologist can become cold and intellectual. Avoid this. Keep it personal and relevant.
2. Holy Spirit Caution: Arguing a person to acceptance does not replace the Holy Spirit’s conviction. You can win the battle of the debate but still lose the war for a person’s soul.
3. Accuracy Caution: An incomplete or inaccurate recital of hearsay will evoke a sarcastic rejection and become stumbling stones in the skeptics’ field.

Some People’s Objections to Using Apologetics

All of these are unwarranted objections to apologetics. Many of these are true statements, but when taken out of context and misapplied they lose their veracity.

1. The Bible does not need to be defended.
2. God can’t be known by human reason. (Understand that God’s existence is revealed by reason. God’s plan is revealed by revelation. Apologetics deals with reason.)
3. Natural humanity can’t understand God.
4. Without faith no one can please God.
5. Jesus refused to give signs to evil men.
6. Proverbs 26:4, “Do not answer a fool according to his folly.”
7. Apologetics is not used in the Bible. (See Acts 17:2 where Paul reasoned with the Jews, and Acts 17:22-33 where he reasoned with the philosophers at the Areopagus in Athens.)

Solid Faith

There is no such thing as blind faith, at least not in the good or useful sense of the phrase. God has always provided enough evidence for you to put your faith in something: his actions, his existence, his word, Jesus’ miracles, etc.

An unexamined faith is not worth keeping. When opposition comes, an unexamined belief system or blind faith will quickly collapse and be replaced by something that seems more defensible.

Evidence of the truth will produce faith. Romans 10:17 says:

“Faith comes from hearing the message.”

A rational person needs evidence that God exists before he will believe that God exists. Romans 1:19-20 says:

“Since what may be known about God is plain to them because God has made it plain to them. For since the creation of the world, God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made so that men are without excuse.”

In Matthew 22:37, Jesus says:

“Love the Lord you God with all your heart, and with all your soul and with all your mind.”

Point: The heart cannot truly believe what the mind rejects.

The Christian faith goes beyond reason but never against it.

2 Timothy 1:12 says:

“I know whom I have believed.”

Some Misconceptions Concerning Faith

Blind Faith

False Statement: Christianity is blind faith or intellectual suicide.

Truth: The Christian faith is based on evidence, and God has always intended it to be that way. Consider: creation, the parting of the Red Sea, Jesus' miracles, etc.

Objective Faith

False Statement: If you believe something then it is true to you. That is your faith.

Truth: It is not how great you believe something that makes it true, but believing something that is true that makes your faith great. The value of the Christian faith is not in the one believing, but in the one who is believed in. Jesus is the object of our faith.

Ancient Myths

False Statement: There is virtually no difference between Greek mythology and Christian stories.

Truth: All ancient myths have been exposed long ago, but it is common to see the secular world still trying to undermine Christianity even today. After all the ancient religions have fallen to skeptics, Christianity is still alive and under attack. Myths never claim to have eyewitnesses as Christianity does in 2 Peter 1:16, 1 John 1:1-3, Luke 1:1-3, Acts 1:3, and 1 Corinthians 15:5,6. The Apostles did not try to convince the public of Jesus' life and death but appealed to them by asking them to recall what they themselves had seen (as in Acts 2:22 and Acts 26:24-28).

Philosophical Presuppositions

One of our challenges today is that the modern approach to history is rooted in the philosophical presupposition that there is no God. A presupposition is what a person believes before the evidence is looked at. Often a person's presupposition does not allow him to accept the clear evidence or the truth he is being presented. This applies not only to non-believers but is an issue for all people including Christians who have presuppositions concerning the interpretation of Scripture.

Modern historians who presume there is no God consider the gospel account of Jesus and his life as inaccurate because of the miracles and supernatural events. The modern philosophical presupposition is that we live in a closed system in which nothing supernatural exists. So the modern world begins its "fair and open-minded" investigation of biblical history by rejecting any reference to God or the supernatural.

The result is that many times modern skeptics are not debating the Christian faith from a position of knowledge or evidence but from presupposed assumptions they refuse to give up. Much of the time this is a reflection of their hearts and not their minds.

Faith and Reason

Reason moves the will from the outside. Faith is when a heart gives assent to the evidence. Faith then moves the will from the inside. This is why demons can see the evidence but will not be moved by it (James 2:19). They are against the evidence. Reason can prove that God exists but cannot convince the unbeliever to believe in God. Reason allows us to confront the unbeliever with the evidence of truth.

Reason is like describing the sun to a blind man. He feels the warmth, eats the crops, but can't see the sun. Faith (or revelation) is like the blind man receiving sight and seeing the sun for himself.

Chapter Two

Uniqueness of Christianity

CHRISTIANITY IS THE only true religion among many religions.

The Bible Claims Uniqueness

- ONLY GOD: The God of the Bible is the only true God (Jeremiah 10:10-12).
- ONLY WAY: Christ is the only way to God (John 14:6).
- ONLY WORD: The Bible is the only true revelation from God (Isaiah 8:20).
- ONLY HOPE: Faith in Jesus is the only way of salvation (Acts 4:12; Galatians 1:9).

Christianity Has a Unique Historical Basis

- Christianity is not based on Jesus' teachings but on Jesus, who he is, the person of Christ, the Son of God. Salvation is not in the teachings of Jesus but in Jesus himself.
- Islam is based on the teachings of a man, Mohammed, not on Mohammed himself.
- Buddhism is based on the teachings of the Buddha.
- Confucianism is based on the teachings of Confucius.

Christianity Has a Unique Account of Origins

- Christianity describes the origin of the universe as a special creation by an eternal, omnipotent, personal God. In comparison, other religions are weak when discussing the topic of origins. No other religion goes back to the absolute beginning before anything existed. All other religions merely discuss the reforming of pre-existent material.
- Babylonian religions began with a primeval chaotic mixture of three waters.
- Egyptian religion assumes an initial watery chaos from which everything evolved.
- Greek mythology describes a chaos of water at the beginning.
- Roman writers describe a beginning from a universal, blind interplay of atoms.
- Secular humanism supports a sophisticated process of evolution of pre-existing material.

No other cosmogony (theory of creation) goes beyond what currently exists back to the First Cause. All other cosmogonies begin with space, matter and time already in existence. None can answer the question, "Where did this all come from?" The Bible gives a reasonable explanation: This vast and complex physical universe came from an eternal, omnipotent and personal God.

- An Eternal God explains the concept of time.
- An Infinite God is the adequate cause of space.
- An Omnipotent God accounts for the existence of power and matter.
- An Omniscient God explains intelligence and order of creation.
- A Personal God is why there is life, personality and freewill within creation.

Evolution or a primeval chaos with colliding atoms cannot explain any of these things: time, space, power, matter, intelligence, order, life, personality or freewill.

The Uniqueness of Jesus Christ

There is no other person in history like Jesus Christ. The prophecies of his coming are unmatched by any world leader or world event. His short, humble life resulted in a history-changing influence on people, religion, philosophy, cultures, nations, standards and time itself. It is ridiculous to think that Jesus never lived, considering the enormous impact his life has had. The ignorance of believing that Jesus never lived is only outdone by the ignorance of rejecting the existence of God.

Anticipation of His Coming

The Old Testament prophecies foretold:

1. The lineage of the messiah
2. The birth place of the messiah
3. The time the messiah would be born
4. The things the messiah would do
5. The purpose for the messiah
6. The details of the death of the messiah
7. The resurrection of the messiah

Virgin Birth

This had never occurred before. There are myths of demi-gods being born as a result of unions between men and gods, but here God himself is conceived and born. It was a fully natural birth with no genetic connection to a father, yet with human form from a mother. This had never been seen or imagined previously. For example, the Greek god Dionysus was the offspring of Zeus through a human woman named Semele, but Dionysus was not the eternal God in flesh. Dionysus was still a created being produced by a god.

Divine Nature

1. Jesus was the creator (John 1:1-3; Colossians 1:16).
2. Jesus claimed to be God in front of the high priest (Mark 14:61-64).

3. Jesus said, "I and the Father are one." Then the Jews took up stones to stone him (John 10:30-33).
4. Jesus spoke as if he was God: "For I tell you . . . but I tell you" (Matthew 5:20, 22).
5. Jesus asked for and accepted worship as God (Matthew 8:2; 14:33; John 20:27-29).
6. Jesus' critics said, "He claimed to be the Son of God" (John 19:7).

Sinless Life

Jesus lived an entire life without sin in thought, word or deed.

1. Peter wrote: "He did no sin" (1 Peter 2:22).
2. John wrote: "In him was no sin" (1 John 3:5).
3. Judas said: "I have betrayed the innocent blood" (Matthew 27:4).
4. Pilate said: "I find in him no fault at all" (John 18:38).
5. Paul wrote: "He knew no sin" (2 Corinthians 5:21).
6. Jesus said: "I do always those things that please him [the Father]" (John 8:29).

Unique Teachings

Jesus' teachings have penetrated into many cultures and religions. Countless world leaders have quoted him over the years. His Sermon on the Mount, Upper Room discourse, parables and other teachings are without parallel in history. Many non-believers and scriptural skeptics say that Jesus was the greatest teacher ever. Yet within Jesus' teachings he continually includes the awareness and the claim that he was the one and only (unique) Son of God.

Unique Death

Jesus died of his own free will. Concerning his life, in John 10:18, Jesus says:

"No one takes it from me, but I lay it down on my own accord."

The book of John records that while on the cross Jesus says, "It is finished." Then John writes, "With that, he bowed his head and gave up his spirit."

Unique Resurrection

The final and greatest proof of Jesus' absolute uniqueness was that he rose from the grave with a resurrected body that was seen, heard and touched by many people. Other religious leaders are dead and their tombs have become memorials for their lives. Jesus' life is still experienced today.

Chapter Three

Authenticity of the New Testament

AUTHENTICITY REFERS TO the genuineness and reliability of the New Testament documents. Claiming that the New Testament is authentic means that:

- The letters were written by the writers claiming to have written them (e.g. John wrote the Gospel of John, Paul wrote Romans, Luke wrote Acts, etc.).
- The letters were written at the time the author claims to have written them.
- The letters were written at the location the author claims he was at when he wrote them.
- The letters were sent to the people they were addressed to.
- The letters contain the original information that the author intended to be in the document.

The authenticity of the New Testament is important. If the information is inaccurate, or if it is a forgery, then our faith is in vain, and we are some of the most deceived and confused people in history. Paul wrote in 1 Corinthians 15:17-19:

“If Christ has not been raised, your faith is futile, you are still in your sins. Then those who have fallen asleep in Christ are lost. If only for this life we have hope in Christ we are to be pitied more than all men!”

Critics attack the New Testament documents by saying these things:

- The New Testament letters were written after the apostolic age.
- The New Testament contains legends.
- The events in the New Testament are not historical events.
- The books of the New Testament were written by church people to develop particular beliefs they were trying to support and spread.
- The authors who claim to have written the New Testament letters did not write them.
- The New Testament letters were not sent to the people who were to receive them.

The Jesus Seminar: A Voice of Deception

- Organized in 1985 by 70 “scholars”
- They meet twice a year to make pronouncements about the authenticity of the words and deeds of Jesus.
- They have a public information campaign that includes promoting their ideas by TV, articles, interviews, CDs, and DVDs.
- The group uses colored beads to vote on the accuracy of Jesus’ sayings:
 - 1) Red Bead = Jesus probably spoke it
 - 2) Pink Bead = the saying could be attributed to Jesus
 - 3) Gray Bead = the saying probably came from a later source, but not Jesus
 - 4) Black Bead = Jesus almost certainly did not say it
- They vote on the four gospels (Matthew, Mark, Luke, John), the Gospel of Peter, the Gospel of Thomas, and a document called “Q” (“Q” represents the word “quelle” which means “source” in German.).
- The results of the Jesus Seminar’s “scholarship”:
 - Only 15 sayings, or 2%, of Jesus’ recorded words in these documents are absolutely authentic (a Red Bead).
 - 82% are not authentic (a Black Bead).
 - 10% are doubtful (Pink or Gray Beads).
- In Matthew: 11 of the 420 sayings are authentic; 235 received the Black Bead.
- In Mark: 1 of the 177 sayings is authentic; 92 received the Black Bead.
- In Luke: 14 of the 392 sayings are authentic; 185 received the Black Bead.
- In John: 0 (none) of the 140 sayings are authentic; 134 received the Black Bead.
- In the Gospel of Thomas: 3 of the 202 sayings are authentic; 92 received the Black Bead.
- The Conclusion of The Jesus Seminar:
 - 1) The “old Jesus” and “old Christianity” are no longer relevant.
 - 2) Jesus did not rise from the dead.
 - 3) Gospels are from a late date (after the apostles) and cannot be trusted.
 - 4) The authentic words of Jesus come from “Q”, the Gospel of Thomas and the Gospel of Peter.
- What effect does this have on Christianity? Jesus is a cynic, a sage, a reformer, a feminist, a prophet-teacher, a radical socialist, an end-time preacher. But, Jesus is not the Son of God, not the Messiah prophesied of in the Old Testament, not the savior and not the soon returning king.
- The Jesus Seminar is a voice of deception in our times.
- Learn more about the Jesus Seminar at these links:
 - Home of the Jesus Seminar
http://www.westarinstitute.org/Jesus_Seminar/jesus_seminar.html
 - Probe Ministries Christian (critical) view of Jesus Seminar
<http://www.leaderu.com/orgs/probe/docs/jesussem.html>
 - Jesus Seminar’s Misguided Conclusions
<http://www.allaboutreligion.org/jesus-seminar.htm>

Proving the Authenticity of the New Testament Documents

A. Effects Must Have a Cause

Something significant must have happened around 30 AD because:

- a. 2,000 years of church history resulted
- b. Christianity has had a huge impact on world history
- c. There are millions of personal testimonies of changed lives

POINT: All history, every bit that we now know of, came from written records. The effect we see today and throughout 2,000 years of history tells us that around 30 AD there was a powerful cause that began this powerful effect.

B. Quality and Quantity of Available Manuscripts

What is a Manuscript?

A manuscript (abbreviation—ms. or plural mss.) is a handwritten copy of an ancient document. Before there were printing presses or copy machines all documents were written by hand. New Testament manuscripts, or New Testament mss., are copies of the New Testament books that were first made in the first century and continued to be made until the invention of the printing press by Johannes Gutenberg in 1450 AD.

No other document from antiquity even begins to approach the number of available manuscripts for the New Testament. For example:

1. Homer’s “Illiad”.
 - a. There are 643 remaining manuscripts of Homer’s “Illiad”.
 - b. The “Illiad” has the second most existing manuscripts. The New Testament is first.
2. In comparison, there are a total of 48,600 manuscripts of the New Testament.
 - a. 5,686 are Greek manuscripts
 - b. 10,000 are Latin Vulgate manuscripts
 - c. 9,300 are other earlier versions
 - d. 24,000 are manuscript portions of the New Testament

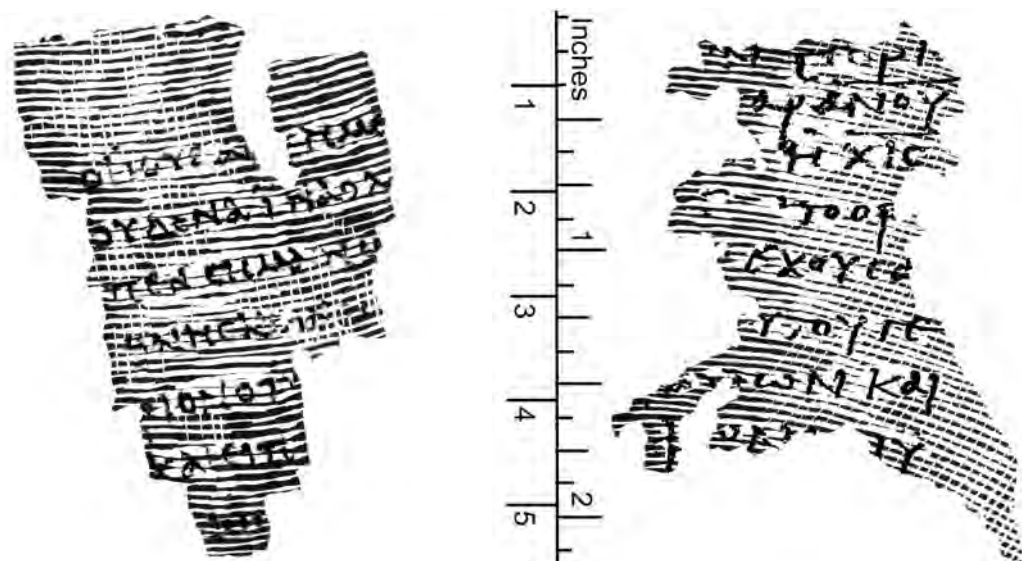
Available Manuscripts of Other Writings from Antiquity

Title of Document	Number of Available Manuscripts
Tacitus “History”	5
Plato “Tetralogies”	7
Thucydides “History”	8
Herodotus “History”	8
Caesar “Gallic Wars”	10
Aristotle	49
Homer “Illiad”	643
New Testament	5,686 Greek plus 40,000 others

C. Time Lapse

1. Time lapse is the amount of time between when something was originally written and the time of the oldest written copy, or manuscript, of the original.
2. Time lapse between original document and earliest existing New Testament manuscript is amazing when compared to the time lapse of other ancient documents.
3. For example, the time lapse for the book of John is about 30 years (85–115 AD).

Time Lapse Comparison of Some Ancient Writers				
Author	Document	Date of Writing	Oldest MS Date of Writing	Time Lapse
Caesar	<i>Gallic Wars</i>	58–50 BC	850 AD	900 years
Tacitus	<i>Histories</i>	100 AD	850 AD	750 years
Thucydides	<i>History</i>	460–400 BC	900 AD	1,300 years
Herodotus	<i>History</i>	488–428 BC	850 AD	1,300 years
Plato	<i>Tetralogies</i>	427–347 BC	900 AD	1,250 years
Aristotle		384–322	1100 AD	1,400 years
Time Lapse Comparison of Some New Testament Books				
NT Book	Date of Writing	Name of MS	MS Date of Writing	Time Lapse
John	85 AD	John Ryland’s MS	115 AD	30 years
John	85 AD	Bodmer Papyrus II	150-200 AD	65-115 years
Most of NT	45-95 AD	Chester Beatty Papyri	150-200 AD	55-115 years
Bible w/ NT	45-95 AD	Codex Vaticanus	325 AD	250-280 years
Bible w/ NT	45-95 AD	Codex Sinaiticus	350 AD	275-305 years



John 18:31-33 and 37-38 from 115 AD / Fragment of Revelation from Oxyrhynchos

Some Important New Testament Manuscripts

- John Ryland’s Manuscript
- Bodmer Papyrus
- Chester Beatty Papyri
- Diatessron
- Codex Vaticanus
- Codex Sinaiticus
- Codex Alexandrinus
- Ephraemi Rescriptus
- Oxyrhynchos Papyri

What is Papyrus?
Papyrus is a plant that grows along the Nile Delta in Egypt. The long stems of the plant were used to make a paper-like material to write on. Many of the ancient manuscripts we have discovered were written on papyrus.
What is Parchment?
Parchment is a writing material made from the skins of animals like sheep, goats or calves. When pieces of parchment were made into pages and attached like a book, it was called a codex.

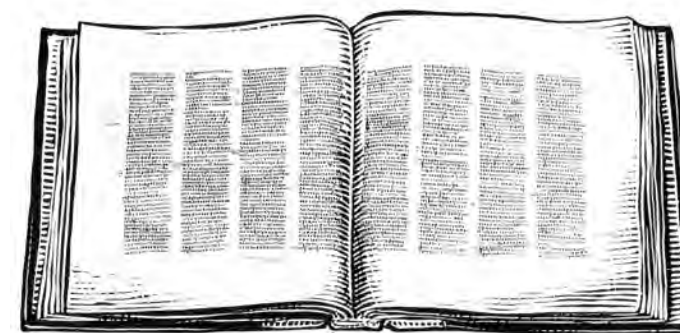
D. Early Translations

1. Ancient literature was rarely translated into other languages.
2. The Syrian and Latin translations of the New Testament were made about 150 AD.

E. Early Church Fathers

1. We have letters and writings from men who knew and heard the apostles.
2. These men quoted the New Testament documents in their writings during the years 70–150 AD.

3. The quotes in their writings testify to what was in the New Testament documents in the first century.
4. These men would not have:
 - a. Tolerated a change in the apostles’ writings or teachings
 - b. Quoted from a book that was written by an imposter who wasn’t an apostle
 - c. Altered or added to the teachings or the words



Codex Sinaiticus from 325 AD

Internal Confirmation to New Testament Authenticity

1. Paul always begins his epistles with his name and claims authorship.
2. Coincidences that run throughout the New Testament books prove Paul was the author. Many references to people, places, and situations in the book of Acts match with those from Paul’s epistles.
3. Linguistic evidence is consistent with the authors:
 - a. Paul’s style and vocabulary remains the same in all his books.
 - b. This is clearly true of John as well in his use of words like “light” and “word.”
4. Archaeology and anthropology confirm the places and customs recorded in the Bible.
5. The New Testament was written in Koine Greek and not Classical Greek.
 - a. Stories, poems and legends were written in Classical Greek.
 - b. Letters, notes, bills, etc. were written in Koine Greek, which was the language of common life. This was discovered and proven in the 1800s.

Internal Evidence for the Early Date of Acts and for Luke's Authorship

According to those who accept the Bible as the authoritative Word of God, the book of Acts is believed to have been written by Luke during Paul's lifetime. This means it was written before 70 AD and probably around 61 AD. There is much evidence in the book of Acts that indicates it was written before 70 AD.

1. No mention of the fall of Jerusalem in 70 AD.
2. No mention of the burning of Rome in 64 AD.
3. No hint of the deterioration of Roman and Jewish relationships that resulted from the Jewish war with Rome beginning in 66 AD.
4. No hint of the deterioration of relationships between the Romans and the Christians due to Nero's persecution in 65–67 AD.
5. Gallio's judgment (Acts 18:14-17) set a precedent that legitimized Christianity during this time period.
6. No hint of James' martyrdom by the Sanhedrin around 67 AD.
7. The Sadducees are portrayed as still having authority, reflecting a pre-70 AD date.
8. Acts never mentions Peter in Rome.
9. Peter (died 65 AD) and John (died after 96 AD) seems to be alive in Acts. No details are given about any of the disciples' deaths except James (died 44 AD).
10. There were still Gentiles in the synagogues. Few would be looking into Judaism after 70 AD.
11. The temple is still standing with no hint of attack or destruction.
12. There is a confident tone of normal life continuing, unlike life after 65 and 70 AD.
13. Acts ends as if the events at the end of the book were still occurring. The ending leaves Paul alive with no hint of his martyrdom.
14. Nowhere in the book does the author try to predict any of these key events or give Paul credit as a prophet of these events.

Chapter Four

Authenticity of the Old Testament

OUR OLD TESTAMENT consists of the same 39 books accepted by the Jews in Jesus' day and by the early church.

The Old Testament is divided into three parts:

1. Law of Moses (The Pentateuch or first five books of the Old Testament)
2. Prophets (including the historical books)
3. Poetic writings

Jesus spoke of the Old Testament with this threefold division in Luke 24:44 when he said:

“Everything must be fulfilled about me in the Law of Moses, the prophets and the Psalms.”

There was no gathering or council in Old Testament times that met to accept these books. It appears that each book was accepted as its writer presented it. The books then were self-authenticating.

The Old Testament comes down to us in six forms:

1. Masoretic Text (see below)
2. Septuagint (translated from Hebrew to Greek around 280 BC)
3. Latin Vulgate (Hebrew translated into Latin by Jerome in 400 AD)
4. Samaritan Pentateuch (handed down from 400 BC by Samaritans)
5. Syriac Version (translated 200 AD)
6. Dead Sea Scrolls

Masoretic Text

The Masoretic Text is a product of Jewish scribes in 500 AD. The scribes systematically sorted and compared the various manuscripts. They wrote variant readings in the margins. There are about 1,200 variant readings, or one per page. We have approximately 1,000 Masoretic manuscripts. The oldest is from 916 AD. There is basically no variation in these texts.

These books contain copied portions of the Old Testament. They show us that the Old Testament is essentially the same today as when the original books were written:

1. Book of Jubilees (135-105 BC)
2. The Talmud (200 AD)
3. Josephus (70-100 BC)

4. Philo (20 BC-50 AD)

5. Zadokite Fragments (These are documents from Qumran where a group of pious Jews fled to preserve the way of righteousness and to avoid Antiochus Epiphanes around 165 BC. There are two parts to these documents. One calls the people to obey God's covenant and introduces the "Teacher of Righteousness." The other records statutes concerning vows, assemblies and other instructions for members.)

6. Targums (Aramaic translations of the Hebrew Scriptures)

7. New Testament

a. The New Testament often quotes the Old Testament, which helps authenticate the contents of the Old Testament document in the first century AD.

b. There are 320 Old Testament quotes in the New Testament.

No other ancient writings have been so accurately handed down with such an abundance of textual evidence.

Refuting Higher Criticism's Claims Against the Old Testament	
Higher criticism is full of high-sounding technical discussions that are based on these false presuppositions:	Archaeology, Linguistics, Anthropology, etc. confirm the Old Testament's accuracy and refute the false presuppositions of higher criticism:
Moses could not have written the Pentateuch because writing was unknown in his day (1400 BC).	Archaeological discoveries have confirmed that writing was very common even among housewives before Abraham (2000 BC). Excavation in Abraham's hometown of Ur has uncovered thousands of clay volumes and a library.
The evolution of man's cultural development does not agree with the Bible's account of Israel's high civilization and literary abilities at such an early period (writing, religious, social, monarch, family structure, etc.).	Evidence is uncovered daily revealing the advanced state of ancient civilizations and technology not only in Bible lands but around the world.
The miracle stories of Genesis, Exodus, Kings, Jonah, etc. were derived from ancient myths copied into the Bible.	The Old Testament is a historical narrative. The miracles are part of recorded history. A bias against miracles is NOT a sign of intellect or intelligence, but rather a presupposition against God. If God exists, then miracles are not only possible, they are probable.
Fulfilled prophecy is also a miracle, and therefore impossible. Any miracle or prophecy in the Scripture is a fabricated legend and destroys the validity of the scriptural account.	Fulfilled prophecy does not have to be limited to events in the Bible. We see prophecies given in Scripture being fulfilled in our own day and age: the Jews, the church, etc. These give credence to the prophecies made and fulfilled in the past.

JEPD

Higher criticism says there were four different writers of the book of Genesis. They are referred to as J, E, P and D. The writers are believed (by the critics) to have written at different times during the years of 900–600 BC. This false theory was developed between 1806–1878.

These four fictional writers are known as:

1. Jehovist (J) since in his writing he referred to God by the name "Jehovah."
2. Elohist (E) since in his writing he referred to God by the Hebrew word "Elohim."
3. Priestly (P) since in his writing he seems to support the priestly concepts and traditions.
4. Deuteronomist (D) since in his writing he seems to be aware of the laws and traditions of Deuteronomy.

It is far more likely that the information in the book of Genesis was collected by eyewitnesses to the events and then later edited by Moses. In several places in Genesis, we see the formula "These are the generations of _____ (Adam, Seth, Noah, or someone)" or "This is the account of _____." These men were eyewitnesses to the recorded events.

In the 1800s, critics denied the accuracy and authenticity of the Old Testament because other ancient writings did not record people such as the Hittites, Horites or Edomites. These people were only referred to in the book of Genesis and were unheard of in other historical documents well into the 1800s.

Here is what archaeology has found in the years since:

1. All these peoples and nations actually existed; their cities have been excavated.
2. The Davidic-Solmonic Empire existed.
3. The Babylonian captivity and return are now considered historical.
4. The names of more than 40 countries mentioned in the Old Testament have been found in documents and inscriptions.

These findings prove:

1. The Old Testament was written by contemporaries of these events.
2. The Old Testament was written carefully and accurately.
3. The Old Testament has been copied and preserved methodically up to our time.

Jesus and the Old Testament

1. Jesus accepted the Old Testament as authentic.
2. Jesus said, "The Scripture cannot be broken" (John 10:35).
3. Jesus said, "It is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke 16:17).
4. Jesus accepted Moses as the author of the Pentateuch (Luke 24:27; John 5:46-47).
5. Jesus accepted Isaiah as the author of both the first and second halves of the

Book of Isaiah (In Matthew 13:14 Jesus quotes Isaiah 6:9-10; in John 12:38 Jesus quotes Isaiah 53:1).

6. Jesus accepted Daniel as the author of the book of Daniel (Matt. 24:15).
7. Jesus accepted these people as historical people and did not consider their stories to be figurative or mythical:
 - a. Adam and Eve (Matthew 19:4,5)
 - b. Abel (Matthew 23:35)
 - c. Noah (Luke 17:26)
 - d. Abraham (John 8:56-58)
 - e. Lot (Luke 17:28)
8. Jesus accepted the creation in Genesis as historical (Mark 10:6-9).
9. Jesus accepted the Flood as historical (Matt. 24:37-39).
10. Jesus accepted the following as miracles:
 - a. Sodom
 - b. Lot's wife
 - c. Manna
 - d. Serpents
 - e. Elijah
 - f. Elisha
 - g. Jonah

It is a serious thing to challenge the authority of the Old Testament when Jesus accepted it so fully and consistently.

Why the Late Date is Wrong

Some critics of the authenticity of the Old Testament reject the idea that Moses wrote Genesis – Deuteronomy in 1400 BC. Instead they say the first five books of the Old Testament were forged around the time of Josiah's reform in 621 BC, or even as late as when the Jews returned from the Babylonian Captivity in 500 BC. This theory is wrong for several reasons, but it is simply ridiculous for this reason: Imagine what would have happened if the scribes and priests had suddenly presented a written copy of the "Law of Moses" to the Jews for the very first time in 621 BC or 535 BC. Imagine those people being told that their priests had found some ancient documents that had apparently been misplaced for hundreds of years. Keep in mind that if the false view of higher criticism is accepted as truth today then an entire generation of Jews sometime around 621 or 535 BC would have accepted artificial documentation as authoritative concerning these things:

1. There was a man named Moses who led them out of slavery in Egypt some 600–900 years earlier.

2. This Moses wrote some books and created an entire system governing religion, government, and all areas of life. They would have read for the first time about their:
 - a. Priesthood
 - b. System of worship
 - c. Temple
 - d. National history
 - e. Legendary heroes: Abraham, Isaac, Samson, David, Solomon
 - f. Tithes, offerings and sacrifices to support the priests
 - g. Holy writings
 - h. The practice of circumcision
 - i. Priests and the power they were given – including the right to 10% of the land's produce (Remember, this is the same priesthood that found these "lost" books.)
 - j. Annual Passover which served to help them commemorate an event that, according to the critics, had never actually happened

Would the kings, rulers, aristocracy and other religious leaders have just accepted the priests' new discovery? Would a majority of the people have welcomed a previously unknown history recorded by a man who commanded them to give 10% of their crops to the priests who had just recently presented documentation to support their position?

It is unbelievable to think that an entire generation would have accepted and practiced all the institutions in the Law of Moses unless it was a generation of people who actually:

1. Experienced release from Egyptian slavery
2. Heard Moses speak and saw him strike the land of Egypt with plagues
3. Lived in the wilderness and saw the promised land
4. Followed Moses to the mountain where they saw God descend and give him the law

It is easier to believe that there were real historical events that made a real impact on a generation of people than to believe the books were a forgery which somehow convinced an entire generation of people to foolishly obey undocumented writings.

Evidence for Mosaic Authorship of the First Five Books (Pentateuch)

1. Pentateuch displays unity
2. Pentateuch, Old Testament books and New Testament name Moses as the author
3. Firsthand descriptions of Egypt, experiences (slavery, plagues, taste of manna, etc), landmarks (springs of water, palm trees, etc.)
4. The Pentateuch uses Egyptian names, words and figures of speech

more than the rest of the Bible indicating the author and the first readers were familiar with Egypt and its culture.

5. Except for accounts in Genesis (which came from previous eyewitnesses like Abraham) the author of the Pentateuch is unfamiliar with the land of Canaan. Moses himself was born in Egypt and lived in Egypt, Midian or the wilderness.
6. The nomadic lifestyle of the Exodus is preserved in the text of the Pentateuch in numerous ways including the portable temple called the tabernacle.
7. The culture and customs in the Pentateuch are from 2000-1400 BC. Many of these had been abandoned for hundreds of years by 621 BC.
8. Archeology proves the history, customs and cities of the Pentateuch.
9. Legal codes and other documents (Code of Hammurabi; ancient religious documents; census lists from Mari, Ugarit, Alalakh; Hittite treaties) from 2000-1400 BC reflect the technical language and basic format used in the Pentateuch.
10. Moses would have used different names for God and different writing styles. Elohim is used to refer to God as the powerful, universal creator. Yahweh is used as the personal, covenant God of Israel. The variety of styles used by Moses would be necessary to describe almost 3,000 years of history including creation, genealogies, biography, historical accounts, moral instruction, religious law, etc.

Chapter Five

Philosophical Proof for the Existence of God

THE MORE A true witness is challenged or questioned, the more perfect his testimony will be. Courtroom drama is based on this principle. The more a witness is questioned the more obvious it will become that he is lying or telling the truth. This is why we should not be afraid when the concepts of the existence of God, the authenticity of the Bible and the Christian faith as a whole are challenged, questioned or examined. An attack on these things will only prove them true.

When there is not much evidence to support an event recorded in Scripture, then negative evidence is of small account. For example, if there is little physical evidence to prove or disprove that Noah built an ark, the fact that we do not physically have Noah's ark does not prove that it did not happen. When evidence and information on a subject is lacking, the smallest amount of support will carry great weight. If we were to find an ancient inscription that included Noah's name or made some geological or archeological discovery that supported the Flood story of Genesis, these would support the validity of the Flood narrative, and the whole book of Genesis.

Skeptics will use their assumptions to make the following statements concerning the Bible:

Skeptics' False Philosophical Assumptions with Corrections	
The Skeptics Say:	The Correction:
Cosmologists can explain the origins of the universe without a God.	Science has explained the origins of the universe with one of the following theories: Big Bang, Oscillation, and Static Universe. All three theories conflict with each other, and they all require the existence of material and a First Cause before they pick up. In other words, even cosmologists demand the existence of a "God" before their theories can take over explanations.
Archaeologists have shown the Bible to be a legend at best.	Archaeologists have repeatedly proven the Bible to be accurate in regard to location, cultures, language, events and geography.
The Bible is too primitive for modern society to use.	Western society is based on the Bible. Our advanced culture which includes science, education, industry, technology, medicine and much more developed in a society based on Biblical principles.
People in the past have used God to explain the unexplainable. Today we have science to replace the myths .	Myths were part of the ancient world. Indeed, urban myths develop even in our own time. The existence of myth does not mean that history is not occurring and being recorded accurately at the same time.
Philosophically , the concept of God is unthinkable. The existence of God cannot be proved in any arena.	Actually, philosophically , the concept of God is an absolute necessity.

It is irrational (unreasonable to the human mind) that the universe came from nothing. It is illogical to:

1. The ancient mind
2. The modern Eastern mind

- 3. The principles of Western logic
- 4. Scientific thought
- 5. Philosophy
- 6. Any method of reasoning or system of logic

The existence of God is reasonable. It is one truth that does not require spiritual insight. Many truths about God come only through revelation or spiritual insight (word of God, Spirit of God). God’s existence is perceived with mere human reason and observation.

Romans 1:19-21 says:

“What may be known about God is plain . . . understood from what has been made . . . they knew God . . .”

After 6,000 years of thought and research, nothing is easier to verify and harder to disprove than, “In the beginning God created the heavens and the earth.”

POINT OF DOCTRINE:

A being greater than the universe has to exist.

1. Reasons logically dependent on sense experience:

- a. **Cause** (cosmological) – There cannot be an infinite regress of finite causes. There must be an uncaused causer.
- b. **Design** (Teleological) – Observable order and design demand a designer.
- c. **Moral** (Anthropological) – All people possess moral impulse. Behavioral science cannot explain this since many moral behaviors go unrewarded for long periods of time. The development of moral behavior cannot come out of nature.
- d. **Motion** – Motion cannot start itself. Infinite regress of motion is meaningless. This is the Greek concept of the unmovable mover.
- e. **Perfection** – There is a universal pyramid of beings seen from insects to men. Man is at the top of the existence pyramid, but the universe is too grand for man to be the ultimate expression of existence.
- f. **Dependency** – All things exist in a network of relationships and dependency. Infinite regress of dependency is contradictory. Everything must begin with an independent being.

2. Reasons logically independent of sense experience:

- a. **Perfect being** (Ontological) – The concept of perfection exists but is never attained. We did not develop the thought of perfection because we saw it.
- b. **Innate idea** – People in all cultures throughout time have been born with the idea of God.
- c. **Mysticism** – Man can and has experienced God directly in his life. This union is so real it is self-validating.

- d. **Truth** – The concept of truth exists. People seek truth, so ultimate truth must exist.
- e. **Blessedness** – Man is basically restless, searching, striving. He is only fulfilled when he finds God.

C.S. Lewis made this point:

If there is hunger, there is food.
 If there is thirst, there is drink.
 If there is curiosity, there is knowledge.
 If there is loneliness, there is society.

But, starvation does not prove that food does not exist.
 Loneliness does not prove that other people don’t exist.
 So also, failure to achieve immortality, to reach paradise, or to find God does not prove any of these don’t exist.

If God Does Exist, Who is He?

God would have to be greater than his creation in every way. God’s creation would reflect his nature and his qualities just as Romans 1:20 says:

“For since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made.”

The Universe Appears As:	First Cause (God) Must Be:
Limitless Space	Infinite
Unending Time	Eternal
Perpetual Motion	Omnipotent
Unbordered Variety	Omnipresent
Infinitely Complex	Omniscience
People Have:	First Cause (God) Must Be:
Personality	Personal
Feelings	Emotional
Will	Volitional
Ethics	Moral
System of Right and Wrong	Holy
System of Justice	Just
Love	Loving
Life	Living

The above descriptions of the creation and human creatures reflect a First Cause, or a God that exactly matches the God described in the Jewish and Christian Scriptures. Whoever God is, his character and his qualities must be seen in creation itself. If what a person describes as “god” is not compatible with the created world then that “god” is not the True God.

To create this universe, God must be transcendent (outside the boundaries of the universe). This means God cannot be described as one with the universe like the force in *Star Wars*. The First Cause cannot be the mindlessness, less-than-conscious unity known as the Supreme Soul of Eastern religions, because that state itself lacks purpose and design. The Creator must be personable since he created people with personalities. These people long to interact with others. Likewise, the Creator must be imminent (involved in our world, close at hand) and desirous of relationship with people in an even more intense way than humans experience. His love, holiness, wrath, etc. all go far beyond human ability or understanding. God’s character and abode is like ours but without limits.

Chapter Six

Scientific Proof for the Existence of God

THERE ARE NO conflicts between Scripture and nature. Both are the work of God. There are conflicts with theology and science because:

1. Theology is man's study of God's inspired Scriptures.
2. Science is man's study of God's created natural world.

Remember:

1. Both groups (theologians and scientists) are subject to error.
 - a. Galileo (1564-1642) was kept under house arrest by the church for eight years for supporting the Copernican theory that stated the earth revolved around the sun.
 - b. Scientists once believed in the eternal cosmos. They taught that the universe had always existed up until the days of Einstein and Hubble.
2. Both groups are subject to correction by the other.
 - a. Science has refuted the flat earth theory so theologians can no longer read the Scripture referring to the "four corners of the earth" as literal.
 - b. Science held to spontaneous generation until the mid-1800s even though Scripture taught God made animal life to reproduce "according to their kind."
3. The Bible is not a science textbook, but it is scientifically accurate.
4. Science is constantly developing.

Bertrand Russell wrote in 1935 that science had successively refuted all the main tenets of religion. He explained that the modern understanding of the universe was the product of two major scientific revolutions:

1. The Copernican—showed that humanity was not the center of the universe as the Bible taught
2. The Darwinian—demonstrated that it was no longer necessary to posit an act of divine creation to explain the origins of human life
3. The Freudian—Sigmund Freud nominated his own discovery of the unconscious as a "third revolution".

Based upon these discoveries, Russell described humanity as a "curious accident in a backwater."

The ideas above gave Friedrich Nietzsche enough confidence to say what many people in the Western world were thinking back in 1885: "God is dead."

In 1917, Einstein published his theory of relativity and tried to conform it to the cosmology

of the day, which was the Static Universe Theory. (This theory taught that the universe was infinite in age and had always existed. Stars drifted randomly. The Milky Way was all there was.) But Einstein's general relativity equations demanded that the universe had a beginning. In 1927, Edwin Hubble's telescope showed there were galaxies far outside our own. This was exactly what Einstein's theory had predicted. Science then took a 180-degree turn and developed what became known as the Big Bang Theory. After looking through Hubble's telescope, Einstein wrote that it was his desire "**to know how God created the world. I am not interested in this or that phenomenon, in the spectrum of this or that element. I want to know his thought, the rest are details.**"

A periodical from July 2000 called *Science* lists these recently established facts that are demanding a response:

1. If the physical forces within stars were only slightly different, our universe would be almost devoid of carbon and oxygen, and life would not exist.
2. If gravity was slightly stronger, all stars would be red dwarfs, too cold to support life.
3. If gravity was slightly weaker, all stars would be blue giants, burning too briefly for life to develop.
4. The mass of the neutron in an atom is delicately balanced with the mass of the proton; if it were not this way, protons would decay into neutrons and make life impossible.

This same article contained these quotes from scientists:

1. "I am not a religious person, but I could say this universe is **designed** very well for the existence of life."
2. "The basic forces in the universe are **tailor-made** for the production of . . . carbon-based life."
3. "Imagine a **universe-creating machine**, with thousands of dials representing the gravitational constant, the charge on the electron, the mass of the proton, and so on. Each dial has many possible settings, and even the slightest change would make a universe where life was impossible."
4. "The laws of the universe are **cunningly contrived** to coax life into being." They "somehow know in advance about life and its vast complexity."

The 2000 Templeton Prize winner said, "The universe in some sense must have known we were coming."

If the nineteenth century understanding of the universe had been the same as that of today, we would have avoided the entire "death of God" phase of Western history.

Here are some more facts concerning the perfect balance required in our universe for life to exist:

1. Twenty-one percent of gases are oxygen. If it was 25%, fires would break out spontaneously around the globe. If it were 15%, higher life would suffocate.

2. If proteins were not 1,836 times heavier than electrons, molecules would not be able to form and there would be no chemistry, no life and no one to wonder why.
3. The position and angle of the earth is set. A few degrees closer to the sun, we disintegrate. A few degrees away and the earth becomes a frozen rock.
4. The 23-degree axis of the earth provides equal distribution of sun and makes the food chain possible.
5. The atomic clocks are the most accurate time instruments we have invented. They are accurate up to within 3 seconds of a millennium. We use the rotation of the stars to set and check these clocks.
6. After 150 years of study, fossil records are beginning to agree with Scripture's account that life forms appeared abruptly with no transitional forms.

Scientists today who reject the concept of God scramble to craft alternative explanations for the obvious existence of God. They have come up with a variety of ways to explain how life and the universe came into existence without a creator. Each of their reasons agrees with Romans 1:21,22: "For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools." Here is what the fools in science are saying:

1. There are "many worlds" and infinite universes. The odds are good that one would produce life eventually. We were the lucky universe. (Now, if that is good science then the lottery is a logical thing to invest in.)
2. The zillions of universes are like bubbles in foam. Each one contains more and more little bubbles. (To believe this takes more blind faith than any religious explanation. Thus, we see that this phase of science has entered the realm of religion.)
3. All possible states of a quantum interaction have to be actualized, so slightly different versions of our universe are constantly splitting off, creating a near-infinity of new universes every moment. (One scientist points out that this statement is not science when he says, "Invoking an infinity of unobservable universes to explain the one observable universe is a grotesque violation." Remember science is based in observation.)
4. Life must have been sent here in a spaceship from a dying civilization and perhaps just the astronauts' bacteria survived the journey. Two physicists conclude that just the genetic material was sent here in the first place. Both of these last two ideas come from scientists who have earned Nobel prizes and discovered natural laws. (With this kind of science we are clearly headed back into the dark ages. Bring your flashlights!)

KEY POINTS

1. *Apologia* means to give a defense by providing evidence.
2. Evidence comes before faith.
3. Part of our responsibility is to know the evidence and provide the evidence.

4. Apologetics was used by the apostles; evidence was provided by God.
5. Jesus said to "love the Lord your God with all your mind."
6. Christianity is different from myth since it has stood the test of time due to its evidence and eyewitness testimony.
7. The object of one's faith is what makes faith great, not how sincerely one believes something.
8. Christianity is unique when compared to other religions and philosophies.
9. The New Testament is made up of historical documents that are authentic.
10. Authenticity means the document is genuine and reliable.
11. There are critics who say the New Testament is a fraud and not a first century document.
12. Manuscripts from the first, second and third centuries prove the New Testament was already being preserved before the critics say it was being written.
13. The vast amount of manuscripts help prove New Testament authenticity.
14. The short time period between the first writing and the oldest manuscript help support our belief that the New Testament we have today is nearly an exact match to what was originally written.
15. Accepted history of the Romans (and even the world) is based on documents with as few as 5-10 existing manuscripts. The New Testament alone has 5,686 Greek manuscripts.
16. The time interval for the original writings and mss of many accepted historical documents is 900+ years. This allows plenty of time for corruptions to enter the text. The New Testament manuscripts were written within 30-200 years of the original.
17. Internal evidence in the New Testament books also proves they are authentic first century documents.

QUESTIONS

1. Do you think the New Testament is authentic?
2. How can the number of manuscripts help support New Testament authenticity?
3. Does the time between the writing of the document and the closest copy make a difference?
4. Do you think a document that has been copied for 900 years or one that has been copied for 150 years will have more errors in the text?
5. List four important manuscripts and about the time they were written.
6. List two reasons we can say Paul's New Testament letters are authentic based

on internal evidence from the text.

7. List three reasons we can say the book of Acts was written before the fall of Jerusalem in 70 AD.
8. What is the Greek word for apologetics?
9. What is one of the main apologetic verses?
10. Name four areas in which apologetics can help prove the Christian faith.
11. Name two uses for apologetics.
12. What are three cautions to apologists?
13. Can you explain why “blind faith” should not be part of the Christian experience?
14. What is the difference between subjective faith and objective faith?
15. Give examples of reason and faith in your life.
16. Describe some presuppositions you might have.

QUOTES

“There are too many onlookers for one person to create a false quote, let alone a false book.”

“The benefit of the doubt is to be given to the document itself, not arrogated by the critic to himself.” –Aristotle

“It is reassuring at the end to find that the general result of all these discoveries and all this study is to strengthen the proof of the authenticity of the Scriptures, and our conviction that we have in our hands, in substantial integrity, the veritable Word of God.”
–Sir Frederic G. Kenyon, Director of British Museum

“To be skeptical of the resultant text of the New Testament books is to allow all of classical antiquity to slip into obscurity, for no documents of the ancient period are as well attested bibliographically as the New Testament.” – John Warwick Montgomery (Distinguished Professor of Law and Vice-President for Academic Affairs, UK and Europe, Trinity College and Seminary)

BOOKS from Galyn's Shelf:

Early Manuscripts and Modern Translations of the New Testament by Philip Wesley Comfort, ISBN 0801020980

How We Got the Bible by Neil R. Lightfoot, ISBN 080101252X

Books and Their Makers in the Middle Ages by George Haven Putnam, ISBN 1410213412

Light from the Ancient East by Adolf Deissmann, ISBN 0766174069

Baker Encyclopedia of Christian Apologetics by Norman L. Geisler, ISBN 0-8010-2151-0

Many Infallible Proofs by Henry M. Morris, ISBN 0-89051-005-9

Evidence That Demands a Verdict Josh McDowell, ISBN0-8407-4378-5

Christian Apologetics by Norman L. Geisler, ISBN 1-56563-800-X

Apologetics: An Introduction by William Lane Craig, ISBN 0-8024-0405-7

Vital Apologetic Issues by Roy B. Zuck, ISBN 0-8254-4070-X

The Case For Faith by Lee Strobel, ISBN 0-310-24188-X

101 Reasons You Can Believe Ralph O. Muncaster, ISBN 0-7369-1198-7

Section Two Hermeneutics

Chapter Seven

Hermeneutics - The Science of Interpretation

HERMES WAS THE Greek god who served as the messenger for the gods. Hermes was also responsible for interpreting the will of the gods.

Hermeneuein is the Greek verb that means “to express, to explain, to translate, to interpret.”

Purpose of Hermeneutics

The purpose of hermeneutics is to establish guidelines and rules for the interpretation of written documents.

The goal of Hermeneutics is to discover the thoughts and meanings of the writers when they communicated through the medium of the written document.

Any written document is subject to misinterpretation. The Bible is no exception.

The written documents we base our faith on present a special problem for us because they were written between 2,000-3,500 years ago and communicated to people in societies, cultures and languages very different from ours.

The Considerations of Hermeneutics

- a. Word definitions
- b. Contextual analysis – analysis of the context of the writing
- c. Literary types and forms – poetry, parable, historical narrative, dialogue, prophecy, etc.
- d. Historical analogy – comparison of points in recorded history
- e. Syntactical distinctives – considering the meaning and arrangement of the words in a sentence

Hermeneutics in the area of scriptural interpretation must also consider:

- f. The doctrine of inspiration
- g. The theological significance of Scripture that comes by revelation of God and is found in no other written document

The books of the Bible are recorded in human speech and so they must be interpreted as any other book.

In 1860 Benjamin Jowett wrote in his “Essays and Reviews” that we should interpret the Bible like any other book. His point was in regard to word meanings, correct text readings, etc. He did not mean there was nothing special about the Holy Scriptures.

The Grammatico-Historical Method

In the United States there is a supreme board of hermeneutics called the Supreme Court. Their job is to interpret the Constitution following the grammatico-historical method. The grammatico-historical method involves interpreting the words in the document in light of what those words meant when the document was created.

Chapter Eight

History of Biblical Interpretation

EZRA (450 BC) MADE an early attempt to establish a systematic interpretation of the law. Ezra emphasized observance of the law which ultimately led away from the true meaning of the law. Ezra founded a Jewish class called the scribes who were devoted to the exposition of the Scriptures.

Definition: *Exposition* – a setting forth of facts, ideas, etc; detailed explanation; writing or speaking that sets forth or explains. Exposition is not the same and is distinguished from these: description, narration, and argumentation.

Ezra's scribes developed a systematic way of reducing the law to a formula that was both legalistic and fanciful (imaginative). The scribe's system of interpretation made it impossible to correctly interpret the Old Testament. By the time Jesus came, the Jewish understanding of the Scriptures had been clouded by the faulty system of hermeneutics practiced by the scribes.

Jewish Literalism

In Jewish literalism, the Old Testament was dissected into separate words and phrases, which were given meanings completely divorced from the history, spirit and context of the material. Three very influential rabbis from the first century BC each developed rules or guidelines for their own systems of interpretation:

1. Hillel

- a. Born in Babylon and went to Jerusalem for training
- b. Hillel founded the Talmudic system to organize the mass of regulations that made up the oral law.
- c. He had seven laws of interpretation:
 - i. The rule of light and heavy or from the lesser to the greater, taken from Numbers 12:14
 - ii. An inferred relation between two subjects from identical expressions. Example: the daily sacrifice must be offered on a Sabbath, thus the Passover sacrifice may also be offered on a Sabbath without violating the Sabbath
 - iii. The extension from the specific to the general. Example: Necessary work on a Sabbath was also accepted on holy days.
 - iv. The explanation of two passages by a third
 - v. Drawing guidance from a general situation and applying it to a special situation
 - vi. The explanation of a passage from the analogy of other passages (as seen in Matt. 12:5)

vii. An application of inferences based on passages that were self-evident

d. These rules allowed the scribes that came after Hillel to make a multitude of false interpretations.

2. Shammai

a. Shammai was a rival of Hillel and a formalist in the extreme school of Jewish legalism.

b. Shammai and the school of Jewish legalism disregarded the purpose of the law and led people into a blind slavery of pointless obedience.

c. Shammai made his infant grandson fast nearly to death on the Day of Atonement.

d. Shammai had a booth (for the Feast of Tabernacles) built over the bed inside the house where his daughter was in labor during the feast.

3. Gamaliel

a. Gamaliel was the grandson of Hillel.

b. Gamaliel was the apostle Paul's teacher when he was a young man training to be a Pharisee and known as Saul.

c. Gamaliel was broadminded in his interpretation.

d. He studied and taught Greek literature.

e. He advocated the rights and privileges of the Gentiles.

4. There were two other notable scribes in the school of Jewish Literalism

a. **Ishmael** (150 AD) set forth 13 rules of interpretation.

b. **Eliezerben Yose** (150 AD) had 32 rules for interpretation.

Jewish Allegorism

Definition: *Allegory* – A story in which people, things, and happenings have meanings other than the literal context, as in a fable or a parable.

Alexandria, Egypt was the center of Jewish allegorical interpretation.

Aristobulus, the earliest allegorical teacher, taught that the Greek philosophers and poets derived their ideas from an early Greek translation of the Old Testament.

Philo made the most significant contribution in harmonizing the institutions and ideas of Judaism with Greek culture and philosophy. He taught that all Scripture contained twofold meaning: the literal meaning and the allegorical meaning.

These two were like the body and soul.

Philo used Psalm 62:11 as his proof text to defend this type of interpretation: “*One thing God has spoken, two things have I heard.*”

Just like the soul is more important than the body, the allegorical meaning was more important than the actual literal meaning.

An example of this: The four rivers of Genesis 2:10-14 (Pishon, Gihon, Tigris, Euphrates) were symbols for the four virtues: prudence, temperance, courage, and justice.

Jesus as an Interpreter

1. Jesus never had any criticism of the Old Testament as the divine record.

2. Jesus was not a rabbi, nor was he trained in their schools, but he was familiar with their methods.

3. Jesus often described the scribes and interpreters of the law as, “ever hearing but never understanding, . . . ever seeing but never perceiving” (Matthew 13:14).

4. Jesus credited David's words to the Holy Spirit (Mark 12:36).

5. Jesus accepted the historical reliability of the Scriptures, citing stories about Adam, Noah, Abraham, David, Solomon, Jonah, Isaiah, etc. as true and accurate.

6. Jesus' interest was in the spiritual values of the Old Testament. He could see God's purpose in the Scriptures for the human race.

7. There are 36 direct quotes by Jesus of the Old Testament. He often used Old Testament terminology in his own teaching.

8. When Jesus did use the Old Testament it was to reinforce his own teaching.

9. Jesus appealed to no higher authority when he taught. He was the source of his own teaching.

10. “He taught them as one who had authority, not as the teachers of the law” (Mark 1:22).

11. Jesus' method of interpretation was completely new as he explained the meaning of the Old Testament.

12. Jesus did not give a new intellectual approach to interpretation (such as literal or allegorical), but instead was God himself come into the world to explain his written word.

13. A change occurred with the coming of Christ because the question was no longer what the true meaning of the text was, but the relationship of the text with Jesus and his purpose.

14. “He interpreted to them in all the Scriptures the things concerning himself” (Luke 24:27).

Apostles as Interpreters

1. Even though Jesus stood independent of the rabbis' approach to Scripture and

- did not use the methods of interpretation used in his day, the writers of the New Testament did follow their Jewish heritage much of the time.
2. The apostles used the methods of their culture, but they used those methods to reinterpret the Old Testament based on the views they learned from their Lord and teacher.
 3. As always, inspiration did not separate the writers of the New Testament from their own personal culture, background, vocabulary or education.
 4. The extreme liberalism of the rabbis appears in Galatians 3:16 and Hebrews 2:11-13 where the New Testament writers use the rabbis' technique of interpretation to prove their own views.
 5. Rabbinic disregard of context and historical background appears in Romans 9:25. Although Paul disregards the context and historical background here, he did not abuse the intent of the passage in order to reveal God's character. The coming of the Messiah had shed light on these words and opened a new door of application.
 6. An example of Rabbinic allegorical interpretation is found in Galatians 4:21-32. Paul does not deny the historical accuracy but does find a parallel in his own life.
 7. The apostles looked for Christ in every passage of the Old Testament. This practice is seen in Matthew's use of Hosea 11:1 in Matthew 2:15.
 8. We cannot expect to find 21st century methods of interpretation used in the 1st century, but neither can we justify the radical use of 1st century rabbinical methods of interpretation in modern times.

Peter and Hermeneutics

Problems with interpretation were arising even before Peter's death, as is seen in 2 Peter:

- a. 3:15 – *“(Paul’s) letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures.”*
- b. 3:4 – *“They will say, ‘Where is this coming he promised? Ever since our fathers died everything goes on as it has since the beginning of creation.’”*
- c. 1:20 – *“Above all, you must understand that no prophecy of Scripture came about by the prophet’s own interpretation.”*

Early Church Fathers' Method of Interpretation

The Epistle of Barnabas

1. The Epistle of Barnabas is not considered part of the canon of Scripture.
2. The author quotes the Old Testament 119 times, the Apocrypha 5 times and the New Testament 21 times.

3. In this book history is meaningless. For example, according to the author, God's covenant had always been with the Christians.
4. The Old Testament only has meaning if understood in terms of the Gospel. Here we have an extreme method of having to interpret Christ into everything for it to have any value.
5. Typology was the author's basic principle of interpretation. For example: Abraham's 318 servants represent the numerical value of the Greek letters TIH. The "T" stood for the cross and the "IH" (the first two Greek letters for Jesus' name) stood for Jesus. This was the mystery of Abraham's servants.
6. The author was the first to base the age of the world on the six days of creation and Psalm 90:4.

Irenaeus

1. Bishop in Gaul 177-197
2. Irenaeus established the path of Christian thought for the next several centuries.
3. He approached Scripture exclusively by exposition (a setting forth of facts, ideas, etc; detailed explanation) of the Bible.
4. He did not use philosophy.
5. He was the first to quote almost the entire New Testament and quoted extensively from the Old Testament.
6. It has been said of Irenaeus concerning hermeneutics that he preserved the best that came before him and anticipated nearly all that would follow him including Origen, Augustine, Luther and Calvin.
7. The principle of inspiration governed his method of interpretation.
8. Because Irenaeus believed that God inspired both the Old and New Testaments he believed in the unity of Scripture and concluded that Scripture must be used to interpret Scripture.
9. He insisted that obscure passages that were harder to understand must be clarified by being compared with passages that were clear and well understood.
10. Christ was the center of Scripture and the Old Testament can only be understood when Christ and his coming are understood.
11. He believed every part of Scripture had its own place and purpose.

Origen

1. Origen was a teacher in Alexandria, Egypt. He lived 185-254.
2. He was the first systematic theologian because he employed the entire Bible as

the basis for his teaching.

3. His interest in exegesis grew out of his concern for the text. He did more exegetical work than anyone before the Reformation.

Definition: *Exegesis* – an explanation or interpretation of what the text of a document says.

4. His Greek philosophical background led him to express orthodox doctrines as extreme allegories. (The Greeks had developed a system of philosophical reasoning to draw the divine truth out of Homer's writings. They did this by allegorizing Homer's works.)
5. Origen was a student and then the successor to Clement in the Alexandrian Bible School. From Clement he acquired the theory of the threefold meaning of Scripture.
 - a. The body = the literal meaning
 - b. The soul = the moral teaching
 - c. The spirit = the spiritual meaning
6. Origen desired to draw out the more important meaning of Scripture by developing the allegorical meaning. His influence on the future of interpretation was great, but this influence had some major negative affects.
7. Medieval allegorists who followed centuries later were influenced by him, and in the Greek Church, Basil the Great and Gregory continued his views.
8. The exegetical school at Antioch attacked him, as did Jerome and Augustine.

School of Antioch

1. This school paid close attention to the historical sense of the text.
2. Men like Jerome attached supreme importance to the grammatical meaning.

Augustine

1. Augustine lived in northern Africa from 354-430.
2. Augustinian thought dominated Western Christian theology for a millennium.
3. Augustine was a theologian more like Irenaeus, and less like Origen.
4. Augustine said, "The Bible is a narrative of the past, a prophecy of the future and a description of the present."
5. Augustine's contribution to hermeneutics was his emphasis on faith as a necessity for understanding. Understanding and insight into Scripture would come as a result of faith. He embraced the teaching that the traditions of the Church were used to interpret the Scripture.
6. The Scriptures provided a foundation for the creed of the Church.

Medieval Interpretation (from Augustine 400 AD until the Reformation 1500 AD)

1. Bible study was restricted almost entirely to monasteries and consisted of the recitation of texts and copying manuscripts.
2. Illiteracy was rampant.
3. The Roman Church claimed the sole right to interpret Scripture.
4. Any manipulation of hermeneutics had only one purpose – to strengthen and advance the teachings of the Roman Church.

Medieval Hermeneutic Styles

1. Bondage to the Writings of the Church Fathers

- a. All interpretation had to conform to tradition.
- b. Tradition included the writings of the Church Fathers.
- c. The main writings they used were in Latin.
- d. The interpreter's job was to harmonize all the writings of the Fathers to form a foundation for the Roman Church's traditions.
- e. Like the rabbis of New Testament times these interpreters were confined to collecting and organizing already written teachings.
- f. The literal meaning of the Bible was completely insignificant and was not studied.

2. Scholasticism

- a. Around 1000 AD an intellectual awakening occurred in the church.
- b. The movement depended on the principles of Greek philosophy and produced a deductive religious philosophy within the confines of the traditional teachings of the Roman Church.

Definition: *Deductive* – the act of reasoning from a known principle to an unknown, from the general to the specific or from a premise to a logical conclusion.

- c. Scholasticism depended almost exclusively on the allegorical method of interpretation, which further perverted the truth of Scripture.
- d. There was no regard for the original languages of Biblical texts.
- e. The interpreter's job was to support the teachings of the Roman Church.
- f. Thomas Aquinas was a leader in this movement.

3. Mysticism

- a. In reaction to the bondage to the Church Fathers and to the scholasticism of the day, a hunger for a relationship with God surfaced.

- b. Since the written revelation, the Scriptures, were not available to feed and guide these people in their pursuit of God, extreme mysticism developed.
- c. Mysticism taught that an individual could get all they needed from God by direct communion with him.
- d. Mystics did not think they needed traditions or the historical revelation of the Scriptures to guide them.
- e. Devotional study of Scripture was emphasized, with allegory as the main method of interpretation.
- f. Bernard of Clairvaux was a leader in this movement.

4. Quadriga

- a. Up until the days of Martin Luther the main method of interpretation through the Middle Ages was the Quadriga.
- b. The Quadriga was a fourfold method of interpretation that began in the early church under Clement of Alexandria and his student Origen. In medieval times it was taken to a new extreme.
- c. This method examined the text for four meanings:
 1. The literal meaning – which was the plain and evident meaning. For example, Jerusalem was the capital of Judea and the location of the temple.
 2. The moral meaning – instructed people how to behave. For example, Jerusalem is the soul of man, his sanctuary.
 3. The allegorical meaning – this revealed the doctrinal content. For example, Jerusalem is a picture of the church throughout the Old Testament.
 4. The anagogical meaning – this expressed a future hope. For example, Jerusalem is heaven, the future hope.
- d. With the Quadriga method of interpretation the city of Jerusalem could mean four different things. Someone who was said to “go to Jerusalem” could be going to:
 1. The earthly city Jerusalem
 2. Their own soul
 3. The church
 4. Heaven
- e. With this method of biblical hermeneutics a scholar could develop all kinds of strange teachings and make new “discoveries” in Scripture.

5. Literal Interpretation in Medieval Times

- a. Western Europe cultivated literal interpretation in several cities and monasteries.
- b. This often occurred under the influence of the rabbis who studied Hebrew in the tradition of Jerome.
- c. Nicolas of Lyra (1100 AD) was a great Christian Hebrew scholar who stressed the primacy of the literal sense.
- d. Martin Luther was highly influenced by Nicolas and called him “a fine soul, a good Hebraist and a true Christian.”

Reformation Hermeneutic Styles

The Reformation was a rebellion against the Roman Church’s method of interpretation, and a movement to enthrone the Scriptures in the thought and life of every Christian. Three men established the pattern of hermeneutics that continue up until today:

1. Martin Luther
2. Philip Melancthon
3. John Calvin

Martin Luther

1. Luther broke with Roman traditionalism but remained under the influence of the early Church Fathers like Augustine.
2. Luther did not establish the significance of the historical setting of the text for interpretation, but he moved interpretation in that direction.
3. The literal sense of Scripture was important to Luther, and he did escape the trap of allegory.
4. Luther rejected the Quadriga, but this did not keep him from applying Scripture to many levels. He said there is one interpretation but many applications.

Melancthon

1. Melancthon was a student of Luther.
2. He failed, as did Luther, to distinguish the doctrinal distinction of the Old Testament from the New Testament and freely used Old Testament material as support for his Christian doctrine.
3. He said that the New Testament revelation was complete and final and went beyond the Old Testament revelation.
4. The Humanistic view of reason was placed alongside revelation in his study of scriptural interpretation.

Calvin

1. John Calvin influenced Protestantism more than any other reformer.
2. He discarded the allegorical method completely.
3. His interpretations are marked by extreme literalism.
4. He escaped completely the writings of the early Church Fathers.
5. The importance of history was obvious to Calvin although his resources were limited.
6. He was too dogmatic and disregarded all other interpreters, and so limited his own insight and progress.
7. He gave no place for progressive revelation (even from the Old Testament to the New Testament).
8. Calvin tried to find a complete systematic theology in the teachings of the apostles.

Modern Interpretation

Protestantism developed its own traditionalism based on the principle of verbal inspiration of Scripture and the original confessions of faith of the reformers.

Historical Criticism of Modern Interpretation

1. Historical criticism challenges the inspiration of the Bible.
2. It began in England with deism and in Germany with the Enlightenment in the 1700's.
3. Historical Criticism taught the gospels contained only a hint of the original Jesus.
4. Albert Schweitzer was a leader in this movement.

Karl Barth

1. Challenged historical criticism and used a purely scientific approach to Scripture.
2. Barth said that historical criticism was simply useful in establishing the facts to be interpreted, not in providing the final explanation.
3. He returned to the reformers' idea of Scripture interpreting Scripture.
4. He said historical criticism has the first word for the interpreter but revelation has the last word.

Chapter Nine

Principles of Proper Hermeneutics

THE REFORMERS' PRIMARY Rules for Hermeneutics:

1. Scripture is to interpret Scripture

- a. "*Sacra Scriptura sui interpret*" ("Sacred Scripture is its own interpreter.")
- b. No point of Scripture can be interpreted in a way that will bring it into conflict with any other part of Scripture.
- c. If there are two possible interpretations for a Scripture and one of those conflicts with other Scriptures, the conflicting Scripture has proven itself to be the wrong interpretation.
- d. The presupposition for this rule is that the Bible is inspired and God is the author.
- e. Some modern liberal interpreters go out of their way to interpret Scripture against Scripture in hopes of proving it to be un-inspired.
- f. Use the clearly understood passages of Scripture to shed light on the less obvious passages.

2. The Bible should be interpreted according to its literal sense

- a. "*sensus literalis*" ("literal sense")
- b. Even though the Bible is inspired and written by the Holy Spirit it is still literature.
- c. The natural meaning of a passage is to be interpreted according to the normal rules of grammar, speech, syntax and context.
- d. The letters, words and sentences do not take on a new meaning just because they are inspired. They are the vehicles used by the Holy Spirit to communicate.
- e. Nouns remain nouns; verbs are still verbs; questions do not become exclamations; historical narratives do not become allegories.
- f. Literal interpretation, then, calls for detailed literary scrutiny of the text.
- g. The interpreter must know the rules of grammar.

Genre Analysis is Very Important

1. "Genre" means "kind, sort, species".
2. Genre analysis is the study of the style of writing, literary form, or the figure of speech.

3. For example we know there is a difference between a newspaper article, a legal document, an elementary reading book, a restaurant menu, an owner's manual, the president's state of the union address, and the lyrics to a pop song.

4. Below are four examples:

a. Is the book of Jonah historical? This question is a matter of genre analysis. Chapter 2 of Jonah is clearly poetry. If this is the genre that carries throughout the whole book there is no need to hold to a historical swallowing of Jonah by a fish. Genre analysis can address this issue. But, if someone rejects the book of Jonah as a historical document because they do not believe in miracles, this becomes a philosophical question and genre analysis cannot directly help resolve the issue. The book of Jonah is a historical narrative that includes poetry.

b. Is the mustard seed a hyperbole or a mistake? The etymology of hyperbole shows it to mean "an overshooting." The dictionary meaning for hyperbole is "exaggeration for effect, not meant to be taken literally." Newspapers, verbal communication, and historical reports all use hyperboles to make their point without violating the historical accuracy of the reporter. Comments that we may hear that are hyperboles: "The story is as old as time." "Everyone has heard what happened yesterday." The Bible uses this type of hyperbole in Matthew 9:35 in reference to Jesus going to "all the cities." Jesus also calls the mustard seed the smallest of seeds when there are actually smaller seeds. The use of hyperbole is not inconsistent with inspiration nor should it be taken literally.

c. Is Balaam's donkey a personification or a miracle? A personification is a poetic device by which inanimate objects or animals are given human characteristics. The Bible describes hills dancing and trees clapping. But, what about Balaam's donkey talking? Was that a personification or a miracle? To analyze this objectively means we must ask what literary style is being used. Is there room for a personification in the narrative? To call something personification that is literally historical because it does not agree with what we believe, is not exegesis (where the interpreter takes the meaning out of what is in the literature) but is eisogesis (this occurs when the interpreter puts meaning into the literature). Is the creation account historical or is it symbolic literature? Adam is placed in a real geographical location with a real genealogy that is inappropriate for a mythical character. But, there is reference to the Tree of Knowledge of Good and Evil. What kind of tree is this and what do these leaves look like? Is it a real tree that we have never seen in our time? Before you begin to teach, you have to decide what form of literature you are reading. Is it historical or symbolic?

d. Which ones are metaphors? A) "I am the door." B) "This is my body." A metaphor is a word or a phrase that uses one kind of object or idea in place of another to suggest a likeness or analogy between them.

John 10:9, "I am the door: if anyone enters through Me. He shall be saved" is clearly a metaphor. Jesus did not really swing on hinges and have a doorknob. Difficulty begins with verses like Luke 22:19. Jesus took the bread and said, "This is My body." Was this a metaphor? Was the bread representing Jesus' body or did it become his body in a very real way? The modern Catholic and Protestant views of this Scripture are based on this hermeneutic issue. The two great reformers, Luther and Calvin, never could agree on the proper interpretation of this verse. They agreed on inspiration and the authority of these Scriptures. But, they could not agree on the interpretation of this verse. When Calvin sent representatives to negotiate with Luther, Luther simply kept repeating the words, "This is my body . . . this is my body . . ."

Rules for Practicing Proper Hermeneutics

1. **Take the Bible Literally.** Do not spiritualize or apply a hidden meaning to the words or the teaching. God is described as "the Word" so his very nature is to communicate. God choose to communicate by using language and literature. God will say what he means, so let the language communicate.
2. **Read the Bible in Context.**
3. **Be aware of the Bible's use of literary styles:**
 - a. Idioms
 - b. Figurative Speech
 - c. Parables
 - d. Metaphors
4. **Practice Exegesis.** Exegesis comes from two words: *ex* which means "out" and *hegeisthai* which means "to lead or to guide". The concept is "to guide out" of the literature what is already there. Allow the words to tell you what it means instead of making the words mean what you want. Exposition is a setting forth of the meaning or purpose of a document. The opposite is eisogesis which also comes from two words: *eis* which means "into" and, again, *hegeisthai*. Eisogesis is the improper method of interpretation because the reader is "leading" or "guiding" their own thoughts and ideas "into" the written document.
5. **Assign meaning to Biblical Words:**
 - a. Etymology – where does the word come from in the original language?
 - b. Evolution of the word's meaning – Words must be studied in the context of usage during the time the document was written. The meaning of a word in the dictionary is written to identify the way people use the word today.
 - c. Words with multiple meanings – The phrase "will of God" in 2 Peter 3:9 "God is not willing that any should perish" (KJ) can refer to:
 - i. God's will refers to the institutions and laws he has established, which would mean it is against God's law to perish. No one is allowed to perish because non-perishing is God's established will.
 - ii. God's will refers to the sovereignty of God in that he accomplishes what he wants. This would mean that God will make sure that in the end that no one persishes.
 - iii. God's will refers to a course of events chosen by men that please God which would mean that God is not pleased when people perish.

6. **Use the clear passages to establish doctrine.** Clear and established doctrine can then be used as a guide for the passages that are less clear.
7. **Recognize Dispensations.** Dispensations are periods in history where God establishes different responsibilities for people. Hebrews 7:12 refers to a change in a dispensation when it talks about a change of the priesthood and a change of law.
8. **Distinguish between Explicit and Implicit.** Explicit means “clearly stated.” Implicit means “to indicate without saying openly or to hint at or to suggest.” The Bible makes clear statements but often we read into these statements more than was intended. When Jesus says in Matthew 22:30 that “At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven.” Jesus is explicitly saying that at the resurrection people will not marry and they will be like the angels in that people then will not die. Jesus is not implying that angels are sexless and so we will be sexless in eternity. If you read a parallel verse in Luke 20:35-36 you can reinforce the explicit point that in the resurrected state men will have entered the age of immortality like the angels. Marriage is an institution God gave mankind for the well-being of societies in this current age. There will be no need for marriage in the age to come. A proper application of finding the implicit from the explicit is the law of Exodus 23:4 that says, “If you meet your enemy’s ox or donkey . . . you shall return them.” Explicitly this says return the ox or donkey but implicitly it also means return your enemies chicken, dog, car, snowmobile, etc.
9. **Recognize the difference between historical narrative and instructional literature.** For example, the gospels are the historical narrative of Jesus’ life and ministry. The epistles of Paul explain or teach the significance of these historical events (including Jesus’ own teaching recorded in its historical setting) and the doctrine.
10. **Distinguish the difference between a Law and a Proverb.** Laws are absolute but a proverb is an application of wisdom. This explains the contradiction of the proverbs in Matthew 12:30 with Luke 9:50 or the two conflicting proverbs of Proverbs 26:4-5. Some laws are absolutes and begin with “You shall . . .” or “You shall not . . .” Some laws are situational and are written with “if . . . and . . . then . . .”
11. **Respect Prophecy.** There is no room for attempting unique interpretation of biblical prophecy. Prophecy is a puzzle with ten thousand pieces scattered from Genesis to Revelation. Realize that if you only have a few of the pieces, or even if you are missing a few of the major pieces, you may be heading the wrong direction with your interpretation.
12. **Avoid personal faults when interpreting Scripture.** The following simple faults, attitudes, or sins will taint your ability to properly handle Scripture both academically and spiritually:
 - a. **Carnality** – the Holy Spirit reveals Scripture. Carnality will force you to compromise or distort your study.
 - b. **Doctrinal Favoritism** - if you want the Scriptures to agree with your preconceived ideas you can convince yourself and others it does. We want to protect the truth not protect what we want the truth to be.
 - c. **False Motivation** – wanting to win an argument, demonstrate your wisdom, or gain some recognition are not a good place to begin your interpretation.
 - d. **Illogical Conclusions** – just like God uses literature to communicate he also follows logic. Doctrinal conclusions must be logical and make

sense.

- e. **Arrogance** – the word of God was given to all believers, just like all have the Spirit of God. Even though there are gifts of pastors and teachers in the church the ability to interpret Scripture is available to every believer/priest. Do not disregard anyone’s ability to study and interpret.

KEY POINTS

- Hermeneutics is the science of interpretation.
- Proper interpretation considers: word meaning, context, genre, history and syntax.
- Exposition is the setting forth of facts and ideas to present a detailed explanation.
- An allegory is a story where people, things and events have a different meaning than they do based on the normal context.
- Exegesis is an explanation of what the text in a document says.
- Deductive reasoning means to reason from the known to the unknown, or from the general to the specific.
- Jesus read, quoted and taught the Old Testament as if it were true and historical.
- Four problems of medieval interpretation were: bondage to previously written documents, scholasticism, mysticism, and the Quadriga.
- Historical criticism is a modern method of interpretation that challenges the inspiration of Scripture.

QUESTIONS

1. What is the goal of applying hermeneutics to a written document?
2. Ezra was a great scribe but his efforts led to what two faulty forms of Jewish hermeneutics?
3. Who was the great Jewish teacher before the time of Christ who combined Greek culture/philosophy into Judaism?
4. Quote or name a verse by Peter that indicates hermeneutics were an issue in the days of the early church.
5. Who do you agree with more as an interpreter - Irenaeus or Origen?
6. Which school do you agree with more - Alexandria or Antioch?
7. Who established the interpretation method that dominated Christian thinking from 400 AD until the Reformation in the 1500’s?

8. Name three great reformers who affected hermeneutics.

9. What are the reformers' two rules for hermeneutics?

BOOKS from Galyn's Shelf: _

- Knowing Scripture by R. C. Sproul
- Introduction to Biblical Interpretation by William W. Klein, Craig L. Blomberg, Robert L. Hubbard
- An Introduction to Biblical Hermeneutics by Walter C. Kaiser and Moises Silva
- Hermeneutics: Principles and Processes of Biblical Interpretation by Henry A. Virkler
- *Foundations: Building in the Faith* by Drue Freeman

Section Three History of the Bible

Chapter Ten

Writing the Bible

EARLY WRITING

1. 6000 BC Neolithic symbols
2. 5000 BC Tartaria tablets found in 1961 in Romania
3. 3500 BC Early Sumerian limestone tablets
4. 3000 BC Egyptian hieroglyphics had begun to develop
5. 1400 BC Letters written by governors and traders from Phoenicia

At one time (1800's and early 1900's), Bible critics claimed writing was not developed until well after the time of Moses.

Writing Material

1. Stone

- a. The Moabite Stone erected by Mesha, king of Moab, about 850 BC tells of Moab's revolt against Israel's King Jehoram and is in agreement with the Old Testament account.
- b. Siloam Inscription records the construction of a tunnel in Jerusalem from King Hezekiah's time and work recorded in the Bible from 700 BC.
- c. Exodus 31:18; 34:1,28; Dt. 27:2-3; Joshua 8:30-32

2. Clay

- a. The library of Assyrian King Ashurbanipal (650 BC) has been recovered containing thousands of tablets.
- b. At Ebla in Syria more than 16,000 tablets from back to 2500 BC have been recovered.
- c. Ezekiel 4:1

3. Wood

- a. In Athens Greece wood was white-washed in order to show ink better.
- b. Isaiah 30:8; Habakuk 2:2

4. Leather

- a. Used by the Hebrews
- b. Jeremiah 36:23 mentions a scribe's knife used for erasing leather writing.

- c. The Jewish Talmud (a code of traditional laws) required that Scripture be copied on animal skins.
- d. Apostle Paul asks that “the parchments” be sent to him in 2 Timothy 4:13. Parchments were leather portions of the Old Testament.

5. Papyrus

- a. Made from the pith of the swamp grown papyrus plant. Pressed, dried and polished.
- b. Used in Egypt as far back as 3000 BC
- c. By 400 BC ancient historians record “everyone” was writing on papyrus.
- d. Papyrus scrolls (or, rolls)
 - i. Average length was 30 feet and they were 9-10 inches high.
 - ii. Written in columns were 3-4 inches wide.
 - iii. Inner edge (or, both edges) were attached to a wooden roller.

6. Codex and Papyrus

- a. During the years 50-200 AD the codex developed.
- b. A codex is simply the early form of a book. The papyrus sheets were stacked and bound like book.
- c. The codex had several advantages over the scroll:
 - i. They could be carried around easily.
 - ii. They could be used for ready reference.
 - iii. They contained more written information.
- d. Christians copying the New Testament letters helped advance and popularize the use of the codex.

The Beginning of Writing of the Bible

1. Moses wrote around 1400 BC

- a. Exodus 17:14 – memorial concerning Amalek
- b. Exodus 24:4 – words of the covenant at Sinai
- c. Exodus 34:27 – Ten Commandments
- d. Numbers 33:2 – Journeys of Israel
- e. Deuteronomy 31:9, 24 – Book of the Law

2. Moses wrote the first five books of the Bible

- a. Joshua 8:31
- b. Judges 3:4
- c. Malachi 4:4
- d. Luke 24:44
- e. John 7:19

3. Moses used portions of historical documents that had previously been written by men of God who had been eyewitnesses of the events they recorded. He

compiled these documents and edited the book of Genesis by using writings of men like Adam, Seth, Enoch, Noah, Shem, Abraham, Jacob, Joseph, etc.

- a. Genesis 2:4 – inscription or a document of creation
- b. Genesis 5:1 – inscription or a document of Adam's line
- c. Genesis 7-8 – inscription or document of Noah written like a journal or diary
- d. Genesis 10:1 – document of Noah's line
- e. Genesis 12-24 – documents by an eyewitness of events surrounding the life of Abraham
- f. Genesis 36 – document of Esau's line
- g. Genesis 37 – document of Jacob's life

4. Joshua wrote in Joshua 24:26

5. Samuel wrote in First Samuel 10:25

6. Jeremiah wrote in Jeremiah 36:2

Josephus (wrote Jewish history around 70-90 AD) records (in *Against Apion* 1.8) that the Old Testament canon developed between Moses and Artaxerxes or until the time of Ezra, Nehemiah and Malachi. This would be the years 1400-450 BC.

New Testament

1. All written between 50 and 100 AD

2. From the beginning these letters were considered authoritative.

- a. “I charge you before the Lord to have this letter read to all the brothers” (1 Thes. 5:27).

3. These letters were exchanged between churches.

- a. “After this letter has been read to you, see that it is also read in the church of the Laodiceans and that you in turn read the letter from Laodicea” (Colossians 4:16).

4. The authoritative written narratives of the life of Christ had to be established.

- a. Luke 1:1-4
- b. John 20:30-31

5. The climax for this new dispensation had to be revealed and revelation was given.

- a. “Write, therefore, what you have seen, what is now, and what will take place later” (Revelation 1:19).

The Bible Today

“Testament” is an archaic word for “contract” or “covenant”

The Old Covenant or the Old Contract is recorded in the English Bible as:

1. Five books of Law (The Pentateuch or Genesis through Deuteronomy)
2. Twelve books of History (Joshua through Esther)
3. Five books of poetry (Job through Song of Solomon)
4. Seventeen books of prophecy (Isaiah through Malachi)
 - a. Five of these books are by the Major Prophets: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel.
 - b. Twelve of these are the Minor Prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

The present form and order of our Old Testament came from the Latin Vulgate translation made in 405 AD by Jerome. This Latin translation was the first Latin version made directly from the Hebrew Scriptures.

The Hebrew organization of these books is different than ours.

The Hebrew has three divisions:

Law – Genesis, Exodus, Leviticus, Numbers and Deuteronomy

Prophets

- i. The former prophets – Joshua, Judges, Samuel, Kings
- ii. The later Prophets – Isaiah, Jeremiah, Ezekiel and the 12 minor prophets.

The Writings – Psalms, Proverbs, Job, Song of Solomon, Lamentations, Ecclesiastes, Esther,

Daniel, Ezra, Nehemiah, Chronicles

Notice these differences:

1. Some books are classified in different groups. For example we call First and Second Samuel history. The Jews classified it with the prophets.
2. The twelve Minor Prophets are one book.
3. First and Second Samuel was one book. The same is true for 1 and 2 Kings and 1 and 2 Chronicles.
4. The writers of Joshua, Judges, Samuel and Kings were considered prophets because they wrote with a prophetic outlook.

The New Testament is made up of:

1. Five books of history: Matthew, Mark, Luke, John and Acts
2. Twenty-one books of doctrine or teaching (the Epistles or letters)
3. One book of prophecy: Revelation

Chapter Eleven

Bible Languages

The languages used in the original writing of the Bible were:

1. Hebrew
2. Aramaic
3. Greek

Hebrew

Almost all of the 39 Old Testament books were originally written in Hebrew.

The Hebrew letters can be found as headings in Psalm 119.

There were no vowels in the Hebrew language when the Old Testament books were written.

Scribes and scholars have added vowel points in more modern times.

Aramaic

Similar to Hebrew and uses the same letters.

After exile to Babylon (500 BC) Aramaic became the common language of Palestine.

Nehemiah 8:8 seems to indicate that the people of Nehemiah’s day needed to have the Hebrew Scriptures translated into Aramaic to understand them.

Aramaic appears in the Old Testament in:

- Genesis 31:47 in a place name
- Jeremiah 10:11
- Six chapters in Daniel (2:4b-7:28)
- Ezra 4:8 – 6:18 and 7:12-26

The Dead Sea Scrolls reveal the exact same break from Hebrew to Aramaic in Daniel 2:4b in two different manuscripts. These manuscripts switch back to Hebrew at the same place at the end of chapter 7. The Dead Sea Scrolls match our modern manuscripts exactly after more than 2,000 years of being copied.

The Aramaic spoken by Jesus and disciples is found still recorded in these verses:

- Mark 5:41 – talitha cumi (little girl, get up”)
- Mark 7:34 - ephphatha (“be open”)
- Matthew 27:46; Mark 15:34 – Eli, eli, lama sabachthani (“My God, my God, why have you forsaken me?”)
- Mark 14:36 – Abba (“Father”)
- Romans 8:15, Galatians 4:6 – Abba
- 1 Corinthians 16:22 – maranatha (“Our Lord, come”)

Greek

Jesus spoke Aramaic.

This explains why sometimes when the gospels quote Jesus the quotes may slightly vary in wording.

Jesus would have said it in Aramaic but the writers translated it into Greek to record it for all to read.

The New Testament was recorded in Greek. Greek was the universal language of the day.

Chapter Twelve

New Testament Greek Manuscripts**NEW TESTAMENT MANUSCRIPTS (NT MSS)**

Original letters written on papyrus have perished.

Early Christians made many copies of these letters.

The hand written copies are known as manuscripts.

The word "manuscript" is abbreviated with the letters "ms" or "mss" for the plural.

Dating a Manuscript

1. It is important to know how old a manuscript is.
2. Some have dates written on them.
3. Undated manuscripts are dated by examining the handwriting:
 - a. Capital or small letters?
 - b. Words together or spaced?
 - c. Number of columns?
 - d. Appearance of columns?
 - e. Punctuation?
 - f. Paragraphs?
 - g. Plain/simple or Elaborate/complex lettering?
 - h. Spelling
 - i. Word usage and grammar
 - j. Style
4. Many of these elements changed as writing style and the writing format changed. Meanings and spelling of words changed through time, so it is possible to accurately place a ms in a certain timeframe.

Two Types of Manuscripts

1. Uncials
 - a. These are the earliest and most important mss.
 - b. An Uncial would be written in all capital letters.
2. Cursives
 - a. These were written in all small letters.
 - b. Written in running hand style.

- c. Began to appear in the 800's.

Uncials

1. We have 5,000 Greek New Testament Manuscripts (mss)
 - a. 375 are the ancient uncial.
 - b. 250 of these ancient uncials are on vellum from 300-900 AD.
 - c. 90 of these ancient uncials are on papyri.
 - d. 50 of these ancient uncials on papyri are from 100-300 AD.
2. The whole Greek New Testament was too bulky as one set so it was copied in four volumes
 - a. Volume One: The Four Gospels
 - b. Volume Two: Acts and the General Epistles (James, 1,2,3 John, 1,2 Peter)
 - c. Volume Three: Pauline Epistles
 - d. Volume Four: Revelation
3. Many of the letters were originally dictated
 - a. Romans 16:22
 - b. 1 Peter 5:12
 - c. Galatians 6:11
4. They were written:
 - a. In large letters with no spacing between words like this:
 FORGODSOLOVEDTHEWO
 RLDHEGAVEHISONEANDO
 NLYSONTHATWHOEVERB
 ELIEVESINHIMSHALLNOT
 PERISHBUTHAVEETERNA
 LLIFE
 - b. With no punctuation
 - c. In a slightly cursive handwritten style
 - d. Columns were kept a uniform width by simply continuing the word on the next line.
 - e. Familiar words abbreviated ("Christ" would be written "chr" or $\chi\rho\iota\sigma\tau\omicron\varsigma$ was written $\chi\rho$).
5. Three Great Uncials

a. Codex Vaticanus

- i. Known as Codex B
- ii. Comes from the 300's AD
- iii. Each page is a 10 inch square with 3 columns.
- iv. 759 leaves of the finest vellum
- v. A scribe traced the original fading letters but they are still visible.
- vi. The front is lost up to Genesis 46:28 and the back is lost starting at Hebrews 9:14. (In the codex form the general epistles come after Acts but 1,2 Timothy, Titus and Revelation come after Hebrews.)
- vii. Today's Greek text relies heavily upon Codex Vaticanus.
- viii. There is no Mark 16:9-20, but the scribe appears to know it exists since he left space for it in this mss.

b. Codex Sinaiticus

- i. Known as Codex Aleph
- ii. Comes from 350 AD
- iii. 15 inch square sheets with 4 columns

c. Codex Alexandrian

- i. Known as Codex A
- ii. Comes from 400's AD

d. Ephraemi Rescriptus

- i. Known as Codex C
- ii. Comes from 400's AD

e. Codex Bezae

- i. Known as Codex D
- ii. Greek on the left with Latin on the right
- iii. 10 x 8 inch leaves with one column per page

Cursives or Minuscules

About 2,800 exist but they date from 800-1500's AD. Codex 33 is the most important since its text is similar to Codex Vaticanus. They are awesome to see with their elaborate, artistic decorations.

The covers are richly stamped.
Initial letters luxuriously ornamented.
Some include multi-colored illustrations.

Lectionaries

Portions of Scripture were copied out to be read in church services.
Most often these are the pastor's notes from the sermon.
The Scripture was written into the notes to be read during the sermon.
2,200 of these exist.

Early Translations

Translations from the Greek to other languages were made almost immediately.

1. Syriac Versions – translations copied from a manuscript from the second century. Syriac was the language of nations of Mesopotamia.

a. Curetonian Syriac – a translation into Syriac has been found from 400 AD with 80 leaves. It was discovered in the 1800's.

b. Sinaitic Syriac – from late 300's AD. A rescript (a manuscript that has been written over with a more recent work) has been found at St. Catherine's Monastery on Mt. Sinai.

2. Latin Versions

a. About 35 Old Latin manuscripts plus fragments go back to 150 AD.

b. Latin Vulgate History – The Old Latin manuscripts were becoming so corrupt by 382 AD that Damascus, the bishop of Rome, asked Jerome to translate a new Latin version. It would become known as the Latin Vulgate translation and be used by the Church until the Reformation in the 1500's. It is still used by many Catholic churches today.

i. In making his Latin translation from the Greek, Jerome combined education, consecration and common sense.

ii. Several Latin translations were already in use when Jerome made corrections the Latin text by going back to the Greek.

iii. Jerome was reluctant to do so because he knew his work would not be well received.

iv. He completed the Gospels in 384 AD and, as expected, his work was not well received by the people.

v. Jerome identified these people as those who identified "ignorance with holiness".

vi. The result of Jerome's work was a 1,000 year reign of this translation in the West.

vii. There are more than 10,000 mss of the Latin Vulgate.

viii. The first English translations were translations of the Latin

Vulgate.

ix. The English Roman Catholic Bible is a modern English translation of the Latin Vulgate.

x. The KJ version heavily reflects Jerome's Latin Vulgate.

xi. Roman Catholics made it the official Bible and it is still so today.

3. Other Early translations

a. Egyptian

b. Armenian

c. Gothic

d. Ethiopic

e. Georgian

Early Christian Writers

1. The early Christian writers wrote from 70-200 AD.

2. Their writings have been preserved and are filled with quotations from the New Testament.

3. They include Justin Martyr, Tatian, Irenaeus, and Clement of Alexandria.

4. If all the other manuscripts were lost we could still rebuild the exact same New Testament text in Greek just from the quotes of the early Church Fathers.

Chapter Thirteen

Greek New Testament Text**T**HE NEW TESTAMENT Greek Text

Original autographs of the New Testament do not exist.

Copies

Copies were made of the originals from the very beginning.
All copies were made by hand until the printing press was invented in 1456.

Errors

Errors are bound to have occurred during 1,400 years the Scriptures being copied by hand. Even with the invention of the printing press copies have been produced in mass quantities with errors many times. For example, the 1611 first edition of the King James Bible had 400 errors. They were corrected in the 1613 edition.

Textual Criticism

Once an error was made it could be copied and would eventually be mixed into the text. These errors create the need for the science of Textual Criticism.

Textual Criticism has two branches:

1. Lower Criticism – seeks to recover the exact words used by the author in the original writing of the text by comparison and study of all available mss evidence.
2. Higher Criticism – devotes itself to study of authorship, date of composition and historical value. This is a science developed by theological liberals to undermine authenticity of the Scripture.

Identifying the need for Textual Criticism

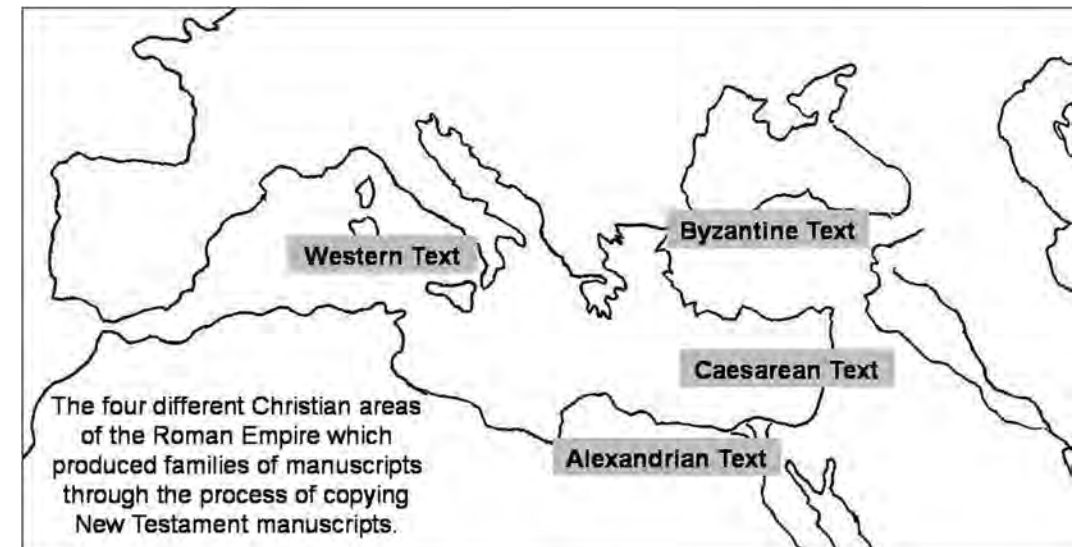
1. Textual Criticism is necessary because no two existing mss are exactly alike. Most manuscripts disagree on 6-10 points per chapter.
2. We have 5,656 Greek manuscripts (Gr. Ms), 10,000+ Latin mss and 1,000+ translation mss.
3. Only 59 of these have complete New Testaments.

The Text-types

Although no two mss are exactly alike they do all fall into a particular style of text. This means the variations in the Greek mss tend to fall into three basic text-types, indicating they were copied from three similar mss.

These three seem to come from the same geographical locations.

1. Byzantine Text-type
2. Western Text-type
3. Alexandrian Text-type

**Byzantine Text-type (Majority)**

1. 80% of all the Greek manuscripts (Gr. mss) are of this text-type, thus it is called the Majority Text.
2. They come from the Byzantine Empire where Greek was the native language.
3. They are considered the most inferior texts because all of these mss come from after 300 AD.
4. Most of them date from after 1000 AD.
5. This text type tends to combine variant readings to make a new one that is different from both of its sources.
6. This text type harmonizes different parts of the text by making parallel passages agree and read the same.
7. It has built in smoothness.
8. Many variations are obviously liturgically-motivated.
9. The greatest argument against this text type is its scarcity in the early mss and its absence:
 - a. In the papyri before 300 AD
 - b. In quotes by the early Church Fathers

Western Text-type

1. Mss of this text-type are found from 200 AD.
2. This was the text used by early Christian writers in Palestine and Asia Minor.
3. It comes from the Western Mediterranean area.
4. It is important when it agrees with other text-types because it gives them additional credibility.

Alexandrian Text-type

1. Found in the earliest mss, including the papyri
2. Some of the Alexandrian papyri come from 110-200 AD.
3. Generally regarded as superior due to internal evidence:
 - a. Its readings tend to be more difficult. (which explains why variations developed through time to smooth the text and conflicts.)
 - b. Its readings tend to be shorter and they do not have the additional wording.
4. This is the text-type found in Codex Vaticanus and Codex Sinaiticus.
5. It is the best text-type existing.

The Greek Texts Built and Used Today

The Greek texts used today for translating and study are texts that have been built out of the thousands of surviving Greek manuscripts. Three of these major Greek texts are used in translating the Bible today. Each text has a different theory on how to produce the best built text and recreate one that is the closest to the original.

1. Eclectic Text

- a. It uses all the manuscripts.
- b. It uses all the text-types.
- c. All variant readings are displayed in the apparatus of the text.
- d. This text is based on the theory that the date and quality of the mss is more important than the number of existing mss.
- e. The Eclectic text tends to favor the earlier manuscripts and the Alexandrian text-type.
- f. It follows Westcott and Hort's methods
- g. It is the basis of several modern translations including the NASB and the NIV.

2. Majority Text

- a. It represents all the mss of the Byzantine Text-type (or, Majority Text-type).

- b. The Textus Receptus, which is an early Greek text, was based on this same text-type but actually only used six mss. The King James was translated from the Textus Receptus.
- c. The Majority Text uses more than 4,000 mss of the same Byzantine Text-type.
- d. This text is based on two principles:
 - i. Any reading overwhelmingly attested to by the mss tradition is more likely to be original.
 - ii. Final decisions about readings ought to be made on the basis of a reconstruction of their history in the manuscript tradition. In other words they consider the Byzantine Text-type to be original. There are five strands of the Byzantine that conflict. They build a genealogy of the development from the variations in the mss.
- e. No translation is based on the Majority Text.
- f. Some NKJV (New King James Versions) give Majority Text readings in the margins.

3. Textus Receptus

- a. Textus Receptus is the title for the Greek text edition from 1633 of the Greek text first published in 1516 by Erasmus.
- b. Erasmus originally intended to publish his annotations on the New Testament with a text of the Latin Vulgate. His publisher pressured him to include the Greek New Testament (GNT).
- c. Erasmus responded by using seven Greek mss available in his city to edit a Greek text in 7 months.
- d. Erasmus called it "thrown together rather than edited".
- e. Erasmus used two main mss and wrote his corrections and changes on them.
- f. The printer used these mss to set the type.
- g. A comparison shows that the printer:
 - i. Did not always follow Erasmus' changes
 - ii. Made revisions not made by Erasmus
- h. Erasmus had no Greek mss containing the last six verses of Revelation. He translated these verses from the Latin back into Greek. These verses contain at least 20 errors.
- i. The copyist made several errors in copying the text of Revelation which are still found in the Textus Receptus today.

Chapter Fourteen

Textual Criticism

TYPES OF MISTAKES Found in GNT MSS (Greek New Testament Manuscripts)

1. Unintentional Errors

- a. Scribe mistook one word for another.
- b. Scribe confused similar sounds (affect and effect).
- c. Unskilled scribes improperly divided words from the uncial mss.
- d. Errors of omission/addition (skipping a word, skipping a line or writing the same word or line twice). Ex: Skipping down 4 lines because both lines ended with the same word.
- e. Explanatory notes were written in the margin. When the ms was copied later the scribe copied the notes into the Greek text. This is rare in the New Testament and can be identified by comparing the text with other texts.

2. Intentional Errors

- a. These were *not* made by corrupt scribes trying to tamper with the text.
- b. Most often the scribe feels he has come across an error and wants to “correct” the text.
- c. An example is Matthew 11:19 compared with Luke 7:35:

“Wisdom is proved right by her actions” (Mt 11:19).

“Wisdom is proved right by her children” (Lk. 7:35).

During copying a scribe apparently changed them to agree as they do in the King James. (Both say “children” in the KJ). Before the mss used for the KJ translation today existed, earlier mss show that the Greek used to say “works” in Matthew and “children” in Luke.

Basic Rules of Textual Criticism

1. The more difficult reading is preferred because Scribes would tend to smooth out the passages they felt were in error or hard to understand.
2. The quality of the textual witness is more important than the quantity of textual support.
 - a. Textual authorities must be weighted, not counted.
 - b. Example: The American Standard Version places a footnote on Matthew 11:19 that says: “*Many ancient authorities read ‘children’ as in Luke 7:35.*” But, this footnote does not say which ancient authorities read ‘children’ instead of ‘actions’. To find this information in order to weigh the value of these ancient authorities you need to go directly

to a GNT text and refer to the footnotes there. The footnotes at the bottom of a GNT text page are called an apparatus. In this apparatus you will find this information concerning which ancient mss support which reading:

In support of “children”

Rescriptus Ephraem MS from the 400’s
Codex Bezae (400’s)
Almost all the later ms
Syriac Translation
Latin Translatins

In support of “works”

Codex Vaticanus ms from 300 AD
Codex Sinaiticus from 350 AD

2. In parallel texts (such as Matthew, Mark, Luke and John) minutely different readings are preferred over readings that have been harmonized to match over the years.

Textual Variations

It might be said that there are 200,000 errors in the New Testament texts. What this means is there are 200,000 scribal errors in all the manuscripts, but this is a misleading statement. This number is arrived at by counting all the variations in the 5,000 plus Greek manuscripts. For example, if one word (the same word) is misspelled in 4,000 manuscripts that is counted as 4,000 errors. What has happened is one scribe misspelled one word and it was copied at least 4,000 times.

We have 5,000 Greek manuscripts. If we only had 10 Greek manuscripts there would not be 200,000 so-called errors. Why? There would be errors but we would not be able to identify them nor judge them. So, the more manuscripts we have, the more variations we can use to more accurately check and identify the original.

Types of Textual Variations

Three Classes of Textual variations:

1. Trivial Variations
2. Substantial Variations
3. Substantial Variations that Affect the Text

Trivial Variations

1. They exist but have no affect on the text.
2. This is the majority of the textual variations. Example: in a copy of the printed Greek Text you could turn to the page with Matthew 11:19 on it. It might have 13 verses on that page (Mt. 11:10-23). The bottom of the page would show that there are 9 variations in those 13 verses: 1 variation is the question of “works” or “children”; 5 variations concern the omission/addition of words like “for”, “and”, “the”; 3 variations concern different forms of the same Greek word.

3. Often variations are changes in Greek spelling over the years. The same thing happens in English. This can be seen when a comparison of the 1611 KJ Bible is made with a modern copy of the same KJ Bible. The spelling of many words has changed.
4. Variations include grammar and come about when grammar rules change.
5. Some variations occur when vocabulary and word meanings change.
6. There are also changes in word order with no change to the meaning. (ex: "the Lord Jesus Christ" or "Christ Jesus the Lord")

In all these cases it is simple to identify when, where and why the change in the text occurred. The best Gr. Text is then easy to develop in these cases.

Even if all these issues could not be resolved the overall meaning of the Scriptures would not be lost or changed.

Substantial Variations

Some variations include whole verses or several verses.

1. Codex Bezae from the 400's presents Luke 6:5 like this:
"On the same day, seeing one working on the Sabbath day, he said to him, 'Man, if you know what you are doing, you are blessed but, if you do not know, you are accursed and a transgressor of the law.'"
2. Codex Bezae is the first ms to have the story of the adulterous woman in John 7:53-8:11
 - a. No early ms except the Codex Bezae (which is known for peculiar readings) has the story.
 - b. It is not found in mss again until the 700's.
 - c. Even some mss:
 - i. Have notes of doubt in the margin
 - ii. Have put it at the end of the Gospel of John
 - iii. Have put it in Luke after Luke 21:38
 - d. This does not cast doubt on the text but it does on this story's place in the original.
 - e. The story may be true, but it was not originally in the Scriptures.
 - f. American Standard Version brackets the story.
 - g. Revised Standard and NIV separate it from the text.
 - h. New English Bible (NEB) puts it at the close of John.
3. An alternative reading of Acts 8:37 says, "And Philip said, 'If thou believest with all thine heart, thou mayest.' And he answered and said, 'I believe that Jesus

Christ is the Son of God."

- a. No Greek manuscript earlier than 600 AD has this quote.
 - b. American Standard and Revised Standard Version omit this.
4. 1 John 5:7 (The Johannine comma):
 - a. The KJ reads, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."
 - b. Erasmus made the first printed Gr. Text in 1516:
 - i. His 1st and 2nd editions did not include 1 Jn 5:7 because there were no Greek manuscripts with this verse in it.
 - ii. A controversy arose because the verse had been in the Latin translations up to this point in history.
 - iii. Erasmus insisted he was right according to the Greek manuscripts but promised he would add it into his text if one single Greek manuscript could be found to support it.
 - iv. Eventually a Greek manuscript that had been made in the 1500's was discovered that contained 1 John 5:7. Grudgingly, Erasmus kept his word and added it into his 3rd edition in 1522.
 - v. This verses appears to have originated as a marginal note added to a Latin manuscript in the middle ages which was copied into the text of the later Latin manuscripts in the 1500's.
 - vi. William Tyndale made the first copy of the English New Testament and used Erasmus' 3rd edition. From Tyndale in 1525 to KJ in 1611 1 John 5:7 was in the English Bible.
 - c. 1 John 5:7 shows no evidence of originality. Since Erasmus' day only three Greek manuscripts have it and all three were clearly translated back into Greek from Latin.
 - i. There is one manuscript from the 1300's, one manuscript from 1400's, and one manuscript from 1500's.
 - d. Websites that deal with 1 John 5:7
 - i. Against 1 John 5:7
 - http://www.kjvonly.org/other/wallace_text_prob.htm
 - <http://www.bibletexts.com/kjv-tr.htm#1jo0507>
 - <http://freeweb.lombardiacom.it/bergheim/esegesi%20biblica/1%20giov5%207%20e%208/comma%20johanneum.htm>
 - ii. In support of 1 John 5:7

- http://av1611.com/kjbp/faq/holland_1jo5_7.html
- <http://www.logosresourcepages.org/Versions/johannine.htm>
- http://www.scionofzion.com/1_john_5_78.htm

iii. Muslim view of 1 John 5:7

- http://www.answering-christianity.com/1john5_7.htm

The above are all substantial variations but have no bearing on the meaning of the text nor on our understanding of the divine revelation.

Substantial Variations that have bearing on the Text

These are textual issues we may want to ignore but ignorance solves no problems and gives the critics the advantage.

Variations such as 1 John 5:7 and John 7:53-8:11 are surrounded by consistent evidence that leads us to a clear decision concerning originality.

Mark 16:9-20 is more difficult and inconclusive. The originality of the last twelve verses of the book of Mark are in question. The earliest manuscripts do not have them. Some of the later manuscripts do. The versions of Mark that end at 16:8 are called the short version and the ones that continue to verse 16:20 are called the long versions. This question goes back into the year 150 AD.

Evidence against Mark 16:9-20 is that it is missing in:

1. Codex Vaticanus
2. Codex Sinaiticus
3. Old Syriac translation mss
4. Old Latin translation mss

Evidence In favor of Mark 16:9-20 that support it being in the original text:

1. Codex Alexandrian
2. Ephraem rescripturs
3. Codex Bezae
4. Early Uncials
5. All Latin uncials and cursives
6. Old Latin
7. Latin Vulgate
8. One Old Syriac

Plus:

1. Irenaeus (2nd century AD) makes a statement concerning Mark 16:9-20. He also says that Mark was the author of the book we call Mark.
2. Codex Sinaiticus leaves room between Mark and Luke for the verses but they were never added to the text.

Below is a quote by Daniel B. Wallace, PhD, the executive director for the Center for the Study of New Testament Manuscripts taken from Lee Strobel's blog page concerning Mark 16:9-10:

"First, I did not say that this passage was added to the Bible many centuries after the Alexandrian codices. I said that the passage was not found in these manuscripts, our oldest manuscripts in Greek for this passage. Further, these two manuscripts disagree enough with each other that when they agree it means they have a common ancestor, but one that is very ancient. The best estimate is that their common ancestor was from early in the second century.

Second, the premise is wrong that if these twelve verses were mentioned by Irenaeus and Hippolytus therefore they must be authentic. This is because there is evidence that strongly suggests that the verses do not go back to the original text. Clement of Alexandria was also a second-century writer who showed no awareness of the long ending of Mark. And his student, Origen, writing in the third century, also showed no awareness of it.

By the time we get to the fourth century, Eusebius mentions the passage but also notes that the most reliable Greek manuscripts did not have it. In the early fifth century, Jerome noted that the long ending could only be found in a few Greek manuscripts, while the great majority of Greek manuscripts lacked these verses. And Jerome had significant resources at his disposal, since he was translating what would be called the Vulgate, or the Bible, into Latin; that has served the church in Western Europe for centuries.

In other words, the fact that the long ending existed in the second century is not disputed, but neither does it necessarily indicate that it went back to the original text of Mark. The comments by Eusebius and Jerome are very significant because these writers not only recognize the existence of the long ending but comment on its inauthenticity and lack of manuscript support.

When the manuscripts are considered, the most important texts and versions are the Greek, Latin, Coptic, and Syriac. Yet the earliest witnesses in each of these languages shows evidence of having been copied from still earlier manuscripts that ended at verse 8.

What all this external evidence suggests is that although the long ending was known to exist as early as the second half of the second century, the combined evidence of Greek manuscripts, ancient versions, and patristic testimony shows that the short ending was far more widespread and had roots that went back deeper in history.

When the external evidence (i.e., the manuscripts, ancient translations, and church fathers' writings) is compared to the internal (i.e., the author's style, scribal habits, etc.), the conclusion that the vast majority of scholars reach is that Mark did not write 16:9-20. The verses have many disagreements with his style, grammar, and vocabulary.

One can easily see why scribes would want to add to Mark's original ending, however: he wrote his gospel in such a way that would make the story open-ended. He wanted the reader to step into the sandals of the disciples and make a decision about Jesus themselves. Mark's original ending was a brilliant maneuver on his part for he was drawing the reader into the narrative, showing that it was impossible to accept Christ in his glory unless one also accepted him in his suffering."



This is a page of Codex Sinaiticus (from 350 AD). Notice the empty column. This is the end of the book of Mark with space left for Mark 16:9-20. The book of Luke begins in the third column.

Chapter Fifteen

Timeline of the English Bible

THE HISTORY OF the English Bible

(All dates are AD.)

- 1226 Archbishop Stephen Langton divides the Bible into chapters at the University of Paris in the system we still use today.
- 1248 Cardinal Hugo de-Sancto-Caro also devises a systematic chapter division of the Bible. Years later Athias adds Old Testament verses and Robert Stevens adds New Testament.
- 1350 ca Scholars, like Wycliffe, are unfamiliar with original Hebrew and Greek languages. All translating is from Latin to English.
- 1375-6 John Wycliffe writes "On Divine Dominion" and "On Civil Dominion" and declares that all people are under God's dominion. States that all political/religious authorities should live righteous lives or lose their rule and possessions. Wycliffe is condemned for these views.
- 1377 Pope condemns Wycliffe. Wycliffe condemns the Church's rituals, ceremonies, and doctrines not found in the Bible. He says Christians are saved by divine grace. People are responsible for themselves and so they must have access to the Scriptures.
- 1380 Wycliffe decides the best way to fight corrupt church is to give everyone a Bible. Wycliffe's English New Testament translation from the Latin Vulgate is released (but not printed).
- 1382 Wycliffe's English Old Testament is completed.
- 1384 Wycliffe dies of a stroke. About 35 years later, around 1420, the Church is still so upset with Wycliffe they have his body dug up and burned and his ashes thrown in the Swift River.
- 1388 John Pruey revises Wycliffe's English translation.
- 1425 ca The Renaissance brings new interest to the study of classical writings. An interest and need to study Greek and Hebrew follow.
- 1440 The Old Testament is divided into verses by Rabbi Isaac Nathan.
- 1448 Pope Nicholas brings Codex Vaticanus to the Vatican.
- 1456 Johannes Gutenberg invents the printing press in Mainz, Germany and prints the first book with movable metal type, the Gutenberg Bible.
- 1500 Oxford begins teaching Greek.
- 1515 William Tyndale graduates from Oxford saying to a clergyman who resisted translating the Scriptures: "If God spare my life, ere many years, I will cause a boy that driveth the plough to know more of the Scriptures than thou dost."
- 1516 Erasmus publishes his Textus Receptus. Erasmus used 5 Greek New Testament manuscripts:
 - 1) 11th century MSS of Gospels, Acts, Epistles
 - 2) 5th century MSS of Gospels
 - 3) 12th–14th century of Acts and Epistles
 - 4) 15th century of Acts and Epistles

5) 12th century of Revelation

He also used Latin copies to fill in the gaps.

- 1517 Martin Luther posts his 95 theses on October 31.
- 1519 2nd Edition of Textus Receptus with revised Greek text
- 1522 3rd Edition of Textus Receptus now includes 1 Jn 5:7, which Erasmus did not want and had originally omitted.
Martin Luther makes a German translation from Erasmus' 1516 text.
- 1523 Tyndale goes to London; the bishop refuses to let him work on an English translation.
- 1524 Tyndale goes to Germany to work on his English translation.
- 1525 Tyndale finishes the first English translation directly from a Greek text. He used Erasmus' 1516 Textus Receptus. Germany smuggles 15,000 copies to England. England burns the copies as fast as they can find them.
- 1527 The fourth edition of Textus Receptus is finished. It includes, along with the Greek, the Latin Vulgate and Erasmus's translation into Latin.
- 1535 The fifth edition of Textus Receptus is finished.
- 1536 October 6, Tyndale is strangled and burnt by England's King Henry VIII and the Church of England. Tyndale dies praying, "Lord, open the King of England's eyes." This prayer is almost immediately answered. . . .
- 1537 King Henry VIII breaks ties with the Pope and orders royal funds used to print Miles Coverdale's English Bible. Henry did not know Coverdale's work was simply the finishing of Tyndale's Old Testament work. It was printed along with Tyndale's New Testament.
This Bible becomes the first English Bible authorized for public use. It is called "The Great Bible".
- 1543 King Henry VIII changes his mind along with parliament and makes it a crime to use an English Bible without a license. England again begins to burn Tyndale and Coverdale Bibles.
- 1553 Father Ephraem uses some old vellum in a Syrian Monastery to record sermons by erasing the GNT MSS from 400's.
- 1554 Queen Mary of England attempts to reinstate Roman Catholicism in England. She executes Protestants. She executes Bible translators John Rogers and Thomas Cranmer. Coverdale is arrested. Protestants flee England.
- 1550's "Geneva Bible" – Whittingham, an English exile, uses Beza's Latin and some Greek mss to make a small inexpensive Bible with John Calvin's strongly evangelical notes.
- 1551 Verse numbers added by Stephanus when he publishes his 4th edition of the Textus Receptus.
- 1560 The first complete English version of the Bible divided into verses was the Geneva Bible.
- 1568 "Bishop's Bible" – English church leaders realize the "Geneva Bible" is a better translation than the Great Bible. The Great Bible is revised and called "Bishop's Bible." This became the main Bible until the "King James".
- 1580 Catherine de Medici of France dies, and her books are placed in the French National Library in Paris. Included unknowingly is Father Ephraem's book of sermons copied in 1553 on GNT MSS from 400's. They will be discovered in 254 years in 1834.
- 1611 King James Bible is finished using "Textus Receptus" as the Greek Text.
- 1627 Codex Alexandrinus is brought to England from the Greek Orthodox East. It is a

- MSS from the 400's and it includes Revelation.
- 1659 Athias, a Jew from Amsterdam, makes a Hebrew edition of the Old Testament with verses within Hugo's chapter system from 1248. We still use these divisions today.
- 1700 John Mills produces an improved "Textus Receptus".
- 1730 Bengel's Greek New Testament deviates from Erasmus' Textus Receptus due to variants found in Codex Alexandrinus.
- 1750 Textus Receptus itself begins to change.
- 1809 Napoleon takes the Pope and the Vatican Library into exile. Someone takes note of some ancient manuscripts on parchment.
- 1815 Vatican Library is returned to Rome.
- 1831 Lachman's New Greek New Testament text is based on Manuscripts from 300's.
- 1834 A student in the back stacks of the French National Library in Paris is working on a term paper on Father Ephraem. While reading Father Ephraem's hand written sermons he notices that the Father had erased something first. Ephraemi Rescriptus, a GNT MSS from the 400's is discovered.
- 1843 Someone remembers seeing the Codex Vaticanus in the Vatican. Tregelles and Tischendorf are allowed to view it.
- 1844 Tischendorf discovers Codex Sinaiticus in a monastery at Mt.Sinai and saves it from the fire. It is an almost complete Bible MSS from 350 AD.
- 1845 Tregelles memorizes Codex Vaticanus when the Pope gave him permission to read it for a few hours a day, but forbid him to take notes, use paper or pen, or remove it from the premises. He read it and memorized it in all three languages while guards observed him.
He would return to his room each night and write it out. By the end of the summer he had a copy of the text of Codex Vaticanus.
- 1849 Henry Alford compiles his Greek New Testament Text.
- 1857 Tregelles begins publishing his GNT text between 1857-1872 with material he memorized from Codex Vaticanus.
- 1859 Pope is very upset with Tregelles' work. He reacts by having Codex Vaticanus photographed and released to the public. This manuscript had been available at the Vatican since 1481 and dates back to 320. It includes almost the entire Bible.
- 1860's By now there are three very good Greek New Testament Text that surpass the Textus Receptus:
1)Tregelles' 2) Tischendorf's 3) Westcott and Hort's
- 1870 The Convocation of Canterbury decides to revise the King James Version. Sixty-five British scholars make significant changes to the KJ Bible. They correct mistranslations of Hebrew words and reformatt poetic passages into poetic form. Thousands of changes are made in the New Testament based upon better textual evidence. The English Revised Version is released. American scholars were invited to participate with the understanding that if their suggestions were not accepted they could not publish their own version until 1901. In 1901 several of the surviving members published the American Standard Version.
- 1871 John Nelson Darby, Plymouth Brethren, makes a new translation into English using mainly Codex Vaticanus and Codex Sinaiticus called New Translation Bible.
- 1872 J.B. Rotherham publishes a translation of Tregelles' text, in which he attempts to reflect the emphasis inherent in the Greek text. It is called The Emphasized Bible.
- 1881 Westcott and Hort release their GNT text the year King James is revised. They

- attempt to make each Greek word the same in English.
- 1900 Oxyrhynchos Papyri is found inside 2000 stuffed crocodiles which contain a library of papyri from the first century, including many daily documents but also Greek grammars, etymologies and much more. This is a turning point in Greek studies.
- 1901 American Standard Version is released by the American scholars who had joined the 65 British scholars in 1870 to revise the King James into the English Revised version.
- 1902 The Twentieth Century New Testament: 20 men and women work to produce a smooth-flowing easy-to-read translation.
- 1903 Richard Weymouth published The New Testament in Modern Speech. Weymouth had a Doctor of Literature degree from the University of London and spent his life producing an edition of the Greek text (1862) that was more accurate than Textus Receptus.
- 1906 A Jewish Temple Library from 600 BC is discovered in Elephantine, Egypt.
- 1913 James Moffiatt, a Scottish scholar published The New Testament: A New Translation. Unfortunately it was based on Soden's Greek New Testament text that is now considered defective.
- 1923 Edgar J. Goodspeed, a professor of New Testament at the University of Chicago released The Twentieth Century New Testament. He had criticized Weymouth's and Moffiatt's translations and had been challenged to do better.
- 1927 Adolf Deissman writes "Light From the Ancient East" after 20 years of study of the papyri of Oxyrhynchos.
- 1931 November 19, the Chester Beatty Papyri from 90's-200's AD are purchased from a dealer in Egypt. Three manuscripts contain a large portion of the New Testament. P45 (200's AD) contains portions of Gospels and Acts. P46 (90's AD) contains almost all of Paul's epistles and Hebrews. P47 (200's AD) has Rev. 9-17.
- 1933 Russian Communists, who see no value but cash in Codex Sinaiticus, sell it to Great Britain.
- 1947 Dead Sea Scrolls are discovered.
- 1952 The English Revised and the American Standard Version were accurate but hard to read. New manuscript finds demanded a revision of the Greek Text. The result was the Revised Standard Version generally based on Masoretic Text for the Old Testament (1952) and the 17th edition of Nestle Text for the New Testament (1946). It was a revision which sought to preserve all that is best in the English Bible. It was well received by Protestants and soon became their standard text. Evangelicals and fundamentals rejected it mainly because of Isaiah 7:14, "Look, a young woman is with child and shall bear a son." It did not use the word "virgin."
- 1954 Bodmer Papyrus published.
- 1961 The New English Bible was to be a fresh translation in modern idiom (though extremely British) of the original languages. This was not a revision. They produced readings from different texts never before produced in English.
- 1962 The Living Bible was Kenneth Taylor's paraphrase of the New Testament Epistles. Taylor paraphrased from the American Standard Version.
- 1966 Good News for Modern Man (NT) is published by the American Bible Society. Promoted and made affordable, it sells more than 35,000,000 copies in six years. It was influenced by the linguistic theory of dynamic equivalence
- 1971 New American Standard is published as a revision of the American Standard

- Version (1901). The popularity of the American Standard Translation was failing. So thirty-two scholars who believe in a literal translation prepare this new revision which is a very good study Bible.
- 1976 Due to the success of the Good News Bible New Testament of 1966 the entire Bible is translated and becomes The Good News Bible: Today's English Version.
- 1978 New International Version, a completely new rendering of the original languages done by an international group of more than 100 scholars. It is an excellent thought-for-thought translation in contemporary English. Scholars from the U.S. Canada, Great Britain, Australia and New Zealand seek to use vocabulary common to the major English-speaking nations of the world. The New Testament was finished in 1973 and the Old Testament in 1978. Since 1987 the NIV has outsold the KJ, a feat never accomplished by any other translation.
- 1979 Novum Testamentum Graece – 1
- 1982 New King James
- 1985 New International Version revised
- 1986 New Jerusalem Bible
Novum Testamentum Graece – 2, corrections had been made
- 1989 New English Bible revised
- 1990 New Revised Standard

Chapter Sixteen

Bible Translations

THE BIBLE WAS originally written in Hebrew (the Old Testament) and Greek (the New Testament)

For years it has been translated into other languages for people to read.

There are two basic methods of Bible Translation:

- 1) Formal Equivalence – render the exact words form for form, word for word. But, strict literalism can distort the original meaning because it may not take into account such things as idioms.
- 2) Dynamic Equivalence – reproduce the closest natural equivalent of the original. This is done first in meaning, second in style. This method gives the modern reader the same dynamic impact as the original reader. This is thought for thought translation instead of word-for-word. Of course, for this to be a correct translation you must have the correct interpretation to correctly translate the thought.

Jerome, who translated the Latin Vulgate in 405, said: “For I myself not only admit but freely proclaim that in translating from the Greek (except in the case of the holy Scriptures where even the order of the words is a mystery) I render sense for sense and not word for word.”

Martin Luther, when he translated the German Bible, attempted to reproduce the spirit of the author; at times this could only be done by idiomatic rendering, though when the original required it only word for word could be used.

Strictly Literal Translation

New American Standard

Literal Translation

New King James
Revised Standard
New American Bible

Literal with Freedom to be Idiomatic

New International Version
New Jerusalem Bible
Revised English Bible
New Jewish Version

Dynamic Equivalent (Modern Speech)

Today's English Version

Paraphrase

The Living Bible

Use 3 or 4 Bible translations for your own studies:

1. For detailed word studies:
 - a. New American Standard (NAS)
 - b. New Revised Standard
2. For general study:
 - a. New International Version (NIV)
 - b. New Jerusalem Bible
3. For reading pleasure
 - a. The Living Bible
 - b. The Message Bible
4. Other useful translations by individual men:
 - a. Williams New Testament – by Charles B. Williams
 - b. The New Testament in Modern English – by J.B. Phillips
 - c. The Weymouth New Testament – by Richard Weymouth
 - d. The New Testament: An Expanded Translation – Kenneth Wuest
 - e. The Worrell New Testament – by A.S. Worrell
 - f. The Emphasized Bible (Old Testament/New Testament) – by Joseph Bryant Rotheraham

KEYPOINTS

- Writing was being used in many cultures hundreds of years before Abraham (2,000 BC) and Moses (1400 BC).
- The Bible is a collection of written documents.
- The Jewish Scriptures are divided into the Law, the Prophets and the Writings.
- Most of the Old Testament was written in Hebrew and some Aramaic. The New Testament was written in Greek.
- Hand written copies of the scriptures are call manuscripts.
- A codex is an early form of a book.
- Three important codices are Vaticanus, Sinaiticus and Alexandrian. They were copies made in the years 300-400 AD.
- Textual criticism is the study of ancient manuscripts in an attempt to identify copy errors and additions to the original text.
- There are three families of text types that developed: Byzantine, Western and Alexandrian.
- The Greek text used to translate the King James Bible was made by combining five Greek manuscripts that each had a portion of the New Testament.
- There are variations among all the Greek manuscripts. These variations are classified as trivial, substantial and those that affect the text.
- Greek was not studied or used for translating into English until the 1500's.

QUESTIONS

1. What is the earliest form of writing mentioned in this section?
2. What years were the Old Testament documents written? What years were the New Testament documents written?
3. Give some examples of the Aramaic language being used in the Old Testament and in the New Testament.
4. How can scholars in the twenty-first century correctly date an ancient manuscript?
5. The New Testament was already being translated into other languages by 150

Section Four Old Testament Survey

Chapter Seventeen

Overview of the Old Testament

- AD. Name two of these translations.
6. Do we have writings from the first century that actually quote from the New Testament? Why is your answer relevant?
 7. Discuss the three Greek New Testament text types. Which is most reliable? Which is supported by older manuscripts? Which appears to have smoothed out the text for liturgical purposes?
 8. Why is textual criticism necessary? Why is textual criticism dangerous?
 9. Discuss the variant readings or errors found in the manuscripts.
 10. List these men in chronological order and explain what they did concerning Bible preservation and translation: Tregelles, Tyndale, Erasmus, Wycliffe, Jerome, Langdon, Hugo, Luther, Henry VIII, King James, Westcott, Alford, Tischendorf

O

 LD TESTAMENT OVERVIEW

Timeline

PERSON or EVENT	DATE
Adam	About 4000 BC
Enoch	About 3400 BC
Noah's Flood	About 2400 BC
Tower of Babel	About 2300 BC
Abraham	2000 BC
Jacob	1900 BC
Joseph	1800 BC
Moses and the Exodus	1446 BC
Israel Crosses Jordan	1406 BC
Judges	1380-1050 BC
Samuel	1100 BC
Saul begins Reign	1051 BC
David begins Reign	1011 BC
Solomon begins Reign	971 BC
Judah and Israel Split	931 BC
Elijah	870 BC
Assyrian Conquers North Israel	722 BC
Jeremiah's Ministry	627-584 BC
Babylon Destroys Jerusalem	586 BC
Daniel in Babylon	605-530 BC
Return from Babylonian Captivity	538 BC
Temple Rebuilding Completed	March 12, 516 BC
Esther Queen of Persia	474 BC
Ezra Goes to Jerusalem	458 BC
Nehemiah Completes the Wall	Oct. 2, 445 BC
Malachi	430 BC

List of Books and Subjects

Thirty-Nine Old Testament Books

Old Testament Book	Theme of the Book
Pentateuch (Torah) (5)	
Genesis	Beginning and Founding of Israel
Exodus	Covenant with Israel as a Nation
Leviticus	Laws for the Israelite Nation
Numbers	Forty Years of Wandering To the Promise Land
Deuteronomy	Review of the Covenant, Laws and History for 2 nd Generation
Historical Books (12)	
Joshua	The Conquest of Canaan; Dividing the Land to the Tribes
Judges	First 300 years in Land; Cycle of oppression, repentance, deliverance
Ruth	Beginning of Messianic Family from David; The kinsman redeemer Boaz redeems the Moabite woman named Ruth
First Samuel	Organization of the Kingdom from judges to the kingship
Second Samuel	Reign of King David; written from the viewpoint of the palace scribes.
First Kings	Solomon's reign; The nation splits into two countries – North is Israel, South is Judah. Written from the viewpoint of the palace scribes.
Second Kings	History of the divided kingdoms. Israel has 19 kings and Judah has 20 kings. Israel falls to Assyria in 722 BC; Judah falls to Babylon in 586 BC.
First Chronicles	The reign of David. Written from the viewpoint of the priests.
Second Chronicles	The history only of Judah, not Israel in the north, from Solomon to the Babylonian destruction
Ezra	The return from captivity in Babylon; Cyrus takes Babylon for Persia in 539 BC. In 538 BC Cyrus allows Jews to return to Jerusalem. Zerubbabel leads them back in 538 BC and Ezra arrives to teach them the law in 458 BC.

Nehemiah	The Persian King's cupbearer Nehemiah who had remained behind in Babylon desires to return to Jerusalem to rebuild walls of Jerusalem in 444 BC.
Esther	Another Jew whose family had stayed behind in Babylon, named Esther, ends up becoming the queen of Persia.
Poetic Books (5)	
Job	A righteous man is tested and suffers; Confronts the issue of suffering
Psalms	The Hymns of Israel; Divided into five books; Variety of authors
Proverbs	The wisdom of Solomon applied to daily life, spiritual principles and guidelines for national leadership
Ecclesiastes	Vanity of earthly life as seen by Solomon who drifted from God
Song of Solomon	A book describing the goodness and the fullness of emotional and physical love between a husband and a wife
Prophetic Books (17)	
Isaiah	Beginning in 740 BC Isaiah confronts the sin of Judah, proclaims judgment coming to Judah. Speaks of coming restoration and the Servant/Messiah. Continues until 681 BC
Jeremiah	Beginning in 627 BC Jeremiah proclaimed judgment to Judah. He was in Jerusalem during the three invasions and captivities of 605 BC, 607 BC and 586 BC.
Lamentations	Jeremiah mourns the fall of Jerusalem which he witnessed in 586 BC. He writes five poems of lament describing the defeat and fall of Jerusalem.
Ezekiel	Ezekiel was taken to Babylon from Jerusalem in the second captivity of the year 597 BC. In Babylon in 593 BC (age 30) he is called to prophecy to the captives already in Babylon and prepare for those who are coming. His message confronts their sin, promises restoration and describes the end times.
Daniel	Daniel was taken to Babylon from Jerusalem in the first captivity in 605 BC. Entering Babylon as a royal son of David's line as a teenage Daniel becomes an advisor to the Babylonian king and as an old man an advisor to the conquering Persian king. Daniel provides foundational visions for Israel's future and end time prophecy.
Hosea	Contemporary of Isaiah, Amos and Micah. Hosea has an unfaithful wife that he still loves and pursues. This relationship represents God and unfaithful Israel. (740 BC)
Joel	Proclaims judgment of locusts as imagery of the coming judgment of God. Predicts the Age of the Holy Spirit and Blessing.
Amos	Contemporary of Isaiah, Hosea and Micah. Warned several nations including Israel and Judah of coming judgment. Spoke against social sins (760-750 BC).
Obadiah	Spoke against Edom who was rejoicing at Jerusalem's judgment from Babylon. Jerusalem will be restored, but when Edom falls it will be forever. (586 BC, a contemporary of Jeremiah)
Jonah	Jonah, a student of Elijah and Elisha's School of the Prophets, is called to prophecy and call a pagan nation back to God's standards. (759 BC)
Micah	Contemporary of Isaiah, Amos and Hosea. Israel will be judged for its moral decay on multiple levels. But, God will restore and Israel's future will be even greater when the Messiah comes. (750-686 BC)
Nahum	Nineveh has returned to their evil culture about 100 years after Jonah. They will be destroyed with no hope of restoration. (663-654 BC)
Habakkuk	Habakkuk challenges God's justice when he understands the cruel, anti-god empire of Babylon is going to be used to judge Judah. He is told "the just will live by faith." (contemporary of Jeremiah around 609-598 BC)
Zephaniah	A member of the royal line he prophesied alongside of Jeremiah beginning around 630 BC. He spoke of the Day of the Lord being a day of judgment and blessing. Only a remnant will repent and be restored.

Haggai	Opens on Aug. 29, 520 BC. The people have put their needs ahead of rebuilding the temple. Result national poverty. This prophet spoke during the book of Ezra and resulted in the temple being completed 516 BC.
Zechariah	In a series of night visions in October of 520 BC, Zechariah addresses several contemporary issues faced by the people who returned in the book of Ezra. Contemporary of Haggai.
Malachi	By 430 BC those who returned from Babylonian captivity have grown morally lax, compromised and have left God. Judgment is proclaimed again and the Old Testament closes.

Old Testament Survey

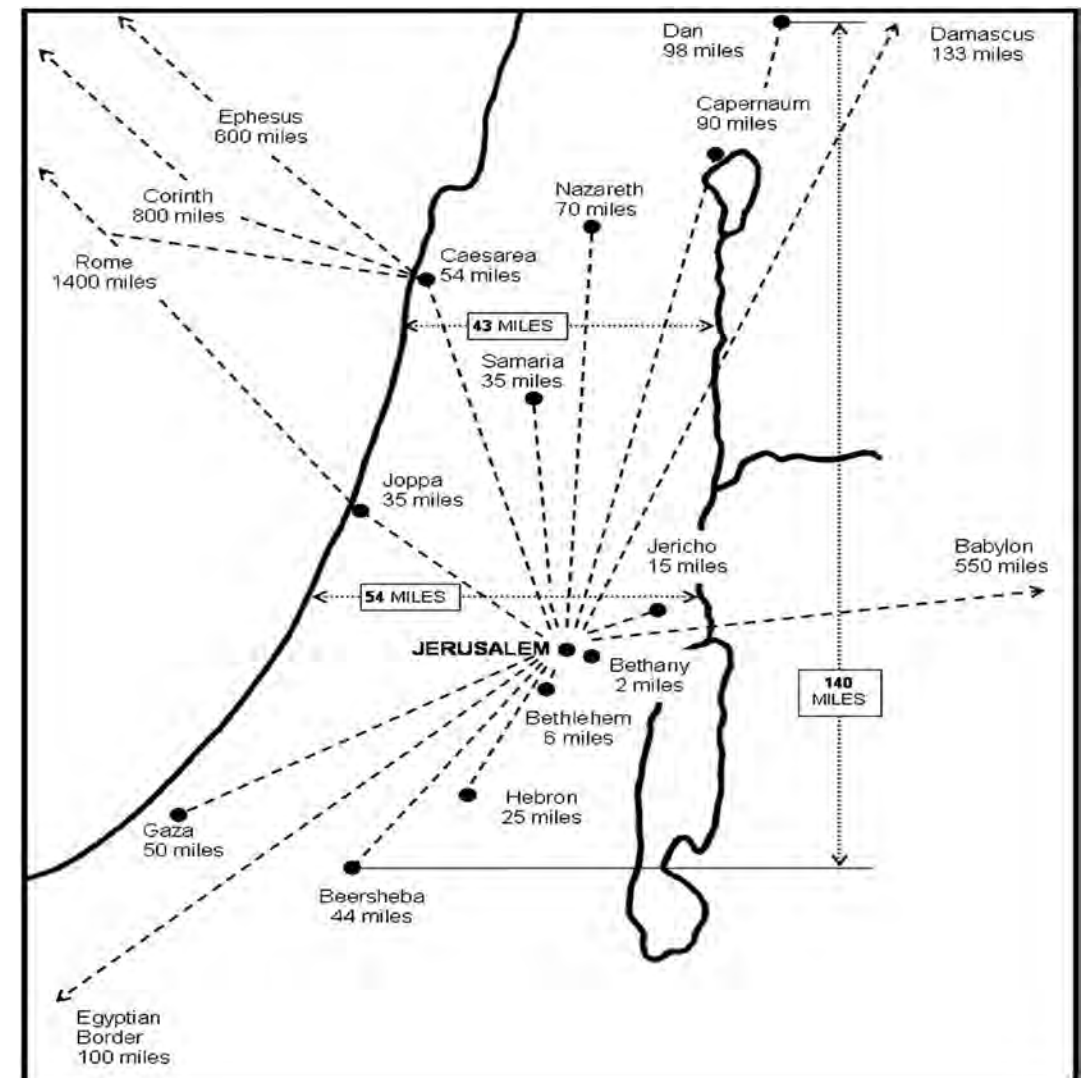
The Old Testament is a collection of 39 books that are still considered Scriptures by the Jewish religion. The Old Testament, or the Old Covenant, records God's covenant with Israel and the revelation he gave them. One way of categorizing the Old Testament books is into five sections (three sets of five books and two sets of twelve books):

1. The Torah (Hebrew) or Pentateuch (Greek) are the first five books Genesis through Deuteronomy.
2. The Historical Books which are the twelve books Joshua through Esther.
3. The Poetic Books which are the five books Job through Song of Solomon.
4. The Major Prophets which are the five books Isaiah through Daniel.
5. The Minor Prophets which are the final twelve books Hosea through Malachi.

The Old Testament Books in Chronological Order:

OT Book	Dates Covered or Date Written (BC)	Psalms	Contemporary Books
Genesis	4000 – 1800		
Job	2000 (written 1400)		
Exodus	1526 - 1446	90	
Leviticus	1446		
Numbers	1446 – 1406		
Deuteronomy	1406	91	
Joshua	1406 – 1380		
Judges	1380		
Ruth	1200-1150		
1 Samuel	1100 – 1010	23, 59, 34, 56, 57, 142, 52, 54, 63	
2 Samuel	1010 – 971	30, 60, 51, 32, 3, 69, 64, 70, 18, 4-9, 11-17, 19-22, 24-29, 31, 35-41, 53, 55, 58, 61, 62, 65, 68, 72, 86, 101, 103, 108-110, 138-141, 143-145	1 Chronicles 11-29
1 Kings	971 -853		2 Chronicles 1-20
Song of Solomon	970		
Proverbs	961 and also 715 – 686		
Ecclesiastes	940 – 931		

2 Kings	853 - 560	1, 2, 10, 33, 43, 66, 67, 71, 89, 92-100, 102, 104-106, 111-125, 127-136, 146-150	2 Chronicles 21-36; Joel, Amos, Hosea, Isaiah, Jonah, Micah, Nahum, Zephaniah, Jeremiah; Habakkuk, Obadiah, Lamentations, Ezekiel, Daniel
Joel	835		
Amos	760 - 750		
Hosea	740		
Isaiah	740 - 681		
Jonah	759		2 Kings 14:25-26
Micah	750 - 686		
Nahum	663 - 654		
Zephaniah	630		
Jeremiah	627 - 580		
Habakkuk	609 - 598		
Obadiah	586		
Lamentations	586		
Ezekiel	7/1/593 - 4/28/573	Psalm 137	
Daniel	605 - 530		
Ezra	539 - 450		
Haggai	520		
Zechariah	520	Psalms 107, 126	
Nehemiah	445 - 410		
Esther	483 - 474		
Malachi	430		



What is the Torah, the Misnah and the Talmud?

- The Torah is the first five books of the Old Testament. This is the law the Jews lived by.
- The **Misnah** was the explanation of the Torah. There were many questions concerning how to follow the Torah. This teaching about the Torah was handed down orally until 220 AD when Rabbi Judah wrote it down in 63 volumes.
- The **Talmud** came after the Misnah was written down. By the 400's AD the Misnah, which was written to explain the Torah, became too confusing. The 63 volumes of the Misnah was explained in many more volumes called the Talmud. The Talmud is a commentary on the Misnah. There is a Babylonina Talmud and a Palestinian Talmud.

Chapter Eighteen

Genesis and The Beginning**T**HE USE OF Written Documents by Moses*Toledot*

According to Luke 16:31; 24:27, 44 Moses is responsible of Genesis. How did Moses write it?

- 1) Direct Revelation
- 2) Oral Stories
- 3) Written Documents

An important word in Genesis is *toledot*. *Toledot* is a Hebrew noun from the root “y-l-d” which means “to bear”.

It is translated by these words in English: genealogy, generations, account, family history, ancestral narrative.”

It is found in these verses:

2:4 “the account of” is Hebrew *toledot* or “generations”

5:1 - Adam’s Line - “This is the written account of Adam’s line.” This is the *toledot* formula. The Hebrew says *seper toledot ‘adam* or literally “the inscription of the generations of Adam”. The word for “written account” or “inscription” is *seper* and it does not mean “book” but it refers to something that is inscribed. It does not refer to what the inscription goes on or what form it is packaged in. The original meaning of *seper* may come from the verb *sapar* which means “to scrape” as when someone would scrape a surface flat and clean so they could inscribe something on it.

6:9 – Noah

11:10 – Shem

11:27 – Terah

25:19 – Isaac

37:2 – Jacob

The Bible begins with fifty chapters in Genesis, the book of beginnings. In chapter one the account of creation is given when *Elohim* (God) created the heavens and the earth or the physical universe in verse one. *Elohim* is the one of the Hebrew names for God. The *-im* makes the Hebrew noun plural but it is used as a singular when referring to the Creator. In the second verse the earth is covered with darkness, chaos and emptiness. The Hebrew *tohu wa ’bohu* is translated “formless and empty”. Isaiah 45:18 uses the same word:

“For this is what the Lord says – he who created the heavens, he is God; he who fashioned and made the earth, he founded it; he did not create it to be empty (*tohu*) but formed it to be inhabited.”

The Hebrew words *tohu* and *bohu* occur together two other times in the Old Testament:

“God will stretch out over Edom the measuring line of chaos (*tohu*) and the plumb line of desolation (*bohu*).” Isaiah 34:11

“I looked at the earth and it was formless (*tohu*) and empty (*bohu*).” Jeremiah 4:23

The rest of the chapter records *Elohim* separating the light from the darkness, organizing the chaos and filling the earth with life.

The dark, empty chaos of Genesis 1:2 may have been a result of the angelic rebellion recorded elsewhere throughout Scripture that would have occurred after the physical creation of Genesis 1:1. Job 38:7 indicates the angels were in existence and observed the creation of the physical universe. Jesus said he witnessed Satan fall like lightning to the earth in Luke 10:18. Ezekiel 28:12-19 and Isaiah 14:12-17 also record the rebellion and fall of Lucifer.

God’s intention for the creative acts in Genesis 1 is fulfilled in the creation of man. Man is placed in the position of rulership and responsibility in the Garden of Eden, the headquarters of earth. Having been created in God’s image, the first man Adam is to serve as God’s representative on the earth while also living in complete fellowship with the Lord.

In the second chapter man’s free will is identified and he is forbidden to use his freewill to eat from the tree of knowledge of good and evil:

“You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.”
Genesis 2:17

The account of the creation of woman is very important for the establishment of the correct understanding of the roles, the differences and the equality of men and women. Genesis chapter 2 says these things:

1. It is not good for a man to be alone without the woman.
2. Woman was made to be a “helper”. The word “helper” means “to help or to aid as one helps the destitute by giving to one who needs what they have.”
3. Man was incomplete without woman. Woman was created because:
 - a. She would provide a dimension that man did not have in himself
 - b. She would be different from man.
4. When the man Adam saw her he called her his equal by saying “this is now bone of my bones and flesh of my flesh”.

It is important to understand the biblical principle that men and women are created throughout their beings to be different but were intended to be equal partners in God’s earth. This is the way it was in the beginning in the perfect Garden of Eden. We only hurt ourselves, our families and our societies when we commit to:

1. Making a woman think, act, work and express herself as a man
2. Treating a woman as anything less than equal to a man

Chapter 3 of Genesis introduces Satan who is already in rebellion, on the earth and waiting in the Garden. Obviously there have been some significant events concerning Lucifer that have already occurred that were not recorded in the first 2 chapters. Satan’s person and plan can be summed up in his very first words recorded in Scripture: “Did

God really say. . . “ (Genesis 3:1) Satan’s entire strategy is to challenge God’s word and bring doubt or confusion to the hearts of men. Eve begins to reason with Satan, questions God’s word, considers the advantage of going beyond God’s command, and takes some of the fruit. First Timothy 2:14 says the woman was deceived:

“And Adam was not the one deceived; it was the woman who was deceived and became a sinner.”

The fact that the woman was deceived and ate but the man was not deceived but still ate indicates that Adam ate the forbidden fruit knowing that his actions were a statement of rebellion against the Lord. Adam had joined in with the angelic rebellion by siding with their deceiver and leader, Lucifer.

Lucifer had rebelled against God before the creation of man and his eternal judgment had been pronounced. Jesus referred to “the eternal fire prepared for the devil and his angels” (Matthew 25:41). By joining with the angelic rebellion Adam and the whole human race also entered into their eternal judgment. Paul writes:

“Just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned.” Romans 5:12

The Lord God (Yahweh Elohim) entered the Garden and pronounced a curse on the serpent and on the ground. It is worth noting that the Lord did not curse the woman or the man but instead provided them with punishment and with a promise. The promise that God makes is so great that the entire Bible, the entire history of mankind, even all of eternity pivots on it. The Lord God said to the serpent:

“I will put enmity between you and the woman, and between your offspring (“seed”) and hers; he will crush your head and you will strike his heel.” Genesis 3:15

The seed of the woman, or a man born from a woman, is going to crush the head or the source of the serpent’s authority. Every advantage Satan has gained is going to be destroyed. There are a couple other things to note here. One, in the process of bringing the crushing death blow to Satan’s kingdom this victorious child of the woman will receive a similar blow to his heel. The Hebrew words for “crush” and “strike” are the same and mean “to break or smite to pieces” and refer to a great injury.

The second thing to notice besides the promise that the seed of the woman will crush Satan’s power and that the seed of the woman will himself receive a similar blow is what the Lord does next in the garden. Adam and Eve had tried to cover up their exposed nakedness and shame with leaves. But, the Lord took the skin of an animal and made clothes for sinful man and woman. To take an animal’s skin means the animal was killed. When we consider that the slaughtering of this animal would have been the first death in history and in the next chapter we see Adam’s children offering sacrifices we can conclude that the Lord used the animal’s death and sacrifice as an example for Adam and Eve to understand how the seed of the woman, the promised deliverer, would simultaneously destroy Satan’s power, receive a great blow to himself and deal with the sin that Adam had just committed. The Lord had just revealed his plan of salvation that would be accomplished by Jesus Christ on the cross. These words were a promise of deliverance to Adam and Eve but a promise of destruction to Satan. To stop the “seed

of the woman” would become Satan’s number one priority. In fact, along with Satan challenging the word of God in the hearts of people his other area of major commitment is stopping or hindering this promise of the coming seed of the woman. Satan’s activities throughout time will be to:

1. Attack the word of God
2. Attack the seed of the woman or the source of that seed

We can easily trace Satan’s attack on the seed of the woman throughout Scripture beginning in the very next chapter:

1. Attack and murder of Abel
2. Attack the human seed with the Sons of God or the Nephilim of Genesis 6:1-5
3. Attack Abraham and the birth of Isaac
4. Attack the family of Jacob before they went to Egypt
5. Attack the Hebrews by killing the male children in Moses childhood
6. Pharaoh’s pursuit of the Hebrews
7. Fill the land of Canaan with giants to stop Israel from entering the land
8. Attack the line of David including Athaliah’s killing of her own grandchildren in order to end the line of David which is the line of the promised “seed of the woman.” The young Joash was hidden by the priests. (2 Chronicles 22:10)
9. Assyrian and Babylonian invasions, dispersions and captivities of Israel
10. Greek Hellenization of the Jews under Antiochus Epiphanies
11. Herod’s killing of the Bethlehem boys
12. Anti-Semitism during the church age
13. Revelation 12 – The woman giving birth to a son that the dragon is waiting to destroy

In 605 BC, God also temporarily removed Israel’s southern kingdom of Judah by allowing the Babylonians to take them into captivity. After 70 years in captivity, what was left of Israel returned to the promised land and rebuilt the capital city of Jerusalem. They stayed in the land throughout the Persian and Greek empires. Then, during the days of the Roman Empire, the seed of the woman, as promised in the garden, came through the family of Abraham to the people of Israel. He was a man named Jesus.

The leaders of Israel rejected Jesus and his “crazy” talk about the Kingdom of God. Jesus warned them that if they didn’t listen to him and believe, the kingdom would be taken from them. After several months of trying to talk to them, Jesus told them:

“I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit.”

Matthew 21:43

The Jewish nation was going to be rejected by God and set aside, no longer to be his representative to the world. The group of people that was supposed to represent the Kingdom of God to all nations had rejected its king. That king would now call upon a new group to proclaim his message of truth to the world.

The Time Before Man

There are four “beginnings” mentioned in the Bible that help to set up the chronology of events in the ancient world:

1. The beginning of God, (not a literal beginning of God, but the starting point for our story) (John 1:1)
2. The beginning of angels (Job 38:7; John 8:44)
3. The beginning of the physical universe (Gen. 1:1)
4. The beginning of man (Gen. 1:26-29)

John 1:1 says:

“In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning.”

This verse is not about the beginning of God himself; it’s about the beginning of the account of God’s plan revealed to men. It’s a reference to the most ancient point in recorded history.

Before the universe was created, and before mankind came into being, the angels were created. We know this because in Job 38:4-7, God asks Job:

“Where were you when I laid the earth’s foundation?...On what were its footings set, or who laid its cornerstone while the morning stars sang together and all the angels shouted for joy?”

The angels actually witnessed the creation of the physical universe we now see. The word “angels” literally translates “sons of God” (Job 1:6, Psalm 148:2-3, Genesis 6:2). “Morning stars” also likely refers to angels. In Isaiah 14:12, the phrase “morning star” is the translation of the Hebrew word *helel* which is translated into the Septuagint (Greek version from 200 BC) as *eosphorus* or “dawn-bearer”. The Vulgate (Latin version from 400 AD) uses *lucis ferre* (*lucis* means “light” and *ferre* means “to bring”). In 1611, the English King James translators brought the Latin phrase *lucis ferre* into English as “Lucifer.” Thus, *Helel*, “Lucifer,” or “Morning Star” is an angelic personality from the angelic class of the cherubim.

The physical universe was created in Genesis 1:1 at God’s command:

“For he spoke, and it came to be; he commanded, and it stood firm.”

Psalm 33:9

The Angelic Rebellion

Genesis 1:2 says:

“Now the earth was formless and empty, darkness was over the surface of the deep.”

Most people understand these verses to mean that before God created everything, the earth was empty and dark. But throughout Scripture, these same words (the Hebrew words that translate into formless, empty, and dark) are used to describe the effects of God’s judgment. Being empty, without form, and living in darkness is not merely a result of being without God, but is a direct result of having been condemned by God. Could the earth have been condemned by God before he created man? Yes, quite possibly.

Satan may have rebelled sometime after the creation of the universe (as recorded in Genesis 1:1) and then been cast out of heaven, down to earth—thus explaining all the chaos, emptiness, and darkness of God’s judgment on the earth we read about in Genesis 1:2.

Isaiah records:

“How you have fallen from heaven O morning star, son of the dawn! You have been cast down to the earth...You said in your heart, ‘I will ascend to heaven...I will make myself like the Most High.’”

Isaiah 14:12-14

Ezekiel 28:12-16 says:

“You were the model of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; every precious stone adorned you.”

Satan was a fantastic spiritual being—full of wisdom, perfect in beauty, and adorned with precious stones. Ezekiel lists nine of those precious stones, and they just so happen to be nine of the same stones worn by the High Priest of Israel.

“You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones.”

Ezekiel 28:14

The cherubim class of angels is always associated with the presence of God. Lucifer was anointed as the guardian cherub and was allowed to move in and out of the presence of God. Revelation 12:4 seems to indicate that one third of all angels followed Satan in his rebellion. This information was revealed about Lucifer before he fell:

1. He had access to God and was trusted in God’s presence.
2. He served in a priestly function by representing the angels before God and representing God to the angels.
3. He had vast amounts of inside information, knowledge and wisdom.
4. He was created as the perfect model.

“You were blameless in your ways from the day you were created until wickedness was found in you. Through your widespread trade, you were filled with violence, and you sinned.” Ezekiel 28:15

Satan was drawn into sin as he went about his assigned activities. Paul writes in 1 Timothy 3:6 that an elder or church leader “must not be a recent convert, or he may become conceited and fall under the same judgment as the devil.”

God speaks through Ezekiel and says “you were filled with violence, and you sinned. So I drove you in disgrace from the Mount of God, and I expelled you, O guardian cherub, from among the fiery stones” (Ezekiel 28:16).

Because of his sin, Satan was expelled from God's presence. According to Isaiah, he was "cast down to the earth."

Jesus confirms these accounts when he says in Luke 10:18:

"I saw Satan fall like lightning from heaven."

The result of Satan's sin was not just his expulsion from heaven, but also a judgment on everything he had administration over, including, possibly, the earth.

The Account of Creation

Genesis 1:2 says:

"Now the earth was formless and empty, darkness was over the surface of the deep and the Spirit of God was hovering over the waters."

In the margin notes of the New International Version, it tells us another way of reading this verse, "Now the earth *became* formless and empty..." The Hebrew verb *hajah* translates in English as "had become", "to be", "to become" or "come to pass." The verb, therefore, suggests that the chaotic condition of the earth was not its original state. It had *become* that way. Although this explanation is not universally accepted by Christians, most of these major points are:

1. God created the universe.
2. There was an angelic rebellion.
3. God created mankind to live in a physical universe in the midst of an *already existing* conflict with evil.

The passage ends by noting that even in the earth's chaotic, empty state, the Spirit of God was hovering over its dark waters. God was making a move to restore life and dignity to the world.

In Genesis 1:3-25, God reforms the earth for mankind. In Genesis 1:3, he says: "Let there be light." He is speaking of the eternally, pre-existing second member of the Trinity manifesting in the created world. John 1:3 tells us that through the Word "all things were made" and "without him nothing was made that has been made." Colossians 1:16 says that by Jesus, "all things were created; things in heaven and on earth, visible and invisible."

God the Father and God the Son worked together in creation. In reference to the first day of creation, we read in Proverbs that "wisdom" or "the Word" says:

"I was there when he set the heavens in place, when he marked out the horizon on the face of the deep, when he established the clouds above and fixed securely the fountains of the deep." Proverbs 8:27

In reference to the second day of creation, he says:

"[I was there] when he gave the sea its boundary so the waters would not overstep his command, and when he marked out the foundations of the earth." Proverbs 8:29

Throughout the creation process, "the Word" or "wisdom" is there with God. At the end of the sixth day, he "rejoiced in the whole world and delighted in mankind."

On the second day of creation God said:

"Let there be an expanse between the waters to separate water from water... and God called the expanse sky." Genesis 1:7, 8

God created the sky (or the atmosphere) of our planet to be surrounded with water above and below. (At this time, no land had been drawn out of the earth's water.) The sky (or atmosphere) held back a layer of water encircling the earth. This layer of water would protect the planet from the sun's radiation. The result would be a green, tropical environment and a much longer, healthier lifespan.

On the third day of creation, God said:

"Let the water under the sky be gathered to one place, and let dry ground appear." Genesis 1:9

This would indicate the appearance of land as God gathered the waters on earth into one place. The land that appeared would probably have been one single continental land mass, not the various continents as we know them today.

On the fourth day, God said:

"Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years." Genesis 1:14

The First Dispensation

On the fifth and sixth day, God made animals. And finally, when everything else was ready, God created man. Man was made in God's likeness and was put in charge of all things.

"Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth and over all the creatures that move along the ground." Genesis 1:26

The creation of man put into motion the first dispensation (or age) of human history. There was no death, no sin, no sickness, no pain, no doubt. The earth, the climate, and everything God had created to live within it were perfect. The Lord himself walked with and spoke to mankind in the garden. The relationship between God and man was unhindered.

It was also during this time that he set the institution of marriage into place.

"She is part of my own flesh and bone. She will be called 'woman' because she was taken out of a man. This explains why a man leaves his father and mother and is joined to his wife and the two are united into one." Genesis 2:23, 24, NLT

During this age, man was also told,

"You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die." Genesis 2:16

That was the only rule man had to follow—just a single command. There were no sacrifices to complete, no confession of sin to give, no Law of Moses to follow, no Lord's Supper to partake of. There was one command to obey.

But obeying that command wasn't as easy as one might imagine. Why? Because even as God was creating man, there was already an evil spiritual presence on the earth. There was an enormous unresolved conflict between God and Satan.

Satan: The Courtroom Adversary

According to Matthew 25:41, an eternal fire has been prepared for Satan.

“Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.”

For some reason, after Satan sinned against God, rather than being sent immediately to the eternal fire prepared for him, he was instead cast down to earth. It is as though Satan, the great accuser (the word “Satan” comes from the Hebrew word for “accuser” or “adversary”) had defended himself in the courts of heaven and managed to get his sentence suspended. The Bible often speaks of a “heavenly courtroom.” (In Job and Zechariah, we learn about Satan accusing specific men in the courts of heaven.) Satan challenged God's character in this heavenly courtroom in an attempt to build a case against him.

Satan, the great accuser, may have said, “If God really is omniscient (all-knowing) and omnipotent (all-powerful), he would have known about my future sin when he created me. So I'm no more at fault than God. This is all God's responsibility because he created me.” Satan may then have blasphemed God's character, asking, “How can God be love if he creates beings capable of sin but then requires them not to sin? Why did he make me and my fellow fallen angels if he knew we were destined for the Lake of Fire? Is a God who will do something like that really worthy of our respect and worship?”

Satan would have made false accusations against God, slandering him in front of all the heavenly beings. (Interestingly, the word devil is a translation of the Greek word *diabolos* which means slanderer.)

God would have had to choose one of two responses to Satan's accusations:

1. He could demonstrate his absolute power in front of the angels and send Satan immediately to the Lake of Fire. This would forever solidify who was in charge.

Or:

2. God could call a recess in the trial and send Satan to the earth to set up a future demonstration of God's full character. Throughout the history of man, God could demonstrate the richness of his character—which is far greater than absolute power. This way he could build his side of the case by demonstrating his character on earth for everyone to behold.

God chose #2 and suspended Lucifer's death sentence. God decided to demonstrate his character on earth, and, in the end, he would be able to call earthly witnesses (mankind) to testify on his behalf when the trial with Satan continued. These earthly witnesses could disprove Satan's accusations against the Lord, and Satan could be given his original sentence and be thrown into the Lake of Fire. Mankind who served this purpose and lived their lives “for the glory of God” or to demonstrate the multifaceted character of God would be richly rewarded for eternity. This demonstration of the character of God in a believer's life begins with Jesus, the Word made flesh, dying on the cross to pay for the sin of man.

Considering this courtroom scenario helps us better understand Paul's words in Ephesians 3:8-11:

“This grace was given me: to preach to the Gentiles the unsearchable riches of Christ, and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all thing. His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose which he accomplished in Christ Jesus our Lord.”

Paul says that God's intent was for his great wisdom to be made known to all the beings in the heavenly realm—a realm we cannot see. In other words, perhaps our world has less to do with us and more to do with a battle that's been raging in heaven for ages.

Regarding our possible future testimony in this ongoing court case, Paul says:

“Do you not know that we will judge angels?” 1 Corinthians 6:3

Daniel reveals the future court scene when he records a vision he had of this event:

“As I looked, thrones were set in place, and the Ancient of Days took his seat . . . Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened. . . I kept looking until the beast was slain and its body destroyed and thrown into the blazing fire.” Daniel 7:9-11

Man's Purpose: Witness to God's Character and Glory

Adam was placed on earth for the very purpose of demonstrating the glory (or character) of God, but soon Adam joined the ranks of Satan's rebellion after he and Eve ate from the forbidden tree. They listened to the voice of Satan through the serpent as he challenged the very words of God. The human race was thereby put under Satan's judgment and damned to eternal fire. But, this time, God promised a savior for all mankind. Satan was told that a child of a woman would crush his head and ultimately destroy his power. But in the process of destroying Satan's power, the seed of the woman would himself be bruised and have to give his life in order for mankind to regain the glory of God.

The First Sacrifice

God then skinned an animal to cover Adam and Eve's nakedness, now that they had lost their natural covering—the physical manifestation of the glory or presence of God. When the Lord killed the animal to make a covering, he taught Adam and Eve how to sacrifice an animal as a symbol of what the savior, the seed of the woman, would one day do for them. This sacrifice was their first experience with death. This sacrifice was a portrayal of how one man would pay the price for all of mankind's rebellion toward God. Through this sacrifice, God would demonstrate to all of creation (both in the physical and spiritual realm) that his attributes involved more than absolute power, but also included love, mercy, compassion.

Adam and Eve were never allowed back into the garden because of their sin. The innocence of mankind was, for now, lost. The first dispensation came to an abrupt end, and the second dispensation began

The Second Dispensation

The second dispensation begins in Genesis 4 and ends in Genesis 9. This dispensation

starts with the establishment of the institution of family. There is no government and there are no nations yet. Man is supposed to govern himself and his own family. It is during this time that Cain murders Abel and Lamech murders another man. Because there is no government, there is much vigilante justice. For instance, Lamech says:

“I have killed (Hebrew “slay” or “slaughter”) a man for wounding me, a young man for injuring me.” Genesis 4:23

Angels: The Sons of God

To compound the problems on earth, mankind had to endure one of Satan’s greatest attacks on God’s plan. In the Garden of Eden, God said to Satan:

“I will put enmity between you and the woman and between your offspring (“seed”) and hers; he will crush your head, and you will strike his heel.” Genesis 3:15

Satan knows a man will eventually be born with the power to defeat him. Therefore, during the second dispensation, Satan attempted to corrupt the bloodline of humanity by infiltrating it with evil seed. If the seed from fallen angels could mix with the bloodline of the human race, mankind would be rendered incapable of producing a savior as promised in the garden. In order to prevent his head from being crushed by the seed of a woman, Satan may have tried to corrupt her seed so the Messiah could not be born. This explains what we read in Genesis 6:

“When men began to increase in number on the earth and daughters were born to them, the sons of God saw that the daughters of men were beautiful, and they married any of them they chose.” (Genesis 6:1, 2)

The phrase “sons of God” (Hebrew: *Bene ha Elohim*) here is a reference to angels. It is the same word we see in Job 1:6 and Job 38:7:

“One day the angels (the same Hebrew word earlier translated as “sons of God”) came to present themselves before the Lord, and Satan also came with them.” Job 1:6

“And all the angels (“sons of God”) shouted for joy.” Job 38:7

The Nephilim

In Genesis 6:4, we read:

“The Nephilim were on the earth in those days – and also afterward – when the sons of God went to the daughters of men and had children by them. They were the heroes of old, men of renown.”

The Nephilim may have been the offspring of fallen angels and human women. The Bible says the Nephilim were legends; their abilities and accomplishments made them well-known heroes. Greek mythology is probably based on these same legends, recording stories of “the gods” and the “sons of the gods.”

Sons of God and Daughters of Men

I am not impressed when someone says Genesis 6:1-4 can’t be talking about angels because Jesus said angels don’t marry. Matthew 22:30 says:

“At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven.”

Using this verse to explain all that we do not know about angels is very bad hermeneutics. We cannot see angels, we do not understand angels, and the only thing we know accurately about angels is what the Bible communicates to us. To use

this verse to describe angels beyond what it says is taking the implicit and making it the explicit. It is isogesis (reading your predetermined doctrine into Scripture) and not exegesis (letting the Scriptures speak for themselves and determine your doctrine.) This verse explicitly says there will be no marriage and no families in heaven. Marriage and families are institutions God has given mankind in this age for the well being of the human race. This verse says nothing about the ability to reproduce. It is clear in Scripture that angels do not reproduce baby angels. We do not know why, but they do not.

The same debate is revisited in Luke 20:34-36 when Jesus says:

“The people of this age marry and are given in marriage. But those who are considered worthy of taking part in that age and in the resurrection from the dead will neither marry nor be given in marriage, and they can no longer die; for they are like the angels. They are God’s children, since they are children of the resurrection.”

Is Jesus telling everyone here that when you go to heaven you cannot have children because we will be like angels who cannot reproduce? No. That is not his point. The comparison to angels is surrounded on both sides by the word “resurrection,” and when the comparison is made—men of the age to come are compared to angels in that “they can no longer die; for they are like the angels.”

There are three basic ways to interpret Genesis 6:1-4:

1. The Sons of God are the good boys of that time that go to Sunday school, wear white shirts and ties and don’t drink soda before lunch. The daughters of men are the bad girls—probably descendents of Cain—who drink, cuss, and wear short skirts.
2. The Sons of God are the sons of the kings and pharaohs. They are the royal princes. The daughters of men are the daughters of common folk who the royal princes then gather together to form their harems.
3. The Sons of God are angelic creatures. The daughters of men are the daughters of men.

First of all, Genesis 1-11 covers 2,000 years of the history of man. The rest of Genesis (12-50) plus 38 more Old Testament books cover only 1,600 years. So, whatever is happening in Genesis 6:1-4 is taking up some very valuable space. Is good boys marrying naughty girls worth recording? Maybe, if that truly is what caused these *nephilim* to be born.

If the Hebrew phrase “sons of God” is interpreted the way it is in other Old Testament verses, it means “angels.” No one should challenge the understanding that “daughters of men” refers to “daughters of men.” This strange angelic mixing with human blood would cause some strange offspring called *nephilim* who would be super-human because they would be more than human. Still today we hear about them from Greek mythology. It says they were on the earth after the flood—which would explain the references to super-humans (giants) in Genesis through Deuteronomy and again in I Samuel (Goliath and his four giant brothers).

So why is this idea often rejected today in our western world? Because we are a secular and materialistic culture. Our culture has a hard enough time coming to grips with the concept of prayer let alone the *nephilim*. We have been born into a spiritual war against a

band of rebel angels whose destiny is the Lake of Fire. Chances are they take this whole human history thing a lot more seriously than we do.

Josephus (70-90 AD) wrote: "For which reason they removed their camp to Hebron; and when they had taken it, they slew all the inhabitants. There were til then left the race of giants, who had bodies so large, and countenances so entirely different from other men, that they were surprising to the sight, and terrible to the hearing. The bones of these men are still swhewn to this very day, unlike to any credible relations of other men." (Antiquities ch. II vs. 3)

Justin Martyr (100-165 AD) wrote: "The angels transgressed this appointment and were captivated by love of women. And they begat children, who are those who are called demons."

Iraanaeus (130-202 AD) wrote: "In the days of Noah, He justly brought on the Deluge for the purpose of extinguishing that most infamous race of men then existent, who could not bring forth fruit to God. For the angels who sinned had commingled with them."

Tertullian (155-230 AD) wrote: "They are the same angels who rushed from heaven on the daughters of men."

New International Dictionary of the Old Testament Theology and Exegesis, 1997, p. 678 says: "There have been skeletons excavated in Palestine that are 3.2 meters or 10 ½ feet."

I Enoch (recorded around 160 BC), which is quoted by Jude in Jude 14 and 15 says:

"And it came to pass when the sons of men had increased, that in those days there were born to them fair and beautiful daughters. And the angels, the sons of heaven, saw them and desired them. And they said to one another, 'Come, let us choose for ourselves wives from the children of men, and let us beget for ourselves children.' And they took wives for themselves, and everyone chose for himself one each. And they began to go into them and were promiscuous with them...And they became pregnant and bore large giants, and their height was three thousand cubits. These devoured all the toil of men, until men were unable to sustain them. And the giants turned against them in order to devour men. And they began to sin against birds, and against animals, and against reptiles and against fish, and they devoured one another's flesh and drank the blood from it. Then the earth complained about the lawless ones." I Enoch 7:6-7

The Worldwide Flood

There was clearly much wickedness during the time of the Nephilim:

"The Lord saw how great man's wickedness on the earth had become and that every inclination of the thoughts of his heart was only evil all the time...So the Lord said, 'I will wipe mankind, whom I have created, from the face of the earth.'" Genesis 6:5, 6

This is when God speaks to Noah and asks him to build an ark so he can preserve the human race and the promised seed, while destroying everything that had become corrupt on earth.

All these events are detailed in Genesis 6-9. The dimensions of the ark are given, and journal entries with the precision of an eyewitness like Noah himself are recorded. These entries include the date of entry and a vivid description of the geological occurrences

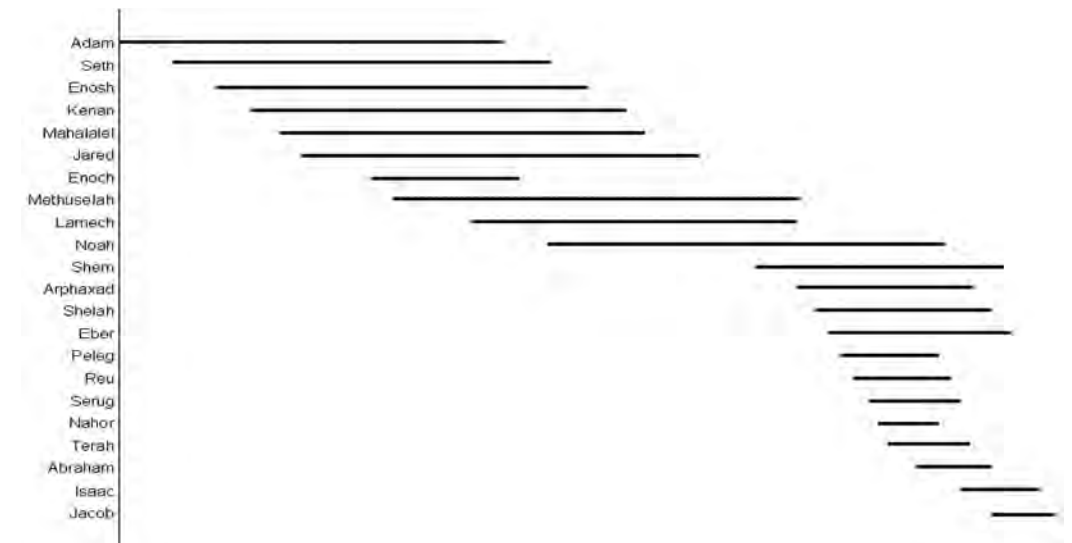
resulting from the flood. One journal entry dated the 17th day of the 2nd month of the 600th year says:

"On that day all the springs of the great deep burst forth, and the floodgates of the heavens were opened. And rain fell on the earth forty days and forty nights." Genesis 7:11, 12

The flood wasn't just an enormous rainstorm. What happened during the flood could never happen again because the pressurized water under the continental plates and above the atmosphere has been released once and for all. When the "great deep burst forth" the continental plate cracked and water erupted. At the same time, and maybe as a result of atmospheric changes created by the blasts of water, the canopy of water above the atmosphere broke, causing the "floodgates of the heavens to open." The fallout of this cataclysmic event lasted forty days and forty nights. All life on earth perished while the ark maintained buoyancy like a barge riding on water.

The Third Dispensation

When Noah and his family emerged from the ark, they reentered a world that was very different. For the first time, there wasn't a protective layer of water above the atmosphere. Due to this loss, man's life expectancy was greatly reduced. It was at this time that God introduced the new institution of social rule we now call government. In the previous dispensation, anarchy had become the way of life. A new system of authority would help preserve peace and dispense justice on the earth.



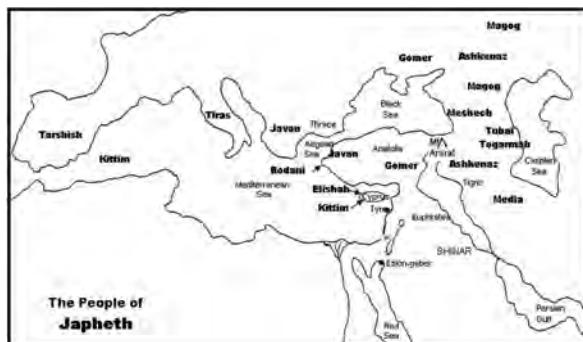
Government

God told Noah:

"For your lifeblood I will surely demand an accounting...from each man, too, I will demand an accounting for the life of his fellow man. Whoever sheds the blood of man by man shall his blood be shed." Genesis 9:5, 6

God gave the government the authority to take a man's life for the crime of murder. He also gave governing men permission to prosecute lesser crimes deserving lesser punishment. Failure to enforce laws and punish crimes would indicate rebellion toward God and injustice toward men.

Noah had three sons: Shem, Ham and Japheth. Ham had a son named Cush who had a son named Nimrod who became a powerful world leader in this new governmental system. The name *nimrod* means “rebel” or “we will rebel.” Nimrod is described as being a “mighty hunter” (Genesis 10:9) and “a mighty warrior” (I Chronicles 1:10). Just because someone is a good warrior, however, doesn’t make him a great leader, a just king, or a shepherd to his people. Government was designed to provide peace for mankind, but Nimrod used it as a tool to oppress people, promote himself, and lash out against God. Just three generations after the flood, the system of world government fell into the hands of one evil man. The government under Nimrod corrupted the entire earth...*again*.



The Fourth Dispensation

Tower of Babel

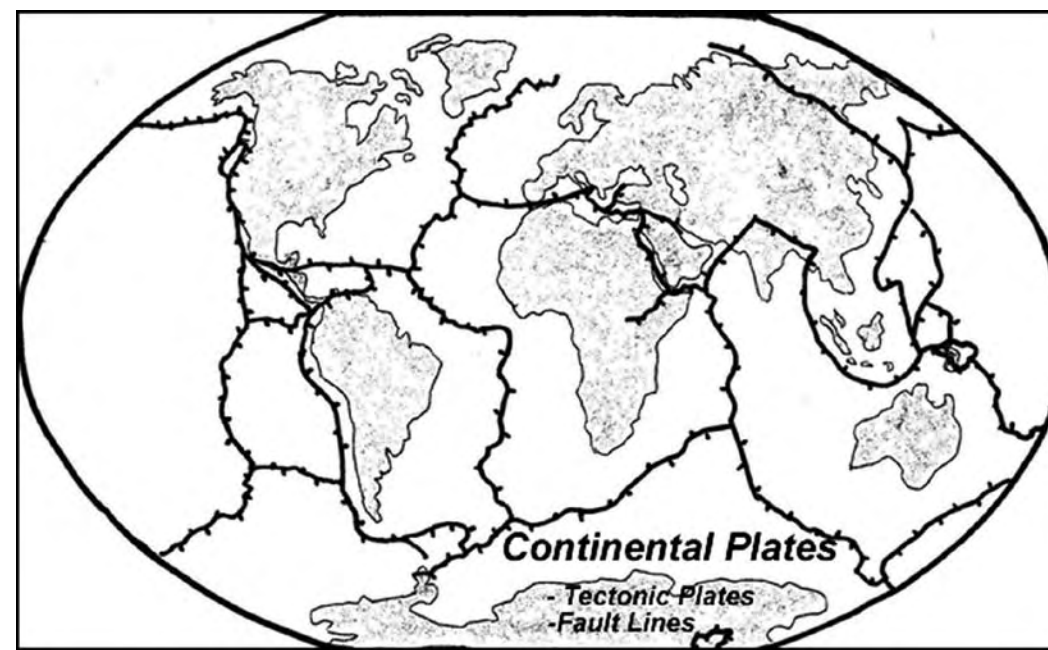
The Tower of Babel was God’s antidote to the corruption he saw on earth. God confused the language of what was previously one unified, but evil, culture. This confusion diffused the unity and drove people apart, forming new groups where they could better understand each other. Each group (as a result of being driven apart) formed its own language, culture, and government. This was the establishment of the institution of nations.

Continental Plates

It was also at this time, 100 years after the fountains of the deep burst open through the continental plates causing Noah’s flood, that the single land mass first formed in Genesis 1 was split up and separated. It broke apart to form several land masses divided by water. In this way, cultures were able to separate themselves completely from other cultures. Shem, one of Noah’s sons, had a son named Arphaxad who had a son named Eber who had a son named Peleg. The Hebrew word *peleg* means “divided” or “split” and refers to divisions caused by water-channels. Peleg was named after this great event—when the land masses were divided by water.

“One was named Peleg, because in his time the earth was divided.”

Genesis 10:25; 1
Chronicles 1:19



Nations

Only four generations after the flood, people were divided into different cultures with various languages in separate lands; each of these nations had developed its own government. Genesis 10 lists the original seventy nations that came about as a result of God developing this new institution. Nationalism remains a safeguard for the world today. It stops us from having a corrupt one-world government. Now, when one nation goes astray, God can deal with that nation directly through a cycle of discipline over a period of generations. If that nation remains unwilling to repent, God can eliminate them from human history without wiping out everything as he was forced to do in the worldwide flood.

Institutions Established by God

At this point in time, God has established five institutions for mankind to function within:

1. Individual volition
2. Marriage
3. Family
4. Government
5. Nations

These institutions correlate to the dispensations we’ve seen so far:

1. Age of the Individual in the Garden of Eden
2. Age of Families between the fall of man and the flood
3. Age of Government between the flood and the Tower of Babel
4. Age of Nations after the Tower of Babel

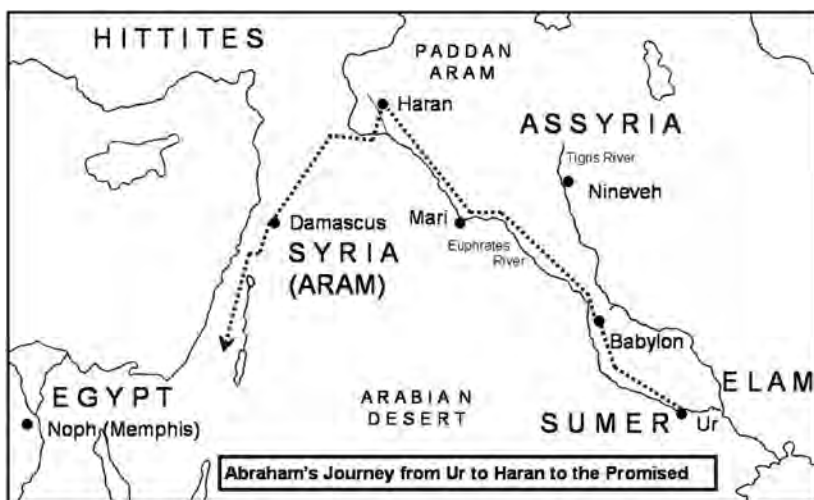
Dispensations - The Ages God Used to Lead Man Through History



The Fifth Dispensation

In Genesis 12:1, the Lord appears to Abraham (Acts 7:2; John 8:56) and tells him to leave his family, his nation, and his government. God is now going to build a very separate nation where he will establish his own government and his law will be passed down from generation to generation. This culture of people will all stem from Abraham and his offspring.

“Leave your country, your people and your father’s household and go to the land I will show you. I will make you into a great nation...” Genesis 12:1, 2



Israel

The purpose of the formation and preservation of Israel on the earth was so that God might communicate with and bless all nations. God told Abraham:

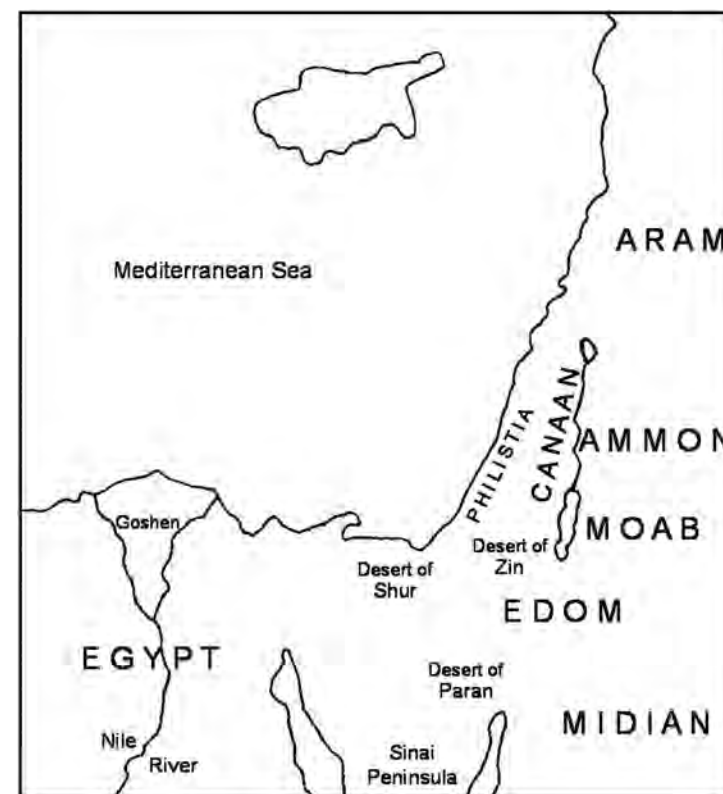
“...you will be a blessing...all peoples on earth will be blessed through you.”

Israel would bring other nations information that would help them better understand God and walk in his light. And through Israel would come the foretold “seed of the woman”—the one who would have the power to crush Satan’s head. God made an unconditional covenant with Abraham and confirmed it several times. This covenant included seven statements of blessing that includes:

1. A nation
2. A land
3. A purpose to bless all the other nations

The Abrahamic covenant is the foundation upon which three other unconditional covenants are based later in Scripture:

1. Palestinian Covenant (Deut. 30:3-5; Ezekiel 20:33-37, 42-44) – promise of the land of Israel
2. New Covenant (Jeremiah 31:31; Luke 22:20; Hebrews 8:6-13) – promise of redemption that includes a new nature, a personal relationship with God and the removal of sin and judgment
3. Davidic Covenant (2 Samuel 7:11-16; Jeremiah 33:20,21) – promise of an eternal kingdom with a king from David’s dynasty reigning forever



During the years 2000 to 1750 BC, Abraham had a son named Isaac who had a son named Jacob who had 12 sons. The Abrahamic covenant was passed to Isaac and then to his son Jacob. The 12 sons and their families followed Joseph to Egypt to avoid a famine but were eventually oppressed as slaves in Egypt for 400 years. At the end of that time, the 12 sons of Jacob had become 12 tribes of people. In total, they numbered 603,550 men 20 years of age or older, plus women and children.

Chapter Nineteen

1446 - 931 BC – The Exodus through Solomon

HYKSOS, A SEMITIC people, invade Egypt in 1560 BC. Amenhotep (reign 1546-1525 BC) drives out the foreign Hyksos with the help of his son Thutmose I. Pharaoh Thutmose I (or, Thutmosis) (reign 1525-1508 BC) was an Egyptian General and helped drive the Hyksos' out of Egypt. He began the tradition of burial in the Valley of the Kings. He had a royal daughter Hatshepsut and a harem born son Thutmose II. Thutmose II (reign 1508-1503 BC) married Hatshepsut. Hatshepsut was the daughter of Pharaoh who took Moses out of the Nile and raised him as her own son. Thutmose II and Hatshepsut had a daughter Neferure who died as a teenager. Hatshepsut trained Moses for the throne but her husband/half-brother had a son with a concubine who was named Thutmose III (born 1516 BC). Hatshepsut (reign 1503-1483 BC) began to reign as Pharaoh when her husband died. She had to share the throne with the young Thutmose III but eventually the talented and ambitious Hatshepsut established total control and declared that her father Thutmose I had named her the heir and not her brother Thutmose II. She removed inscriptions of the name Thutmose III from monuments. It was a time of prosperity in Egypt and records show Hatshepsut in full control. It is believed that during this time Hatshepsut planned on her adopted son Moses succeeding her. Then in about 1483 BC there was a revolt against Hatshepsut by Thutmose III that had public support. Hatshepsut's overthrow and death happened within one year of Moses killing of the slave master and fleeing to Midian. Hatshepsut dies in her fifties and Thutmose III (reign 1482-1450 BC) tried to destroy all her monuments and eliminate her name from Egyptian history. No doubt Thutmose III would have also erased Hatshepsut's adopted son Moses from any records and all monuments. While Moses is in the wilderness Thutmose III dies and his son Amenhotep II (reign 1450-1425 BC) begins to reign. Amenhotep II was the Pharaoh of the Exodus. Amenhotep was succeeded by Thutmose IV (1425-1408 BC) who was not the eldest son.

Moses is born to a Hebrew family in the year 1525 BC but raised in the palace of Pharaoh Thutmose II. The name Thutmose (also read as Thutmosis) means "Thoth is born". It can easily be seen that Moses was called by his Egyptian family name *mose* throughout his life. The name of the Egyptian's most important deity, Thoth, is dropped from Moses' name leaving him with the simple ending "mose" or "moses" which means fittingly "born", "son" or "rightful heir." Hatshepsut, the half-sister and wife of Thutmose II, would have been the royal princess who took Moses from the Nile. Moses is trained in all the wisdom of Egypt and becomes a great man among the Egyptians. At the age of forty Moses tries to free the Hebrews but has to flee across the desert into the land of Midian. After serving as a shepherd for forty years Moses is called by God to return to Egypt to get the people of Israel. God wants Moses to lead these men and their families to Mt. Sinai to receive instructions from God.

Moses returns to Egypt in 1445 BC and strikes the land with ten plagues:

1. Nile is turned to blood defeating Nilus the god of the river.
2. Frogs cover the land, mocking Heket the frog-headed goddess of reproduction.
3. Lice coming from the dust insulted the power of Seb, god of the earth.
4. The English word "flies" translates the word Hebrew "swarm", which indicates an insect. The dung beetle, with its jaws that could chew through wood would have

ruined the land. Khephera was the beetle-headed or scarab-headed god.

5. Plague on cattle strikes at the sacred bull Apis and Hathor the cow-headed goddess of reproduction.
6. Boils on the skin of the Egyptians neutralized the power of Imhotep, the god of medicine.
7. Hail and Fire demonstrate the invasion into the territory of Shu, the god of the atmosphere and Nut (pronounced /nuut/), the goddess of the sky and mother of the sun-god Ra.
8. Locusts devour the land despite the power of Serapis, the one who protects Egypt from locust and Senehem the locust-headed god.
9. Darkness proves the inability of Ra, the sun god.
10. Death of the firstborn of man and beast utterly obliterates Ptah, the god of life and seriously challenges the supreme god of Egypt, Pharaoh, and his son, who was to be the next deity to reign as Pharaoh.

On the night the firstborn died, God had Israel put the blood of a lamb on their doors so the angel of death would pass over their house. The next day Israel left Egypt. After having brought the Israelites out of Egypt in one night God began the long process of getting Egypt out of the Israelites. They passed through the Red Sea into the wilderness as Pharaoh's pursuing chariots drowned. In a few days and after several tests (bitter waters, manna, quail, water from a rock and an Amalekite attack) Moses arrived at Mt. Sinai with the people of Israel.

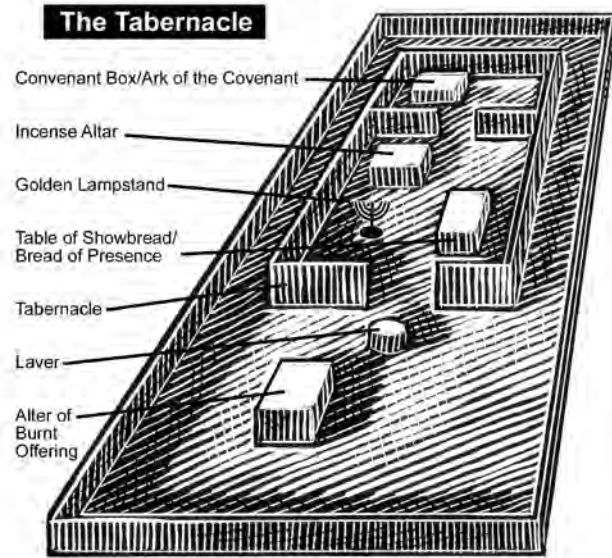
No Israelite was fully redeemed just because they left Egypt. Each Israelite needed to learn the laws and ways of God. God offered to enter into a conditional covenant with Israel and the people replied "All the Lord has spoken we will do." The Israelites had willingly accepted the Mosaic Covenant. God then began to reveal to them the requirements of this Mosaic Covenant:

1. Moral Duties to God and Man (Exodus 20)
2. Civil Laws (Exodus 21-23)
3. Religious Rituals (Exodus 25-40)

These requirements included:

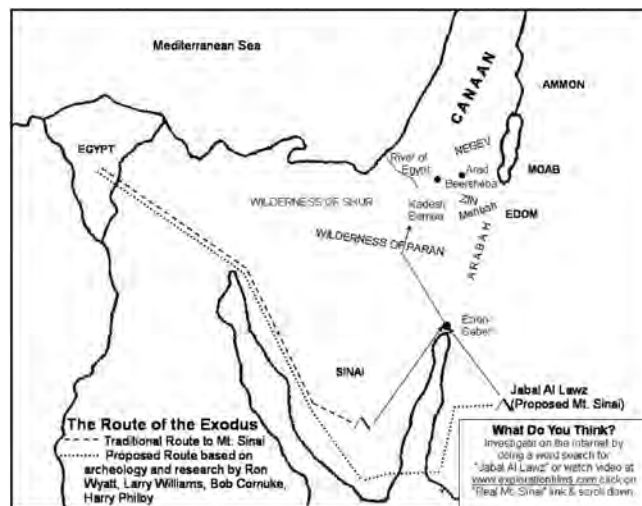
1. God's standard of morality and righteousness
2. A governmental code for their nation
3. A sacrificial system by which he could teach them spiritual truths including sin, substitution and forgiveness

The Mosaic Covenant also included a priesthood and a sanctuary called the tabernacle. The tabernacle was a tent with symbolic furniture used in ritual worship set up according to the plan shown to Moses by God.



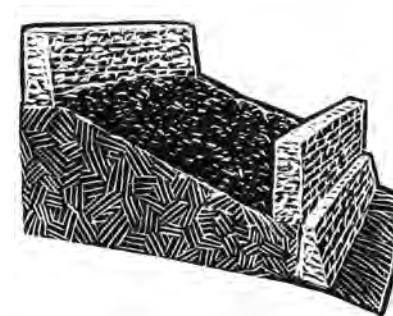
God then led the people to the land promised to Abraham, Isaac, and Jacob more than 400 years earlier. It was in this land that Israel was supposed to set up their nation. It was from this land that Israel would become a blessing to all other nations. And it was also from this land that the seed of the woman would rule as the King of Israel and lead all nations on earth in a prosperous and righteous age known as the Kingdom of God.

Thirteen months (Num. 1:1, a year and a month after the first Passover) after leaving Egypt (1444 BC) God led the people away from Mt. Sinai to the promised land. Due to lack of faith and human fear the generation that left Egypt refused to go into the Promised Land. The nation of Israel was forced to wander in the wilderness for the next 39 years (total of 40 years after the Exodus). Then the second generation would be led by Joshua across the Jordan into the promise land.



The land of the Canaanites was taken by Joshua and Israel in a five year war (1405-1400 BC) that included four basic campaigns.

1. Entry Campaign against Jericho (Joshua 6-9)
2. Central Campaign against five kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon (Joshua 10:1-28)
3. Southern Campaign where Israel takes the cities of Lachish, Gezar, Eglon, Hebron and Debir. They subdued the hill country, the Negev, the western foothills and the mountain slopes.
4. Northern Campaign against Hazor in the north



Walls of Jericho

Galyn on walls of Jericho

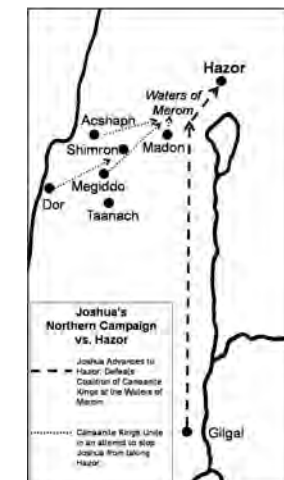


Base of Jericho's City Walls

Walls of Jericho



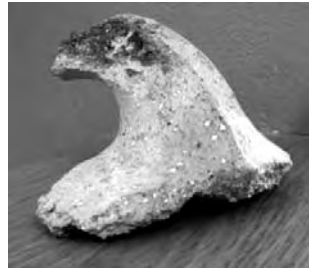
Joshua's entrance campaign



Hazor's destruction



Canaanite remains in Hazor that were violently destroyed in a large fire that ended the Canaanite city of Hazor in Joshua's day.



Handle found in the Canaanite remains of Hazor shown in picture above.



Six chamber gate built by Solomon in Hazor (1 Kings 9:15)

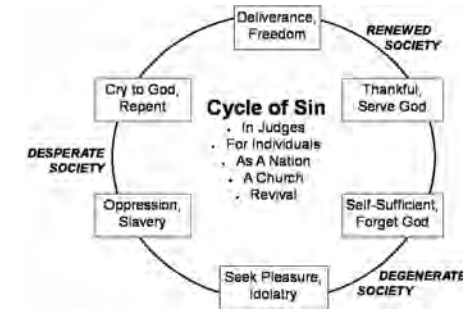


Tower of the six chamber gate built by Solomon

At the end of the Canaanite wars (1400 BC) Joshua divided the Promised Land of Canaan among the twelve tribes of Israel.



After Joshua's death Israel was ruled by God in a government form called a Theocracy. Judges from the twelve tribes would lead for God through word and action. During this time Israel went through periods of blessing for obeying the Lord, abandonment when they forgot the Lord, oppression for rebelling against the Lord, and deliverance for crying out to the Lord. God would often answer their cry for help by raising up a leader or a judge.



Judges like Ehud, Deborah, Gideon, Jephthah and Samson brought deliverance to the Israelites in often strange and bazaar episodes of heroic action and confused ethics. The period of the judges, 1380-1050 BC, was a time where Israel wavered between following God and following the practices of the Canaanites. Knowledge of God's word and plan were very rare during most of this time. (1 Sam. 3:1) Many of the cultural practices and moral decisions in the book of Judges makes us wonder how these people could consider themselves the people of God. Consider the following:

- Gideon making himself an ephod like a priest (Judges 8:27)
- Abimelech slaughtering 70 of his step-brothers on one stone (Judges 9:5)
- Jephthah sacrificing his daughter in fulfillment of a vow to the Lord (YHWH) (Judges 11:30-40)
- Samson's lifestyle of living among the Philistines, visiting prostitutes and continuing to trust Delilah (Judges 16:1-22)
- Micah stealing silver from his mother only to return it to be consecrated to the Lord (YHWH) to be made into an idol to be set in his shrine among the other idols where his son served as the priest (Judges 17:1-6)
- A young Levite looking to serve as a priest for whoever would pay him the most money (Judges 17:7-13; 18:18-20)
- The tribe of Dan leaving their allotted land to destroy a peaceful, unsuspecting people and taking their land simply because it was easier (Judges 18:7)
- The Levite chopping his concubine into 12 pieces and sending them to the twelve tribes after the men of the tribe of Benjamin raped her when he offered her to them because they were demanding to have sex with him (19:22-30)
- After the tribe of Benjamin is slaughtered by the other tribes of Israel to within 600 men of extinction, they need wives to repopulate their tribe. These last 600 Benjamites are told to go steal the daughters from families in Shiloh when the girls come out to dance at an annual festival to the Lord (21:19-24).

The book of Ruth occurs during these days of the Judges and the book of First Samuel opens with the birth of one of the last judges of this time, Samuel. Around the age of 3 Samuel's mother dedicated him to service in the tabernacle that was permanently set up in Shiloh. Here a corrupt priesthood abused their positions and the people slipped further and further into corrupt thought and behavior. The cycle of disobedience soon led to the greatest invasion of the entire period of the judges. The Philistines destroyed the Israelite army in battle, captured the Ark of the Covenant, invaded the land of Israel, and burnt the tabernacle that Moses had built to the ground (1 Samuel 4-5).



Location of the tabernacle in Shiloh in Samuel's day

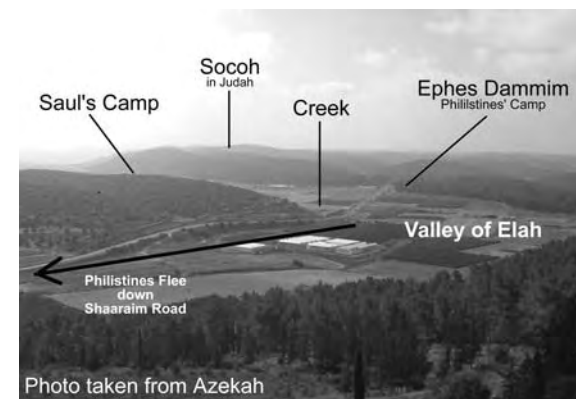
Twenty years after this event the people were ready to come back to the Lord so Samuel, who is now about 32 years old, assembles the people before the Lord to renew their covenant with the Lord. Samuel then traveled throughout the central part of the land as the judge and prophet leading the people.

As Samuel grew old the people of Israel asked Samuel to give them a king. The Theocracy was not working because the people would not follow God. Samuel warned them of the problems they would face with a king but the people insisted and God allowed it. The first king chosen was Saul (1050-1010 BC), from the tribe of Benjamin (1 Samuel 9-10). Saul's first months went very well as he led the people and won battles. But a series of disobedient acts, an arrogant attitude and limited wisdom left Saul rebuked by the prophet Samuel and rejected by the Lord. Although Saul will rule for 40 years his reign was under the constant threat of oppression and invasion by the Philistines. The Spirit of the Lord that had anointed Saul like the prophets and judges before soon left Saul. An evil spirit tormented Saul and left the nation of Israel in a very vulnerable position.

Before Samuel died he was told to anoint a new king. This king was from Bethlehem and a son of Jesse who himself was a descendent of:

- Boaz the husband of Ruth
- Salmon, one of the two spies sent into Jericho by Joshua
- Judah, one of the 12 sons of Jacob and the tribe prophesied to be the line of royalty for the nation of Israel culminating in a king who would rule the world (Genesis 49:10)

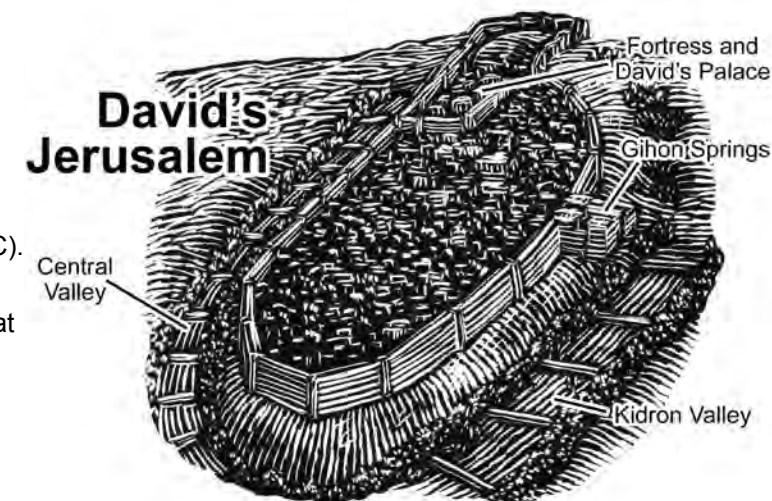
Jesse's son David is anointed in a private ceremony in the home of Jesse in Bethlehem. David is a young shepherd boy who one day delivers food for his older brothers who are serving in Saul's army. David ends up on the front of the battle line drawn up between the Philistines and Israel. As Saul and his army are paralyzed with fear David responds to the Philistine's champion Goliath's threats and goes out to meet him in a duel. David sinks one stone into the Philistine giant's forehead to kill him and Israel's army responds by routing the Philistines, chasing them out of Israel and back into Philistine territory.



The location of David's battle with Goliath and Israel's route of the Philistines back into Philistia.

The young David is placed in Saul's army and soon ranks as a general. The Philistine problem is neutralized by David's bravery and brilliance. Saul becomes jealous and considers David a threat to his royal throne and dynasty. The result is that David spends the next 14 years as a fugitive fleeing from Saul.

In 1010 BC Saul is killed in battle against the Philistines on Mt. Gilboa. David is asked to return from his self-imposed exile in the land of the Philistines to his tribe and serve as the king of Judah in the city of Hebron. The other eleven tribes are still devastated from the Philistine invasion and have Ish-Bosheth, the surviving son of Saul, in place as their king. David reigned in Hebron as king of Judah for 7 1/2 years. After the assassination of Ish-Bosheth the other eleven tribes of Israel came to David and gave him their kingdom. David's first move was to conquer the never defeated Jebusite stronghold, the fortress city of Jerusalem. From this new centralized capital, on the southern side of Mt. Moriah where Abraham had offered Isaac, David established the kingdom of the unified Israel and reigned from Jerusalem for the next 33 years (2 Samuel 5:3-5; 5:6-10). David will reign for a total of 40 years (1010-970 BC).



The city of Jerusalem that David took and built up.



The sloping Jebusite walls of the ancient city of Jerusalem located on the east side north of the Gihon Springs just outside the fortress that David built. (In the background the straighter, vertical wall is the remains of the wall built by Nehemiah.)

David decisively defeated the Philistines and eliminated them as a threat to Israel forever. The unconquered Canaanite cities such as Beth Shan, Megiddo and Dor were subdued. Politically David secured and expanded the borders of Israel to include the Moabites, Arameans, Edomites, and Ammonites. David established international relationships with Hiram, king of the Phoenicians.

In the area of spiritual worship David advanced YHWH worship by:

- Conquering Jerusalem
- Bringing the ark into Jerusalem from Kiriath Jearim (1 Chron. 13:5-6)
- Prepared a tent for the Ark of the Covenant (This is not the Tabernacle whose remains from the Philistine invasion in Shiloh had been moved to Nob where Saul slew the priests. The tabernacle of Moses was in Gibeon at this time according to 1 Kings 3:4 and 1 Chronicles 21:29.)
- Established the priestly lines of Aaron through Zadok and Abiathar, two competing high priests (1 Chron. 15:3-15)
- Established the priesthood and divided Levites into divisions that would rotate through a schedule of service before the ark and in the temple (1 Chron. 23-26)
- Assigned the Levites to appoint singers and musicians (1 Chron. 15:16-24)
- Services were conducted before the ark in the tent that David had set up and included singing, sacrifices, door keepers, playing of musical instruments. (16:4-6; 39-42)
- David made elaborate, God-given plans for a permanent temple to the Lord to be built and collected much of the building material. (22:1-19; 28:1-29:9)
- David purchased the land (a threshing floor from Araunah the Jebusite) where the temple was to be built. (2 Samuel 24:16-25)

The temple mount where the threshing floor of Araunah the Jebusite was when David bought what was known as Mt. Moriah. Jerusalem, the city of David is to the south in the background of this photo.

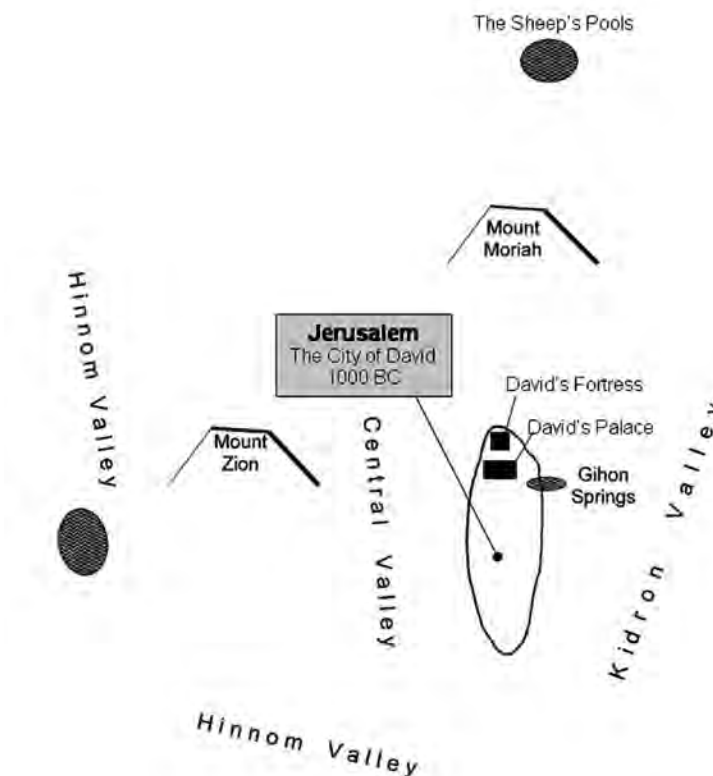


David also faced many struggles in his life including an adulterous relationship with Bathsheba, murder and rape among his children, and a revolt by his son Absalom which led to a civil war. At the end of his life David angered God by counting his fighting men and brought a three day plague on the land that killed 70,000 people. (2 Samuel 24:11-16)

David died leaving the strong, peaceful, prosperous kingdom to his son Solomon. Solomon's first line of action, based on advice from his father, was to kill or confine his major political enemies including the high priest Abiathar, David's general Joab, and Shimei from the house of Saul who had cursed David when he fled from Absalom.

During the first days of his reign, Solomon (970-930 BC) went to the high place in Gibeon to offer sacrifices at the tabernacle of Moses. Here God appeared to Solomon in a night vision and Solomon asked for wisdom to govern the people of God, the chosen nation of Abraham. Solomon's wisdom and prosperity is unsurpassed.

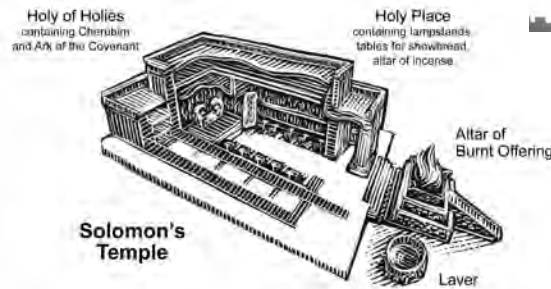
Solomon built the temple in Jerusalem on the location north of the City of David. The addition of the temple mount area to the city of Jerusalem added 32 acres to the previous 10 acres of the City of David.



During the first twenty years of his reign (970-950 BC) Solomon built the temple and his palace. By 950 BC Solomon was rebuked by the King of Hiram for not paying his debt for Phoenician laborers and building materials. Solomon also built ships and sailed south into the Red Sea in search of gold to help pay for his many building projects. Solomon's plans to build wealth were a huge success as recorded in 1 Kings 9 and 10.



A model of the temple in 70 AD.



Solomon's downfall is caused by the many foreign wives he married: Moabite, Ammonite, Edomite,

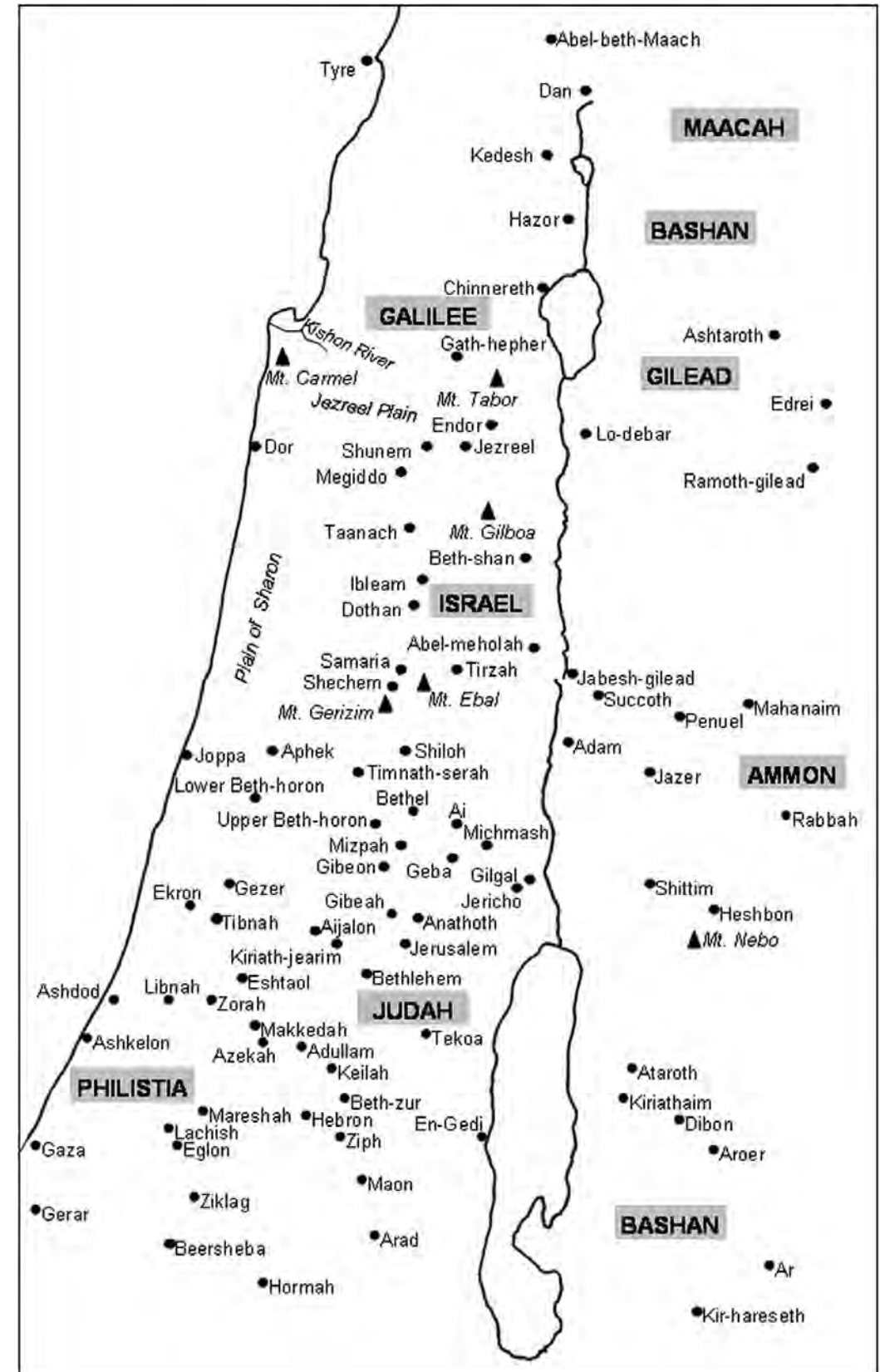
Sidonian, Hittite. The wives of royal birth brought into Jerusalem their pagan religions and false philosophies which misled Solomon (1 Kings 11:1-9). The Lord was angered and adversaries rose up against Solomon including Jeroboam one of Solomon's best craftsmen who was in charge of Solomon's labor force. Solomon's confused state during the last years of his life can be found recorded in the book of Ecclesiastes.

When Solomon died in 930 BC, his son, Rehoboam was to be king of the united twelve tribes of Israel as David and Solomon had been. Jeroboam rose up against Rehoboam asking for freedom from the harsh labor and heavy taxes placed on the people of Israel by Solomon. Rehoboam rejected Jeroboam's request and threatened the people of Israel with harder labor and more severe taxation (2 Kings 12). Israel replied,

"What share do we have in David . . . To your tents, O Israel! Look after your own house, O David!" 1 Kings 12:16

With this the united kingdom of Israel faced a brief civil war which was ended by a prophet telling the tribes to go home because this break up of the nation was the Lord's doing (1 Kings 12:24).

Jeroboam's first official act was to rewrite Israel's history and set up new gods, two golden calves in Bethel and Dan. The tribes that rebelled against the dynasty of David were the northern tribes of: Asher, Naphtali, Zebulun, Isachar, Manasseh, Gad, Ephraim, Dan, Reuben. The tribes that remained with the line of David were: Judah, Benjamin, and Simeon. The northern tribes were known as the Kingdom of Israel and the southern tribes were known as the Kingdom of Judah.



Chapter Twenty

930 - 721 BC – The Kings of Israel

BETWEEN THE YEARS of 930 – 721 BC the Kingdom of Israel had twenty kings from nine dynasties. They saw six assassinations and two coup d'etats to bring in a new dynasty. Only half of the kings of Israel inherited the throne from their father:

King in Israel	Length of Reign	Years of Reign (BC)
<u>Jeroboam</u>	22 years	930-909
<u>Nadab</u>	2 years	909-908
<u>Baasha</u>	24 years	908-886
<u>Elah</u>	2 years	886-885
<u>Zimri</u>	7 days	885
<u>Tibni</u>	5 years	885-880
<u>Omri</u>	11 years	885-874
<u>Ahab</u>	22 years	874-853
<u>Ahaziah</u>	2 years	853-852
<u>Joram</u>	11 years	852-841
<u>Jehu</u>	28 years	841-814
<u>Jehoahaz</u>	17 years	814-798
<u>Jehoash</u>	16 years	798-782
<u>Jeroboam II</u>	41 years	793-753
<u>Zechariah</u>	6 months	753
<u>Shallum</u>	1 month	752
<u>Menahem</u>	10 years	752-742
<u>Pekahiah</u>	2 years	742-740
<u>Pekah</u>	20 years	740-732
<u>Hoshea</u>	9 years	731-721

Assyria invades Israel and captures Samaria after 3 year siege in 721 BC. Israelites are deported and scattered through out the Assyrian empire. They have never returned.

(Underlined names indicate the end of a dynasty or royal family)

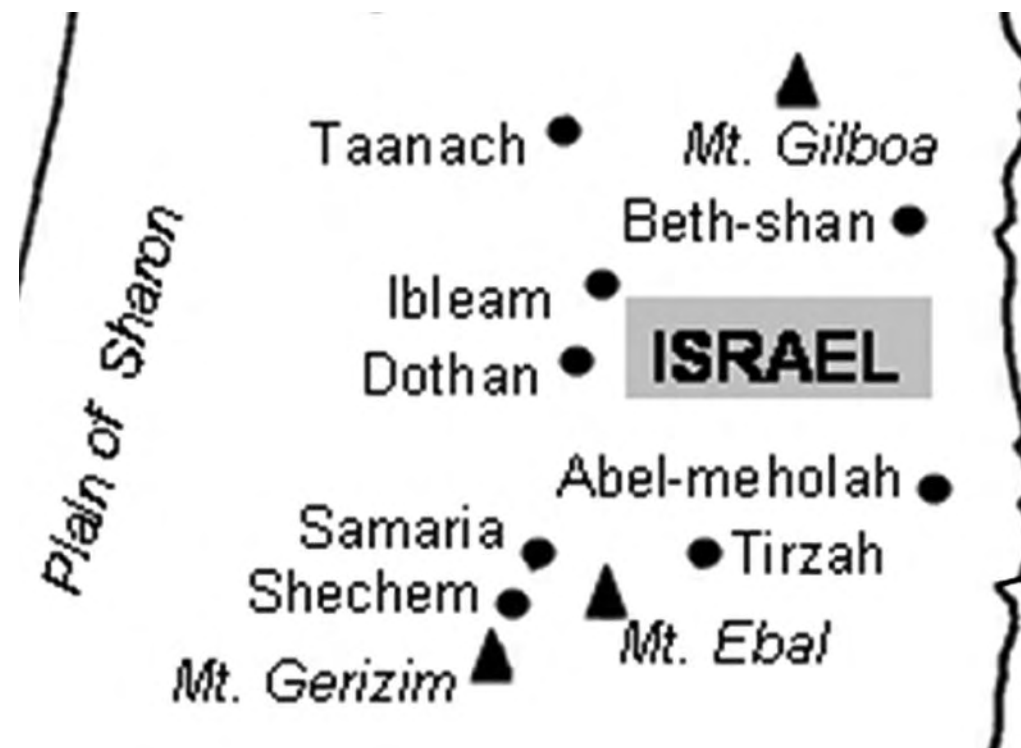
After **Jeroboam** died his son became king but was assassinated after only two years by Baasha of the tribe of Issachar during an Israelite siege in Philistia. Jeroboam's whole family was put to death ending the first dynasty of Israel after twenty-two years.

Baasha reigned in the capital city of Tirzah in Israel but God was not pleased and sent a prophet to pronounce judgment against him saying birds of the air would consume him and his family. Baasha's son **Elah** reigned next in Tirzah for only two years before he was cut down by Zimri while getting drunk at a friends house. Zimri immediately killed the whole family of Baasha according to the prophecy to end the second dynasty in the nation's short 45 year history.

Zimri had the honor of having the shortest reign. The Israelite army was at war with the Philistines when they heard that Zimri had assassinated their king Elah back in the capital of Tirzah. The military immediately declared their General Omri king of Israel instead of Zimri and turned their ranks from the Philistines to their own capital of Tirzah. When Zimri realized the city had fallen to General Omri's troops he set the royal palace on fire with himself inside.

These events set up civil war within the nation of Israel between the military king, General **Omri**, and the people's king, a man known only as Tibni son of Ginath. As would be assumed, the military won the civil war and Omri began the fourth dynasty after four years of battle. This dynasty will last 44 years, the second longest in northern Israel's 200 year history.

After rebuilding and reigning for six years in the burnt-out capital of Tirzah, Omri bought the hill of Samaria eight miles to the west for 150 pounds of silver and built a new capital city on it called Samaria. Omri had a son he named Ahab who became one of Israel's most notorious kings. Omri's dynasty placed four kings on the throne of Israel and also married a royal daughter into the line of David in Judah.



Ahab, Omri's son, became king in 874 BC. All the kings of Israel were called evil and most are described as walking in the ways of their original king Jeroboam. Ahab considered these sins trivial and increased the evil of Israel by marrying the Phoenician princess Jezebel, daughter of King Ethbaal.

Under the influence of Queen Jezebel, Ahab and Israel began to serve and worship Baal. Ahab built a temple in the city of Samaria for Baal and set up an altar. Ahab also set up an Asherah pole. The worship of Baal was a Canaanite practice that followed the seasons and focused on productivity of crops and the fertility of the people. Baal was the god of the storm. Since fresh rain water was a necessity for the success of agriculture and the survival of a community, Israel followed the Canaanites into Baal worship. According to Canaanite theology, Baal could be awakened and empowered in his struggle against the opposing forces through rituals which included sacred prostitution. The Israelites were swayed by the influence of Baal worshippers to minimize their Lord YHWH as the God of certain powers that might include things like war or the wilderness, and they could easily make room for the god such as Baal who could bring rain and productivity. Asherah was the female consort of Baal. She was represented by a carved pole or tree trunk that was often draped with material and set up near the altar of Baal.

It is into this religious deterioration that God sent one of the most enigmatic prophets of history. Elijah left his village of Tishbe on the other side of the Jordan in the land of Gilead, crossed into the land of Israel and proceeded into Ahab's palace in Samaria and said:

“As the Lord, the God of Israel, lives, whom I serve, there will be neither dew nor rain in the next few years except at my word.” 1 Kings 17:1



This, of course, seemed like a ridiculous statement to the faithful followers of Baal and it was dismissed as ludicrous. But, after three years of no rain, the Baal crowd was in a panic as the whole country searched for Elijah and Ahab offered rewards for his capture.

Elijah eventually meets Ahab and all of his Baal prophets on Mt. Carmel for a dramatic showdown between the rain god, Baal, and the Lord God, YHWH. The prophets of Baal

and Elijah each build an altar to their God with a large crowd of Israelites watching. After hours of crying out to Baal and attempting to get his attention through self mutilation the prophets of Baal cannot physically continue. Elijah turns from mocking them to praying and asking the Lord to answer by sending fire to his altar. God responds with a glorious demonstration of power for the Baal infested audience. Elijah slays the prophets of Baal and then for good measure turns to pray for rain. God answers by sending an enormous rain storm (1 Kings 18:16-19:13).

A view of the Jezreel Valley from Mt. Carmel near the location of Elijah's altar. This is the Valley of Armageddon. The Israeli Air Force landing strip ("V" shape) can be seen in the back ground.

Queen Jezebel's only response is to threaten Elijah with decapitation. Elijah flees to Mt. Sinai to talk to God and feel sorry for himself. God is not impressed with Elijah's self-pity and sends him back to do three final things in his ministry (1 Kings 19:15-18):

1. Anoint Hazael as king over Aram
 2. Anoint Jehu as King over Israel
 3. Anoint Elisha to replace him as prophet
- Jezreel Valley From Mt. Carmel

A new power is rising in the middle east in the country of Aram (Syria)

Ben-Hadad, invaded Israel and besieged King Ahab at Samaria. Ben-Hadad demanded that all Ahab's gold, silver, wives and children be sent out to him. Ahab did this, but Ben-Hadad then demanded entrance into the city and to be allowed to take whatever he wanted. Ahab was dismayed but the Lord sent a prophet to tell him that if Ahab attacked he would win. Ahab listened to the prophet's advice and won the battle. But when Ahab captured Ben-Hadad he allowed him to live in exchange for a place in the Aramian market in Damascus. The Lord was not pleased and sent the prophet to rebuke Ahab by saying:

"You have set free a man I had determined should die. Therefore it is your life for his life, your people for his people." 1 Kings 20:42

Three years later (1 Kings 22:1), before the next battle against Aram, God calls a counsel of angels and spirits to determine how Ahab will die. Second Chronicles records this heavenly counsel in chapter 18. A demonic spirit offers to be a lying spirit in the mouths of the false prophets Ahab has surrounded himself with. Ahab follows that false advice and is hit with a random arrow before the battle even begins at Ramoth Gilead.

Ahab's son, **Ahaziah**, reigns for two years. With the death of Ahab, Moab rebels against Israel's dominion giving Ahaziah two battle fronts to face. Mesha, king of Moab, had supplied Israel with lambs and wool during Ahab's reign (2 Kings 3:4).

King Ahaziah fell through some lattice in his upper room in the palace of Samaria and was seriously injured. From his bed he sends men to the land of Philistia to the city of Ekron to inquire of one of their local deities, Baal-Zebub. His men are intercepted by Elijah who sends back a message saying that Ahaziah will die in his bed. Twice Ahaziah sends out fifty men to arrest Elijah who simply calls fire out of heaven to consume them. A third group begs for mercy and Elijah goes with them with them but gives the same message: "You will never leave the bed you are lying on." Ahaziah dies and his brother Joram succeeds him.

At this time, 852 BC, Elijah is taken into heaven in a chariot of fire (2 Kings 2). Elisha takes over Elijah's ministry which has not yet anointed the next king of Aram or the next king of Israel.

During **Joram's** reign, the Moabite revolt became more severe and Israel had to mobilize their troops along with troops from the kingdom of Judah and Edom. Elisha is with the Israelite troops and after seven days the troops are without water. Because of the presence of King Jehoshaphat of Judah from the line of David, Elisha agrees to inquire of the Lord. A harpist is asked to play music and soon the Lord speaks through Elisha and says to fill the valley with trenches. By the next morning the trenches are full of water for the troops of Israel, Judah and Edom to drink. But, to the Moabites, the reflection of the morning sun makes the trenches of water look like blood from a battle between Israel, Judah and Edom. Moab comes to the camp of Israel and are routed back into the land of Moab. The Israelites leave the battle when they see Mesha sacrifice his own son, and Mesha claims victory. (2 Kings 3:27)

Interestingly, King Mesha of Moab also records this rebellion on what is known as the Moabite Stone. It was discovered in the ancient land of Moab 20 miles east of the Dead Sea. Today it is in the Louvre Museum in Paris, France. It is a bluish basalt stone, 4 feet high and 2 feet wide, 14 inches thick, with an inscription from king Mesha that reads as below (each line on the Moabite Stone is numbered):

1. I am Mesha, son of Chemosh[-yatti], the king of Moab, the Dibonite.
2. My father (had) reigned over Moab for thirty years, and I reigned
3. after my father. And I made this high-place for Chemosh in Qarcho . . .
4. because he has delivered me from all kings, and because he has made me triumph over all my enemies. As for Omri
5. the king of Israel, and he humbled Moab for many years (days), for Chemosh was angry with his land.

6. And his son reigned in his place; and he also said, "I will oppress Moab!" In my days he said so.
7. But I triumphed over him and over his house, and **Israel has perished; it has perished forever!** And Omri took possession of the whole land of Medeba,
8. and he lived there in his days and half the days of his son (Ahab): forty years.
9. But Chemosh restored it in my days. And I built Baal Meon, and I built a water reservoir in it. And I built
10. Qiryaten. And the men of Gad lived in the land of Atarot from ancient times; and the king of Israel
11. built Atarot for himself, and I fought against the city and captured it. And I killed all the people of
12. the city as a sacrifice for Chemosh and for Moab. And I brought back the fire-hearth of his uncle from there; and I brought it
13. before the face of Chemosh in Qerioit, and I made the men of Sharon live there, as well as the men of Maharit.
14. And Chemosh said to me, "Go, take Nebo from Israel."
15. And I went in the night and fought against it from the daybreak until midday, and I took it
16. and I killed the whole population: seven thousand male subjects and aliens, and female subjects, aliens, and servant girls.
17. For I had devoted them to destruction for (the god) Ashtar Chemosh. And from there I took the
18. vessels of **Yahweh**, and I presented them before the face of Chemosh. And the king of Israel had built
19. Yahaz, and he stayed there throughout his campaign against me; and Chemosh drove him away before my face. And
20. I took two hundred men of Moab, all first class (warriors), and I led it up to Yahaz. And I have taken it
21. in order to add it to Dibon. I have built Qarcho, the wall of the woods and the wall of
22. the citadel; and I have built its gates; and I have built its towers; and
23. I have built the house of the king; and I have made the double reservoir for the spring in the innermost part of the city.
24. Now the innermost part of the city had no cistern, in Qarcho, and I said to all the people, "Each one of you shall make
25. a cistern in his house." And I cut the moat for Qarcho by using Israelite captives.
26. I have built Aroer, and I constructed the military road in Arnon (valley).

27. I have built Beth-Bamot, for it had been destroyed. I have built Bezer, for it lay
28. in ruins. And the men of Dibon stood in battle formation, for all Dibon were in subjection. And I am the king
29. over the hundreds in the towns which I have added to the land. And I have built
30. Beth-Medeba and Beth-Diblaten and Beth-Baal-Meon, and I brought there . . .
31. flocks of the the land. **And the House of [Da]vid dwelt** in Hauranen, . . .
32. Chemosh said to me, "Go down, fight against Hauranen!" I went down . . . and Chemosh restored it in my days . . ."

The Moabite Stone is important for several reasons:

1. It is a secular account of events that agrees exactly with what is recorded in the Bible. People and places such as Omri, King of Israel, Ahab.
2. The "House of David" is mentioned (line 31).
3. The name of Israel's God, YHWH is mentioned (line 18).
4. The often heard boast of vanity by a heathen nation, "Israel has perished; it has perished forever!" (line 7) Today, in the 21st century, Moab has perished forever but Israel lives forever.

During the days of King Joram (852-841 BC) Elisha does several miracles that are recorded in Scripture:

1. Elisha parts the Jordan River. (2 Kings 2:14)
2. Elisha heals the the water. (2 Kings 2:19-22)
3. Elisha calls 2 bears out of the woods to maul 42 young followers of Baal who were jeering him. (2 Kings 2:23)
4. Elisha multiplies the widow's oil so she can pay her debt and save her sons from slavery. (2 Kings 4:1-7)
5. Elisha restores a wealthy women's son to life. (2 Kings 4:8-17)
6. Elisha cures the pot full of poisoned stew. (2 Kings 4:38)
7. Elisha feeds 100 men with 20 loaves of bread. (2 Kings 4:42)
8. Elisha healed Naaman the general from Aram who had leprosy. (2 Kings 5)
9. Elisha caused an iron ax head to float. (2 Kings 6:1-7)
10. Elisha blinds and traps the Aramean military. (2 Kings 6:8)
11. Elisha's bones raise a dead man. (2 Kings 13:21)

Around 845 BC Ben Hadad of Aram besieged Samaria and caused a famine in the city so great that a donkey's head sold for 2 pounds of silver and a pint of dove dung sold for 2 ounces of silver. People were eating their children (2 Kings 6:28,29). Elisha prophesied to King Joram that within 24 hours the siege would be lifted. The Lord then caused the sound of chariots, horses and a great army to scare the Aramean army into thinking the Egyptians were coming to help Israel. The Arameans fled their camp leaving all of their supplies behind and abandoning the siege of Samaria. The next day some men with leprosy went out to the Aramean camp only to discover it abandoned, and soon afterward the supplies of the Aramean soldiers were being distributed in the city of Samaria.

Elijah had established schools of prophets in Gilgal, Bethel and Jericho. In 841 BC Elisha sent one of these prophets (Jewish scholars teach it was young Jonah) across the Jordan to Ramoth Gilead to anoint the Israelite General Jehu to be the next king. Jehu had been stationed in Ramoth Gilead to defend it from being taken by Hazael the new king of Aram. Jehu drove his chariot towards Jezreel to find King Joram. When Joram rode out to meet him Jehu shot him with an arrow.

Jehu continued into the city of Jezreel where Joram's mother, Queen Jezebel, was staying. When she came to the window two or three of her servants threw her out the window and she was run over by the chariot and eaten by dogs. Jehu then sent letters to Samaria to the leaders of the city who cut off the heads of the seventy sons of Ahab and had them sent to Jehu in Jezreel. Jehu then deceived the prophets of Baal by claiming to want all of them to join together to worship with him at Baal temple. When they were all assembled Jehu had them all killed. Jehu destroyed Baal worship in Israel and the Lord promised that Jehu would have four generations sit on the throne of Israel. The year was 841 BC and Jehu's dynasty, the fifth of the Kingdom of Israel, would rule for 89 years until 814 BC.

Jehu reigned for 28 years and then his son Jehoahaz began his 17 year reign in 814 BC. The Lord was not pleased with Jehoahaz and the power of King Hazael and his son Ben Hadad II of Aram increased and oppressed Israel. When Jehoahaz sought God a deliverer was provided but the Asherah pole was left standing in Samaria. King Hazael of Aram had destroyed the army of Israel by threshing them into dust (referred to in Amos 1:3 when God announces his judgment on Aram and its capital city of Damascus for this war crime) and left them with only 50 horseman, 10 chariots and 10,000 soldiers.

Jehoash followed his father as King of Israel. He was the third generation of Jehu's dynasty. Jehoash reigned 16 evil years in Israel. One day Jehoash went down to visit Elisha who was an old man and "was suffering from the illness from which he died" (2 Kings 13:14-17). Elisha had Jehoash shoot an arrow out the window. When Jehoash obeyed Elisha proclaimed, "The Lord's arrow of victory. . . You will completely destroy the Arameans at Aphek." Then Elisha told King Jehoash to take some arrows and strike the ground. Jehoash struck the ground three times and stopped. Elisha was angry with him and said, "You should have struck the ground five or six times. . . now you will defeat Aram only three times."

Elisha died. Hazael, king of Aram died and his son Ben Hadad II began to reign. Jehoash defeated Aram three times and recovered the towns of Israel.

Jeroboam II, the fourth generation of Jehu, succeeded his father Jehoash as king of Israel in 793 BC. Jeroboam II would reign for 41 years until 753 BC. Jonah prophesied

that Jeroboam II would expand the borders of Israel. It was a time of military success with peace and prosperity. Israel's borders were expanded from Lebo Hamath to the dead Sea. Jeroboam II also recovered Damascus and Hamath which had not belonged to Israel since the days of David and Solomon.

Zechariah, the fifth generation of Jehu's dynasty, replaced his father Jeroboam II and reigned only six months. Shallum attacked and killed Zechariah at a public gathering.

Shallum then reigned one month in Samaria and then Menahem from Tirzah attacked and killed him.

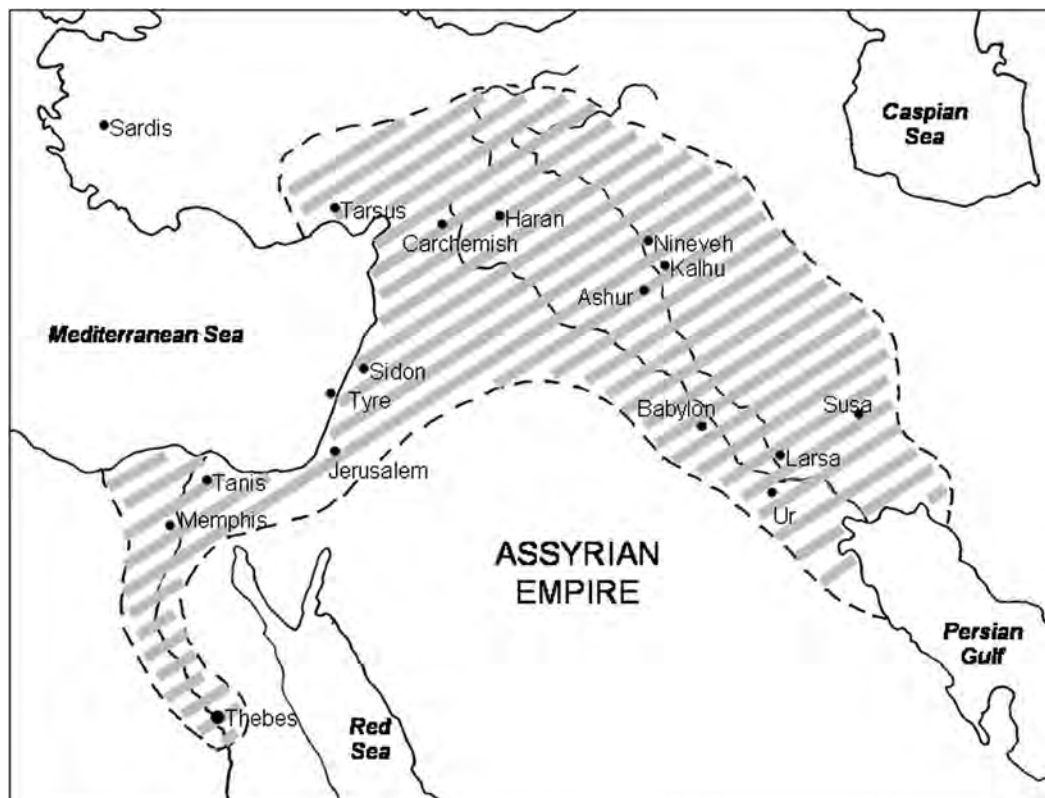
Menahem faced a new threat coming from the north of the now subdued Aram. The Assyrians led by King Tiglath-Pileser III (Pul in the NIV) invaded the land. Menahem gave him 37 tons of silver to guarantee his position on the throne. This political expense was passed on to the people as a 1 ¼ pound tax of silver. Menahem reigned for ten years and died in 742 BC.

Pekahiah, son of Menahem, reigned for two years. One of his officers, Pekah, son of Remaliah, took fifty men into the most secure part of the palace, the royal citadel, and killed Pekahiah.

Pekah, son of Remaliah, (mentioned in Isaiah 7:4-10) lost several of his northern cities to Tiglath-Pileser, King of Assyria. After twenty years Pekah was assassinated by Hoshea who replaced him as king.

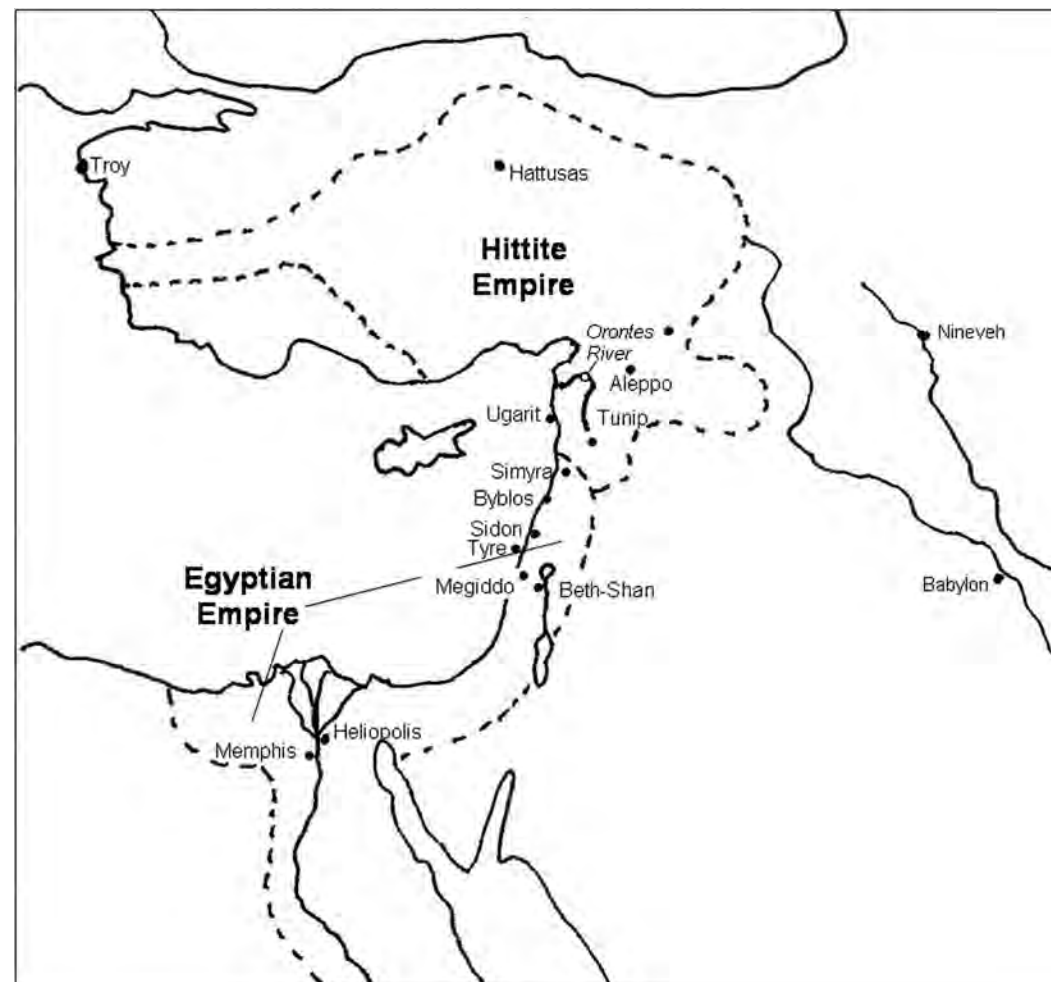
Hoshea began reigning in 731 BC. He was a vassal king for the rising Assyrian empire. The new Assyrian king, Shalmaneser, discovered that Hoshea had sent ambassadors to So the king of Egypt. When Hoshea stopped paying tribute Shalmaneser put him in prison in 724 BC. Shalmaneser then invaded the land of Israel and led a three year Assyrian siege against Samaria.

In 721 BC the Assyrians captured Samaria and deported the Israelites of Israel into Assyria and dispersed them throughout the Assyrian Empire



The Seven Great Empires of the Ancient World

1. The Egyptian Empire (1450 BC)
2. The Hittite Empire (1340 - 1200 BC)
3. The Assyrian Empire (745 - 612 BC)
4. The Babylonian Empire (612 - 539 BC)
5. The Medo-Persian Empire (539 – 330 BC)
6. The Greek Empire (330 – 146 BC)
7. The Roman Empire (146 BC – approx 476 AD)



Egypt and Hittite empires

ASSYRIAN EMPIRE: Background and History

Assyria was one of the ancient kingdoms of Mesopotamia with natural and political boundaries being the Syrian desert to the west, the kingdom of Babylon to the south and hills of Armenia and Persia to the north and the east. Existence in Assyria depended on the Tigris and Euphrates rivers. Genesis 10 (2350 BC) records **Nimrod** extended his kingdom from Babylonia to build the great cities of Assyria: Nineveh, Calah and Resen. Sargon is said to have built Nineveh around 2350 BC and inscriptions of Amar-Su'en from Ur in Babylonia have been found in Ashur. Assyria established trade colonies in Anatolia (Turkey) where they exchanged tin and textiles for silver. Around 1775 BC the kingdom of Hammurabi of Babylonia included Assyria. His dynasty maintained control for the next five generations. Pharaoh Amenhotep (1360 BC) mentions the great powers of his time to include Egypt, the Hittites, Babylonia and Assyria. Ashur-uballit I reigned at this time and was followed by three notable kings Adad-nirari I (1308-1275 BC), Shalmaneser I (1275-1245 BC) and Tukulti-Ninurta I (1245-1208 BC). From 1116-1076 BC Tiglath-pileser I expanded the empire for the first time to include the Mediterranean coast of Syria. A decline in the Assyrian empire followed and the Aramean (Syria) kingdom began to rise as seen in the Old Testament account of **Ahab's** life in 1 Kings (874-853 BC). The kingdom of Aram lay between Israel and the Assyrians. In the days of Shalmaneser III (859-824 BC) Israel's king **Ahab** is recorded in Assyrian annals as being in league with Aramian king Ben Hadad in a coalition of ten kings against the rising Assyrian empire. **Ahab** is listed as supplying 2,000 chariots and 14,000 men for a battle at Qarqar in 853 BC. This is the same year **Ahab** dies in battle trying to regain Ramoth Gilead from the Aramians after three years of peace (1 Kings 22:1, 27, 37). After the death of Ahab and Ben Hadad, Damascus finally fell to the Assyrians. Shalmaneser III records on a black obelisk an image of Jehu, king of Israel (841-814 BC) kneeling with his face to the ground before Assyrian king Shalmaneser paying tribute. By going to Shalmaneser, **Jehu** broke alliance with kingdoms such as Judah, Aram and others to side with and gain support from Assyria. This black obelisk was erected as a public monument in 825 BC during a civil unrest in the final days of Shalmaneser.

**Jehu before Shalmaneser.**

Shalmaneser says in the inscription on this black obelisk:
 “The tribute of **Jehu**, son of **Omri**: I received from him silver, gold, a golden bowl, a golden vase with pointed bottom, golden tumblers, golden buckets, tin, a staff for a king [and] spears.”

In 804 BC Assyrian king Adad-nirari attacked Hazael in Damascus making it possible for Joash to recover Israelite towns from Aram's control (2 Kings 12:17; 2 Chron. 24:23). Jeroboam II (793-753 BC) was able to expand Israel's border all the way to Hamath (2 Kings 14:25-28) because Shalmaneser IV (781-772 BC) was not the royal son and ruled with internal dissension leading to a weaker empire. Assyria was struck with a plague in 765 BC. In 763 BC while Jeroboam II was still king, Asshur-Dan III was defeated by invaders coming from the north who drove Assyria back to within 100 miles of Nineveh. This occurred simultaneously with an eclipse of the sun documented in Assyrian annuals and in computer generated astrological patterns. Another plague in 759 BC set the stage for the prophet Jonah (a student of Elisha, and the prophet who anointed Jehu as king of Israel) to preach in Nineveh in 759 BC. In 745 BC Tiglath-pileser III (or, Pul) began to expand Assyrian borders to include the Persian Gulf, Armenian mountains, Aram (Syria) and Palestine. The captives are all deported and dispersed throughout the empire. In 734 BC Tiglath-pileser moved west and plundered Phoenician cities on the coast and the Philistines cities of Ashkelon and Gaza. Rezin of Damascus, Ahaz of Judah, Ammon, Edom and Moab all paid tribute (2 Chron. 28:19-21). Tiglath-pileser III took Israel and replaced king Pekah with his own choice of King Hoshea. Although the prophet Isaiah warned Ahaz (Isaiah 7) not to, Ahaz paid Tiglath-pileser III to help him against Israel, Rezin of Damascus (Aram), Edom and Philistia. Shalmaneser V (727-722 BC) continued the same practices of invasion, domination and deportation. When Israel's king Hoshea trusted Egypt and withheld his tribute to Assyria, Shalmaneser took Israel in 725 BC and laid siege to Samaria. In 722 BC Samaria fell to Shalmaneser's successor, Sargon II (722-705 BC) and there are reports that 27,000 people were deported from Samaria. Sargon began the last dynasty of Assyrian kings that included: Sargon, Sennacherib, Esarhaddon, Ashurbanipal. Sargon received tribute from Hezekiah of Judah but defeated Egypt along with Philistine towns of Ashdod and Gath. As Judah looked to Egypt or Babylon for help Isaiah continued to speak to Judah and help kings like Hezekiah. Sennacherib (705-681 BC) had to suppress a revolt by Merodach-baladan (Marduk-apal-iddina) in Babylonia in 703 BC that Isaiah had rebuked Hezekiah for getting involved with

(2 Kings 20:2-19; Isaiah 21, 38, 39). Sennacherib left Babylonia and marched into Syria and Palestine in 701 BC taking Sidon, Ashkelon and Lachish. When Sennacherib was approaching Jerusalem after the fall of Lachish the Assyrian army suddenly withdrew and returned to Assyria. Herodotus, Isaiah and 2 Kings record this sudden retreat of Sennacherib from Judah. In 689 BC Sennacherib's forces defeated Babylon but in 681 BC Sennacherib was murdered by his sons. Esarhaddon (681-669 BC), another son, became king only to face problems in the north with the Cimmerians and the Scythians. In the south Egyptian king, Tirhakah, and Judah's king, **Manasseh**, rebelled and didn't pay their tribute which Esarhaddon needed in order to secure the north. This led to **Manasseh** being led into Babylon with a ring in his nose and held captive for a couple of years (2 Chron. 33:11). In 672 BC Egypt was defeated. Esarhaddon placed his son Sha-mash-shum-ukin crown prince of Babylonia and Ashurbanipal as crown prince of Assyria. This arrangement lasted for 12 years after the death of Esarhaddon, but in 651 BC Ashurbanipal invaded his brother's kingdom in Babylon. Kandalanu was seated by the Assyrians as the governor of Babylonia. When Kandalanu died in 627 a Babyonian (Chaldaeian) chieftain, Nabopolassar, organized the Chaldaeian tribes and in 626 BC drove the Assyrians out of Babylon. The Assyrians at this time were torn by internal fighting and rebellion. Nabopolassar's son, Nebuchadrezzar led the Babylonians in several campaigns and defeated the Egyptians at Carchemish in 605 BC when they came to help the falling Assyrians.

Chapter Twenty-one

930 - 586 BC – The Kings of Judah

Kings of Judah

WHEN **SOLOMON** DIED in 930 BC his son **Rehoboam** became king of the united kingdom of the twelve tribes at the age of forty-one. When Rehoboam rejected the northern tribes' request for lower taxation and less required labor the kingdom suffered a split. Solomon's son was left with the tribe of Judah and Benjamin which included the city of Jerusalem and the temple. Rehoboam's mother was an Ammonite and the decline of the nation of Judah continued as high places, Baal stones and Asherah poles were set up. Worship at a high place included worship of YHWH but without the guidance of the priests or the rituals of prescribed in the Law of Moses. Soon these independent worship centers began to reflect the surrounding pagan cultures more than the temple worship. During Rehoboam's day, worship even began to include male shrine prostitutes (1 Kg. 14:24). As a form of judgment God sent Shishak king of Egypt into Jerusalem. In Rehoboam's fifth year Shishak carried off the temple treasures, the royal palace treasures and the gold shields that Solomon had made to hang in the halls of his palace.

<i>King of Judah</i>	<i>Length of Reigan</i>	<i>Years of Reign (BC)</i>
Rehoboam	17 years	930-913
Abiam	3 years	913-910
Asa	41 years	910-869
Jehoshaphat	25 years	872-848
Jehoram	8 years	853-841
Ahaziah	1 year	841
Athaliah	7 years	841-835
Joash	40 years	835-796
Amaziah	29 years	796-767
Uzziah	52 years	792-740
Jotham	16-20 years	750-735
Ahaz	16-20 years	735-715
Hezekiah	29 years	715-686
Manasseh	55 years	697-642
Amon	2 years	642-640
Josiah	31 years	640-609
Jehoahaz	3 months	609
Jehoiakim	11 years	609-598
Jehoiachin	3 months	597
Zedekiah	11 years	597-586

Babylon invaded Judah in 605 BC & 597 BC. In 586 BC Jerusalem was captured after a two year siege. The city and temple were burnt and the people taken to captive to Babylon.

Abijah, son of Rehoboam and his wife, idolatrous Maachah of Gibeah, became king and queen while Jerobaom was still king in Israel. Abijah captured Bethel and other towns from Jerobaom.

Asa became king in 910 BC and removed the high places, foreign altars, smashed the Baal stones and cut down the Asherah poles. Asa had peace and prosperity in the land so he built up the fortified cities. Zerah the Cushite, a general from Egypt, marched as far as the road that led to Jerusalem through the foothills of Judah. Asa called on the Lord and defeated him in battle with an army of 300,000 from Judah and 280,000 from Benjamin. Inspired by the prophet Azariah, Asa repaired the temple of the Lord and continued to cleanse the land of idols. He removed his queen mother Maacha from her throne and burnt her Asherah pole in the Kidron Valley east of Jerusalem. Many people from the tribes of Ephriam, Manasseh and Simeon from the Kingdom of Israel moved into Judah during this time. Asa made a treaty

with Ben-Hadad of Aram when Baasha, king of Israel, fortified his border with Judah to prevent any more people from leaving Israel and going into Judah. The prophet Hanani rebuked Asa for going to Aram for help. Asa imprisoned the prophet and began to mistreat the people of Judah. Asa was afflicted with a severe foot disease in his 39th year and died in 869 BC in his 41st year as king of Judah.

Jehoshaphat began to reign with his father in 872 BC. He followed God and stationed troops in the fortified cities and put garrisons in the cities his father had captured. Jehoshaphat sent officials and Levites throughout the land of Judah to teach the Book of the Law. The fear of the Lord fell on the kingdoms around Judah including the Philistines who brought gifts and the Arabs who brought Jehoshaphat 7,000 rams and 7,000 goats. When Ahab, king of Israel, was preparing to go to battle against Aram, Jehoshaphat joined him. Ahab disguised himself as a foot soldier and was killed. Jehoshaphat returned safely to Judah but was rebuked by the prophet Jehu. Jehoshaphat appointed judges from Beersheba to the hill country of Ephraim to turn the people back to the Lord and to administer the law of the Lord. When the Moabites and Ammonites united in war against Judah, Jehoshaphat declared a fast and the people sought the Lord. Jahaziel, a Levite, prophesied that the battle was God's and there would be deliverance if the people marched out to face the enemy. Jehoshaphat consulted the people then appointed men to march in front of the army and to sing praise to the Lord. The armies of Moab and Ammon turned on each other and Judah carried off plunder for three days. Jehoshaphat followed God all his days except for the time he aligned with Ahaziah of Israel to construct a fleet of trading ships to sail to Tarshish. The prophet Eliezer told him that because he had made an alliance with wicked Ahaziah the ships would never sail. The fleet was destroyed.

Jehoram, Jehoshaphat's son, had married the Athaliah, the daughter of Ahab and Jezebel from the kingdom of Israel. Jehoram reigned like a king of Israel and not like the kings of Judah. He killed all of his brothers. Edom and Libnah rebelled against Judah at this time and set up their own kings. The prophet Elijah, who was taken by the chariots in 852 BC, had written Jehoram (853-841 BC) a prophetic letter rebuking him for his wickedness. This letter would have been written right after Jehoram had killed his brothers in 853 BC and right before Elijah was taken in 852 BC. The letter spoke of a lingering disease of the bowels that would kill Jehoram. The Philistines and Arabs of southern Egypt invaded Judah and carried off the palace treasures and killed all of Jehoram's sons. Only Ahaziah, the youngest son of Athaliah, was left. Jehoram died of a painful, incurable disease of the bowels at the age of 40. The people of Judah did not honor him at his death.

Ahaziah, the son of Jehoram and Athaliah (Jezebel and Ahab's daughter), became king at the age of twenty-two. His mother encouraged him to do wrong and the house of Ahab in Israel became his advisers. Ahaziah's uncle Joram, the king of Israel, was injured when he went to war against Hazael of Aram at Ramoth Gilead. Ahaziah went down to Jezreel with his sons and the royal princes to visit his Uncle Joram while he was recovering from his injuries. It just so happened that while Ahaziah was visiting in the kingdom of Israel in Jezreel the Israel general Jehu was anointed at Ramoth Gilead by the prophet that Elisha had sent over. When Jehu came back across the Jordan to Jezreel he killed King Joram when he came out to meet him in his chariot, and Jezebel was pushed out a window to her death when Jehu reached Jezreel. Jehu found and killed the sons of Ahaziah and the princes of Judah who were staying in Jezreel with their family from Athaliah's side. Jehu's men searched and found Ahaziah. Jehu killed the twenty-four year old Ahaziah in his second year as king of Judah.

Back in Jerusalem in Judah the queen mother, Athaliah, destroyed the whole royal family of Judah when she heard that her brother Joram and her son Ahaziah were dead. The royal line of David would have been wiped out if Ahaziah's sister, Jehosheba (Jehoram's daughter and Jehoshaphat's granddaughter), had not taken and hid Ahaziah's one year old son Joash. Jehosheba was also married to the priest Jehoiada who then hid Joash for six years.

Athaliah, the daughter of Jezebel, then reigned the kingdom of Judah for six years while prince Joash of the line of David was hidden. In the seventh year when Joash was eight years old the priest Jehoiada brought out the king's son and presented him at pillar of the temple. Athaliah shouted, "Treason" but she was struck down on the palace grounds. The people then tore down the temple of Baal in Jerusalem and killed the priest of Baal.

Joash was seven years old when he began to reign and he reigned for forty years. Joash restored the temple and Judah followed the Lord during the life of the priest Jehoiada. When Jehoiada died the officials of the Jerusalem led Joash and the land back to Asherah poles. When Zechariah, son of Berekiah and grandson of Jehoiada, prophesied to the people concerning their disobedience Joash had Zechariah stoned in the courtyard of the temple. (This is the Zechariah that Jesus mentions in Luke 11:51 and Matthew 23:35 as the last martyr of the Old Testament. Zechariah was the last because this story is in 2 Chronicles which was the last book in the order of the Jewish Scriptures.) The next year, in the spring of 796 BC, Aram invaded Judah and Jerusalem and killed the leaders and sent plunder back to Damascus. Joash was wounded and his officials killed him in his bed for murdering the priest and prophet Zechariah.

Amaziah replaced his father as king when he was twenty-five years old. He followed the law of the Lord in his judgment and he built up and organized the military. When Amaziah paid 3 ¼ ton of silver for 100,000 soldiers from Israel to fight with them a prophet rebuked him and Amaziah sent them home but allowed them to keep the silver. Amaziah then marched off and defeated the Edomites. While he was gone the 100,000 men he sent back to Israel plundered Judean towns and killed 3,000 people. Amaziah carried back the idols of Edom and, amazingly, began to worship them. Amaziah was rebuked by a prophet but when he threatened the prophet the prophet said, "I know that God has determined to destroy you, because you have done this and have not listened to my counsel" (2 Chron. 25:16). Amaziah then challenged Jehoash, king of Israel, son of Jehoahaz and grandson of Jehu. Jehoash then invaded Judah and captured Amaziah at Beth Shemesh. They went to Jerusalem and tore down part of the walls and took gold and silver from the temple and hostages from the palace. Amaziah fled to Lachish but men from Jerusalem pursued him and killed him there.

Uzziah followed his father and became king of Judah at the age of sixteen. He would maintain the title of king for fifty-two years. Uzziah followed God and his fame spread to the border of Egypt as he defeated the Philistines and the Arabs to the south. The powerful Jeroboam II ruled to the north in Israel at this time. Uzziah supplied his army of over 307,000 men with shields, spears, helmets, armor, bows and slingstones. Uzziah helped pioneer the concept of the catapult (2 Chron. 26:15) and war machines. Besides building towers in Jerusalem he also built towers in the desert and dug cisterns to water his livestock. He had many people working his fields and vineyards in the fertile soil. Around the year 750 BC Uzziah entered the temple in an attempt to burn incense like a priest. Uzziah's anger flared up at the priests who confronted him in front of the incense altar in the holy place and leprosy broke out on his forehead. Uzziah had to live in a separate house away from the city and the temple and his son, Jotham, had charge of

the palace and governed for him.

Jotham was twenty-five when his father Uzziah received leprosy in the temple of the Lord. Jotham did what was right but the people continued in corruption. He built up the northern wall of the temple court and the eastern wall of the city of David on the hill of Ophel. Jotham built towns in the Judean hills and forts and towers in the wooded areas. The Ammonites were conquered and brought him annual tribute that included 3¼ tons of silver and 62,000 bushels of wheat. Jotham walked with God and grew powerful.

Ahaz became king when he was twenty years old and did not do what was right. He cast idols of Baal and burned sacrifices in the Valley of Ben Hinnom on the south side of Jerusalem including sacrificing his sons in the fire. The Arameans defeated him and took many of his people to Damascus. Also, Pekah of Israel, son of Remaliah, killed 120,000 soldiers of Judah in one day. An Ephraimite warrior named Zicri killed the king's son and 200,000 wives, sons and daughters were taken north into Israel. A prophet named Obed confronted the army of Israel as they led the people of Judah away as slaves and warned them that they also were guilty before the Lord and should send the people from Judah back. The leaders of Israel agreed and did not want to face the wrath of God so they clothed the naked prisoners with clothes from the plunder, put the weak on donkeys and provided the prisoners with sandals, food, drink and salve before they took them back to Jericho. Isaiah spoke to Ahaz in chapter seven of the book of Isaiah telling him to stand firm in his faith and not go to Assyria for help against Israel and Aram but Ahaz went to Tiglath-pileser III of Assyria for help around the year 733 BC. Isaiah warned Ahaz that Tiglath-pileser III would be "a razor hired from beyond the River to shave your head and the hair of your legs, and to take off your beards also." (Isaiah 7:20) Tiglath-pileser III did come to Jerusalem and Ahaz gave him things from the temple and from the royal palace. Ahaz shut down the temple of the Lord and removed the furnishings. Instead, Ahaz began to worship the gods of Damascus since they had helped the Arameans. But according to the word of Isaiah in chapter 7 of his book, by the time Ahaz died Israel and Aram had been completely overrun by the Assyrians and were no longer a threat to worry about.

Hezekiah, one of the sons his father Ahaz did not sacrifice in the fire, became co-regent with his father in 729 BC and became the sole king in 715 BC. Hezekiah was both a moral man and a great leader. He would rule Judah for 25 years. Hezekiah destroyed the high places, cut down the Asherah poles and even had to crush the bronze snake Moses had made in the wilderness because the people had begun to worship it. The first thing Hezekiah did as king was open the doors to the temple and begin restoring it. The priests and Levites were reorganized and given orders to prepare themselves and the temple for public worship again. When the people of Judah responded there were not enough priests to keep up with the sacrifices. Hezekiah then invited all the people, including the northern tribe, to come and celebrate the Passover. The Passover had not been celebrated by all twelve tribes of Israel since the days of Solomon over 200 years before. An enormous crowd gathered and overwhelmed the priests and the Levites who were not fully prepared. Concerning international relationships Hezekiah rebelled against the Assyrian Emperor Salmanser and then turned to defeat the Philistines who had taken territory from King Ahaz and had refused to join Hezekiah's anti-Assyrian stance. Hezekiah then watched as the Assyrians invaded Israel, his neighbors to the north, in 725 BC and defeated them in 721 BC. In 701 BC Sennacherib began attacking the fortified cities of Judah. When Sennacherib conquered Lachish Hezekiah sent him the silver from the temple and the royal palace and the gold Hezekiah had used to cover the doors of the temple. Sennacherib sent a letter calling Jerusalem to surrender and

not to trust Hezekiah or the Lord. It was read to the people of Jerusalem who had been forced into the city for protection and were standing around the wall. This letter can be found in 2 Kings 18:19-25, 2 Chronicles 32:10-15 and Isaiah 36:4-10. Hezekiah went to the temple with the letter and sent his men to the prophet Isaiah. All of Jerusalem cried out to the Lord. Isaiah received a word from the Lord that was reported to Hezekiah that said, "Do not be afraid of what you have heard . . . I am going to put such a spirit in him that when he hears a certain report, he will return to his own country." That night the angel of the Lord put to death a hundred and eighty-five thousand Assyrian soldiers. The Greek historian Herodotus (484-425 BC) wrote of this disaster when he recorded an oral tradition he heard as he traveled this area that credits this Assyrian defeat to field mice that invaded the camp to gnaw the quivers, bow stings and leather shield handles leaving the Assyrians disarmed.

The Sennacherib Prism was discovered in Nineveh, the ancient capital of the Assyrian Empire, in 1830 BC. It records the Annals of Sennacherib. This is one of three Assyrian accounts of their invasion of Judah discovered so far. Jerusalem was approached but never taken. Hezekiah paid tribute after the invasion but was never defeated. Sennacherib agrees with the biblical account that Judah was invaded and many of its cities fell but in the end Jerusalem and Hezekiah were not touched by the military. Hezekiah continued as a subject of the Assyrian Empire but was not overthrown or defeated. The best Sennacherib can say is concerning Hezekiah is "I made a prisoner in Jerusalem . . . like a bird in a cage." It is not surprising that Sennacherib does not mention his flight out of Judea, the loss of 185,000 men or even anything resembling Herodotus' account.

Read the part of this prism's context below:

"In my third campaign I marched against Hatti. Luli, king of Sidon, whom the terror-inspiring glamour of my lordship had overwhelmed, fled far overseas and perished.... As to Hezekiah, the Jew, he did not submit to my yoke, I laid siege to his strong cities, walled forts, and countless small villages, and conquered them by means of well-stamped earth-ramps and battering-rams brought near the walls with an attack by foot soldiers, using mines, breeches as well as trenches. I drove out 200,150 people, young and old, male and female, horses, mules, donkeys, camels, big and small cattle beyond counting, and considered them slaves. Himself I made a prisoner in Jerusalem, his royal residence, like a bird in a cage. I surrounded him with earthwork in order to molest those who were coming out of his city's gate. Thus I reduced his country, but I still increased the tribute and the presents to me as overlord which I imposed upon him beyond the former tribute, to be delivered annually. Hezekiah himself, did send me, later, to Nineveh, my lordly city, together with 30 talents of gold, 800 talents of silver, precious stones, antimony, large cuts of red stone, couches inlaid with ivory, nimeu-chairs inlaid with ivory, elephant-hides, ebony-wood, boxwood and all kinds of valuable treasures, his own daughters and concubines. . ."

Manasseh followed Hezekiah as king in 697 BC. Manasseh would rule for fifty-five years and may have led the most evil life of any king of Judah, but in the end he did repent. Manasseh rebuilt the high places his father Hezekiah had destroyed. Manasseh set up Baal altars and Asherah poles and even placed them in the temple in Jerusalem. He also offered his own son as a sacrifice in the fire. The prophets, including Isaiah, told him that he had gone beyond the wickedness of the Amorites who were driven out of the land before Israel. Tradition tells us that it was Manasseh who pursued Isaiah from Jerusalem towards Bethlehem (about 680 BC) and had him sawn in half with a wooden saw once he was captured. God promised to bring disaster to Jerusalem and Judah because of this wickedness. Around the year 678 BC Assyrian records show that Manasseh, along with other kings controlled by Assyria, were ordered to appear in Nineveh to receive their orders concerning the supplies they were to provide for Esarhaddon's new palace. An inscription of Esarhaddon says:



“At that time the older palace of Nineveh, which the kings who went before, my fathers, had built. . . had come to seem too small to me. . . .That small palace I tore down in its totality. . . .And I summoned the kings of Syria and those across the sea - Baalu, king of Tyre; Manasseh, king of Judah; Kaushgabri, king of Edom; Musurri, king of Moab. . . .twenty kings in all. I gave them their orders.”

Ashurbanipal, king of Assyria, faced a revolt by his brother Shamash-Shum-Ukin in Babylon in 652 BC. After a three year siege of Babylon Ashurbanipal defeated his brother. It was at this time Manasseh was forcibly taken out of Jerusalem by the Assyrians with a hook in his nose and in bronze shackles. Manasseh was taken as a prisoner to Babylon by Ashurbanipal. It appears Manasseh had either sided with Shamash-Shum-Ukin or was suspected of having supported the rebellion. While in prison Manasseh repented before the Lord and the Lord restored Manasseh to his throne in Jerusalem. For the remaining six years of his life Manasseh got rid of the foreign gods and removed the images from the temple. He restored the temple and temple services and told the people of Judah to seek the Lord. The people did not listen. Manasseh's son Amon would have a short, evil reign for two years but this would be followed by Josiah who took the throne at the age of eight. Josiah would have been born the year his grandfather Manasseh returned from his Babylonian prison. Josiah's first six years of his life would have been lived during King Manasseh's six years as a believer who was trying to restore the proper worship of the Lord.

Amon was twenty-two when he became king but was assassinated in his palace by his officials after two evil years as king.

Josiah becomes king in 640 BC at the age of eight. When he was sixteen years old (632 BC) he began to seek the Lord and then when he was twenty years old (628 BC) he began to purge Judah and Jerusalem of high places and Asherah poles. When Josiah was twenty-six (622 BC) he sent a team of men to repair the temple. While working in the temple the Book of the Law, or the writings of Moses, was discovered. After having read the covenant Israel had with the Lord Josiah, along with Jeremiah and others, realized they had failed for years to be obedient and they feared judgment was coming. Josiah and the prophets stepped up their attempts to bring revival to the land. With this the final days of Judah begin.

Five Hebrew Words for Faith

1. **Prop** – Genesis 15:6, the word for “amen.” It means to use God as a prop. To use God as a foundation or to lean on him
2. **Slam** – Psalm 37:3, the word translated “faith” or “trust.” His Hebrew word originally used for two wrestlers grappling when finally one is picked up by the other and slammed down. It began to mean “pick up your troubles and problems and slam them on the Lord.”
3. **Flee** – Psalm 57:1, used to say “flee like a rabbit.” The image is of a rabbit fleeing from a large predator. The rabbit does not stay and fight but instead flees.
4. **Withstand** – Job 13:15; Habakkuk 3:17-18; Daniel 3:17-18, means to trust God through extreme pain
5. **Hang On** – Isaiah 40:31, “Those who hope in the Lord . . .” This word was originally used in making rope and referred to tying small strands of fiber together. The “faint” (weary, tired, stumble and fall) are hanging on to a single small strand but they need to “hope” or begin to tie into their being the strands of rope which are the promises of God until they are a thick, strong, unbreakable rope that will “hang on” until God come.

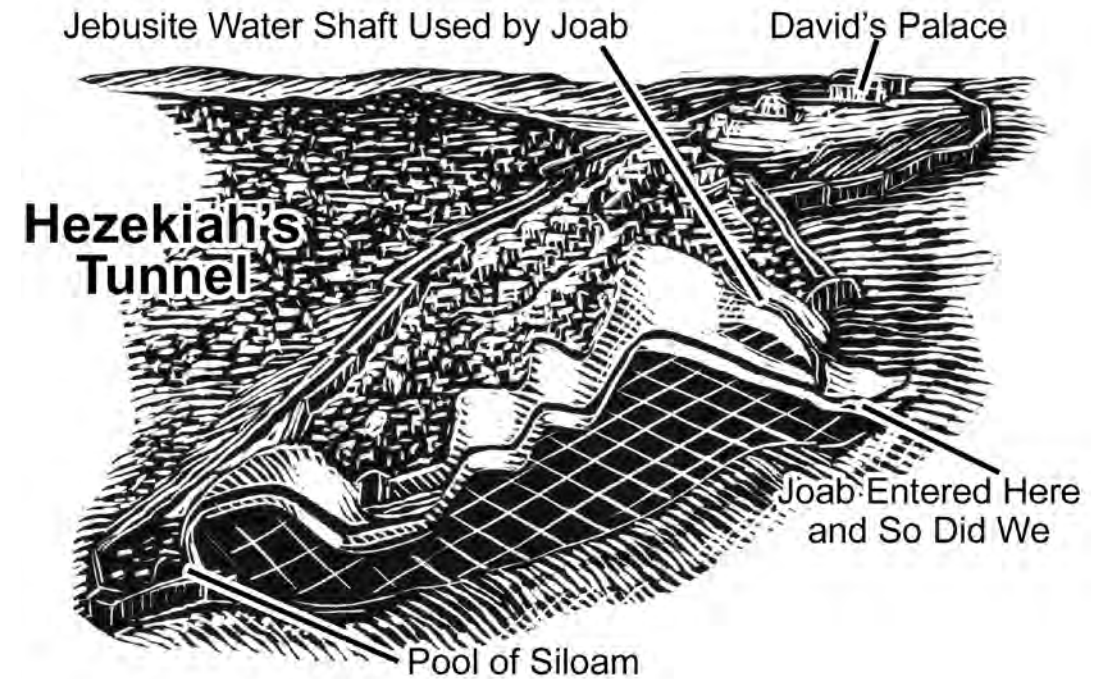
In response to the great influx of Israelites moving into Jerusalem after the Assyrian invasion of northern Israel (723-721) and in anticipation of an Assyrian invasion of Judea, Hezekiah had his men tunnel through the bed rock under the city of Jerusalem to redirect the water source on the east edge of the city to flow into the center of the expanded city west of the original City of David.

“It was Hezekiah who blocked the upper outlet of the Gihon spring and channeled the water down to the west side of the City of David.” (2 Chron. 32:30)

“As for the other events of Hezekiah’s reign, all his achievements and how he made the pool and the tunnel by which he brought water into the city, are they not written in the book of the annals of the kings of Judah?” (2 Kings 20:20)



In this photo Galyn walks through the tunnel that Hezekiah cut through the rock under Jerusalem.



KEY POINTS

- ⊙ There are 39 Old Testament books covering events between 4000-430 BC.
- ⊙ The Old Testament can be categorized into five sections: Torah, historical, poetic, major prophets, minor prophets.
- ⊙ The book of Genesis are written documents recorded in many cases by eye witnesses to the events.
- ⊙ Before man was created there had been an angelic rebellion.
- ⊙ Satan’s first attack came when he questioned Eve concerning the accuracy and integrity of God’s word.
- ⊙ Adam was the representative of all mankind. When he choose to rebel (or, sin) against God the entire human race was separated from God and entered into a state of sin and were considered rebels against God.
- ⊙ God establishes government after the Noah’s Flood and nations after the Tower of Babel.
- ⊙ The Abrahamic Covenant included the promise of a nation and a land.
- ⊙ The covenant God made at Mt. Sinai was a covenant with the nation of Israel.
- ⊙ Joshua, the judges and David established Israel as a physical nation in the Promised Land.
- ⊙ The northern tribes of Israel separated from Judah in 930 BC to form their own kingdom known as Israel. They were captured and dispersed by the Assyrians in 721 BC.
- ⊙ Judah, in the south, became its own kingdom in 930 BC. Judah continued until the Babylonian captivity in 586 BC.

QUESTIONS

1. Write these Old Testament people and events in the correct chronological order : Elijah, Samuel, Abraham, Assyrians, Flood, Solomon, Nehemiah, Babylonian Captivity, Tower of Babel, Isaiah, David, Samson
2. How far is the land of Israel from Dan in the north to Beersheba in the south? How far is the Jordan River from the Mediterranean Sea?
3. Briefly define each of these: Torah, Misnah and Talmud.
4. What are the four "beginning" recorded in scripture?
5. Explain how the *toledot* formula appears to indicate that Genesis is a collection of ancient writings.
6. Why do you think Satan is allowed to be active in history and human events?
7. What five institutions does God establish in Genesis?
8. Draw a rough map of Abraham's route from Ur to Canaan. Include these details: Mediterranean Sea, Euphrates River, Tigris River, Sea of Galilee, Jordan River, Dead Sea, Ur, Babylon, Haran, Paddan-Aram, Canaan, Hebron, Egypt
9. The Covenant at Mt. Sinai or the Law of Moses included three parts. What were they? How does this affect our understanding and application of this covenant today?
10. Draw a diagram of the tabernacle floor plan and layout of the furniture.
11. Draw a map showing these details: Edom, Moab, Ammon, Philistia, Judah, Israel, Jerusalem, Bethel, Dan, Beer-sheba, Sea of Galilee, Jordan River, Dead Sea, Mediterranean Sea

BOOKS from Galyn's shelf:


- The Bible Knowledge Commentary* by John Wolvoord and Roy Zuck, ISBN 0-88207-813-5
- The New International Commentary on the Old Testament* by R. K. Harrison and Robert Hubbard, 22 volumes, ISBN 978-0-8028-2521-6
- Tyndale Old Testament Commentaries*, D. J. Wiseman, 20 volumes, ISBN 9780877842804
- The Expositor's Bible Commentary* by Frank E. Gaebelin, 12 volumes, ISBN 0-31060-9038
- Commentary on the Old Testament*, C.F. Keil and F. Delitzsch, 10 volumes, ISBN 9780913573884
- The Broadman Bible Commentary*, by Clifton J. Allen, 12 volumes, ISBN 0-8054-1125-9
- Calvin's Commentaries*, by John Calvin, 22 volumes, ISBN 0-8010-2440-4
- The Pulpit Commentary*, by H. D. M. Spence and Joseph S. Exell, ISBN 9780917006326
- Matthew Henry's Commentary*, by Matthew Henry, 6 volumes, ISBN 0-943575-51-6
- The New Century Bible Commentary*, G. H. Jones
- New International Biblical Commentary*, by Robert L. Hubbard Jr. and Robert K. Johnston
- Clarke's Commentary*, by Adam Clarke, 6 volumes
- Barnes' Notes: The Bible Commentary*, F. C. Cook, 14 volumes, ISBN 0-8010-0836-0
- The Story of Civilization*, by Will Durant, 11 volumes, ISBN 0-671-54800-X
- Decisive Battles of the Bible*, by Edward Longstreth
- Archaeology and the Old Testament*, by Merrill F. Unger
- Herod: King of the Jews and Friend of the Romans*, by Peter Richardson, ISBN 1-57003-136-3
- The Art of Warfare in Biblical Lands*, by Yigael Yadin, 2 volumes
- The New Encyclopedia of Archaeological Excavations in the Holy Land*, by Ephraim Stern, 5 volumes, ISBN 0-13-276288-9
- The Zondervan Pictorial Encyclopedia of the Bible*, by Merrill C. Tenney, 5 volumes, ISBN 0-310-33188-9
- The International Standard Bible Encyclopaedia*, by James Orr, 4 volumes, ISBN 1-56563-026-2
- Hallely's Bible Handbook*, by Henry H. Halley
- Jerusalem in the Time of Jesus*, by Joachim Jeremias, ISBN 0-8006-1136-5
- The Four Hundred Silent Years*, by H. A. Ironside
- From the Exile to the Advent*, by William Fairweather
- Daniel: The Key to Prophetic Revelation*, by John F. Walvoord, ISBN 0-8024-1752-3
- The Rise and Fall of Jewish Nationalism*, by Doron Mendels, ISBN 0-8028-4329-8
- The History of the Jewish People in the Time of Jesus Christ*, by Emil Schurer, 5 volumes, ISBN 978-1-56563-049-9

Chapter Twenty-two

640 – 4 BC – Jeremiah to Jesus

YEAR	HISTORICAL EVENTS	SUMMARY
ASSYRIAN EMPIRE		
640	<ul style="list-style-type: none"> King Amon of Judah is assassinated. Eight year old Josiah becomes king. Jeremiah is approximately eight years old. Zephaniah is a young boy. Habakkuk is a young man. 	<p>Josiah Jeremiah Zephaniah Habakkuk</p>
632	<ul style="list-style-type: none"> Josiah begins his religious reforms. Jeremiah has grown up in Anathoth with the priests. 	
628	<ul style="list-style-type: none"> Josiah begins to smash the idols in Judah. 	
627	<ul style="list-style-type: none"> Jeremiah is called by God to be a prophet to Judah and to the nations. Ashurbanipal dies. A Chaldean chieftain named Nabopolassar organizes the Chaldean tribes against Assyria. This is the beginning of the Babylonian empire that Nabopolassar's son, Nebuchadnezzar, will build to rule the Middle East. 	<p>Jer. 1, 2, 3</p> <p>Ashurbanipal dies</p> <p>Nabopolassar of Chaldeans</p>
626	<ul style="list-style-type: none"> Scythians from the north invade Assyria and weaken their capital city of Nineveh. Nabopolassar from the south drives Assyrians out of Babylon. 	<p>Assyria is Collapsing</p>
625	<ul style="list-style-type: none"> Nabopolassar becomes king of Babylon. 	
624	<ul style="list-style-type: none"> Zephaniah, the prophet, writes his book. He discusses: <ol style="list-style-type: none"> the present Scythian invasions into Judah the coming Babylonian destruction the coming of the day of the Lord 	<p>Zephaniah</p> <p>Zeph. 1-3</p>
623	<ul style="list-style-type: none"> Josiah repairs the temple (age 25). Hilkiah, the priest, finds the Book of the Law, or Deuteronomy. April 14-21 – Josiah celebrates the Passover for the first time in many years. Jeremiah 3:6 – 6:30 are given. Huldah, the prophetess, prophecies to Josiah a message similar to Jeremiah's. This is approximately the year Daniel was born if we assume Daniel was 18 years old when he was taken into captivity. 	<p>Law Found in Temple</p> <p>Huldah</p> <p>Jeremiah 3 – 6</p> <p>Daniel</p>
622	<ul style="list-style-type: none"> Jeremiah 11 and 12 are given. These are followed by chapters 7, 8, 9, 10. Ezekiel is born. Josiah tries to purify the land. 	<p>Jeremiah 11-12 Jeremiah 7-10 Ezekiel</p>
612	<ul style="list-style-type: none"> Nineveh is destroyed according to Nahum's prophecy from 663-654 BC. Babylon, under Nabopolassar, becomes a world power. 	<p>Ninevah Falls</p> <p>Nahum 1-3 fulfilled</p>
609	<ul style="list-style-type: none"> Nabopolassar's son, the crown prince and general, Nebuchadnezzar, defeats Assyria at Carchemish. This is the death blow to the Assyrian Empire. Josiah dies trying to prevent Pharaoh Neco from arriving at Carchemish to assist the collapsing Assyrians. Pharaoh Neco drives General Nebuchadnezzar out of Carchemish. Carchemish is now an Egyptian stronghold. 	<p>Nebuchadnezzar</p> <p>Assyria Falls</p> <p>Josiah Dies</p>
BABYLONIAN EMPIRE		

608	<ul style="list-style-type: none"> Jehoahaz, Josiah's evil 23 year old middle son, becomes king for 3 months. Jehoahaz goes up to Riblah on Orontes River and is put in chains by Pharaoh Neco. Jehoahaz is taken to Egypt and never returns. Neco makes Josiah's oldest son, Jehoiakim, the king of Judah. Jeremiah is 40 years old. Daniel is 15 years old. Ezekiel is 14 years old. Jeremiah chapters 22, 26, 27 are written. 	<p>Jehoahaz, king of Judah</p> <p>Jehoiakim, king of Judah</p> <p>Jeremiah 22,26,27</p>
606	<ul style="list-style-type: none"> Habakkuk is written. Habakkuk speaks to God concerning the apparent unjustness of God's prophecy to Habakkuk regarding the coming Babylonian invasion. 	<p>Habakkuk</p> <p>Habakkuk 1, 2, 3</p>
605	<ul style="list-style-type: none"> General Nebuchadnezzar returns to face Pharaoh Neco at Carchemish. Nebuchadnezzar moves up the east bank of the Euphrates early in August to surprise Neco. General Nebuchadnezzar drives Pharaoh Neco back into Egypt and takes control of the Middle East. August 16 Nabopolassar, Nebuchadnezzar's father, dies. Nebuchadnezzar has to return quickly to Babylon to claim the throne. He sets his newly acquired lands in order. First Captivity: Nebuchadnezzar also takes captives from the royal families of Judea, Phoenicia, Syria, Egypt, Philistia and others to insure no government revolts in his absence. The captives are sent to Babylon under heavily armed military. Nebuchadnezzar takes a personal escort and travels 580 miles back to Babylon in 3 weeks. Daniel is one of the royal children taken from Judea. Daniel is 18 years old. King Jehoiakim is taken captive but will be sent back to his throne as a vassal of Nebuchadnezzar. September 7, Nebuchadnezzar secures his throne in Babylon. October 1, Nebuchadnezzar is back in Syria leading his military. 	<p>Carchemish</p> <p>Egypt Defeated</p> <p>Nabopolassar Dies</p> <p>Nebuchadnezzar takes Daniel captive</p> <p>Nebuchadnezzar becomes king of Babylon</p>

604	<ul style="list-style-type: none"> Jeremiah writes chapters 45, 46, 47, 48, 49, 35, 36, 25. Jeremiah prophecies to Baruch, his scribe. Prophet Uriah flees and is captured and killed. (Jer. 26:20) Nebuchadnezzar returns to Babylon in February. While there he meets some of his royal captives including Daniel, Shadrach, Meshach and Abednego. (Daniel 1:1-20) Daniel is put into service in Nebuchadnezzar's palace. Nebuchadnezzar has a dream of the statue with the head of gold. Daniel interprets the dream. 	<p>Jeremiah 45-49, 35, 36, 25</p> <p>Daniel Appears before Nebuchadnezzar</p> <p>Statue Dream – Gold, Silver, Bronze, Iron & Clay</p>
603	<ul style="list-style-type: none"> Jeremiah chapters 13-20. Raiders invade Judah because of the famine. They come from Aram, Moab, Ammon, Chaldea. This is mentioned in Jeremiah 14 and 2 Kings 24:2,3 	<p>Jeremiah 13-20</p>
602	<ul style="list-style-type: none"> King Nebuchadnezzar's younger brother, Nabu-suma-lisir, rebels in Babylon 	
601	<ul style="list-style-type: none"> Egypt and Babylon meet on the plain of Gaza for Battle. Egypt is driven out of Asia but Babylon suffers heavy losses. Nebuchadnezzar returns to Babylon to rebuild his military. Judah's king Jehoiakim decides it is a good time to rebel against Babylon. Jehoiakim has been paying tribute for three years. In this fourth year he withholds his tribute. Darius the Mede is born. 	<p>Egypt driven out of Syria & Israel</p> <p>Babylon suffers heavy losses</p> <p>Jehoiakim Rebels</p>
		
600	<ul style="list-style-type: none"> Nebuchadnezzar stays in Babylon all year rebuilding his military. 	<p>Nebuchadnezzar Rebuilds</p>
599	<ul style="list-style-type: none"> Judah continues to be invaded by raiders from the East. Cyrus the Persian is born. Nebuchadnezzar marches back into Syria to begin collecting delinquent tributes in December. 	<p>Raiders</p> <p>Nebuchadnezzar Returns</p>
598	<ul style="list-style-type: none"> Jehoiakim has not paid Judah's tribute for three years. Nebuchadnezzar has finished in Syria and heads into Judah to collect tribute. December 7 Jehoiakim dies. Because of the continual raids from eastern people Jehoiakim has no burial. Instead his body is thrown over the Jerusalem wall. This fulfills Jeremiah's prophecy to Jehoiakim in Jeremiah 22:18-19. Jehoiachin, son of Jehoiakim and Grandson of Josiah, becomes king at age 18. Jeremiah prophecies to Jehoiachin in Jer. 22:24-40 	<p>Jehoiakim Dies</p> <p>Jehoiachin becomes King</p>

597	<ul style="list-style-type: none"> February, Nebuchadnezzar arrives at the walls of Jerusalem and begins to besiege the city in order to secure the last three years of tribute. March 10, Nebuchadnezzar seizes Jerusalem. Jehoiachin is removed as king and Josiah's third son, Zedekiah, becomes Judah's last king at the age of 21. Second Captivity: Nebuchadnezzar heads back to Babylon with 10,000 more captives in April. Included among the captives are: <ol style="list-style-type: none"> 19 year old king Jehoiachin 25 year old craftsman who has been trained for the priesthood and will soon become a prophet, Ezekiel Ezekiel settles in the captive's colony on the canal Tel-Abib. Here he will work with the other captives craftsman and artisans for the next five years. At the age of thirty (592 BC) God will appear to Ezekiel and call him to be a prophet. Jeremiah writes chapter 24. Jeremiah writes a letter, chapter 29, and sends it to the captives in Babylon. 	<p>Nebuchadnezzar arrives at Jerusalem</p> <p>Zedekiah becomes King</p> <p>Ezekiel Taken in Second Captivity</p> <p>Jeremiah Writes Captives</p> <p>Jeremiah 24, 29</p>
596	<ul style="list-style-type: none"> Nebuchadnezzar fulfills Jeremiah 49:34 when he marches to Carchemish to drive out the Elamite raiders. They are driven down the Tigris River. Nebuchadnezzar begins a thirteen year siege on Tyre. He never finishes the siege. Alexander does take Tyre in 332 BC. These prophecies are recorded in Ezekiel 26:2-21. 	<p>Tyre Siege Begins</p>
594	<ul style="list-style-type: none"> Zedekiah, along with Edom, Moab, Ammon, Tyre, and Sidon, begins to plan a revolt against Babylon. (Jeremiah 27:3) Nationalistic prophets are whipping up support for Zedekiah's revolt by generalizing and mis-applying Scripture such as: <ol style="list-style-type: none"> Isaiah 37:21-35 Psalms 2, 20, 21, 72 August, Hananiah gives the false prophecy of Jeremiah 28. October, Hananiah is dead as prophesied by Jeremiah in Jer. 28:16. Nebuchadnezzar sends for Zedekiah to be brought to Babylon to interrogate him concerning the rumors he has heard of another Judean revolt. Burach's brother, Seraiah, accompanies King Zedekiah to Babylon. Seraiah is given a scroll from Jeremiah that contains prophecies of Babylon's fall. Seraiah is to read it aloud in Babylon, tie it to a rock and throw it into the Euphrates. (Jer. 50, 51) 	<p>Zedekiah Plans a Revolt</p> <p>False Prophets</p> <p>Hananiah</p> <p>Zedekiah Appears Before Nebuchadnezzar</p> <p>Babylon Prophecy</p> <p>Jeremiah 27, 28, 23, 50, 51</p>
593	<ul style="list-style-type: none"> July 5, Ezekiel sees his first visions and is placed in the office of a prophet by God. Ezekiel is 30 years old living with the craftsmen south of Babylon on the Kebar River. Jeremiah is 55 years old living in Jerusalem. Daniel is 30 years old and serving in the palace in Babylon or traveling as an ambassador for Nebuchadnezzar. He has been in Babylon for 12 years. 	<p>Ezekiel See Vision</p> <p>Ezekiel 1-7</p>

592	<ul style="list-style-type: none"> Ezekiel 8, 9, 10 – The glory of God leaves the temple. Ezekiel 12 – Ezekiel digs through the wall. Ezekiel 13 and 14 – False prophets are condemned. Ezekiel 15-19 	Ezekiel 8-10,12-19
591	<ul style="list-style-type: none"> Ezekiel 20-23 	Ezekiel 20-23
589	<ul style="list-style-type: none"> Pharaoh Hophra promises Judah that Egypt will help Zedekiah's revolt against Nebuchadnezzar. 	Zedekiah Revolts
588	<ul style="list-style-type: none"> January 15, Ezekiel sees the boiling kettle and Ezekiel's wife dies. 	Ezekiel 24 Final Siege Begins 2 Kings 25:1
587	<ul style="list-style-type: none"> January 15, Babylon marches against Judah. (2 Kings 25:1) Nebuzar-Adan begins reigning with Nebuchadnezzar. Nebuzar-Adan is in charge of the Jerusalem siege. January 7 – Ezekiel chapter 29, a prophecy against Egypt Egypt comes to help Jerusalem but Babylonians leave Judah to fight Pharaoh Hophra. Jeremiah attempts to leave Jerusalem during the break in the siege to go to the territory of Benjamin to buy some property. (Jer. 37) Jeremiah is put in a vaulted dungeon cell. (Jer. 37) Jeremiah is put in the courtyard by Zedekiah. (Jer. 37:21) Jeremiah has a dream of Israel's pleasant future while he is in the courtyard. (Jer. 30-31) Jeremiah buys the field while he is in the courtyard. (Jer. 32) Jeremiah promises there will be restoration. (Jer. 33) Zedekiah sends for Jeremiah. (Jer. 21) Jeremiah is thrown into the cistern. (Jer. 38) Jeremiah gives Zedekiah a final warning; the slaves in Jerusalem are released but taken back. (Jer. 34) 	Ezekiel 29 Jeremiah 37 Babylon Fights Egypt Break in Siege Jeremiah 30, 31, 32, 33, 21, 38, 34 Jeremiah is in a dungeon, courtyard and a cistern
586	<ul style="list-style-type: none"> Egypt has been driven back and the Babylonian siege at Jerusalem has resumed. July, there is no food left inside Jerusalem. July 18, Babylon breaks through the walls. The siege lasted two and a half years. Ezekiel prophecies that Zedekiah will come to Babylon but he will not see Babylon. (Ezekiel 12:13) Jeremiah 39 and 52 August 14, Nebuzar-Adan returns to burn Jerusalem. Psalms 74, 79 and 94 are written. Jeremiah writes the book of Lamentations. Nebuzar-Adan looks for and finds Jeremiah. Jeremiah is released from his chains. Jeremiah is invited to go to Babylon as a royal guest. Jeremiah chooses to stay in Judah. Jeremiah is given provisions and a money gift from King Nebuchadnezzar. (Jer. 40) Gedaliah, a Jewish man, is made governor in Judah for King Nebuchadnezzar. October 7, Gedaliah is assassinated by Ammonites. Although Jeremiah warns them not to go, the remaining Jews flee to Egypt for safety. Jeremiah prophecies against the Jews fleeing to Egypt and against Egypt. He says Nebuchadnezzar will be back to take Egypt. 	Jerusalem's Walls Fall July 18 Temple is Destroyed Jerusalem Burnt August 14 Jeremiah 39, 52 Psalm 74, 79, 94 Lamentations Nebuzar-Adan Releases and Rewards Jeremiah Jeremiah 40 Gedaliah Appointed Governor & is Assassinated
571	<ul style="list-style-type: none"> April 26, Ezekiel prophecies that Nebuchadnezzar will invade Egypt. (Ez. 29:19) Ezekiel's last recorded prophecy at the age of 52. 	Ezekiel 29
570	<ul style="list-style-type: none"> Nebuchadnezzar dreams of a great tree and is warned by Daniel of his pride. 	Daniel 4

569	<ul style="list-style-type: none"> Nebuchadnezzar invades Egypt in fulfillment of Jer. 43:8-13; 46:13-26; Ez. 29:19. Jeremiah was either stoned by the Jews in Egypt or Nebuchadnezzar found him again and took him back to Babylon to live his final years in peace. Both are traditional endings for Jeremiah's life. Jeremiah is 79 years old and lived his final days either in Egypt or Babylon. Daniel is 54 years old and is in the palace in Babylon with Nebuchadnezzar administrative team. 	Egypt is taken by Nebuchadnezzar
569	<ul style="list-style-type: none"> In fulfillment of Daniel's warning, Nebuchadnezzar goes insane and lives in exile for seven years. 	Nebuchadnezzar in Exile
563	<ul style="list-style-type: none"> The Babylonian government continues without Nebuchadnezzar. His administrative team, which includes Daniel, runs the empire. 	
562	<ul style="list-style-type: none"> August, Nebuchadnezzar repents and glorifies God. Nebuchadnezzar is restored to his throne. September, Nebuchadnezzar dies after having humbled himself before God. 	Nebuchadnezzar Repents, is Restored and Dies
561	<ul style="list-style-type: none"> Evil Merodach, Nebuchadnezzar's son, begins to reign. Evil Merodach releases the 55 year old Jewish king Jehoiachin from 36 years in prison in Babylon. Jehoiachin had reigned for 3 months and was taken captive at the age of 19. 	Evil Merodach Jehoiachin Released
560	<ul style="list-style-type: none"> Jeremiah would be 88 years old if he died in Babylon. 	
559	<ul style="list-style-type: none"> Cyrus begins reigning in Persia. Neriglissar assassinates Evil Merodach as King of Babylon. Neglissar had been a senior official at the destruction of Jerusalem. 	Cyrus
556	<ul style="list-style-type: none"> Nebuchadnezzar's son-in-law, Nabonidus, begins to reign. Nabonidus marries Nebuchadnezzar's daughter Nitocris and they have a son Belshazzar. Nitocris is the one who sends for Daniel when the hand of God writes on the wall at Belshazzar's party. 	Nabonidus Nitocris Belshazzar
554	<ul style="list-style-type: none"> Nabonidus leaves Babylon in the hands of his son Belshazzar (Nebuchadnezzar's grandson). Nabonidus moved to Harran to work on a temple of the old Chaldean moon god, Sin. Babylonians prefer to worship Marduk. 	Nabonidus
555	<ul style="list-style-type: none"> Nabonidus makes a treaty with Cyrus the Persian king. Together they conquer most of Southwest Asia. 	Babylon and Persia Treaty
553	<ul style="list-style-type: none"> Nabonidus marches through Syria, Palestine and Edom building a workforce to restore the family shrine in Harran to the moon god Sin. Daniel has the dream of the four beasts in Daniel 7. 	Daniel 7
552	<ul style="list-style-type: none"> Nabonidus moves into Arabia for the next ten years leaving Babylon in the hands of his son, Belshazzar. Nabonidus lives in Teima, Arabia (Central western Saudi Arabia). During the years 552-542 BC inflation increases 50% in Babylon, a famine strikes the land and Nabonidus blames the people for having rejected the moon god Sin. In Teima Arabia there is plenty of rain and the spice routes bring prosperity. 	
551	<ul style="list-style-type: none"> Daniel has a vision of a ram (Persian King Darius of 330 BC) and a goat (Alexander the Great of Greece). These events will take place 220 years in the future. 	Daniel 8
549	<ul style="list-style-type: none"> Cyrus captures Astyages, the king of the Medes. Cyrus and Darius begin the empire of the Medes and the Persians. 	Cyrus Captures the King of the Medes
547	<ul style="list-style-type: none"> Egypt, Persia and Media resume good relations. Medes cross the Tigris and overrun eastern Babylon. Elamites overrun southern Babylonia. 	Babylonia falls in the east & south

546	<ul style="list-style-type: none"> Cyrus defeats Croesus, the fabulously wealthy king of Lydia (in Asia Minor). 	
545	<ul style="list-style-type: none"> October, Nabonidus returns to Babylon to carry out work on the shrines to the gods and to bring the Babylonian gods from the other cities into Babylon for protection. Babylon is economically weak and is not able to defend itself. 	
539	<ul style="list-style-type: none"> Nabonidus flees Babylon and goes 11 miles south to Borsippa, the site of the famous ziggurat which still stands today and is identified in the Talmud as the actual Tower of Babel. September, Cyrus defeats Babylon at Opis and Sippara. Only the double wall of the city of Babylon remains. October 12, Belshazzar is having a drunken feast when the Lord writes on the plaster of the banquet hall wall: "Mene, Mene, Tekel, Parsin". <ol style="list-style-type: none"> Belshazzar's mother Nitocris (Nebuchadnezzar's daughter) hears the noise and enters the banquet hall and suggests that Belshazzar send for a man named Daniel. Daniel interprets the writing to mean: "God has numbered your days, you have been weighed on the scales and your kingdom is divided and given to the Medes and the Persians." The Persian military, under the leadership of Darius the Mede, enter Babylon that night, killing Belshazzar and taking over the city of Babylon. October 29, Cyrus enters Babylon himself. Cyrus is presented as a gracious liberator. Cyrus reverses the policies of the Assyrians and the Babylonians by sending the captured people back to their homelands. Daniel is 84 years old if he was taken captive at the age of 18 in 605 BC. Daniel prays the prayer in Daniel chapter 9 and receives a visit from Gabriel explaining the "seventy 'sevens'". (9:24) (See notes on the year 458 BC for details.) Daniel may have shown Cyrus Isaiah 41:2-7, 25; 44:28; 45:1 along with Jeremiah 25:11, 12. Josephus says Cyrus read these prophecies and an "earnest desire and ambition seized upon him to fulfill what was written." Thus, 2 Chronicles 36:22, 23 says, "In the first year of Cyrus king of Persia, in order to fulfill the word spoken by Jeremiah the Lord moved the heart of Cyrus, king of Persia, to make a proclamation throughout his realm . . ." The people were sent back to Jerusalem. Read Ezra 1:1-3. 	<p>Daniel 5</p> <p>Babylon Falls to Darius</p> <p>Cyrus Arrives</p> <p>Daniel 9</p> <p>Jews sent back to their land.</p>
PERSIAN-MEDE EMPIRE		
538	<ul style="list-style-type: none"> Darius appoints 120 satraps to rule the kingdom with three administrators over them. One of the administrators is Daniel. Darius plans on putting Daniel over the whole kingdom (Dan.6:3). King Darius is tricked into putting Daniel, age 85, into the lions den. Cyrus allows any Jews to return and rebuild the temple in Jerusalem. 	<p>Daniel in the Lion's Den</p> <p>Daniel 6</p> <p>Ezra 1:2</p>

537	<ul style="list-style-type: none"> Darius the Mede dies and Cyrus takes the title of King of Persia. A remnant of the Jews return to Jerusalem. It has been 70 years since the first captivity in 605 BC counting both the year 605 BC and 537 BC and the 68 years between <ol style="list-style-type: none"> 800 mile journey from the Chebar River to Jerusalem Cyrus provides money, orders for people to assist Jews and the temple's sacred vessels. The returning Jews leave in Mar/Apr and arrive in Jerusalem in Jun/July. 	<p>Ezra 2</p> <p>Jews Return 70 Years After First Captivity</p>
536	<ul style="list-style-type: none"> An angel comes to Daniel after he fasts for 3 weeks. Daniel receives his final revelation in Daniel 10, 11 and 12. Chapter 11 will cover the history from the time of Cyrus (536 BC) up through the Macabbean Revolt against Antiochus Epiphanies (168 BC). The prophecy then continues with the rise of the anti-Christ. (11:36) Zerubbabel goes to rebuild the temple. The altar is built and the foundation for the temple is laid. Samaritans begin to oppose the Jew's efforts to rebuild the temple. (Ez. 4:1-5) 	<p>Daniel 10, 11, 12</p> <p>Ezra 3</p> <p>Zerubbabel</p> <p>Altar Rebuilt Ezra 4:1-5</p> <p>Jews Opposed</p>
534	<ul style="list-style-type: none"> Cyrus gives his son Cambyses the task of preparing for an expedition against Egypt which will finally be unleashed in 525 BC. 	<p>Cambyses</p>
530	<ul style="list-style-type: none"> At the New Years festival on March 26, Cyrus appoints his son, Cambyses, as his co-regent and successor. Cambyses is given title "King of Babylon" and Cyrus maintains the title "King of Kings." 	
529	<ul style="list-style-type: none"> Cyrus dies on the battle field versus nomadic barbarians. Cyrus is buried in Pasargadae one of the five capital cities. (Babylon, Ecbatana, Persepolis, Pasargadae and Susa) Cyrus had built an enormous empire with roads, postal system and legal codes. Cambyses secures the throne by murdering his brother Smerdis. 	
525	<ul style="list-style-type: none"> Cambyses totally defeats Egypt in the eastern delta of the Nile and captures Memphis. Cambyses desires to capture the Oasis of Ammon further west in the desert and to march on to Carthage but his 50,000 troops perished in the desert and the Phoenician ships refused to land ships carrying Persian soldiers to attack the Phoenician colony of Carthage. 	<p>Cambyses Defeats Egypt</p>
522	<ul style="list-style-type: none"> Gaumata, a pseudo-Smerdis, claims the throne back in Babylon. Cambyses disappears from history near Mt. Carmel on his return to Babylon. 	
521	<ul style="list-style-type: none"> Darius Hystaspes executes Gaumata and takes the throne of the Persian empire. Darius Hystaspes searches the royal archives in Babylon and finds that Cyrus had ordered the rebuilding of the temple in Jerusalem. Opposition stops. Within two years Darius Hystaspes stabilizes the empire. 	<p>Darius Hystaspes</p>

520	<ul style="list-style-type: none"> The two prophets, Haggai and Zechariah, minister in Jerusalem. August 29, the word of the Lord comes to Haggai and the book of Haggai begins. October 17, Haggai 2:1-9 the word of the Lord is a message for Zerubbabel, the governor, Joshua, the high priest, and the remnant of people. Oct/Nov Zechariah records his first message from the Lord in Zechariah 1:1-6. Darius Hystaspes searches the royal archives in Babylon and finds that Cyrus had ordered the rebuilding of the temple in Jerusalem. Opposition stops. Rebuilding of the temple resumes after opposition had stopped it 16 years earlier. (Ezra 5-6) December 18, 520 BC, Haggai prophecies blessings on the remnant. (Hag. 2:10-23) 	<p>Haggai</p> <p>Zechariah</p> <p>Haggai 1:1-15 Haggai 2:1-9 Zechariah 1:1-6 Ezra 5-6 Haggai 2:10-23</p>
519	<ul style="list-style-type: none"> February 15, in one night Zechariah is given a series of eight night visions in one night. 	Zechariah 1:7-6:8
518	<ul style="list-style-type: none"> December 7, Zechariah receives the word of the Lord in the fourth year of Darius Hystaspes. (Zech. 7) 	Zechariah 7
516	<ul style="list-style-type: none"> The temple is completed by Zerubbabel. It has been 70 years since the temple was destroyed in 586 BC. 	Ezra 6:13-18 Temple Rebuilt 70 Years After It Was Destroyed
490	<ul style="list-style-type: none"> Darius attacks Athens by sailing across the Aegean Sea and land 20 miles from Athens on the plains of Marathon. 1. The Persians have 600 ships with 20,000 men; Athenians have 10,000 men. 2. A Greek runner runs 150 miles in 36 hours to Sparta for help but Sparta does not come. 3. Miltiades, an Athenian general, launches an attack by charging down the hill in formation with thin middle ranks. 4. Persia breaks through the middle line but find themselves trapped. They rush back to their ships. 5. The Persians head for the bay of Athens but the Athenians out run them there and Persia returns home. 6. Athenians capture 7 Persian ships. Casualties suffered: Persia-6,400 Athens-192. 	Battle of Marathon
485	<ul style="list-style-type: none"> Xerxes begins to reign. 	Xerxes Ezra 4:6
483	<ul style="list-style-type: none"> Samaritans take this chance to file a complaint. (Ezra 4:6) Xerxes displays his vast wealth and military power at a banquet in preparation for his invasion of Greece. 	Esther 1

481 480 479	<ul style="list-style-type: none"> Xerxes goes to war against Greece. Persia fights the battles of: <ol style="list-style-type: none"> Thermopylae – This battle is the basis of the movie “300” that features the Spartan king Leonidas and his 300 men who fight the invading King Xerxes and his Persian troops. Salamis – Persians occupy Athens and burn the temple. The Persians move their ships into a strait through a bottle neck thinking the beached Greek trireme ships are trapped. Xerxes watches from his ivory throne placed on a hill in disbelief as his ships are rammed, congested and unable to maneuver while Persians ships continue to sail into the bottle neck. Xerxes heads back to Persia, leaving behind 1/3 of his troops which then burn Athens to the ground. Plataea – In what looked like a rout of the Greeks, the Persians fail to stay organized and are driven from Greece. These Greek battles fulfill Daniel 11:2: “a fourth Persian king, who will be far richer. . .will stir up everyone against the kingdom of Greece.” This sets the stage for the rise of Alexander the Great who will seek deliverance and revenge for the burning of Athens in 336 BC. 	<p>Battles of: Thermopylae Salamis Plataea</p> <p>Daniel 11:2</p>
478 474	<ul style="list-style-type: none"> Esther goes to Xerxes and becomes Queen in Dec/Jan. Esther’s fifth year as queen. April 17 is the date set to meet to determine fate of Jews. 	Esther 2 Esther 3:7 Haman Esther Mordecai
473	<ul style="list-style-type: none"> According to Haman’s plans and Xerxes order, the Jews are to be killed in Persia on March 7 March 7, the Jews defend themselves. The Jews kill 500 men in Susa and 10 of Haman’s sons. 	Esther 3:12-14
465	<ul style="list-style-type: none"> Xerxes is inside his bedchamber when he is assassinated by 3 conspirators. They convince Artaxerxes, Xerxes’s son, to slay his older brother. They then try to kill Artaxerxes who is only wounded but kills his attacker. Artaxerxes becomes Persian Emperor and will reign for 41 years. Esther would be about 38 years old if she became queen when she was 25. 	Artaxerxes
464	<ul style="list-style-type: none"> Artaxerxes orders the rebuilding of the rebellious city, Jerusalem, to stop. Samaritans send a letter to Artaxerxes to say Jerusalem is a rebellious city. (Ezra 4:7) Artaxerxes replies: “this city will not be rebuilt until I so order.” (Ezra 4:21) 	Ezra 4:7-23 Ezra 4:21 Daniel 9:25
458	<ul style="list-style-type: none"> In Artaxerxes’ seventh year he issues the decree to rebuild and restore Jerusalem. Ezra leaves Babylon on April 8 and arrives in Jerusalem on August. December 19 the people assemble and the investigation of intermarriage begins. The 70 weeks (or, 490 years) of Daniels prophecy in Daniel 9:25 begins with Artaxerxes’ decree to restore and rebuild Jerusalem in 458 BC. The decree is found in Ezra 7:12-26. The 70 weeks (490 years) are interrupted after 69 weeks (483 years) with the coming of the Messiah. 458 BC minus 483 years equals 25/26 AD which is when John the Baptists will introduce the Messiah to the Jewish nation. 	Decree to Rebuild Ezra Ezra 7: 8-9, 12-26 Daniel 9:25 Ezra 10:9-16

457	<ul style="list-style-type: none"> Ezra committee ends their three month long investigation into intermarriage by Mar/Apr. 	Ezra 10:17
446	<ul style="list-style-type: none"> Nov/Dec, Nehemiah is in Susa and hears a report from a Jew from Jerusalem that the walls of Jerusalem have not been rebuilt. 	Nehemiah Nehemiah 1
445	<ul style="list-style-type: none"> Artaxerxes 20th year Mar/Apr, Nehemiah, Artaxerxes cup bearer, speaks to Artaxerxes about Jerusalem's ruined wall system. (Neh. 2:1) August 10, Nehemiah begins to rebuild the walls of Jerusalem. Opposition to building the walls. (Neh. 4, 6) October 2, The walls of Jerusalem are completed in 52 days. (Neh. 6:15) October 8, Ezra reads the law to public for first time in thirteen years. (8:2) October 9, the people of Jerusalem celebrate the Feast of Tabernacles. (8:13) October 30, Israel confesses their sin. (Neh. 9) If Esther were 25 when she married Xerxes she is now 58. 	Nehemiah 2:1 Nehemiah 4 Nehemiah 6:15 Nehemiah 8:2 Nehemiah 8:13 Nehemiah 9
433	<ul style="list-style-type: none"> Nehemiah is recalled to Artaxerxes after a 12 year absence. Artaxerxes is in his 32 year as the king of the Persian Empire. 	Nehemiah 5:14; 13:6
432	<ul style="list-style-type: none"> The book of Malachi is written. Malachi accuses: <ol style="list-style-type: none"> the priest of not honoring God the people of unlawful marriages the people of having given up on the Lord's return the people of failing to give properly to God Malachi ends with a promise in 3:1, "See, I will send my messenger." 	Malachi

430 to 370	<ul style="list-style-type: none"> The High Priest in Jerusalem <ul style="list-style-type: none"> After Zerubbabel the high priest fulfills the role as governor. The high priest position gains power and becomes the head of the Jewish state. The priestly line was made up of an aristocratic class that could trace their lineage back to Zadok (of David's day) and some back to Aaron. A tenth of the produce of the land was given to the Levites; 1 of every 25 loaves of bread went to the priest; The first born of all the cattle went to the priest; A part of every sacrifice were the priestly fee; Fines and vows went into the priest's pocket; plus more. In addition to having the religious power the priests soon control the governmental power, the economic power and the political power. The only thing above the priest was the written Law of Moses which began to be seriously studied in the days of Ezra. The Scribes <ul style="list-style-type: none"> Since a man who knew the law could control the priest, the scribe eventually rose to a position of power and dignity. Jewish People <ul style="list-style-type: none"> The major portion of Jews lived outside of Judea and were caught up in the commercial spirit in Susa, Ecbatana, Persepolis, Mesopotamia, Syria, Seaport cities of Asia Minor, Egyptian delta. Jewish View of Gentiles <ul style="list-style-type: none"> Isaiah's View: The Messiah's kingdom would include all nations. Nehemiah's View: The Messiah's kingdom would only be Jewish. Samaritan Division <ul style="list-style-type: none"> Division had always existed between the returning Jewish exiles and those that had never left the land but had stayed and intermarried. The high priest brother, Manasseh, married the daughter of a Samaritan. Judea demanded a divorce but Samaria invited Manasseh to move. Manasseh moved to Samaria and another temple on Mt. Gerizim was built. The two groups moved further apart until John could write in John 4:9, "Jews have no dealings with Samaritans." Language <ul style="list-style-type: none"> Jewish religion was growing narrower and more intense. The world was moving in on the Jews. Aramaic was the language of the nations with trade and government. Aramaic began to co-exist with Hebrew until, due to lack of use, the Hebrew language was discontinued. 	<p>High Priest</p> <p>Scribes</p> <p>Jewish People</p> <p>Gentiles</p> <p>Samaritans</p> <p>Aramaic</p>
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367	<ul style="list-style-type: none"> 15 year old Philip, son of the Macedonian king, is taken hostage to Thebes, Greece for 2 years at the age of 15. 	Philip of Macedonia
366	<ul style="list-style-type: none"> In Greece Philip learns military science and the Greek passion to overthrow the Persians. 	
365	<ul style="list-style-type: none"> Philip becomes co-regent with his father in Macedonia and demonstrates ability as a general and in diplomacy. 	
359		
356	<ul style="list-style-type: none"> Philip becomes king of Macedonia. Philip turns the Macedonian military into a tool of expansion by taking Greek cities and the gold and silver mines of Philippi. Philip reorganizes the Macedonian army and begins to use phalanx (fay-lanks) which are heavily armed infantry troops in tight ranks of 8-12 rows deep that carry long spears and overlapping shields. The phalanx are supported with a cavalry. 	Macedonian Warfare
346	<ul style="list-style-type: none"> Alexander the Great is born. 	Greece Conquered
337	<ul style="list-style-type: none"> Philip has become the master of Greece. Philip announces his decision to his Greek confederacy that he is going to invade Persia. The Greek city/states unite behind Philip. 	
336	<ul style="list-style-type: none"> Philip sends 10,000 troops across the Aegean Sea to Troy or Troas. Summer, Philip is assassinated at his daughters wedding when a roval attendant steps forward and stabs him. 	Philip Assassinated

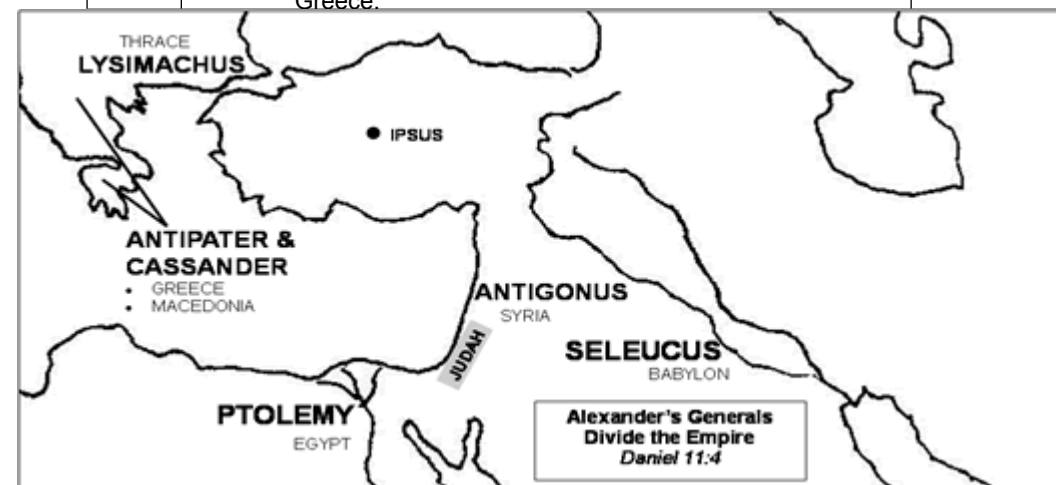


336	<p>The Grecian Empire</p> <ul style="list-style-type: none"> Philip's son, Alexander (356-323 BC), becomes king of Macedonia and Greece, age 20. <ol style="list-style-type: none"> Educated by Aristotle and memorized the "Iliad" at 13 years old. Macedonia's ambassador to Athens at 18 years old. Mother Olympias taught him his ancestor was the Greek god Achilles and his father, Philip, came from the line of Hercules. Thebes rebels against Alexander so Alexander attacks and sells 30,000 of its people into slavery. All of Greece unites behind Alexander. 	Alexander
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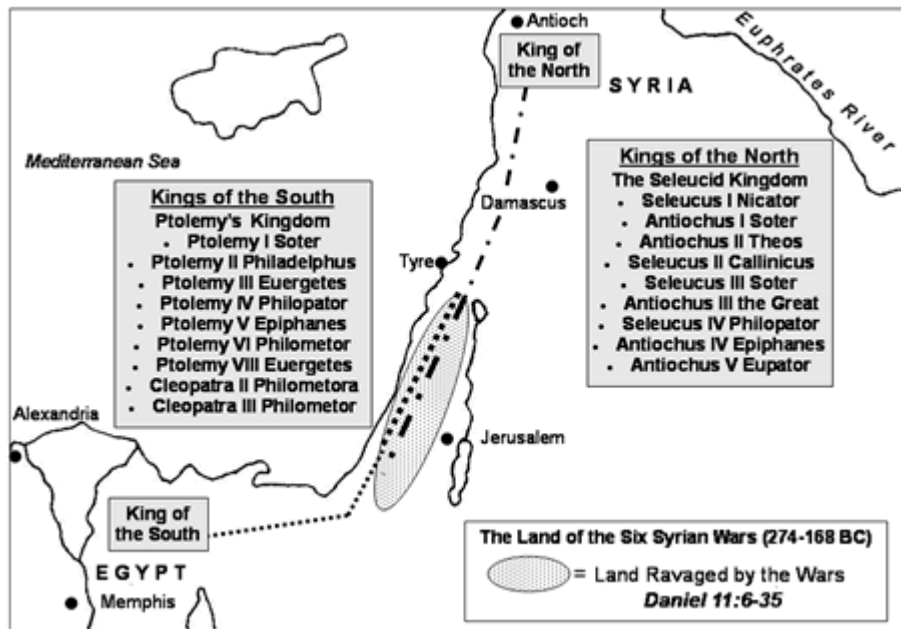
334	<ul style="list-style-type: none"> At the age of 22 Alexander leaves Pella for Asia Minor to begin an invasion of Persia with 30,000 foot soldiers and 5,000 cavalry. Alexander would never see Greece again. He covers 300 miles in 20 days to arrive at the Hellespont. He crosses it and sails for Troy. At a temple to Athena in Troy Alexander exchanges his armor for the sacred armor from the Trojan War. Alexander led his troops across the wild Granicus River to meet Persian soldiers but they flee. Greek colonies along the coast welcome Alexander. In seven months Alexander controlled the coast of Asia Minor. Alexander is the "hero-king" of Daniel 11:3. 	<p>Alexander begins to Conquer</p> <p>Daniel 11:3</p>
333	<ul style="list-style-type: none"> Alexander goes through Gordium. In a night attack he passes through the Cilician Gates which should have been easily defended, since two loaded camels could not pass through together. Fall, Alexander meets the Persian king, Darius III, for the first time at Issus. The Greeks outmaneuver the Persians. Alexander and the Champions, his elite cavalry, charge and collapse the Persian frontline. Alexander pursues Darius III. Darius escapes into the night but Alexander spends the night in Darius' royal tent. This battle is the meeting of the ram from the east with two horns (Darius III, Persia) and the goat from the west with one prominent horn (Alexander, Greece) from Daniel's prophecy in Daniel 8. 	<p>Alexander Faces Darius III</p> <p>Daniel 8</p>

<p>332</p>	<ul style="list-style-type: none"> Alexander continues south between the Mountains of Lebanon and the Mediterranean Sea to Tyre. Alexander sends ambassadors to the island city of Tyre, a half mile off the coast. However, the people of Tyre kill the ambassadors and throw their bodies over the wall into the sea. Alexander then takes the next seven months to build a 200 foot wide and a half mile long mound in the sea in order to make a road out to the island city of Tyre. Alexander then rolls his catapults and battering rams up to the wall and destroys the city of Tyre. This fulfills Ezekiel's prophecy in Ezekiel 26:2-18. Darius offers Alexander his daughter in marriage, \$300,000,000 in gold, the territory west of the Euphrates (1/3 of the Persian Empire). Alexander declines and leaves to conquer Egypt. On his way to Egypt, the Philistine city of Gaza refuses to open its gates and is destroyed by Alexander. Egypt welcomes Alexander who stops first at Memphis and then establishes one of several cities he would call Alexandria. While in Egypt Alexander goes out in the desert to Ammon to speak with the priest of the goat-god, Ammon. Alexander leaves Egypt, heads back towards Darius and goes to Jerusalem. Jaddua is the high priest from 371-320 BC and watches Alexander's conquest. Jaddua is mentioned in Nehemiah 12:10, 11. <ol style="list-style-type: none"> Jaddua began to think that this young Macedonian might be the goat or the four-winged leopard of Daniel's prophecy. As Alexander approached Jerusalem Jaddua did not lead Jerusalem to resist but instead put on his high priestly garments, took the Scriptures in his hands, opened the gates and went out to meet Alexander. The other priests went with him dressed in white robes. Alexander got off his horse, hurried over to Jaddua and bowed down in front of him. Alexander then said that he had seen Jaddua in a vision and that Jaddua was a representative of heaven. Alexander told Jaddua that what he had to say would be of great advantage to Alexander. Jaddua then opened the scroll to Daniel and read to Alexander the prophecies of himself. Alexander then promised Jerusalem would never be touched nor its temple polluted. He entered Jerusalem and worshipped as a Gentile at the temple. Before leaving in peace Alexander gave gifts to Jerusalem and to Jaddua. Alexander moves north to Samaria who killed Alexander's deputy and rebelled. Samaria is destroyed. Alexander moved to Tyre and rests his troops before he began to move across Syria to meet Darius III. 	<p>Alexander Destroys Tyre</p> <p>Ezekiel 26</p> <p>Alexander Destroys Gaza</p> <p>Alexander in Egypt</p> <p>Alexander in Jerusalem</p> <p>Jaddua</p> <p>Nehemiah 12:10, 11</p> <p>Alexander in Samaria</p>
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<p>331</p>	<ul style="list-style-type: none"> In preparation to meet Alexander, Darius III burns the fertile plains to cut off Alexander's food supply and levels a plain called Gaugamela so he could use his chariots with curved blades in the wheels. Darius III attacks Alexander with the chariots but the Greeks part their ranks, trapping the chariots which cannot stop or turn quickly. The Persians are pulled from their chariots and Darius flees on horseback. Alexander moves into Babylon and rests his troops for a month. The people of Babylon offer no resistance. Alexander appoints a Persian as governor in his first step to uniting the west with the east. Alexander and his generals also wear Persian clothing and marry Persian women. Alexander then moves to Persepolis. In revenge for the Persians burning of Athens in 480 BC, Alexander burns Persepolis. 	<p>Darius III Flees</p> <p>Alexander in Babylon</p> <p>Alexander in Persepolis</p>
<p>330</p>	<ul style="list-style-type: none"> Spring, Alexander leaves to catch up with Darius III. Alexander travels 36 miles a day and when he catches Darius III he has already been killed by the Persian generals. 	<p>Darius III Killed</p>
<p>330 to 324</p>	<ul style="list-style-type: none"> Alexander continues conquering to the east thinking he will reach the end of the world. His army finally refuses to go any further and Alexander turns back towards Babylon. Alexander and his army had left Greece 10 years before to attack Persia. They faced great difficulties in their return to Babylon. 	<p>Alexander in the East</p>
<p>323</p>	<ul style="list-style-type: none"> Alexander arrives back in Babylon. At the age of 32 he is worn out from wounds, hardships and over drinking. June 11, Alexander is sick with a fever and dies. At his death his oldest son, Hercules, is killed by his generals. A second son, Alexander II is born after his father died and is killed at the age of 13 in 310 BC. Alexander's Generals: <ol style="list-style-type: none"> Ptolemy takes control of Egypt. Seleucus takes Babylon. Antigonus seizes Syria from Ptolemy. Lysimachus goes to Thrace and Asia Minor. Antipater and his son Cassander take Macedonia and Greece. 	<p>Alexander Dies</p> <p>Alexander's Generals Divide Empire</p> <p>Daniel 11:4</p>



<p>301</p>	<ul style="list-style-type: none"> The Battle of Ipsus: Antigonus was trying to rebuild Alexander's empire. At Ipsus Antigonus was opposed by Ptolemy, Seleucus, Lysimachus and Cassander. <ol style="list-style-type: none"> Antigonus' cavalry routed Seleucus' cavalry. but, Seleucus' elephants blocked Antigonus' cavalry from returning, allowing Seleucus' mounted archers to move in on the flank on Antigonus' infantry, Antigonus was killed and the remnant of his troops fled west to Ephesus. Seleucus now controls Babylon, Syria and eastern Asia Minor. He moves his capital to the Mediterranean coast and calls it Antioch. Ptolemy is the "King of the South." Seleucus served as a general under Ptolemy in the Battle of Ipsus so he is the "commander" that became "stronger". Seleucus outlived the other generals of Alexander in 53 years of fighting and regained most of Alexander's empire. 	<p>Battle of Ipsus</p> <p>Seleucus takes Syria</p> <p>Daniel 11:5</p> <p>Ptolemy, King of the South</p>
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<p>274 to 271</p>	<ul style="list-style-type: none"> First Syrian War: Ptolemy II loses his Syrian coastal areas to Antiochus I but reclaims these territories by 271 BC. Ptolemy maintains control of Judah. 	<p>First Syrian War</p> <p>Ptolemy Controls Judah</p>
<p>260 to 253</p>	<ul style="list-style-type: none"> Second Syrian War: Antiochus II goes to war to reclaim Judah and Syria from Ptolemy II. As part of the peace treaty and as an attempt to get into the Seleucid's royal line, Ptolemy II gives his daughter Berenice Syra to Antiochus II. She is the daughter of the King of the South in Daniel 11:6. Antiochus II removes his first wife Laodice. Antiochus II and Berenice have a son. The first wife, Laodice, poisons Antochus II. 	<p>Second Syrian War</p> <p>Daniel 11:6</p>

<p>246 to 241</p>	<ul style="list-style-type: none"> Third Syrian War: This war begins when the former queen, Laodice, wants to place her son, Seleucus II, on the Seleucid throne. However, the new queen, Berenice, daughter of Ptolemy, wants her newborn son to be the heir. Berenice's brother, Ptolemy III comes to support her in Antioch only to find her and the son assassinated. Ptolemy III declares war on the crowned son Seleucus II. Ptolemy III is successful in taking Syria and even occupies Antioch for a while. Ptolemy III is the "one from her family line" of Daniel 11:7-8 who "will attack the forces of the king of the North and enter his fortress (Antioch)". The Kingdom of Ptolemy, or the king of the South, is at the height of its power. 	<p>Third Syrian War</p> <p>Daniel 11:7, 8</p>
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High Priests from Alexander the Great to the Maccabees	High Priests
Jaddua	
<ul style="list-style-type: none"> • 371-320 • Greeted Alexander the Great at Jerusalem in 332 BC • Died after Alexander 	
Onias	
<ul style="list-style-type: none"> • 320-280 	
Simon the Just	
<ul style="list-style-type: none"> • 280-260 • Repaired the temple again • Described as “morning star”, “sun shining upon the temple” • Tried to turn people away from the Greek culture • President of the Sanhedrin • One of the first great rabbis. • His teachings are recorded in the Mishna • Died in 291 	
Eleazar	
<ul style="list-style-type: none"> • 260-245 • Simon’s brother • Requested to have Hebrew Scriptures translated to Greek • First five books translated in 277 BC • The completed Greek translation is the Septuagint (LXX) 	
Manaseh	
<ul style="list-style-type: none"> • 245-240 • Simon and Eleazar’s brother 	
Onias II	
<ul style="list-style-type: none"> • 240-218 • Son of Simon the Just • He was an infant when his father died • An unworthy priest. Josephus calls him “a man of little soul” • Neglected to pay Ptolemy III the yearly tribute for years • Ptolemy sends Athenion, an official, to demand the money. Joseph, Onias’ nephew, pleads for the Jews and then becomes the first tax collector for a foreign power in 227 	
Simon II	
<ul style="list-style-type: none"> • 218-185 • During his time as high priest there were two basic parties in Israel: <ol style="list-style-type: none"> 1. The Pharisees – who held to the traditions and the Scripture 2. The Hellenizers – who embraced the modern Greek culture 	
Onias III	
<ul style="list-style-type: none"> • 185-175 • Son of Simon II • Very good high priest 	

227	<ul style="list-style-type: none"> • Joseph, of the priestly family, son of Tobias and nephew of Onias II, opens his home to Ptolemy’s official Athenion. Joseph pleads for the Jew and pleases the official. Joseph follows the official back into Egypt but on the way he hears men talking who were on their way to Egypt to receive the right to collect the taxes for Ptolemy in Syria, Phoenicia, Judea and Samaria. Joseph offers twice the amount to obtain the privilege of collecting taxes. He was given 2,000 men to assist him. Joseph becomes the first Jewish publican or tax collector. Joseph collects taxes from his own people for Ptolemy for 22 years. He makes himself very rich by keeping the extra money that he collected. 	Tax Collectors
219 to 217	<ul style="list-style-type: none"> • Fourth Syrian War: Antiochus III decides to reclaim Syria and Judah from Ptolemy IV. • Antiochus III takes cities in Israel. After a year of diplomatic meetings Ptolemy IV defeats Antiochus III to maintain control of Judah a little longer. • Ptolemy IV gives rich gifts to the temple and offers sacrifices there. He insists upon entering the Holy of Holies against the priest’s protest. As he approaches the temple he is smitten and is carried away half dead. • Ptolemy IV then persecutes the Jews in Alexandria, Egypt. • Egypt is in revolt and the kingdom is declining. 	Fourth Syrian War Daniel 11:9
202 to 195	<ul style="list-style-type: none"> • The Fifth Syrian War: With the death of Ptolemy IV Egypt was in a state of anarchy. • Antiochus III (one of two sons of Dan. 11:10) invades Syria and Israel and comes “like an irresistible flood” all the way to Gaza (Dan. 11:11). • Ptolemy IV, the king of the South, meet and defeats Antiochus at Gaza. (11:12) • Later near the head of the Jordan River, Antiochus III destroys Ptolemy IV. (11:13) • In 200 BC a Roman ambassador demands that Antiochus III not invade Egypt since that was the Roman’s supply of grain for Italy. • Ptolemy’s problems continue in Egypt when revolts by native Egyptians and Jews intensify as taxes increase to support these wars. (Daniel 11:14) • Antiochus III does not invade Egypt but he continues to take coastal cities including Sidon even though Ptolemy IV sends three of their best generals to rescue the fortress. (Daniel 11:15) • Ptolemy IV signs a peace treaty in 195 BC giving Syria back to Antiochus and agrees to marry Antiochus’ daughter Cleopatra I. (Daniel 11:17) 	Fifth Syrian War Antiochus III, the Great Daniel 11:10-17
190	<ul style="list-style-type: none"> • Rome is expanding to the east towards the Seleucid kingdom. Antiochus III attacks but is defeated by “a commander” who is the Roman consul Lucius Scipio Asiaticus at Themopylae. • Rome forces Antiochus III to pay the expense of the war for 12 years and to give them his son Antiochus IV as a hostage. (Daniel 11:18) 	Daniel 11:18
187	<ul style="list-style-type: none"> • To help raise money to pay Rome Antiochus robs the temple of Jupiter-Belus in the east. In a mob he falls from his horse and is killed. (Daniel 11:19) 	Daniel 11:19

<p>182</p>	<ul style="list-style-type: none"> Joseph, son of Tobias, the tax collector for Ptolemy, has two wives. One wife has seven sons and the other wife has one son named Hyrcanus. Joseph sent Hyrcanus to congratulate Ptolemy on the birth of his son but while he is there Hyrcanus bribes Ptolemy for the authority to collect taxes on the east side of the Jordan. When Hyrcanus' father, Joseph, and his seven step-brothers find out they are furious and go out to kill him. Two brothers die but Hyrcanus escapes to the east of Jordan. People in the city of Jerusalem and the land of Judea choose sides. The high priest Simon II sides with the father, Joseph, and the five remaining sons. There are now two divisive issues in Jerusalem: <ol style="list-style-type: none"> Pharisees or Hellenizers Joseph, the tax collector, or Hyrcanus, the tax collector 	
<p>175</p>	<ul style="list-style-type: none"> Antiochus III's successor, Seleucus IV, now has the responsibility of paying the 1,000 talents each year. The new high priest in Jerusalem is the righteous Onias III. Hyrcanus has deposited his money in the temple. Apollonius, the governor of Judea, tells Seleucus about the money in the Jerusalem temple. A tax collector named Heliodorus is sent to plunder the temple in Jerusalem for Seleucus IV. 2 Maccabees tells the story like this: Heliodorus, the tax collector from Seleucus IV, asks Onias the priest about the money in the temple. Heliodorus begins to enter the temple but suddenly sees a terrible rider on a horse with fair covering and horse harness of solid gold. The horse runs towards Heliodorus bucking and kicking. Two young men with great beauty and strength scourged him with whips. Heiodorus leaves. Antiochus IV is in Rome as a hostage with twenty others until the Seleucids pay off the penalty for their war with Rome. Seleucus IV exchanges his son, Demetrius, for Antiochus IV who is being held as a hostage in Rome. This results in Antiochus IV poisoning his brother, Seleucus IV. The heir to the throne is Seleucus' son Demetrius who is a hostage in Rome. Antiochus poses as the guardian of Demetrius and takes the throne. Soon Demetrius is murdered and Antiochus has secured the throne for himself. Since Jerusalem and Judea are filled with strife and division, Onias decides to go visit Seleucus IV but Antiochus IV kills Seleucus IV first. Onias' brother Joshua goes to Antiochus IV to offer him 440 talents for the high priestly position in Jerusalem. Joshua promises to Hellenize all of Jerusalem and asks for permission to build a gymnasium in Jerusalem to introduce the youth to the Greek games and customs. Joshua changes his Hebrew name to the more favorable Greek name of Jason. 	<p>Daniel 11:20 -21</p> <p>Antiochus IV Epiphanes</p> <p>Onias III</p> <p>Heliodorus</p> <p>Joshua Buys High Priest Position</p>

<p>172</p>	<ul style="list-style-type: none"> Joshua sends Menelaus to Antiochus IV with his annual payment for the High Priest position, but Menelaus offers 300 talents more than Joshua and promises to Hellenize Jerusalem more vigorously. Antiochus IV appoints Menelaus, who is from the tribe of Benjamin, to the office of high priest. The Jews are outraged. Menelaus then robs the temple treasury of some gold vessels. Onias III, the true high priest who lost his position when Joshua (Jason) bought it, protests from exile and is executed by Antiochus IV. This fulfills Daniel 11:22. 	<p>Menelaus, a Benjamite, buys the high priest position</p> <p>Daniel 11:22</p>
<p>170 to 168</p>	<ul style="list-style-type: none"> Sixth Syrian War: Ptolemy declares war on Antiochus IV Epiphanes. Antiochus IV Epiphanes is successful and the two regents who lead Egypt for the very young Ptolemy VI are killed . Antiochus IV Epiphanes actually takes the young Ptolemy VI into his own guardianship during negotiations with Egypt which gives Antiochus IV Ephiphanes control of Egypt. Alexandria in Egypt revolts and Antiochus lays siege to Alexandria. 	<p>Sixth Syrian War</p> <p>Antiochus IV Epiphanes</p> <p>Roman Senate</p> <p>Jerusalem Under Control of Seleucids</p> <p>Daniel 11:25-27</p>

	<p>Hellenism Comes to Jerusalem</p> <p>Hellenism began with Alexander the Great. Alexander began by freeing Greece from Persia but soon found himself as a unifier of the eastern and western world. Alexander had the Greek culture and ideas personally instilled into him by Aristotle.</p> <p>Greek culture or Hellenism came to Jerusalem in art, literature, philosophy, religion, civic life and government. Greek civilization was a product of city life and so it was best developed and reproduced in the city. Alexander started and populated cities. Within 20 years of having left Macedonia, the world was filled with Hellenism.</p> <p>Greek city life included sports. Cities would build gymnasiums where young men trained their bodies, practiced their games and met friends. This was a contrast to the Jewish way of life which centered on the temple. Hellenism focused on enjoying this life; Judaism focused on glorifying God. Art and architecture were demonstrated in the court house for public business, the theatre for dramatic presentations, the gymnasium for training, the stadium for athletic contest, the hippodrome for chariot races, the colonnaded street for shops, the agora for market place and meetings, the stoa (pillared porch) for lounging on a hot afternoon. All the buildings were decorated with statues of the gods or great men. The precise and beautiful Greek language produced great literary art and quickly became the language of business, government, literature, philosophy and art. Hellenism brought change to the culture. Months were renamed and years were counted differently. The Greeks in Jerusalem counted the years beginning in our year 312 BC when Seleucus defeated Antigonus. Jewish men changed their names to Greek names. Solomon became Alexander; Joseph became Menelaus, Judas became Aristobulus, Joshua became Jason or Jesus. But with Hellenism also came the loss of the righteous ways of the Lord and traditional culture values established by God for the protection and well-being of a society. Men were worshipped for the athletic ability. Political freedom produced deeply divided political parties. Personal righteousness and character declined. The rich aristocrats welcomed Hellenism first, but the middle class and the poor tended to resist and held to the Law of Moses and the ways of the Lord. The Jews were divided into two groups: the pious Jews and the Hellenistic Jews.</p>	
<p>169</p>	<ul style="list-style-type: none"> • While Antiochus IV is dealing with Jerusalem, the young Ptolemy VI sides with his brother in Egypt against Antiochus IV Ehiphanes. • Having lost power in Egypt Antiochus IV invades, but Egypt has sent to Rome for help. • Menelaus plunders the temple and Judea revolts against Antiochus IV Ehiphanes. • Antiochus IV Ehiphanes leaves Egypt and goes to Jerusalem. • A rumor arrives back in Jerusalem that Antiochus IV has been killed in battle. • The pious Jews begin to slaughter the Hellenistic Jews. 	<p>Jerusalem Revolts</p>

<p>168</p>	<ul style="list-style-type: none"> • The Roman Senate, being interested in their supply of grain from Egypt, sends Gaius Popilius Laenas to Alexandria to be there when Antiochus IV arrived from his victories in the Egyptian city of Memphis. • Laenas meets Antiochus IV outside Alexandria and gives him an ultimatum from the Roman Senate: Evacuate Egypt. When Antiochus says he needs time to think about it Laenas draws a circle around him in the sand with his cane and tells him to decide before he leaves the circle. Antiochus is outraged, but agrees and heads back to secure his new territory in Judea. • December, Antiochus hears the report that Jerusalem is in revolt against Hellenism and Menelaus (Antiochus IV Epiphanes' appointed high priest). • Antiochus arrives in Jerusalem and begins to punish the Jews and saves Menelaus. • Homes are looted and burned. Thousands of women and children are sold into slavery. 22,000 soldiers attack and are stationed in the garrison in Jerusalem. • Menelaus leads Antiochus IV Epiphanes into the temple. Together the two plunder it and desecrate it. • December 25, An altar to Zeus is built and replaces the altar of burnt offerings. An image, or statue of Zeus is placed in the Holy of Holies that resembles Antiochus IV Epiphanes. • The Jews are forced to worship the image by offering swine flesh to the statue of Zeus/Antiochus Epiphanes. 	<p>Rome Arrives</p> <p>Daniel 11:29-31</p> <p>Abomination that causes Desolation</p>
<p>167</p>	<ul style="list-style-type: none"> • Menelaus is restored as the high priest in Jerusalem. • Soldiers force Jews to build altars and make sacrifices to Zeus and worship Antiochus IV Ephiphanes. • Torahs are burnt. • Circumcision is forbidden. Violators are tortured and killed. 	<p>The Law Forbidden</p>

The Maccabean Revolt begins at Modein



The Seleucid officer, Apelles, and his detachment of soldiers arrived in Modein one morning. They ordered the people to meet in the town square by the stone altar the soldiers had built and the image of Zeus they had carried in. Mattathias, an old Jewish priest, stood with his five sons: Judas, John, Simon, Eleazar and Jonathan. Apelles challenged Mattathias to lead the city of Modein in worship by taking the sacrificial ax and offering the pig that the Greeks had provided. Apelles offered Mattathias the purple cloak and floppy purple hat, the priestly garments of a Hellenistic priest, and promised him gold and favor from Antiochus Epihanes. Mattathias replied,

“Although all the Gentiles in the king’s realm obey him, so that each forsakes the religion of his fathers and consents to the kings’ orders, yet I and my sons and my kinsmen will keep to the covenant of our fathers. God forbid that we should forsake the law and the commandments. We will not obey the words of the king nor depart from our religion in the slightest degree.”

Then a Hellenistic Jew from the village crowd stepped forward to accept the offer and sacrifice the pig to Zeus. Filled with righteous fury Mattathias sprang out of the crowd and slew the apostate Jew on the altar. He then turn and slew the stunned Seleucid officer while his five sons and the citizens of Modein killed the soldiers. After the Greek altar had been torn down Mattathias commanded:

“Let everyone who is zealous for the law and who stands by the covenant follow me.”

Knowing their village would be burnt and the citizens killed, the villagers left with their sheep, goats and cattle to the steep wooded hills of Gophna nine miles northeast of Modien. In the hills of Modien they declared war on Antiochus Epihanes.

<p>167</p>	<ul style="list-style-type: none"> Maccabean revolt begins and gains support of the Hasidim, the “pious ones”. From the hills of Gophna Mattathias and his sons would visit villages at night to recruit men, tip over altars, kill Hellenistic Jews. 	<p>Hills of Gophna</p>
<p>166</p>	<ul style="list-style-type: none"> Mattathias dies. Judas becomes the leader and strikes with such force he becomes known as “the hammer” or “maccabaeus”. Judas the hammer or Judas Maccabaeus finds success even though his untrained, unequipped men have to face the trained armies of Hellenistic Jews who were backed by the Seleucid military with bronze armor, the best weapons and Greek generals with world class campaign experience. Judas Maccabaeus takes control of villages north of Jerusalem with this procedure: <ol style="list-style-type: none"> Find an isolated Seleucid patrol. Attack and kill the Seleucid soldiers. Take their weapons and armor. Hide their bodies. <div data-bbox="1693 637 2096 1197" data-label="Image"> <p>A map of the region around Jerusalem. It shows the city of Jerusalem at the bottom, with the Hills of Gophna to its north. Samaria is marked as a small black dot further north. A dotted line connects Samaria to the Hills of Gophna. A text box at the bottom left of the map reads: "Apollonius leaves Samaria for Jerusalem with 3,000 troops but Judas defeats them in the hills." The map is enclosed in a rectangular border.</p> </div> <ol style="list-style-type: none"> Then wait for a search patrol that would be sent out from the Seleucid garrison in Jerusalem. Attack and kill this second patrol. Attack and kill the third patrol sent. Continue attacking patrols until Jerusalem stopped sending patrols and Jerusalem’s contact with the Seleucid kingdom was cut off. <ul style="list-style-type: none"> Apollonius, the Seleucid governor in Samaria, marches out with 3,000 troops through the hills of Gophna to go help the troops trapped in Jerusalem. Judas sets up his troops along a narrow winding uphill along both sides of the pass with slings, stones and archers, with one group standing at the top to meet Apollonius. When the Seleucid forces are driven back into a bottle neck Judas’ troops on the sides rain down stones and arrows. The Seleucid troops are slaughtered, Apollonius is killed and Judas takes the governor’s sword. 	<p>“The Hammer” (Maccabaeus)</p> <p>Apollonius (3,000) vs. Judas (1,000)</p> <p>Judas Controls Northern Judah</p>

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• Antiochus IV Ephiphanes plans to annihilate the Maccabean rebels and sends General Seron.



General Seron leads

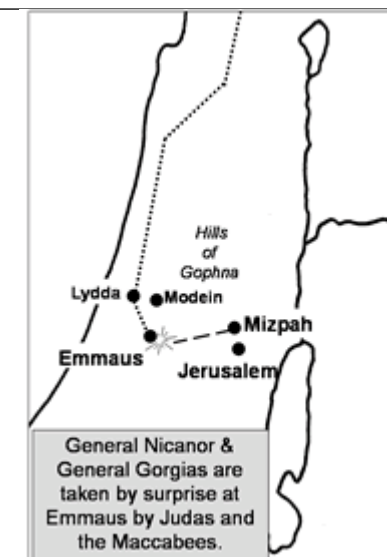
the 6,000 Seleucid troops down the Mediterranean coast then turns east towards Jerusalem through Lydda and up the steep ascent of Beth-horon. Judas chooses to meet him with his 1,200 men on a steep narrow pass between Lower Beth-horon and Upper Beth-horon. Judas again divides his men into three groups. Two on the sides of the pass and he and his elite troops called "The Faithful" at the head of the pass. General Seron crosses the Plain of Sharon and takes the first valley that leads to Jerusalem. This road ascends 1,500 feet in two miles and at times is a narrow trail. At the top of a narrow trail Judas shows himself and his elite troops. Seron decides he could easily drive through the few Maccabean troops. Seron continues up the pass to reach Judas only to find himself trapped. Then Judas sounds the shofars and the archers and slingers fire on the trapped Seleucid troops. Seron is killed and the Seleucids tear off their armor, throw down their weapons and are chased back to the coastal plain.

• Judas has now defeated two generals and defeated two armies. The surrounding nations begin to talk about the Maccabees in Judah. The Maccabee revolt has become a major rebellion against Antiochus IV Epiphanes.

Seron (6,000) vs. Judas (1,200)

The Battle of Beth-Horon

165



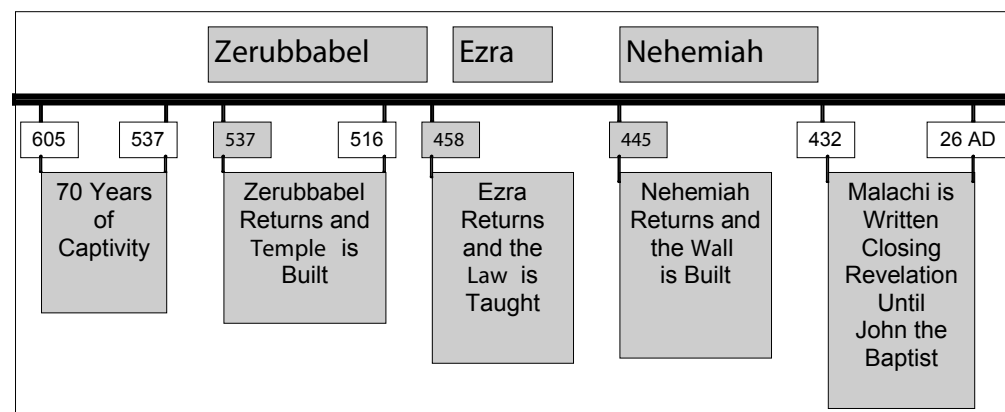
The Seleucid generals,

Nicanor and Gorgias, come down the coast to kill Judas, enslave the Jews and end their religion with 20,000 soldiers. The Maccabees spend the day before fasting and praying then leave their camp in Mizpah in the night with the fires still burning. They march 10 miles through the rough terrain to Emmaus. There the Seleucid's have set up their camp with 500 cavalry, the imperial troops and slave merchants who have already posted the price for the Jewish slaves back in Syria. The Seleucid's have encircled their camp with a trench with pointed shafts at the bottom. General Gorgias leads his troops towards the Maccabee's camp into the night on a search and destroy mission. General Nicanor stays at the camp in Emmaus. When Gorgias finds the empty camp at Mizpah he figures the Maccabees have scattered into the night and he begins to comb the countryside for them. Judas feeds his troops outside the camp of the Seleucids and moves into battle lines to attack General Nicanor who thought Judas was being attacked at Mizpah by General Gorgias. When the sun rises the Maccabees can be seen stationed on high ground above the Seleucid camp. Judas leads the charge down towards the camp of Nicanor and shatters their disciplined ranks and pushes them back into their spiked trenches. Nicanor's troops flee. Judas burns their camp and kills 3,000 Syrians in six miles. Judas reassembles his troops back at the Emmaus camp, forbids looting and waits for General Gorgias to return. When Gorgias' tired and hungry men returned and see the organized Maccabees they also fled. In the Seleucid camp the Jews found treasure chests full of gold and silver from the slave traders and enough armor and weapons for the Maccabean forces. Judea celebrates and Judas' numbers grew to 10,000. The Hellenistic Jews in Jerusalem fled to the Acra, the Seleucid stronghold in Jerusalem.

Nicanor (20,000) vs. Judas (3,000)

The Battle of Emmaus

31	<ul style="list-style-type: none"> Antony is defeated by Octavian and flees to Egypt. 	<p>Antony Defeated Antony Dies</p>
30	<ul style="list-style-type: none"> Octavian defeats Antony and Cleopatra VII Philopator. Antony and Cleopatra both die. The Roman Senate gives Octavian the official title of Augustus and he rules under the name of Caesar Augustus. Herod is ordered to appear before Caesar Augustus (Octavian) for having sided with Antony and against Octavian in the civil war. Herod explains that he is loyal to his friends and that now Caesar Augustus can take advantage of Herod being his friend. Caesar Augustus agrees that he needs loyal friends like that and sends Herod back to Judea to continue asking of Judea, Samaria and Galilee. 	<p>Octavian Called Caesar Augustus</p> <p>Herod, King of Judea, Samaria, Galilee</p>



Interpretation of Nebuchadnezzar's Vision of a Statue

	Material	Value in US \$	Hardness	Specific Gravity	Empire	First Year	Initiating Event
Head	Gold	\$870/ounce	Softest	19	Babylon	605 BC	Nebuchadnezzar Defeats Assyria and enters Jerusalem
Chest	Silver	\$16/ounce	Soft	11	Persia	539 BC	Cyrus and Darius take Babylon and the Jews are sent back to Jerusalem
Waist	Bronze	\$1.45/ounce	Hard	8.5	Greek	331 BC	Alexander enters Jerusalem in 332 BC and took Babylon in 331 BC
Legs	Iron	pennies	Hardest	7.8	Rome	63 BC	Pompey takes Jerusalem and enters the Holy of Holies
Feet	Iron/Clay	Worthless	Brittle	Clay is 2	(future)	future	Seven year treaty signed with Israel

Rome's Slow Rise and Slow Decline

241 BC	Occupied Sicily after first Punic War; Conquered Spain
202 BC	Took Carthage at Battle of Zama;
	Rome Moved East Conquering Macedonia, Greece, Asia Minor
63 BC	Pompey Sweeps into Jerusalem
4 BC	Jesus Born
30 AD	Jesus' Death and Resurrection
117 AD	Rome reaches its zenith of power
200's	Rome's decline begins
407 AD	Rome leaves Britain
410 AD	Visigoths sack Rome
1453 AD	Last Roman ruler killed by Mohammed II in battle at Constantinople

QUESTIONS

- Place these empires in the correct order: Greece, Babylon, Rome, Assyria, Persia
- Who were the emperors or founders of each of the above empires?
- Under the rule of which empire did the following individuals live:
 - Haggai
 - Jeremiah
 - Judas Maccabeus
 - Jaddua
 - Daniel
 - Herod the Great

Three Captivities of Jerusalem by Babylon

Date of Captivity	King of Jerusalem	Captives Taken	Event
August, 605	Jehoiakim	Daniel, Shadrach, Meshach, Abednego, and other members of the royal family	Nebuchadnezzar had just defeated Assyria and Egypt when his father, King Nabopolassar, dies
April, 597	Jehoiachin	Ezekiel, Jehoiachin, and many craftsmen	King Jehoiakim had rebelled and not paid his annual tribute for 3 years
July 18, 586	Zedekiah	Multitudes taken in chains back to Babylon, but not Jeremiah	Jerusalem had rebelled and is totally destroyed after a 2 year siege

Section E The Life of Christ

Chapter Twenty-three

The Four Gospels

THERE ARE FOUR gospels. Matthew, Mark and Luke are called the synoptic (from the Greek words *syn* meaning “together” and *opsis* meaning “seeing”) gospels. The synoptic gospels tend to focus on Jesus public ministry and teaching in Galilee while the fourth gospel, John, provides us with details of the divine side of Jesus with emphasis on his private teaching to his disciples and the majority of the book occurs in Judea.

Matthew

In Matthew Jesus is presented as the Messiah-King (the lion).

Book	Matthew
Author	Mathew, one of the twelve apostles, (also called Levi, Lk. 5:27), a Jew who collected taxes for the Romans from the Jews
Date	50 AD, first recorded quoted in 110 AD by Ignatius
Earliest Existing Manuscript	66 AD or earlier - Magdalen Papyrus (P64) contains Mat. 26:7-8, 10, 14-15, 22-23, 31
Audience	66 AD – Barcelona Papyrus (P67) contains Mat. 3:9, 15; 5:20-22, 25-28
Purpose	Matthew was written with the Jew in mind Demonstrate that Jesus was the Jewish Messiah

The church history Eusebius (ca. 325 AD) quoted Origen (ca. 220 AD) when he said:

“Among the four gospels, which are the only indisputable ones in the Church of God under heaven, I have learned by tradition that the first was written by Matthew, who was once a publican, but afterwards an apostle of Jesus Christ, and it was prepared for the converts from Judaism.”

Since this gospel was addressed to the Jews Matthew begins Jesus’ genealogy with Abraham and follows it through King David. This is to prove that Jesus is the King of Israel. Matthew avoids speaking the name of God which would offend the Jews and so he calls Jesus the Son of David instead of the Son of God and the Kingdom of God (used four times) is referred to as the Kingdom of Heaven (thirty-four times). Matthew mentions Jewish customs without explaining them indicating his readers were familiar with them which also indicates a Jewish audience. Matthew uses over 129 Old Testament quotes, references or images.

In the Hebrew language the word for “the Anointed One” is *messiah*. In the Greek language it is *christos*. We get our English word “Christ” from the Greek word *christos*. So, the words *messiah*, *christos* and “Christ” all mean the same thing: “the anointed One.”

Matthew is unique in addressing the church (16:18; 18:17) and Gentiles (wisemen, centurion, Canaanite woman, 24:14, 28:19)

Chapter	Organization of Matthew
Chapter 1-10	Jesus presents himself to the Jews as their King.
Chapter 11-13	The Jewish leaders reject Jesus.
Chapter 14-20	Jesus withdraws from crowd and prepares his disciples.
Chapter 21-27	Jesus is rejected by the Jewish nation but rises from the dead to send the Jewish disciples to the Gentile nations.

Chapter	Narrative Chapters	Five Discourses Recorded by Matthew
1:1- 2:12	Introduction	
2:13-23	Foundation of Kingdom	
5:1-7:29		Sermon on the Mount
8:1-10:4	Proclaiming the Kingdom	
10:5-11:1		Evangelism & Discipleship
11:2-12:49	Conflict with the Kingdom	
13:1-52		Parables of the Kingdom
13:53-17:27	Preparing for the Gentiles	
18:1-19:2		Life and Character of the Kingdom
19:3-23:39	Final Conflict and Rejection	
24:1-25:46		Eschatology: The Coming of the Kingdom
26:1-28:20	Crucifixion and Resurrection	

Temptations from Satan and the World - To Eve, Jesus and Us			
Temptation	Genesis 3:6	Matthew 4	First John 2:16
Physical appetite	“When the woman saw that the fruit of the tree was good for food. . .” (3:6)	“Tell these stones to become bread.” (4:3)	The cravings of sinful man (2:16)
Personal Gain	“. . . and pleasing to the eye. . .”	“Throw yourself down . . . they (angels) will lift you up in their hands.” (4:6)	The lust of his eyes
Power and Glory	“. . . and also desirable for gaining wisdom, she took some.”	“. . . showed him all the kingdoms of the world and their splendor. ‘All this I will give you.’” (4:8)	Boasting of what he has and does

The Seven Kingdom Parables

Parable	Illustrates Basic Truth of the Next Phase of the Kingdom of Heaven in the earth – The Church Age	Scripture
1 The Sower and the Seed	Growth during this next phase of the Kingdom of God will be based on receiving & responding to the Word (seed) which will then cause growth and production	Mt. 13:3-9; 18-23
2 The Sowing of the Weeds	False "seeds" or teaching will also be sown and allowed to grow and develop during this next age	Mt. 13:24-30; 37-43
3 The Mustard Seed	Growth of the church in this dispensation will begin from the smallest of groups and grown into the largest	Mt. 13:31-32
4 The Yeast	Once this truth is mixed into the world, even in the smallest amount, it will spread through out the whole world into every nation and into every level of society.	Mt. 13:33
5 The Hidden Treasure	Israel is the treasured nation and, though it is set aside (hidden in the field or earth), when the whole field has been purchased the treasure (Israel) will be dug up again	Mt. 13:44
6 The Pearl	The Lord (merchant) has been trying to win the nations (pearls). With this plan he can gain access to all of them at once in the church age after he has sold everything (the cross).	Mt. 13:45-46
7 The Net	At the end of this age the next event is the day of judgment. The separating of people will be just like separating good fish from bad.	Mt. 13:47-50

Twenty Mysteries Revealed in the New Testament by Jesus, Paul or John. The Greek word for "secret" or "mystery" is *mysterion*, which referred to the knowledge and

the religious rites of secret societies into which members had to be initiated.

- Matthew 13:11** – "The knowledge of the secrets of the kingdom of heaven. . ."
- Luke 8:10** – "The knowledge of the secrets of the kingdom of God . . ."
- Romans 11:25** – "I do not want you to be ignorant of this mystery. . . Israel has experienced a hardening in part until . . ."
- Romans 16:25-26** – ". . . my gospel . . . according to the revelation of the mystery hidden for long ages past, but now revealed. . ."
- 1 Corinthians 4:1** – "Servants of Christ . . . those entrusted with the secret things of God."
- Ephesians 1:9** – "He made known to us the mystery of his will. . ."
- Ephesians 3:2-3** – ". . . the administration (dispensation) of God's grace . . . that is the mystery made known to me by revelation."
- Ephesians 3:4-5** – "In reading this, then, you will be able to understand my insight into the mystery of Christ which was not made known to men in other generations . . ."
- Ephesians 3:9** – ". . . make plain to everyone the administration (dispensation) of this mystery, which in ages past was kept hidden in God."
- Ephesians 5:32** – "This is a profound mystery – but I am talking about Christ and the church."
- Colossians 1:26** – ". . . the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints."
- Colossians 1:27** – ". . . make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory."
- Colossians 2:2** – ". . . that they may know the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge."
- Colossians 4:3** – "Pray for us . . . that we may proclaim the mystery of Christ."
- 2 Thessalonians 2:7** – "For the secret power of lawlessness is already at work."
- 1 Timothy 3:9** – "They must keep hold of the deep truths (*mysterion*) of the faith with a clear conscience."
- 1 Timothy 3:16** – "The mystery of godliness is great."
- Revelation 1:20** – "The mystery of the seven stars . . . and of the seven golden lampstands is this. . ."
- Revelation 10:7** – "In the days when the seventh angel is about to sound his trumpet, the mystery of God will be accomplished."
- Revelation 17:5** – "Mystery - Babylon the Great -The Mother of Prostitutes and of the Abominations of the earth."

Mark

In Mark Jesus is presented as Jehovah's Servant (the ox)

Book	Mark
Author	Mark
Date	57-59 or even 63 AD
Earliest Existing Manuscript	68 AD (could be 50 AD) Dead Seas Scroll MSS 7Q5 contains Mark 6:52-53
Audience	Written in Rome for the Roman Christians
Purpose	To encourage the believers in the city of Rome by reminding them of Jesus, the Lord and Savior, with the message his life revealed.

In all the writings of the earliest Church Fathers Mark is the accepted author of this gospel. Writing around 110-140 AD Papias (the bishop of Hieropolis) quotes his teacher (the apostle John) as saying that Mark traveled with Peter listening to him teach, and then accurately but not chronologically, recorded what Peter remembered. He then interpreted and translated Peter's Aramaic teaching into Greek. Papias' understanding is confirmed by Justin Martyr (who described the gospel as "the memoirs of Peter" in 160), Irenaeus (who called Mark "the disciple and interpreter of Peter" in 180), Clement of Alexandria (195), Tertullian (200) and Origen (230). Mark is mentioned in Scripture as John Mark in Acts 12:12, 25; 13:5, 13; 15:37, 39; Col. 4:10; 2 Tim. 4:11; Philemon 24; 1 Peter 5:13. In Mark 14:51,52 John Mark records a story that included himself the night of Jesus' arrest. John Mark's mother's house was where the early Jerusalem church met and may have been the location of the last supper. Peter refers to John Mark as "my son" in 1 Peter 5:13.

Mark's book is a "gospel", or *euangelion*, from the first century Roman and Greek world. The word "euangelion" was adapted by the New Testament writers but not developed by them. In the Greek and Roman world *euangelion* was a technical term for a message of military victory and also referred to joyful information concerning political or personal success. When the good message, or *euangelion*, was heard and received the gods were thanked and sacrifices were offered. Anytime the divine emperor sent out a decree, made a speech or performed some deed, the information of this event was *euangelion* or the "gospel" of the emperor or king. As Mark writes his book he is recording the *euangelion* of Jesus Christ. Mark is trying to capture the message or the decree of Jesus, but not necessarily in chronological order.

This book, the shortest of the four gospels, was not written for Jews but as a source of encouragement for believers. It was not written in Judea, since Mark seems to focus on communicating with people unfamiliar with Jewish customs and land:

1. Aramaic (the language of Judea which Peter, Jesus and others spoke) words are translated into Greek (the language of the Greek world Rome had conquered) in 3:17; 5:41; 7:11, 34; 9:43; 10:46; 14:36; 15:22, 34.
2. There are places where Latin (the original language of Rome) words are used instead of the expected Greek. (5:9; 6:27; 12:15, 42; 15:16, 39)
3. References to the time of day are given in Roman style as in 6:48; 13:35.
4. Jewish customs are explained in 7:3-4; 14:12; 15:42.
5. Compared to Matthew, the Old Testament is not referred to as frequently.
6. The man who carried Jesus' cross, Simon of Cyrene, is identified as the father of Alexander and Rufus (15:21) who resided in the Rome (according to Romans 16:13).
7. Also, note that no Jewish genealogy is given for Jesus.

A quote from Papias, a disciple of the apostle John, concerning Mark and his book:

"The Apostle John said this: Mark having become the interpreter of Peter, wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord nor accompanied Him. But afterwards, as I said, he accompanied Peter, who accommodated his instructions to the necessities of his hearers, but with no intention of giving a regular narrative of the Lord's sayings. Wherefore Mark made no mistake in this writing some things as he remembered them. For of one thing he took special care, not to omit anything he had heard, and not to put anything fictitious into the statements." (<http://www.earlychristianwritings.com/text/papias.html>)

Jesus is not presented primarily as the king of the Jews but instead Jesus is portrayed as a servant with human characteristics. Jesus' human side is presented clearly and in detail in Mark's gospel:

1. 1:41 – Jesus was "filled with compassion".
2. 3:5 – Jesus "looked around at them in anger and, deeply distressed".
3. 6:34 – Jesus "had compassion on them".
4. 8:12 – Jesus "sighed deeply and said, 'Why does this generation ask for a miraculous sign?'"
5. 4:38 – "Jesus was in the stern, sleeping on a cushion".
6. 11:12 – "The next day as they were leaving Bethany, Jesus was hungry".
7. 10:13-16 – "People were bringing little children to Jesus to have him touch them, but the disciples rebuked them".

Mark places more emphasis on what the servant Jesus did and less on his parables and teaching discourses.

The book of Mark can be broken up into three time periods:

1. The first three years – 1:1-8:26, or 8 chapters for 3 years
2. The next six months - 8:27-10:52, or 2 ½ chapters for 6 months
3. The last eight days – 11:1-16:20, or 6 chapters for 8 days

Luke

In Luke Jesus is presented as the Son of Man (the man)

Book	Luke
Author	Luke, the only Gentile to write Scripture in Old Testament or New Testament
Date	60-62 AD
Earliest Existing Manuscript	66 AD Paris Papyrus (P4) – contains Luke 3:23; 5:36
Audience	Gentiles
Purpose	Communicate a complete, orderly account of salvation available to both the Jews and the Greeks through Jesus Christ.

According to Eusebius and Jerome, Luke was from Antioch in Syria. Paul calls him a physician in Colossians 4:14. Luke places an emphasis on Jesus' physical healing

Luke begins both the Gospel of Luke and the book of Acts by addressing them to Theophilus. Since the book of Acts ends with Paul in prison in Rome it is logical to conclude that Luke wrote both his gospel and the book of Acts during Paul's two years in Rome under house arrest, which would have been 60-62 AD. Theophilus is addressed as "most excellent" which would indicate he was a Roman dignitary, and it is even possible he was a member of the household of Caesar himself (Philippians 4:22). Theophilus was a Roman official who may have financed the production of Luke's two volume set.

Luke carefully researched the events of the Life of Christ and interviewed eyewitnesses to the events (1:2-3). His notes were carefully copied and then arranged into the book called by his name. Although at the time of Luke's writing he states that there were already many accounts (1:1) concerning Jesus' life and deeds already written (it is interesting that the only gospel written at that time was Matthew, so there must have been many more that have not been preserved through the years), it appears that Luke did not use any of them, but instead spoke to eyewitnesses and "carefully investigated everything from the beginning." The word "carefully investigated" is the Greek word *parakoloutheo* and it means "to follow or accompany closely; to attend; to follow with thought." As you read the account of the nativity beginning with Zechariah and the birth of John the Baptist until Joseph flees with his family into Egypt you should wonder if it was Mary herself (present in the upper room on the Day of Pentecost in Acts 1, 2) who gave Luke the details he records.

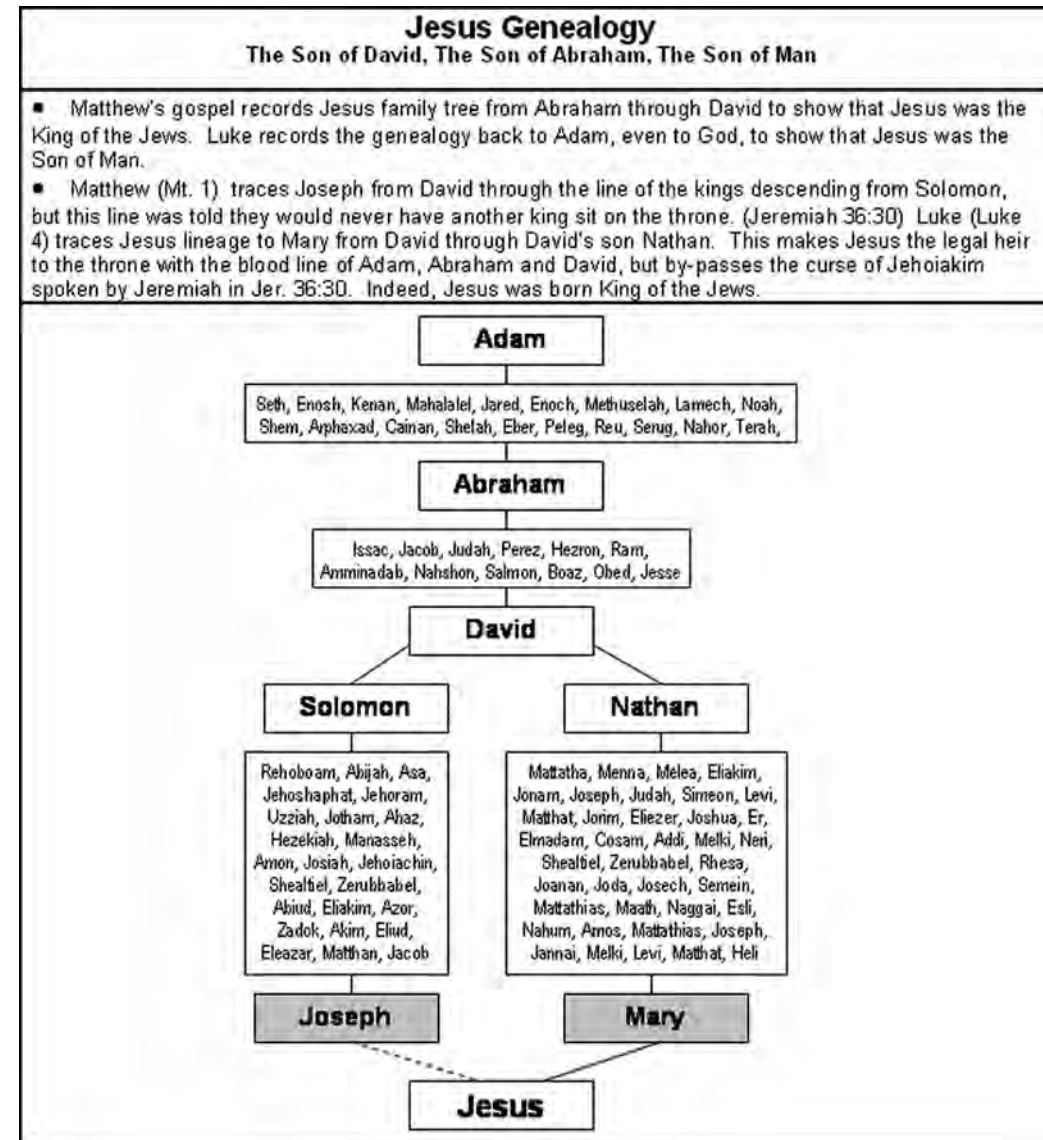
Luke writes with a very high level of Greek similar to classical Greek and the Septuagint. His writing is equal to the historians, giving attention to historical details that in return today give Luke's authenticity rich credibility.

After the account of Jesus' birth, Luke's gospel is arranged in three sections:

1. Jesus' ministry in Galilee – 4:12-9:50
2. Jesus' ministry in Judea and Perea – 9:51-19:27
3. Jesus' final week in Jerusalem – 19:28-24:53

Jesus' Genealogy
The Son of David, The Son of Abraham, The Son of Man

- Matthew's gospel records Jesus' family tree from Abraham through David to show that Jesus was the King of the Jews. Luke records the genealogy back to Adam, even to God, to show that Jesus was the Son of Man.
- Matthew (Mt. 1) traces Joseph from David through the line of the kings descending from Solomon, but this line was told they would never have another king sit on the throne. (Jeremiah 36:30) Luke (Luke 4) traces Jesus' lineage to Mary from David through David's son Nathan. This makes Jesus the legal heir to the throne with the blood line of Adam, Abraham and David, but by-passes the curse of Jehoiakim spoken by Jeremiah in Jer. 36:30. Indeed, Jesus was born King of the Jews.



John

In John, Jesus is presented as the Son of God (the eagle)

Book	John
Author	John
Date	85 AD
Earliest Existing Manuscript	100-115 AD John Rylands Greek 457 (P52) – John 18:31-33, 37-38 110-140 AD Egerton Papyrus 2 – three papyrus codex leaves makes reference to 5:39, 45; 9:29; 7:30; 10:39 125-150 AD Papyrus Oxyrhynchus 3523 (P90) – John 18:36-19:7 125 AD Bodmer Papyrus (II) (Johannine Codex P66) – Near complete copy of the Gospel of John (117 AD, Ignatius quotes from the gospel of John twice in his writings: 3:8; 7:38)
Audience Purpose	Believing and non-believing Greeks “. . . that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”

After the death of Peter, Paul, and the other apostles, John would be the apostle of completion. He was about ten years younger than Jesus and lived for thirty years after the death of Peter and Paul. John lived to the age of about 100 years – into the reign of Emperor Trajan. John was the only apostle to see the destruction of Jerusalem as predicted by Jesus. His parents were wealthy and had hired servants. In fact, it was John’s mother who prepared expensive spices for Jesus’ burial and contributed financially to Jesus’ ministry. John was familiar with Jerusalem, where he apparently had a house that Mary moved to after Jesus’ death and resurrection. John had personal friends among the aristocracy of the priesthood. John and Mary would have left Jerusalem around 66 AD as they saw the Roman armies approaching to encircle Jerusalem. They would have fled in obedience to Jesus’ word of prophecy:

“When you see Jerusalem being surrounded by armies, you will know that its desolation is near. Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city. For this is the time of punishment in fulfillment of all that has been written.”
Luke 21:20-22

John moved to Ephesus in 66 AD. Mary, who would have been around 82 years of age at the time, may have moved with him. Tradition places Mary’s grave in Ephesus. It was from Ephesus that the apostle John began to write and lead the church in its second generation. All the other apostles had either died or been martyred. Timothy was the pastor of the church of Ephesus in 63 AD and may have still been there when John arrived. The gospel of John would have been written around 85 AD. John died of natural causes in Ephesus around 98 AD after having returned from exile on the Isle of Patmos.

93% of John’s material does not appear in the synoptic gospels. The gospel of John was written for both believing and non-believing Greek readers. John’s introduction is full of Greek thought. Clearly John is writing to a non-Jewish group after the destruction of the temple since he explains Jewish customs, translates Jewish names, and locates Palestinian sites. John’s purpose is to present Jesus as divine. John begins his book by saying “the Word became flesh” (1:1) and ends by quoting Thomas as saying, “My Lord and My God” (20:28). John’s purpose statement can be found in 20:30-31:

“These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”

John records seven signs done by Jesus and follows each of them up with a discourse taught by Jesus to explain the intended meaning of the sign. The Bible mentions signs, wonders and miracles. The purpose of a “sign” is to reveal or emphasize a particular truth. For example, when Jesus multiplied the bread the crowd was suppose to ask, “What does this mean? Who is this man Jesus?” Instead they asked for another meal. An example of a sign that had the intended effect occurred on the day of Pentecost. In Acts 2 when the apostles came out of the Upper Room and began to speak in tongues, the crowd of Jews recognized the sign and asked, “What does this mean?” (Acts 2:12) Peter then stopped speaking in tongues “raised his voice” (Acts 2:14) and preached the gospel to them.

The Seven Signs and Seven Lessons in John

- Turning Water into Wine at Cana (2:1-11) – Jesus is the source of God’s future blessings.
- Healing of the Nobleman’s Son (4:43-54) – Jesus is the Giver of Life Today.
- Healing the Man at the Pool of Bethesda (5:1-15) – Jesus is the co-worker with God the Father.
- Feeding of the Five Thousand (6:1-15, 15-69) – Jesus is the Source of Life.
- Storm on the Lake and Jesus Walking on the Sea (6:16-21) – Jesus is Divine.
- The Healing of the Blind Man (9:1-41) – Jesus is the giver of Physical and Spiritual of Sight.
- Raising of Lazarus from Death (11:1-44) – The Person Jesus is the Resurrection and the Life. The Resurrection is not a “time” or “day”. It is a person.

There are seven “I am” statements by Jesus.

Seven “I AM” statements made by Jesus and recorded by John

- | |
|---|
| 6:35 – “I am the bread of life.” |
| 8:12 – “I am the light of the world.” |
| 10:7 – “I am the gate for the sheep.” (10:9) |
| 10:11 – “I am the good shepherd.” (10:14) |
| 11:25 – “I am the resurrection and the life.” |
| 14:6 – “I am the way and the truth and the life.” |
| 15:1 – “I am the true vine.” (15:5) |

Outline of the John’s Gospel

- | | |
|------------|---|
| 1:1-18 | Prologue |
| 1:19-51 | Jesus’ Ministry Begins |
| 2:1-11:51 | The Seven Signs with Seven Discourses |
| 12:1-19:42 | The Last Week |
| 20:1-29 | The Resurrection |
| 20:30-31 | Identification of the purpose from the book |
| 21:1-25 | Epilogue |

There are four Passovers mentioned in the book of John:

1. John 2:23
2. John 5:1
3. John 6:4
4. John 12:1

Theological Themes in the book of John:

1. Jesus is the incarnation of the eternal God.
2. Jesus is the Atonement – the sacrificial Lamb of God.
3. Jesus is himself Eternal Life.
4. Introduction to the person and work of the Holy Spirit.
5. The concept of faith or belief in Jesus is equated with these:

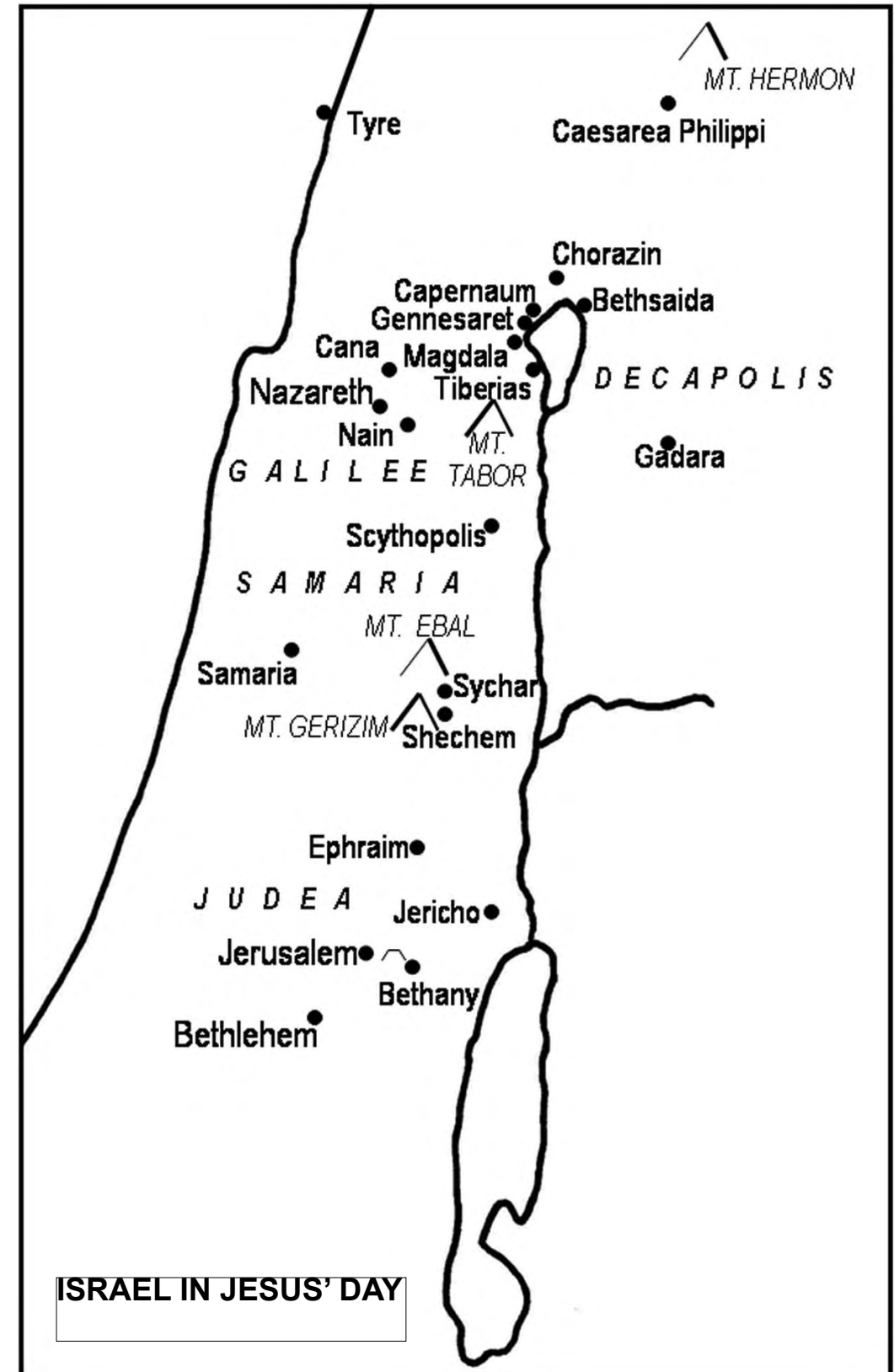
- a. Receiving (1:12)
- b. Following (1:40)
- c. Drinking (4:13)
- d. Responding (4:51)
- e. Eating (6:57)
- f. Accepting (6:60)
- g. Worshipping (9:38)
- h. Obeying (11:39-41)
- i. Committing (12:10-11)

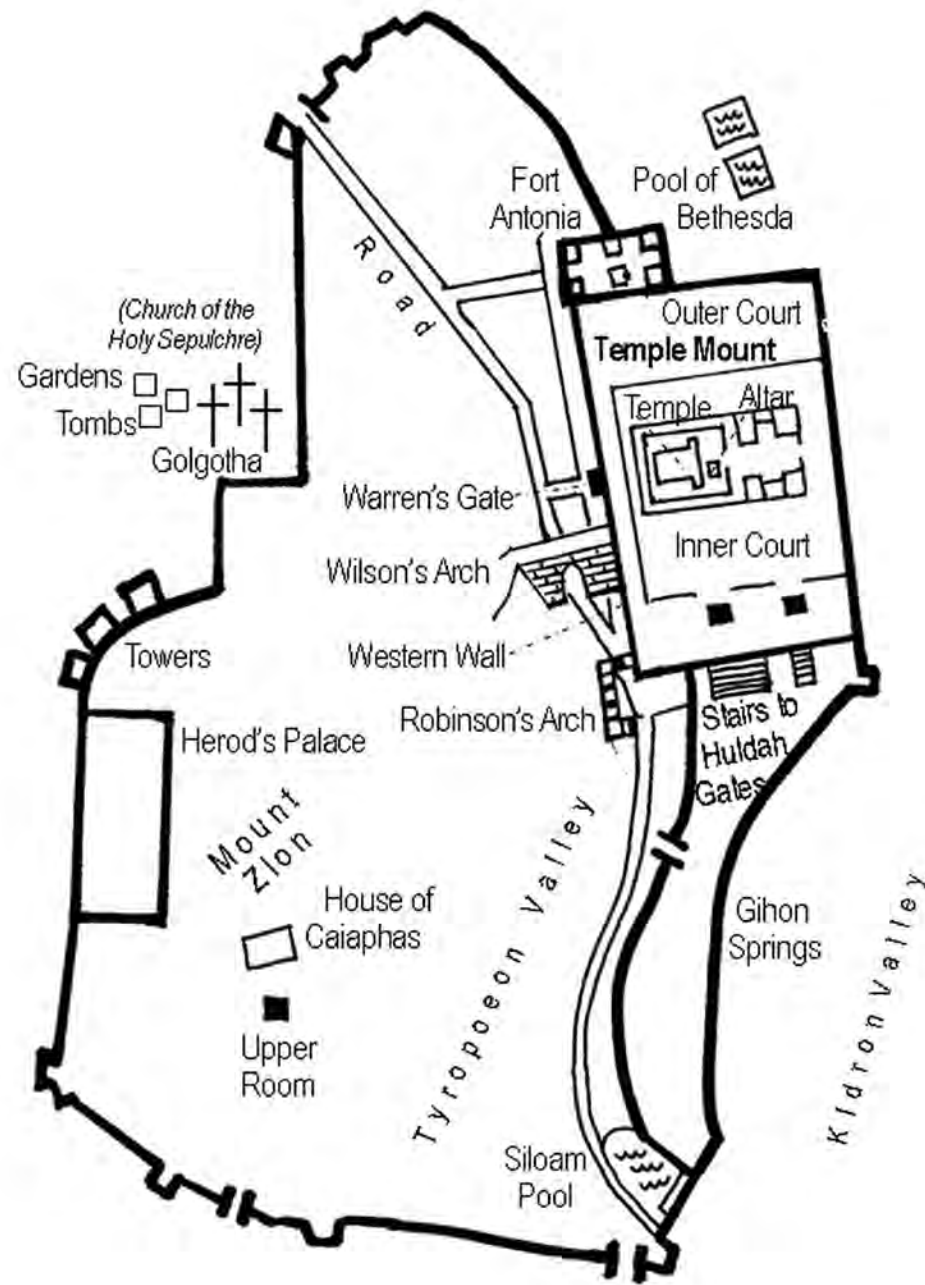
Seven Personal Interviews with Jesus are recorded by John:

1. Nicodemus in Jerusalem (3:1-15)
2. The woman of Samaria (4:1-26)
3. Nobleman of Cana (4:43-53)
4. Paralytic at Pool of Bethsaida (5:1-15)
5. Blind man in Jerusalem (9:1-38)
6. Mary in Bethany (11:17-40)
7. Martha in Bethany (11:17-40)

Six Conflicts between the Jews and Jesus are recorded by John:

1. 2:18-20
2. 5:16-47
3. 6:41-59
4. 7:15-44
5. 8:31-58
6. 10:22-39





JERUSALEM IN JESUS' DAY

1. Southern side of the foundation wall of Fort Antonia from the Temple Mount

2. Pool of Bethesda

3. Olive Tree in the Garden of Gethsemane on Mt. of Olives

4. Looking east from the temple mount were the Jewish altar of burnt offering sat.

5. The South East corner of the Temple Mount Wall

6, 7. Stairs to Huldah Gates on temple mount wall on the south side.

8. Looking down into the Kidron Valley from Jerusalem

9. Photo from inside the Pool of Siloam

10. Robinson's Arch attached to the Western Wall of Temple Mount

11. Road in front of Western Wall. Crushed by falling temple stones from Roman destruction.

12. The Western Wall of the Temple Mount

13. Toni stands in front of the base of the tower Herod built to hold luxurious apartments and baths. Named Phasael after his brother.

14. Hasmonean Wall by near Towers

Chapter Twenty-four

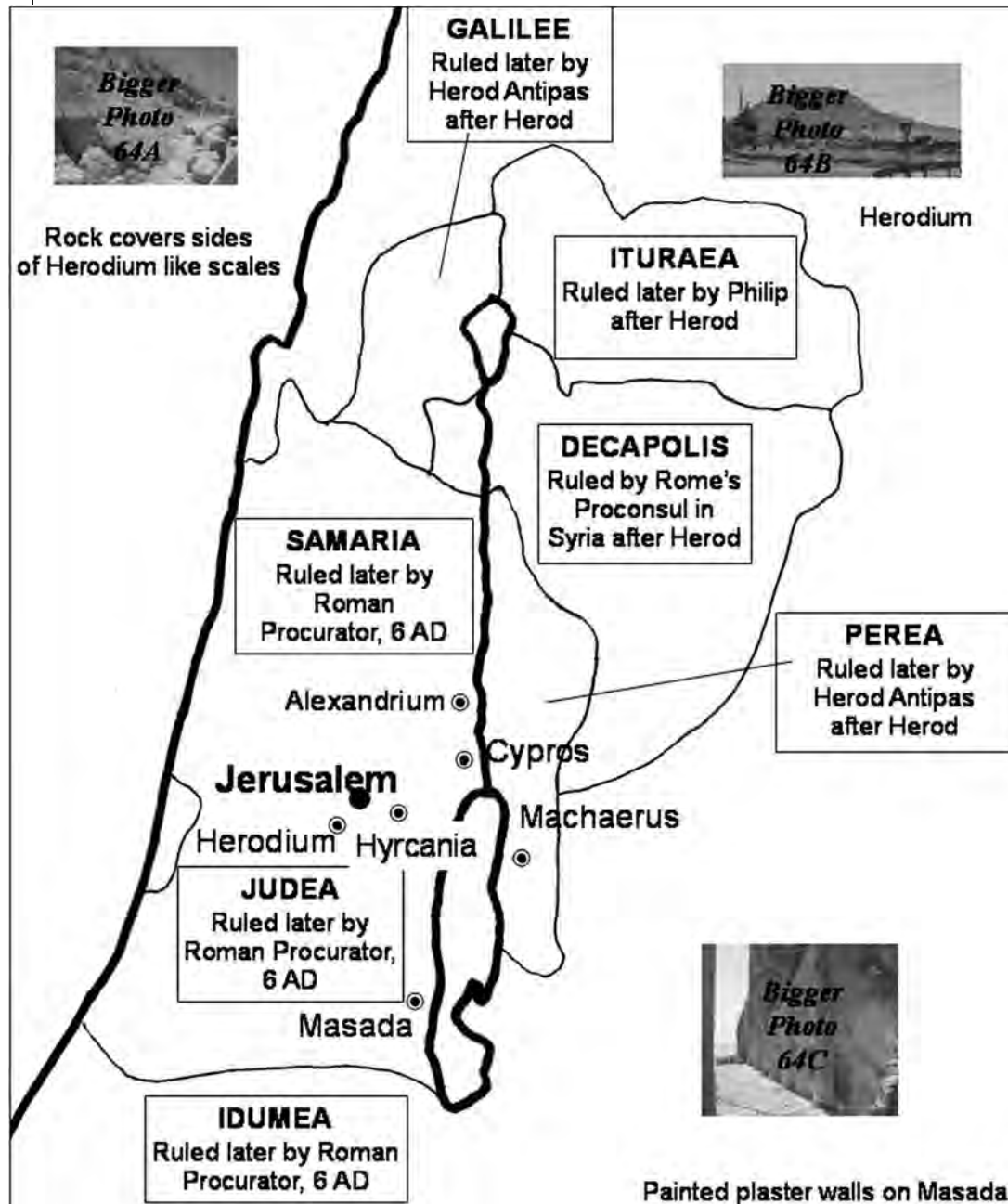
The History of the Apostles

The History and Tradition of the Twelve Apostles after Christ	
Andrew	Andrew did missionary work in the area around the Black Sea. He worked with the Scythians who lived in southern Russia between the Black Sea and the Caspian Sea. He also worked in Asia Minor and Greece. He was crucified on an "X" shaped cross in Patras, Greece after traveling through Lydia, Thrace and Achaia. Jerome records that his bones were taken from Patras, Greece to Constantinople in 357 AD. In 1208 AD his bones were taken to a city on the west coast of Italy. In the 1400's his head was moved to Rome. In 1964 Pope Paul VI had Andrew's head sent back to Patras, Greece as a sign of good will.
James	The son of Zebedee and the brother of John was beheaded by Herod Agrippa I in Jerusalem in 43 AD according to Acts 12:2.
Philip	Described by church historian Eusebius as one of the "great lights" of Asia. He worked in Carthage in North Africa and Hierapolis (a city in Asia Minor just north of Colossae). In Asia Minor he converted the wife of a Roman Proconsul. The proconsul then had Philip crucified in Hierapolis. Philip is buried in Hierapolis where he settled with his two daughters after teaching and converting the people of Phrygia.
Matthew	Went into Ethiopia. Matthew first worked in Judea and wrote his gospel in Hebrew. It is recorded that he died peacefully of natural causes.
Matthias	Matthias was the one chosen to replace Judas. He would have been one of the seventy-two disciples that Jesus sent out. After ministering in Judea he went into Cappadocia or the mountainous area in the middle of Turkey. He then moved up by the Caspian Sea. There he was martyred by crucifixion and then chopped apart. Constantine's mother, Helena, supposedly brought his bones from Jerusalem to Rome. Other reports say he was burned to death in Syria.
James	James, the son of Alphaeus, went to Syria and then Persia and was apparently martyred there.
Nathanael Bartholomew	Nathanael was his first name. Bartholomew means "bar", or "son of", Tolmai. Christians who went into India in the second century found they already had a copy of the book of Matthew written in the original Hebrew that Nathanael Bartholomew had taken there. He also worked in Ethiopia, Mesopotamia, Parthia (Iran), Armenai, India and modern Turkey. He died in Albanopolis, Armenia after the Babylonian king Astyages ordered him to be flayed and decapitated. His bones are in a church on the Tiber River in Rome.
Thomas	Thomas was a twin. He evangelized in Parthia (northern Iran). Thomas then moved into India. Thomas was influential in converting Gondophernes, the Indo-Parthian King (19-45 AD), and his brother, Gad. Thomas was martyred by being pierced with the spears of four soldiers under king Mylapore, King of India, at Madras on the eastern coast of India.
Judas Thaddaeus Simon the Zealot	He went into Persia and traveled with Simon the Zealot. Judas was martyred there by being cut in half with a saw. Simon went into Egypt and then joined Judas Thaddaeus in Persia. Basil the Great records that Simon died peacefully in Edessa, Macedonia, a city west of Thessalonica. Other reports say he was killed after refusing to sacrifice to the sun god.
Peter	Crucified upside down in Rome

John	After the death of Peter, Paul and the other apostles, John would be the apostle of completion. He was about ten years younger than Jesus and lived for thirty years after the death of Peter and Paul. John lived to the age of about 100 years or into the reign of Emperor Trajan. John did little missionary work. Jesus had said of John to Peter, "If I want him to remain alive until I return, what is that to you." It probably seemed like John would live until Christ did return. John was the only apostle to see the destruction of Jerusalem as predicted by Jesus. Died of natural causes in Ephesus. There is a Latin tradition that he was cast into boiling oil in Rome but was unharmed.
Paul	Paul was decapitated in the fall of 67 AD or the spring of 68 AD on the Ostian Way near the third milestone at Aquae Salviae (modern Tie Fontane). Paul's tomb was one mile closer to the city. In 324 Constantine built a monument there. Around 390 a larger one was built that was destroyed by fire in the night of July 15, 1823. When it was excavated in 1835 an inscription was found that read: "To Paul, Apostle and Martyr".

Chapter Twenty-five

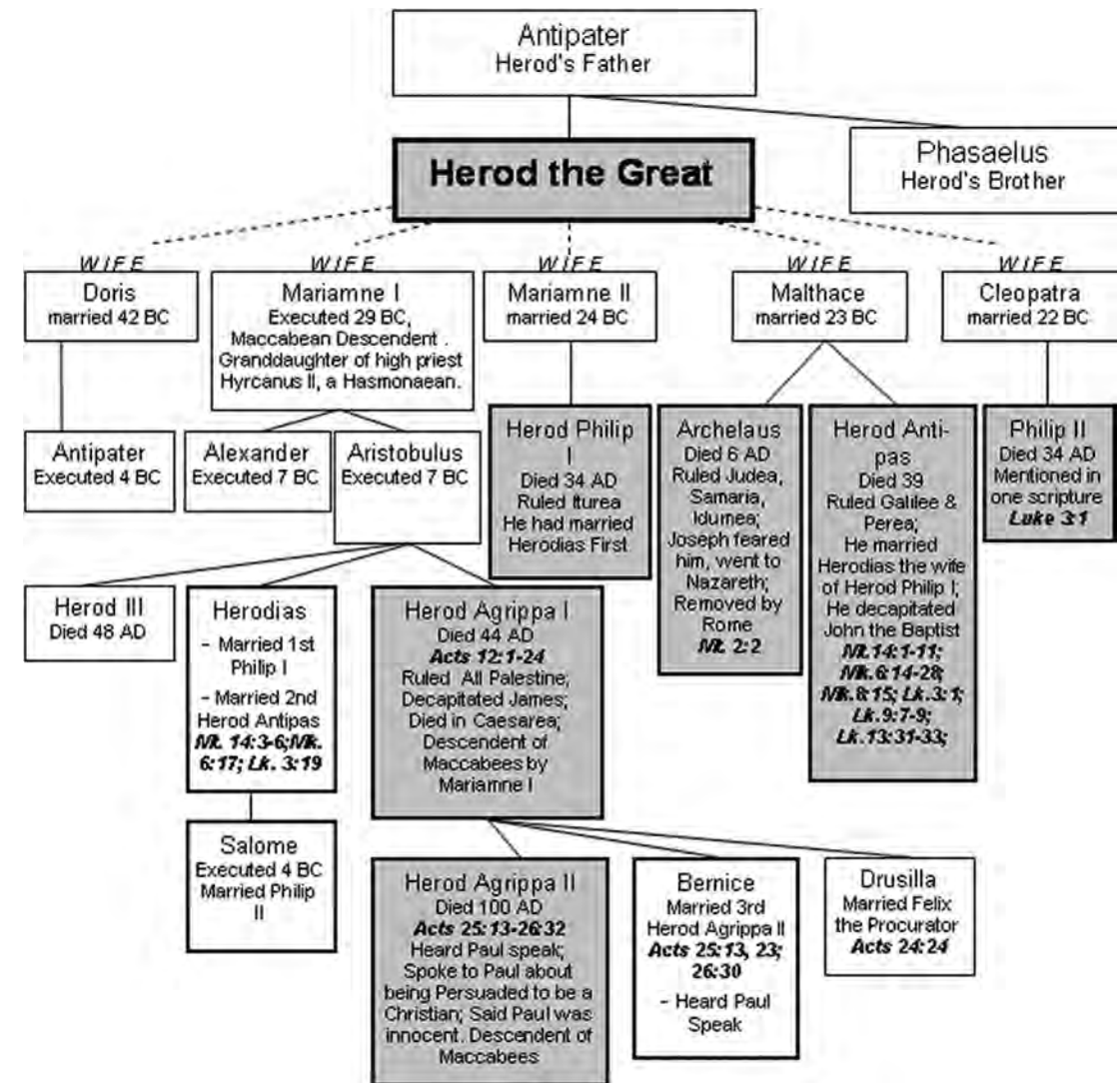
Herod the Great and His Sons



Land Ruled by King Herod Under Rome

⊙ = Palace/Fortress Built by Herod

Note: Josephus records that John the Baptist was arrested by Herod Antipas and held at the palace/fortress of Machaerus. (Mt. 14:1-12; Mark 6:14-29)



The Herods

Julius Caesar makes Antipater the procurator ("manager of Caesar's affairs") in:
 Judea
 Samaria
 Galilee

Antipater was the father of Phasail and Herod.
 Phasail was appointed governor of Jerusalem.
 Herod was appointed governor of Galilee.

Herod became a family name.

Herods in the New Testament:
 Herod the Great
 Herod Archelaus (2nd Generation)

- Herod Antipas (2nd Generation)
- Herod Philip II (2nd Generation)
- Herod Agrippa I (3rd Generation)
- Herod Agrippa II (4th Generation)

Herod the Great

- a. He was an Idumaeen (Edomite), a descendant of Esau.
- b. The Idumaeans came up out of the Negeb (southern Palestine) about 125 BC.
- c. They became Jewish by religion.
- d. Jews considered them half Jews.
- e. Herod the Great was appointed procurator (or, the governor for the Roman emperor) in Galilee at age 25.
- f. He was given a tetrarchy. (A tetrarchy is one quarter of a Roman province. A Tetrarch is the Roman Governor of that one quarter part.)
- g. Mark Antony made him King of Palestine.
- h. Augustus Caesar enlarged his territory.
- i. Herod did not become King until he captured Jerusalem in 37 BC.
- j. He had a passion for architecture.
- k. He built up the capital city of Jerusalem greatly.
- l. He built up the temple to gain favor and access to the public genealogies so that he could destroy the genealogy of the expected Messiah.
- m. He paid for the building of the temple himself.
- n. Herod was given permission to take Zerubbabel's temple down to its foundation.
- o. He had nine wives.
- p. He killed his favorite wife Mariamne and it haunted him.
- q. Five days before his death he killed his son Antipater II.
- r. In Matthew 2:13,16 he killed many of the boys in Bethlehem.
- s. When he knew he was dying he had all the Jewish leaders brought to him. They were then locked inside one of the theaters, and Herod gave the order that they were to be killed upon his death so that the people would mourn and not rejoice at his demise.

Herod's Building of the Temple:

- a. Began in 20 BC
- b. Used 1,000 wagons to draw stones and 10,000 workers trained the priests in carpentering and stone cutting
- c. The temple building itself was built with white stones 37.5 feet long and 12 feet high.
- d. A great white dome sat high above it with a gold pinnacle.
- e. It took the priests 1½ years to build the Temple.
- f. The rooms, arches, colonnades and outer enclosures took 8 years to build.
- g. Additions were made continuously to the temple so it could be said it took 46 years to build the temple (John 2:20) (20 BC-26 AD).
- h. Work continued until 64 AD, 6 years before Titus leveled it.
- i. At that time, Herod the Great's great-grandson Agrippa II was making preparations to raise the temple 30 feet.
- j. On Aug. 10, 70 AD on the Jewish Sabbath, the temple was burnt.

Herod Archaelous

- a. His mother, Malthace, was a Samaritan.

- b. Herod wanted him on the throne next.
- c. He was the eldest of Herod's 3 sons and did succeed him.
- d. 50 Jewish leaders sailed to Rome to protest.
- e. Emperor Augustus refused to allow him to reign as king but made him governor of half the kingdom: Samaria, Judea, Idumaea.
- f. Archaelous overreached his authority in ways that resulted in revolts. He tried to stop the revolts with cruel acts and terrorism.
- g. One Passover he slew 3,000 Jews and filled the temple with dead bodies.
- h. He was deposed in 6 AD to Vienna in Gaul (France) because of complaints. He died there.
- i. Matthew 2:22 says that Joseph decided not to move to Bethlehem but instead went into Galilee with his young family to avoid Archaelous.

Herod Antipas

- a. He was Archaelous' full and younger brother.
- b. Sly, ambitious, luxurious.
- c. Not as good of a king as his father.
- d. History calls him a wily sneak.
- e. Jesus called him a "fox" in Luke 13:32.
- f. Committed sly, selfish crimes that lacked principle.
- g. Made tetrarch (one quarter of a kingdom) of Galilee and Perea by his father and Augustus.
- h. While visiting his half brother Philip I, he eloped with Philip's wife, Herodias.
- i. John the Baptist preached against this scandal in Mark 6:18.
- j. Herodias' daughter was named Salome. Salome would be the granddaughter of the High Priest. Simeon on her mother's side. She danced for Antipas.
- k. Antipas thought Jesus was John the Baptist come to life. (Lk.9: 7; Mt.14: 2)
- l. Antipas was in Jerusalem and had come from his territory of Galilee during Jesus' final week. He had Jesus appear before him for one of the trials before the crucifixion. (Lk.23:5-12)
- m. He laid up weapons for 70,000 soldiers to fight against Rome in 39 AD. Emperor Caligula called him to Rome.
- n. His brother Archaelous' son, Agrippa I, was king in Judea, Samaria and Idumaea at this time.
- o. Agrippa I from Judea reported Antipas' actions.
- p. Emperor Caligula deported Antipas to Lyons, Gaul (France) with his wife Herodias into perpetual banishment. He eventually died in Spain.

Agrippa I

- a. Agrippa's father was killed by Agrippa's Grandfather Herod the Great.
- b. Born in 10 BC, died in 44 AD
- c. Educated in Rome as were all Herodian Princes
- d. Kind and well-mannered, powerful of speech, and vain
- e. Very zealous for Jewish Law
- f. At a young age became friends with Emperor Caligula while they were young and in school in Rome.
- g. While Emperor Tiberius was still ruling, a chariot driver for Agrippa and Caligula heard Agrippa say to Caligula that he wished Tiberius would die and Caligula become emperor. The chariot driver, Eutychus, told Tiberius who then put Agrippa in chains and imprisoned him.
- h. Tiberius died in 6 months and Caligula became emperor. Agrippa was brought

before him shaved and changed. Caligula placed a diadem on Agrippa's head and made him King of Northeast Palestine in Philip's (his uncle) place.

- i. Caligula had a gold chain made and replaced the iron chain. It was of equal weight and was hung around Agrippa's neck. Agrippa hung this chain in the temple treasury in Jerusalem as a memorial to God for rising up the fallen.
- j. Meanwhile Emperor Caligula became insane and claimed to be deity. He ordered a statue of himself to be placed in the temple. While Caligula was drunk, he told Agrippa to ask him for anything. Agrippa wisely asked that the statue not be set up.
- k. When Caligula died, Claudius came to the imperial throne. Claudius had been the laughing stock of the court but through Agrippa's diplomacy he was made emperor.
- l. In return, King Agrippa was given Judea, Samaria and Abylene in addition to Northeast Palestine, creating a kingdom almost as large as his grandfather Herod the Great's.
- m. One day while attending the feast of Tabernacles, he found the Scripture in Deuteronomy 17:15 that said no foreigner could be king. King Agrippa burst into tears, but they assured him with Deuteronomy 23:7,8 that the Edomites were not to be abhorred and that the 3rd generation was to be allowed into the assembly of the law.
- n. Tiberius was his royal city but he spent much time in Jerusalem.
- o. He is known as Herod in Acts because he was the greatest since Herod the Great who died in 4BC.
- p. He desired to please the Jews and so persecuted the Christians. He killed James with the sword and captured Peter.
- q. In Caesarea, during a festival to celebrate the games and make vows to Emperor Claudius' safety and prosperity, Agrippa made a speech early on the second day. His garments, sewn of silver and fine fabric, reflected the sun gloriously and his speech was smooth. According to Josephus, and Acts 12:19-23, the people claimed that Herod Agrippa was a god, but Agrippa neither rebuked them nor rejected their impious flattery.
- r. An angel struck him down; he was eaten by worms from the inside out and died 5 days later.

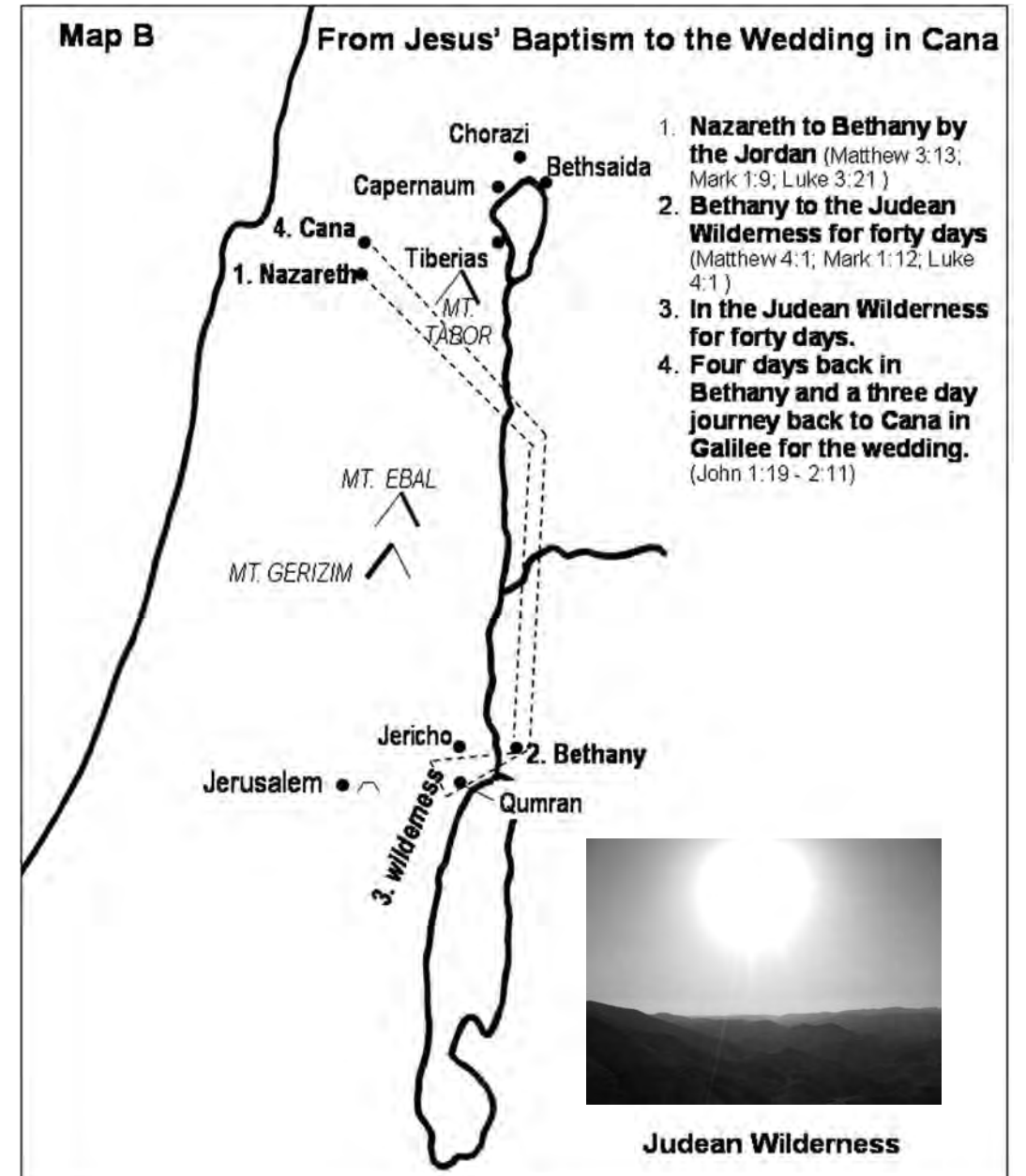
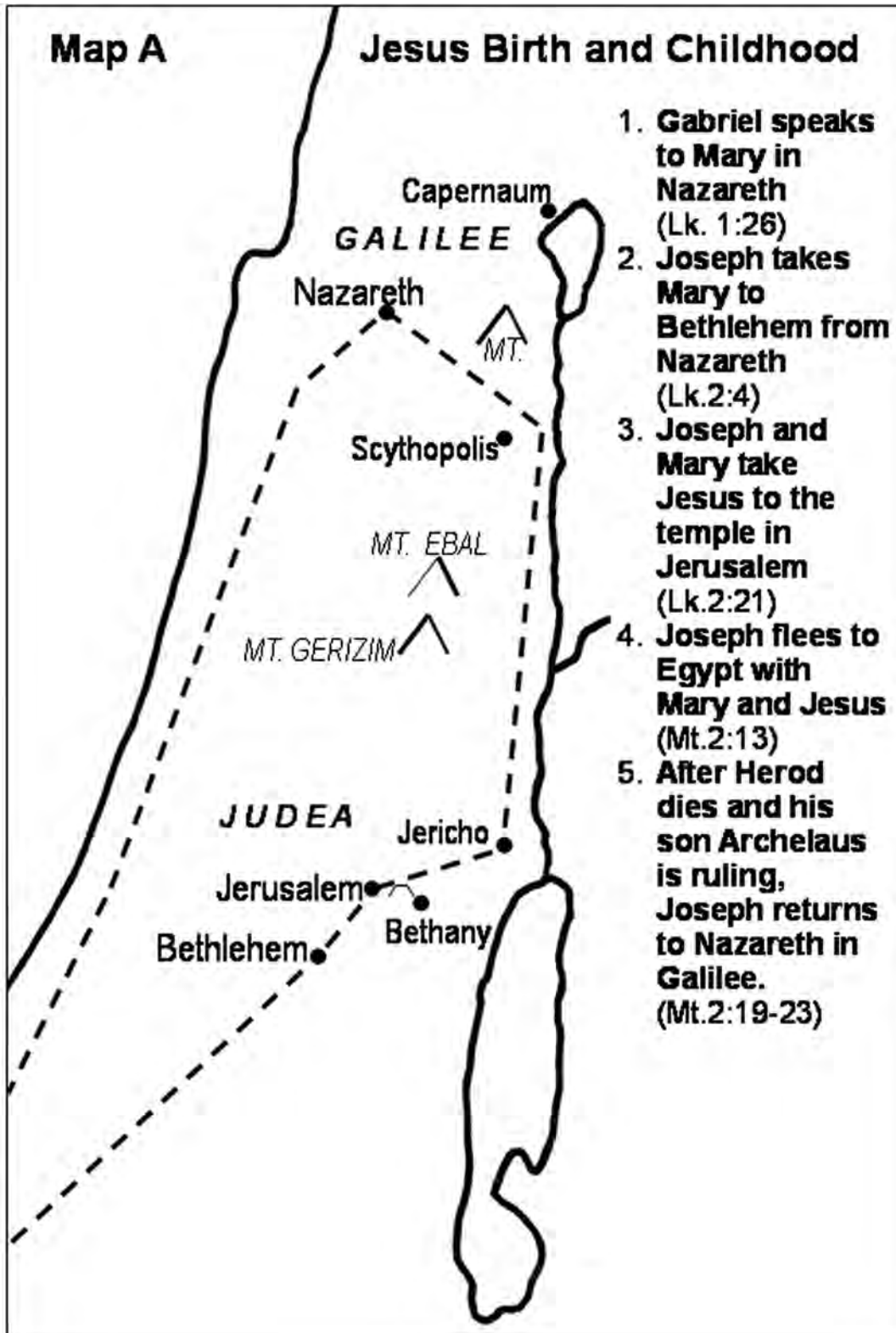
Agrippa II

- a. His father is called "Herod" by Luke in Acts, but Agrippa II is called "Agrippa". (25:26)
- b. Ruled only in the Northeast.
- c. Paul appeared before him in Caesarea.
- d. His sister Bernice married Felix.
- e. He was 17 and in Rome when his father, Agrippa I, died.
- f. Not until 48 AD did Emperor Claudius appoint him governor over Chalcis (a small territory in Lebanon) and superintendent of the Jewish temple with full power to remove the high priest. He did this frequently for political reasons and was very unpopular.
- g. The procurator of Judea, Gessius Florus, goaded the Jews to revolt against Rome by being cruel to them (64-66 AD).
- h. Multitudes addressed themselves to Agrippa to send ambassadors to Nero against Procurator Florus. Agrippa persuaded the people to wait.
- i. But finally rebellion broke out and Agrippa II joined Titus and the Roman army in the destruction of the kingdom and the Jews in 70 AD.

Chapter Twenty-six

Chronology of Jesus Ministry

The Life of Christ						
Map A	Birth, childhood		30 years		6 BC-25 AD	
Map B	Baptism to Wedding in Cana		48 days		26 AD	
Map C	Early Judean Ministry	Jn.2:1-13	8 months	Time of Introduction	26 AD	1 st Passover John 2:13
Maps D, E, F, G,	Galilean Ministry	Mt.4:12-19:1 Mk.1:14-10:1 Lk.4:14-9:51 Jn.4:43-10:22	2 years	Time of Popularity	27-28 AD	2 nd & 3 rd Passover John 5:1; 6:4
Map H, I	Perean and Second Judean Ministry	Mt.19:1; Mk.10:1; Lk.9:51; Jn.10:22	7 months	Time of Opposition	29 AD (Oct.15, Dec.25, April)	Tabernacles John 7:2 Hanukkah John 10:22
Map J, K, L, M, N, O	The Last Week		7 days	In Jerusalem	30 AD	4 th Passover John 12:1
See Chart	The Crucifixion		1 day	Death on the Cross	30 AD	
See Chart	Post-Resurrection		40 days	Resurrection to Ascension	30 AD	



Jesus' Baptism to the Wedding at Cana (48 days) – Map B

1. Jesus' Baptism by John – Matthew 3:13; Mark 1:9; Luke 3:21
2. Jesus in wilderness for forty days – Matthew 4:1; Mark 1:12; Luke 4:1
3. Jesus returns from the wilderness.
 - a. Day One back from the wilderness – John 1:19
 - i. Day before Jesus publicly arrives from the wilderness John meets with delegation from Jerusalem.
 - b. Day Two – John 1:29
 - i. John Introduces Jesus publicly for the first time.
 - c. Day Three – John 1:35
 - i. John introduces Andrew and John to Jesus personally.
 - d. Day Four – John 1:43
 - i. Jesus leaves for Galilee (Cana).
 - ii. Jesus finds Philip on his way North.
 - iii. Philip finds Nathanael.
 - e. Day Five
 - i. Travel to Galilee
 - f. Day Six
 - i. Travel
 - g. Day Seven – John 2:1
 - i. "On the third day a wedding . . ." refers to three days after calling Philip and speaking with Nathanael. On this day, Jesus and his new disciples arrive at a wedding in Cana.
 - ii. Jesus attends the wedding in Cana, Galilee.
 - iii. Jesus does his first miracle, the sign of turning water to wine.

Map C **Early Judean Ministry (8 months)**

1. **Cana to Capernaum** (John 2:12)

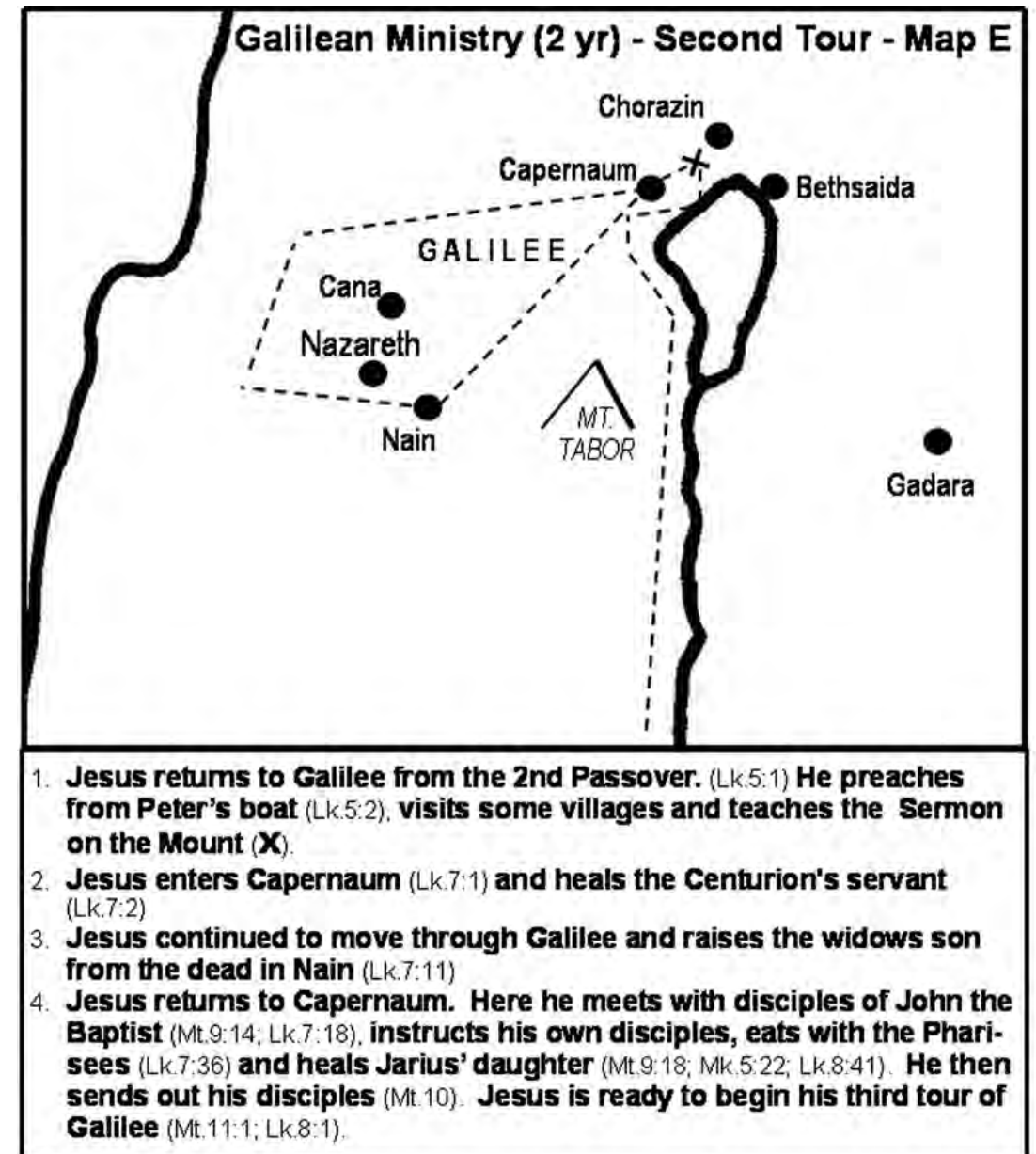
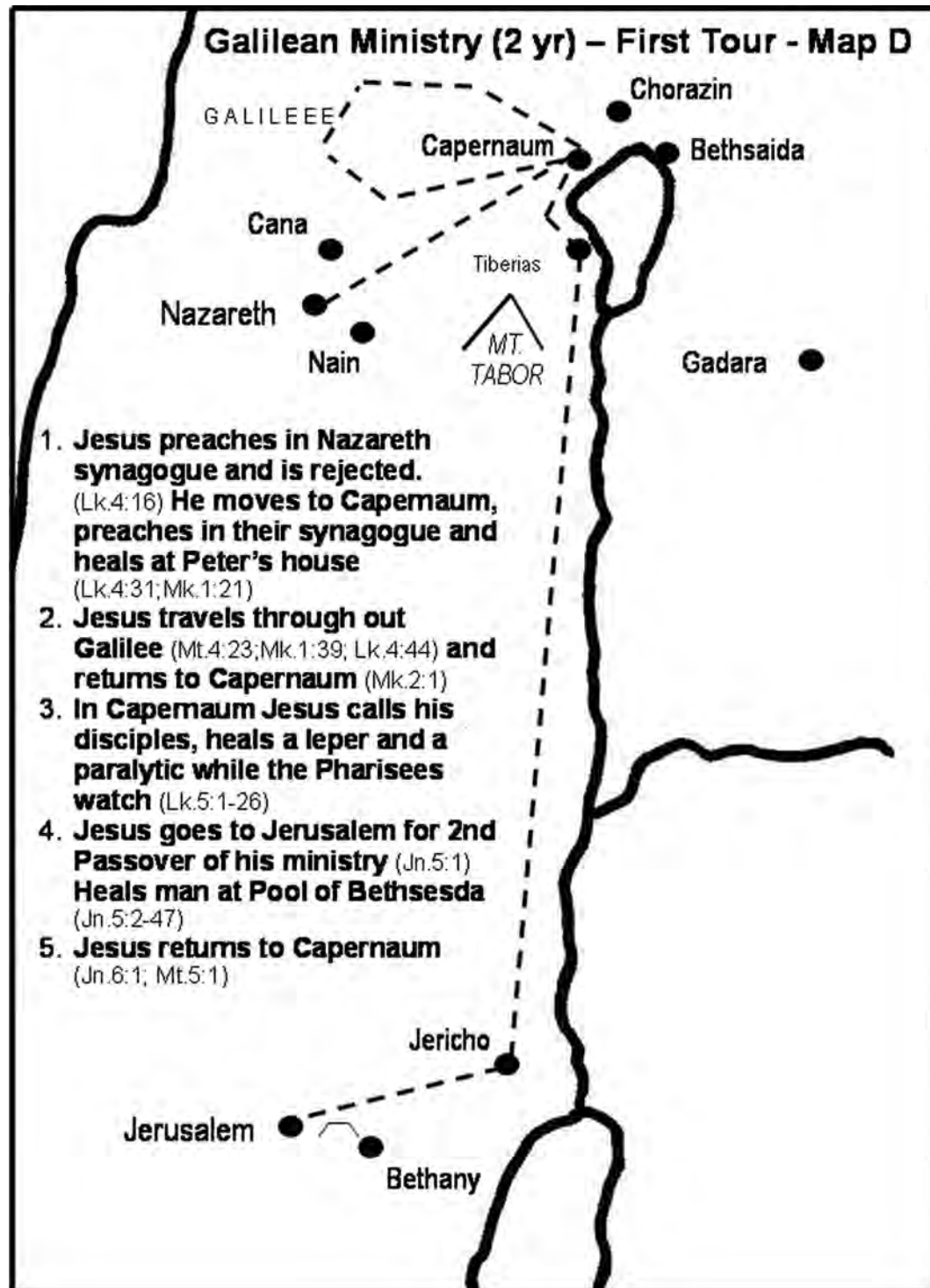
2. **Capernaum to Jerusalem for the first Passover of Jesus' ministry.** (John 2:13) **Here Jesus clears the temple for the first time** (John 2:14-16) **and speaks with Nicodemus.** (Jn. 3:1-21)

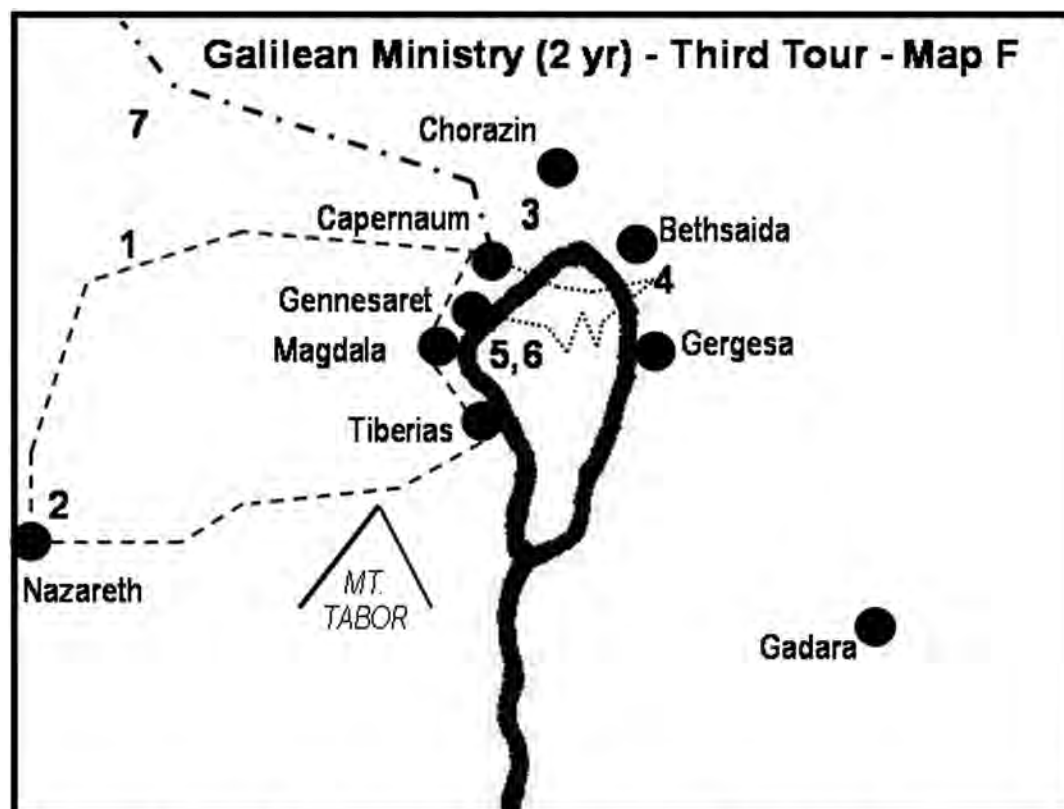
3. **Jesus goes to hill country of Judea.** (Jn. 3:22) **John Baptist is at Aenon** (3:23)

4. **Judea to Jacob's Well at Sychar** (Jn. 4:3-5) **Jesus speaks to the woman** (4:7) **and spends two days in Sychar** (4:40).

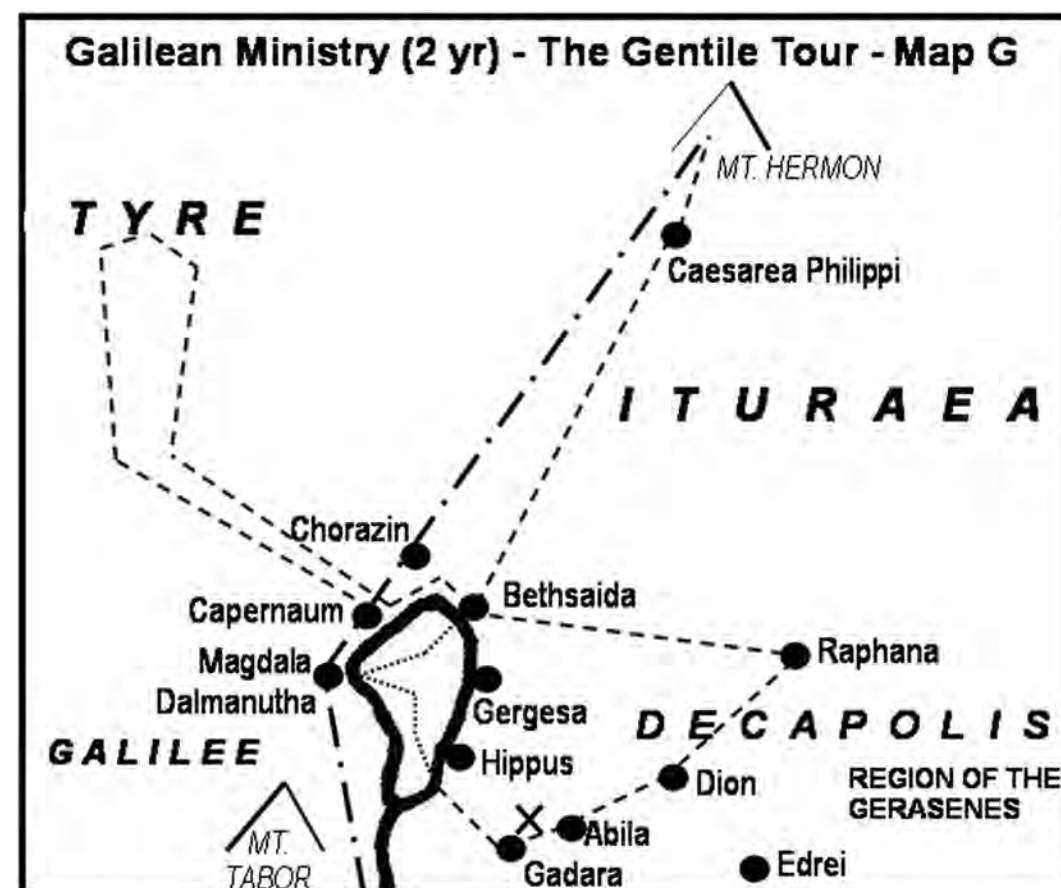
5. **Jesus travels to Cana** (Jn. 4:43-46) **and heals the royal official's son** (Jn. 4:46-53)

6. **Jesus returns to Nazareth** (Luke 4:14-27)





1. **Jesus makes his 3rd tour through Galilee** (Mt.11:1; Lk.8:1). He **Denounces Chorazin and Bethsaida** (Mt.11:20); **Sabbath conflict in grain field** (Mt.12:1) **Called Beelzebub by leaders** (Mt.12:22) **Begins speaking in parables**, and presents the **Seven Kingdom Parables** (Mt.13:1-52).
2. **Jesus goes through Nazareth and is rejected.** (Mt.13:54)
3. **Jesus hears reports that John the Baptist had been decapitated** (Mt.14:1; Mk.6:14). **Jesus withdraws to the area of Bethsaida (which is outside of Herod Antipas' territory of Galilee), his first of four attempts to withdraw from the crowds who want him as king, the hatred of the religious leaders, the envy of Herod Antipas, to instruct his disciples and to rest.**
4. **Jesus feeds 5,000 Jews from Galilee** (Mt.14:13; Mk.6:32; Lk.9:10; Jn6:1) **The third Passover of Jesus ministry is near.** (Jn.6:4)
5. **Jesus walks on water and they land at Gennesaret** (Mt. 14:25-34) **the people run along the coast from Bethsaida and find Jesus on the other side between Capernaum and Gennesaret** (Jn.6:25). **Jesus teaches that he is the Bread of Life** (Jn.6:35-59)
6. **Many disciples desert Jesus** (Jn.6:60-70)
7. **For the second time Jesus withdraws, this time to the region of Tyre and Sidon** (Mt.15:21)

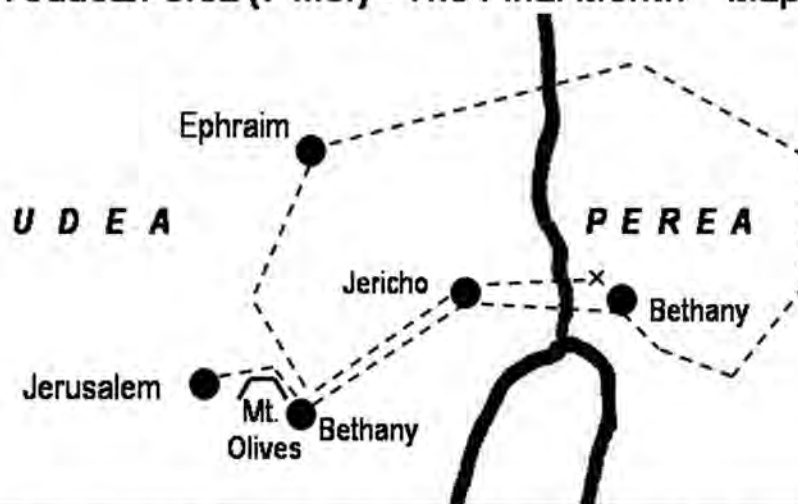


1. **Jesus goes up to the region of Tyre and Sidon** (Mt.15:21). Here he meets the **Canaanite woman** (Mt.15:22; Mk.7:24)
2. **Jesus leaves Tyre and goes down to Sea of Galilee and withdraws into the region of Decapolis for his third attempt to get away from the fanatical crowds, King Herod Antipas, the religious leaders and to rest and teach his disciples** (Mk.7:31). **Jesus heals a deaf mute man** (Mk.7:31)
3. **Jesus feeds a crowd of 4,000 Gentiles (X) who followed him out of Tyre (a Gentile land) into Decapolis (also a Gentile land)** (Mk.8:1; Mt.15:29)
4. **Jesus sails to Dalmanutha ("the harbor")** (Mk.8:10) **of Magadan** (Mt.15:39). **He is confronted by Pharisees and Sadducees who demand a sign** (Mt.16:1)
5. **Jesus sails to Bethsaida** (Mk.8:13,22). **Jesus warns his disciples of the Yeast of Pharisees and Sadducees while on the boat** (Mt.16:5; Mk.8:14)
6. **Jesus heals a blind man in Bethsaida** (Mk.8:22)
7. **Jesus withdraws for the fourth and final time before he leaves for Jerusalem and the crucifixion. This time he goes to the area of Caesarea Philippi** (Mt.16:13) **At the Pagan shrine called the Gates of Hades Jesus asks his disciples who he is, introduces the church, announces his coming crucifixion and rebukes Peter.**
8. **Jesus then goes up into Mt. Hermon and is transfigured** (Mt.17:1; Lk.9:18)
9. **Jesus comes down the mountain; he cast a demon out of a boy** (Lk.9:37)
10. **Jesus pays his and Peter's temple tax in Capernaum** (Mt.17:24)
11. **Before leaving Galilee Jesus teaches Matthew 18.**
12. **Jesus set out for Jerusalem for the last time** (Lk.9:51; Mt.19:1)

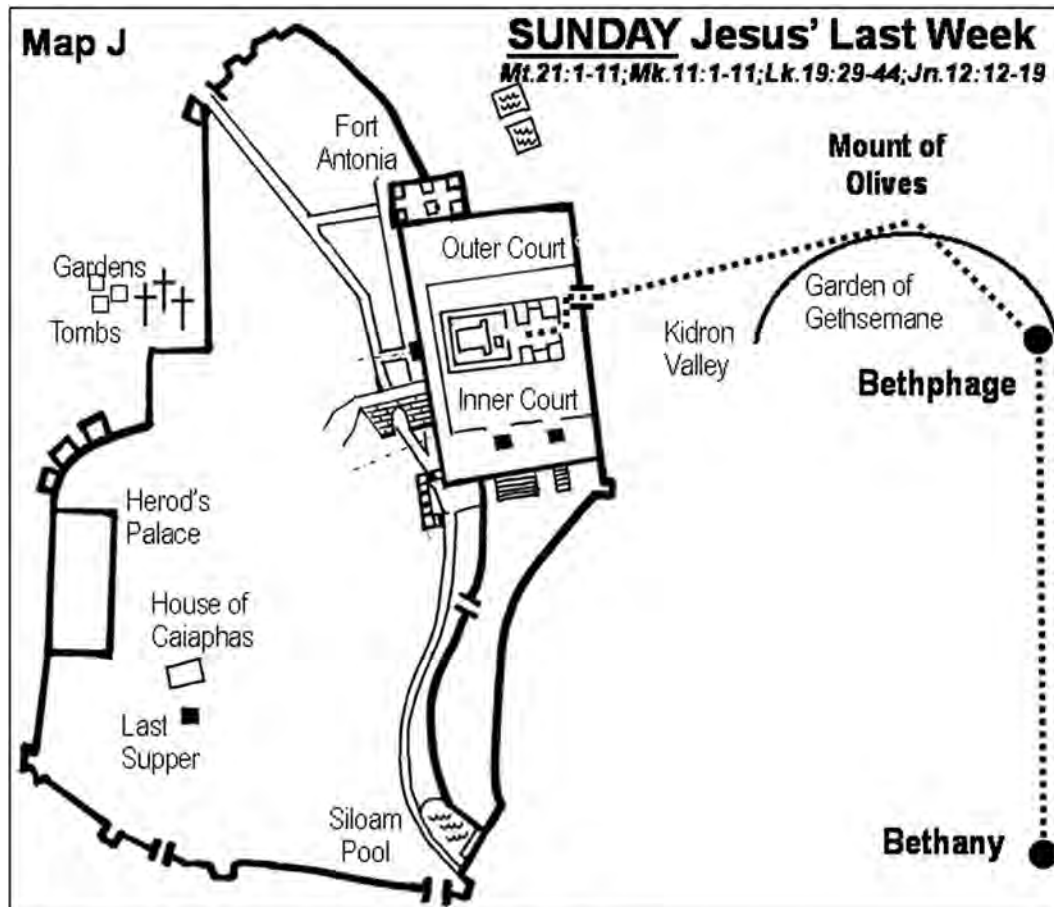


Jesus leaves Caesarea Philippi for Jerusalem (Lk.9:51; Mt.19:1). As he approaches Samaria the Samaritans do not welcome him. (Lk.9:52) Jesus travels on the border of Samaria and Judea. He heals 10 lepers (Lk.17:11). Jesus sends out 72 disciples to go to all the towns he is about to go to. (Lk.10:1) Jesus goes to the Feast of Tabernacles in Jerusalem, Oct. 15 (Jn.7:1) Jesus teaches at the Feast in Jerusalem (Jn.7:14). On the last day of the feast Jesus invites the "thirsty" to "come to me to drink" (Jn.7:37) Events in John 8-10 occur in Jerusalem between October 15 and December 25 when Jesus is confronted in the Temple by religious leaders during the Feast of Lights (Hanukkah) (Jn.10:22). Jesus leaves for the other side of the Jordan to the land called Perea. (Jn.10:40) Lazarus dies in Bethany (located by Jerusalem in Judea) while Jesus is in Perea. (Jn.11)

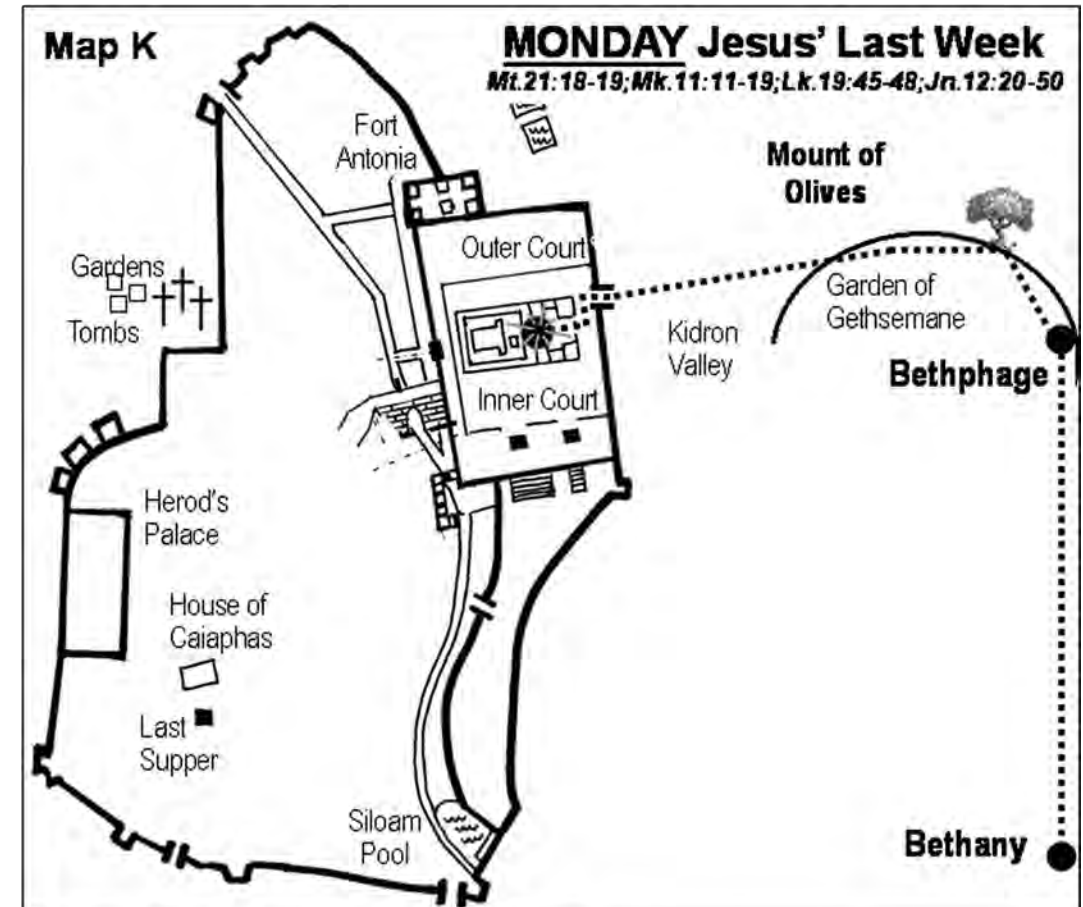
Ministry in Judea/Perea (7 mo.) - The Final Month Map I



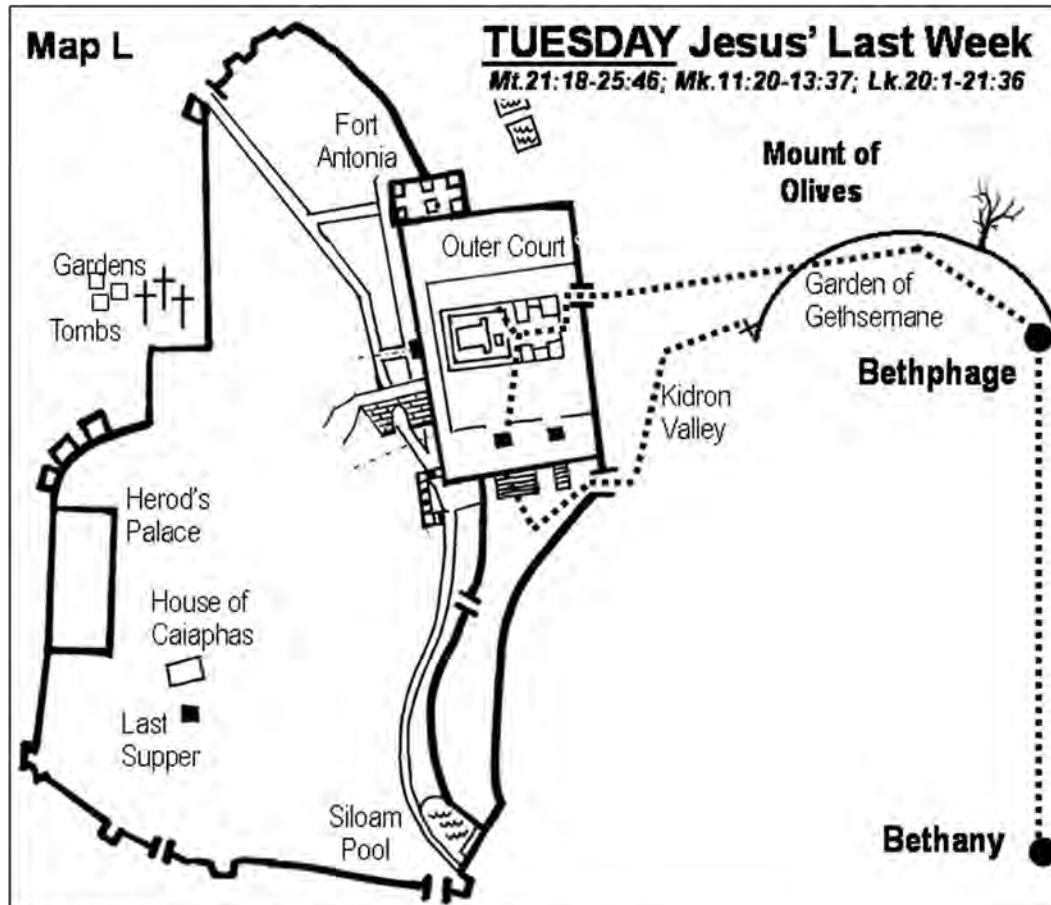
1. Jesus receives word in Perea, near the Jordan (X) (Jn.11:40), that Lazarus is sick. Two days later Jesus leaves for Bethany, in Judea, to raise Lazarus. (Jn.11:1-16)
2. Jesus raises Lazarus from the dead in Bethany. (Jn.11:17-44)
3. Jewish leaders decide to kill Jesus (Jn.11:45-53)
4. Jesus leaves the area of Jerusalem to Ephraim, a city in the hill country of Ephraim in Judea. (Jn.11:54)
5. Jesus goes back into Perea (Mk.10:1). In Perea Jesus blesses the little children (Mk.10:13) and speaks to the rich young ruler (Mk.10:17).
6. Jesus leaves Perea and goes towards Jericho on his way to Jerusalem for the final time. (Lk.18:35) It was at this time James and John ask to sit at his right and left in his kingdom (Mk.10:35; Mt.20:20-28) On a Friday morning as Jesus approached Jericho a blind beggar receives his sight (Lk.18:35-43) Jesus saw Zacchaeus in a tree and ate lunch at his house in Jericho (Lk.19:1-10) As he leaves Jericho, Jesus heals the two blind men (Mt.20:29). One was named blind Bartimaeus (Mk.10:46).
7. That Friday night Jesus arrives at Bethany and stays at the house of Mary, Martha and Lazarus. (Jn.12:1)
8. The next day is Saturday, the Sabbath. Jesus and his disciples observe the day of rest in Bethany.
9. Saturday night, at a meal at Lazarus' house, Mary anoints Jesus for his burial and Judas objects (Jn.12:3-9). Many people came out to see Jesus and Lazarus.
10. On Sunday, the first day of the week, Jesus leaves Bethany early in the morning for Jerusalem. His entrance into Jerusalem becomes known as the Triumphal Procession of Palm Sunday (Jn.12:12; Lk.19:28; Mk.11:1; Mt.21:1)



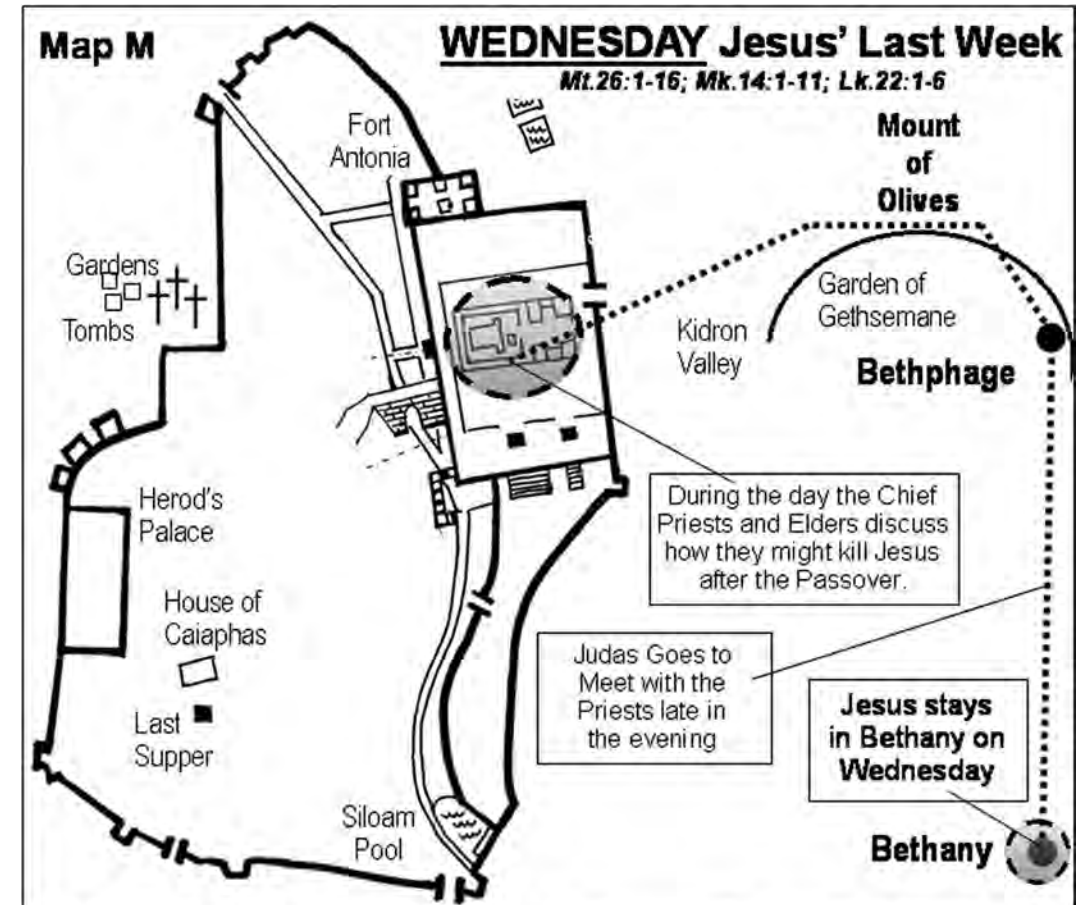
1. Sunday morning Jesus leaves Bethany.
2. The disciples go ahead to the village of Bethphage to get the donkey.
3. Jesus rides over the Mount of Olives into the city crossing the Kidron Valley.
4. As the crowd waves palm branches and cheers, Jesus begins to weep for the city of Jerusalem. (Lk. 19:41)
5. Jesus enters Jerusalem and goes into the temple. (Mk. 11:11)
6. He looks around at everything in the temple. (Mk. 11:11)
7. Jesus then returns to Bethany for the evening. (Mk. 11:11)



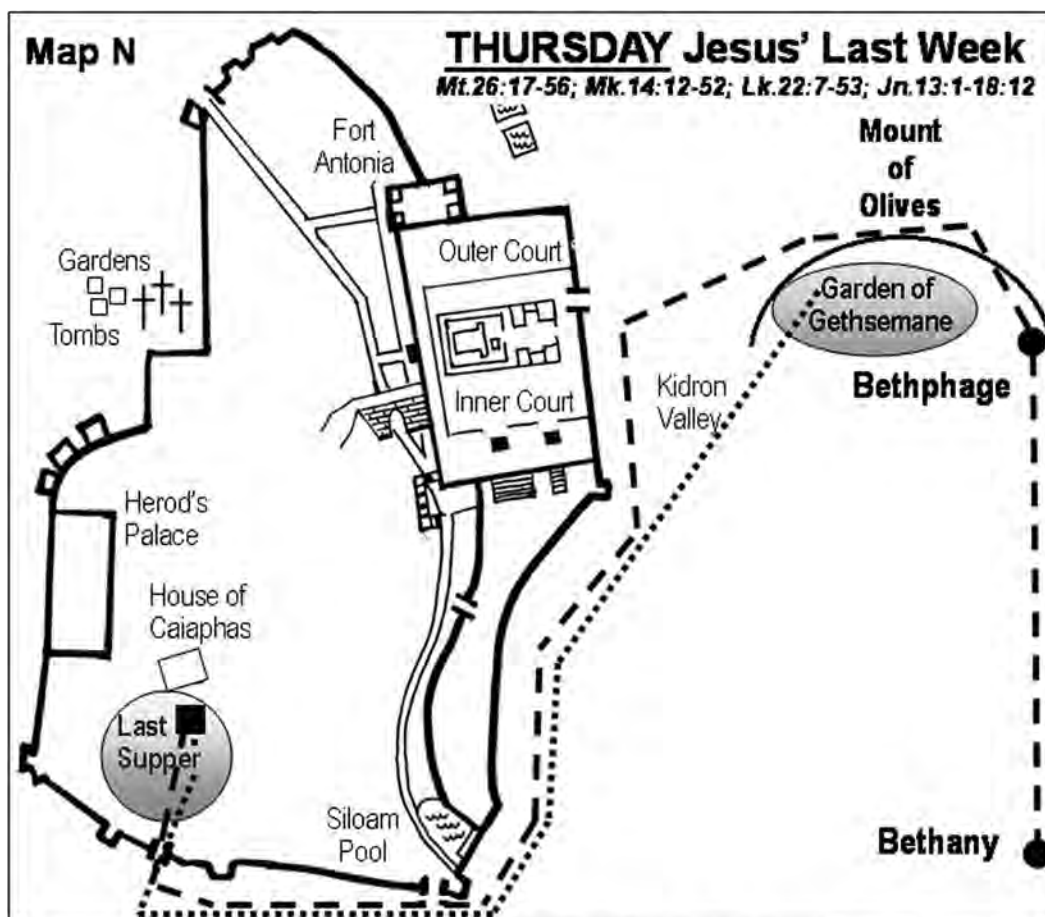
1. Jesus leaves Bethany on Monday morning.
2. On his way into Jerusalem that morning Jesus curses a fig tree on the Mount of Olives. (Mk. 11:12-14)
3. When Jesus arrives in the temple area he drives out those who were buying and selling. He turns over the tables and would not allow anyone to carry merchandise through the temple courts. (Mt. 21:12; Mk. 11:15; Lk. 19:45)
4. Greeks come to see Jesus. (Jn. 12:20)
5. Jesus left the city in the evening. (Mk. 11:19)



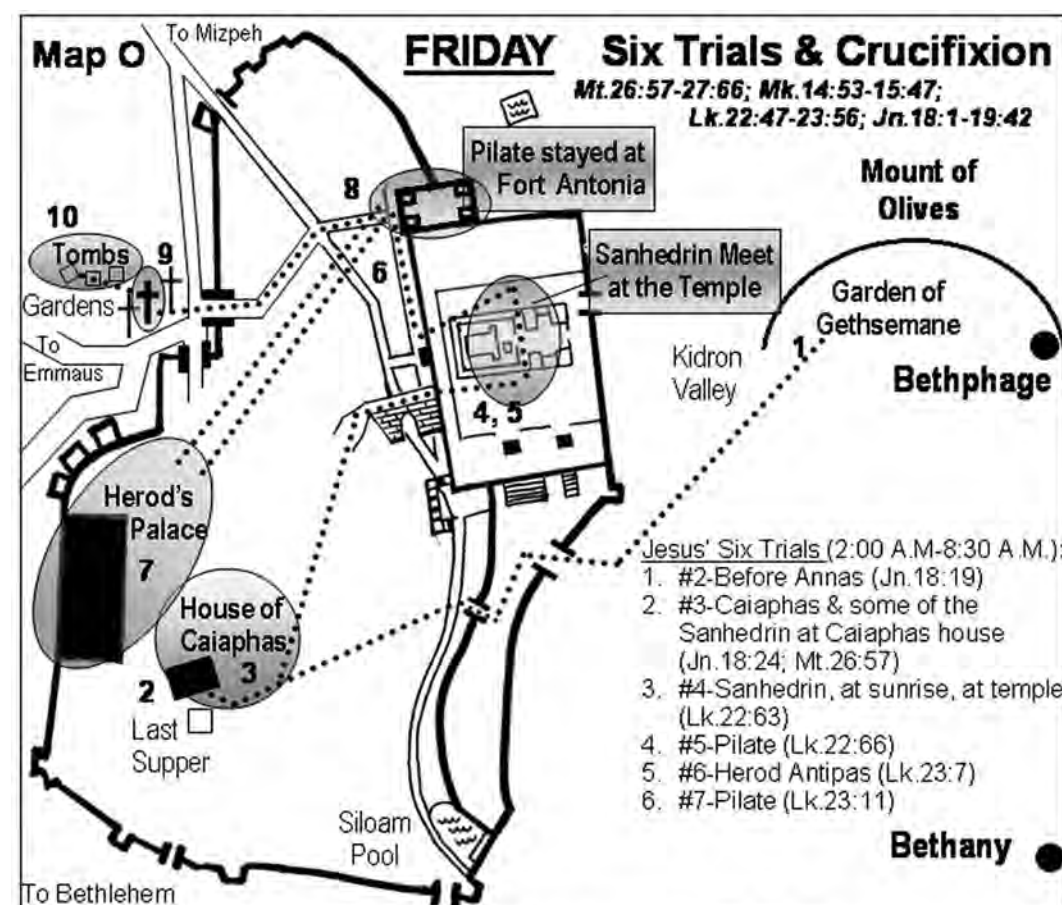
1. Jesus leaves Bethany on Tuesday morning.
2. The disciples realize the tree Jesus cursed the day before has withered. (Mk.11:20)
3. Jesus arrives at the temple.
4. Priests question Jesus concerning his authority to behave the way he had the day before when he cleared the temple. (Mt.21:23; Mk.11:27; Lk.20:1)
5. Jesus teaches in the temple - Parable of the two sons (Mt.21:28), Parable of the Tenants (Mt.21:33), Parable of the Wedding Banquet. (Mt.22:1).
6. Pharisees & Herodians try to trap Jesus with a tax question. (Mt.22:15)
7. Sadducees try to trap Jesus concerning the resurrection. (Mt.22:23)
8. Pharisees try to trap Jesus concerning the commandments. (Mt.22:34)
9. Jesus traps them all when he asks "Whose son is the Christ?" (Mt.22:41)
10. Jesus pronounces the seven woes on the religious leaders. (Mt.23)
11. Jesus watches the widow put in the two coins. (Mk.12:41; Lk.21:1-4)
12. Jesus is leaving the temple when the disciples draw his attention to the stones (Mt.24:1). Jesus says the temple will be destroyed. (Mt.24:2)
13. While Jesus is sitting on the Mount of Olives (X) the disciples come to him for more details about the temple destruction, his return and the end. (Mt.24:3) Jesus answers in Matt. 23 & 24, Mark 11 & Luke 20 & 21.



1. Jesus probably spends the day in Bethany and does not go into Jerusalem. Jesus tells his disciples that the Passover is two days away and the Son of Man will be crucified. (Mt.26:1)
2. The chief priest and the elders are looking for a way to kill Jesus. (Mt.26:2-5; Mk.14:1-2)
3. At an evening meal at the house of Simon the Leper, Jesus is anointed a second time while in Bethany. This time all the disciples object to the waste of valuable oil. (Mt.26:6-13; Mk.14:3-9)
4. Judas goes to the chief priests to discuss a way to betray Jesus. (Mt.26:14-16; Mk.14:10-11; Lk.22:3-6)



1. The disciples ask Jesus where he wanted them to make preparations for the meal. (Mt. 26:17) Jesus sends Peter and John to prepare the meal. (Lk. 22:8) They are told to go into the city and follow a man, who is carrying a jar of water on his head, to a house with a large upper room. (Lk. 22:10-12)
2. Jesus eats this final meal with his disciples in a large upper room in a home in Jerusalem. It is likely this was the home of John Mark's mother. (Acts 12:12)
3. After the meal they leave the city about midnight, crossing the Kidron Valley to an olive grove (Jn. 18:1) called the Gethsemane (literally, "press of oils" referring to a place of an olive press) on the Mount of Olives. Here they plan on spending the night as they had before. (Lk. 22:39) Jesus knows his arrest is near and spends time in prayer.
4. He will be arrested here about two hours later, or about 2:00 am.



Jesus' Six Trials (2:00 A.M.-8:30 A.M.):

1. #2-Before Annas (Jn. 18:19)
 2. #3-Caiaphas & some of the Sanhedrin at Caiaphas house (Jn. 18:24; Mt. 26:57)
 3. #4-Sanhedrin, at sunrise, at temple (Lk. 22:63)
 4. #5-Pilate (Lk. 22:66)
 5. #6-Herod Antipas (Lk. 23:7)
 6. #7-Pilate (Lk. 23:11)
1. About 2:00 A.M. Jesus is betrayed and arrested in Gethsemane. (Jn. 18:1)
 2. Jesus is taken to appear before Annas, the former high priest. Jesus is interrogated and slapped (Jn. 18:19) Peter denies Jesus. (Jn. 18:15)
 3. About 3:00 A.M. Annas sends Jesus, still bound, to the current high priest, Caiaphas. (Jn. 18:24) Some of the members of the Sanhedrin assemble at Caiaphas' palace/house for a preliminary trial of Jesus. (Mt. 26:57) Peter denies Jesus again. (Jn. 18:25)
 4. The soldiers mock and beat Jesus while the Sanhedrin assembles at the temple for the "official" trial at the temple after sunrise. (Lk. 22:63)
 5. At sunrise, about 5:15, Jesus is led before the Sanhedrin at the temple. Jesus testifies that he is the Son of God. He is led to Pilate. (Lk. 22:66)
 6. At about 6:00 A.M. Jesus is on the pavement in front of Fort Antonia where Pilate stays. Pilate questions Jesus. Pilate learns Jesus is from Galilee and sends him over to Herod's Palace in Jerusalem.
 7. At about 6:45 A.M. Jesus appears before Herod Antipas (Lk. 23:7) Jesus will not speak. Herod sends Jesus back to Pilate in a royal robe. (Lk. 23:11)
 8. Between 7:30-8:30 Pilate tries several times to release Jesus. Pilate speaks with Jesus. Jesus is beaten and sentenced to crucifixion. The soldiers in the Praetorium (Antonia) mock, spit on & hit Jesus (Mt. 27:27)
 9. Jesus carries the cross outside the city walls. He is crucified at 9:00 A.M. (Lk. 23:26; Mt. 27:31)
 10. By 3:00 in the afternoon Jesus is dead. He is buried in a tomb near by.

Jesus' Six Trials			
	When	Where	Verse
1. Annas	About 2:30 A.M.	High Priest's House/Palace	John 18:12-14
2. Caiaphas	About 3:00 A.M.	High Priest's House/Palace	Matt. 26:57-68
3. Sanhedrin	Sunrise 5:15	Temple	Matt. 27:1-2
4. Pilate	About 6:00 A.M.	Fort Antonia (Praetorium)	John 18:28-38
5. Herod	About 6:45	Herod's Palace	Luke 23:6-12
6. Pilate	7:30-8:30 AM	Fort Antonia (Praetorium)	John 18:39-19:6

Events on the Cross

- Jesus is taken to Golgotha.
- Jesus is offered wine and myrrh which he refuses. (Mt.27:34)
- 9:00 A.M. - Jesus is nailed to the cross. (Mt.27:35)
- Jesus says, "**Father, forgive them; for they do not know what they are doing**" (Lk23:34).
- Jesus' clothes are divided among the soldiers.
- Jesus is mocked by the Jews.
- A sign is hung on the cross that says, "Jesus the Nazarene, The king of the Jews" (Jn.19:19).
- Jesus speaks with the two thieves on the crosses. Jesus says to one of the thieves,
"I tell you the truth, today you will be with me in Paradise" (Lk.23:43).
- Jesus speaks to John and his mother saying, "**Dear woman, here is your son**" and to John "**Here is your mother**" (Jn.19:26,27).
- 12:00 Noon – Darkness covers the whole land.
- Jesus cries out, "**Eloi, Eoi, lama sabachthani**" ("**My God, my God, why have you forsaken me?**")
- Jesus says, "**I am thirsty**" (Jn. 19:28).
- Jesus was given sour wine to drink from a sponge on a reed. (Mt.27:48; Jn.19:29)
- Jesus says, "**It is finished**" (Jn.19:30).
- Jesus says, "**Father, into your hands I commit my spirit**" (Lk.23:46).
- 3:00 P.M. - Jesus breathed his last, hung his head and gave up his spirit.
- The temple curtain was torn from top to bottom.
- The earth shook and rocks split.
- Tombs were opened and many dead people were raised to life. (Mt.27:52)
- When the centurion who was keeping guard over the cross saw the earthquake and the darkness, he began to praise God and said, "Truly this was the Son of God" and "Surely this was a righteous man" (Mt.27:54; Lk.23:47).

Events of Resurrection Sunday:

- About 4:45 A.M. - Women leave Bethany for the tomb while it is still dark (Lk. 24:1; Mk.16:2; Jn.20:1) - Mary Magdalene, Joanna, Mary the mother of James, Salome the mother of James and John.
 - At sunrise, about 5:15, there is an earthquake; Jesus is raised from the dead; an angel rolls the stone back; the soldiers see the angel, they fall down, their fear temporarily immobilizes them, then they run off to report the event to the priests. (Mt.28:2-4)
 - Mary Magdalene runs ahead to the tomb to get someone to roll the stone away.
 - Mary finds the tomb open. (Jn.20:1)
 - Mary runs to tell Peter and John in Jerusalem. (Jn.20:2)
 - About 5:30 A.M. – The other women, Joanna and Mary mother of James, complete their walk from Bethany and arrive after sunrise. They find the stone rolled away. They enter the grave and find it empty. (Mk.16:2; Lk.24:1-3)
 - An angel appears to the women at the tomb. (Mt.28:5; Mk.16:5)
 - Angel gives the two women a message for the disciples. The women leave to tell the disciples. (Mt.28:5-8; Lk.24:3-8)
 - Peter and John have heard Mary Magdalene's report. They run to the tomb and find it empty. Mary Magdalene follows them back to the tomb. (Jn.20:3-9)
 - Mary Magdalene has arrived at the tomb. Peter and John have gone back into Jerusalem. Jesus appears to Mary Magdalene in the garden by the tomb. (Jn.20:10-18) Mary then returns to give the disciples this information.
 - Jesus appears to the other women, Mary, Salome, Joanna, as they were on their way to see the disciples. (Mt.28:8-10)
 - Jesus appears to Peter. (Luke 24:34; 1 Corinthians 15:5)
 - Sunday afternoon Jesus appears to two men on the road to Emmaus. (Lk.24:13-32)
 - Sunday afternoon Jesus appears to ten of the disciples in the Upper Room. Thomas is absent. (Luke 24:36-43; Jn.20:19-25)
- #### Other Resurrection Appearances of Jesus:
- One week later, Jesus appears to all eleven disciples and Thomas believes. (Jn.20:26-28)
 - Jesus appears to seven disciples at the Sea of Galilee. (Jn.21:1-14)
 - Jesus appears to the eleven disciples on a mountain in Galilee. (Mt.28:16)
 - Jesus appears to his brother James. (1 Cor.15:7)
 - Jesus appears and teaches his disciples. (Acts 1:3-8)
 - Jesus appears at his ascension. (Acts 1:9-12; Lk.24:44-49)

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KEY POINTS

- ⊙ Matthew, Mark and Luke are known as the synoptic gospels
- ⊙ Matthew presents Jesus as the Messiah-King. Mark presents Jesus as Jehovah's servant. Luke presents Jesus as the Son of Man. John presents Jesus as the Son of God.
- ⊙ Matthew's gospel has five narrative portions, which are each, followed by five discourses or teachings by Jesus.
- ⊙ Mark records the accounts of Jesus' life as were communicated to him by Peter.
- ⊙ Luke carefully researched events and interviewed eyewitnesses to get the accurate information he organized into his gospel.
- ⊙ John wrote his gospel about 25 years after the other gospels were written. John provides information that is 93% original when compared to the synoptic gospels.

QUESTIONS

1. What does synoptic mean?
2. What is the meaning of the Hebrew word translated "messiah"? Which Greek and English words mean the same thing?
3. Although Jesus did many miracles John chooses only seven of them to communicate seven lessons. What are the seven signs and the seven lessons in the book of John?
4. Draw a map of Israel in Jesus day showing these places: Galilee, Judah, Samaria, Jerusalem, Bethany, Bethlehem, Sychar, Nazareth, Capernaum, Caesarea Philippi, Mt. Hermon, Decapolis, Gadara
5. Briefly discuss the relationship of the Herod's mentioned in the Bible: Herod the Great, Herod Philip, Herod Antipas, Herod Agrippa I, Herod Agrippa II (you may also want to mention two additional sons of Herod the Great, Archelaus and Philip II).
6. What are the six "legal" trials that Jesus faced after his arrest?

BOOKS from Galyn's Shelf

The Words and Works of Jesus Christ, by J. Dwight Pentecost, ISBN 9780310309406

The Life and Times of Jesus the Messiah, by Alfred Edersheim, ISBN 0-8028-8027-4

The Bible Knowledge Commentary New Testament Edition, by John F. Walvoord and Roy B. Zuck, ISBN 0-88207-812-7

A Harmony of the Gospels, by John H. Kerr

(Also, refer to the many commentary sets listed in the Old Testament and the New Testament section)

Section F

The Book of Acts

Chapter Twenty-seven

The Book of Acts, Chapters 1–12 (30 – 43 A.D.)

"YOU WILL BE my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." Jesus, Acts 1:8

Book	Acts of the Apostles
Author	Luke
Date	62 AD
Earliest Existing Manuscript	<ul style="list-style-type: none"> • P⁴⁵ from Chester Beatty Papyri contains Acts from around 250 AD • P²⁹ consists of Acts 26:7-8, 20 dating from before 300 AD • P⁴⁸ consist of Acts 23:11-17; 4:31-5:13 from before 300 AD • P³⁸ consists of Acts 18:27-19:6, 12-16 from around 300 AD
Audience	Theophilus, a believer who also received the Gospel of Luke so that he might know the certainty of the things he had been taught.
Purpose	To record and communicate the spread of the gospel from Jerusalem throughout the Roman world.

	Jerusalem	Judea and Samaria	Ends of the Earth
Chapters	Acts 2-7	Acts 8-12	Acts 13-28
Dates	30-32 A.D. – 2 years	33-48 A.D. (15 years)	48-62 A.D. (14 years)
Leaders	Peter and John	Peter and Philip	Paul
Converts	Jews	Jews and Samaritans	Jews and Gentiles
Location	Jerusalem	Judea and Samaria	Syria, Asia Minor, Macedonia, Greece, Italy

Outline

- I. **In Jerusalem (Acts 1-7)**
 - A. Jesus' instructions and ascension
 - B. Matthias selected to replace Judas
 - C. The coming of the Holy Spirit on the Day of Pentecost
 - D. Peter's First Sermon
 - E. Lame man healed in the temple; Peter's Second Sermon
 - F. Peter and John arrested and taken before the Sanhedrin
 - i. Peter preaches to the Sanhedrin.
 - ii. Sanhedrin Forbids Preaching in Jesus Name.
 - G. Ananias and Sapphira
 - H. Apostles' Miracles
 - I. Apostles Persecuted
 - J. Deacons Appointed
 - K. Stephen arrested and preaches to the Sanhedrin
 - L. Stephen killed by Sanhedrin
 - M. Saul advances Christian persecution.

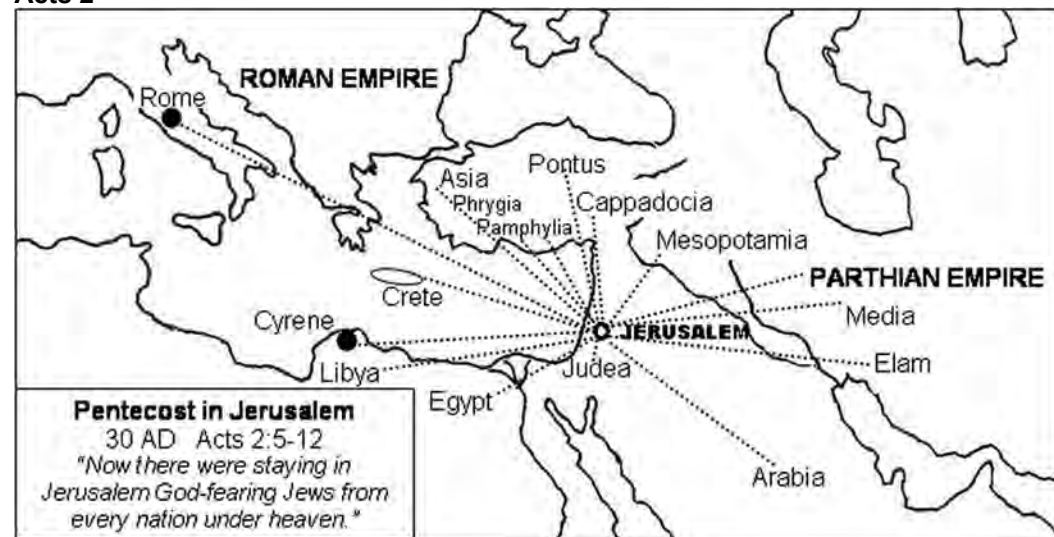
II. In Judea and Samaria (Acts 8-12)

- A. Philip
 - i. Philip in Samaria
 - ii. Philip and Ethiopian Treasurer
- B. Saul
 - i. Persecution
 - ii. Road to Damascus
 - iii. Saul in Damascus
 - iv. Saul in Jerusalem
- C. Peter
 - i. Peter in Lydda
 - ii. Peter in Joppa
 - iii. Peter in Caesarea
- D. Early Church
 - i. Church growth in Antioch
 - ii. Church persecution in Jerusalem

III. To the Ends of the Earth (13-28)

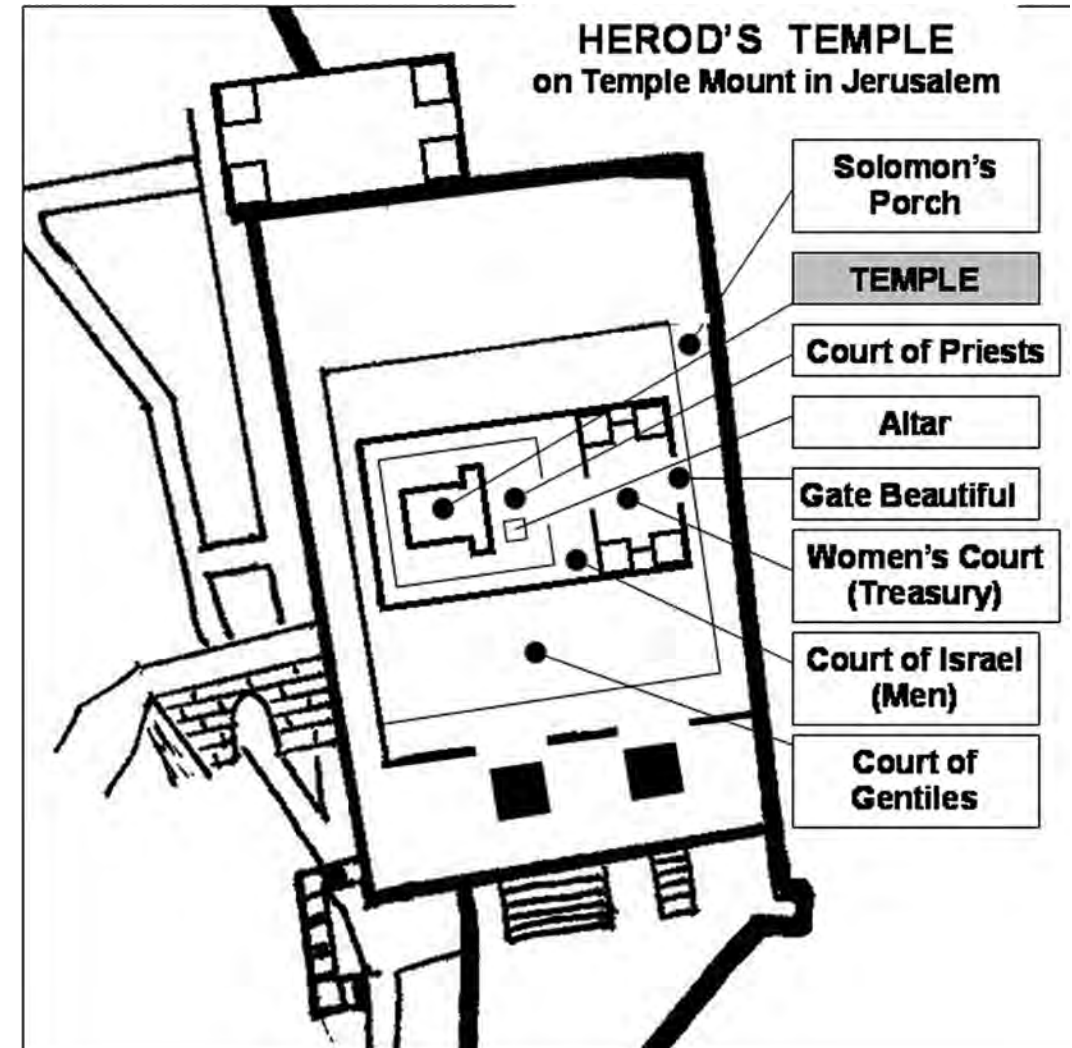
- A. Paul's First Missionary Journey
- B. Jerusalem Council
- C. Paul's Second Missionary Journey
- D. Paul's Third Missionary Journey
- E. Paul's Arrest
 - i. Paul's arrest in Jerusalem
 - ii. Paul in prison in Caesarea
 - iii. Paul in prison in Rome

Acts 2



We know that a church began in both Cyrene and Rome because of what happened on the day of Pentecost. Both these churches began without an apostle planting the church. The churches in Rome and Cyrene grew, maintained correct doctrine and began missionary work. Other churches would also have been started when the new converts took the gospel back to their home towns.

Acts 3 and 4



In Acts 3, at 3:00 in the afternoon, Peter heals a lame man at the Gate Beautiful (also called Nicanor Gate) which led from the court of the Gentiles into the court of women. The people came running out to Solomon's Porch or Colonnade to see (Acts 3:11). Peter began to preach about Jesus. The priests, the captain of the temple guard and the Sadducees (Acts 4:1) came out and seized Peter and John. They were put in jail for the night and the next day Peter and John appeared before the Sanhedrin for questioning (Acts 4:5). Peter preaches to the Sanhedrin but is warned not to preach in Jesus name anymore.

Acts 5 and 6

The Jerusalem church was growing in numbers and in organization. They would meet in Solomon's Colonnade (Solomon's Porch). The apostles continue to perform many signs and wonders (5:12). People were bringing their sick from nearby towns to the temple in Jerusalem to be healed by the apostles (5:16). The high priest and his political party, the Sadducees, had the apostles put in jail but an angel opened the doors and told them,

“Go stand in the temple courts and tell the people the full message of this new life” (5:17-20). The next morning the Sanhedrin met to question the apostles but they could not find them in jail. Instead they were found preaching in the temple courts (5:21-26). A Pharisee and member of the Sanhedrin named Gamaliel (the Apostle Paul’s teacher) suggested a policy of tolerance against the apostles until their momentum faded away (5:33-40). The apostles were released but they continued to proclaim the good news that Jesus was the Christ in the temple courts and from house to house (5:42). To help the apostles maintain and organize their growing movement seven deacons were appointed to manage the material needs of the young church. (6:1-7)

Acts 6 and 7

Jews came to Jerusalem to oppose this new teaching about Jesus. They came from cities and provinces that had already been infected with this new teaching from Jerusalem:

- Cyrene - North Africa
- Alexandria - Egypt
- Cilicia - the province of Saul’s (who is also known as Paul) hometown of Tarsus, just northwest of Syria
- Asia – the western side of modern Turkey or Asia Minor (6:9)

Stephen, one of the seven deacons, was challenged to an argument by these Jews who came to Jerusalem to defeat Christianity. Stephen’s wisdom and the Spirit of God argued convincingly that Jesus was the Christ. Because they could not defeat him, his opponents had to lie about Stephen’s teaching (6:11-14). Charges of blasphemy were brought against Stephen and he appeared before the Sanhedrin. They listened to his long speech as he reviewed Jewish history from the Scriptures for them, but when he charged them with murdering the Righteous One, or the Christ, he was stoned to death. The stoning of Stephen by the same Sanhedrin that had condemned Jesus was orchestrated by Saul from the city of Tarsus in the province of Cilicia.

Acts 8

Saul from Tarsus of Cilicia began to lead a great persecution against the believers in Jerusalem. Saul was going house to house arresting believers and putting them in prison. Many believers fled Jerusalem for other cities in Judea and Samaria, but the apostles stayed in Jerusalem.

Philip, one of the deacons, went to Samara to preach the gospel. After many Samaritans had accepted the gospel, the apostles in Jerusalem sent Peter and John up to Samaria. Later an angel told Philip to, “Go south to the road – the desert road – that goes down from Jerusalem to Gaza”. On this road Philip met the Ethiopian man who was the official in charge of the treasury of Queen Candace in Ethiopia. After the Ethiopian heard the gospel and was baptized the Spirit of God “took Philip away”. The Greek verb used here is the aorist indicative active of the word *ἁρπαζω* or *harpadzo* which means “to snatch, to carry off to a different place, to seize, to carry off by force, to rapture.” It is the same word used in 1 Thessalonians 4:17 that is translated “caught up”. Philip appears at Azotus where he continued to preach the gospel in the surrounding towns. Philip later settled in Caesarea. Twenty years later the book of Acts records that Philip still lived in Caesarea and had four daughters (21:8).

Philip's Ministry

..... Philip Goes to Samaria
 --- Philip Goes to the Gaza Road
 - · - Philip Appears in Azotus and Goes to Caesarea

- In Jerusalem Philip was one of the deacons (Acts 6:5)
- In Samaria Philip preached and converted many Samaritans including Simon the sorcerer (Acts 8:4)
- Philip obeys the angel and goes to the road that leads from Jerusalem to Gaza. Here he leads the Ethiopian eunuch to faith in Jesus and baptizes him (Acts 8:26)
- The Spirit takes Philip to Azotus (Acts 8:40)
- Philip preaches in the towns along the coast
- Philip settles in the city of Caesarea. He lives here for at least 20 years and raises four daughters. (Acts 21:8)

Acts 9

In Acts 9:1-2 Saul left Jerusalem under the authority of the High Priest. Paul had secured written authority from the High Priest to go to Damascus, Syria 130 miles north of Jerusalem to arrest the followers of Jesus and bring them back to Jerusalem for prosecution.

Who is Saul of Tarsus?

Saul of Tarsus, the first great persecutor of the church, would later be known as the Apostle Paul. Paul describes his earlier years in his own words:

Paul's Ancestry

- "I am a Jew, from Tarsus in Cilicia, a citizen of no ordinary city."
Acts 21:39
- "I am a Jew, born in Tarsus of Cilicia, but brought up in this city (Jerusalem)."
Acts 22:3
- "Are they Hebrews? So am I. Are they Israelites? So am I. Are they Abraham's descendants? So am I."
2 Corinthians 11:22
- "I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin."
Romans 11:1
- "If anyone else thinks he has reasons to put confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews."
Philippians 3:4,5

Paul's Education

- "Under Gamaliel I was thoroughly trained in the law of our fathers and was just as zealous for God as any of you are today."
Acts 22:3
- "My brothers, I am a Pharisee, the son of a Pharisee."
Acts 23:6
- "The Jews all know the way I have lived ever since I was a child, from the beginning of my life in my own country, and also in Jerusalem. They have known me for a long time and can testify, if they are willing, that according to the strictest sect of our religion, I lived as a Pharisee."
Acts 26:4-5

Paul's Character

- "As for zeal, persecuting the church; as for legalistic righteousness, faultless."
Philippians 3:6
- "I was once a blasphemer and a persecutor and a violent man."
1 Timothy 1:12,13

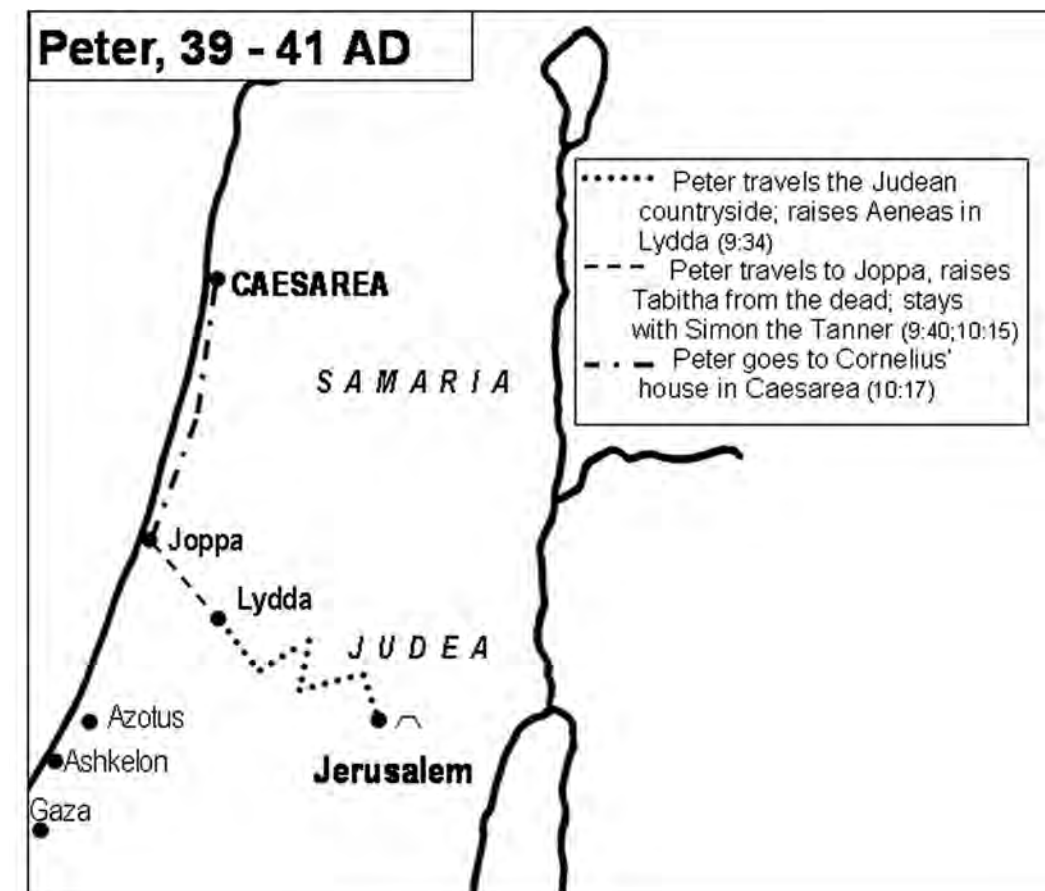
Paul the Persecutor

- "Saul began to destroy the church. Going from house to house, he dragged off men and women and put them in prison."
Acts 8:3
- "I persecuted the followers of this Way to their death, arresting both men and women and throwing them into prison . . . I went to Damascus to bring these people as prisoners to Jerusalem to be punished."
Acts 22:4,5
- "I went from one synagogue to another to imprison and beat those who believe in you . . . when the blood of your martyr Stephen was shed, I stood there giving my approval and guarding the clothes of those who were killing him."
Acts 22:19
- "I too was convinced that I ought to do all that was possible to oppose the name of Jesus of Nazareth . . . On the authority of the chief priests I put many of the saints in prison, and when they were put to death, I cast my vote against them. Many times I went from one synagogue to another to have them punished, and I tried to force them to blaspheme. In my obsession against them, I even went to foreign cities to persecute them."
Acts 26:9-11

The resurrected Jesus appeared to Saul outside the city of Damascus. Saul could see the light and hear Jesus' voice but the military escort he had traveling with him could not see anything. Saul stayed in Damascus for "several days with the disciples." According to Galatians 1:6-17 Saul "went immediately into Arabia and later returned to Damascus." After being in Arabia for several months to a couple of years, Saul returned to Damascus and began to preach in the synagogues that Jesus is the Son of God. Saul's convincing preaching in the synagogues of Damascus disturbed the Jewish community to the level that now Saul's own life was in danger. Three years after his conversion on the way into Damascus, Saul now had to escape Damascus at night by being lowered in a basket through an opening in the wall (Acts 9:22-25; 2 Cor. 11:32).

Acts 9 and 10

While Paul was in Arabia, Peter left Jerusalem to travel through the Judean countryside. Peter went to Lydda where he raised a paralytic named Aeneas. In Joppa, Peter raised Tabitha from the dead. Word of these miracles and the good news of Jesus spread through the countryside. Peter stayed in Joppa at the house of Simon the tanner. At this time an angel visited Caesarea to speak to Cornelius, a Roman centurion in the Italian Regiment. The angel told Cornelius to send men to Joppa to get Peter. When Peter arrived in Caesarea he entered the house of the Gentile to preach the gospel to them. While Peter was speaking the Holy Spirit came on the Gentiles assembled at Cornelius' house.



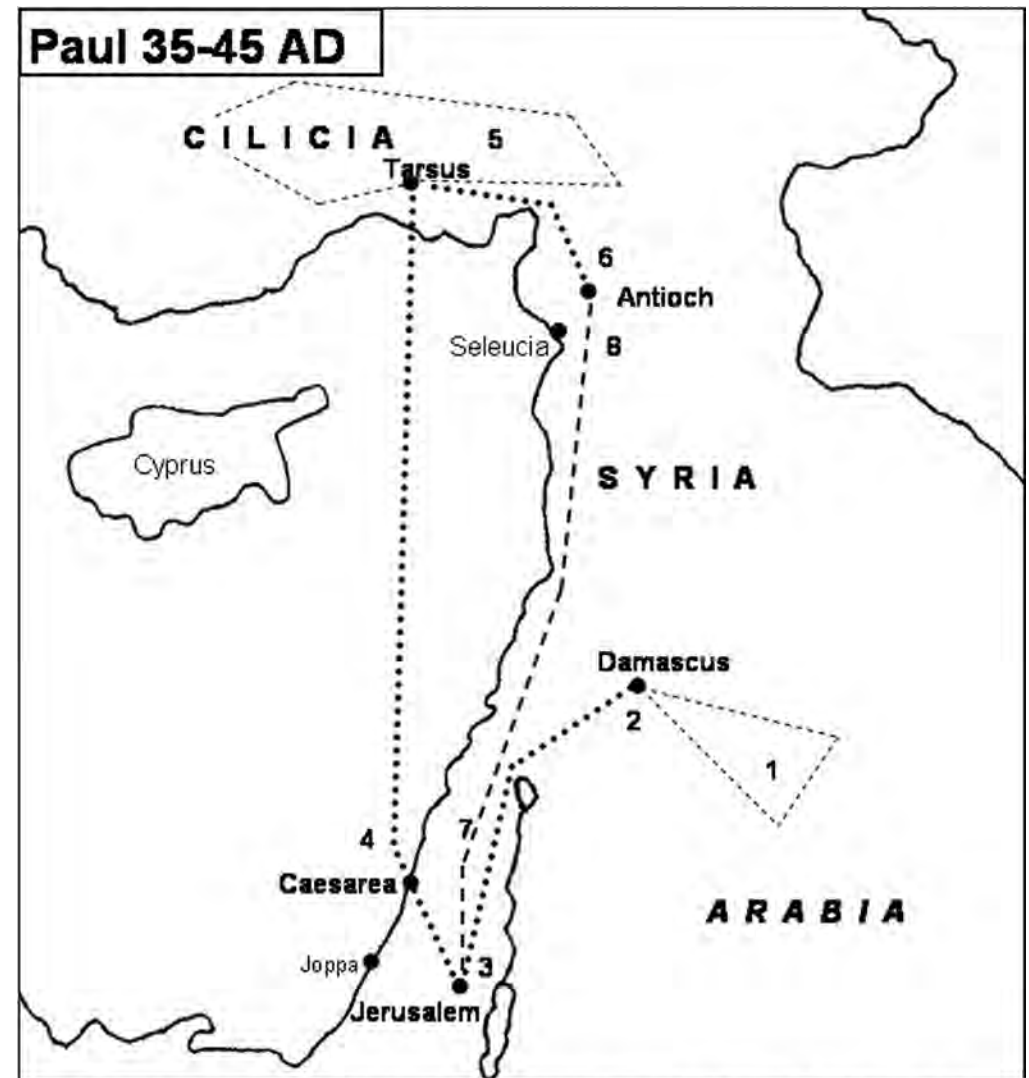
Acts 11 and 12

When Peter returned to Jerusalem from the house of the Gentile Cornelius, he had to explain his behavior and the results of his ministry to the other apostles and leaders. The Jewish believers criticized Peter for fellowshiping with Gentiles. Peter explained how the Lord had worked through angels, visions and the Holy Spirit. He ends his defense by saying, "Who was I to think that I could oppose God?" When the Jewish believers in Jerusalem heard this they had no further objections. They summed up what this experience had revealed to them by saying, "So then, God has granted even the Gentiles repentance unto life." Although it had now been revealed to the Jews that salvation by faith was for the Gentiles, many would continue to require observance of the Jewish Law and culture for both Jews and Gentiles as a prerequisite for salvation in Jesus.

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Now after three years Saul returns to Jerusalem no longer the persecutor of Jesus but the preacher of Jesus. The Christians in Jerusalem still fear Saul but Barnabas takes him to meet Peter and James. After 15 days in Jerusalem that involved preaching to the Grecian Jews, Saul is again in danger. The believers took Saul to Caesarea and sent him by ship to Tarsus where he will stay in oblivion until Barnabas comes to find him and take him to the church of Antioch in Syria.

30 AD	35 AD	38 AD	43 AD
Jesus Death	Stephen Stoned	Saul Converted and spends three years in Arabia and Damascus	Saul brought to Antioch
		Saul visits Jerusalem then flees into Syria and Cilicia	Barnabas goes to Antioch



1. 35-38 AD, Paul is converted near Damascus & spends time in Arabia, the Nabatean kingdom that extends from Damascus to the Red Sea (Gal. 1:17).
2. 38 AD, After a year or two, Paul returns to Damascus & preaches in synagogues. Paul escapes Damascus & leaves for Jerusalem.
3. 38 AD, Paul returns to Jerusalem after having been gone for 3 years. Paul spends fifteen days with Peter and meets James (Gal.1:18-19). Paul debates the Grecian Jews and his life is threatened (Acts 9:29).
4. 38 AD, Paul escapes Jerusalem and is taken to Caesarea to board a ship for his hometown of Tarsus in Cilicia (Acts 9:30).
5. 38-43 AD, Paul preaches in Cilicia and Syria for five years (Gal.1:20-23).
6. 43 AD, Barnabas leaves Antioch to search for Paul in Tarsus in order to bring him back to teach in the church of Antioch.
7. 44 AD, After one year of preaching in Antioch (Acts 11:26), Paul goes with Barnabas to Jerusalem with an offering from the Antioch church for the believers suffering from the famine (Acts 11:29-30). While they are there James is killed by Herod Agrippa I, Peter escapes from prison and Herod Agrippa I dies in Caesarea (Acts 12).
8. 45 AD, Barnabas and Saul return from Jerusalem to Antioch. John Mark comes with them (Acts 12:25).

Chapter Twenty-eight

The Church in Antioch, Syria

Acts 11:19-13:41

IN 43 AD, THIRTEEN years after the death, burial and resurrection of Jesus Christ a man named Barnabas was sent out from the Jerusalem church to assist the church in Antioch, Syria. This church was a unique mixture of believers from both the Jewish and the Gentile world. Unknown even to Barnabas, the Antioch church was to become the pivot on which the truth of the ages would be identified by revelation and separated forever from all of the religions of man.

“Now those who had been scattered by the persecution in connection with Stephen traveled as far as Phoenicia, Cyprus and Antioch, telling the message only to Jews. Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus. The Lord’s hand was with them, and a great number of people believed and turned to the Lord. News of this reached the ears of the church at Jerusalem, and they sent Barnabas to Antioch. When he arrived and saw the evidence of the grace of God, he was glad and encouraged them all to remain true to the Lord with all their hearts. He was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord.”

Acts 11:19-24

Jerusalem was the center of Christianity in 43 AD. Many of the apostles still called Jerusalem home and were the leading members of that church. Peter had traveled and taught through the Judean countryside, but had always returned to Jerusalem. The Apostle John still lived in Jerusalem, providing a home for Mary, the mother of Jesus.

Apostle John Leaves Jerusalem

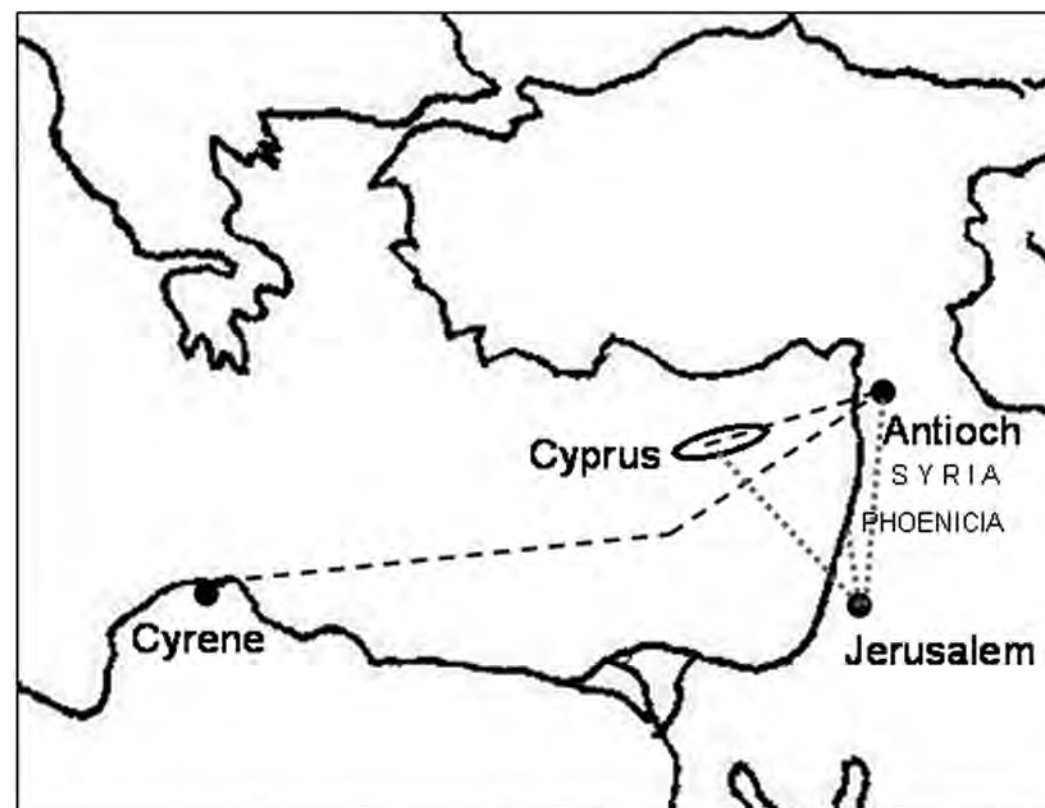
John would reside in the city of Jerusalem until 66 AD when he fled, along with Mary if she was still alive, to Ephesus in order to escape Rome’s vengeance on the city of Jerusalem for the Jewish revolt. Jesus had told the disciples thirty-six years before how they should respond when they saw the Roman armies approaching Jerusalem. Jesus had said:

“When you see Jerusalem being surrounded by armies, you will know that its desolation is near. Then let those who are in Judea flee to the mountains, let those in the country not enter the city. For this is the time of punishment in fulfillment of all that has been written.” (Luke 21:20-22)

John understood Jesus’ teachings and would move to Ephesus where Paul had started a church and Timothy had served as pastor. In Ephesus John would write the Gospel of John and 1,2,3 John.

Those that left Jerusalem to teach the gospel were of the Jewish culture and trained in the Law of Moses. It was natural then for them to not only teach the gospel message of the Messiah, but to also teach it from the Jewish perspective. This was not a problem as long as Jewish believers were sharing their faith with other Jews. The problem would begin to arise when the Jewish believers began to teach their faith to the non-Jewish crowd. Anyone who was not a Jew would be called a Gentile.

In other words, when the Gentiles heard the gospel message explained by a Jew the predominant message was often nothing more than a promotion of the Jewish lifestyle,



---- The persecution of the Jerusalem believers in 35 AD by Saul and the Sanhedrin caused the believers to flee from Jerusalem to the island of Cyprus, the land of Phoenicia and the city of Antioch in Syria. They shared the gospel only with the Jews. (Acts 11:19)

--- **Men from the African city of Cyrene and the island of Cyprus went to Antioch and shared the gospel not only with Jewish people, but also with the Gentiles. (Acts 11:20)**

cultural and religious rituals. The gospel message was in danger of becoming nothing more than the promotion of a culture, first for the Jews and then for the Gentiles. The church in Antioch was going to be the battle ground for the supremacy of either the revelation of the gospel of Jesus Christ or the religious rituals and lifestyle of the Jews.

Throughout church history, the gospel of Jesus Christ has had to engage in the battle for supremacy with many other religious rituals of man. Many of these rituals developed in the very churches that were formed to advance the gospel. Not only that, but every culture (and there have been many) that Christianity has entered, has desired to replace the message of the gospel with the preaching of a lifestyle.

The church in Antioch became the place of a new Christian experiment. A church was formed out of two different cultures. Two cultures whose core beliefs included separation from each other (to read about Judaism’s traditional values, see Acts 10:28) to the extreme practice of terminating other cultures (see the prophecy of Antiochus Epiphanes in Daniel 11:30-32).

When the Jerusalem church heard the news about the Antioch church, they may have concluded that their mission work was running wild and was out of control. To insure that the gospel message had not been compromised, they sent Barnabas to bring this mission work back under control.

Profile on Barnabas

- Original name was Joseph
- Born in Cyprus
- From the tribe of Levi
- Cousin of John Mark
- He had family in Jerusalem.
- Joined the apostles in Jerusalem church
- Sold land to give money to church
- Named "Son of Encouragement"
- "Encouragement" is the Greek word that also means "exhortation, comfort".
- He was known for his gift of "preaching" the truth, not "teaching".
- Barnabas was the first to reach out to Saul, the persecutor, after Saul was converted to Christ. (Acts 9:26,27)

Barnabas was the perfect man for the job. He was raised as a Jew in a Gentile culture on the island of Cyprus. His given Jewish name was Joseph but the apostles in Jerusalem recognized the spiritual gift in this man once he became a believer and gave him the name "Son of Encouragement," or Barnabas. Barnabas would have been an exhorter or a preacher who brought comfort and encouragement to the people when he spoke.

Barnabas could see that God was working in the church in Antioch when he arrived. He was pleased and sent back a positive report to the apostles in Jerusalem. Barnabas had a ministry among the people of Antioch that "encouraged them to remain true to the Lord with all their hearts."

Barnabas' response to the situation encouraged the church to continue their work. He did not bring needless debates, pointless issues or distracting personal opinions into the church. Instead Barnabas was able to see past the opportunity for distraction and see that God was at work among these people. Antioch had to be a step down from the Jerusalem church in many ways. Jerusalem had as their pastor James, the half-brother of Jesus. The apostles Peter and John were there working in and among the church. None of this presented a problem for Barnabas and his attitude allowed the church of Antioch to continue to grow with a great number of people coming to the Lord.

We can be sure the leadership style in the Antioch church was different than that of the Jerusalem church. We would expect the atmosphere of an established, all-Jewish church in the heart of Jerusalem that often met in the temple, to be considerably different than a young church in Syria filled with Gentile converts from paganism. It is easy to imagine the things that Barnabas overlooked in order to stay focused on the true issue of the gospel.

The church of Antioch was growing and thriving as a great number of new converts were added to the group of believers. But, the church's responsibility is more than collecting people. The church is responsible for the spiritual growth and production of the people they have collected. The local church has a mission to the people of their community, the moral fiber of their culture, and the security of their nation. This is not going to happen just because a group of people believe in Jesus.

The gospel message is the foundation of every believer's spiritual life, their spiritual growth, and their spiritual production. Without faith in Christ there is no life, no growth and no production. But understand this: Faith in Jesus Christ is the foundation for spiritual growth but faith in Jesus alone is not spiritual growth. Nor is it maturity, nor fruit, nor the fulfillment of the plan of God in your life.

Jesus said it best himself when he said, "I am the door." Doors always lead you into a room. Doors are not rooms. Jesus said he was the way to God's plan for your life. The believers in Antioch are standing in the doorway and they are very excited. But, wait until they get into the room that Jesus has led them into.

Barnabas' next mission is to find someone who can lead this church into an understanding of what is in the room. He knows who he needs, a man he knew before either of them were believers. This church needed to hear the teaching of the former Pharisee and persecutor of the church, Saul. Saul had come to visit the leading apostles after spending a good part of the three years after his conversion in the wilderness being taught the gospel by revelation from Jesus Christ himself. The problem is Saul had fled Jerusalem for his life five years earlier. Barnabas must find Saul.

To deliver him from the hands of the Jews, Saul had been escorted by fellow believers out of Jerusalem to the sea port of Caesarea and sent away to his home town of Tarsus.

Saul would write later in his letter to the Philippians that he had "lost all things" for the sake of Christ. In the context of this letter Saul is discussing his Jewish heritage. Saul's arrival in Tarsus would have been preceded by reports of his behavior and teaching in the great religious city of Jerusalem that had threatened his life. Saul's father, who was a Pharisee, had sent Saul as a youth to school in Jerusalem. Now this same family would disinherit Saul. He would lose all contact with his family along with the right to claim his ancestral home, heritage and inheritance. Saul was alone.

At the time of his conversion Jesus told Saul, "*I am sending you to [the Gentiles] to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me*" (Acts 26:17,18). So for the next five years Saul took his gospel message to the Gentiles in the province of Syria and Cilicia. Saul had no contact with the apostles or with Jerusalem. "They only heard the report: '*The man who formerly persecuted us is now preaching the faith he once tried to destroy*'" (Galatians 1:23). Barnabas had heard of his friend's work in the ministry as had many, many others. Reports of his work even reached the churches in Judea and Jerusalem.

"Then Barnabas went to Tarsus to look for Saul, and when he found him, he brought him to Antioch. So for a whole year Barnabas and Saul met with the church and taught great numbers of people. The disciples were called Christians first at Antioch."
Acts 11:25,26

The phrase "*look for Saul*" is a Greek phrase that means, "to seek up and down, back and forth, to make a thorough search till success comes." Barnabas would have begun his search in Tarsus and tried to retrace Saul's footsteps over the last five years until he caught up with him.

Saul had received the gospel by direct revelation from Jesus beginning on the road

to Damascus in 35 AD and continuing over the next three years while he was alone in Arabia. In 38 AD Saul had visited Jerusalem to compare notes with the apostles who had seen Jesus. They accepted Saul's revelation as the truth and in line with their teaching, though it was more advanced and developed than theirs. Saul then spent the next five years teaching his own revelation in Syria and Cilicia. In 43 AD Barnabas brings Saul, the vessel of the complete revelation from Jesus Christ, back into the front lines of church history.

Saul would never leave the front line again. From this point on, church history was going to be set on course by the greatest apostle and teacher of the church age.

For the next year the gifted preacher Barnabas and the gifted teacher Saul worked with great numbers of believers in Antioch. This combination of Barnabas the exhorter and Saul the teacher produced one of the greatest churches of all time. Several things happened during the next year that indicate the spiritual growth that took place in these believers.

First, it was here that the name "Christian" was assigned to believers. Saul would have identified what it means to accept Christ, to believe in Christ, and to be born again. A change had occurred on the inside of each believer and they needed to know it. Acceptance of the gospel produces an eternal, spiritual change that cannot be seen except by the fruit of that change. In order for a believer to understand that change they need to be taught the word of God. There is no doubt that Paul's teaching led to the disciples realizing who they were as believers in Christ. They were "Christians" and soon the city of Antioch itself could see who they were.

The title "Christian" was a natural development for those who followed Christ. The followers of Herod were called "Herodians." The believers became servants of Christ. The term translated "were called" literally means in the Greek "to transact business" or "to bear the title." The believers were transacting the business of life in the name of the Christ. They were living the life of a Christian.

Other things we see this early church begin to do after they had sat under Paul's daily teaching for a whole year are following the Spirit's directions (Acts 11:27-28) and giving money to support other believers. The Bible says they decided to help the Jerusalem believers and that they gave according to their ability. It takes a maturing Christian to give with the right attitude. It is natural for believers to support ministries. Giving is both the result of the fruit of the Spirit (Galatians 5:22) and a Gift of the Spirit (Romans 12:8). If believers are taught the Word of God and instructed concerning their salvation that comes through the gospel they will mature and begin to bear fruit in due season. A church should not have to ask, beg, or manipulate money from mature believers. Giving is as natural for a mature Christian as producing apples is for an apple tree. Of course, if you are standing in front of a maple tree looking for apples you have not identified your tree correctly. The same is true if you are standing in front of people begging them to give your church or ministry money. You have not identified spiritual maturity very well. Teach the word, let the believers grow by the Spirit of God and they will produce the fruit in many areas. The Antioch believers began doing these things because they matured through the teaching of the Word.

In chapter 13 of Acts we find the church of Antioch having identified and developed their individual spiritual gifts. They are seen in true worship, fasting before the Lord and

seeking direction for their lives and their ministries. Their prayer meetings did not consist of telling God the things that they wanted, but instead were seeking to achieve the things that he specifically wanted for them and their church.

Finally, in Acts 13:2-4 the church sends Barnabas and Saul back out into the field to do mission work. What others had done for Antioch during the last nine years (35-44 AD), Antioch is ready to do for others. In 35 AD believers fleeing persecution arrived in Antioch and began home based meetings. Nine years later they are sending and supporting men to go and begin ministries in not just one town, but every town in Asia Minor.

Result of Believers Receiving *Teaching* in Antioch

- Their **lives were changed** to be Christ-like.
- They **followed the Spirit** of God in their service to the church.
- They **gave money** to assist other believers based on:
 - a) Their own decision
 - b) Their own financial ability
- Individual believers identified, developed & used their **spiritual gifts**
- They **worshipped**, fasted before the Lord.
- They **received direction** from the Lord.
- They **sent gifted individuals** to other places to expand the church.

The fact is, they were the beginning of a ministry that not only reached all of Asia Minor, but their efforts would also successfully reach Macedonia, Greece, Rome and even Spain.

MAP OF FIRST JOURNEY

Saul and Barnabas left Antioch to board a ship in the seaport city of Seleucia. They were carried to the island of Cyprus and docked at Salamis. With John Mark's help they unloaded their baggage and made contact with the local Jewish synagogue leader.

As always doors opened for Saul who was a highly-trained and respected rabbi from Jerusalem. Saul's credentials and reputation were so impressive that even rumors of his recent influence by the claimed messiah, Jesus, did not raise enough suspicion among the Jews still scattered in Gentile lands. The synagogues in distant Gentile territory would be awed to stand in the presence of Saul, the skilled rabbi trained by the living legend Gamaliel, the grandson of Hillel. Throughout the book of Acts the natural acceptance of a prominent rabbi from Jerusalem and the opportunity to teach the congregation on the next Sabbath was always an open door for Saul.

Barnabas himself was a native of Cyprus and wealthy enough to have been a land owner, was of the tribe of Levi. The tribe of Levi was the teaching tribe in the nation of Israel. This tribe was responsible for the care of the temple and the teaching of the law. Barnabas' presence alongside that of the rabbi Saul would be an invaluable advantage in getting the gospel message into synagogues on this missionary trip.

John Mark, Barnabas's cousin from Jerusalem (Colossians 4:10), went along as their "helper." The word "helper" is the Greek word *hyperetes* whose literal meaning is the "under rower" on a boat. The ancient boats were driven by unseen men seated below the deck supplying the power to the oars. This picture would also include the people who were on the upper deck being taken somewhere on the ship. John Mark was under rowing while Saul and Barnabas were doing the visible ministry of the Word. John Mark was to be the unseen power. The Greek word translated "helper" means "assistant,

attendant, a helper who willingly submits himself to carry out the will of the one over him.” His responsibilities could have included carrying scrolls of Scripture and possibly quotes of Jesus, making travel plans for lodging, meals and transportation, helping teach new converts, and serving as an eyewitness of the life and ministry of Jesus.

The ministry often exalts those who are visible and stand before people. This can often cause those who are providing power to the ministry to neglect their roles due to a lack of understanding of the importance of their position. Imagine the ship that Saul, Barnabas and John Mark took from Seleucia to Salamis. What would have happened if the rowers decided that they too wanted to be passengers and left the oars in the lower deck and went to the upper deck to stand and be seen along with the paying passengers? The boat would have gone drifting or been dead in the water. Without the under rowers of the church entire ministries would collapse.

Profile on John Mark

- Mother was Mary, a prominent member of the Jerusalem church whose house was used for church meetings. (Acts 12:12)
- John was his Jewish name which means “Yahweh is gracious”
- Mark was his Greek name that may indicate Roman citizenship.
- His father apparently was dead.
- His family was wealthy enough to maintain a large house in Jerusalem and have at least one servant. (Acts 12:13)
- He traveled with Peter. (1 Peter 5:13)
- He records Peter’s account of Jesus’ life in the Gospel of Mark.
- He was with Timothy in Asia Minor in 67 AD.
- At the end of his life Paul writes: “Get Mark. . .he is helpful to me in my ministry.”

The real production of the church is not done by those who are seen. The apostles, prophets, evangelists, pastors and teachers are there “to prepare God’s people for works of service so that the body of Christ may be built up” (Ephesians 4:11,12).

As Saul moved through Gentile lands and moved further away from Jerusalem and the Jewish crowd, he began using his Greek name of Paul. This had probably been his practice over the years of preaching to the Gentiles before he was brought to Antioch by Barnabas.

Paul, Barnabas and John Mark left the island of Cypress from the seaport and capital Paphos to sail for the mainland of Asia. They landed in Perga in the small Roman province of Pamphylia (whose territory extended 75 miles along the Mediterranean coast and 30 miles to the North of the coast.)

John Mark “left them” in Perga and returned to his mother’s home in Jerusalem. The Greek phrase “left them” can mean “to depart, to leave, to desert.” The reason for his leaving is not given by Luke but we do find out later that Paul was disappointed that John Mark “had deserted them in Pamphylia and not continued with them in the work” (Acts 15:38). In this passage the word “deserted” means “to depart, to desert, to give up.” Something had happened that caused John Mark to abandon the mission, and these actions were considered by Paul to be an abandonment of the work of the gospel.

Could this be true. . . ?

If the last supper was held at Mary’s house, as some believe, then John Mark would have been a young man living in that house that night. Jesus left for the garden around midnight after having dismissed Judas to betray him. Judas would have first led the soldiers to Mary’s house in search of Jesus around 1:00 AM, thus waking up John Mark. As the troops moved to the garden John Mark may have followed in the shadows still wearing his bed clothes. This would explain this verse concerning Jesus’ arrest recorded only in Mark’s gospel:

“Then everyone deserted him and fled. A young man, wearing nothing but a linen garment, was following Jesus. When they seized him, he fled naked, leaving his garment behind.”
Mark 14:50-52

It is important to note that although Paul and Barnabas land in Perga they do not look for a synagogue there or even spend time preaching. Instead they move quickly north to the city called Antioch in Pisidia. It appears for several reasons that Paul’s plan was to pick up the main Roman road running through Asia. Paul’s style of ministry was to go to the main cities on the main roads with the gospel. He would form a church there and then when the church matured they would take the gospel to the surrounding communities near them on the back roads.

The Roman road system was an engineering wonder that leaves us with roads that exist today, 2,000 years later. Paul was a strategist who would not have let a potential ministry tool like the Roman roads remain unused as a communication network and a church planting system.

Antioch Pisidia was positioned on the Roman road called *Via Sebaste*, or the Sebasten Way, that ran from the Euphrates river through Antioch Pisidia all the way to Ephesus. Paul was probably planning on heading west after Antioch, Pisidia. On his second missionary journey Paul would have followed this road from Antioch, Syria all the way to the coast north of Ephesus, to the city Troas (ancient Troy).

“On the Sabbath they entered the synagogue and sat down. After the reading from the Law and the Prophets, the synagogue rulers sent word to them, saying, ‘Brothers, if you have a message of encouragement for the people, please speak.’ ”
Acts 13:14-16

Synagogue Service consisted of several parts for each week service:

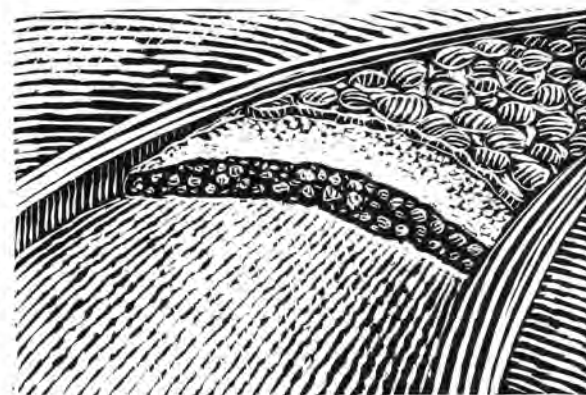
Shema	Together they would say, “Hear O Israel: The Lord our God, the Lord is one” (Deuteronomy 6:4).
Prayer	By the synagogue leader
Reading of the Law	Genesis-Deuteronomy which was read in sequence throughout the year.
Reading from the Prophets	Joshua, Judges, Samuel, Kings Isaiah, Jeremiah, Ezekiel, (twelve minor prophets) corresponding with the reading from the law.
Sermon	“A Message of Encouragement” from a member of the congregation
Closing Blessing	



Roman roads still exist today. Mile marker stones still exist from 6 BC. The picture above is a Roman road in the ancient city of Sepphoris. Sepphoris is about four miles (or an hour's walk) north of Nazareth.

The Roman road was nine to twelve feet wide and allowed two chariots to pass. Mile markers were placed to indicate distances, and eventually, maps were made that detailed routes, miles, towns, inns, mountains and rivers.

During construction a trench was dug six to nine feet deep to form the road bed. Lime or sand was placed in this trench to create a level base. Four to five inch diameter stones were laid twelve to twenty-four inches deep. Then came nine to twelve inches of concrete. Several layers of rolled concrete covered this at the depth of twelve inches on the sides and eighteen inches in the middle to crown the road for drainage. The final layer was made up of blocks of stone six inches or more, fitted together in the final layer of wet concrete.



Roman Road Construction

It appears that Paul and Barnabas simply attended a regular synagogue service one Saturday, (i.e., Sabbath) morning. This synagogue was large enough that they had several synagogue leaders. It was common for the synagogue ruler to request someone from the congregation to bring the morning's message after the reading of the Law and the Prophets. When they realized Rabbi Saul from Jerusalem was joining them for their service that day they sent one of their assistants to ask if he or Barnabas would bring the daily message to the people.

“Standing up, Paul motioned with his hand and said: “Men of Israel and you Gentiles who worship God, listen to me! The God of the people of Israel chose our fathers; he made the people prosper during their stay in Egypt, with mighty power he led them out of that country, he endured their conduct for about forty years in the desert, he overthrew seven nations in Canaan and gave their land to his people as their inheritance. All this took about 450 years. After this, God gave them judges until the time of Samuel the prophet. Then the people asked for a king, and he gave them Saul son of Kish, of the tribe of Benjamin, who ruled forty years. After removing Saul, he made David their king. He testified concerning him: ‘I have found David son of Jesse a man after my own heart; he will do everything I want him to do.’ “

Acts 13:16-22

Paul addresses the crowd by identifying them as two groups of people: Jews and Gentiles (often called “God fearers”). Paul’s sermon can be broken into four parts:

1. The Old Testament message with four points of faith
2. The new message of Jesus with four points of Christian faith
3. The use of three Old Testament passages of Scripture to prove the validity of Jesus as the Messiah
4. An exhortation to believe the message or perish

The Jewish portion of Paul’s sermon is quoted above in Acts 13:16-22. The four points are:

1. God is the God of Israel.
2. God choose Israel.
3. God redeemed Israel from Egypt.
4. God gave Israel their inheritance.

Paul’s last Old Testament character, David, was used as a bridge to begin the Christian message. Paul has so far preached consistently with all the Jews and Gentile converts present that day. At this point Paul is going to make a connection that he himself had to personally make eleven years earlier in order to recognize Jesus as the savior and Messiah. Paul, the Rabbi, trained in the Old Testament Scriptures since his youth, has been presenting the scriptural connection to Jesus in front of congregations, crowds and mobs for over a decade. Many of Paul’s beatings have already come from Jews during those ten years.

“From this man’s descendants God has brought to Israel the Savior Jesus, as he promised. Before that coming of Jesus, John preached repentance and baptism to all the people of Israel. As John was completing his work, he said: ‘Who do you think I am? I am not that one. No, but he is coming after me, whose sandals I am not worthy to untie.’ Brothers, children of Abraham, and you God-fearing Gentiles, it is to us that this message of salvation has been sent. The people of Jerusalem and their rulers did not recognize Jesus, yet in condemning him

they fulfilled the words of the prophets that are read every Sabbath. Though they found no proper ground for a death sentence, they asked Pilate to have him executed. When they had carried out all that was written about him, they took him down from the tree and laid him in a tomb. But God raised him from the dead, and for many days he was seen by those who had traveled with him from Galilee to Jerusalem. They are now his witnesses to our people.”

Acts 13:23-30

Paul begins the Christian portion of his message by stating two important facts to establish Jesus as the Messiah:

1. He is a descendent of David as promised in Scripture.
2. He was identified as the Messiah by a prophet (John the Baptist).

With Jesus' claim to Messiah being verified by Scripture and a prophet Paul address the two groups of his audience again to make his next point very clear. He address both the "Children of Abraham" (Jews) and the "God-fearing Gentiles" as "Brothers" because the message of salvation through the Messiah Jesus is for them both. Everyone, both Jew and Gentile, can receive this message. This teaching could be met with skepticism from both groups since the Jews and their temple worship had been the way to God for the Gentiles in the past.

Paul then establishes the four main points of the gospel message

- 1) Jesus was **crucified**.
- 2) Jesus was laid in a tomb **dead**.
- 3) God **raised** Jesus from the dead.
- 4) People **saw Jesus alive** and are witnesses to the truth.

These four points are repeated to the Corinthians:

"For what I received I passed on to you as of first importance:

1. "that Christ **died** for our sins according to the Scriptures
2. "that he was **buried**
3. "that he was **raised** to life on the third day according to the Scriptures
4. "and that he **appeared** to
 - a. "Peter,
 - b. "and then to the Twelve.
 - c. "After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep.
 - d. "Then he appeared to James,
 - e. "then to all the apostles,
 - f. "and last of all he appeared to me also, as to one abnormally born."

1

Corinthians 15:3-8

To "Believe in Jesus" means you understand & accept as truth:

- Jesus **died** for your sins.
- Jesus was **buried**.
- Jesus was **raised** to life by God.
- Jesus appeared alive to many people who **saw him alive**.

These four points are the basis of Christian faith. If someone is asked what a person needs to believe or accept in order to be saved and receive eternal life, these four points would be a solid biblical answer. To believe in Jesus does not mean that someone believes there is a God. Believing in God does not bring salvation, though it is obviously hard to believe that sin exists, that Jesus died for us and that God raised him from the dead if you reject the reality of a being greater than creation. Confessing your sins means you realize you have a problem but that is not salvation. Doing good works for people or for the higher being called *God* will not cause you to have salvation. You must believe in the Jesus. And, Jesus is simply, yet richly, described as the one who died for our sins, was buried, was raised to life by God, and was seen alive by many witnesses. If you can accept that for yourself, then you have received the message and have salvation.

"We tell you the good news: What God promised our fathers he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm:

'You are my Son, today I have become your Father (Psalm 2:7).'

"The fact that God raised him from the dead, never to decay, is stated in these words:

" 'I will give you the holy and sure blessings promised to David (Isaiah 55:3).'

"So it is stated elsewhere:

" 'You will not let your Holy One see decay (Psalm 16:10).'

"For when David had served God's purpose in his own generation, he fell asleep; he was buried with his fathers and his body decayed. But the one whom God raised from the dead did not see decay."

Acts 13:32-37

Paul follows his proclamation of the Christian message with three Old Testament verses that foretell the Messiahship of Jesus and his resurrection.

In the first Old Testament quote that Paul uses he expresses a new relationship between the Son and the Father. The word "become" or the Greek verb *gennaio* means "to bring forth, to beget." This is not speaking of bringing forth or giving birth to God the Son by God the Father since they are both eternal. It is instead speaking of a new relationship between these two eternal beings. What new relationship between God the Son and God the Father could this refer too?

The Son of God has existed eternally, as have the other members of the Trinity: God the Father and the Holy Spirit. In the Old Testament the Son of God was called LORD, or Yahweh. At the first Christmas the Son of God took on flesh and became a man. The Son of God did not cease to be God at this point, nor did he lay his deity aside. The Son of God instead maintained his deity but added something to it. The Son of God added the very nature of manhood to his eternal nature as God. He even took the human name of Jesus. The LORD became LORD Jesus.

It is correct to call him LORD Jesus because during his entire time on the earth he was

both God and man, and he is still both God and man today. But, this is not the new relationship spoken of in Psalm 2:7.

In Israel during the Old Testament times men were chosen to fill three basic offices: king, priest and prophet. Each generation of Israelites would have one or more king, priest, or prophet anointed with oil. The oil represented the Holy Spirit coming upon these men to enable them to serve in these offices. Once these men were anointed into an office they also entered into a new type of relationship with God. They were no longer just men, they were men who stood before God as the king, or the high priest, or as a prophet.

There was one unique office that was often mentioned and prophesied about, but it had gone unfilled for generations. It was a unique office because it would only be filled one time by one man and that filling was forever. It was the office of the Messiah. The Messiah would be the savior, the king, the deliverer and the one who made things right with God for man and creation. The Messiah was to be a man. This man was spoken of in the Garden of Eden as the seed of the woman, Job called him his redeemer, Abraham believed in him, David knew he would sit on his throne and Isaiah described him as coming as a suffering servant but also as a conqueror.

The Hebrew word *Messiah* means “to smear, or anoint” and is simply called the “Anointed One” by Daniel. The Greek word for “the anointed one” is *christos* or, in English, “Christ”. The word Christ means “the anointed one”, or the Messiah.

When the Son of God, or the LORD, took on the nature of a man, and received the name Jesus, he maintained the nature of deity but added the nature of man. As a man he was a baby, a child, a twelve year old, a young adult, and a thirty-year old man. At the age of thirty the LORD Jesus, the God-man, went to be baptized by the prophet John the Baptist. John Mark records in his gospel that “as Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove. And a voice came from heaven: ‘You are my Son, whom I love; with you I am well pleased’ (Mark 1:10,11). It was at this point that the LORD Jesus entered into a new relationship with God the Father and became the “Anointed One”. The man Jesus entered into the office of the Messiah. At this moment Jesus became the Christ. His name and title would now and forever be The LORD Jesus Christ. Jesus was not born the Christ. God was born a man and that man was anointed by the Spirit of God to fulfill the office of the Christ. The man Jesus was anointed as the Christ by God the Father. This is the meaning of Paul’s use of Psalms 2:7 in his synagogue message in Antioch Pisidia. God the Father is quoted as saying, “*You are my Son; today I have become your Father*”, or “*You are my Son from eternity past; today as a man you have been anointed to enter a new relationship with me as the chosen Messiah.*”

Paul uses two more verses to show that throughout the Old Testament people like David realized the Holy Spirit had revealed that the Messiah would die, that he would be buried, but clearly also that he would be raised from the dead. This prophecy is called “the holy and sure blessings” by Isaiah. David clearly states that God the Father would “not let your Holy One see decay.”

This was the message Paul used to introduce the LORD Jesus Christ to the synagogue in Antioch. He had used teaching to explain the Old Testament in light of the New Testament and faith in Jesus. But at this point, Paul the teacher was going to switch into an exhorter – Paul the preacher.

“Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you. Through him everyone who believes is justified from everything you could not be justified from by the Law of Moses. Take care that what the prophets have said does not happen to you: ‘Look, you scoffers, wonder and perish, for I am going to do something in your days that you would never believe, even if someone told you.’” Acts 13:38-41

This portion of the message is an exhortation to believe. Paul has wrapped up his teaching and begun pleading with them to accept the gospel message. Not only was the coming of the Messiah foretold, but the resurrection of the Messiah was also foretold. Even the people’s response to the message of the Messiah had been foreseen by the Jewish prophets. They would scoff at the message even if someone explained it to them. Paul is telling the people in Antioch to make sure that this prophecy does not apply to them by accepting the gospel.

If they insist on being “scoffers” (*the Greek word means “one who despises and thinks down on another”*) then they are left to “wonder” (*this means to wonder at something and be amazed, but to never understand it*) at the message but never comprehend it or believe it. If they are left in this state of “wonder” without faith, they will “perish” (*which means to be destroyed so as to vanish and disappear*) from the face of the earth and not see the future kingdom of the Messiah.

For Paul, the means of salvation was belief in the message that through Jesus there is forgiveness of sins. Paul says that “everyone who believes is justified.” He adds that they are justified from everything they could not be justified from by the Law of Moses. With this statement, Paul identifies the Law of Moses with its rituals, sacrifices and temple worship as being unable to justify, or remove sins to save anyone. Only through faith in Jesus’ work can a man be justified before God.

Paul would continue his practice of preaching in the Jewish synagogues in all of the Gentile cities he would reach.

A Sample of the Synagogues where Paul Preached the Gospel**In Damascus**

"At once he (Paul) began to preach in the synagogues that Jesus is the Son of God." Acts 9:20

In Antioch, Pisidian

"As Paul and Barnabas were leaving the synagogue, the people invited them to speak further about these things on the next Sabbath." Acts 13:43

In Iconium

"At Iconium Paul and Barnabas went as usual into the Jewish synagogue." Acts 14:1

In Thessalonica

"As his custom was, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures, explaining and proving that the Christ had to suffer and rise from the dead." Acts 17:2

In Berea

"On arriving there, they went to the Jewish synagogue." Acts 17:10

In Athens

"So he reasoned in the synagogue with the Jews." Acts 17:17

In Corinth

"Every Sabbath he reasoned in the synagogue." Acts 18:4

In Ephesus

"He himself went into the synagogue and reasoned with the Jews." Acts 18:19

In Ephesus

"Paul entered the synagogue and spoke boldly there for three months, arguing persuasively about the kingdom of God." Acts 19:8

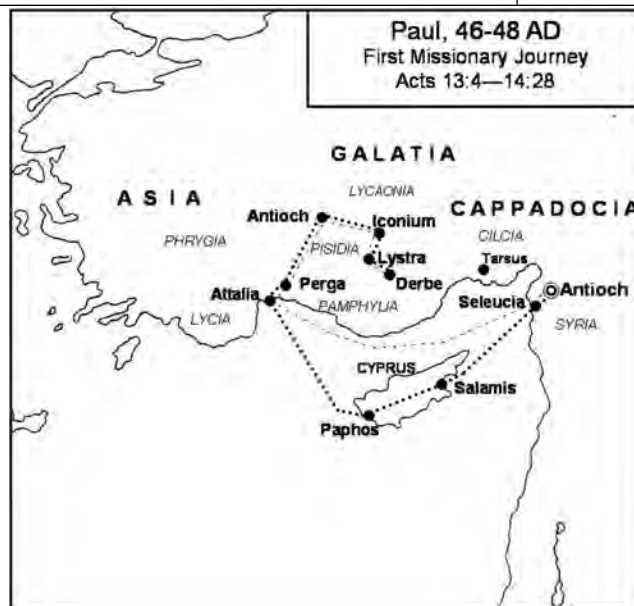
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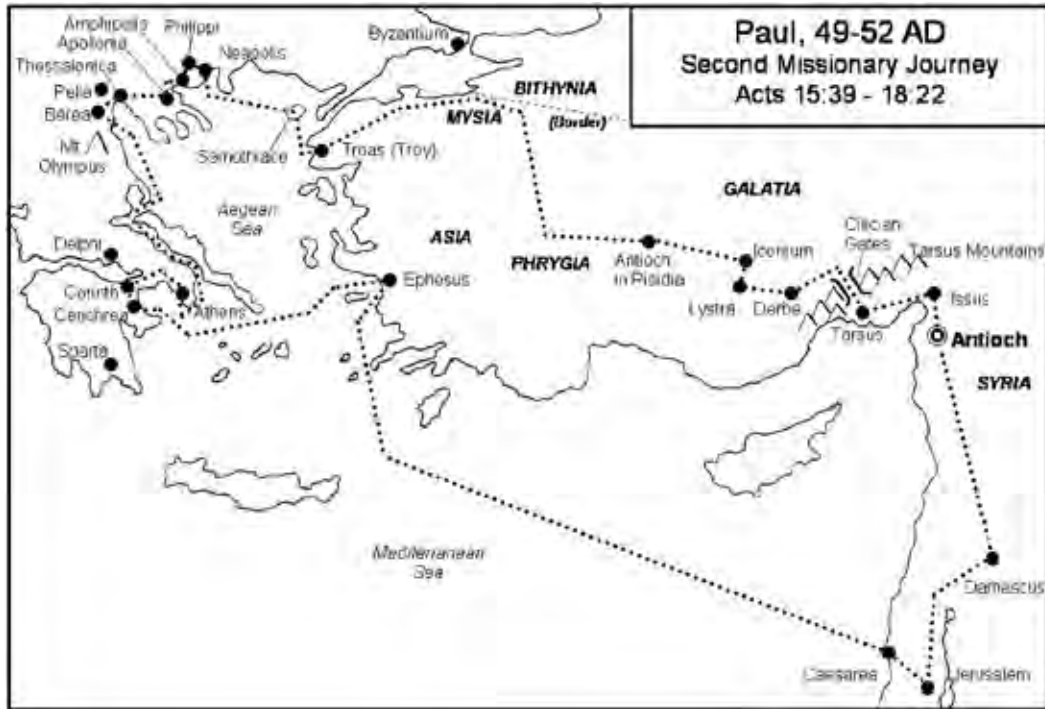
Timeline of Acts and the Early Church (30-100 AD)

YEAR AD	CHURCH EVENT	N.T. BOOK WRITTEN	WORLD EVENT
30	<ul style="list-style-type: none"> Jesus Death, Resurrection, Ascension Day of Pentecost in Acts 2 		
31	<ul style="list-style-type: none"> Peter heals crippled man in temple. (Acts 3) Peter and John arrested by Sanhedrin. (Acts 4:1-3) 		
32	<ul style="list-style-type: none"> Joseph, a Levite from Cyprus (Barnabas) sells a field. (Acts 4:36-37) Ananias and Sapphira die. The Jerusalem church meets by the temple in Solomon's Colonnade (Porch). (Acts 5:12) Apostles perform many miracles. Apostles arrested but released by angel. 		
33	<ul style="list-style-type: none"> Seven deacons chosen (Acts 6:1-6) Church is growing rapidly. (Acts 6:7) A large number of priests believe. (Acts 6:7) 		
34	<ul style="list-style-type: none"> Saul arrives in Jerusalem. Stephen debates Jews coming from Cyrene, Cilicia (ie. Saul), and Alexandria. (Acts 6:9) Stephen arrested by Sanhedrin. (Acts 6:12) Stephen stoned (Acts 7:59) Saul persecutes the church in Jerusalem. Philip goes to Samaria. (Acts 8:5) Philip meets Ethiopian Treasurer. (Acts 8:26-27) 		
35	<ul style="list-style-type: none"> Saul converted on road to Damascus. (Acts 9) Saul is in Damascus. Saul leaves for Arabia. (Gal. 1:17) 		
36			
37	<ul style="list-style-type: none"> Saul is in Arabia. 		Caligula is emperor
38	<ul style="list-style-type: none"> Saul returns to preach in Damascus. Saul's life is threatened. (Acts 9:23) Saul escapes to Jerusalem. Barnabas introduces Saul to disciples. Saul stays with Peter 15 days. (Gal. 1:18-19) Saul debates Grecian Jews. (Acts 9:29) Saul flees to Tarsus in Cilicia. (Acts 9:29,30) 		
39	<ul style="list-style-type: none"> Saul preaches in Cilicia and Syria for five years. (Referred to during Gal. 1:21-22) Persecution has ceased in Jerusalem. Jerusalem church continues to grow. (Acts 9:31) Peter travels Judean Countryside. (Acts 9:32) Peter heals Aeneas in Lydda. (Acts 9:33) Peter raises Tabitha in Joppa. (Acts 9:36-41) Peter called to Caesarea by Cornelius. (Acts 10) 		

<p>40</p>	<ul style="list-style-type: none"> • Peter has to defend having preached in a Gentile house to the church leaders in Jerusalem. (Acts 11) • Missionaries from Cyrene in North Africa come to Antioch in Syria and preached to the Gentiles. (Acts 11:20) • Saul is preaching in Cilicia and Syria. 		<p>Emperor Caligula marches to the English Channel to invade Britain then orders his Roman troops to collect sea shells</p>
<p>41</p>	<ul style="list-style-type: none"> • Saul is preaching in Cilicia and Syria. • Jerusalem expands the city walls which places the site of the crucifixion inside the city. 		<p>Caligula assassinated; Claudius is emperor</p>
<p>42</p>	<ul style="list-style-type: none"> • Saul is preaching in Cilicia and Syria. • Barnabas is sent to visit the church in Antioch by the Jerusalem church. (Acts 11:22) 		
<p>43</p>	<ul style="list-style-type: none"> • Saul is preaching in Cilicia and Syria; Barnabas leaves Antioch to look for Saul in Tarsus. (Acts 11:25) • Barnabas brings Saul back to teach in the church in Antioch in Syria. (Acts 11:26) • Saul teaches in Antioch for a year. (Acts 11:26) • Believers are called "Christians". 		<p>Rome invades Britain</p>
<p>44</p>	<ul style="list-style-type: none"> • Agabus, a prophet from Jerusalem, visits Antioch church. • Antioch church sends Paul and Barnabas to Jerusalem with an offering. (11:29,30) • James is beheaded by Herod Agrippa I. • Peter is arrested but an angel releases him. • Herod Agrippa I dies in Caesarea. (12:20-23) 		<p>Herod Agrippa I Dies</p>
<p>45</p>	<ul style="list-style-type: none"> • Paul and Barnabas return to Antioch. • John Mark leaves Jerusalem to go to Antioch with Paul and Barnabas. 	<p>James writes The Book of James from Jerusalem</p>	

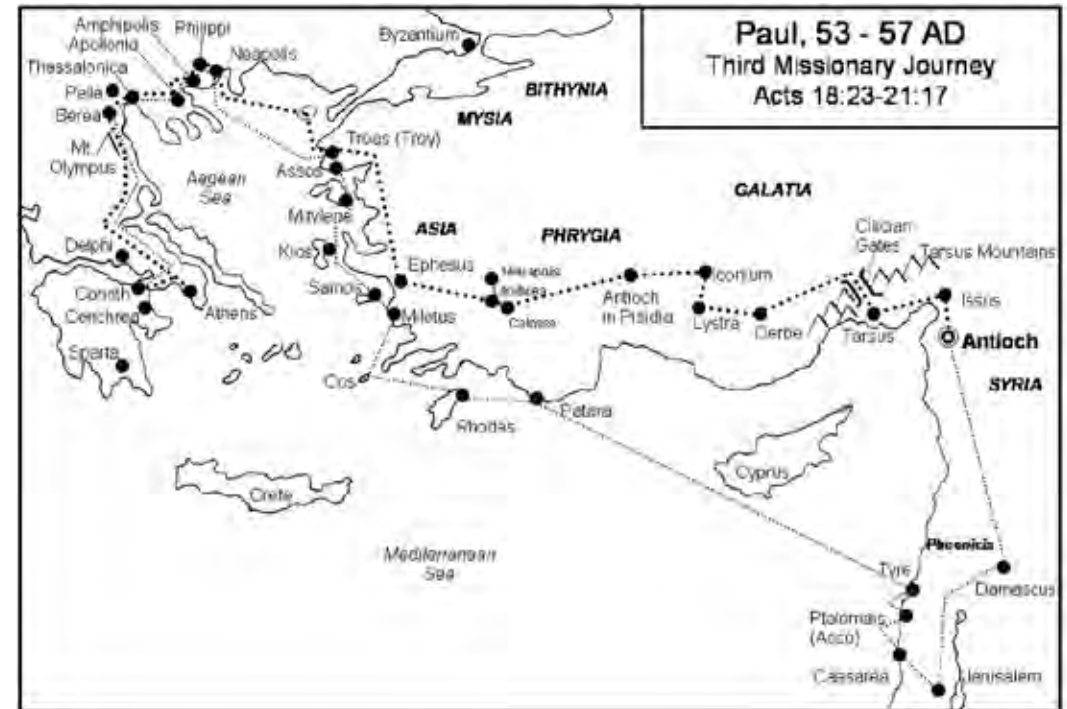
<p>46</p>	<ul style="list-style-type: none"> • Paul and Barnabas leave on first missionary journey. 		
<p>47</p>	<ul style="list-style-type: none"> • Peter has come to Antioch in Syria. (Gal.2:11) • Paul travels in Galatia to Antioch in Pisida, Iconium, Lystra and Derbe. • James sends Jews from Jerusalem to Antioch. (Gal.2:12) 		
<p>48</p>	<ul style="list-style-type: none"> • Judaizers confuse the Antioch church. • Paul returns through the same cities and sails back to Antioch. • Peter and Barnabas are led astray by Judaizers from Jerusalem. (G.2:13) • Paul opposes Peter and the Judaizers. (Gal.2:14) • To resolve the conflict of Judaism & Christianity the Jerusalem Council is held. (Acts 15; Gal.2:1-10) • Paul goes to Jerusalem Council. • Judas and Silas are chosen by the apostles to travel to Jerusalem with Paul and Barnabas. (Acts 15:22) 		
<p>49</p>	<ul style="list-style-type: none"> • Paul teaches in Antioch. • Paul writes to the <i>Galatians</i> against the Judaizers who have gone there. • Paul and Barnabas argue and separate. • Paul leaves on second missionary journey through Galatia to Troas. 	<p>Paul writes Galatians from Antioch in Syria</p>	<p>Roman historian Suetonius (70-122) records that Emperor Claudius expelled Jews from Rome. He wrote that Claudius "expelled the Jews from Rome since they rioted constantly at the instigation of Chrestus (or, Christ)"</p>





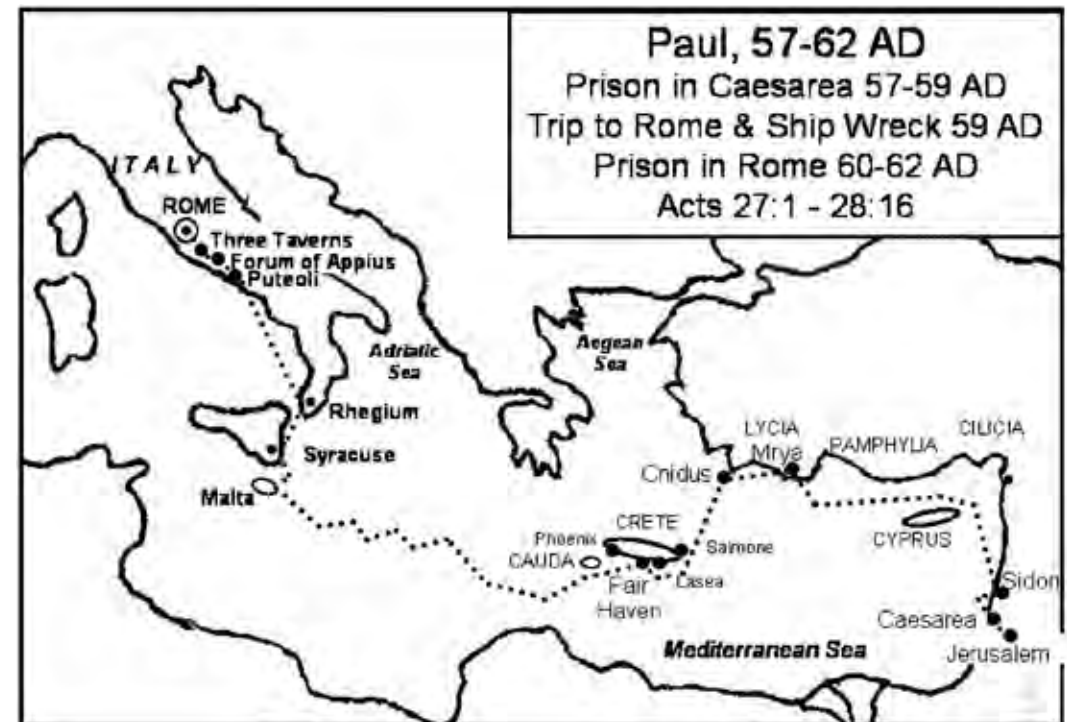
<p>50</p>	<ul style="list-style-type: none"> In Troas (ancient Troy), Paul sees a vision of a Macedonian man. Paul goes to Macedonia. Paul in prison in Philippi. (Acts 16:11-40) Paul preaches in Thessalonica, starts a church and a riot. (Acts 17:1-9) Paul goes to Berea but flees to Athens. (Acts 17:10-15) Paul arrives in Athens alone, preaches in the streets, is invited to present at the Areopagus in Athens. (Acts 17:19) In the fall, Paul goes to Corinth alone without money and gets a job. (Acts 18:1-4) 	<p>Matthew writes his gospel of Matthew</p>	<p>Rome adopts the 7 day work week and names the days after the 7 known planets</p> <p>Rome founds the city of Londinium (or, London) in Britain</p>
<p>51</p>	<ul style="list-style-type: none"> Silas and Timothy bring an offering and a letter from Macedonia. (Acts 18:5) Paul responds to Thessolonians with a letter, <i>First Thessalonians</i>. Paul stays in Corinth, starts Corinthian church, appears before Gallio. (Acts 18:12) 	<p>Paul writes First Thessalonians from Corinth</p>	<p>Gallio is proconsul of Achaia 51-52</p>

<p>52</p>	<ul style="list-style-type: none"> Paul writes <i>Second Thessalonians</i> in response to questions from Thessalonica. Paul leaves Corinth in the spring and sails for Ephesus. Paul reasons in the synagogue and left Aquila and Priscilla in Ephesus (Acts 18:19) Paul sails to Jerusalem, greets the church there and returns to Antioch, Syria 	<p>Paul writes Second Thessalonians from Corinth</p>	
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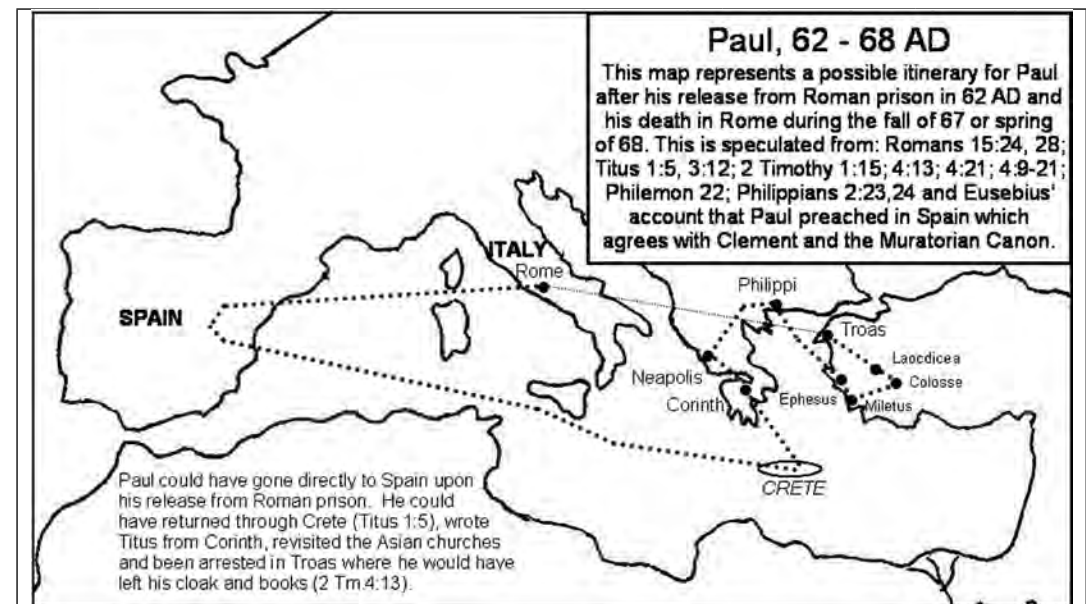
<p>53</p>	<ul style="list-style-type: none"> Paul spends time in Antioch. Paul begins third missionary journey traveling through Galatia and Phrygia. In Ephesus, Aquila and Priscilla explain the gospel to Apollos. (Acts 18:24-26) Apollos goes to Corinth. (Acts 18:27) Paul arrives in Ephesus. Paul stays in Ephesus for three years. Paul teaches daily in the lecture hall of Tyrannus for two years. (Acts 19:9) 		
<p>54</p>	<ul style="list-style-type: none"> Paul is in Ephesus all year. Paul sends Timothy into Macedonia. (Acts 19:22) 		<p>Nero, age 16, is emperor</p>

<p>55</p>	<ul style="list-style-type: none"> Paul writes his first of four letters to the Corinthians (not <i>1 Corinthians</i>) mentioned in 1 Co.5:9. In this letter Paul instructs them to collect money for the Jerusalem saints (1 Cor.16:1). An offering for the Jerusalem believers begins to be collected. In a year, Paul will refer to this offering in his letter <i>Second Corinthians</i>. (2 Co.8:10) A delegation from the Corinthian church arrives in Ephesus with problems and questions. Paul writes <i>First Corinthians</i> in Ephesus and sends it to Corinth. (This is his second of four letters to Corinth) Paul follows this letter with a quick visit directly across the Aegean Sea from Ephesus to Corinth and back. (2 Cor. 2:1) This would have been his second visit to Corinth. (2 Cor.12:14; 13:1,2) Paul writes a third letter to Corinth from Ephesus (which we do not have) (2 Cor.2:3,4; 7:8,9,12). Titus carries this letter and stays to fix the church. (2 Cor.7:15,13,14) 	<p>Paul writes First Corinthians from Ephesus</p>
<p>56</p>	<ul style="list-style-type: none"> In the fall Paul leaves Ephesus for Corinth and goes through Troas and into Macedonia. While Paul is traveling through Macedonia he meets Titus who has left Corinth to return to Ephesus. (2 Cor.7:5,6) In Macedonia Paul writes his fourth letter to the Corinthians known as <i>Second Corinthians</i>. (2 Co.2:13;7:5) Titus and Luke are sent back to Corinth with the letter <i>Second Corinthians</i>. (2 Cor.8:17,18) Paul follows them into Corinth to spend the winter in Corinth. 	<p>Paul writes Second Corinthians from Macedonia</p>
<p>57</p>	<ul style="list-style-type: none"> In the spring, Paul writes to the Roman Church from Corinth. and sends the letter of <i>Romans</i> with a delegation of people led by Phoebe to Rome. (Rom.16:1) Paul plans to sail to Syria from Cenchea but the Jews planned to kill him so he went by land up through Macedonia and down past Ephesus. (Acts 20:3-6) Paul arrives in Jerusalem. (Acts 21:17) Paul is arrested at the temple. (Acts 21:27) Paul is placed in prison in Jerusalem at Fort Antonia (21:37;22:24) and appears before the Sanhedrin. (22:30) Jews plan to kill Paul so Paul is transferred to Caesarea. (Acts 23:23) Paul is in prison in Caesarea for two years. (Acts 24:27) Paul appears before Felix. (Acts 24) 	<p>Paul writes Romans from Corinth</p>



<p>58</p>	<ul style="list-style-type: none"> Paul in prison in Caesarea 	
<p>59</p>	<ul style="list-style-type: none"> Paul in prison in Caesarea Paul appears before Festus and King Herod Agrippa II. (Acts 25,26) Paul appeals to Caesar in Rome (25:11) so Paul is sent to Rome by Festus (25:12) and Agrippa. (26:32) In an attempt to beat the coming winter a ship of prisoners leaves for Rome. (Acts 27) Paul advises the commanding centurion, Julius, to harbor at Fair Havens on Crete but they decided to go onto Phoenix. The ship is blown off course out into the Mediterranean Sea and wrecks near Malta. (Acts 27:9-28:10) 	
<p>60</p>	<ul style="list-style-type: none"> Paul arrives in Rome and is allowed to live by himself with a Roman soldier to guard him. (Acts 28:16) 	<p>Paul writes Ephesians from Roman imprisonment</p>
<p>61</p>	<ul style="list-style-type: none"> Paul continues in Rome under house arrest. 	<p>Paul writes Philippians from Roman imprisonment</p>

62	<ul style="list-style-type: none"> Paul continues in Rome under house arrest. Peter comes to Rome and writes <i>First Peter</i>. Paul is released from Roman imprisonment. Paul either leaves for Spain or first visits Philippi and Corinth along with other churches in Achaia and Macedonia. Paul writes Timothy a letter. Timothy is in Ephesus and Paul may have written it from Macedonia. Paul leaves for Spain. 	<p>Paul writes Colossians and Philemon from Roman imprisonment</p> <p>Peter writes First Peter from Rome</p> <p>Paul writes First Timothy from Macedonia</p>
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1. Paul was under house arrest in Rome at the end of the book of Acts.
2. In his prison epistle to the Philippians he seems to believe he will be released as soon as the emperor hears a report of his case: "I hope, therefore, to send him as soon as I see how things go with me. And I am confident in the Lord that I myself will come soon" (Philippians 2:23, 24).
3. Paul also writes Philemon from prison and tells him to prepare a room for him in his home in Colosse: "And one thing more: Prepare a guest room for me, because I hope to be restored to you in answer to your prayers" (Philemon 22).
4. Upon release Paul may have visited the churches in Macedonia and Asia and then headed for Spain or he may have left for Spain from Rome as he had planned when he wrote the Roman Church in 57 AD: "I plan to do so when I go to Spain. I hope to visit you while passing through and to have you assist me on my journey there . . . I will go to Spain and visit you on the way" (Romans 15:24, 28).
5. According to Titus 1:5, Paul visited the Isle of Crete but left Titus there to work with the church. Paul then tells Titus in 3:12 that he is planning on spending the winter (64-65 AD) in Neapolis, a Mediterranean resort on the coast. It is likely Paul would have went to Corinth and wrote the epistle of Titus after dropping Titus off at Crete as he moved towards Neapolis.
6. In the spring of 65 AD Paul might have visited Philippi as he had said in Philippians 2:23, 24.
7. Paul writes his final letter to Timothy from his second and final imprisonment in Rome in 67 AD. In this letter he gives some indication of where he had been during his final months before being arrested in Troas. Paul mentions that everyone in Asia had deserted him (2 Timothy 1:15). He says he had been in Miletus where he left Trophimus because he was sick (4:20). He says that Erastus had stayed in Corinth (4:20). Timothy himself seems to still be in Ephesus because he is asked to greet Priscilla and Aquila and the household of Onesiphorus which is in Ephesus (4:19; 1:16,18).
8. Finally, Paul asks Timothy to come to him in Rome before winter sets in (4:21). Paul also asks for his cloak and his papyrus scrolls (letters and New Testament documents) and parchments (Old Testament and other valuable scrolls) that he had left in Troas (4:13). It would seem these are things that Paul would not have forgotten but something had interrupted his plans. In this case it might have been his arrest and imprisonment.
9. Paul was executed by decapitation by Nero's orders either in winter of 67 AD or in the spring of 68 AD.

63	<ul style="list-style-type: none"> James, the Lord's brother, is martyred in Jerusalem. Paul is in Spain. 		
64	<ul style="list-style-type: none"> Paul is in Spain. Peter writes <i>Second Peter</i> from Rome. Peter is martyred in Rome. Paul returns from Spain to Crete. Paul leaves Titus at Crete. (Titus 1:5) Paul goes to Corinth and writes Titus the epistle called <i>Titus</i>. Paul spends the winter in Neapolis. (Titus 3:12) 	<p>Peter writes Second Peter from Rome</p> <p>Paul writes Titus from Corinth</p>	<p>Rome is burned; citizens believe by Nero</p> <p>Rome begins its first persecution of Christians</p> <p>Herod's temple in Jerusalem is completed. Began in 20 BC.</p>
65	<ul style="list-style-type: none"> Paul travels through Macedonia and Asia. 		
66	<ul style="list-style-type: none"> Paul probably spends time in Colosse, Ephesus, and Miletus. 		Jews revolt against Rome in Judea; led by the Zealots who drive Rome from Jerusalem
67	<ul style="list-style-type: none"> Paul leaves Asia for Macedonia but is arrested in Troas and taken to Rome. While in prison in Rome Paul writes to Timothy in Ephesus the letter called <i>Second Timothy</i>. Paul is executed by Nero in the fall or in the spring of 68. 	Paul writes Second Timothy from Roman Prison	<p>Rome is at war with Judea</p> <p>Galilee is conquered 37,000 Jews taken to stadium in Tiberias</p> <p>Nero enters Olympics and is declared the winner in every event he enters</p>
68	<ul style="list-style-type: none"> Paul is executed by Nero on the Ostian Way, the road from Rome to Ostia. The book of Hebrews is written by an unknown author. 	The book of Hebrews is written by an unknown author from an unknown location. (Possibly Barnabas or Apollos from Corinth or Ephesus)	<p>Essenes hide their scrolls in caves near Dead Sea to save them from the Romans</p> <p>Nero commits suicide</p> <p>Galba is emperor</p>
69	<ul style="list-style-type: none"> Ignatius (35-110) becomes bishop in Antioch, Syria. Knew Peter and Paul. 		<p>Otho and Vitellius are emperors</p> <p>General Vespasian proclaimed emperor</p>

70	<ul style="list-style-type: none"> July 1, Titus assaults Jerusalem's walls with battering rams. August 8, Fort Antonia is destroyed. August 29, Rome's 10th Legion burns the temple in Jerusalem after a 9 month siege of the city. Josephus records that Rome took 50 tons of gold and silver from Jerusalem. 		Titus conquers Jerusalem
71	<ul style="list-style-type: none"> Emperor Vespasian and his son General Titus enter Rome and parade through the streets with the plundered treasure from Jerusalem. The Jerusalem gold is used to finance the building of the Colosseum in Rome. The Colosseum will open in 80 AD. 		
73			Masada Falls to Rome
85	<ul style="list-style-type: none"> Polycarp (69-155) is bishop of the church in Smyrna. 	John writes the gospel of John in Ephesus	John writes 1, 2, 3 John in Ephesus
88	<ul style="list-style-type: none"> Clement (30?-100) is bishop of the church in Rome. Clement worked alongside of Paul around 57-62 AD. (Phil. 4:3) 		
94	<ul style="list-style-type: none"> John sent to the Isle of Patmos by Emperor Domitian. 		
95	<ul style="list-style-type: none"> John on the Isle of Patmos. Papias (60-135) is bishop of Hierapolis in Asia. 		
96	<ul style="list-style-type: none"> John receives the book of Revelation while on the Isle of Patmos and sends it to the seven churches of Asia. Domitian dies and the new emperor, Nerva, releases Domitian's political enemies. John is released from Patmos and returns to Ephesus. 	John writes Revelation on Patmos	<p>On September 18, 96 AD Domitian is assassinated by his political enemies in the senate.</p> <p>Nerva is emperor</p>
97	<ul style="list-style-type: none"> Clement, bishop of Rome, writes an epistle to the church of Corinth, <i>First Clement</i>. 		
98	<ul style="list-style-type: none"> The last apostle of Jesus, John, dies of natural causes in Ephesus. 		Tajan is emperor from Jan. 28, 98 - Aug. 9, 117

**KEY POINTS**

- Acts chapters 2-7 record events in Jerusalem during the years of 30-32 AD.
- Acts chapters 8-12 record events in Judea and Samaria during the years 33-48 AD.
- Acts chapters 13-28 record events in Gentile lands as Paul spreads the gospel in the years 48-62 AD.

QUESTIONS

1. What are some of the main reasons why the church did not remain a Jewish institution?
2. List several ways that the church in Antioch was unique?
3. In what ways was the first church council, the Jerusalem Council in 48 AD, very important?
4. Describe and discuss Paul's personality, his educational background and his influence on the church in his day.
5. Describe the order of service for a first century synagogue service that Paul might have attended.
6. List the order in which the New Testament books were written beginning with James in 45 AD.
7. Do you think Paul ever made it to Spain to preach the gospel?

BOOKS from Galyn's Shelf

A Harmony of the Life of St. Paul, by Frank J. Goodwin, ISBN 0-8010-3797-2

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The Tyndale New Testament Commentaries: The Acts of the Apostles, by I. Howard Marshall

The New Century Bible Commentary: The Acts of the Apostles, by William Neil, ISBN 0-8028-1904-4

(Plus other commentaries from previously mentioned sets)

Section G Church History

Chapter Thirty

Periods of Church History

Based on the book of Revelation:

30-98	Ephesus	Rv. 2:1-7	Loved but drifted
98-313	Smyrna	Rv. 2:8-11	Bitter Affliction, Persecuted
313-590	Pergamos	Rv. 2:12-17	Mixed with Paganism
590-1517	Thyatira	Rv. 2:18-29	Continual Idolatry
1517-1730	Sardis	Rv. 3:1-6	Escaping, Remnant
1730-1900	Philadelphia	Rv. 3:7-13	Brotherly Love
1900-Rapture	Laodicea	Rv. 3:14-22	People Ruled

A Recap of historical periods:

30-98	Book of Acts and Apostles – Christianity spreads to the Roman Empire
98-312	Early Christianity – Christianity struggles for survival in the Roman Empire
312-590	The Christian Empire – Christianity dominates the Roman Empire
590-1516	Christian Middle Ages – Latin; Church/State Struggle; Supremacy of the Pope
1517-1648	The Reformation – Individuals Protest against Church/State Dominion
1649-1781	Reason, Revival and Denominations – Individuals Interpret and Respond to the Authority of Scripture
1789-1912	Missions and Modernism – World Outreach; Science, Industry, Government
1914-2000	Ideologies and Liberalism – Men Trust in Human Nature and Human Achievement

Chapter Thirty-one

Church History Events**48 Council of Jerusalem**

- 1st Church Council.
- Issue was circumcision and Jewish Law.
- Set a pattern for the ecumenical councils: tradition and authoritative.
- Leaders recognized that the Spirit came to Jews and Gentiles in the same way:
 - Faith in Jesus
 - Not through observance of the law
- The Christian movement became a transcultural movement.

54-68 Nero

- Mother, Agrippina, poisoned two husbands including the Emperor Claudius in 54.
- Agrippina had the Praetorian Guard proclaim the 16-year-old Nero emperor.
- In 56 (age 19) Nero began late night rioting in the streets.
- In 59 he killed his mother.
- He began to give public performances at the age of 22 (in 59).
- In 62 he killed his wife to marry someone else.
- He began to write poetry, race chariots, play the lyre.
- He desired to rebuild Rome into a new, modern city he would call Neropolis.

63 James, the brother of the Lord

- James had seen the resurrected Lord.
- James was involved in the establishment of the early church in Jerusalem.
- James was part of the Jerusalem Council in 48 AD.
- James wrote the New Testament book called "James" around 45 AD.
- James led the Jerusalem church until 63 AD.
- In 63 AD, during the reign of the high priest Ananus, James was taken to a high point of the temple by the Sanhedrin and told to announce to the Jewish crowd coming to the Passover not to follow the false teaching concerning Jesus being the Christ. Instead James announced to the crowd that Jesus was the Christ, he sat at God's right hand and will return in the clouds of heaven. The scribes and Pharisees then pushed James off the temple and proceeded to throw stones at him. As James prayed for the people he was clubbed in the head and died.

63 Simeon, bishop of Jerusalem

- Simeon was the son of Clopas (mentioned in John 19:25 as the husband of Mary). Clopas was the brother of Joseph which means Simeon was Jesus' cousin.
- After James' death the living apostles and disciples of Jesus assembled in Jerusalem and chose Simeon to fill James' place as bishop of the Jerusalem church.

- Simeon resisted the Judaizers.
- In 66 AD Simeon led the church out of Jerusalem to Pella as the Roman armies approached.

64 Rome Burns

- It began the night of July 18 in the wooden shops in the Southeast end of the Great Circus.
- The fire raged for 7 nights and 6 days.
- Then it burst out again and burned 2 additional parts of the city for 3 more days.
- (London's fire of 1666 lasted 4 days; Chicago's fire of 1871 lasted 36 hours.)
- 10 of the 14 regions of the city were destroyed. Only 2/7 of the city was left.
- The public blamed Nero.
- Historians blame Nero and his ambitions to rebuild Rome as Neropolis.
- To escape responsibility Nero blamed an already suspicious group, Christians.
- Tacitus: "a vast multitude" were put to death in the most shameful manner:
 - Christians were crucified.
 - Christians were sewed up in skins of wild beasts and exposed to dogs in the arena.
 - Christians were covered with pitch or oil, nailed to posts to be lit for street lights.
- Within a year Peter was arrested and crucified upside down along with his wife.
- In the spring of 68 Paul was led out on the Ostian Way and beheaded.
- On June 9, 68 Nero committed suicide by stabbing himself in the throat.

Anti-Christian Logic of Roman Empire

The Christians were despised and persecuted by the Romans for what the Roman Empire considered very logical reasons:

1. Romans considered the state the highest good. The Christians obeyed the state but held to a higher law and a higher good.
2. New religions were illegal and not permitted. Old, traditional religions were allowed to continue. Once Christianity was distinguished as a separate religion from Judaism it was illegal. If a Christian were of high rank in society they were banished, if they were of a lower social rank they were executed. This may be why John the Apostle was exiled instead of executed.
3. Rome was old and had traditional values. Christianity was bringing in new values that would undermine the traditions and the gods that had made Rome great.
4. Roman religion was practiced with altars, images (idols), sacrifices and temples. The Christians had none of these since their religion was internal. The Christians appeared to have no God and were considered atheists by the Romans.
5. The Christians refused emperor worship and instead worshipped what the Romans considered a rival king, Jesus.
6. The Romans accepted many Gods but the Christians only worshipped Jesus.
7. Christians considered all men equal but the Roman Empire enforced slavery.
8. Christians believed that all men should work to eat, but most Romans had slaves working and even preparing the food.
9. The spread of Christianity interfered with the sale of household idols which interrupted a major business in many Roman cities.
10. Rome knew the importance of family but some families were divided when one or more of their members became a Christian.
11. The Christians began meeting in secret to avoid public speculation and interference, but this only made the Christians look more secretive and suspicious.
12. The public's misunderstanding of the Lord's Supper led to the rumor that the Christians practiced cannibalism.
13. The practice of magic was illegal. The Christians appeared to practice magic with healing, casting out of demons and reading their magic books (Scripture).
14. Soon the problems in the Roman Empire were blamed on the Christians for having led the Roman population away from the traditional gods that had made Rome great.

90-117 Asian and Roman Persecution

- Apostle John was imprisoned on Patmos during this persecution.
- Emperor Domitian persecuted Jews for refusing to pay a poll tax for pagan temples.
- Since Christians were considered part of Jewish faith they also were persecuted.
- During this time the governor of Bithynia (Asia Minor) wrote Emperor Trajan asking for advice concerning treatment of Christians. He said: "This superstition (Christianity) had spread in the villages and rural areas as well as in the larger cities to such an extent that the temples had been almost deserted and the sellers of sacrificial animals impoverished." Trajan responded to him by saying that if a person denied being a Christian to let them go. If they confessed to being a Christian after being asked three times they were to be killed, unless they recanted and worshipped the Roman gods.

The Ten Major Periods of Roman Persecution

Years	Emperor	Details: Why? Where? How?	Martyrs
64-68	Nero	Persecuted only around Rome. Nero blamed Christians for burning Rome. Killed in Coliseum by animals; covered with pitch and burnt in Nero's courtyard; crucified	Peter crucified Paul decapitated
90-96	Domitian	Christians exiled as political enemies & for not offering emperor worship. Scattered in Rome and Asia	John exiled Clement drown
98-117	Trajan	"Don't ask, don't tell" policy. If accused, the Christian could renounce Jesus. If they refused after three times, they were executed. In Asia income at temples suffered because so many had become Christians.	Ignatius taken to Rome to be eaten by beasts
117-138	Hadrian	Hadrian's policy continued. Christians needed to prove loyalty to state by their act of offering a pinch of incense to the Emperor and calling him 'Lord'. False accusers were punished more severely. Hadrian put down a Jewish revolt in Israel (132-135).	
165-177	Marcus Aurelius	Christians were seen as being responsible for natural disasters. Marcus Aurelius, the great Stoic philosopher, personally disliked the Christian faith. Christians were not sought out. Justin Martyr lived in Rome & wrote a book, <i>Apology</i> , to Marcus Aurelius. In 165, Justin & six students beaten & beheaded in 177, persecution was severe in Lyons, Gaul. (France)	Justin Martyr Students Pothinus , disciple of Polycarp, 92 year old bishop, in Lyons Blandina , a slave girl tortured & crucified, Lyons Sanctus , a deacon, Lyons
202-211	Septimus Severus	Offering a pinch of incense to the emperor was a patriotic gesture, like saluting the flag. In Carthage, North Africa, two young mothers, Perpetua & Felicitas refused to offer the incense. They died in the arena. (200) In Alexandria, Egypt (202) Origen's father, Leonides, was martyred. Septimus Severus visited Britain in 208. Alban, a Roman soldier helped a priest escape and was martyred by the emperor.	Perpetua Felicitas Leonides Alban Amphibalus

235-236	Maximinus	Executed the church leaders Christians were persecuted because they had supported the previous Emperor who had been assassinated by Maximinus.	Hippolytus Pontianus Ursula
250-251	Decius	This was the first persecution that covered the entire Roman Empire. Rome was trying to return to their ancient gods and Christianity needed to be wiped out. Fabian, the bishop of Rome, was the first to die in this persecution in January of 250.	Fabian
257-258	Valerian	Church meetings forbidden Christian property seized by the state Saturninus was dragged to death by a bull in Toulouse, Gaul. (France) Valerian ordered the death of all Rome's church leaders. Sixtus and Lawrence were two deacons who died.	Origen Cyprian Saturninus Sixtus II Lawrence
303-311	Diocletian (303-305) And Galerius (305-311)	The most severe of the ten persecutions Christians seen as a threat to imperial unity Church leaders suffered torture and death by the rack, the scourge, roasting in fire, crucifixion and more. In 311 the dying emperor issued the edict of tolerance.	Theodotus Timothy

30-100 Clement of Rome

- Knew and worked with Paul. Mentioned in Philippians 4:3.
- According to Origen he was a disciple of the apostles.
- Irenaeus writes: "He had the preaching of the apostles still echoing in his ears and their doctrine in front of his eyes."
- Learned to use Septuagint from Paul and Luke
- He wrote a letter from Rome to the Corinthians called "First Clement". It had been referred to by other writers but was not discovered until the 1600's.
- Clement wrote after the Domitian persecution about 98.
- Clement wrote the Corinthians because that church had overthrown its own leadership.
- Clement appealed to the Word of God as final authority and referred to 1 Cor. 1:10.
- Clement gave testimony to: Trinity, divinity of Christ, salvation only by Christ, necessity of repentance, necessity of faith, justification by grace, sanctification by Holy Spirit, unity of the church, fruit of the Spirit.
- Clement was the pastor of Rome and knew no higher office.
- He wrote his book in the name of the Church not in the name of his office.
- Clement wrote to a church of apostolic foundation with a tone of authority and thus revealed how easily and innocently the papacy began.
- 100 years after his death this same position in the same church would take authority and would excommunicate whole churches for much smaller differences.

The Roman Emperors		
27 BC-14 AD- Augustus	238- Gordian I	305-311- Galerius
14-37- Tiberius	238- Gordian II	306-307- Severus II
37-41 - Gaius (Caligula)	238- Balbinus	306-312- Maxentius
41-54 - Claudius	238- Pupienus	306-337- Constantine I The Great
54-68- Nero	238-244- Gordian III	308-324- Licinius
68-69- Galba	244-249- Philip I (the Arab)	337-340- Constantine II
69- Otho	249-251- Trajanus Decius	337-361- Constantius II
69- Vitellius	251-253- Trebonianus Gallus	337-350- Constans I
69-79- Vespasian	253- Aemilian	350-353- Magnentius
79-81 - Titus	253-260- Valerian	361-363- Julian I the Apostate
81-96- Domitian	253-268 - Gallienus	363-364- Jovian
96-98- Nerva	260-268- Postumus	364-375- Valentinian I
98-117- Trajan	269- Laelianus	367-383- Gratian
117-138 - Hadrian	269- Marius	375-392- Valentinian II
138-161 - Antoninus Pius	269-271- Victorinus	379-395- Theodosius I The Great
161-180- Marcus Aurelius	271-274- Tetricus	383-388- Magnus Maximus
161-169- Lucius Verus	268-270- Claudius II Gothicus	392-394- Eugenius
180-192- Commodus	270- Quintillus	395-423- Honorius
193- Pertinax	270-275- Aurelian	423-425- Johannes
193- Didius Julianus	275-276- Tacitus	425-455- Valentinian III
193-211- Septimius Severus	276- Florianus	455- Petronius Maximus
193-195- Pescennius Niger	276-282- Probus	455-456- Avitus
195-197- Clodius Albinus	282-283- Carus	457-461- Majorian
211-217- Caracalla	283-285- Carinus	461-465- Libius Severus
211- Geta	283-284- Numerianus	467-472- Anthemius
217-218- Macrinus	284-305- Diocletian	472- Olybrius
218-222- Elagabalus	286-305, 307 -308- Maximianus	473-474- Glycerius
222-235- Severus Alexander	286-293- Carausius	474-475, 477-480- Julius Nepos
235-238- Maximinus I Thrax	293-297- Allectus	475-476- Romulus Augustulus
	305-306- Constantius I Chlorus	

63-107 Simeon, bishop of Jerusalem

- Simeon, son of Clophas (Joseph's brother), was chosen in 63 to be the new bishop of Jerusalem by the surviving apostles and disciples of Jesus.
- As Roman armies approached Jerusalem in 66 Simeon led the Jerusalem church across the Jordan into Pella in the Decapolis to save them.
- After the fall of Jerusalem, Simeon led the Christians back across the Jordan to the defeated city of Jerusalem, built a church and won many Jewish converts.
- In order to prevent another revolt after the fall of Jerusalem the Emperor Vespasian ordered the death of anyone who was a descendant of David. Simeon escaped this order.
- Emperor Domitian (81-96) followed up on the order to execute the line of David and was informed that there were grandsons of Jesus' brother Jude. They were ordered to appear before Domitian. When Domitian saw how simple and poor they were he allowed them to live and considered them to be no threat.
- Simeon was later killed in 107 at the age of about 120 when Trajan gave a similar order to execute the line of David.

117 **Ignatius**

- Pastor of church in Antioch
- Contemporary pastor with Clement in Rome, Simeon in Jerusalem, Polycarp in Smyrna.
- Antioch was a doorway to Gentile world and so became a seat of heretical tendencies which forced Antioch to develop sound doctrine and organize quickly.
- Ignatius was tried in Antioch before Emperor Trajan and sent to Rome in chains for martyrdom in the Coliseum by being thrown to the lions.
- On his way to Rome he wrote seven letters that we still have: Ephesians, Magnesians, Trallians, Romans, Philadelphians, Smyrneans, and one to Polycarp, the Pastor in Smyrna.
- Here are some quotes from those letters:
“I would rather die for Christ than rule the whole earth.”
“It is glorious to go down in the world, in order to go up into God.”

“Leave me to the beasts, that I may by them be made partaker of God. Rather fawn upon the beasts, that they may be to me a grave, and leave nothing of my body, that, when I sleep, I may not be burdensome to anyone. Then will I truly be a disciple of Christ, when the world can no longer even see my body.”

- His remains were brought back to Antioch.
- Ignatius’ attitude toward martyrdom exceeded the genuine apostolic resignation which is equal willingness to depart or remain. He degenerated into morbid fanaticism. This is an age when martyrdom was sought and glorified.

70-155 **Polycarp**

- Knew the apostles and was one of John’s disciples.
- John ordained him as the bishop of Smyrna.
- He had trained Irenaeus and was friends with Ignatius and Papias.
- He was captured as an 86 year old man and burnt at the stake in Smyrna.
- His last days, arrest, and death are recorded in the letter “The Martyrdom of Polycarp”.

Disciples of the Apostles and Early Bishops			
In Ephesus	In Jerusalem	In Antioch	In Rome
<ul style="list-style-type: none"> • Paul placed Timothy in position in Ephesus • John, the apostle, arrived from Jerusalem in 66 AD • Polycarp (70-155) was a disciple of John. He was the bishop in Smyrna, near Ephesus. Polycarp trained and sent Irenaeus (115-202) to Gaul (France) and Irenaeus trained Hippolytus (170-236) who went to Rome to oppose the bishop. • Papias, was a bishop in Hierapolis (by Colosse and near Ephesus). Papias’ book <i>Sayings of the Lord</i> has been lost but is heavily quoted by early church writers. • Ignatius was appointed to Antioch • Polycrates, (130-196), was the 8th bishop of Ephesus. He knew Polycarp and Irenaeus. Wrote to the Roman bishop Victor concerning Easter and was cut off from the Roman Church until Irenaeus interceded. 	<ul style="list-style-type: none"> • James, the Lord’s brother, was killed in 63 AD • Simeon, the son of Clopas, followed James as bishop of Jerusalem • Justus • Zacchaeus • Tobias • Benjamin • John • Matthias • Philip • Seneca • Justus II • Levi • Ephres • Joseph • Judas, (died 148) of the family of Jesus, the 15th bishop and last Hebrew bishop because in 135 AD Hadrian put down a Jewish revolt and Jews were forbidden to enter Jerusalem • Marcus, the first gentile bishop of Jerusalem • Cassian, and the list continues. . . 	<ul style="list-style-type: none"> • First Paul and Peter • Evodius a pagan convert of Peter led the church of Antioch • Ignatius was the third bishop of Antioch until the time of Trajan in 117 AD. According to Eusebius Peter appointed him. • Heron, (107-127) • Cornelius, (127-154) • Eros, (154-169) • Theophilus, (169-182), wrote books, we still have his <i>Apology to Autolyicum</i>. Born a pagan but became a Christian by reading Scriptures. Kept Gnostics out of Antioch • Maximus I, (182-191) • Serapion, (191-211), wrote several works, including a pamphlet against the Gospel of Peter. 	<ul style="list-style-type: none"> • Linus of 2 Tim. 4:21 led church in Rome. Irenaeus says apostles placed him • Cletus killed by Domitian • Clement, in Phil.4:3 exiled and martyred around 98. • Evaristus, 100-109 • Alexander I, holy water introduced, made additions to liturgy. Beheaded by Trajan. • Sixtas, ruled during Emperor Hadrian • Telesphorus, (125-136) listed celebrating Easter on Sunday not Passover; martyred • Hyginus, organized ranks and positions in church; Gnostics Valentine & Cerdo came to Rome. • Pius I, born a slave; brother, Hermas, wrote <i>Shepherd</i>; Excommunicated Marcion (142-155) • Anicetus, (155-166) visited by Polycarp concerning Easter; Manichaeism; martyred. • Soter, wrote to Corinth, martyred • Eleutherius (174-189) – dealt with Montanism • Victor I, (189-198), asserted Roman Church authority; imposed Roman’s Easter date by threatening excommunication; Latin replaced Greek.

150 Gnosticism

- The roots of this movement go back to the days of Paul and John. Both seem to deal with the false concepts in Colossians and 1 John.
- Christian tradition connects its founding to Simon Magus, who Peter rebukes in Acts.
- Gnosticism sprang from the natural desire of humans to explain the origin of evil.
- Since evil can be associated with matter and flesh, the Gnostics tried to develop a philosophical system to disassociate God, who is spirit, from evil, matter and flesh.
- The second question it sought to answer was the origin of man. They did this by combining Greek philosophy and Christian theology. The Corinthians did this and were rebuked in 1 Corinthians 1 and 2.
- If the Gnostics had succeeded, Christianity would have been reduced to a philosophical system.
- Dualism was one of their main statements of faith. The Gnostics insisted on a clear distinction between material and spiritual, and between evil and good. Their conclusion: God could not have created the world.
- The gap between the world and God was bridged by a series of emanations that formed a hierarchy.
- One of these, known as Jehovah of the Old Testament, had rebelled and created the world. The Gnostics did not like the God of the Old Testament.
- To explain Jesus Christ they embraced a doctrine known as Docetism. Docetism teaches that since matter is evil Jesus did not have a human body. Either he was a phantom or the spirit of Christ came on the man Jesus at his baptism but left before his death.
- Salvation might begin with faith, but is only for the soul.
- The special knowledge (gnosis) that Christ exposed while on the earth was of far greater benefit.
- Irenaeus refutes Gnosticism in "Against Heresies".
- In 140 Marcion went to Rome and embraced Gnosticism and developed it. Marcion was the first to develop a New Testament canon that he could use to match his Gnostic doctrine. This caused the church to begin to recognize certain books as Scripture and others as less than God-breathed.

Marcion and the Gnostic Canon of Scripture

Marcion, the Gnostic, rejected the entire Old Testament and considered Matthew, Mark, John, I & II Timothy and Titus to be false and heretical. He accepted the following Christian books to support his Gnostic doctrine but only after changes had been made to each of them:

- | | |
|--|---|
| <ul style="list-style-type: none"> • Gospel of Luke • Galatians • First Corinthians • Second Corinthians • Romans | <ul style="list-style-type: none"> • First Thessalonians • Second Thessalonians • Ephesians • Colossians • Philemon • Philippians |
|--|---|

126-203 Irenaeus

- Native of Asia Minor
- As a youth he had seen and heard Polycarp in Smyrna.
- He mentioned Papias frequently and must have known him.
- Became bishop of Lyons, Gaul (Spain) when the bishop died during persecution.
- Lyons was a missionary church of Asia Minor.
- Lived in Lyons during the persecution of 177.

- Took a letter to the Roman bishop Eleutherus from the confessors.
- Roman Bishop Victor was compelling the Asian churches to celebrate Easter on a different date.
- Irenaeus tried to protect Asian churches from the Roman Bishop's pretensions and aggression.
- Roman Bishop Victor cut them off from communion.
- Irenaeus said earlier Roman bishops did not demand agreement on this issue.
- Irenaeus appealed to other bishops for support.
- Irenaeus was martyred under Emperor Septimius Severus.

190-194 Easter Conflict

- 150-155, Smyrna Bishop Polycarp visited Rome Bishop Anicetus. The issue came up, and was not resolved, but Polycarp departed in peace saying this is how he celebrated Easter with the Apostle John.
- 170, the same controversy developed in Laodicea but was dealt with peacefully.
- 190-194, Rome Bishop Victor required the Asian churches to abandon their Easter practices. The new Ephesian Bishop Polycrates appealed with a letter which is still in existence today. Victor wouldn't listen, called them heretics, excommunicated them and would not send them communion elements. Irenaeus interceded by quoting Colossians 2:16: "The apostles have ordered that we should, 'Judge no one in meat or in drink, or in respect to a feast day or a new moon or a Sabbath day.'"
- The time of the Jewish Passover and the Easter fast created a violent controversy.
- The issue became complicated and is not yet cleared up.
- The issue was purely ritualistic and involved no doctrine.
- Too much stress was laid on external uniformity.
- Asia Minor's views:
 - Followed Jewish chronology
 - Followed the Apostle John and Philip's example
 - They celebrated the Christian form of the Passover on Nisan 14 and at the end of the day they broke their Easter fast with communion and the Love Feast.
- Roman Church view:
 - Appealed to early custom of celebrating Jesus death on a Friday
 - Celebrated Easter always on a Sunday after the March full moon
 - Nearly all the churches did it this way.
 - The Roman practice created an entire holy week of fasting to recall Lord's suffering.
- The Problem to the Roman Church: Part of the universal church was celebrating and feasting the Lord's resurrection while another part of the world the church was still fasting his death.
- The Nicean Council of 325 established a law for the whole church by saying:

"Easter should be celebrated on the first Sunday after the first full moon succeeding the vernal equinox (March 21). If the full moon occurs on a Sunday, Easter-day is the Sunday after. Easter can be anywhere from March 22 to April 25." -Nicean Council of 325
- The last trace of the "heretics" from Asia was seen in the 500's AD.

Popes			
<p>First Century St. Peter (c.33-67AD) Linus (67-76) Anacletus (76-88) Clement I (88-97) Evaristus (97-105)</p> <p>Second Century Alexander I (105-15) Sixtus I (115-25) Telesphorus (125-36) Hyginus (136-40) Pius I (140-55) Anicetus (155-66) Soter (166-75) Eleutherius (175-89) Victor I (189-99) Zephyrinus (199-217)</p> <p>Third Century Calixtus I (217-22) Urban I (222-30) ▶ <i>Hippolytus</i> (222-35) Pontian (230-35) Anterus (235-36) Fabian (236-50) Cornelius (251-53) ▶ <i>Novatian</i> (251-58) Lucius I (253-54) Stephen I (254-57) Sixtus II (257-58) Dionysius (259-68) Felix I (269-74) Eutychian (275-83) Caius (283-96) Marcellinus (296-304)</p> <p>Fourth Century Marcellus I (308-09) Eusebius (309-10) Miltiades (311-14) Sylvester I (314-35) Marcus (336-36) Julius I (337-52) Liberius (352-66) ▶ <i>Felix II</i> (353-65) Damasus I (366-84) ▶ <i>Ursinus</i> (366-67) Siricius (384-99) Anastasius I (399-401)</p> <p>Fifth Century Innocent I (401-17) Zozimus (417-18) Boniface I (418-22) ▶ <i>Eulalius</i> (418-19) Celestine I (422-32) Sixtus III (432-40) Leo I (440-61) Hilarius (461-68) Simplicius (468-83) Felix III (II) (483-92) Gelasius I (492-96) Anastasius II (496-98) Symmachus (498-514) ▶ <i>Laurentius</i> (498-505)</p> <p>Sixth Century Hormisdas (514-23) John I (523-26) Felix IV (III) (526-30)</p>	<p>Ninth Century Stephen IV (816-17) Paschal I (817-24) Eugene II (824-27) Valentine (827) Gregory IV (827-44) ▶ <i>John VIII</i> (844) Sergius II (844-47) Leo IV (847-55) Benedict III (855-58) <i>Anastasius III</i> (855) Nicholas I (858-67) Adrian II (867-72) John VIII (872-82) Marinus I (882-84) Adrian III (884-85) Stephen V (VI) (885-91) Formosus (891-96) Boniface VI (896-96) Stephen VI (VII) (896-97) Romanus (897-97) Theodore II (897-97) John IX (898-900)</p> <p>Tenth Century Benedict IV (900-3) Leo V (903) Christopher (903-4) Sergius III (904-11) Anastasius III (911-13) Lando (913-14) John X (914-28) Leo VI (928) Stephen VII (928-31) John XI (931-35) Leo VII (936-39) Stephen VIII (IX) (939-42) Marinus II (942-46) Agapetus II (946-55) John XII (955-64) Leo VIII (963-65) Benedict V (964-66) John XIII (965-72) Benedict VI (973-74) Benedict VII (974-83) John XIV (983-84) Boniface VII (984-5) John XV (985-96) Gregory V (996-99) Sylvester II (999-1003)</p> <p>Eleventh Century John XVII (1003) John XVIII (1004-9) Sergius IV (1009-12) Benedict VIII (1012-24) ▶ <i>Gregory VI</i> (1012) John XIX (1024-32) Benedict IX (1032-44) Sylvester III (1045) Gregory VI (1045-46) (John Gratian Pierleoni) Clement II (1046-47) (Suitgar, Count of Morsleben) Damasus II (1048) (Count Poppo) Leo IX (1049-54) (Bruno, Count of Toul) Victor II (1055-57) (Gebhard, Count of Hirschberg) Stephen IX (X) (1057-58)</p>	<p>Alexander III (1159-81) (Orlando Bandinelli) ▶ <i>Victor IV</i> (1159-64) ▶ <i>Paschal III</i> (1164-68) ▶ <i>Calixtus III</i> (1168-78) ▶ <i>Innocent III</i> (1179-80) (<i>Lando da Sessa</i>) Lucius III (1181-85) (Ubaldo Allucingoli) Urban III (1185-87) (Uberto Crivelli) Gregory VIII (1187) (Alberto del Morra) Clement III (1187-91) (Paolo Scolari) Celestine III (1191-98) (Giacinto Boboni-Orsini) Innocent III (1198-1216) (Lotario de Conti di Segni)</p> <p>Thirteenth Century Honorius III (1216-27) (Cencio Savelli) Gregory IX (1227-41) (Ugolino di Segni) Celestine IV (1241) (Goffredo Castiglione) Innocent IV (1243-54) (Sinibaldo de Fieschi) Alexander IV (1254-61) (Rinaldo di Segni) Urban IV (1261-64) (Jacques Pantaléon) Clement IV (1265-68) (Guy le Gros Foulques) Gregory X (1271-76) (Tebaldo Visconti) Innocent V (1276) (Pierre de Champagni) Adrian V (1276) (Ottobono Fieschi) John XXI (1276-77) (Pietro Rebuli-Giuliani) Nicholas III (1277-80) (Giovanni Gaetano Orsini) Martin IV (1281-85) (Simon Mompitite) Honorius IV (1285-87) (Giacomo Savelli) Nicholas IV (1288-92) (Girolamo Masci) Celestine V (1294) (Pietro Angelari da Murrone) Boniface VIII (1294-1303) (Benedetto Gaetani)</p> <p>Fourteenth Century Benedict XI (1303-04) (Niccolò Boccasini) Clement V (1305-14) (Raimond Bertrand de Got John XXII (1316-34) (Jacques Dueze) ▶ <i>Nicholas V</i> (<i>Pietro di Corbara</i>) Benedict XII (1334-42) (Jacques Fournier) Clement VI (1342-52) (Pierre Roger de Beaufort) Innocent VI (1352-62) (<i>ftienne Aubert</i>)</p>	<p>Sixteenth Century Pius III (1503) (Francesco Todeseschini-Piccolomini) Julius II (1503-13) (Giuliano della Rovere) Leo X (1513-21) (Giovanni de Medici) Adrian VI (1522-23) (Hadrian Florensz) Clement VII (1523-34) (Giulio de Medici) Paul III (1534-49) (Alessandro Farnese) Julius III (1550-55) (Giovanni Maria Ciocchi del Monte) Marcellus II (1555) (Marcello Cervini) Paul IV (1555-59) (Gian Pietro Caraffa) Pius IV (1559-65) (Giovanni Angelo de Medici) Pius V (1566-72) (Antonio Michele Ghislieri) Gregory XIII (1572-85) (Ugo Buoncompagni) Sixtus V (1585-90) (Felice Peretti) Urban VII (1590) (Giambattista Castagna) Gregory XIV (1590-91) (Niccolò Sfondrati) Innocent IX (1591) (Gian Antonio Facchinetti) Clement VIII (1592-1605) (Ippolito Aldobrandini)</p> <p>Seventeenth Century Leo XI (1605) (Alessandro de Medici-Ottaiano) Paul V (1605-21) (Camillo Borghese) Gregory XV (1621-23) (Alessandro Ludovisi) Urban VIII (1623-44) (Maffeo Barberini) Innocent X (1644-55) (Giambattista Pamfili) Aleander VII (1655-67) (Fabio Chigi) Clement IX (1667-69) (Giulio Rospigliosi) Clement X (1670-76) (Emilio Altieri) Innocent XI (1676-89) (Benedetto Odescalchi) Alexander VIII (1689-91) (Pietro Ottoboni) Innocent XII (1691-1700) (Antonio Pignatelli)</p> <p>Eighteenth Century Clement XI (1700-21) (Gian Francesco Albani) Innocent XIII (1721-24) (Michelangelo dei Conti) Benedict XIII (1724-30) (Pietro Francesco Orsini) Clement XII (1730-40) (Lorenzo Corsini) Benedict XIV (1740-58) (Prospero Lambertini) Clement XIII (1758-69) (Carlo</p>

100-165 Justin Martyr

- A Christian apologist
- He was trained in philosophy (Stoicism and Platonism) and became a Christian
- He became the most notable writer of his century.
- He was born in Palestine and as a young man searched energetically for truth in philosophical schools. While meditating alone by the sea side one day he was approached by an old man who exposed the weaknesses of his thinking and pointed him to the Jewish prophets who bore witness to Christ.
- Justin took this new faith back into the philosophical schools.
- His writings are vigorous and earnest. They were written under the threat of persecution and are an urgent appeal to reason.
- He wrote "*First Apology*" to the Emperor Antoninus Pius (138-161) to clear away prejudice and misunderstanding about Christianity.
- In his "*Dialogue with Trypho*" he recounts an actual encounter in Ephesus with a Jew who accused Christians of breaking the Jewish Law and worshipping a man. The debate was conducted with respect and courtesy on both sides, despite strong disagreement.
- He opened a school in Rome.
- Justin was martyred in Rome about 165.

140-160 Marcion

- From Pontus on the Black Sea, Marcion arrived in Rome in 140.
- He made a fortune as a shipowner.
- His father was a bishop and excommunicated him.
- Marcion believed that the God of the Old Testament was different from the God and Father of the Lord Jesus Christ.
- Marcion taught that the God of the Old Testament was unknowable and nothing but sheer justice. The God of the New Testament was revealed and was loving and gracious.
- The Church of Rome excommunicated him in 144.
- Justin Martyr said Marcion was aided by the devil to blaspheme and deny that God was the creator.
- Tertullian wrote "Against Marcion" about 207 and called him a formidable foe of true Christian doctrine.
- Marcion stated that Jesus was not born of a woman but suddenly appeared in the synagogue at Capernaum in 29 AD.
- He taught that since creation was not the work of the true God the body must be denied.
- Marcion recognized Polycarp in Rome in 155 and Polycarp replied, "I recognize you as the firstborn of Satan."
- The followers of Marcion were called Marcionites. Constantine absolutely forbade their meeting for worship. Most were absorbed into newer heretical teaching of Mani and Manicheism. There were reports of them in the 400's. The council at Trullo 692 made provision for the reconciliation of Marcionites. There were lingering remains as late as the 900's.

155-220 Tertullian

- An apologist and theologian from Carthage, North Africa
- Born in the home of a roman centurion.
- Became a proficient lawyer.
- He taught public speaking and practiced law in Rome.

- The greatest of the church writers until Augustine.
- He was the first to write major works in Latin. He then was the first to use many of the technical words common in Christian theological debates even today.
- His logical Latin mind developed a sound Western theology and led to the defeat of much of the false doctrine that could not stand against his logic and reasoning.
- Two other great North African Latin writers would follow from him: Cyprian and Augustine
- Tertullian wrote in a witty and vigorous style. He pursued all who contradicted him with sarcastic irony.
- He wrote the famous line, “the blood of the martyrs is the seed of the church.”
- His strict moral views led him to join the Montanists around 202.
- “*Apology*” was his masterpiece where he argued that Christianity should be tolerated.
- “*Against Marcion*” defends the use of the Old Testament by the Christian church.
- “*Against Praxeas*” develops the doctrine of the Trinity. Tertullian had two things against Praxeas: one, his opposition to the Montanist ‘new prophecy,’ two, Praxeas’s view of God the Father.

155 **Montanism**

- The church had become formal and was lead by human leadership.
- A man called Montanus attempted to confront the problem of a Spiritless, formal church.
- He opposed the rise to prominence of the bishop in the local church.
- Montanus began to stress the second coming of Christ and the ministry of the Holy Spirit.
- In his zeal he taught extreme concepts such as: inspiration was immediate and continuous, that he himself was the paraclete, through whom the Holy Spirit spoke as he had through Paul and Peter.
- His eschatology was also extravagant: He believed that the Kingdom would come down and be set up at Pepuza, Phrygia.
- He and his followers followed strict asceticism: no second marriages, many fasts, and only dry food. They prophesied, spoke in tongues, had visions and got caught up in intense religious excitement.
- Two prophetesses accompanied Montanus: Prisca and Maximilla
- Their oracles said, “Do not hope to die in bed. . .but as martyrs.” Today tombstones in Pyrgia attest to the boldness of the Montanist Christians.
- Maximilla predicted: “After me there will be no prophecy, but the End.”
- He had considerable influence in North Africa, which included the conversion of Tertullian to Montanism. Tertullian allowed their strict asceticism to influence his writings at times. He refused forgiveness for serious sins after baptism, banned remarriage and forbade flight from persecution.
- The Constantinople Council in 381 condemned Montanism and said they should be looked at like pagans.
- The Montanists were not heretics. They were fanatics.
- Their prophecies never came true.
- They caused a disruption as the church was trying to establish the New Testament canon.
- The Montanists are a warning to the church that they must maintain a connection with the Spirit of God and the emotions of man while not forsaking the doctrine and the organization of the church.

185-254 **Origen**

- Born in Alexandria, Egypt
- Father, Leonides, was a Greek. Mother was a Jew.
- His father taught him the Scriptures. His mother taught him to speak and sing in Hebrew.
- Origen became a student of Clement of Alexandria.
- When Origen was 16 his father was put in prison for being a Christian. Origen wrote him a letter asking his father to allow no thought of his family to distract his commitment to martyrdom.
- Leonides was put to death and his property confiscated.
- The Christian school in Alexandria suffered greatly from the persecution of Emperor Severus at this time; the teachers and leaders had fled or died.
- By the age of 18 Origen had become the head of the Alexandrian Christian school.
- Origen had collected a very valuable library of books.
- Alexandria’s bishop Demetrius appointed Origen to an official position in the school.
- Origen sold his library for a daily annuity that he lived on for many years.
- People flocked to his lectures.
- He led a simple life in order to fulfill the precepts of the gospel:
 - Went barefoot.
 - Wore his one and only robe.
 - Slept on the ground.
 - Limited his food.
 - Limited his sleep.
 - Applied Mt. 19:12 (“For some are eunuchs because they were born that way; others were made that way by men; and others have renounced marriage because of the kingdom of heaven. The one who can accept this should accept it.”)
- This continued for 12 happy years until he was about 30.
- In 205 Origen wrote “*Against Celsus*” to refute pagan criticism of Christianity.
- Heretics and Gentiles attended his lectures.
- One of his students, Heracles, helped take over some of the teaching responsibilities. Heracles would become the next bishop of Alexandria.
- In 215 unusual violence broke out in Alexandria, Egypt and Origen fled to Caesarea.
- His childhood friend, Alexander, was now bishop in Jerusalem and begged him to expound the Scriptures.
- PROBLEM: Origen was not ordained. The Alexandrian Bishop Demetrius told Origen to return to Alexandria.
- In 219 Origen returned to Alexandria and began to write expositions of Scripture.
- Ambrose provided him with 7 shorthand scribes to take down his comments and to make copies. (Ambrose had been a Marcionite until Origen properly taught him.)
- Origen’s writing was original and bold.
- His “*Commentary on the Gospel of John*” made an impact on interpretation.
- His “*On First Principles*” made an impact on Christian thought.
- Demetrius, bishop of Alexandria, was startled by Origen’s boldness and wished to control it and his influence.
- In 226, Demetrius organized a synod of bishops that would not allow Origen to

stay or teach in Alexandria.

- Demetrius got Rome to reject Origen.
- Origen went back to Caesarea and taught and wrote for the next 20 years.
- In Caesarea he started a new school and produced a continual succession of distinguished students.
- In 235-237 Origen's work was interrupted by Emperor Maximinus' persecution.
- Ambrose died in this persecution.
- In 248 Origen was in contact with Emperor Philip and his wife Severa.
- Decius overthrew Emperor Philip. In 250 the persecution of Decius broke out and Emperor Decius came after Origen since he had associated himself with Philip.
- Alexander, bishop of Jerusalem, died in this persecution.
- Origen himself suffered the torture of chains, the iron collar and the rack, but did not die.
- Emperor Decius died two years later.
- Origen was set free but his health was broken and he died at the age of 71 and is buried in Tyre.
- Origen's weakness was his allegorical approach to Scripture interpretation which had a negative effect on the church until correct interpretation was reestablished during the Reformation in the 1500's.

200-258 Cyprian

- Cyprian was rich, cultured and headed for high government office.
- He became a Christian in 246.
- He said, "A second birth created me a new man by means of the Spirit breathed from heaven."
- Cyprian dedicated himself to celibacy, poverty and Bible study.
- In 248 he was made bishop of Carthage, North Africa.
- He fled during the persecution of Emperor Decian in 250.
- Many people stayed behind and confessed Christ. This earned them greater spiritual prestige and the title of "confessor."
- Cyprian had a difficult time running the church and the "confessors" by letter while in hiding since many church leaders scorned fleeing. Cyprian had lost face.
- When he returned he found many who had neither confessed nor fled, but had lapsed under persecution and denied Christ.
- Cyprian returned from hiding in 251.
- The "confessors" urged for leniency for those who "lapsed" and denied the faith.
- Cyprian and the bishops fixed stricter terms for readmitting them to the church.
- The "lapsed" simply left the church and started their own. To oppose their action, Cyprian wrote his most important work, "*The Unity of the Church*." In this work Cyprian develops the thought that the Spirit's gifts of life and salvation were restricted to the catholic (main) church. He argued against Stephen, the bishop of Rome, that these "lapsed" people needed to be rebaptised to reenter the mainline church after having gone to unofficial churches.
- He was banished by Emperor Valerian. Cyprian tried to hide but was captured and put to death.
- Cyprian believed:

1. All bishops are in theory equal.
2. All ministers are priests (as in Old Testament priesthood).

3. The Lord's Supper is the sacrifice of the cross.
 4. Church unity depends on the harmony and equality of the bishops.
- Cyprian was a clear-headed administrator but a simple-minded theologian.
 - His influence on the later Western Church was immense and largely harmful. He set the stage for the stronghold of the Roman Catholic Church and laid the foundation for the practice of mass and the priesthood.

Church Fathers from 150-300			
Name	Years	Loction	Life and Works
Irenaeus	115-202	Smyrna Gaul	Disciple of Polycarp (who was a disciple of John) Missionary, Bishop, Apologist 177 carried a letter to Rome concerning Montanism Opposed Gnosticism Premillennial Eschatology Wrote: <i>Against Heresises, Proof of the Apostolic Preaching</i>
Clement	150-215	Alexandria Antioch Jerusalem	Trained in Pagan philosophy Used the allegorical method of Scripture interpretation Was the head of the Alexandrian Christian school Trained Origen
Tertullian	150-212	Carthage	Son of a Roman officer and trained in law A great apologist Wrote against heretics, Gnostics and Marcion Explained the Trinity Joined the Montanists
Hippolytus	170-236	Rome	Follower of the Novatian schism Believed a real difference between Son (logos) & Father Fell into disagreement with the incompetent Roman bishop Formed own church and became an anti-pope Banished to the island of Sardinia in 235 and died there A student of Clement
Origen	185-254	Alexandria Caesarea	Advanced Allegorical interpretation of Scripture Ruined most of eschatology and set stage for middle ages Extremely ascetic Exiled by church enemies Died in prison after Roman torture
Cyprian	200-258	Carthage	Was converted at the age of 46 in 246 Was made bishop of Carthage at the age of 48 in 248 Hid during Decian persecution. Others fled. He established these doctrines: • There is only one true church (his), • there is no salvation outside the one church, • the bishop was the high priest, • the Church was the new Israel, • the Lord's supper (Eucharist) was the new sacrifice Martyred in 258
Gregory	213-270	Palestine Asia Minor	Converted by Origen and became his student Known as the "wonder-worker" or "Thaumaturgus" Bishop in Neo-Caesarea, the capital city of Pontus in Asia.

216-276 Mani

Mani was a Jewish Christian who received "revelations" from God and called himself an apostle of Jesus Christ.

He carried a book and a staff, wore flamboyant colors (a blue cloak, red and green covered his legs), cast out demons and he made a picture book to propagate his doctrine to the illiterate.

Mani taught a dualistic religion with two independent, but opposite, eternal principles: Light and Darkness or God and Matter.

His gospel taught that Jesus and others had come to release the souls of light from the prisons of their bodies.

Mani's revelation was considered by his followers as the final and universal revelation. It was called Manicheism and zealous missionaries advanced this heresy which began to threaten Christianity.

Augustine followed Manicheism between the ages of 19-29.

251 Novatianists

- A small puritanical group which split off from the church in Rome.
- Novatian, their founder, was defeated in the election for Roman bishop in 251.
- The issue was how do deal with those who renounced Christ in Decius persecution.
- Novatian refused to receive back anyone who had "lapsed".
- Novatian was a gifted theologian, an early Latin writer.
- His most important writing was on the Trinity.
- Novatian was martyred by Emperor Valerian in 258.
- Novatianists were theologically orthodox and spread quickly in the 250's.
- They set up a rival bishop in Carthage.
- They built up a network of small congregations and called themselves "the pure ones" in comparison to the other impure churches who were lax toward sinners.
- Those joining the Novatianists from main church had to be baptized again.
- A Novatianist bishop was present at the Council of Nicaea in 325.
- The main church treated them as heretics until 326 when Constantine granted them tolerance.
- The Novatianist clergy were allowed to retain their rank if they returned to the 'catholic church' around 325.
- Over time they were absorbed back into the main line (catholic) church.

251-356 Anthony (of Egypt, the Great)

- Father of Monasticism and famous hermit
- From Kome, Upper Egypt
- Son of a prosperous Coptic family
- In 269, at age 20, he gave away his possessions and withdrew from society to lead an ascetic life.
- His life of holiness gave him such a reputation that others went to live in caves near him.
- Each man lived as a hermit alone in his own cave.
- In 285 he retired into complete isolation where he suffered his famous temptations.
- In 305 he emerged to give his disciples a rule.
- He re-emerged during the Arian conflict to support Athanasius.
- Anthony died at the age of 105.

269-1000 Monasticism

- Four main stages:
 1. Ascetic practices were carried on by some within the church.
 2. Later many withdrew from society to live as hermits.
 3. Many others followed and lived close to the first hermits, looking to them for leadership.
 4. These communities organized into communal life in a monastery setting.
- Not all were level-headed like Anthony:
 5. Simeon Stylites (390-459) lived buried up to his neck for several months, then decided to achieve holiness by sitting on the top of a 60 foot pillar near Antioch for 35 years.
 6. Ammoun never undressed or bathed after he became a hermit.
 7. One wandered naked for fifty years near Mount Sinai.
- Basil of Caesarea (330-379) popularized the communal type of monastic organization. At age 27 he gave up worldly advancement. The monks under his rule would work, pray, read the Bible, do good deeds. He discouraged extreme asceticism.

303-311 The Great Persecution

- Diocletian (284-313) became emperor as a strong military leader at the end of a century of political chaos.
- In 285 he ended the diarchy of the principate created by Caesar Augustus in 27 BC, in which the senate and the emperor had shared power. He thought only a strong monarchy could save the empire. There was no room for democracy.
- Out of this arose the greatest of the Christian persecutions.
- It began with the first edicts of persecution in March of 303. It ordered:
 1. The cessation of Christian meetings
 2. The destruction of the churches
 3. The deposition of church officers
 4. The imprisonment of those who persist in their testimony of Christ
 5. The destruction of the Scriptures by fire
- A later edict ordered accused Christians to sacrifice to the pagan gods or die.
- Eusebius wrote that prisons became so crowded with Christians that there was no room for criminals.
- Christians were punished with loss of property, exile, imprisonment, or execution by sword or wild beasts. Some were sent to labor camps and worked to death in the mines.
- This persecution included the burning of Scriptures which forced the church to decide which books were really Scripture and canonical. Who wants to risk death for a book that was not even inspired?

312 Constantine

- While in Britain in 306 Constantine was declared emperor of the western Roman Empire, in Rome his position was usurped by Maxentius.
- In 312 Constantine challenged him.

- Constantine gave an account of the events before the battle in 312 to Eusebius, the church historian. Alarm due to reports of Maxentius' mastery of magical arts led Constantine to pray to the "Supreme God" for help. Constantine then saw a cross at noonday "above the sun" and with it the words, "Conquer by this".
- That same night Constantine had a dream of Christ who told him to use the sign of the Chi (X) and the Rho (P) (the "ch" and the "r" of the name Christ).



- Constantine then defeated Maxentius at the battle of the Milvian Bridge.
- Constantine's commitment to Christianity was sincere but his understanding of the Christian faith was far from orthodox.
- Constantine did not even distinguish between the Father of Jesus Christ and the divine sun.
- Constantine maintained the pagan high priest's title of Pontifex Maximus.
- Constantinian coins continued to feature some of the pagan gods.
- Constantine delayed Christian baptism until the end of his life. (Although this was a custom of the day to help one avoid committing a mortal sin.)
- In 313 with the Edict of Milan he declared, along with Licinius (the eastern emperor), that Christianity was no longer illegal.
- In 321 Constantine made the first day of the week a holiday and called it 'the venerable day of the Sun' or 'Sunday.'

Doctrinal Splits and Heresies in the Early Church

Name of Group or Division	Years	History and Doctrinal Characteristics of Group
Ebionism	50-135	Need for the Mosaic Law in Salvation A Christological Heresy Did not agree with the Apostle Paul's position. Jesus is the man anointed by the Spirit who became the Messiah. Jesus was not God. Were looking for the imminent Millennium Used Matthew and Hebrews Began with pagan philosophical ideas and incorporated it into Christian doctrine.
Gnosticism	50-300	Forms of this are beginning in Paul and John's day. Marcion (85-160) made the greatest advances with Gnostic theology. Marcion was excommunicated in 144. An ancient Pentecostal group
Montanism	170-280 (400's-Small; 800's-Still Some)	Named after Montanus. Appeared mainly in Phrygia (in Asia Minor) but spread throughout the Roman empire. Montanus said he was the Word of God and claimed to have direct revelations from the Holy Spirit. They encouraged ecstatic prophesying. They believed sinning Christians could not be redeemed, forbid remarriage, firm church discipline, celebrated Easter on Nisan 14.

Manichaeism	200-600	A major Gnostic religion Based on the writings of Mani (210-276) who lived in Babylon. Mani was visited as a youth by a spirit that taught him truths. These truths gave him divine knowledge which liberated his insight and understanding, and he became a "Gnostic". Mani was the Paraclete of Truth which was promised in Scripture. At its peak it reached from China to Spain.
Modalists or Sabellianism	190-268	Trinitarian Heresy God is a single person. God revealed himself in the Old Testament as the Father, in the gospels he manifested as the Son, after Jesus ascension God takes the form of the Holy Spirit. The Father, Son and Holy Spirit never existed at the same time. Some modern groups still hold to this. They deny the Trinity, claim that the name of God is Jesus and accuse Trinitarians of having three gods. Council of Antioch condemns it in 268.
Patripassianism	190-200	Trinitarian Heresy God the Father became incarnate, suffered and died and was resurrected. God the Father became the Son. Condemned at Rome in 200.
Monarchians	190-300	Trinitarian Heresy Also called Adoptionism Jesus became Christ at His baptism, was adopted by the Father after His death. God existed in Jesus in a powerful way. By 300 Monarchianists have become Arians.
Novatianism	250	Re-admittance to the Church Novatius refused to give communion to believers who had denied their faith, offered sacrifices to the emperor or handed over Scriptures to be burned during the persecution of Decius in 250.
Donatists	303-409	Re-admittance to the Church Followers of Donatus Magnus refused to accept Christians who gave up Scriptures and did not recognize bishops who were ordained by a church leader who had handed over the Scriptures during the Diocletian persecution (303-305). They claimed to be the true church and separated from the accepted mainline church. The group continued past 409 and survived the Vandal invasions even though the Roman Church tried to take possession of their churches by force several times.
Arianism	300-400	Christological Heresy Christ is the first created being. Supporters: Arius, Eusebius of Nicomedia
Eusebianism		Christological Heresy Also called "Semi-Arianism" Christ is of similar essence with the Father but is subordinate to Him.
Macedonianism		Trinitarian Heresy Also called "Pneumatomachism". The Holy Spirit is a created being.
Apollinarianism		Christological Heresy Christ had no human spirit. The Logos was Christ's spirit. Jesus was God, but not fully human. Jesus had a human body and a human soul but not a human spirit.

Nestorianism	400-500	Christological Heresy The Logos indwelt the human man Jesus, which made Jesus a God-bearing man. Jesus then has two distinct natures that were completely separate. Jesus was God and Jesus was man, but as two separate persons. <u>There are still Nestorian churches in Iran and Iraq.</u>
Eutychianism	433	Christological Heresy The human nature of Christ was absorbed by the Logos. Jesus was neither fully human or fully divine, but was a <u>mixture of humanity and divinity.</u>
Docetism	110	Christological Heresy Jesus was God, but not human. Jesus only appeared to be human. "Docetism" comes from Greek word <i>dokesis</i> which means "to seem". Ignatius warns the church of Smyrna of the danger of this in 117.
Monophysitism	451	Christological Heresy Christ had one nature. Jesus was God with human attributes, yet he had one divine nature. Declared a heresy in 451 at the fourth Church council in Chalcedon.
Monothelitism	600's	Christological Heresy Christ had no human will, only the divine will. <u>The Maronite church in Syria holds to this view today.</u>
Pelagianism	415-431	Pelagian Controversy concerned how and who are saved . Man is born essentially good and capable of doing what is necessary for salvation. <u>The Council of Ephesus in 431 declared it heretical.</u>
Augustinianism		Part of the Pelagian Controversy concerning how and who are saved . Man is dead in sin; salvation is totally by the grace of God, <u>which is given only to the elect.</u>
Semi-Pelagianism		Part of the Pelagian Controversy concerning how and who are saved . The grace of God and the will of man work together in <u>salvation, in which man must take the initiative.</u>
Semi-Augustinianism		Part of the Pelagian Controversy concerning how and who are saved . The grace of God comes to all, enabling a person to choose and <u>perform what is necessary for salvation.</u>

313 Edict of Milan

- Constantine had granted toleration of Christianity and restitution of property taken from Christians in the lands of Gaul, Spain and Britain in 306.
- By 310 Maxentius had done the same in Italy and Africa.
- In 311 Galerius and Licinius decreed tolerance to Christianity in the Balkans and began restitution in 313.
- The Edict of Milan came in 313 when emperors Constantine and Licinius proclaimed religious tolerance throughout the Roman Empire to include newly acquired land taken from Maximinus.
- The Edict of Milan came in the form of a letter from Licinius to the Governor of Bithynia in June of 313. It was sent on behalf of Emperor Licinius in the East and Emperor Constantine in the West. It was to be circulated to the governors throughout the east.

The Text of the Edict of Milan from 313

When I, Constantine Augustus, as well as I, Licinius Augustus, fortunately met near Mediolanum (Milan), and were considering everything that pertained to the public welfare and security, we thought, among other things which we saw would be for the good of many, those regulations pertaining to the reverence of the Divinity ought certainly to be made first, so that we might grant to the Christians and others full authority to observe that religion which each preferred; whence any Divinity whatsoever in the seat of the heavens may be propitious and kindly disposed to us and all who are placed under our rule. And thus by this wholesome counsel and most upright provision we thought to arrange that no one whatsoever should be denied the opportunity to give his heart to the observance of the Christian religion, of that religion which he should think best for himself, so that the Supreme Deity, to whose worship we freely yield our hearts) may show in all things His usual favor and benevolence. Therefore, your Worship should know that it has pleased us to remove all conditions whatsoever, which were in the rescripts formerly given to you officially, concerning the Christians and now any one of these who wishes to observe Christian religion may do so freely and openly, without molestation. We thought it fit to commend these things most fully to your care that you may know that we have given to those Christians free and unrestricted opportunity of religious worship. When you see that this has been granted to them by us, your Worship will know that we have also conceded to other religions the right of open and free observance of their worship for the sake of the peace of our times, that each one may have the free opportunity to worship as he pleases; this regulation is made we that we may not seem to detract from any dignity or any religion.

Moreover, in the case of the Christians especially we esteemed it best to order that if it happens anyone heretofore has bought from our treasury from anyone whatsoever, those places where they were previously accustomed to assemble, concerning which a certain decree had been made and a letter sent to you officially, the same shall be restored to the Christians without payment or any claim of recompense and without any kind of fraud or deception, Those, moreover, who have obtained the same by gift, are likewise to return them at once to the Christians. Besides, both those who have purchased and those who have secured them by gift, are to appeal to the vicar if they seek any recompense from our bounty, that they may be cared for through our clemency. All this property ought to be delivered at once to the community of the Christians through your intercession, and without delay. And since these Christians are known to have possessed not only those places in which they were accustomed to assemble, but also other property, namely the churches, belonging to them as a corporation and not as individuals, all these things which we have included under the above law, you will order to be restored, without any hesitation or controversy at all, to these Christians, that is to say to the corporations and their conventicles: providing, of course, that the above arrangements be followed so that those who return the same without payment, as we have said, may hope for an indemnity from our bounty. In all these circumstances you ought to tender your most efficacious intervention to the community of the Christians, that our command may be carried into effect as quickly as possible, whereby, moreover, through our clemency, public order may be secured. Let this be done so that, as we have said above, Divine favor towards us, which, under the most important circumstances we have already experienced, may, for all time, preserve and prosper our successes together with the good of the state. Moreover, in order that the statement of this decree of our good will may come to the notice of all, this rescript, published by your decree, shall be announced everywhere and brought to the knowledge of all, so that the decree of this, our benevolence, cannot be concealed.

311-314 Melchiades, Bishop of Rome (Miltiades)

- Suffered under Emperor Diocletian and Galerius persecutions
- Became bishop of Rome in 311
- When Constantine came to power Melchiades saw the end of persecution and the beginning of the new age of Christendom.
- He was given the Lateran Palace by Constantine. The Lateran Palace was the ancient palace of the Roman Empire. It became the residence of the popes for the next 1,000 years. It is from this center that the Western Church would direct its affairs. Today it holds the Pontifical Museum of Christian Antiquities.

313 Donatists

- Six months into his reign the Donatists asked Constantine to intervene in Church affairs over a decision concerning who should be bishop. When the Donatists refused his council’s verdict Constantine threatened to go to Africa and settle things himself:
 “I am going to make plain to them what kind of worship is to be offered to God. . .What higher duty have I as emperor than to destroy error and repress rash indiscretions, and so cause all to offer to Almighty God true religion, honest concord and due worship?”
- Constantine ordered the Donatist churches to be confiscated and their leaders banished.
- Constantine’s efforts were to no avail and he revoked his order. The Donatists survived for 300 more years.

295-373 Athanasius

Bishop of Alexandria Egypt and a friend of the famous hermit, Anthony of Egypt Defender of the Christian faith who opposed Arian and Arianism before, during, and after the Council of Nicea.
 After the Council of Nicea his enemies (the Arians and Eusebius of Nicomedia) lied about him to Constantine who then had him banished.
 Athanasius was restored from banishment by Emperor Julius I but was forced into exile four more times between 335-366.

312 Arius

- The bishop of Alexandria put Arius in charge of one of the big churches in the city named Baucalis.
- As a pastor he found success and gained a large following with his teaching and ascetic life.
- Arius published “Thalia” where he established the unity and simplicity of the eternal God and the superiority of the Son over other created beings. The Son being created by God before time began.
- The new bishop of Alexandria, Alexander, had begun to teach what Arius thought was blasphemy. Alexander taught “as God is eternal, so is the Son – when the Father, the Son, - the Son is present in God without birth, ever-begotten, an unbegotten-begotten.”
- Eusebius of Bicomedia and Eusebius of Caesarea defended Arius.
- Bishop Alexander excommunicated him.
- Emperor Constantine arrived in the East in 324 and attempted himself to settle this “trifling and foolish verbal difference, the meaning of which would be grasped only by the few.”

325 Council of Nicea

- Emperor Constantine ordered this Church council.
- It was the second Church council.
- Nicea is modern Iznik, Turkey, a little town near the Bosphorus Straits which flows between the Black Sea and the Mediterranean Sea.
- It began July 4, 325 with about 300 bishops and deacons every region of the empire except Britain in attendance.
- Constantine arrived in his imperial clothing overlaid with jewels but without his

- customary train of soldiers.
- Constantine spoke only briefly saying that “Division in the church is worse than war.”
- At stake was the most profound church question yet: “Who is Jesus Christ?”
- It was a new day for the church. Many of the bishops and deacons had scars from previous persecution from the emperors. A pastor from Egypt was missing an eye. One was crippled in both hands as a result of red-hot irons.
- Most of the bishops were impressed with Constantine and were willing to compromise.
- A young deacon from Alexandria, Athanasius, was not willing to compromise. Athanasius insisted that Arius’s doctrine left Christianity without a divine Savior.
- Also present was the church historian, friend of the emperor, and half-hearted supporter of Arius, Eusebius. Eusebius put forward his own creed for council approval.
- The council wanted something more specific and added, “True God of true God, begotten not made, of one substance with the Father. . .”
- The expression “one substance” was the “homoousion.”
- After long debate only two bishops did not agree with “in one Lord Jesus Christ, . . .true God of true God.”
- Constantine was pleased thinking the issue was settled.
- For the next 100 years the two views of Christ, the Nicene (Athanasius’) view and the Arian (Arius’) view battled for supremacy.
- Church people were banished, exiled and killed as power shifted with the change of emperor and church leadership.
- The Council of Nicea laid the cornerstone for the orthodox understanding of Jesus Christ.
- The next council at Chalcedon would develop it further.
- Other issues decided at Nicea were:
 1. The celebration of Passover (now called Easter) was to be observed on the first Sunday after the first full moon on or after March 21
 2. Validity of baptism by heretics
 3. Lapsed Christians

The Nicene Creed from 325

We believe in one God, the Father Almighty, maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, the only-begotten of his Father, of the substance of the Father, God of God, Light of Light, very God of very God, begotten not made, being of one substance (*homoousios*) with the Father. By whom all things were made, both which is in heaven and in earth. Who for us men and for our salvation came down [from heaven] and was incarnate and was made man. He suffered and the third day he rose again, ascended into heaven. And he shall come again to judge both the living and the dead. And [we believe] in the Holy Ghost. And whosoever shall say that there was a time when the Son of God was not, or that before he was begotten he was not, or that he was made of things that were not, or that he is of a different substance or essence [from the Father] or that he is a creature, or subject to change or conversion--all that so say, the Catholic and Apostolic Church anathematizes them.

The Church Councils			
#	Location	Year	Issues
1	Council of Jerusalem	49	Circumcision, Jewish Law, Gentiles
2	Council of Nicea	325	Condemn Arianism
3	Council of Constantinople	381	Settle Apollinarianism
4	Council of Ephesus	431	Nestorian Controversy; Nestorius deposed
5	Council of Chalcedon	451	Eutychian Controversy
6	Council of Constantinople II	553	Monophysites Controversy

7	Council of Constantinople III	680	Doctrine of the two wills of Christ
8	Council of Nicea II	787	Sanctioned Image Worship
9	Council of Constantinople IV	869	Final Schism between East and West
10	Council of Rome I (Lateran I)	1123	Decide Bishops are appointed by popes
11	Council of Rome II (Lateran II)	1139	Effort to heal the East and West Schism
12	Council of Rome III (Lateran III)	1179	To Enforce Ecclesiastical Discipline
13	Council of Rome IV (Lateran IV)	1215	Bidding of Innocent III
14	Council of Lyons	1245	Settle Quarrel with pope and Emperor
15	Council of Lyons II	1274	Attempt to Unite East and West
16	Council of Vienne	1311	Suppress Templars
17	Council of Constance	1414-1418	Heal Papal Schism; Burn Jon Huss
18	Council of Basal	1431-1449	Reform Church
19	Council of Rome V	1512	Another Reform Effort
20	Council of Trent	1545-1563	Counter Reformation; Latin Vulgate Sole Translation; Apocrypha Canonized; Reaffirm purgatory, relics, & more
21	Council of Vatican I	1869-1870	Declare pope Infallible
22	Council of Vatican II	1962-1965	Effort to bring Christendom into one Church

Early Church Fathers (300-500)

Name	Years	Location	Life and Works
Eusebius	263-339	Caesarea	Church historian Taught in theological school in Caesarea Friend of Constantine and recorded Constantine's Life
Athanasius	296-373	Alexandria	Defended Trinitarian Doctrine Championed the cause against Arius Important speaker at Council of Nicea Exiled five times
Basil	330-379	Cappadocia (Asia Minor)	Raised as a Christian; studied philosophy in Athens; lived as an ascetic; 358 he established a monastic community to replace individual monks; Bishop of Caesarea in Cappadocia; opposed Arius; established a hospital for lepers along with a school, a hospice, and social programs
Gregory of Nyssa	335-394	Cappadocia (Asia Minor)	Great theologian. Instrumental in doctrine of the Trinity Bishop of Nyssa in 372 Leader at the Council of Constantinople (381)
Gregory of Nazianzus	330-390	Cappadocia, Constantinople	Born in a Christian family His father was a bishop. Friends with Basil and Gregory of Nyssa Preached 5 <i>Theological Orations</i> in Constantinople A theologian; presided over Council of Constantinople
Ambrose	340-397	Milan	Father was a Praetorian Prefect of Gaul Studied in Rome and became consul in Milan Elected Bishop of Milan in 373 by the people before he had been baptized Powerful preacher who influenced the Roman emperors
John Chrysostom	350-407	Antioch, Constantinople	Born in Antioch A priest in Antioch and bishop at Constantinople Called "chrysostomos", or "golden mouthed", because of his eloquent preaching ability Followed the natural meaning of Scripture not allegorical Preached right through the books of the Bible Exiled for criticizing the Church and calling for reform

Jerome	331-420	Rome Antioch Bethlehem	Studied in Rome; lived as a hermit for 3 years; was at the Council of Constantinople in 381; served as secretary to Roman Bishop Damascus; moved to Bethlehem and established a monastery; conflict with Origen's teaching
Theodore of Mopsuestia	350-428	Antioch	Born in Antioch Influential representative of the thinking and interpretation of Scripture practiced in Antioch He was the leader of exegetical biblical learning. He was an ascetic. His doctrine of Incarnation was condemned at Council of Ephesus in 431. He was judged a heretic in 553 at Council of Constantinople. (Too close to Nestorius) Contributed to Christology: the human soul of Christ and Christ's free moral activity in the work of redemption
Augustine	354-430	North Africa	Next to Paul, the most influential man in church history His view of the Church and the sacraments developed into the Roman Catholic doctrine. His ideas are still studied: faith and reason, predestination, Trinity, the problem of evil.
Cyril	376-444	Alexandria	Patriarch of Alexandria in 412 Vigorously opposed pagans, Novatianist, Judaizers Involved in Hypatia's murder, a famous Pagan Philosopher His emphasis on Christ's divine nature evolved into the monophysite view that Christ only had one nature
Patrick	389-461	Ireland	Born in Britain after Rome had abandoned it Taken captive by pirates as a boy and sold into Ireland Escaped back to Britain and entered ministry After a vision he returned to evangelize Ireland in 432
Leo the Great	390-461	Rome	Roman Bishop in 440 and became the first pope His Christological (nature of Christ) teaching was adopted by the Church at council of Chalcedon in 451. He Negotiated with Attila the Hun for the removal of his barbarians from Italy in 452. Taught that the bishop of Rome held the same position as Peter which established the basis for the papacy.
Benedict of Nursia	480-547		Born in Nursia, Italy to a wealthy and influential family and studied in Rome Lived as a hermit in caves but joined with other hermits He saw the need for an organized monastic structure His efforts became known as the Rule of St. Benedict. Benedict developed pattern for Byzantine monasticism.

353 Emperor Constantius

- Constantine's three sons:
 1. Constantine II
 2. Constans
 3. Constantius
- They killed hundreds of their father's offspring (except Gallus and Julian who were sick and a youth when their father died in 337).
- Constans slew Constantine II and then was killed by a barbarian in battle.
- Constantius became sole emperor in 353.
- Constantius began a violent suppression of heathen religion:
 1. Pillaged and destroyed temples
 2. Gave booty to the church
 3. Prohibited all sacrifices and worship of images in Rome, Alexander, and Athens
- Obviously, many people became "Christian" (if only in lip service).
- Constantius was an Arian and punished those who held to Nicene orthodoxy.
- Athanasius said at this time:

"Satan, because there is no truth in him, breaks in with axe and sword. But the Savior is gentle, and forces no one, to whom he comes, but knocks and speaks to the soul . . . If we open to him, he enters; but if we will not, he departs. For the truth is not preached by sword and dungeon, by might of an army, but by persuasion and exhortation. How can there be persuasion where fear of the emperor is uppermost? How exhortation, where the contradicter has to expect banishment and death?"

331- 363 Emperor Julian the Apostate

- Cousin of Constantius and nephew of Constantine
- He survived the slaughter by Constantine's sons of Constantine's descendents because he was only six years old at the time. His father died in the slaughter.
- Although he hated the "Christianity" of Constantius he was forced to receive a Christian education from the Arian bishop Eusebius of Nicomedia.
- Julian was baptized, educated for the clerical order, ordained as a lector and prayed, fasted, celebrated the martyrs, paid reverence to the bishops and sought the blessings from the hermits.
- This forced, pseudo-Christianity led the intelligent and vigorous Julian to rebel and become the heathen anti-christ known to history as Emperor Julian the Apostate. He was the last non-"Christian" emperor.
- In 355, age 24, Julian became Emperor and was initiated into the Eleusianian mysteries (uniting Julian with the god's for power) and entered Greek idolatry by practicing Theurgy (magical rituals to invoke the gods to action).
- From his position as emperor he revived mythology by spiritualizing it and uniting it with a few Christian and Oriental ideas.
- Julian was very intelligent but also believed he received direct communication from the gods (Jupiter, Apollo, Hercules) through dreams, visions, oracles and sacrifices.
- His moral character was simple, and he embraced stoic virtues.
- Julian forced the churches to return the plunder they had taken from pagan

- temples, decreased the public influence Christian bishops held, removed the bishops' right to travel at public expense and gave church property to pagans.
- In his attempt to stamp out Christianity he visited the site of the temple in Jerusalem and ordered it to be rebuilt. Earthquakes and reported balls of fire from the foundation caused the work on the temple to stop.
- Julian was killed retreating from battle with the Persians in 363.
- The family of Constantine was extinct upon Julian's death.

363-364 Emperor Jovian

- Jovian, a Roman general, replaced Julian.
- He restored the crosses and the church's privileges.
- He avoided interfering with the church business but favored Athanasius.

364-375 Emperor Valentinian I

- Held to the policy of religious freedom
- Held to Nicene orthodoxy but stayed out of doctrinal controversies
- Valens, his brother, ruled in the East and favored Arians and persecuted the supporters of Athanasius (Nicene orthodoxy). With the death of Valens, Arianism died out in the East.
- People practicing pagan religions (the priests) with magical arts, bloody sacrifices or divination were burnt alive while those joining in the worship were beaten to death with straps loaded with lead.
- Paganism died out in the city and was reported to only exist in remote villages.

375-383 Emperor Gratian

- Favored Christianity and was the first emperor that rejected the Roman emperor's title of Pontifex Maximus.
- Gratian removed the Altar of Victory, the gold statue of the goddess Victory, from the Roman Senate. It had been placed there by Octavian (Augustus Caesar) in 29 BC to honor his defeat of Antony and Cleopatra. The statue itself had been captured by the Romans in 272.
- Gratian confiscated pagan temple property, abolished the privileges of the temple priests and the vestal virgins, and withdrew public support of pagan religion.

"By this step heathenism became like Christianity before Constantine and now in the American republic, dependent on the voluntary system, while unlike Christianity, it had no spirit of self-sacrifice, no energy of self-preservation. The withdrawal of the public support cut its life string, and left it still to exist for a time by inertia alone."

- Philip Schaff, History of the Christian Church, Vol. III, p.62, 1889

375-392 Valentinian II

- Ambrose, bishop of Milan, responded for the Emperor Valentinian to a senator who had approached the emperor on behalf of the heathen party. Ambrose's response to the heathen senator's request to restore worship to the pagan gods in order to restore the glory of Rome had four points of rejection:
 - Granting the heathen request would renunciate Christian convictions
 - Rome's greatness was not due to idolatry, since many lands conquered by Rome worshipped idols also.
 - Contrasted Christianity (which had advanced during its time of persecution) and heathenism (which could not maintain its own numbers without state support)

- Compared Christianity's multitude of consecrated virgins and ascetics with Heathenism's lack of benevolent works or mercy for the oppressed

392-395 Theodosius the Great

- Theodosius was one of Rome's best emperors.
- Supported the Nicene orthodoxy and at the Council of Constantinople in 381 he secured for the supporters of Nicene orthodoxy all the privileges of the state religion.
- Rigid laws against Christian heretics were established which included punishment for visits to heathen temples.
- Heathens were allowed to hold public office and allowed free speech. A heathen was appointed as prefect of Constantinople and educated Theodosius' son.
- During this time the fanaticism of monks and Christians reached a peak of rage and destruction:
 1. Christians believed the pagan gods were demons that occupied the temples.
 2. Great works of heathen architecture were destroyed by the Christians.
 3. Marcellus, a bishop in Syria, was accompanied by an armed band of soldiers and gladiators that destroyed monuments and centers of heathen worship in his area.
 4. Hypatia, a beautiful and intelligent lady of in Alexandria and teacher of Neoplatonic philosophy, who was respected by Christians and Heathens, was seized one day in the street by fanatical monks and Christians who drug her out of her carriage then took her to the cathedral where they tore her apart and burnt her. Cyril the bishop of Alexandria had encouraged this.

"Christians are not to destroy error by force and violence, but should work the salvation of men by persuasion, instruction and love."
- John Chrysostom from Antioch

"Let us first obliterate the idols in the hearts of the heathen, and once they become Christians they will either themselves invite us to execution of so good a work or anticipate us in it. Now we must pray for them, and not exasperate them." – Augustine

310-383 Ulfilas

- Ulfilas was raised as a Goth (his parents had been enslaved by the Goths).
- Ulfilas had lived inside the Roman Empire and was sent as a missionary to the Goths, a barbaric tribe.
- In order to translate the Greek Bible into the language of the Goths, Ulfilas had to first create a Gothic alphabet.

330-379 Basil the Great

- Educated in Athens and became a teacher of rhetoric in 356
- In 357 he became a Christian, was baptized and became a hermit.
- As a hermit he wrote against heresies. He defended the deity of the Holy Spirit, explained the Trinity as one substance (ousia) but three persons (hypostasis).
- He became a bishop by 370 and established the Rule of St. Basil for monasticism that is still used in the Eastern Church today.

317-397 Martin of Tours

- Martin after named for Mars, the god of war, by his pagan father who was an officer at a Roman garrison in Gaul.

- After three years in the military, Martin became a Christian in 339. He remained in the Roman military until 356.
- He returned home and led his mother to Christ.
- Around 360 he started the first monastery in France.
- He became bishop of Tours in 370 and continued to evangelize the country and start monasteries.

367 New Testament Canon

- There were several letters or books available for use in the church. Some came from the apostles, some from the disciples of the apostles, some came from heretics like the Gnostics, Arian's, etc. to promote their doctrines.
- Each bishop had to choose which ones they would allow to be used in their church, but the list was generally the same.
- Athanasius, the Bishop of Alexandria, sent an annual letter out. On January 7, 367 he sent a letter discussing which books should be read in his local churches. We have a copy of that letter. In it he recognizes the New Testament Canon and lists the same books that we recognize today.

Part of the Text of Athanasius' Letter from January 7, 367

Again, it is not tedious to speak of the books of the New Testament. These are: the four Gospels, according to **Matthew, Mark, Luke, and John**. After these, **The Acts of the Apostles**, and the seven epistles called Catholic: of James, one; of **Peter, two**, of **John, three**; after these, **one of Jude**. In addition, there are fourteen epistles of Paul the apostle, written in this order: the first, to the **Romans**; then, **two to the Corinthians**; after these, to the **Galatians**; next, to the **Ephesians**, then, to the **Philippians**; then, to the **Colossians**; after these, two of the **Thessalonians**; and that to the **Hebrews**; and again, **two to Timothy**; one to **Titus**; and lastly, that to **Philemon**. And besides, the **Revelation of John**.

These are the fountains of salvation, that he who thirsts may be satisfied with the living words they contain. In these alone the teaching of godliness is proclaimed. Let no one add to these; let nothing be taken away from them. For concerning these the Lord put to shame the Sadducees, and said, "Ye do err, not knowing the Scriptures. And he reproveth the Jews, saying, Search the Scriptures, for these are they that testify of me."

But for the sake of greater exactness I add this also, writing under obligation, as it were. There are other books besides these, indeed not received as canonical but having been appointed by our fathers to be read to those just approaching and wishing to be instructed in the word of godliness: Wisdom of Solomon, Wisdom of Sirach, Esther, Judith, Tobit, and that which is called the Teaching of the Apostles, and the Shepherd. But the former, my brethren, are included in the Canon, the latter being merely read; nor is there any place a mention of secret writings. But such are the invention of heretics, who indeed write them whenever they wish, bestowing upon them their approval, and assigning to them a date, that so, using them as if they were ancient writings, they find a means by which to lead astray the simple-minded.

381 Council of Constantinople

- Third Council produced four canons:
 1. Condemned all forms of Arianism, Macedonianism, and Apollinarianism
 2. Imposed boundaries on bishops so they did not interfere with other bishops' territory
 3. Declared that because Constantinople is the new Rome, the Bishop of Constantinople has the second highest position after the bishop of Rome
 4. Declared Maximus the rival bishop of Gregory the bishop of Constantinople

339-397 Ambrose

- Bishop of Milan who was gifted in administration, preaching and theology
- His father had been the prefect of Gaul. His family was in the imperial class of Rome.
- Ambrose studied law, entered politics and became the governor of the area around Milan.
- In 374 the bishop of Milan died in the midst of an Arian conflict. Ambrose realized a riot could break out at the basilica where the election for the new bishop was to be held so he attended it himself. As Ambrose addressed the crowd they began to shout, "Ambrose for bishop!"
- Ambrose was drawn into the political arena when Emperor Valentinian sent him to successfully negotiate peace in Gaul with a usurper to Valentinian's throne.
- In 390 Theodosius, the emperor in the East, massacred 7,000 people in Thessalonica. Ambrose withheld the communion from Theodosius and threatened him with excommunication until he had publicly repented for seven months.
- On another occasion Ambrose withheld communion from the entire community until the emperor did what Ambrose demanded.
- The Church now confronts the state when necessary to protect Christian teaching and oppose evil actions of the state.
- Ambrose taught allegorically, introduced congregational singing of hymns.
- Ambrose's preaching was influential in leading Augustine to an understanding of Christianity.

354-430 Augustine

- Augustine's father was a Roman official in North Africa. His mother, Monica, was a Christian. Augustine grew up and went to school in Carthage and lived the life of a pagan. Augustine's concubine gave him a son, Adeodatus, in 372 when he was 18.
- When Augustine was 19 he joined the heretical group the Manichees, which espoused a form of Gnosticism, but he found it unfulfilling and turned instead to philosophy.
- For the next eleven years (until 386, age 32) Augustine taught rhetoric in Carthage and Rome.
- According to Augustine's autobiography, "Confessions", he was in Milan in 386 (age 32) in his backyard thinking about his spiritual condition when he heard a voice next door say, "Take up and read." Augustine saw a Bible laying on the table and opened it and read Romans 13:13-14: "Let us behave decently, as in the daytime, not in orgies and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy. Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature."
- Augustine gave up his concubine, left his profession and was baptized along with his 14 year old son.
- Five years later, at age 37, Augustine was ordained a priest
- After another five years, at the age of 42, Augustine became bishop of Hippo.
- Until his death at the age of 76 Augustine administrated the church and spent his time studying and writing.
- His writings are numerous and became foundational for the next 1,000 years, even up to today. Two of his books are:

1. "Confessions"
2. "The City of God" – As the Gothic barbarians sacked Rome in 410 the heathen blamed the Christians. Augustine responded to this accusation by writing "The City of God" between the years 413-426. In this book Augustine presents the best refutation of heathenism and vindication of Christianity up to his time.

331-420 Jerome

- Born in northeast Italy in a well-to-do family who sent him to study grammar and rhetoric in Rome.
- Jerome gathered an advanced library of the classics and other writings.
- He lived in Germany for a while then joined an ascetic group in Italy. That did not last because of his harsh and sarcastic talk, lack of tact, and his fiery disposition and passion
- In 372 he settled in Antioch and studied Greek, then went into the desert to live as a hermit for the next three years.
- He learned Hebrew from a Jewish Christian.
- Jerome returned to Rome from 382-385 and became the secretary to the Roman Bishop in 382.
- The Roman Bishop, Damasus, assigned Jerome to make a new, updated Latin translation of the Gospels and Psalms. Over the next twenty years Jerome would complete the entire New Testament and then the Old Testament. It would be called the Latin Vulgate and become the official Bible of the Catholic Church even to this day.
- In Rome Jerome served as a Bible teacher to the wealthy aristocracy but his sharp criticism of the worldly Church caused the clergy to require his removal from the city.
- In 386 Jerome and Paula, a wealthy Christian woman from Rome, settled in Bethlehem where they each founded a monastery.
- Jerome translated the Bible into Latin in a small room in a church built over the cave where Jesus was born.



This preserved mosaic floor is from the church commissioned in 326 by Constantine. His mother Helena oversaw its construction. This church was dedicated on May 31, 339. It had an octagonal floor plan and was built above the cave of the nativity. Jerome translated the Latin Vulgate in this church.

405 Latin Vulgate

- Damascus appointed Jerome to make a new accurate translation of the Bible to purify and correct the existing Latin translation.
- Jerome's Latin Bible became the standard for the next 1,000 years.
- The Old Testament was the first Latin translation taken directly from Hebrew instead of the Greek Septuagint.
- The Latin phrase *versio vulgate* means "the published translation".
- Jerome included the apocrypha in his translation which were Jewish books not recognized by the Jews as Scripture. Jerome called them "non-canonical" books in his introduction to his translation.
- By 600 Jerome's translation was being used as much as the old Latin translations.
- By 800 it was the most accepted translation of Scripture.
- It was declared authoritative and the sole Latin text of the Bible at the Council of Trent (1546). It was at this council that the apocrypha was canonized.

406 Vandals in Gaul and Spain

410 The Visigoths led by Alaric Sack Rome

417 Pelagius and the Pelagian Controversy

- Pelagianism is an early Church heresy dealing with the nature of man.
- Pelagius came to Rome from Britain to teach about asceticism around 380.
- While in Rome Pelagius became familiar with Augustine's writings and disagreed with Augustine's views on the sovereignty of God and the free will of man.
- Pelagius fled from Rome to Carthage in 410 when Alaric sacked Rome. In Carthage Pelagius' ideas spread rapidly and there he met Augustine.
- Pelagius did not agree with Augustine's concept of original sin or the process of salvation.
- Pelagius believed that mankind can choose to obey God. That is, by his own free will men could choose to do good without God's help. He went on to say that Adam's sin did not affect the nature of mankind. Each man is born with the pure nature Adam was created with, and has the inner ability to do good.
- Pelagius accused Augustine of thinking like the Manichees (spirit is good and from God, flesh is corrupt and evil) that he had been and for teaching fatalism like a pagan philosopher.
- Augustine said that Adam's sin affected the nature of all men (original sin) and that without God's intervention and grace man could not respond to God nor do good. Augustine said the will of man is enslaved to sin.
- These Catholic and Protestant church councils and confessions have condemned Pelagianism: Carthage (412, 416, 418), Ephesus (431), Orange (529), Trent (1546), Helvetic (Swiss-German Reformed, 1561-66), Augsburg Confession (Lutheran, 1530), Gallican Confession (French Reformed, 1559), Belgic Confession (Reformed, 1561), The Anglican Articles (English, 1571), Canons of Dort (Reformed, 1618-19)

The Pelagian Controversy	
Pelagianism	Man is born pure without a sin nature and is able to obey God and do what is necessary to gain salvation.
Augustinianism	Man is dead in sin at birth, born with a sin nature. Salvation is given to man by God's grace and only given to the elect chosen by God.
Semi-pelagianism	The grace of God works with the will of man to save the man, but the process is initiated by the man.
Semi-augustinianism	The grace of God is offered to all men. This grace enables the man to choose and do what is required for the salvation of that man.

425 Barbarians settle in Roman Provinces

431 Council of Ephesus

- Fourth Council
- Nestorian Controversy and Nestorius Deposed

432 Patrick to Ireland

- Patrick was captured in Britain by pirates and taken to Ireland as a slave in his youth.
- Patrick escaped back to Britain and went through monastery training.
- Patrick returned as a missionary to Ireland in response to a vision.
- The people Patrick converted were Celts. They had not been under Roman occupation and thus had not been influenced by the Roman way of life.
- Patrick had to overcome the Druid religion and the superstitions of the Irish.
- They had no cities or Roman order so the church that Patrick established did not look like the Roman Church. This became known as Celtic Christianity. It would continue successfully in Ireland until the Roman Church moved in two hundred years later.

436 The Last Roman Troops Leave Britain

451 Council of Chalcedon

- Fifth Council
- Eutychian Controversy
- They confirmed the orthodox teaching that Jesus was truly God and truly man and existed in one Person.

440-461 Pope Leo the Great

- Roman Bishop in 440 and often called the first pope
- Asserted the primacy of the Roman bishop against the claims of the political capital, Constantinople.
- His Christological (nature of Christ) teaching was adopted by the Church at council of Chalcedon in 451.
- He negotiated with Attila the Hun for the removal of his barbarians from Italy in

- 452.
- He clarified the doctrine of the primacy of the bishop of Rome, i.e., that the Roman bishop held the same position as Peter, which was one of authority over all the other bishops. This established the basis for the papacy.
- Dealing with doctrinal conflicts and barbaric invasions, Leo proved to be a great leader in difficult times.

How the Church in Rome and the Roman Bishop Gained Absolute Power	
Matthew 16:17-19	Around 440 Leo I claimed that Jesus had given Peter authority over the whole church
Apostolic Succession	The apostles established churches and church leaders. It was assumed that Peter had given his authority to the leader in Rome
Head of Empire	Rome was the head of the empire that the church began in, so it was natural to look to Rome as the head of the Church
Size of Rome	Rome's population, both pagan and Christian, was greater than any other city's
Latin Language	The Greek language offers more refined and precise expressions which is great for the preservation of Scripture, but could be very divisive at Church councils. The western world's Latin was not as precise and so it was easier to align splintered theological groups and build unity. Use of Greek in the East would create divisions.
Evangelism Success	While the barbarians were conquering the West, the church was converting them. When the Muslims came into the East the eastern church did not equal the evangelism success of the West
City of Peter and Paul's Martyrdom	When the church began to seek after and honor the relics of saints, the Roman Church had the relics of the two superstars in its city

451-452 Attila the Hun

- Barbarians led by Attila the Hun invade Italy.
- Leo the Great, bishop of Rome, negotiated with Attila for the removal of the Barbarians from Italy.

455 Vandals Capture Rome

- Barbarians called Vandals pillage Rome.

481-511 Clovis, King of the Franks

- United the Frankish tribes among the Germanic people
- In 486 Clovis defeated the last Roman official in northern Gaul giving the Franks control of the area.
- In 493 he married Princess Clotilde who was a Christian.
- In 496 Clovis converted to his wife's Christian faith (Roman Catholicism) instead of Arianism as many of the other barbaric tribes had.
- Clovis' conversion made him an ally of the Roman Church and the Roman Catholic faith. With his military strength and political influence Clovis defended both in his domain.

553 Council of Constantinople II

- Sixth Council
- Monophysites Controversy

590-604 Pope Gregory the Great

- Founded a monastery before he became pope

- Tried to refuse his appointment to pope by writing a letter
- Considered the first of the medieval popes
- Due to the invading barbarians the western front of the Roman empire was abandoned and moved completely to Constantinople. This left the bishop of the Roman Church to defend the city against the barbarians.
- The bishop of the Roman Church had the resources and the influence to be the only reliable leadership in the western part of the empire.
- Many people had given their land and property to the Roman Church in exchange for the forgiveness of sins so the pope used income from these lands to:
 1. Build a military
 2. Provide for the poor
 3. Pay ransom for people captured by the barbarians
 4. Pay for treaties to preserve Rome from barbarian destruction
- Pope Gregory sent missionaries to England.
- The Roman Church began to evangelize the pagan Germanic tribes.
- Gregory simplified the doctrines of the Church so that the new converts from these barbaric lands could understand it and so Christianity could penetrate their culture.
- Gregory made several changes in the Roman Catholic liturgy.
- (He did not institute the "Gregorian Calendar". This was done in 1582 by Gregory XIII).
- The greatness and influence that Gregory had can be balanced by the definition he preferred to use when he referred to his position as pope. He called his position "the Servant of the Servants of God."

521-597 Columba

- Born in Ireland in a culture in turmoil. He was tall, strong, brilliant but also restless and combative. He was a great speaker and humorous.
- Until the age of 42 he worked in the church as a priest and started a monastery.
- In 561 Columba copied Jerome's Latin translation of Psalms and the gospels without permission. When ordered by the priest and the local king to surrender the manuscript he had made Columba refused. This led to a tribal war between Columba's supporters and the king. 3,000 men were killed. In guilt and sorrow Columba left Ireland and became in his words "an exile for Christ" on an isle half a mile from the coast of Scotland called Iona.
- On the isle of Iona living quarters were set up along with a library, guest houses, a church and necessary industrial shops. From there Columba and his friends began to evangelize the land of Scotland. At first Columba's goal was to replace the 3,000 souls that had died in the battle in 561.

570-632 Muhammad, founder of Islam

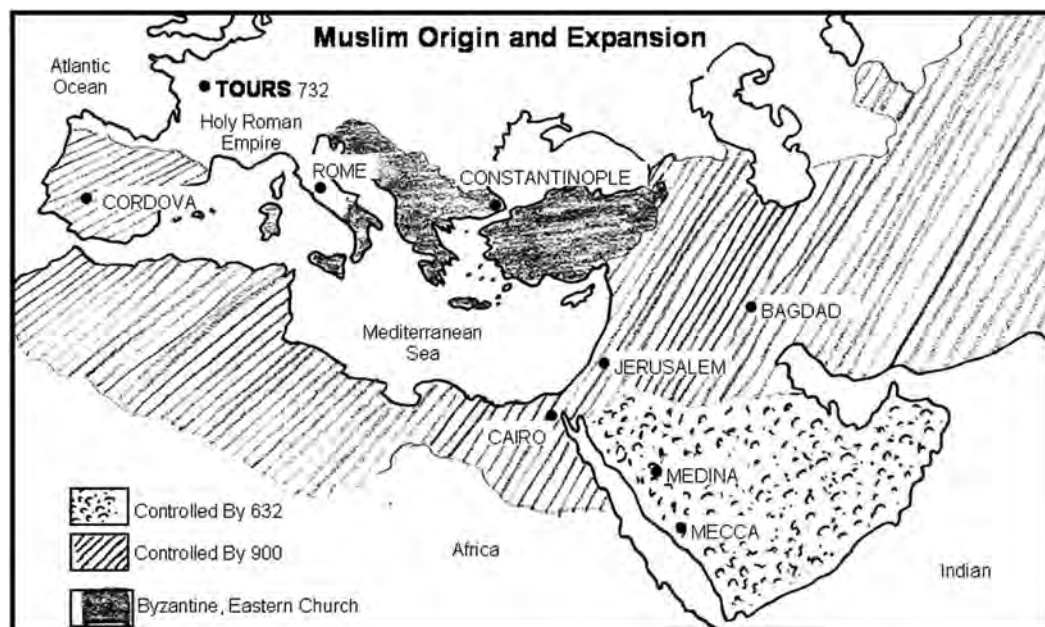
- Born in 570 in Mecca
- 610, began to have revelations
- 613, began to preach his revelations in Mecca
- 622, fled Mecca for Yathrib, later called Medina. Here the Jews rejected his new faith and Muhammad turned his religion away from them. At prayer one day Allah revealed to Muhammad not to face Jerusalem when they prayed but instead

to turn 180 degrees and face Mecca. This made a clear break with the Jewish people and religion.

- Muhammad began to raid Mecca's caravans.
- 627, Mecca responded with a failed attack on Medina.
- 629, Muhammad attacked the Byzantine Empire, but failed.
- 630, Muhammad defeated Mecca and entered the city.
- 631, Muhammad ruled most of the Arabian peninsula.
- 632, Muhammad died.

622-750 Muslim Expansion

- Muslims conquered the Middle East in three waves of military expansion:
 1. 622-632 under Muhammad they took the Arabian Peninsula.
 2. 632-661 they took part of North Africa and the Sasanian (Iranian) Empire (the old Babylonian Empire). Jerusalem, Antioch and Alexandria were taken from the Christians. The building of the Dome of the Rock on the temple mound in Jerusalem began.
 3. 661-750 Muslims took the rest of North Africa, and cross the Strait of Gibraltar to take Gaul (Spain) in 711. The Muslim Empire extended from the coast of the Atlantic Ocean in North Africa to the borders of modern Pakistan.



664 Synod of Whitby

- Determined that the English Church would come under the authority of Rome.
- Celtic Christianity in Britain, Iona and Ireland had developed its own style of Christianity that included the observance of Easter in accord with the apostle John and Polycarp in Asia (Nissan 14) contrary to the Roman Catholic Church and the decision of the Nicene Council of 325.

680 Council of Constantinople III

- Doctrine of the two wills of Christ

731 Bede

- Celtic
- Completed his careful and important work *Ecclesiastical History of the English Nation*.

732 Battle of Tours

- The Muslims crossed into France in 720.
- In 732, Charles Martel stopped Muslim invaders threatening Europe. Islam's western expansion was finally stopped here.

726 Iconoclastic Controversy

- An iconoclast is one who destroys sacred religious images. It comes from two Greek words *eikon* which means "image, likeness" and *-klastes* which means "breaker" from the Greek word *klan*, "to break".
- The destroying of Christian art and images by Christians trying to prevent idol worship occurred in the East. There was no conflict with images in the West.
- Arts have always been viewed with different opinions by Christians. Some opinions:
 1. Only "Christian" art allowed
 2. No art at all
 3. Avoid visual representations
- Example: Painting Mary
 1. To capture the idea of flesh being given God's splendor, Mary (flesh) was crowned in Gold (promised redemption) sitting under gilded arches being approached by a shining winged creature
 2. To show the harsh, human conditions of early Christianity one would paint Mary as ordinary in ordinary surroundings

680 A new controversy broke out concerning the use of icons or images:

- It was a debate over what was sacred or holy and deserved worship.
- The clergy were set apart and so holy. Also, church buildings, martyrs and heroes of the faith such as hermits and monks were set apart.
- Martyrs were set apart and considered "saints."
- The holiness of a saint was evaluated by the miracles that took place at their tomb, relics, or icon (image).

700's By the 700's every city had at least one famous saint that was worshipped and became the

- protector of that city.
 - The government and Church encouraged this.
 - Icons began to multiply.
 - Christians began to limit their devotion to the saint of one location such as:
 1. St. Demetrius of Thessalonica
 2. The miraculous Christ-icon of Edessa, Syria
 3. The miracle-working icon of Mary in Constantinople
 - Most Christians placed faith in the icon and made no spiritual connection to its meaning; thus it became idolatry.
 - Christ's image began to replace the image of the emperor on coins (685-711).

726 Emperor Leo III (717-741) attacked the use of icons

- In Eastern Asia Minor bishops preached against icons.
- 726 - Leo held off the Muslim attack on Constantinople and then declared his opposition to icons.
- A mob murdered the messenger sent to replace the icon of Christ at the imperial gates.
- Whole sections of the empire rebelled against Leo.
- 730 – Leo issued an edict to destroy public icons.
- The Bishop of Rome condemned those who destroyed the images. The destroyers were called iconoclasts.
- The Roman Bishop got military support from the Franks.
- Leo wanted the cross, the book (i.e., the Bible), and the elements of Lord's supper to be holy along with clergy and dedicated buildings.
- Leo's son argued the only true icons were the sacramental bread and wine because they were the same substance as Christ.

751 Western Asia embraces Islam (Ephesus, Colosse, etc.)**754 Iconoclastic Synod of Constantinople**

- During this council a threefold anathema was pronounced on the advocates of image-worship.
- The clergy submitted, but the monks who manufactured the pictures denounced the emperor and were subjected to imprisonment, flagellation, mutilation and death.
- This Council was later rejected by the Church and no longer considered an official Church council.

780 Emperor Leo IV and Irene

- Leo the IV, emperor in the East at Constantinople, kept the laws against icon worship but his beautiful wife from Athens, Irene, tolerated and even favored icon worship.
- Leo IV died in 780 and his wife Irene became regent for their ten-year old son Constantine.
- Irene raised the persecuted monks to the highest dignities.
- She removed the iconoclastic imperial guard with one agreeing to her views.
- Irene convened the eighth Church council. It consisted of eight sessions from September 24–October 23 in 787.
- The Nicene Council nullified the decrees of the iconoclastic Synod of Constantinople of 754.
- Acceptable images were: the cross, pictures of Christ, pictures of the Virgin Mary, pictures of angels, pictures of saints, the gospel books, relics of saints.
- They could be drawn in color or composed of mosaic materials.
- They could be in churches, houses, and streets, or on walls, tables, vessels and vestments.

- Homage could be paid to them by kissing, bowing burning incense, saying prayers, burning candles.
- The honor paid to the image was a representation of the honor paid to the true reality in heaven.
- The Scriptures used for defense were Ex.25:17-22; Ezek. 41:1,15,19 and Hebrews 9:1-5.
- Also alleged testimonies of now dead Church Fathers, mostly falsified and alleged miracles performed by images were used to defend the practice.
- Large numbers of former iconoclasts repented and prayed together, "We all have sinned, we all have erred, we all beg forgiveness." And they worshipped the images.
- To prevent her son from being able to reign so she could maintain her power in the East, Irene had her son's eyes plucked out one night as he slept. She ruled for five more years and then was overthrown and exiled. She spent the rest of her life working for a living.

787 Nicean Council II

- The eighth Church council
- Sanctioned image worship
- During this council an image was brought in and kissed by all the delegates. At the conclusion of the council the delegates said together:

"Thus we believe: This is the doctrine of the apostles. Anathema upon all who do not adhere to it, who do not salute the images, who call them idols, and who charge Christianity with idolatry."

- The Second Council of Nicea was far below the First both morally and doctrinally.
- It determined the character of worship in the Eastern Church for all time and so is still significant.
- Its decision was binding on the Roman Church which had sent two papal delegates and is defended in its writings.
- Protestants disregard this council because:
 1. It violates the second commandment.
 2. It violates the practice of apostolic Christianity.
 3. Superstitions accompany it
 4. The miracle-workings done by the Madonnas in the 19th and 20th centuries
- The positive affect of this council was that it saved Christian art. If the iconoclasts had been successful in pushing their extreme methods, there would be no Christian painting, sculpture, etc. It would have also affected music and other expressions of the Christian faith.

800 Charlemagne Crowned Emperor

- The divided kingdom consisted of an Emperor in the East and a ruling pope in the West.
- The popes claimed power in 590 and continually increased their claim.
- Arian Christians called Lombards attacked Rome several times. The Pope needed military support and called on the Franks to be his ally. This union would shape Christianity in the middle ages.
- The Franks had invaded Gaul from their homeland along the Rhine River. The Gaul's had adopted Roman culture after Julius Caesar's invasion. This Roman

culture now passed to the Franks upon their invasion of Gaul.

- **Clovis** (466-510) united the territory from the Rhine down into France. This helped bring stability to the area.
- Clovis accepted Christianity (496) due to his wife's influence and supernatural aid in battle
- Clovis' sons were weak and just partied in the palace when they came to power so the kingdom was run by the mayors of the palace.
- **Pepin** was the first mayor (687-714).
- His power was handed to an illegitimate son called **Charles Martel** (689-741).
- Muslims had taken Spain and were threatening Europe but were defeated by Martel at the battle of Tours in 732.
- Charles Martel was the warrior who saved the West for Christianity, and the Pope knew it.
- Martel supported Boniface's work in evangelizing the tribes beyond the Rhine.
- Martel's two sons reigned after him. One joined a monastery, leaving Pepin the Great to rule as king.
- Pope Zacharias needed help against the Arian Lombards in 754 and 756.
- Pepin donated land in central Italy to the Pope. This was known as the Donation of Pepin. It remained the Pope's possession until 1870.

755 "Donation of Constantine"

- About this time a book appeared called the *Donation of Constantine*, which tells the story of Constantine's conversion and how the grateful Constantine made a huge land grant and special rights to the Bishop of Rome.
- It was a forgery but that was not proven until several centuries later. The popes used it and continue to use it to defend their claim on land, power and position.
- In the book Constantine was healed of leprosy and baptized by the bishop Sylvester. In return, Rome was to have precedence over all the other churches and its bishop was to be the supreme bishop. Constantine left the imperial palace, imperial clothing, and imperial rank to the Pope. Constantine then moved East so as not to interfere with the Pope and his gift.

742-814 Charlemagne

- The next ruler in the west (and king of the Franks) was Pepin the Great's son, Charlemagne (742-814).
- Charlemagne began to reign in his father's place in 768.
- Charlemagne was crowned Emperor of the Romans by the Pope in 800.
- Charlemagne continued the policy of protecting the papacy.
- Charlemagne would influence everything in Western Europe.
- Charlemagne was 7 feet tall. He had a large strong body, a bright face and long white hair.

838 Muslims settle in southern Italy and defeat the Byzantine Army

846 Muslims sack Rome and damage the Vatican

869 Constantinople Council IV

- The Ninth Church Council
- It brought about the final schism between the East and West.
- The Eastern Church held a second Council of Constantinople IV in 879 to reverse the decisions and decrees of this first Council of Constantinople IV in 869.

- Between 800 – 1054 the Western Church experienced an inner renewal that gave it strength to deal with its existence in the shadow of the Holy Roman Empire.
- The Eastern Church became conscious of this and other differences between the East and West.

Reasons for the Renewed Supremacy of the Western Roman Church Over the Eastern Church in Constantinople

Donation of Constantine – a forgery credited to Constantine tells the story of Constantine being healed of leprosy and baptized by the Bishop of Rome. In return Constantine gave the Bishop central Italy, the palace, clothing and the imperial symbol. Constantine then moved East.

A collection of false decrees by earlier roman bishops. These asserted the roman Bishop (Papa) was supreme over all bishops. Also, it claimed that the Church was free from secular control.

Doctrine of Mass. A controversy regarding the nature of Christ's presence in communion upset the Western Church. Any claim that the Lord's supper was a sacrifice initiated only by priests was additional power to the pope, the priesthood and their hierarchy. They alone had power to perform this miracle. (In 1215 at the Council of Trent the Church officially accepts this view.) In 831 Paschasius Radbertus began to teach that by a miracle the substance of the bread and wine were changed into the actual body and blood of Christ. The book: "Of the Body and Blood of the Lord."

Monastic Reform carried out by the Cluniac monasteries.

880 Muslims Lose Italy

900 Christians begin to reclaim Spain from Muslims

909 Abbey of Cluny Founded

- Monastic reforms by the founders of the abbey of Cluny called Cluniac Reforms
- These monasteries contributed to the supremacy of the papacy.
- By the 900 the monasteries had become wealthy and corrupt.
- The earlier ideas of service had been replaced with:
 1. Ideal of individual salvation
 2. An easy life of wealth in the monastery
- In Eastern France at Cluny in 909 a monastery was founded that was free from secular or episcopal control. It was self-governed and under the Pope's protection.
- Two leaders (Abbots) did their work so well in this monastery that many others reorganized along the same line. The leaders were:
 1. Berno (910-926)
 2. Odo (927-944)
- These Abbots would appoint the leaders in new monasteries and oversee them.
- This organized all the monasteries under the Abbot of Cluny who worked with the Pope.
- The Cluniac leaders called for reform:
 1. They condemned simony (buying and selling of Church offices for money).
 2. They condemned nepotism (the practice of showing favoritism to relatives in appointments to Church positions).

3. Celibacy – the clergy could no longer keep concubines nor could they marry. Their attention was not to be to family but to the Church.
 4. Ascetic life was restored.
 5. Good schools were formed. These schools made Latin the common language of the Middle Ages.
- The Cluniac monasteries resulted in:
 1. Missionary Efforts
 2. Crusades against Muslims in the Holy Land
 - This order of monasteries came to an end in 1790.

800's Vikings Invade Europe

- The splendid Frankish Empire of Charlemagne began to dissolve quickly at his death because it was dependent on his personal genius and energy.

800's Decline of Holy Roman Empire

- Teutonic Principle – Emperor's land was divided between his sons. Charlemagne's son began this procedure and had to divide the empire into three sections. The three warred until it was divided into Germany and France with a 100 mile section between them in 843.
- Vikings from Sweden, Denmark, and Norway invaded any town or monastery along the coast or on the shores of rivers. This led to the rapid decline of the weakened Holy Roman Empire. Vikings settled in England and eventually merged with Anglo-Saxons. The Christian culture of England was set back.

800's Feudalism

- Decline of city life and trade forced people back to the farm. Public power went into the private hands of land owners. There were three groups:
 1. Protectors, the land-owners known as knights
 2. Producers, the economic foundation known as serfs
 3. Prayers, the priestly class
- Feudalism was a system of political organization based on land possession and served as a system of justice and order during the period of the decline of central government.
- A large amount of land in Western Europe was held by the Church. Pious or repentant men seeking to atone for a life of sin left lands to the Church.
- The Church (abbots and bishops) would give land to knights in exchange for protection.
- The Church became secular and concerned about land.
- The people faced a choice:
 1. Be loyal to the temporal lord on whose land he lived and worked
 2. Be loyal to the spiritual lord, the Pope
- This became a breeding ground for bad doctrine.
- The idea of the Holy Roman Empire survived even though it fell.
- In Germany there was a significant division of the people into smaller groups due to their livelihood and topography:
 1. In the north the rivers flowed north and the land was a plain.
 2. In the south the rivers flowed south and the land was mountainous.
- Tribal divisions and feudalism led to decentralized authority.
- The need for unity came when the northern Vikings invaded and the tribal dukes unified.

919 Henry the Fowler, Duke of Saxony

- The Duke of Saxony, Henry the Fowler, was made ruler of these divided Germanic people.
- He drove back the Vikings.

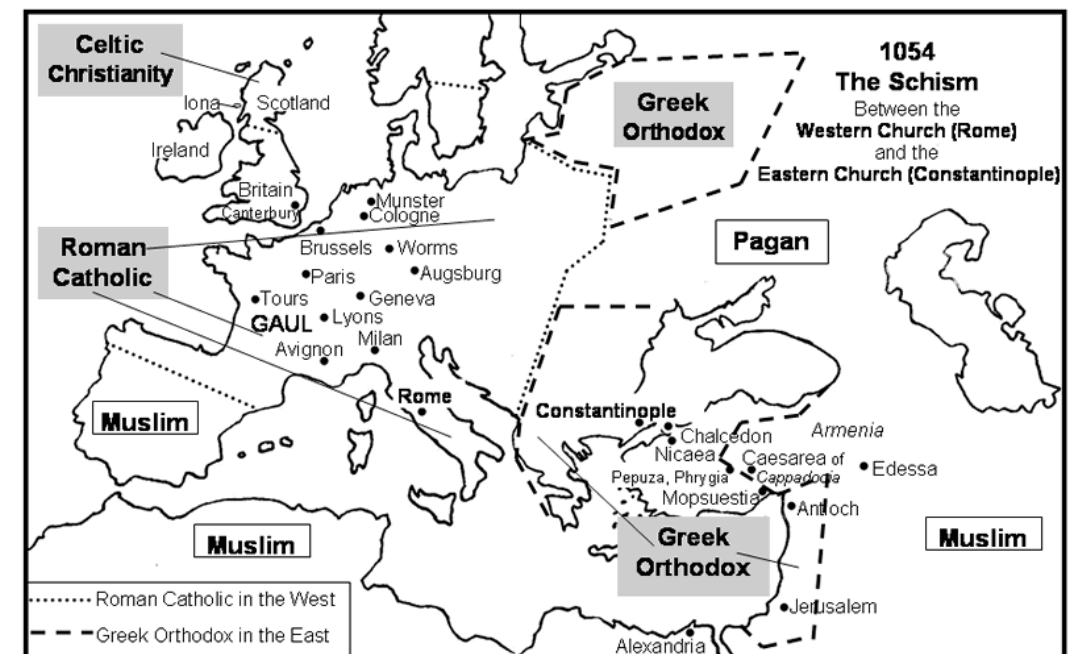
936 Otto the Great

- In 936, Henry's Son, Otto, became king or ruler over the Germanic tribes.
- Otto made the dukes his vassals.
- Otto took over the Church and began appointing the bishops and abbots.
- Otto overreached his authority by becoming involved in affairs over the Alps, in the church in Rome.
- Otto went to Italy to aid the Pope in battle and was crowned emperor of the Holy Roman Empire in 962 which united all of central Europe until Napoleon arrived in 1806.
- For the next 200 years the Roman Church had weak leaders and the German emperors crossed the Alps to help bring order out of the chaos.

996 Otto III

- In 996 Otto III put down a faction of Roman nobles and forced the election of his cousin Bruno as Pope Gregory V.

1009 Muslims Sack the Holy Sepulcher in Jerusalem



1054 The East-West Schism

The History and Cause of the Schism of the Eastern and Western Church

- In 330 Constantine moved the capitol of the Roman Empire to Constantinople.
- In 395 Theodosius placed administration of East and West under different heads.
- In 490 the Roman Empire fell in the West.

- The fall of the Western half of the empire left the emperors in the East with no government leadership to represent them in the West. The Pope (the bishop of Rome) alone was left in the West and was too far away to be controlled by the East.
- In the East . . . the emperor was almost a pope.
- In the West. . . the Pope was almost an emperor.
- Intellectual outlooks were different:
 1. The Latin West spent time considering practical matters of polity. They had little trouble formulating orthodox doctrine.
 2. The Greek mind in the East was more interested in solving theological problems along philosophical lines. Between 325 and 451 many theological problems arose in the East. The same issues were not problems in the West.
- Cultural differences:
 1. Celibacy differed – Eastern clergy married
 2. Beards –clergy in East had to wear a beard
 3. Language – East was Greek, West was Latin. This led to misunderstandings.
- Theological differences: The “filioque” conflict - In 867 Photius, patriarch in Egypt, charged Nicholas I and Church in the West with heresy because the West had the “filioque” clause in its Nicene Creed. (In 589 at the Council of Toledo III the words “and the Son” or “filioque” were added to the Nicene Creed after “Holy Spirit that proceeded from the father and the Son.” The Western Church since had insisted on the deity of the Holy Spirit.)
- The Church in the east and the Church in the west had a history of conflict:
 1. Easter Conflict, 150 AD
 2. Iconoclastic Controversy, 700 AD
 3. East destroyed or limited the power of monks.
 4. Pope Nicholas tried to interfere with a Church appointment in the East around 850.
 5. Unleavened bread conflict in 1054
- In 1054 Michael Cerularius, Patriarch of Constantinople condemned the West for using unleavened bread in the Eucharist. Pope Leo IX sent Cardinal Humbert to end the dispute. During discussion the differences widened between the church in Rome and the church in Constantinople. On July 16, 1054, Cardinal Humbert excommunicated the East. Not to be outdone the patriarch anathematized the Pope of Rome and his followers. For the first time universal unity was broken.
- On Dec. 7, 1965 the mutual excommunication was removed by Pope Paul VI and Athenagoras.

Some Differences Between Catholic in the West and Orthodox in the East	
Roman Catholic	Greek Orthodox
Led by Pope	Led by Patriarch
“Catholic” means “universal”.	“Orthodox” means conforming to the accepted faith.
Uses Latin language	Uses Greek language
Adam broke God’s Law by sinning.	Adam broke God’s image by sinning.
Christ came to pay the penalty for sin.	Christ came to restore the image of God in man.
Focus: the death of Christ	Focus: the resurrection of Christ
Priests live celibate	Pastors marry
Government officials are less powerful than Pope.	Government is more powerful than Church leaders.
The bread of Mass is unleavened.	The bread for the Eucharist is leavened.
Clergy may choose to wear a beard; most do not.	Clergy must have a beard.

Doctrine of Immaculate Conception of Mary, the mother of God; She has a role in salvation of man.	Mary is mother of Jesus, or <i>theotokos</i> the mother of God in flesh, but not the mother of God eternal.
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1066 William the Conqueror King of England

- The Vikings conquered England under the leadership of William the conqueror.

1075 Seljuk Turks (Muslims) occupy the Holy Land

1054-1305 Great Temporal Power of the Pope

- Papacy had great temporal power between 1054-1305 that included:
 1. Hildebrand
 2. Innocent III
 3. Crusades
 4. Universities
 5. Scholasticism
 6. Obedient Monks
- The downfall of this temporal power would be nationalism in France and England.

1073 Pope Gregory VII (Hildebrand)

- Hildebrand spent 20 years (five popes in 1053-1073) as a humble servant of the pope trying to obtain powers for the pope.
- Hildebrand then spent the next 12 years (1073-1085) reigning as the pope with those powers.
- In the 300’s certain churches had been designated as exclusive baptism sites. The pastors became known as Cardinal Priest at these locations.
- In the 200’s Rome had been divided into districts to do charity work. These pastors became known as Cardinal Deacons.
- Bishops near Rome were called Cardinal Bishops.
- These three groups became the Pope’s College of Cardinals:
 1. Cardinal Priests
 2. Cardinal Deacons
 3. Cardinal Bishops
- Under Pope Leo IX, Hildebrand was placed in charge of the Roman Finances, and thus over the Cardinals.
- Under Nicholas II, Hildebrand helped remove the ecclesiastical legislation from the population of Rome. The Cardinal Bishops would choose a candidate (while consulting the Cardinal priests and deacons) for a new Pope. Then the people could vote. This prevented corruption from the German emperors, etc.
- In 1073, Hildebrand was unanimously elected as Pope Gregory VII as a result of the people shouting “Let Hildebrand be bishop.”
- Pope Gregory VII’s (Hildebrand) goal: The Pope as absolute theocracy in spiritual and temporal power.
- Pope Gregory VII wanted no civil power to dominate the Church.
- Pope Gregory VII wanted the Church to control civil power.
- He stopped these practices:
 1. Lay investiture – where Church leaders were appointed by their feudal lords
 2. Simony (the buying and selling of Church offices)

- 3. Failure to enforce celibacy, to help men focus on and reform the Church
- After the death of Gregory VII they found his writing "Dictatus Papae" which was a document with his letters that develops papal supremacy over temporal rulers and over the Roman Church.
- The "Dictatus Papae" said:
 1. The Roman Church was founded by God alone.
 2. The Pontiff alone was to be called "universal".
 3. Pope had full power over all bishops.
 4. Only the Pope's feet should be kissed by "all princes".
 5. Pope could "depose emperors".
 6. Pope could release all subjects of evil rulers.

1093 Anselm

- Archbishop of Canterbury, England
- Writer and thinker in the church who advanced the idea of both faith and reason in the Christian faith
- In his writing he clearly communicates the rational necessity of atonement through Christ to unbelievers and believers.
- Considered the greatest theologian between Augustine and Aquinas
- An abundance of his writings has been preserved including four hundred letters, twelve treatises and nineteen prayers.

1096 First Crusade

- Pope Urban II launched the crusade to free the holy land and the holy sites from Muslim control.
- Urban used the excuse of bringing military aid to the emperor of Constantinople and to protect pilgrims who were threatened by the more violent and radical Seljuk Turks who had replaced the Arabs in Palestine.
- The crusade advanced quickly:
 1. Spring of 1097 arrived in Constantinople
 2. Summer of 1097 took Nicea
 3. Fall of 1097 at Antioch and took Antioch in Spring of 1098
 4. June 15, 1099 took Jerusalem
- The crusader conquerors set up a feudal system as they had in Europe and built castles.
- Many crusader kingdoms were set up in the areas they had conquered.
- The Knights Templar came into existence at this time to protect pilgrims and fight the Muslims.

The Crusades			
<i>Purpose: to free the Holy Land from the Muslims</i>			
Crusade	Year	Pope/Emperor	Location and Result
First	1096-1099	Urban II	Captured Nicea, Antioch, Edessa, Jerusalem Established several Crusader kingdoms
Second	1147-1148	Eugene III	Attempt to recapture Edessa in order to have a place to defend against Muslim advance on Jerusalem; it failed. Saladin recaptured Jerusalem for the Muslims in 1187
Third	1189-1192	Gregory VIII	The "King's Crusade"; Emperor Frederick I drowned on the way; Philip went home; Richard lost, but European pilgrims were given access to Jerusalem

Fourth	1200-1204	Innocent III	The goal was to take Egypt as a base to attack Jerusalem; Constantinople was taken which made the Eastern Church subject to the Western Roman Church again from 1204-1261
Children's	1212	Nicholas (age 12)	100,000 teens and children were killed or enslaved on the way
Fifth	1219-1221	Honorius III	Another attempt to take Egypt for a base of operation; crusaders ran short of supplies, turned back but were attacked and defeated. Result: Eight year peace treaty
Sixth	1229	Frederick II	Negotiations gave Christians Jerusalem, Bethlehem, Nazareth and a road to the sea
Seventh	1248-1254	Louis IX	Louis IX of France was taken captive and ransomed for 50,000 times the entire annual revenue of France when he and thousands of his troops were defeated by Egypt
Eighth	1270	Louis IX	A crusade to defend the remaining crusader kingdoms from Muslim attacks. The plan was to attack Tunis (north coast of Africa) for a base to attack Egypt which was needed to attack Jerusalem. When they landed in Africa the army became sick from drinking tainted water, even King Louis died.

1090-1153 Bernard of Clairvaux

- French Abbot who reformed the monastic order of Cistercian and saved it from extinction
- At the age of 25 Bernard started a monastery at Clairvaux that had 700 monks at his death. By the end of his life the Cistercian order had added 500 more monasteries.
- From his monastery he received and advised kings and popes and in his day was the unofficial ruler of Europe. His spiritual and moral authority set the stage for European culture.
- The focus of much of his writing was devotion to Christ and to Mary.
- He breathed life into the crusades sending men to fight the infidels in the Holy Land while he fought to destroy heresy in Europe.
- Bernard learned of the fall of the Crusader state in the country of Edessa to the Muslims while he was traveling Europe campaigning against a new wave of heretical preaching that rejected the authority Old Testament and the Epistles of the New Testament.
- Bernard soon received authority from Pope Eugene III, a former student of Bernard's, to begin preaching a call for the second crusade.
- Bernard believed that victory in the Holy Land would lead to the conversion of the Pagans there (Muslims) and usher in the return of the Lord Jesus.
- Bernard wrote the rules for the Knights Templar.
- Bernard fueled the crusades and set the tone for the attitude of the inquisition.

1100 University of Oxford Founded

1100 Notre Dame de Paris is built

1123 First Lateran Council

- Also known as Rome Council I
- It was the 10th Church council.
- Decided that bishops are appointed by popes

1139 Second Lateran Council

- Also known as Rome Council II
- It was an effort to heal the East and West Schism.

1147-1149 Second Crusade

- With the fall of the crusader state in the country of Edessa a second crusade began.
- Edessa provided a buffer between Jerusalem and the Muslims.
- Before the Crusaders left Europe they were persuaded to kill the Jews in Germany whom they called “infidels” and “God-killers”. Bernard of Clairvaux stopped the massacre although he had preached against the Jews.
- Two kings, Louis VII of France and Conrad III of Germany, personally led their armies into Asia Minor and were defeated there by the Seljuk Turks.
- Louis VII and Conrad III arrived in Jerusalem with the remnant of the army but the crusade was a failure and set the stage for the fall of Jerusalem to the Muslims.

1176 Peter Waldo founds the Waldensians

- 1140-1215
- A wealthy merchant who read translations of the Gospel and experienced a spiritual conversion in 1176
- Imitating St. Alexis, Waldo left his family, gave his goods to the poor and took a vow of poverty.
- Many followed his example in Lyons.
- He became an itinerant preacher and vigorously campaigned against the worldliness of the church.
- He organized his followers into two classes: the “Perfect” and the “Friends” (or, Believers).
- He translated the Latin Bible into the languages of the people.
- Pope Alexander III approved his lifestyle at the Third Lateran Council in 1179, but forbid him to preach without local approval.
- They were known as the “Poor Men of Lyons” and lived in poverty to condemn the wealth of the Church.
- Waldo ignored Alexander III and continued to preach and was condemned as a heretic.
- This group has survived into modern times in Europe, North and South America.
- The Waldensian Church has a modern membership of about 35,000.

1179 Third Lateran Council

- Rome Council III
- 12th Church Council
- To enforce Ecclesiastical discipline
- Declared all usury (regardless of interest rate) forbidden. (Thus the Christian was not required to repay debts to the Jews).
- Two Waldensians appeared to seek approval. They gave the Pope a translation of their Bible for approval. The council mocked them and called them simple. When asked if they believed in the persons of the Trinity the Waldenses said “Yes.” When asked if they believed “in the Mother of Christ.” They also said “Yes.” The whole committee burst out laughing at their ignorance because it was not proper to believe “in” Mary but to believe “on” her. The Waldensians were excommunicated.

1189 Third Crusade

- Was a failure
- Three kings left with their armies: Richard of England, Philip II of France and the elderly Emperor of the Holy Roman Empire, Frederick I.
- Emperor Frederick accidentally drowned on the way to Palestine.
- Philip II of France went home after a quarrel with Richard of England.
- Richard continued to fight but was unsuccessful in recapturing Jerusalem but did get the pilgrims’ access to Jerusalem.

1212 The Children’s Crusade

- Children from France and Germany led by two boys not yet in their teens named Stephen and Nicholas
- They marched across southern Europe to Italy.
- The logic was that the purity of their lives would bring more success than their parents had due to the sinful condition of the adults.
- Many perished and the rest were sold as slaves into Egypt before they arrived.

1215 Fourth Crusade

- An attempt to capture Egypt as a base to attack Jerusalem failed.

1189-1216 Innocent III

- Pope unanimously elected while still a deacon.
- Strengthened his political power at every opportunity.
- Defeated King John of England who refused to accept Innocent’s nomination of a Church man.
- He imposed an interdict (“to exclude from certain Church offices, sacraments and privileges”) on England and threatened a crusade.
- In 1213 England agreed to become the possession of the Pope and pay an annual tribute.
- The Pope then ruled England for many years.

1000’s Scholasticism

- Up until the time the popes gained absolute power education took place in monasteries. After that, the pope supported the founding of universities.
- In these universities debates were carried on which reawakened intellectual life in Europe and helped expand the vocabulary and depth of Christian thought.
- An example: Discussion revolved around the meaning of Jesus words “This is my body, this is my blood.” A student named Berengar said that a real and true change takes place in these elements but the change is spiritual. Lanfranc and other theologians debated him saying it was an actual change, although the “accidents” (touch, taste, sight and smell) of the bread and wine remain the same. Lafranc won the debate and the term “**transubstantiation**” took on Lanfranc’s definition. Berengar was condemned and forced to disown his views.
- Scholasticism was an age when the Church controlled all education and carried on their thinking against the background of what had gone before (classical philosophy of ancient Greece, the Bible, and the teaching of the early Christian writers.).
- The great schoolmen: Anselm, Peter Abelard, Hugh of St Victor, Peter Lombard, Albert the Great, Thomas Aquinas, and John Duns Scotus.
- This movement put logic into faith. They organized the faith into a system.
- Adherents of scholasticism did not necessarily believe the same thing, but

instead they thought and reasoned the same way.

- The theology that interested these men was basically philosophical.
- They desired to confirm all they had been taught. They made no original contribution to exegesis or biblical theology.
- They wanted to organize the doctrines in an orderly system called “summa theologiae”.
- They went to the extreme of introducing into their discussions every imaginable question. These questions, if answered, would do no good except to satisfy a prurient curiosity.
- Anselm provided the best example of treatises on distinct subjects such as the existence of God, the necessity of the Incarnation, and the fall of the devil.
- Peter the Lombard produced the “Four Books of Sentences”, which became a standard theology textbook for medieval universities.
- Thomas Aquinas assembled the most complete and finished systematic bodies of divinity.
- They began with the principle that faith precedes knowledge. As Anselm said, “I believe that I may understand; I do not understand that I may believe.” And he quoted Isaiah 7:9: “If you will not believe, you surely shall not be established.”

1225-1274 Thomas Aquinas

- Thomas Aquinas was considered a dangerous innovator in his own day.
- His work is said to be like a lake with many streams flowing into it and out of it, but that his work itself is no source of water.
- He was original in the way he pulled together all the previous teaching and the rigorous way in which he explored question after question.
- Aquinas would quote everyone who had gone before, pool together all their ideas and then (and only then) would he produce his own view.
- These men were no fools. They were rigorous, complex, and had great thinking capacity. They belong to the intellectual giants of humanity.
- The Problems:
 1. They were often attempting the impossible.
 2. Much of their work was devoted to reconciling what cannot be reconciled.
 3. They viewed the Church Fathers’ writings as infallible.
 4. They forced Greek philosophy to fit scriptural study. Often one or the other must change to fit. In this case you no longer have philosophy or Scripture.
 5. They were operating with concepts that are now outdated. Many of the questions they wrestled with have turned out to be merely pseudo-questions in light of our scientific worldview. The questions they asked had theological bearing but their preoccupation with them hindered their hearing of the scriptural message.

1200’s Universities

- A boy could begin his university education at the age of 12. He only needed to know Latin.
- The privilege of lecturing in theology was not granted until a man was 35.
- Universities had 3,000-4,000 students.

- Two orders of monks developed at this time for both political and intellectual control of these universities for the pope:
 1. Franciscans – founded by Francis of Assisi in 1209. They held to traditional views, to Augustine’s theology, and to Plato’s philosophy.
 2. Dominicans – founded by Dominic in 1216. They emphasized the use of reason. Dominican Thomas Aquinas combined Greek rationalism and Christian doctrine to explain Catholic philosophy.

1215 Fourth Lateran Council (Council of Rome IV)

- 13th Church Council, Rome Council IV
- The bidding of Innocent III. He dominated the council.
- The focus was on heretics at home in Europe and abroad in the Holy Land.
- There were seventy papal decrees that came from this council:
 1. Canon 1: *Extra Ecclesiam nulla salus* or “Outside the Church there is no salvation” and transubstantiation is mentioned.
 2. Canon 3-4: Established the basis of the Inquisition – “Catholics who have taken the cross to exterminate heretics shall enjoy the indulgences and privileges granted to those who fight for the Holy Land.”
 3. Canon 5: Papal Primacy – the bishop of Rome is first followed by the bishop of Constantinople (Catholics had a bishop there after the fourth crusade), Alexandria, Antioch then Jerusalem.
 4. Canon 13: Forbid the establishment of new religious orders.
 5. Canon 21: Confession at least once a year, partake of Eucharist at Easter.
 6. Canon 51: Clandestine marriages forbidden. A “Clandestine” marriage was one that took place outside the home church parish or outside of Church control.
 7. Canon 68: Jews and Muslims had to wear a special dress to distinguish them from Christians, and they were not allowed to leave their houses during four days of Easter. Jews were also forbidden from holding public office.
 8. The fifth crusade was decreed and organized.
- The crusade of 1217 was scheduled.

1216 Dominicans Founded

- Received the papal sanction in 1216.
- They began with approval from scholars, princes and popes.
- Later they became idle, insolent and ignorant.
- They were the salvation of Western Christianity in an era that had been overrun with Crusades and awful heresies.
- They supplied the universities and scholastic theology with some of the greatest minds.
- The founder, Dominic, has been called a bright light and an ecclesiastical statesman. He was cold, systematic and a master disciplinarian. Dominic’s life’s work was to strengthen the Church.
- The Franciscan Order was founded in 1223 and was identical to the Dominicans in purpose and historical development. Their founder was Francis. Francis was described as unpretentious and gentle with a great personality. His life’s work was to move among the people saving the souls of men. Contrary to Dominic who wanted to strengthen the Church, Francis sought to carry the ministries of the Gospel to the masses.

- Features and vows:
 - 1) Absolute poverty
 - 2) Devoted to practical activities in society
 - 3) Lay brotherhoods, which were men who continued their normal lives but were bound by oath to practice the virtues of the Gospel
 - 4) Became teachers in the universities
 - 5) The first monastic bodies to vow allegiance directly to the pope. No bishop or abbot intervened between them. They became the pope's bodyguard and organized support. They made it their job to preach the supremacy of the pope.

1245 Lyons Council I

- 14th Church Council
- To settle a quarrel between the pope and the emperor
- They prosecuted and deposed Emperor Frederick II.

1265-1321 Dante

- An Italian poet wrote Divine Comedy which describes Dante's journey through Hell, Purgatory and Paradise guided by the Roman poet Virgil.

1274 Lyons Council II

- 15th Church Council
- Attempt to unite East and West. The East was represented by an imposing delegation.
- Attended by 500 bishops and 1,000 other ecclesiastical leaders
- Reaffirmed that the Spirit proceeds from the Son.
- Repeated the prohibition of the institution of new monastic orders.

1311 Vienne Council

- 16th Church Council
- The key topic of discussion was the disbanding and suppression of the Knights Templar.
 - The Knights Templar were the Knights of the Temple.
 - Founded in 1119 to protect pilgrims and to defend the Holy Land from Muslims
 - The Knights Templar had outlived their purpose.
 - Beginning around 1307 the King and the Pope began to have these knights arrested, including their grand master.
 - The Inquisition was set into motion in 1308. The Knights Templar were falsely charged with such things as heresy, spitting upon the cross, worshipping an idol of Mohammed, sodomy, and kissing the posterior parts and navel of fellow knights. Also of meeting with the devil and female demons. There were 127 total charges.
 - Under the strain of prolonged torture many of the knights assent to these charges and admitted denying Christ.
 - The king, the Pope, the Dominican order, the University of Paris, and the French episcopacy were aligned against them.
 - Many renounced their confessions as they burned.
 - In Paris 36 died under torture, 54 died in one burning, Hundreds died in prison. This spread throughout Europe where the Pope ordered trials in Germany, Italy, Spain, Cyprus, and England. Papal inquisitors went into

- all these countries.
- At the council of Vienne the majority were in favor of a new, fair trial but the king insisted that the order of the knights be abolished.
- This order of knights was abolished on March 22, 1312.



1300-1400 Mysticism

- Mysticism is described as “the perception of God through experience.”
- Its advocates say such an experience is reached by humility and penance more than through the path of speculation.
- It is the contemplative life combined with action.
- This contemplation is the knowledge of John 17:3, “This is life eternal, to know Thee and Jesus Christ whom Thou hast sent.”
- One of the early mystics, John Gerson, helped balance out experience with truth and feelings with reality:
 1. As coins are tested for hardness, weight, color, shape and stamping, so visions are to be tested by the humility and honesty of those who profess to have them and their readiness to teach and be taught.
 2. He agreed with the monk's teaching when asked to look at an image of Christ, “I do not want to see Christ on the earth. I am contented to wait till I see him in heaven.”
 3. Based on Job 33:14 (“For God speaketh once, yea twice, yet man perceiveth it not.”), he developed the principle that if visions reveal what is already in the Scriptures, then they are false, for God does not repeat himself. People have itching ears for revelations because they do not study the Bible.
 4. Warned against the revelations of women, as women are more open to deception than men.
 5. He taught that the Scriptures are the church's rule and guide until the end of the world.
- Mysticism began to develop during an age that witnessed the decline of the

scholastic method, the scandals of the Avignon court, and the papal schism.

- It began in Germany and was widespread among the Dominicans.
- The people north of the Alps began to draw attention to the value of the inner religious life and God's immediate communications to the soul.
- They were called the Friends of God, the Brothers of the Common Life.
- The little books called the "German Theology" and "Imitation of Christ" are among their finest works.
- Their leading names were:
 1. Meister Eckart, d. 1327
 2. John Tauler, d. 1361
 3. Henry Suso, d. 1366
 4. John Ruysbroeck, d. 1381
 5. Gerrit Groote, d. 1384
 6. Thomas a Kempis, d. 1471
- They formed groups, but had no formal organization.
- They did not have universal expression but agreed on the pure heart and union with God.
- It was a life of devotion instead of the outward, formal practice of religious rules.
- It was an experience more than assent to intellectual tenets of faith.
- The element of intuition played a major role.
- Mysticism had risen earlier in the middle ages and would appear again in the 1600's as French quietism (Madame Guyon, Fenelon).
- For example, Eckart sought the loss of our being in the ocean of the Godhead.
- Ruysbroeck sought the impact of the divine nature upon our nature at its innermost point, kindling with divine love as fire kindles.
- Tauler described it as the undisturbed peace of the soul.
- Bernard expressed it as passionate and rapturous love for Jesus, but in the end he felt it was not possible to reach it in this world.
- This was the antithesis of the theology of the Schoolman. Where Scholasticism had beaten a dusty highway for years, the mystics moved in the private, moist, shady pathways.
- German mysticism emphasized, above all dogmas, the necessity of the new birth.
- Although no Church councils have quoted from them, the fruit of the German mystics was Luther, Melancthon and the Reformation.
- The dangers of mysticism:
 1. In seeking to hear the voice of God in their hearts they ran a huge risk of mistaking the conscience, cultural standards, or their own imagination for revelation from God.
 2. It magnified individualism and their own emotions and desires without considering that everyone feels the same way.

1324-1384 John Wyclif

- The Morning Star of the Reformation
- He was of Saxon blood and studied at Oxford.
- He had several appointments including one from the king.
- In 1366 he was one of the king's chaplains.
- In 1374 Wyclif went for the king to negotiate peace with France and to meet with the Pope's agents on filling of ecclesiastical appointments in England.
- On his return to England he began to speak of religious reform.
- He preached in Oxford and London against the Pope's secular sovereignty.

- In one of his tracts he called the bishop of Rome "the anti-Christ, the proud, worldly priest of Rome, and the most cursed of clippers and cut-purses."
- Wyclif said that the Pope "has no more power in binding and loosing than any priest."
- In 1378 he was tried for heresy.
- He then began to write the Scriptures in English.
- He organized traveling preachers to take his message around the country.
- He rejected transubstantiation, priestly absolution in the confessional, and indulgences.
- His followers were called 'Lollards' and were arrested.
- He suffered a stroke in 1382 that left him partially paralyzed.
- While saying mass in his church he was struck again with paralysis and died two days later on Dec. 29, 1384.
- Wyclif was said to have lit a fire that would never go out.

1305-1378 Popes at Avignon

- The increase in the number of sects, nationalism, and the wider spread of money began the decline of the power of the papacy.
- England and France were at odds with the Pope. The clash centered not on lands as in the past but on the accumulation of money.
- The Church had to resort to demanding tithes from the churches with the threat of excommunication.
- In France King Philip the Fair levied taxes on the French clergy of one-half their annual income.
- In 1296 Pope Boniface threatened him with excommunication.
- Philip then forbade the exportation of gold to Rome.
- Pope Boniface countered by making the most far-reaching claims ever made by a medieval pope. He said that Christ, being both a king and a priest, had committed to Peter not one key but two, and not one sword but two – the temporal as well as the spiritual. Peter had renounced for himself the actual use of the temporal sword, but had delegated it to kings to be employed under papal direction.
- In 1303 some of Philip's men captured the Pope in his summer residence near Rome and tortured him until he died.
- The papacy was then transferred from Rome to Avignon, a little town in Southern France. This city was to be the papal residence from 1305 until 1378.
- This was known as the Babylonian captivity of the popes.

1378 Great Schism of Papacy

- Other countries rejected the papacy as a French institution.
- Pope Gregory XI went back to Rome but his cardinals refused to go with him and elected another pope in Avignon, Clement VII.
- Gregory XI was succeeded by Urban VI in Rome who then created a new college of cardinals.
- There were now two popes and two sets of cardinals.
- The conflict continued until both sets of cardinals were so disgusted that they met together without either pope in 1409, calling their two popes "Benefictus" and "Errorius" and deposed them both.
- They then elected a new pope.

1380 Wyclif's English Translation of the New Testament

1414-1418 Constance Council

- 17th Church Council
- Heal Papal schism
- Burn John Hus

1415 John Hus Burnt at the Stake

- He began preaching to the people of Bohemia in their own language.
- He criticized Catholicism at first on a moral basis.
- He upbraided the luxury and license of the bishops and Pope and drew a graphic picture of Christ riding on a donkey and the Pope on a stallion being kissed on his feet.
- Hus' movement restored the cup to the laity and not just to the priest.
- Students at the University of Prague burned the papal bull of indulgence and were executed. Hus protested and was sent into retirement and wrote "On the Church".
- At the Council of Constance the council proposed to examine Hus.
- Hus welcomed the suggestion and was guaranteed a safe journey there and back.
- Upon arrival Hus was shocked by the blatant immorality of the priests.
- Hus was imprisoned.
- Hus was falsely accused of teaching doctrines that he did not teach.
- He was burned by the council and said while burning, "O Christ, thou son of the living God, have mercy upon me. O thou, who wast born of the Virgin Mary. . ."
- Even the dirt around the stake was dug up and removed so there would be no relics.

1431-1449 Basel Council

- 18th Church Council
- Reform the Church

1453 Turks Capture Constantinople

- After years of withstanding Muslim pressure, the Christian city of Constantinople fell to the Turks on May 29, 1453.
- This ended the last stand of the former Roman Empire in the form of the Byzantine Empire and gave way to the Ottoman Empire.
- This date is seen as the end of the Middle Ages.
- The Greek scholars of the Byzantine Empire migrated into Europe, and this triggered the Renaissance.

1300-1600 Renaissance

- The Renaissance began a revival of learning based on the classical culture of ancient Greece and Rome, preserved in the Greek language of the Byzantine Empire that entered Italy after the Muslim invasion of the Eastern Church and the fall of Constantinople in 1453.
- Michelangelo, Erasmus, and Raphael are a few of the great figures of this time.

1456 Johan Gutenberg

- Printing press invented
- Printed first Bible

1478 Spanish Inquisition

- An attempt to rid the country of Spain of all heresy against the Catholic Church.
- Spain sacrificed Jews, Moors (Muslims living in Spain), and Protestants.
- No church organization has ever been more unrestricted than the Spanish Inquisition.
- It was in agreement with the papal Inquisition established by Innocent III in its aim to eradicate heresy. But it was under the direction of a tribunal appointed by the Spanish king and answerable to him. They were completely independent of the bishops.
- The first sitting of the tribunal in 1481 resulted in six men and one woman being cremated alive.
- It began with the Edict of Grace which gave heretics a period of 30-40 days to turn themselves in.
- The priests were then placed under a vow to reveal the names of those who confessed.
- Then in 1486, 750 of them were forced to march through the streets with candles to a church where they were told 1/5 of their property would be taken and they could never hold public office.
- By 1491, 298 people had been burned and 79 condemned to perpetual imprisonment.
- 1490-1500, 75 were burnt alive and 26 dead were exhumed and cast into the flames.
- In 1500 the entire population of a city was banished by inquisitor-general Deza.
- Crimes of unorthodox faith could include refusal to eat pork on a single occasion, visiting a house where Moorish notions were taught, or saying that the Virgin herself and not her image effected cures.
- People were tortured into confession and to get them to give the name of someone else.
- The water-cure: the victim was tightly bound and stretched upon a rack with the body on an incline and the head tilted back. The jaws were opened and a linen cloth stuck down the victim's throat. Water from a quart jar trickle through it into his body until he held 7-8 jars. Weights were attached to the feet and the body would be raised and lowered to increase the pain.
- Whipping and galley labor were also used.
- By 1488 5,000 were in perpetual imprisonment.
- The last case of an execution by the Spanish Inquisition was a schoolteacher on July 26, 1826. He was accused of being a deist and substituting the words "Praise be to God. For "Ave Maria purissima." He died on the gibbet (gallows or forked stick) repeating the words, "I die reconciled to God and to man."

1512-1517 Fifth Lateran Council (Council of Rome V)

- 19th Church Council
- Another effort to reform the Church
- It produced five decrees, including:
 1. Pawn shops were now allowed to help the poor.
 2. Permission was required to print books.
 3. War was declared on the Turks and three years of tithes on all benefices, or on all churches and church ministers were ordered.

1500-1600 Protestant Reformation**1483-1546 Martin Luther**

- As a 13-year-old student Luther was trained in grammar, rhetoric and logic.

- At 17 Luther entered the University and received a Masters degree at 21 in 1505.
- Luther then enrolled in law school but switched to philosophy and still did not find the truth he was looking for.
- That same year, 1505, Luther vowed to become a monk when he was caught in the middle of a terrifying thunderstorm. He cried out for help to Saint Anna saying, "Help! Saint Anna, I will become a monk!"
- Luther joined an Augustinian monastery two weeks later.
- 1507 Luther was ordained as a priest.
- 1508, at age 25, he taught theology at the newly opened University of Wittenberg.
- In 1510 Luther was sent to Rome on affairs of his Augustinian monastery and saw first hand the immorality, corruption and extreme luxury of the Roman Church. He visited the famous churches, viewed the relics, and observed priests saying three or four masses in the time it took him to say just one back home.
- In 1511 at the University of Wittenberg Luther became a professor of Bible. He studied the Bible in its original languages and lectured on the books of the Bible:
 1. 1513-1515 he taught the book of Psalms.
 2. 1515-1517 he taught the book of Romans, Galatians and Hebrews.
- During this time Martin Luther came to an understanding of salvation by faith from Romans 1:17.
- At this point Luther began to hold to the three great points of his faith:
 1. *sola fide* – "by faith alone" and refers to justification and personal salvation only by faith in Jesus Christ.
 2. *sola scriptura* – "by Scripture alone" and means Scripture is the only inspired word of God and the only source of authority for establishing Christian doctrine.
 3. *sola sacerdos* – "by priest alone" and refers to the priesthood of all believers in the One High Priest Jesus which is in contrast to a human priest on earth that stands between the believer and God.
- In 1517, Johann Tetzel, a Dominican friar, came to the Wittenberg area to begin the sale of indulgences (the removal of sin granted by the Church to individual believers who purchased the indulgence and were given a paper document after the purchase). Tetzel's motto was, "As soon as the coin in the coffer rings, the soul from purgatory springs" and taught that repentance was not necessary since the indulgence itself provided forgiveness. Pope Leo X needed the money for the building of St. Peter's Cathedral in Rome.
- On October 31, 1517 Luther protested the sale of indulgences along with several other issues he had with the Roman Church by offering a challenge to anyone who wanted to debate him on any of his 95 points of contention. He nailed the challenge, or the *Ninety-five Theses* on the door of the Castle Church in Wittenberg.
- The Castle Church in Wittenberg in 1509 had over 5,000 church relics supposedly including bones, teeth and hair of saints, a piece of the burning bush, soot from the fiery furnace, a piece of Jesus' crib, even the thumb of Jesus' grandmother, Anne, plus the standard relics such as a pieces of the cross and a hair from Jesus' beard. By 1520 the number of relics had grown to over 19,000, and if viewed by a believer could reduce his time in purgatory by 1.9 million days (or about 5,209 years).

1517 Martin Luther and his 95 Theses

- Below is a copy of the letter that Martin Luther nailed on the door of the Castle Church in Wittenberg, Germany on October 31, 1517 offering an opportunity to discuss the stated issues:

The Ninety-Five Theses of Martin Luther, 1517

Out of love for the truth and from desire to elucidate it, the Reverend Father, Martin Luther, Master of Arts and Sacred Theology, and ordinary lecturer therein at Wittenberg, intends to defend the following statements and to dispute on them in that place. Therefore he asks that those who cannot be present and dispute with him orally shall do so in their absence by letter. In the name of our Lord Jesus Christ, Amen.

1. When our Lord and Master Jesus Christ said, "Repent" (Mt 4:17), he willed the entire life of believers to be one of repentance.
2. This word cannot be understood as referring to the sacrament of penance, that is, confession and satisfaction, as administered by the clergy.
3. Yet it does not mean solely inner repentance; such inner repentance is worthless unless it produces various outward mortification of the flesh.
4. The penalty of sin remains as long as the hatred of self (that is, true inner repentance), namely till our entrance into the kingdom of heaven.
5. The pope neither desires nor is able to remit any penalties except those imposed by his own authority or that of the canons.
6. The pope cannot remit any guilt, except by declaring and showing that it has been remitted by God; or, to be sure, by remitting guilt in cases reserved to his judgment. If his right to grant remission in these cases were disregarded, the guilt would certainly remain unforgiven.
7. God remits guilt to no one unless at the same time he humbles him in all things and makes him submissive to the vicar, the priest.
8. The penitential canons are imposed only on the living, and, according to the canons themselves, nothing should be imposed on the dying.
9. Therefore the Holy Spirit through the pope is kind to us insofar as the pope in his decrees always makes exception of the article of death and of necessity.
10. Those priests act ignorantly and wickedly who, in the case of the dying, reserve canonical penalties for purgatory.
11. Those tares of changing the canonical penalty to the penalty of purgatory were evidently sown while the bishops slept (Mt 13:25).
12. In former times canonical penalties were imposed, not after, but before absolution, as tests of true contrition.
13. The dying are freed by death from all penalties, are already dead as far as the canon laws are concerned, and have a right to be released from them.
14. Imperfect piety or love on the part of the dying person necessarily brings with it great fear; and the smaller the love, the greater the fear.
15. This fear or horror is sufficient in itself, to say nothing of other things, to constitute the penalty of purgatory, since it is very near to the horror of despair.
16. Hell, purgatory, and heaven seem to differ the same as despair, fear, and assurance of salvation.
17. It seems as though for the souls in purgatory fear should necessarily decrease and love increase.
18. Furthermore, it does not seem proved, either by reason or by Scripture, that souls in purgatory are outside the state of merit, that is, unable to grow in love.
19. Nor does it seem proved that souls in purgatory, at least not all of them, are certain and assured of their own salvation, even if we ourselves may be entirely certain of it.
20. Therefore the pope, when he uses the words "plenary remission of all penalties," does not actually mean "all penalties," but only those imposed by himself.
21. Thus those indulgence preachers are in error who say that a man is absolved from every penalty and saved by papal indulgences.
22. As a matter of fact, the pope remits to souls in purgatory no penalty which, according to canon law, they should have paid in this life.
23. If remission of all penalties whatsoever could be granted to anyone at all, certainly it would be granted only to the most perfect, that is, to very few.

24. For this reason most people are necessarily deceived by that indiscriminate and high-sounding promise of release from penalty.
25. That power which the pope has in general over purgatory corresponds to the power which any bishop or curate has in a particular way in his own diocese and parish.
26. The pope does very well when he grants remission to souls in purgatory, not by the power of the keys, which he does not have, but by way of intercession for them.
27. They preach only human doctrines who say that as soon as the money clinks into the money chest, the soul flies out of purgatory.
28. It is certain that when money clinks in the money chest, greed and avarice can be increased; but when the church intercedes, the result is in the hands of God alone.
29. Who knows whether all souls in purgatory wish to be redeemed, since we have exceptions in St. Severinus and St. Paschal, as related in a legend.
30. No one is sure of the integrity of his own contrition, much less of having received plenary remission.
31. The man who actually buys indulgences is as rare as he who is really penitent; indeed, he is exceedingly rare.
32. Those who believe that they can be certain of their salvation because they have indulgence letters will be eternally damned, together with their teachers.
33. Men must especially be on guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to him.
34. For the graces of indulgences are concerned only with the penalties of sacramental satisfaction established by man.
35. They who teach that contrition is not necessary on the part of those who intend to buy souls out of purgatory or to buy confessional privileges preach unchristian doctrine.
36. Any truly repentant Christian has a right to full remission of penalty and guilt, even without indulgence letters.
37. Any true Christian, whether living or dead, participates in all the blessings of Christ and the church; and this is granted him by God, even without indulgence letters.
38. Nevertheless, papal remission and blessing are by no means to be disregarded, for they are, as I have said (Thesis 6), the proclamation of the divine remission.
39. It is very difficult, even for the most learned theologians, at one and the same time to commend to the people the bounty of indulgences and the need of true contrition.
40. A Christian who is truly contrite seeks and loves to pay penalties for his sins; the bounty of indulgences, however, relaxes penalties and causes men to hate them -- at least it furnishes occasion for hating them.
41. Papal indulgences must be preached with caution, lest people erroneously think that they are preferable to other good works of love.
42. Christians are to be taught that the pope does not intend that the buying of indulgences should in any way be compared with works of mercy.
43. Christians are to be taught that he who gives to the poor or lends to the needy does a better deed than he who buys indulgences.
44. Because love grows by works of love, man thereby becomes better. Man does not, however, become better by means of indulgences but is merely freed from penalties.
45. Christians are to be taught that he who sees a needy man and passes him by, yet gives his money for indulgences, does not buy papal indulgences but God's wrath.
46. Christians are to be taught that, unless they have more than they need, they must reserve enough for their family needs and by no means squander it on indulgences.
47. Christians are to be taught that they buying of indulgences is a matter of free choice, not commanded.
48. Christians are to be taught that the pope, in granting indulgences, needs and thus desires their devout prayer more than their money.
49. Christians are to be taught that papal indulgences are useful only if they do not put their trust in them, but very harmful if they lose their fear of God because of them.
50. Christians are to be taught that if the pope knew the exactions of the indulgence preachers, he would rather that the basilica of St. Peter were burned to ashes than built up with the skin, flesh, and bones of his sheep.
51. Christians are to be taught that the pope would and should wish to give of his own money, even though

- he had to sell the basilica of St. Peter, to many of those from whom certain hawkers of indulgences cajole money.
52. It is vain to trust in salvation by indulgence letters, even though the indulgence commissary, or even the pope, were to offer his soul as security.
53. They are the enemies of Christ and the pope who forbid altogether the preaching of the Word of God in some churches in order that indulgences may be preached in others.
54. Injury is done to the Word of God when, in the same sermon, an equal or larger amount of time is devoted to indulgences than to the Word.
55. It is certainly the pope's sentiment that if indulgences, which are a very insignificant thing, are celebrated with one bell, one procession, and one ceremony, then the gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.
56. The true treasures of the church, out of which the pope distributes indulgences, are not sufficiently discussed or known among the people of Christ.
57. That indulgences are not temporal treasures is certainly clear, for many indulgence sellers do not distribute them freely but only gather them.
58. Nor are they the merits of Christ and the saints, for, even without the pope, the latter always work grace for the inner man, and the cross, death, and hell for the outer man.
59. St. Lawrence said that the poor of the church were the treasures of the church, but he spoke according to the usage of the word in his own time.
60. Without want of consideration we say that the keys of the church, given by the merits of Christ, are that treasure.
61. For it is clear that the pope's power is of itself sufficient for the remission of penalties and cases reserved by himself.
62. The true treasure of the church is the most holy gospel of the glory and grace of God.
63. But this treasure is naturally most odious, for it makes the first to be last (Mt. 20:16).
64. On the other hand, the treasure of indulgences is naturally most acceptable, for it makes the last to be first.
65. Therefore the treasures of the gospel are nets with which one formerly fished for men of wealth.
66. The treasures of indulgences are nets with which one now fishes for the wealth of men.
67. The indulgences which the demagogues acclaim as the greatest graces are actually understood to be such only insofar as they promote gain.
68. They are nevertheless in truth the most insignificant graces when compared with the grace of God and the piety of the cross.
69. Bishops and curates are bound to admit the commissaries of papal indulgences with all reverence.
70. But they are much more bound to strain their eyes and ears lest these men preach their own dreams instead of what the pope has commissioned.
71. Let him who speaks against the truth concerning papal indulgences be anathema and accursed.
72. But let him who guards against the lust and license of the indulgence preachers be blessed.
73. Just as the pope justly thunders against those who by any means whatever contrive harm to the sale of indulgences.
74. Much more does he intend to thunder against those who use indulgences as a pretext to contrive harm to holy love and truth.
75. To consider papal indulgences so great that they could absolve a man even if he had done the impossible and had violated the mother of God is madness.
76. We say on the contrary that papal indulgences cannot remove the very least of venial sins as far as guilt is concerned.
77. To say that even St. Peter if he were now pope, could not grant greater graces is blasphemy against St. Peter and the pope.
78. We say on the contrary that even the present pope, or any pope whatsoever, has greater graces at his disposal, that is, the gospel, spiritual powers, gifts of healing, etc., as it is written. (1 Co 12[:28])
79. To say that the cross emblazoned with the papal coat of arms, and set up by the indulgence preachers is equal in worth to the cross of Christ is blasphemy.
80. The bishops, curates, and theologians who permit such talk to be spread among the people will have to

answer for this.

81. This unbridled preaching of indulgences makes it difficult even for learned men to rescue the reverence which is due the pope from slander or from the shrewd questions of the laity.
 82. Such as: "Why does not the pope empty purgatory for the sake of holy love and the dire need of the souls that are there if he redeems an infinite number of souls for the sake of miserable money with which to build a church?" The former reason would be most just; the latter is most trivial.
 83. Again, "Why are funeral and anniversary masses for the dead continued and why does he not return or permit the withdrawal of the endowments founded for them, since it is wrong to pray for the redeemed?"
 84. Again, "What is this new piety of God and the pope that for a consideration of money they permit a man who is impious and their enemy to buy out of purgatory the pious soul of a friend of God and do not rather, because of the need of that pious and beloved soul, free it for pure love's sake?"
 85. Again, "Why are the penitential canons, long since abrogated and dead in actual fact and through disuse, now satisfied by the granting of indulgences as though they were still alive and in force?"
 86. Again, "Why does not the pope, whose wealth is today greater than the wealth of the richest Crassus, build this one basilica of St. Peter with his own money rather than with the money of poor believers?"
 87. Again, "What does the pope remit or grant to those who by perfect contrition already have a right to full remission and blessings?"
 88. Again, "What greater blessing could come to the church than if the pope were to bestow these remissions and blessings on every believer a hundred times a day, as he now does but once?"
 89. "Since the pope seeks the salvation of souls rather than money by his indulgences, why does he suspend the indulgences and pardons previously granted when they have equal efficacy?"
 90. To repress these very sharp arguments of the laity by force alone, and not to resolve them by giving reasons, is to expose the church and the pope to the ridicule of their enemies and to make Christians unhappy.
 91. If, therefore, indulgences were preached according to the spirit and intention of the pope, all these doubts would be readily resolved. Indeed, they would not exist.
 92. Away, then, with all those prophets who say to the people of Christ, "Peace, peace," and there is no peace! (Jer 6:14)
 93. Blessed be all those prophets who say to the people of Christ, "Cross, cross," and there is no cross!
 94. Christians should be exhorted to be diligent in following Christ, their Head, through penalties, death and hell.
- And thus be confident of entering into heaven through many tribulations rather than through the false security of peace (Acts 14:22).

1518-1521 Luther Breaks with Rome

- After the 95 theses the Dominican monk Tetzel tried to silence Luther with all the power of the Dominicans and with help of the Augustinian order.
- Early on, the Reformation was called a squabble of monks.
- Luther was ordered to argue his position in a debate with his own order of monks.
- Result: More monks accepted Luther's ideas.

1516-1605 Swiss Reformation

1518 Diet of Augsburg

- Luther met with Cardinal Cajetan who demanded Luther retract his statements and writings.
- Luther's response:
 1. Only when proven in error by Scripture
 2. Denied the pope's final authority in matters of faith
 3. Denied sacraments had any power without faith

1519 Debate with John Eck

- Eck cleverly forced Luther to admit:
 1. Fallibility of a Church council
 2. His unwillingness to accept the pope's decisions
 3. That many of John Hus' ideas were valid

1520 Luther decides to go to German People

- Luther publishes three writings:
 1. "Address to German Nobility"
 - It was an attack on the *hierarchy* of the Catholic Church.
 - Luther used Scripture to demolish three strengths of the Church:
 - 1 - Pope's authority over temporal powers
 - 2 - Pope alone could interpret Scripture.
 - 3 - Only the pope could call a council.
 - Luther proved with Scripture these four things:
 - 1- All believers were priests.
 - 2- Pope should not interfere with temporal affairs.
 - 3- All believers could interpret Scripture.
 - 4- Believers could choose their ministers.
 2. "Babylonian Captivity"
 - Luther challenged the *sacramental system* of Roman Church.
 3. "The Freedom of Christian Man"
 - Attacked the *theology* of the Roman Church.
- Luther had attacked the hierarchy, the sacraments and the theology of the Roman Catholic Church in these three books to the German people, and he was appealing to his nation for a national reform.

June 1520 Pope Leo X issued the Bull resulting in excommunication of Luther

- Luther's books were burned.
- In response, Luther burned Leo's bull.

1521 Diet of Worms

- Luther went under protection of Frederick the elector of Saxony and founder of Wittenberg.
- Luther was told to recant.
- Luther said only with Scripture or reason.
- Luther said, "Here I stand, so help me God."
- On his return to Wittenberg his friends kidnapped him and took him to the Wartburg castle until 1522.
- After leaving Worms the diet issued an order to seize Luther and hand him over.
- They banned his writings.

1521-1522 Luther Translates the German Bible

- Luther used Erasmus' GNT to complete his German translation of the Bible.
- This set the standard for the German language for years.
- Luther also wrote "On Monastic Vows" where he urged monks and nuns to repudiate their wrongful vows, leave the cloister, and marry.

1522 Zwickau Prophets arrive at Wittenburg

- While Luther was hidden in the Wartburg castle Nicholas Storch and Markus Stubner showed up in Wittenburg.
- They claimed to be prophets.
- They began preaching the Anabaptists' ideas ("ana" means "again, twice" and refers to believers who were being baptized a second time as an adult after having been baptized into the Catholic Church as an infant).
- They taught the kingdom of God would soon appear.
- Their followers would have special revelations.
- Risking his life, Luther left the castle and returned to Wittenberg to preach eight fiery sermons.
- In these sermons he:
 1. Defeated the prophets
 2. Stressed the authority of the Bible
 3. Stressed the need for gradual change in the Church

1525 Anabaptists in Europe

1531 King Henry VIII (1491-1547)

- King Henry VIII became king of England in 1509. England was a Roman Catholic country controlled by the Pope.
- King Henry wanted a divorce from his first wife but the Roman Church refused.
- In 1531 Henry VIII became head of the Church of England and granted himself a divorce.
- 1533 Henry VIII married Anne Boleyn.

1535 Luther Breaks Completely with the Anabaptist Movement

- The radical wing of the Reformation lost confidence in Luther.
- Luther rejected the Anabaptist extreme views.
- The humanist and Erasmus (their leader) broke with Luther when they saw he was breaking with Rome.
- The German peasants became hostile to Luther (1525) when he opposed the Peasants Revolt. (They had applied his teaching of individual priesthood to the civil authorities and revolted against the government.)

1531 The Protestant Princes Organized, forming the Schmalkaldic League

- They agreed to defend their faith by war if needed.
- They would not need to until 1546.

1535 The Lutheran Order of Ordination

- The official ecclesiastical break with Rome occurred.

1536 John Calvin (1509-1564)

- Calvin was a Frenchman, born in France and educated at the Paris University.
- Calvin suffered from migraines, ate one meal a day, was physically weak, suffered from poor health, slept four hours a night, and continued to grow thin and bent.
- Calvin was exiled from France in 1535.
- Calvin stopped by Geneva not intending to stay, but he was convinced by God and a local pastor that he was needed in Geneva.
- Calvin began to teach the people and the magistrates of Geneva God's word and

his plans for a revived city. These plans included:

1. A teaching church
 2. Orthodox faith
 3. Obedience to holiness demonstrated in private and public lives
 4. Daily church gatherings for singing and expository preaching
 5. Monthly service of the Lord's Supper
 6. Church court to discipline and excommunicate members
 7. Magistrates of the local Geneva government would support the church.
- In 1536, at the age of 26 John Calvin published his book *Institutes of the Christian Religion* as an introduction to Protestant theology. His book altered and refined the Protestant movement and impacted the direction of the Western Church until today.
 - In 1553 an anti-Trinitarian teacher named Servetus was burned in Geneva as a heretic.

Five "Solas" of the Protestant Faith	
<i>sola scriptura</i>	"by Scripture alone"
<i>sola fide</i>	"by faith alone"
<i>sola gratia</i>	"by grace alone"
<i>solo Christo</i>	"by Christ alone"
<i>soli Deo Gloria</i>	"glory to God alone"

1546 Luther Dies

1546-1552 Lutheran Wars

- Wars between the Protestants and the Catholics in Germany

1555 Peace of Augsburg

- Ended the wars in Germany between Protestants and Catholics
- Placed Lutheranism on a basis of legal equality with Roman Catholicism in Germany
- Each German prince (225 of them) would determine the religion of his territory.
- Roman Catholic priests that had converted to Lutheranism had to return their land to the Roman Church.

Calvanist Theology Compared to Catholic Theology		
	Calvanist (Protestant)	Catholic
Authority	Scripture	Church Tradition, Pope, Councils, Scripture
Apocrypha	Rejected	Accepted
Sin Nature	Total Depravity, Guilt Inherited from Adam	Man's nature is corrupt but not totally
Human Will	In bondage to sin	Tendency toward evil from Adam
Predestination	God caused it	Able to do spiritual good
Atonement	Christ's death is a substitutionary sacrifice that paid sin's penalty	God foreknew it
Grace	Common grace to all	Christ's death provided the merit for the blessing of salvation that comes to man through sacraments
Good Works	Saving grace only for elect	Prevenient grace that enables a sinner to believe
Regeneration	Produced by the grace of God, Unworthy of merit of any kind	Meritorious
Justification	Work of the Holy Spirit in the Elect	Grace given at baptism
Church	Judicial act of God	Forgiveness received at baptism, Lost during mortal sins, Regained by penance
	Recognizes visible church and also invisible universal Church	Outside the visible Catholic Church there is no salvation

Sacraments	Means of grace if received by faith	Provide justifying and sanctifying grace
Priesthood	One high priest, Jesus, in heaven All believers are priests	The Catholic priests are the mediators between God and man
Transubstantiation	Rejected	Accepted
Purgatory	Rejected	Accepted

1580 Resolving Doctrinal Conflict

- From 1555-1580 Lutheranism was marred by internal doctrinal controversies.
- Most were over issues on which Luther and Melanchthon differed.
- One main issue was the place of preaching the law:
 1. Luther preached the law as a means of revealing man's sinfulness.
 2. Others said only the gospel should be preached.
- The Majoristic Controversy:
 1. George Major contended that good works were an important part of but not means of salvation.
 2. Luther's followers said this was a return to the Roman doctrine of salvation by faith *and* works.
- The German princes recognized the divisions caused political and religious disunity.
- Beginning in 1577 they began the process of establishing doctrine in the "Formula of Concord" and published it in 1580.
- The Lutheran theologians produced "The Book of Concord".
- These disputes made the Lutherans very conscious of the importance of doctrine.
- This emphasis led to cold, scholarly orthodoxy that ignored the subjective aspects of spirituality.
- The Pietistic movement arose in the 1600's as a reaction to this.

1497-1560 Philipp Melanchthon**1484-1531 Zwingli, Swiss Reformer****1489-1556 Thomas Cranmer****1526 William Tyndale (1494-1536)**

- Translated the New Testament into English in 1526.
- Studied at Oxford in 1512 and was ordained a priest.
- Tyndale was fluent in eight languages: French, Greek, Hebrew, German, Italian, Latin, Spanish and English.
- After receiving his MA degree he was allowed to start his studies in theology but was shocked to find out theology studies did not include the study of Scripture.
- Tyndale got into trouble with other clergymen for his opinions that included plans to translate the Scriptures into English, and he was charged with heresy in 1522.
- The clergy's position concerning the translation of the Bible was: "We had better be without God's laws than without the pope's". Tyndale responded dangerously but with clear direction: "I defy the pope, and all his laws; and if God spares my life, I will cause the boy that drives the plow in England to know more of the Scriptures than the pope himself."
- The only English Bible available at the time was John Wyclif's 1380 translation from Latin into English which was secretly distributed by the Lollards, the followers of Wyclif.

- In 1524 Tyndale left for Germany to complete his translation of the New Testament from Greek into English.
- In 1525 the first printing of Tynale's New Testament at Cologne, Germany was interrupted by a raid on the printing house. Tyndale fled to Worms. (One incomplete copy survives today.)
- 1526 Tyndale's first complete copy of the New Testament printed at Worms, Germany where 6,000 copies were made. (Two of these copies survive today.)
- Tyndale's English New Testament was smuggled into England and the Church burned them as fast as they found them.
- Over the next ten years revisions were made and other printings followed.
- In 1535 Tyndale was betrayed and arrested at Antwerp.
- In 1536 Tyndale was strangled and burned by the Church at Brussels.

1530 Ignatius of Loyola (1491-1556)

- Founder of the Society of Jesus whose members are called Jesuits.
- Wrote "Spiritual Exercises" in 1522-1524 which are a month-long set of meditations, prayers and mental exercises.
- Very active in fighting the Protestant Reformation and advancing the Counter-Reformation in the Roman Catholic Church.

1542 Francis Xavier (1506-1552)

- A Jesuit priest sent to evangelize India, Indonesia and Japan.

1545 Council of Trent

- 20th Church Council
- Lasted from 1545-1563
- Counter Reformation
- Major Decisions:
 1. Tradition of the Church is equal to Scripture in authority
 2. Apocrypha accepted as part of the canon of Scripture
 3. Latin Vulgate is declared the official Bible of the Roman Catholic Church.
 4. Justification by faith alone is heresy.
 5. Transubstantiation is affirmed.

1563 Foxes Book of Martyrs**1558 Queen Elizabeth I (1533-1603), Queen of England**

- Elizabeth and others wanted to break away from the Church of Rome.
- The *Act of Supremacy* became law in 1559 which made Elizabeth the *Supreme Governor of the Church of England*.
- The Act of Uniformity was passed requiring church attendance and the use of Thomas Cranmer's 1552 *Book of Common Prayer*.

The Radical Reformation

- Zwingli's Reformation in Switzerland was closely associated with the Anabaptist
- Anabaptist means "baptized again" or "the re-baptizers"
- Zwingli believed:
 1. Absolute authority of the Bible
 2. Everything had to be proved in Scripture.
 3. Was a humanist and followed Erasmus
 4. As a humanist he believed that Socrates and Plato would be in heaven as

well as many Roman Catholics.

5. Unconditional predestination to salvation, but those who had heard and rejected the gospel in unbelief were predestined to condemnation.
6. Lord's Supper symbolic and faith was the essential element.
7. Lord's Supper was "commemorative" rather than a "repetition" of the atonement.

The Anabaptists

- First appeared in Switzerland
- Zwingli's insistence on the Bible as the basis for the teaching of the preachers encouraged the rise of Anabaptist concepts.

Conrad Grebel (1498-1526)

- Founder of Swiss Anabaptist movement
- Wealthy, influential family
- Good education from Vienna and Paris
- 1522 – converted
- 1525 – broke with Zwingli
- 1525 – Zurich council ordered Grebel to stop having Bible studies.
- Zwingli had taught that infant baptism had no biblical basis but when he realized it was too radical for many to be re-baptized (ana-baptist) and his movement would be too slow, he gave up his earlier stance.
- More radical Anabaptists opposed state control.
- Zwingli debated them at first, but turned to fines and exile when that failed.
- By 1535, Anabaptists were nonexistent in Zurich because of cruel treatment and fleeing.

1481-1528 Balthasar Hubmaier

- Excellent education with doctor of theology while studying under John Eck, Luther's opponent.
- In 1525 Hubmaier and 300 others were baptized by pouring.
- Hubmaier fled to Austria and then was banished to Moravia.
- In Moravia he began to lead those who had fled from the Zwinglian persecution.
- Thousands of Moravians became Anabaptists.
- 1528 Hubmaier was burnt at the stake.
- His wife was drowned in the Danube by the Catholic Church.
- Hubmaier believed:
 1. Separation of church and state
 2. Authority of the Bible
 3. Baptism of believers

1522-1560 Radical Fringes of the Anabaptist Movement

- Discredited the many sound believers in the movement
- Bad eschatology
- The Zwickau prophets (1522 in Wittenberg against Luther)
- 1535 Munster rebellion by Anabaptist alienated Luther
- Promoted socialism and selling of property to aid poor
- 1529 Melchior Hoffman arrived in Strasbourg to await the Millennium in 1533.
- Jan Matthys, the baker, replaced Hoffman. Matthys thought he was Enoch.
- Matthys was killed in fighting and his wife married John Leyden. Leyden had 15

wives. Polygamy was practiced due to the excessive number of women.

- Disorder arose from the common goods of the community (based on communal pattern of early church in Acts) and fanatical anticipation of the coming kingdom.
- A Catholic bishop recaptured Strasbourg and executed the Anabaptist leaders.
- Persecution drove them to Hungary, Ukraine, and South Dakota in 1874. They are known today as Hutterites and practice agrarian communalism on a voluntary basis.

1496-1560 Menno Simons

- A sane leader in the Netherlands avoided the chaos and confusion of the Munster Anabaptists.
- 1536 – Simons gave up the priesthood to embrace Anabaptists.
- To avoid the "Anabaptist" stigma they took up the name "Brethren".
- The "Brethren" became the Mennonites of today.
- Generally: They insisted that all believers had the right to interpret the Bible as a literal and final authority.
- Result: Many different Anabaptist groups developed with slight variations

1505-1572 John Knox

- Calvinist reformer
- Born in Scotland in 1513
- A notary by profession
- Embraced Protestantism in the 1540's
- Became a leader of the protestant movement in Scotland
- He was Edward VI of England's chaplain but fled when Mary Tudor succeeded him.
- Settled in Geneva. There he met and was influenced by John Calvin.
- Returned to Scotland in 1559 to reform the Scottish Church along Calvinist lines, but clashed often with Mary Stuart, Queen of Scots.
- When she was overthrown in 1567 Knox's reforms triumphed.
- When the Scottish and Scot-Irish immigrants came to the U.S. during the Colonial period they brought with them the church that John Knox had established in Scotland.
- John Knox's Scottish Protestantism, influenced by John Calvin, became the Presbyterian Church.

1554-1612 John Smyth, Founder of Modern Baptists

- Born in 1554
- Ordained into the Church of England
- City preacher in Lincoln from 1600-1605
- Renounced the Church of England in 1606
- Became a minister to a group of Separatists
- Accepted the newly emerging 'Baptist' principle of believers' baptism
- He first baptized himself and then the others in Amsterdam.
- He also baptized Thomas Helwys the founder of the first Baptist church on British soil.
- Died in Amsterdam, the Netherlands

1600-1700 Pietism and Methodism

1610 Jacobus Arminius (1559-1609)

- A year after Arminius' death a publication called *Five Articles of the Remonstrants* organized Arminius' ideas which became known as Arminianism.
- Arminius disagreed with Calvinism's ideas of predestination in salvation and unconditional election.
- The debate between Calvinism and Arminianism did not actually occur between Calvin and Arminius since they were not contemporaries. It did not begin until after Arminius' death.
- This debate was a replay of the debate in the 400's between Augustine and Pelagius.

Calvinist Theology Compared to Arminian Theology		
	Calvinist	Arminian
Sin Nature	Total depravity	Weakness inherited from Adam
Human Will	In bondage to sin	Free to do spiritual good
Grace	<ul style="list-style-type: none"> • Common grace for all • Saving grace for the elect 	<ul style="list-style-type: none"> • Enabling grace given to all • Saving grace given to those who believe • Persevering grace given to those who obey
Predestination	God caused it.	God knew it.
Regeneration	Holy Spirit alone through election and irresistible grace	God and man work together.
Atonement	Jesus died as a substitute for man and to pay penalty of sin.	Jesus' death was accepted by God instead of a penalty.
Who Can Be Saved	Only the elect	Salvation is available to all.
How does Salvation Come	By the Holy Spirit according to God's will	By the Holy Spirit in response to the will of the man
Order of Salvation Events	<ul style="list-style-type: none"> • Election • predestination • union with Christ, • calling • regeneration • faith • repentance • justification • sanctification • glorification 	<ul style="list-style-type: none"> • calling • faith • repentance • regeneration • justification • perseverance • glorification
Eternal Security	The elect cannot lose their salvation.	Those who believed continue in salvation if they are obedient.

1611 King James Bible Published

1618-1648 The Thirty Years War

- The Thirty Years War was fought on German soil between Protestants and Catholics.
- The war began as a Protestant reaction to the anti-protestant violence inflicted on them by the Catholic Church which included large groups of Protestants being hung.
- The war involved all of Europe and spread to involve many issues.
- The Peace of Westphalia of 1648 ended the hostilities, but Germany was left devastated culturally, politically, economically and physically.

1703-1758 Jonathan Edwards

1740 The Great Awakening

1714-1770 George Whitefield

1780 Robert Raikes first Sunday School for Children

1783 John Wesley (1703-1791)

1793 William Carey

- Sails for India

1793 Baptist Missionary Society

1795 London Missionary Society

1807 British Parliament Abolishes Slave Trade

1816 African Methodist Episcopal Church

- Founded by Richard Allen

1816 American Bible Society

1827 John Darby (1801-1882)

- Helps start the Plymouth Brethren

1830 Charles Finney (1792-1875)

- Begins Urban Revivals

1840 Livingstone Goes to Africa

1844 Kierkegaard writes *Philosophical Fragments*

1848 Karl Marx publishes *Communist Manifesto*

1854 Soren Kierkegaard Publishes His Attacks on Christianity

- Kierkegaard attacked the lifeless Danish church for having reduced Lutheranism to merely a devotional form and a philosophic system for the pursuit of money and power.
- Kierkegaard developed this into the foundation of modern subjectivity of theology and existentialism.

1854 Charles Spurgeon (1834-1892)

- Pastor in London

1800-1900

- Mormons (1830), Jehovah's Witnesses (1884), Seventh Day Adventist (1844) and Christian Science are established.
- New philosophies emerge:
 1. Marx's communism
 2. Darwin's evolution
 3. Freud's psychology
 4. German higher criticism of Scripture's authenticity

- By 1900 there had been 62 generations of people since Christ.
- By 1900 34% of the world is Christian, 51% of the world has been evangelized, and Scripture is printed in 537 languages.

1857 D.L. Moody (1837-1899)

- Converted in Boston in 1855
- Moved to Chicago in 1856
- Became a successful shoe salesman
- Started a Sunday school in the slums in 1858
- This became a church in 1863.
- Organized Sunday school teacher conventions
- Went on a preaching tour in Britain from 1872-1875 with Ira Sankey and received enthusiastic responses
- Did several tours in the U.S. and then again in Britain
- Started a school for women in 1879
- Started a school for men in 1881
- Started what would become known as Moody Bible Institute in 1889
- Died in 1899

1859 Charles Darwin publishes *On the Origin of Species***1860 Civil War Begins in the United States****1865 Hudson Taylor establishes China Inland Mission****1869-1870 Vatican I**

- 20th Church Council
- Pope declared Infallible
- Pope Pius IX proclaimed the Immaculate Conception of the Virgin Mary.
- Pope Pius IV condemned liberalism, socialism and rationalism.

1878 Salvation Army is founded**1885 Julius Wellhausen**

- Wellhausen was a critic of the accuracy and authenticity of the Old Testament.
- His Document hypothesis explained that the first five books of the Old Testament came from four different text sources (J, P, D, E) and were supposedly written hundreds of years after Moses had lived.

1895 Freud publishes *Work on Psychoanalysis***1900-2000**

- Missions have reached every region of the world.
- 95% of humanity can read the Bible in their language.
- The common understanding is that more Christians were martyred in the 20th century than all other centuries combined.
- 33% of the world is Christian.
- Atheistic states rise and fall.
- Church attendance declines in the west.

1906 Azusa Street

- Beginning of modern Pentecostal movement

1910-1915 *The Fundamentals* are Published and Distributed Free of Charge

- President of the Union Oil Company, Lyman Stewart, was concerned about the rising tide of liberal thinking and teaching of the American churches.
- Lyman put together \$300,000 to publish booklets that covered:
 1. Basic Christian Doctrine
 2. The evil of socialism
 3. The evil of Evolution
 4. The danger of Materialism
- Some of the editing was done by R. A. Torrey.
- 3,000,000 copies were printed and distributed for free between 1910 and 1915.
- These booklets were published in a set of books called *The Fundamentals* and distributed at no charge to pastors, evangelists, missionaries, theological students, Sunday school superintendents, YMCA and YWCA secretaries.
- *The Fundamentals* educated and united believers with a core conservative view of Scriptures that resisted the modern wave of liberal Christian theology and began the Fundamentalist movement.

1912 Social Creed of the Churches Adopted**1914 World War I begins****1924 First Christian Radio Broadcast****1931 C.S. Lewis (1898-1963)****1934 Wycliffe Bible Translators is Established****1939 World War II begins****1940 First Christian Television Broadcast****1942 National Association of Evangelicals is formed****1947 Dead Sea Scrolls Discovered****1948 World Council of Churches****1949 Billy Graham**

- Los Angeles Crusade

1950 Assumption of Mary becomes Catholic Doctrine**1960 Beginning of the Modern Charismatic movement****1962-1965 Vatican Council II**

- 22nd Church Council
- Effort to bring Christendom into one Church
- Many Catholics thought the Church had become too liberal and too accommodating to Protestants
- Largest council ever held
- Major decisions made:

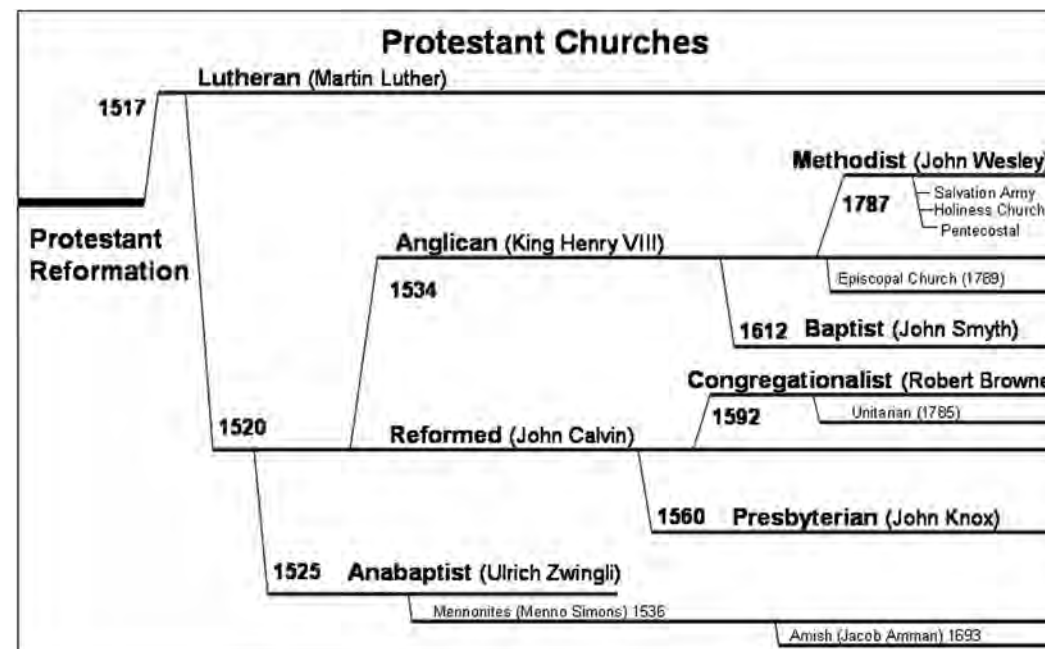
1. Laity were recognized as spiritual priests
2. Translation of the Bible into the people's language and the reading of the Bible by laity was encouraged.
3. Protestants were referred to as "separated brethren".
4. Excommunication of the Eastern Church from the Great Schism of 1054 was revoked.
5. Religious freedom for all was supported.
6. Dialogue with people of other faiths was supported and even encouraged.
7. The Catholic "Index" of prohibited books was eliminated.
8. Mass was required to be preformed in the language of the people with the people participating.
9. Veneration of Mary was encouraged.
10. Papal infallibility was reaffirmed.
11. Tradition as a basis of authority was reaffirmed.
12. The Catholic Church as the only way of salvation was reaffirmed.

1968 Astronauts of Apollo VIII read Genesis while orbiting the moon

Church History's Pendulum		
Beliefs and Practices based on Experience and Emotions	Years	Beliefs and Practices based on Intellect and Rituals
Montanism	150	Gnosticism
Monasticism	300-1000	Scholasticism
Mysticism	1300-1500	Reformation
Holiness	1600-1800	Liberalism
Pentecostal Movement	1900-2000	???????
	2000-??	

The Flow of Theological Development Throughout Church History In Response to Heresies		
Area of Theology	Years	Heresy Resulting in Development and Definition
Bibliology – Study of the Bible	150-300	Revelation Controversy Gnosticism and Marcion's Gnostic Canon; Montanism
Theology – Study of God Pneumatology – Study of Holy Spirit	190-300	Trinitarian Controversy: Modalists, Sabellianism, Patripasianism, Monarchians
Christology – Study of Christ	300-500	Christology Controversy Arianism, Eusebianism, Macedonianism, Apollinariansim, Nestorianism, Eutychianism, Docetism, Monophysitism, Monothelitism
Anthropology – Study of Man Hamartiology – Study of Sin	400-600	Pelagian Controversy Augustine vs. Pelagius
Soteriology – Study of Salvation	1500-1600	The Reformation Protestant vs. Catholic Calvinist vs. Arminian
Ecclesiology – Study of the Church	1500-1600	The Reformation Protestant vs. Catholic Luther (Lutheran's) vs. Anabaptists

Eschatology – Study of Last Things	1800-1900	End Time Cults Mormons (1830), Millerites (1844), Adventists (1860), Jehovah's Witnesses (1884)
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Chapter Thirty-two

Words to Know from Church History

ABBOT - THE HEAD of a monastery. They are usually elected to the position.

Anabaptist – “ana-” means again. Anabaptist refers to one who is baptized again. They were members of various Protestant sects, formed in Europe after 1520, that denied the validity of infant baptism, baptized believers only, and advocated social and economic reforms as well as the complete separation of church and state.

Apocrypha - books included in the Latin Vulgate and accepted in the Roman Catholic and Orthodox canon but considered noncanonical by Protestants because they are not part of the Hebrew Scriptures.

Apostolic succession - in Roman Catholicism, the doctrine maintaining that present-day successors to Jesus’ apostles (the bishops, popes, etc.) have the same spiritual authority, power, and responsibility conferred upon them as did the original apostles.

Apse – an term from Architecture; a semicircular or polygonal termination or recess in a building, usually vaulted and used at the end of a choir in a church.

Arminian – the doctrinal teachings of Jacobus Arminius and his followers, who rejected the Calvinist doctrines of predestination and election and who believe that human free will is compatible with God’s sovereignty. Arminians accept the doctrine that Christ died for all people and not only for the elect.

Baptist - One of a denomination of Christians who deny the validity of infant baptism and of sprinkling while maintaining that baptism should be administered to voluntary, conscious believers only and should be by immersion. They are usually Calvinistic in doctrine following the reformed tradition in worship, and believing in individual freedom and in the separation of church and state.

Basilica - in ancient Rome a large oblong building used as a hall of justice and public meeting place. In early Christianity or medieval times it was church characterized by a plan including a nave, two or four side aisles, a semicircular apse, a narthex (an enclosed passage between the main entrance and the nave of a church), and often other features, as a short transept (any major transverse part of the body of a church, usually crossing the nave, at right angles, at the entrance to the choir.), a number of small semicircular apses terminating the aisles, or an atrium. All spaces are usually covered with timber roofs or ceilings except for the apses, which are vaulted. They are built especially in Italy.

Calvinist - is a theological system and an approach to the Christian life that emphasizes the rule of God over all things. The system is best known for its doctrines of predestination and total depravity.

Canon - decrees of church councils are usually called canons.

Canon of scripture - a list or set of Biblical books considered to be authoritative as scripture by a particular religious community.

Catholic – derived from the Greek word *katholikos*, meaning “general” or “universal”. In the context of Christian ecclesiology it has a rich history and several usages. At present, “Catholic Church” refers most frequently to the Roman Catholic.

Charismatic – a term used to describe Christians who believe that the manifestations of the Holy Spirit seen in the first century Christian Church, are available to contemporary Christians and may be experienced and practiced today. The word charismatic is derived from the Greek word *charisma*.

Clergy – a term used to describe the formal religious leadership within a given religion. The term comes from Greek word κληρος, *klaros* “a lot” or “that which is assigned by lot” (allotment) or metaphorically, “heritage.”

Congregational – a denomination of Protestant Christian churches that practice government by the congregational. Each congregation independently and autonomously runs its own affairs.

Docetism – from the Greek word which means “to appear”. It was an early heretical teaching that claimed Christ was a mere phantom who only seemed to live and suffer.

Ecumenical - pertaining to the whole Christian church.

Eucharist – from the Greek word that means “thanksgiving”. It is the Christian sacrament that repeats or remembers the action of Jesus at his last supper.

Evangelical - Christian theological view emphasizing personal faith and the authority of the bible. Recently this movement has begun to leave behind their commitment to the authority of the Scriptures.

Hypostatic union – the perfect union of the divine nature of the second member of the Trinity with human nature in one divine person.

Immersion - a method of baptism employed where part of the candidate’s body is submerged in the baptismal water, which was poured over the remainder. The term is occasionally loosely used to include submersion. Submersion, or “total immersion”, is the form of baptism in which the water completely covers the candidate’s body.

Incarnation - it is the belief that the Second Person of the Trinity, also known as the Son

or the Logos (Word), “became flesh” when he was miraculously conceived in the womb of the Virgin Mary. In the Incarnation, the divine nature of the Son of God was perfectly united with human nature in one divine Person. This person, Jesus, was both truly God and truly man. This is known as the hypostatic union.

Iconoclast – from the Greek word for “image breaking”. A person who stands in opposition to the religious use of images and performs iconoclasm, which is the destruction of a religious symbols.

Indulgence - the pardon of temporal punishment due for sin. According to some systems of Christian belief, church leadership can grant or sell indulgences, which supposedly come from the Treasury of Merit earned by Christ and by the saints.

Inerrant - free from error; infallible.

Infallible - absolutely trustworthy or sure

Laity - in Christianity, members of the church that do not have the priestly responsibilities of ordained clergy. They is distinguished from the clergy.

Liturgy - a rite or body of rites prescribed for public worship. An established formula fo public worship in a church which uses written statements for public prayer or devotion.

Monastacism – asceticism as a form of religious life; usually conducted in a community under a common rule and characterized by celibacy and poverty and obedience. The monastic life or system, especially as practiced in a monastery.

Moors - Muslims who invaded Spain in the 8th century and established a civilization in Andalusia that lasted until the late 15th century

Novatian – A follower of the man Novatius, or Novatianus, who held that the lapsed (those who gave in to persecution by fleeing, renouncing Christianity or handing over scriptures to be burned) might not be received again into communion with the church. They also believed that second marriages are unlawful.

Orthodox – Adhering to the accepted or traditional and established beliefs, especially in religion; conforming to the approved form of any doctrine, philosophy, ideology. Specifically it refers to those who belong the Eastern Christianity known as Eastern Orthodox Church. In Judiasm, Orthodox Jews are those who hold strictly to the Law of Moses and the traditions of the Jewish religioin.

Papacy - the office, dignity, or jurisdiction of the pope.

Patriarch – the male head of a family or tribal line; in the early Christian church any of the bishops in these cities with one of the early churches like Alexandria, Antioch, Constantinople, Jerusalem, or Rome; the head of certain churches in the East, as the Coptic, Nestorian, and Armenian churches, that are not in full communication with the ecumenical patriarch of Constantinople.

Penance – a punishment undergone in token of penitence for sin.

Predestination – the decree of God by which certain souls are foreordained to salvation.

The action of God in foreordaining certain of mankind through grace to salvation or eternal life. The word comes from Latin *prædestinationem* which means “a determining beforehand,” from *præ-* “before” and *destinare* “appoint, determine”. This concept and term was first used in Christian theology by Augustine and was later popularized by Calvin.

Protestant Reformation – a Christian religious movement from the 1500’s that began as an attempt to reform the Roman Catholic Church and resulted in the creation of Protestant churches which totally separated from the Roman Catholic system.

Puritan – a member of a group of Protestants that arose in the 1500’s within the Church of England, demanding the simplification of doctrine and worship, and greater strictness in religious discipline. In 1564 they were opponents of the Anglican church hierarchy. In 1571 the phrase was applied to the people in Church of England who sought further church reformation than what had already occurred. By the 1600 the word was applied to anyone deemed overly strict in matters of religion and morals. During the 1600’s the Puritans became a powerful political party.

Sacrament – a sign, token, or symbol regarded as possessing a sacred character or mysterious significance. In the church it is a formal religious ceremony conferring a specific grace on those who receive it. In Protestant ceremonies there are two sacraments: baptism and the Lord’s Supper. In the Roman Catholic Church and the Eastern Orthodox Church there are seven traditional rites accepted as instituted by Jesus: baptism, confirmation, Holy Eucharist, penance, holy orders, matrimony and extreme unction.

KEY EVENTS

- 48 Jerusalem Council
- 64 Rome Burns
- 70 Rome destroys Jerusalem and temple
- 150 Marcion and Gnosticism
- 190 Easter Conflict
- 219 Origen and Alexandrian Allegorical Interpretation
- 251 Cyprian and *The Unity of the Church*
- 269 Anthony and Monasticism
- 312 Constantine and the Edict of Milan
- 325 Council of Nicea and Arianism
- 353 Emperor Constantius and Religious Persecution by Christians
- 386 Augustine becomes a Christian
- 405 Jerome translates Bible into Latin (Latin Vulgate)
- 440 Pope Leo the Great
- 486 Clovis, King of the Franks
- 590 Pope Gregory the Great
- 613 Muhammad and Islam
- 726 Iconoclastic Controversy
- 787 Council of Nicea II
- 732 Battle of Tours
- 800 Charlemagne crowned emperor
- 909 Abbey of Cluny founded
- 936 Otto the Great
- 1054 Eastern church splits from Western church

- 1073 Hildebrand (Pope Gregory VII)
- 1096 First Crusade
- 1215 Fourth Lateran Council
- 1225 Thomas Aquinas and Scholasticism
- 1300 Mysticism
- 1370 John Wyclif
- 1453 Turks capture Constantinople
- 1456 John Gutenberg and the printing press
- 1478 Spanish Inquisition
- 1517 Martin Luther and the Protestant Reformation
- 1526 William Tyndale and English translation of Bible
- 1545 Council of Trent
- 1525 Anabaptists and the Radical Reformation
- 1600 Pietism
- 1740 The Great Awakening
- 1793 William Carey and the missionary movement
- 1800's False philosophies of Kierkegaard, Marx, Darwin, Freud, Wellhausen; False religions of Mormons, Jehovah's Witnesses, Christian Science, Seventh Day Adventist
- 1910 *The Fundamentals* are published and distributed
- 1948 Jews return to Israel, Dead Sea Scrolls discovered, World Council of Churches is formed

QUESTIONS

1. Briefly explain why each of the events above is important.
2. Discuss what effect these events have on Christianity and the world today.

Section H

Greek

Chapter Thirty-three

Greek and the New Testament

ALL ENGLISH BIBLES are a translation of the original language. The Old Testament was written in Hebrew and Aramaic. The New Testament was written in *koiné*, or “common” Greek. Until about 110 years ago, the language of the New Testament was thought to be either 1) a special form of Greek developed by the apostles as they combined their Jewish culture with the Greek language or 2) a special “holy ghost” language only used in writing Scripture. But around 1900, the discovery of ancient documents, which had been written on papyrus and preserved in the dry Egyptian climate for 2,000 years (therefore dating back to the same time period as the writings of the New Testament) have shed new light on the Greek language. These discoveries all revealed that the language of the original New Testament documents was the Greek that was used in the streets by common people every day.

In the classic Greek period, 850–400 BC, there were three dialects of Greek, one for each of the three main Greek tribes: Doric, Aeolic and Ionic. Homer wrote in Ionic in the 800's. By the 400's, Ionic Greek had developed into the Attic dialect. Attic Greek became the most widely used and was also utilized by famous Greek writers such as Herodotus, Plato, Socrates, Thucydides, and even Aristotle (384–322). When Alexander the Great (356–323) was a boy he was sent from his father, Philip, the king of Macedonia, to Aristotle in Athens, Greece, to be educated. When Alexander left Macedonia to conquer the world, the Greek world still had many dialects. Alexander combined these dialects with the Attic Greek he had learned in Athens and took it to the world. The result was that from 300 BC – 500 AD, *koiné* Greek was the language of business and trade, politics and government, letters and other forms of correspondence between people in their daily lives.

One of the key papyrus discoveries is known as the Oxyrhynchus Papyrus. In 1896, in the ancient Egyptian city of Tebtunis (near Oxyrhynchus in Upper Egypt on the west side of the Nile), a cemetery that held sacred crocodiles was uncovered. (During the time of the Ptolemies and the early Romans, the practice of mummifying and burying sacred crocodiles in shallow pits became a popular ritual.) Hoping to find ancient tombs, the archeologists were disappointed to find over 1,000 mummified crocodiles that they considered worthless. The crocodiles were stuffed on the inside and then wrapped on the outside with ancient papyrus. The papyrus, though, was covered with text written in *koiné* Greek and included: Greek literature, royal proclamations from the Ptolemies, Egyptian land records, tax receipts, contracts, letters from officials to delinquent taxpayers, fragments of a lost Greek play by Sophocles and fragments from Homer, Plato and Euripides' writings. There is even a marriage contract from 311 BC and a tax receipt from the time of Nero dated July 24, 66 AD. Also included in the find were *koiné* Greek grammar and etymology books which helped scholars understand the language of the New Testament. Many of the papyrus were written while the New Testament itself was being written. Because of this find, scholars realized that the Greek used in the New

Testament was the Greek used by all classes of people to write letters and records, and to educate children. Since this time the meanings and usage of New Testament Greek words has opened up. The recent development of our understanding of ancient *koine* Greek makes it much easier for the “common” person to study Greek. There are many more Greek study tools and books available for us today than for any other generation in the church age.

“The New Testament is written simply in the popular form of the Koine which was spoken in the cities throughout the whole of the Greek-speaking world.”

J. Gresham Machen, D.D., LITT.D., 1923

“There is no sphere of knowledge where one is repaid more quickly for all the toil expended. Indeed, the Englishman’s Greek Concordance almost makes it possible for the man with no knowledge of Greek to know something about it, paradoxical as that may sound.”

A. T. Robertson, M.A., D.D., LL.D., LITT.D.

Introduction to the Greek Language

In these next few pages you will be introduced to the Greek letters, some basic Greek words, understanding of Greek verbs and a few other insights. The goal is to introduce you to the bare basics of the language in order to **enable you to read and understand what the Greek scholars have written and to use the study tools they have produced**. We want to heed A. T. Robertson’s words, taken from his book *The Minister and His Greek New Testament*, who said that this “*might seem to encourage the charlatan and the quack. It is possible for an ignoramus to make a parade of a little lumber of learning to the disgust and confusion of his hearers.*”

Chapter Thirty-four

The Greek Alphabet

THE LARGE OR CAPITAL letter in the Greek is called the “uncial” and the smaller letter is called the “minuscule”.

Α α... a	ALPHA	a as in father	1
Β β... b	BETA	b as in bat	2
Γ γ... g	GAMMA	g as in go	3
Δ δ... d	DELTA	d as in down	4
Ε ε... e(short)	EPSILON	e as in bed	5
Ζ ζ... z or dz	ZETA	z as in zero	7
Η η... ey(long)	ETA	e as in they	8
Θ θ... th	THETA	th as in theology	9
Ι ι... i	IOTA	i's as in indian	10
Κ κ... k	KAPPA	k as in keen	20
Λ λ... l	LAMBDA	l as in light	30
Μ μ... m	MU	m as in music	40
Ν ν... n	NU	n as in novel	50
Ξ ξ... x	XI	x as in axe	60
Ο ο... o (short)	OMICRON	o as in omelet	70
Π π... p	PI	p as in pull	80
Ρ ρ... r	RHO	r as in road	100
Σ σ(ς) .s	SIGMA	s as in sing	200
Τ τ... t	TAU	t as in tiger	300
Υ υ... u	UPSILON	u as in “hoop”	400
Φ φ... f (ph)	PHI	f as in foot	500
Χ χ... ch	CHI	ch as in loch	1600
Ψ ψ... ps	PSI	ps as in lips	700
Ω ω... o (long)	OMEGA	o as in note	800

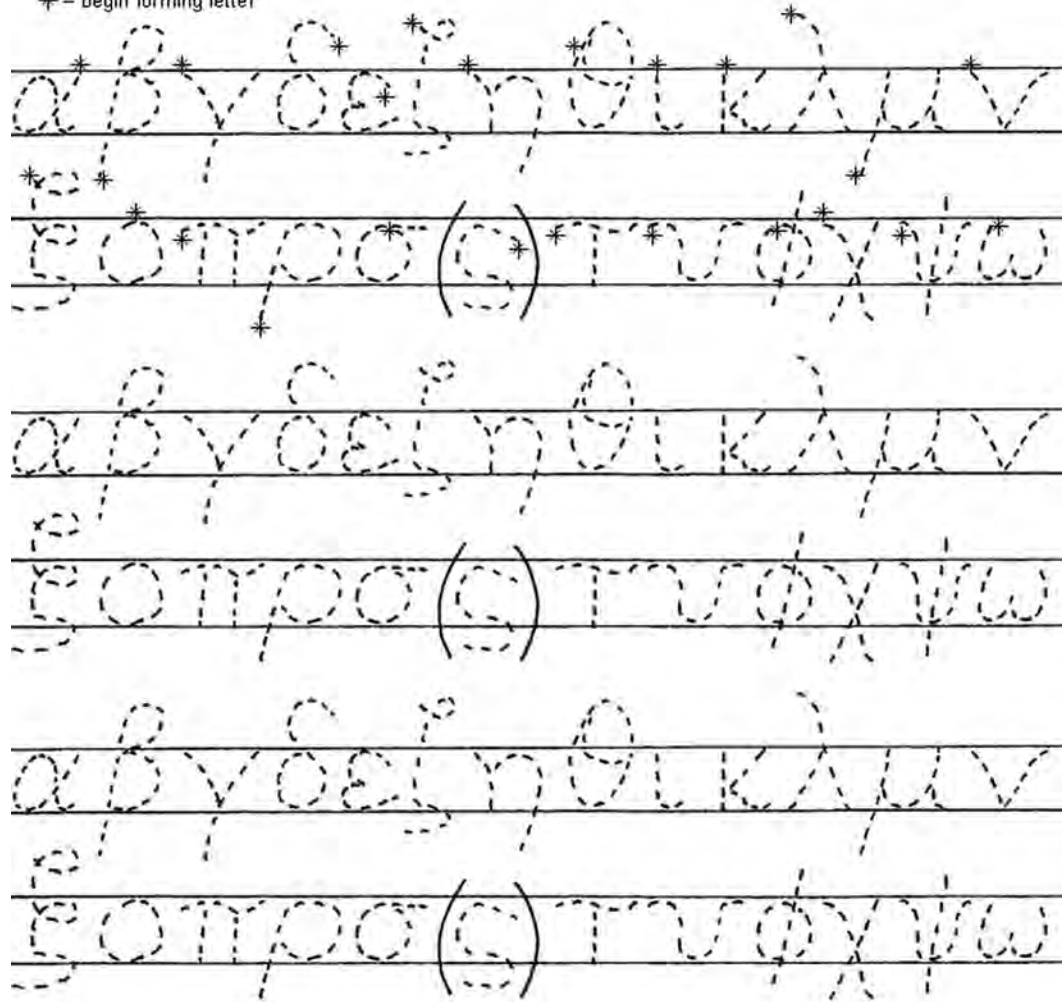
(ς is used if it is the last letter of a word; σ is used all other times in the word)
(The number 6 is represented by the obsolete letter digamma, the number 90 is

represented by the obsolete letter koppa and the number 900 is represented by the obsolete letter san.)

Writing the Letters

Make copies of this page so you can trace the following letters and practice writing the

* = begin forming letter



Fill in the Greek Letter

Write the Greek minuscule or small letter on the blank

- _____ . . . a ALPHA
- _____ . . . b BETA
- _____ . . . g GAMMA
- _____ . . . d DELTA
- _____ . . . e EPSILON
- _____ . . . z or dz ZETA
- _____ . . . ey ETA
- _____ . . . th THETA
- _____ . . . i IOTA
- _____ . . . k KAPPA
- _____ . . . l LAMBDA
- _____ . . . m MU
- _____ . . . n NU
- _____ . . . x XI
- _____ . . . o OMICRON
- _____ . . . p PI
- _____ . . . r RHO
- _____ . . . s SIGMA
- _____ . . . t TAU
- _____ . . . u UPSILON
- _____ . . . f (ph) PHI
- _____ . . . ch CHI
- _____ . . . ps PSI
- _____ . . . o OMEGA

Practicing Recognizing and Pronouncing the Greek Alphabet

1. Say the Greek alphabet in this correct order:

α β γ δ ε ζ η θ ι κ λ μ ν ξ ο π ρ σ (ς) τ υ φ χ ψ ω

2. Say these ten Greek letters that are similar to our English letters:

α β δ ε ι κ ο ς τ υ

3. Say these fifteen Greek letters that are less familiar:

γ ζ η θ λ μ ν ξ π ρ σ φ χ ψ ω

4. Say these seven Greek vowels:

α ε η ι ο υ ω

5. Say these Greek consonants

β η δ ζ θ κ λ μ ν ξ π ρ σ ς τ φ χ ψ

6. Say these Greek letters that are written in reverse order of the Greek alphabet:

ω ψ χ φ υ τ (ς) σ ρ π ο ξ ν μ λ κ ι θ η ζ ε δ γ β α

7. Say this first line of random Greek letters:

μ τ ε θ π β ο κ α ω δ λ ι ς ζ ξ χ φ ψ σ γ η ν ρ υ

8. Say this second line of random Greek letters:

ρ κ ε τ κ ο π δ θ α φ υ ς χ β γ ω ψ ι ζ η λ ξ σ μ

9. Make flash cards with the Greek letter on one side and _the corresponding English letter on the back.

Vowels, Diphthongs, Breathing Marks in Greek

These vowels are always short: ε ο

These vowels are always long: η ω

These vowels must be observed to determine if they are long or short: α ι υ

Diphthongs are two vowels that are combined to make one sound. These are the Greek diphthongs:

αι = ai as in aisle
 αυ = au as in kraut
 ει = ei as in height
 οι = oi as in boil
 ευ = eu as in feud
 υι = as in the sound in wee

ου = as in soup

Every Greek word that begins with a vowel has one of two breathing marks. The first is the smooth breathing mark that looks like this ' and appears before the word like this 'εκ . The word 'εκ is pronounced just like it is written - as ek. The second is the rough breathing mark that looks like this ' and appears before the word like this 'εκτος. The word with this rough breathing mark before the vowel is pronounced with an "h" sound before the vowel is pronounced. The word 'εκτος is pronounced *hektos*.

Pronounce these words or diphthongs:

'εν ("en")

'εν ("hen")

'ου _____

'ου _____

'οικου _____

'οικος _____

Pronouncing Greek Letters

Below are some English words written in Greek letters. Pronounce these words.

1. διγ	βηβ	κιδ	λαπ
2. βκλη	μεν	λαθ	αμ
3. ιλλ	λαμβ	γαβ	βαγ
4. αββα	βεδ	δαδ	ζεβ
5. εγγ	ανγελ	θη	ζιδ
6. επ	λαρκιν	πολις	σιτ
7. στανδ	νιξ	λοσ	τημ
8. λιφτ	φιλ	'ιτ	'υπ

Pronouncing Greek Words

Below are Greek words written in the Greek script. Pronounce these words

1. τελιος	πολις	καρδια	φοβος
2. βημα	χαρις	ψυχη	διδωμι
3. 'οικια	γινομαι	'αυτος	'ειμι
4. σαββατον	'εγω	'ανθρωπος	γαρ
5. 'υιος	'ειπον	'αγιος	πιστις
6. φωνη	δυναμαι	γυνη	λογος
7. 'οικια	κυριος	θεος	'αμαρτια

Chapter Thirty-five

Greek Vocabulary

GREEK VOCABULARY

1. Greek words used more than 500 times in the Greek New Testament:

- ἄνθρωπος man
- ἀπό from
- αὐτός himself, herself, itself, same
- γάρ for
- γίνομαι I become
- δε but, and
- δια through
- ἐγώ I
- εἰμι I am
- εἶπον I said
- εἰς into
- ἐκ, ἐξ out of, from
- ἐν in
- ἐπί over, on, at, to, against
- θεός God
- και and, even, also
- κατά down from, against, according to
- κύριος lord
- λέγω I say, I speak
- ὁ the
- ἡ the
- το the
- οὐ not
- οὐκ not
- ποιέω I do, I make
- πρὸς to, towards, with

2. Greek words used 200-500 times in the Greek New Testament:

- ἅγιος holy
- ἀδελφός brother
- ἀκούω I hear
- γῆ, γῆς the earth
- γινώσκω I come to know or learn
- γυνή woman, wife
- δίδωμι I give
- δυναμαί I am powerful, I am able
- εἰαν if
- εἰ if
- εἶδον I saw
- εἰς, μίαν, ἐν one
- ἡμέρα day
- θέλω I will, I wish
- λαλέω I speak
- λαμβάνω I take, I receive
- λόγος word

- μαθητής disciple
- μετὰ with
- οἶδα I know
- οὐρανός heaven
- πατήρ father
- περὶ concerning, about, around
- πίστις faith
- πνεύμα spirit
- πολὺς much
- υἱός son
- ὑπό by, under

3. Greek words used 150-200 times in the Greek New Testament:

- ἄγγελος angel (two γγ together make the “ng” sound in Greek)
- ἁμαρτία sin
- βασιλεία kingdom
- γράφω I write
- δόξα glory
- ἔθνος nation, Gentiles
- ἔργον work
- ἐσθίω I eat
- εὐρισκω I find
- ἴδου see! behold!
- ἵστημι I stand
- καθὼς as, even as
- καρδιά heart
- κόσμος world
- μέγας large, great
- νεκρός dead
- νόμος law
- ὄχλος crowd, multitude
- παρά from
- πόλις city
- χάρις grace
- χεὶρ hand

4. Greek words used 100-150 times in the Greek New Testament:

- αἰών an age
- ἀγαθός good
- ἀγάπη love
- ἀλήθεια truth
- ἄλλος other, another
- ἀμήν truly, amen
- ἀποστελλω I send, apostle
- ἀρχιερεὺς high priest
- Βάλλω I throw
- βασιλεὺς king
- βλέπω I see
- δούλος slave
- δυναμὶς power
- δύο two
- ἐκκλησία assembly, congregation, church
- ἐξουσία authority
- ζάω I live

- ζωη life
 - θανατος death
 - ἴδιος one's own
 - κρινω I judge
 - λαος people
 - νυν now
 - ὁδος road, journey
 - οἶκος house
 - ὅλος whole
 - οὐδε not, not even, neither, nor
 - προφητης prophet
 - σαρξ flesh
 - σαρκος flesh
 - σωζω I save
 - συν with
 - σωμα body
 - φωνη sound, voice
 - ψυχη soul, life, self
5. Greek words used less than 100 times in the Greek New Testament:
- γενναω I begat
 - διδασκω I teach
 - εἰρηνη peace
 - ἕτερος other, another, different
 - καλος good, beautiful
 - ἄρχω I rule
 - βαπτίζω I baptize
 - φωτος light
 - αἰωνιος eternal
 - νυξ night
 - πιστος faithful
 - πρεσβυτερος elder
 - ῥημα word
 - σαββατον Sabbath
 - θρονος throne
 - κακος bad, evil
 - μικρος small, little
 - Βιβλιον book

Chapter Thirty-six

Transliteration and Translation**T**RANSLITERATION

Transliteration is when the Greek word is sounded out and written with English letters. For example:

ἄνθρωπος is transliterated as **anthropos**

α.....	a
ν.....	n
θ.....	th
ρ.....	r
ο.....	o
π.....	p
ο.....	o
ς.....	s

Transliterate the following words (you may want to check the page with Greek letters):

ἄνθρωπος _____

κύριος _____

θεός _____

εἶμι _____

λέγω _____

καί _____

Translation

Translation occurs when a Greek word is changed into an English word with the same or equivalent meaning.

Translate the following:

‘αγιος _____

‘αδελφος _____

‘ακουω _____

γινωσκω _____

γυνη _____

‘ημερα _____

λογος _____

μαθητης _____

‘ουρανος _____

πατηρ _____

πιστις _____

Which Greek word would be used in the verse “In the beginning was the **word**”?

μαθητης λογος ‘ημερα

Jesus had twelve of these:

πιστις ‘αγιος μαθητης

The opposite of ανθρωπος is:

πατηρ γυνη ‘αδελφος

Translate all these into English:

The ‘αδελφος had great πιστις _____

ακουω ‘αγιος λογος _____

γινωσκω the πατηρ εν ‘ουρανος _____

θεος και ‘ανθρωπος _____

κυριος θεος _____

λεγω ‘ειμι _____

Chapter Thirty-seven

Recognizing the Conditions of “If” or “εἰ”

THERE ARE TWO parts of a conditional sentence (or, a sentence with an “if” clause)

The two parts are:

- The subordinate clause, or “if” clause which states a supposition or condition
- The principle clause, or “conclusion” clause, which states the result if the “if” clause is fulfilled.

Example: “If you get there early (this is the subordinate or “if” clause)

then you will get a good seat (this is the principle or conclusion clause)”

The Greek word εἰ is translated into English as “if”, or “whether.” This word will be found in the first part or the subordinate clause of a conditional sentence.

The Greek word αν is an untranslated word whose presence in a clause introduces the element of contingency. It will be found in the second part or the principle clause of a conditional sentence.

Here is an example from the Greek interlinear:

εἰ εκ του κοσμου ητε
If of the world you were

ο κοσμος αν το ιδιον εφελει
the world would its own have loved.

First Class Condition – Viewpoint of Reality

This is εἰ plus indicative mood with conclusion clause in any mood and any tense.

This is the viewpoint of reality. It means “if, and it is assumed to be true” or “if, and I know it is true.”

Examples:

“But if you are led by the Spirit, you are not under law.” (Galatians 5:18)

“If you really knew me, you would know my Father as well.” (John 14:7)

“If you are the Son of God, tell these stones to become bread.” (Matthew 4:3)

“If you are the Son of God, throw yourself down.” (Matthew 4:6)

In each of the above cases, the subordinate clause (i.e. the “if” clause) is assumed to be true by the speaker. So Paul tells the Galatians, “If you are led by the Spirit and I assume you are, you are not under the law.” When Satan is tempting Jesus he is saying, “If you are the Son of God, and I know you are, tell these stones to become bread.” According to this statement, Satan was not trying to get Jesus to prove to him that he was the Son of God because Satan already knew who he was.

Second Class Condition – Viewpoint of Unreality

This is $\epsilon\iota$ plus imperfect tense with conclusion clause $\alpha\nu$ plus imperfect tense. This is the viewpoint of unreality. It means, “If, but I know you won’t” or “If, but I know it won’t happen.”

Examples:

“If this man were a prophet, he would know who is touching him and what kind of woman she is.” (Luke 7:39)

“If you belonged to the world, it would love you as its own.” (John 15:19)

“If I had not come and spoken to them, they would not be guilty of sin.” (John 15:22)

“All this I will give you, if you will bow down and worship me.” (Matthew 4:9)

Also, $\epsilon\iota$ plus aorist or pluperfect tense with conclusion clause $\alpha\nu$ plus aorist or pluperfect tense.

Examples:

“Lord, if you had been here, my brother would not have died.” (John 11:32)

“If the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.” (Matthew 11:21)

In each of the above cases, the subordinate clause (i.e. the “if” clause) is assumed to be untrue or impossible by the speaker. So, when the Pharisee says “If this man were a prophet,” he is actually saying, “If this man were a prophet, and I know he is not, then he would know who is touching him.” When Satan says, “If you will bow down and worship me,” he is saying, “If you will bow down and worship me but I know that you won’t.”

Third Class Condition – Viewpoint of Uncertainty

This is $\epsilon\iota$ plus Subjunctive mood with conclusion clause in any verb form. This is a statement of the unknown because it infers a matter of volition. It means “maybe you will or maybe you won’t”.

Examples:

“If I only touch his cloak, I will be healed.” (Matthew 9:21)

“If we confess our sins he is faithful and just and will forgive us our sins and purify us from all unrighteousness.” (1 John 1:9)

In each of the above cases, the subordinate clause (i.e. the “if” clause) was unknown. The woman did not know if she would get a chance to touch Jesus’ cloak even though

she was sure of the results if she did. She was saying, “Maybe I will and maybe I won’t be able to touch his cloak, but if I do, I will be healed”. John writes, “If we confess our sins, maybe you will and maybe you won’t, but if you do he is faithful and just and will forgive us.” These are in the class of possibilities and unknown volitional decisions.

Fourth Class Condition – Viewpoint of Improbability

This is $\epsilon\iota$ plus the optative mood with conclusion clause $\alpha\nu$ plus optative mood. This speaks of an unlikely future condition. It describes the less probable future and the remoteness of the event occurring. It expresses, “if it is true but it probably is not”, or “I wish it were true, but it is probably not.”

Examples:

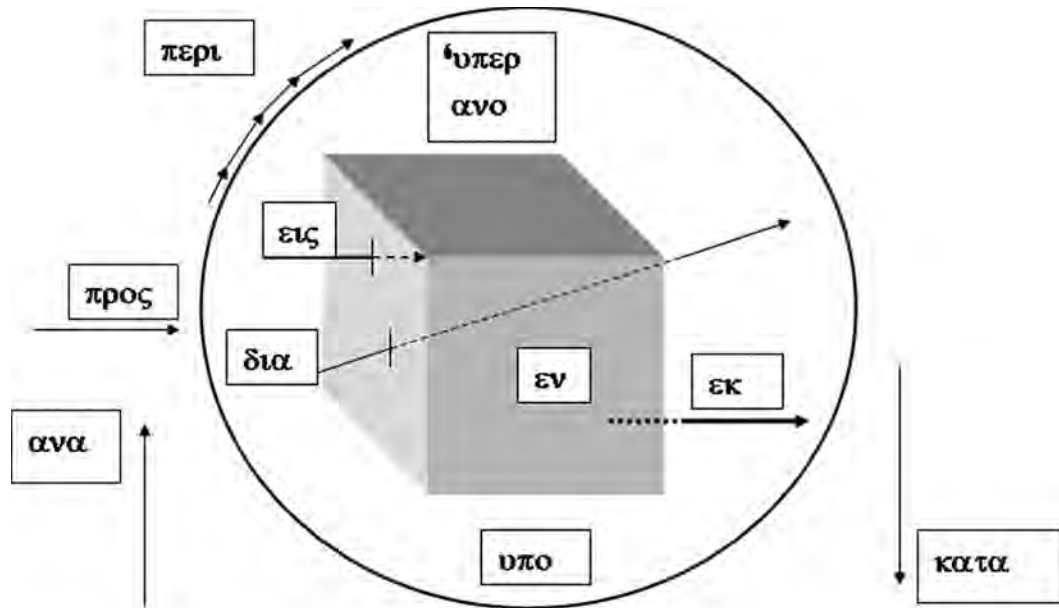
“But even if you should suffer for what is right, you are blessed.” (1 Peter 3:14)

Peter is saying here, “if you suffer for doing right, but it is highly unlikely”. The logic that supports this is the fact that both God and men approve of people who do good.

Conditions of “If” or “ $\epsilon\iota$ ”			
Class	Viewpoint	Statement	Example
First	Reality	“If, and I know it to be true,”	Mt. 4:3, 6
Second	Unreality	“If you will, but you won’t.”	Mt. 4:9
Third	Unknown	“If, maybe you will, maybe you won’t.”	1 Jn. 1:9
Fourth	Unlikely	“If, I wish it were true, but it is not.”	1 Pt. 3:14, 17

Greek Prepositions

Greek Prepositions



προς = towards	ανο = above	υπερ = over, above
εως = into	δια = through	επι = upon, on
εν = in	υπο = under	ανα = up
εκ = out of, from	κατα = down	παρα = beside, in presence of, away from, along side

These prepositions can also mean:

δια = on account of	μετα = with, after	υπο = by
συν = with	απο = off	

Greek Nouns

A NOUN CAN be used in five different ways in a sentence. The ending attached to the noun will determine where it fits in the sentence.

- Nominative** The subject of the verb
"God is love."
- Genitive** Possessive as in "cross of Christ"
Descriptive as in "crown of thorns"
- Dative** Indirect object
"He preaches to the people"
- Accusative** Direct object
"I read the book"
"I see the angel"
- Vocative** Expresses direct address
"Athenian men!" Acts 17:22
"Lord God Almighty" Revelation 11:17

In Greek, there are three forms of nouns: masculine, feminine and neuter. These are the masculine noun endings in Greek:

Masculine Noun Endings		
	Singular	Plural
Nominative	-ος	-οι
Genitive	-ου	-ων
Dative	-ω	-οις
Accusative	-ον	-ους
Vocative	-ε	-οι

Singular Noun Endings for ὕιος		
Nominative (Subject)	ὕιος	The son is a man.
Genitive (Possessive)	ὕιου	The life of the son
Dative (Indirect Object)	ὕιω	Life is in the son.
Accusative (Direct Object)	ὕιον	We saw the son.
Vocative (Direct Address)	ὕιε	Son! We are here.

The Greek Article

THE GREEK LANGUAGE does not have an indefinite article. This means that when nouns like μαθητης or 'αποστολος are written they mean “disciple” or “apostle” or an indefinite disciple or apostle written as “a disciple” or “an apostle”. Since this is clear in the Greek, it is incorrect to translate it into English with the definite article “the” as in “the disciple” or “the apostle”. In other words, the definite article should not be inserted in the English unless the definite article is in the Greek text.

The definite article in English is “the”. This makes the distinction between “a book on the shelf” and “the book on the shelf.” If I ask for “a book,” then any book will do. If I ask for “the book,” then I am thinking of and looking for a specific book. The definite article in the Greek is used, for example, with the word λογος is ο. If the Greek text says λογος then the correct translation would be “a word” or just “word”. If the Greek text says ο λογος then the correct translation would be “the word”.

Greek Articles: Indefinite and Definite			
Indefinite (“a”)		Definite (“the”)	
λογος	“word” or “a word”	ο λογος	“the word”
θεος	“God” or “a god”	ο θεος	“the God”
ζωη	“life” or “a life”	η ζωη	“the life”
'αληθεια	“truth” or “a truth”	η 'αληθεια	“the truth”

The Greek Verb

GREEK VERBS ARE written to show a tense, a voice, and a mood.

1. Tense

- a. **Imperfect Tense** – conveys continuous or repeated action in past time.
 - i. It is an action that has occurred more than once.
 1. Mark 5:18 – “. . . was entreating. . .”
 2. Mark 6:41 – “. . . He kept giving [repeatedly, over and over again]. . .”
 3. As in Luke 3:10, “The multitudes were asking him questions.”
 - ii. It also conveys habitual or customary action.
 1. Matthew 26:55 “Every day I used to sit in the temple teaching.”
 2. 1 Peter 3:5, “. . . used to [customarily] adorn themselves.”
- b. **Aorist Tense** – conveys point of action in the past. The action is viewed as a completed whole or a one-time action. This is determined by the text.
 - i. Effective or successful action as in First Timothy 1:3, “. . . you may (effectively) instruct certain men” or 2 Timothy 2:4, “. . . so that he may (successfully) please. . .”
 - ii. Single, one-time action as in Matthew 5:28, “looks on a woman to lust (even once) . . .”
 - iii. Action wrapped up as a single package as in Luke 17:4, “If he sins against you seven times a day, and returns to you seven times.” In this case, “sins” and “returns” include all the possible occasions of these acts in one single idea.
 - iv. Also in John 2:20, “The temple was built in forty-six years.”
 - v. Helping words: effectively, successfully, completely, even once, ever, as a whole, indeed, in fact, actually, really do.
- c. **Perfect Tense** – conveys completed action in the past with finished results still abiding in the present
 - i. Indicates that a past event is now completed or it has a continuing effect or consequence in the present.
 - ii. As in Ephesians 2:8-9, “For by grace are you saved” which means “For by grace have you been saved in the past with the result that you keep on being saved forever.”
 - iii. Hebrews 1:4 – “He has inherited [and now still has]. . .”
 - iv. Hebrews 2:9 – “. . . crowned [and now still is] with glory and honor. . .”
 - v. Hebrews 12:2 – “and has sat down [and now still is seated] at the . . .”
 - vi. The sense most often conveyed by the perfect tense is the continuance of the effect of the action (not the action itself).

- vii. John 19:30 – “It is finished!” The perfect tense brings out that the results and effects of His sacrificial death are anything but over and finished.
- d. **Pluperfect Tense** – conveys completed action in the past with finished results in the past.
- i. As in John 19:22, “What I have written, I have written.”
- e. **Present Tense** – conveys continuous or habitual action
- i. Continuous or uninterrupted action is seen in John 15:4, “unless it (continuously) abides . . . unless you (continuously abide) . . .”
- ii. Action that happens over and over again is seen in Matthew 10:1, “. . .to (repeatedly) cast them out, and to (over and over again) heal every kind of disease.”
- iii. Customary or habitual action is seen in Matthew 7:12, “. . . you (customarily) want people to (customarily) treat you.”
- iv. Helping words to express the present tense: continuously, repeatedly, over and over again, uninterruptedly, constantly, keep on, customarily, habitually.
- f. **Future Tense** – Action planned for a future time
- i. As in John 3:36, “Shall not see life.”
2. **Voice** – expresses relation between the subject of a verb and the verb’s action.
- a. **Active Voice**
- i. The subject causes or produces the action of the verb.
- ii. “I throw the ball.”
- iii. As in Acts 16:31, “Believe in the Lord Jesus, and you will be saved.” In this verse, the verb “believe” is in the active voice, which means the subject of the sentence which is “you” or the Philippian jailer, causes or produces the action of the verb “believe.”
- b. **Middle Voice**
- i. The subject is involved in the action, most often in the interest of the subject itself.
- ii. As in John 15:16, “You have not chosen me, but I have chosen you.” The verb “have chosen” in the middle voice indicates that this verse means, “You have not chosen me for your benefit, but I have chosen you for my benefit.”
- c. **Passive Voice**
- i. The subject receives the action of the verb.
- ii. As in Ephesians 2:8, “By grace are you saved.”
- iii. The subject “you” receives the action of the verb “are saved” but the subject is not active in causing the verb.
- iv. Notice the active voice in Acts 16:31 above combined with passive voice in Ephesians 2:8 indicates that when you “believe” (active voice of Acts 16:31) then you receive salvation (passive voice of Ephesians 2:8).
3. **Mood** – refers to the manner in which an action is conceived by the speaker. The four moods show the way an action is to be regarded: fact, potential action, command, wish.
- a. **Indicative Mood** – is the mood of reality
- i. It indicates that the verb really happened, at least in the mind of the speaker.
- ii. As in John 1:1, “In the beginning was the word.”

- b. **Subjunctive Mood** – is the mood of potential
- i. It indicates that the verb could potentially happen.
- ii. John 14:31, “Come now, let us leave.”
- iii. “Jesus died (indicative mood) that all might (subjunctive mood) be saved.”
- c. **Imperative Mood** – is the mood of command
- i. Verbs in the imperative mood carry the force of a command.
- ii. As in 1 Corinthians 11:24, “Do this in remembrance of me.”
- d. **Optative Mood** – is the mood expressing a wish or desire
- i. As in 2 Thessalonians 3:5, “May the Lord direct your hearts into God’s love and Christ’s perseverance.”
- ii. It is a polite request without any connotation of anticipated realization.
- iii. It has an air of perplexity or possibility.

Combinations of Tenses and Moods

Present Imperative

Orders or commands that are expected to have continuous or repeated application are given in the present tense. Therefore, the present imperative essentially means, “Follow this command as often as the situation or need arises.”

- 2 Corinthians 13:5 – “Test yourselves to see if you are in the faith; examine yourselves!”
- 1 Corinthians 16:13 – “Be. . .stand. . .act. . .be. . .” (each brings out the call to a long-term commitment conveyed by this tense.)
- Present imperative commits you to a process.
 - Usually relates to a more general and recurring situation.
 - Calls for a long-term way of doing something.
 - Focuses on the broader consideration of life-style.

Aorist Imperative

This moves away from the call to a long-term commitment of the present imperative to the call for a specific and definite decision.

- John 15:4 – “Abide in Me,” is not primarily dealing with a future kind of life-style, but rather with a call for a definite preference regarding fellowship with Himself.
- Aorist imperative compels you to a choice.
 - Usually relates to a particular and specific situation.
 - Calls for a decisive choice to effectively accomplish an action.
 - Focuses on decision.

Negative present Imperative

In the majority of cases, the negative present imperative has the meaning “Stop doing this!”

- John 20:17 – “Do not touch Me.” Does not say “Do not touch me at all,” but, says, “Stop touching Me.”

Negative Aorist Imperative (Subjunctive)

Has a different focus than the negative present imperative. Negative present imperative stresses forbidding that an action continue. The negative aorist imperative lays the stress

on the action never happening at all.

- 2 Timothy 1:8, “Therefore do not be ashamed [never at any time] of the testimony of our Lord.”

Parsing Verbs

Every verb has a stem or root word that identifies the meaning of the verb. This stem serves as the unit upon which the verb tenses are built. Different endings are attached to the stem to express the following information:

1. Tense
2. Voice
3. Mood
4. Person (as in first, second or third person)
5. Number (as in singular or plural)

Here is an example of parsing the verb λεγω which means “to say, to speak”:

Parsing the Verb λεγω						
	Person	Number	Tense	Mood	Voice	Translation
λεγω	First	Singular	Present	Indicative	Active	I am saying
λεγεις	Second	Singular	Present	Indicative	Active	You are saying
λεγει	Third	Singular	Present	Indicative	Active	He is saying
λεγομεν	First	Plural	Present	Indicative	Active	We are saying
λεγετε	Second	Plural	Present	Indicative	Active	You (all) are saying
λεγουσι	Third	Plural	Present	Indicative	Active	They are saying

Here are some other forms of the λεγω:

	Person	Number	Tense	Mood	Voice	Translation
λεγε	Second	Singular	Present	Imperative	Active	Tell me (Acts 22:27)
λεγειν			Present	Infinitive	Active	
λεγων	Third	Singular	Present	Indicative	Active	
λεγεσθαι			Present	(Infinitive)	Passive	
λεγεται	Third	Singular	Present	Indicative	Passive	He is being told
λεγετε	Second	Plural	Present	Imperfect	Active	(same word 2, pl, Pr., In., Acts)
λεγετω	Third	Singular	Present	Imperfect	Active	
λεγη	Third	Singular	Present	Subjunctive	Active	
λεγητε	Second	Plural	Present	Subjunctive	Active	

There are thirty-two more forms of λεγω that include λεγομενα (which is accusative neuter plural participle present passive), λεγομενη (which is nominative feminine singular participle present passive), and others.

This is just one Greek word with an introductory look at its forms. Imagine the enormous amount of information needed to know and understand all of the Greek words and their parsings. This is a job for a Greek scholar. Fortunately, many Greek scholars have put their knowledge and research into books and other study tools that can assist us in understanding more of the Scriptures.

Chapter forty-two

The Greek Study Tools

THERE ARE BOOKS and study aids available to assist believers in studying the Bible. It is important to realize both our limitations in our own personal knowledge of Greek but at the same time the inexhaustible supply of resources we have available to study Greek. There has never been a time (like the 20th/21st century), in which so many accurate study tools written by well-trained Greek scholars have been readily available for a believer who wants to gain insight into God’s written revelation. Here are some of the Greek study tools:

1. **Greek Text** – Scholars have worked through all the appropriate Greek manuscripts to produce the best Greek New Testament. There will be footnotes explaining which manuscripts or papyri were used to defend their chosen text. The footnotes will also include alternative readings called textual variants.
2. **Greek/English Interlinear** – A translator has taken the Greek text and translated each line word for word into English.
3. **Greek Grammars** – A textbook by a Greek teacher that takes you step by step through the process of learning the Greek language.
4. **Greek Concordance** – Scholars have taken every Greek word in the Greek New Testament and listed them in alphabetical order along with each of its Scripture references. The portion of the Scripture that bears the word in question is shown.
5. **English Concordance** – Each English word from a particular translation is listed alphabetically along each of its Scripture references. A portion of the verse is written out, showing how the word is used.
6. **Greek Lexicon** – Is a dictionary, but also provides examples of how the word was used in other writings written during the time of the New Testament. The entry in the lexicon will cite writers such as Josephus, Herodian, Tacitus, Socrates and hundreds more to give a full sense of the meaning and what the word meant to those who heard it 2,000 years ago. Newer lexicons will also cite examples from the papyri and recent manuscript discoveries.
7. **Greek Dictionary** – A Greek Dictionary can provide a simple one-to-three word definition, which is good for a quick reference. Also, Greek Dictionaries can comprise several volumes as each piece of evidence is referenced, discussed and brought to a theological and scriptural definition. These are useful for more controversial verses and topics.
8. **Greek Reference Sets** – Are similar to commentaries but the author focuses on the exegetical work from the meaning of the Greek and linguistic insights.
9. **Other Reference Tools** – Other books that are useful are word study books, lexical aids, linguistic keys, and reference works that help bring the Greek New Testament a little closer to the reader.

Here are some samples of the above Greek study tools from my own bookshelf:

1. **Greek Text**
 - a. *The New Testament: The Greek Text Underlying the English Authorized Version of 1611*. This is known as the *Textus Receptus* or the *Received Text* used in the translation of the King James Bible
 - b. *Nestle-Aland Greek New Testament (or, Novum Testamentum Graece)* which is the Greek text used to translate the New International Version,

New American Standard

2. Greek/English Interlinear

- a. *The Interlinear KJV-NIV Parallel New Testament in Greek and English*, translated by Alfred Marshall. The Greek text is Nestle's Greek New Testament based on the comparison of texts edited by Tischendorf (1869-1872), Westcott and Hort (1881) and Weiss (1894-1900)

3. Greek Grammar

- a. *New Testament Greek for Beginners*, by J. Gresham Machen, D.D., Litt. D., Macmillan Company, 1923
- b. *New Testament Greek*, by James Allen Hewett, B.A., B.D., M.A., Ph.D., Hendrickson Publishers, 1986 (I was fortunate to be able to sit in on some Mr. Hewett classes in 1988.)
- c. *New Testament Greek Primer*, by Alfred Marshall, Zondervan Publishing House, 1962
- d. *Beginners' Grammar of the New Testament*, by William Hersey Davis, M.A., Th.D., Harper & Row Publishers, 1923
- e. *Essentials of New Testament Greek*, by Ray Summers, Broadman Press, 1950

4. Greek Concordance

- a. *Wigram Englishman's Greek Concordance of the New Testament*, George V. Wigram, Baker Book House, 1979

5. English Concordance

- a. *Strong's Exhaustive Concordance of the Bible*, James Strong, L.L.D., S.T.D, World Bible Publishers, 1890.

Strong's Concordance and Key Numbers

James Strong made a concordance that shows every English word in the text of the King James Version. Each Greek word in the New Testament (and also, each Hebrew and Aramaic word of the Old Testament) is numbered. In this way a student can look up the English word in *Strong's Concordance*, find the verse they are referring to, and then look at the number listed beside the verse. This number can be referenced in the back of *Strong's concordance* in the simple Hebrew dictionary (numbers are in regular straight font) or in the simple Greek dictionary (numbers are in italic font). In the dictionaries in the back by *Strong's* number you will find the:

- Greek word in Greek letters,
- Greek word transliterated into English letters,
- Pronunciation of the Greek word,
- Reference to the base word or related word,
- A brief definition and
- Some English words used to translate the Greek word.

The only skill the student needs is to know the Bible verse and numbers up to 5624. The same system is used for the Old Testament and Hebrew, but the numbers go up to 8674. Strong's work is based on the best scholarship from the 1800's, before the huge influx of ancient papyri were discovered and analyzed.

- b. *Nelson's Complete Concordance of the Revised Standard Version of the Bible*, by John William Ellison, Nelson, 1957
- c. *The NIV Exhaustive Concordance*, Edward W. Goodrick and John R. Kohlenberger, III, 1990
- d. *The New Strong's Exhaustive Concordance of the Bible*, James Strong, Nelson, 1984.
- e. *Nelson's Complete Concordance of the New American Bible*, edited by Stephen J. Hartdegen, Nelson, 1977.

6. Greek Lexicon

- a. *Thayer Greek-English Lexicon of the New Testament*, by Joseph Henry

Thayer, D.D., Baker Book House, 1901.

- b. *BDAG*, or officially, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. The original author was the German scholar Walter Bauer who produced four German editions between 1910 and 1952. Arndt and Gingrich translated it to English in 1957. This was the work of Bauer, Arndt, Gingrich and Danker. This second English edition was published in 1979 by Gingrich and Danker. It was known as BAGD (Bauer, Arndt, Gingrich and Danker). It has now undergone a third edition by Danker in 2000. This third edition is known as BDAG and contains over 15,000 new citations.

7. Greek Dictionary

- a. *A Concise Greek-English Dictionary of the New Testament*, by Barclay M. Newman, Jr., 1971. This is a simple 200-page dictionary with short definitions.
- b. *Vine's*, or officially, *Expository Dictionary of New Testament Words*, by W. E. Vine, Zondervan, 1940. This is a classic. Words are listed alphabetically in English from the King James translation. The definition the English word includes a definition for each of the Greek words that were translated into the English word. Definitions, references are given beside the transliteration and the Greek word.
- c. *Kittel's*, or officially, *Theological Dictionary of the New Testament (TDNT)*, edited by Gerhard Kittel, by Eerdmans, 1964, 10 volumes. An extensive dictionary that references the Greek word's use in classical Greek writing, in the Greek Septuagint, and in the New Testament times. There are 39 contributing authors.
- d. *The New International Dictionary of New Testament Theology*, edited by Colin Brown, Regency, 1967, 4 volumes. Includes seven contributing authors, each an expert in one of these areas: Greek philosophy and the classics, Old Testament and the Septuagint, Qumran, Rabbinics, New Testament theology, Church History and historical theology.
- e. *The New Strong's Expanded Dictionary of Bible Words*. This takes the dictionary located in the back of *Strong's Concordance* and combines it with *Vine's Complete Expository Dictionary*, *Thayer's Lexicon* and the Hebrew Lexicon *Brown-Driver-Briggs*.

8. Greek Reference Set

- a. *Word Studies in the New Testament*, by Marvin R. Vincent, D.D., 1886, 4 volumes.
- b. *The Expositor's Greek Testament*, by W. Robertson Nicoll, M.A., LL.D., 1897, 4 volumes.
- c. *The New Testament for English Readers*, by Henry Alford, 1872, 4 volumes.
- d. *Wuest's Word Studies from the Greek New Testament*, by Kenneth S. Wuest, writings from the 1940's and 1950's. 4 volumes including a New Testament translation

9. Other Reference Tools

- a. *The New Linguistic And Exegetical Key to the Greek New Testament*, by Cleon L. Rogers Jr. and Cleon L. Rogers III, from 1982 and revised in 1998. This goes verse by verse through the New Testament and highlights the key words. Besides definitions and insights, this volume tells the tense, voice and mood of the verbs. There are 30 pages listing authors and the sources quoted in this book.

- b. *The Greek New Testament Analyzed*, by Pierre Guillemette, Herald Press, 1986. This book lists every Greek word and in every form in alphabetical order. The parsing is then written out beside each form of every word.
- c. *New Testament Words*, by William Barclay
- d. *Light from the Ancient East*, by Adolph Deissmann
- e. *Bible Studies*, by Adolph Deissmann
- f. *Grammatical Insights into the New Testament*, by Nigel Turner
- g. *Synonyms of the New Testament*, by Richard C. Trench
- h. *New Testament Exegesis*, by Gordon D. Fee
- i. *Lexical Aids for Students of New Testament Greek*, by Bruce M. Metzger
- j. *Building Your New Testament Greek Vocabulary*, by Robert E. Van Voorst
- k. *Word Meanings in the New Testament*, by Ralph Earle

Chapter Forty-three

The Study Process – I.C.E.

WHEN STUDYING THE Bible a style of study called ICE was introduced to me by a legendary pastor and Bible teacher. The acronym ICE stands for three areas that need to be studied to properly understand a passage of Scripture. The three areas are isagogics, categories and exegesis.

The first area, isagogics, is the area of study that is preliminary to the study process of Scripture, because it deals with the literary and external history of the Bible. Isagogics is the study of the historical background and setting the Scripture was written in. To understand the Bible we must understand the people, the place, the purpose and the culture it was written in. We need to hear the New Testament letters the way they would have been heard in the first century.

The second area is categories. No Scripture stands alone but must be interpreted in a way that allows it to align with the rest of the verses that speak to the same subject. This is the classification of Bible doctrine according to subject. Theology is the result of this classification. Many false doctrines, heresies and cults could be avoided if this area were practiced. The Reformation in the 1500's taught that Scripture must be compared with other Scripture, and must be interpreted so as not to contradict other Scriptures. By comparing the Scripture you are studying to Scriptures in the same category you will gain insight and set boundaries for your interpretation.

Exegesis, the third area, is the interpretation of the Scripture from its original language. The goal here is to let the Scriptures speak to you by letting their language say what it was meant to say. The word exegesis is from the Greek word ἐξάγω *exago* and is itself made up of two Greek words: ἐξ or ἐκ (“ex-”) is a preposition that means “from” or “out of” and ἀγω (“ago”) means “to bear, to bring, to lead”. The word ἐξάγω then means “to lead out of”. We want to practice exegesis, which is leading the meaning out of the words and sentences in the Greek New Testament into our soul. The opposite of this is eisogesis which is also from a Greek word. This word in the Greek is εἰσαγο *eisago* but this time the word ἀγο is preceded by the preposition εἰς or εἰς- *eis* which means “into”. This refers to the practice that comes naturally to us all (and we all do this at one time or another at some level) of reading into the Scripture what we want it to say or what we think it should say or what we expect it to say. We do not want to conform the Scriptures to our cultural pattern or to what our minds have decided. Our goal is to hear the Scriptures speak to us so that we “do not conform any longer to the pattern of this world, but are transformed by the renewing of our mind. Then we will be able to test and approve what God's will is” (Romans 12:2). This is the goal of exegesis. This is the reason we study and teach using ICE.

ICE Study

Isagogics – study the historical background

Categories – study the Scripture in its category

Exegesis – study Scripture in its original language

Chapter forty-four

A Study Sample

IN THE FOLLOWING sample, we will use some of the study tools to look into Ephesians 4:11 and 12. The study tools we will be using are:

1. An Interlinear Greek New Testament
2. The Greek New Testament Analyzed
3. The Linguistic and Exegetical Key to the Greek New Testament
4. Thayer's Lexicon
5. A Wigram's Greek Concordance
6. Strong's English Concordance
7. Vine's Expository Dictionary
8. Brown's Dictionary of New Testament Theology
9. Kittel's Theological Dictionary of the New Testament
10. Wuest's Word Studies in the Greek New Testament

Ephesians 4:11, 12 says in the **New International Version**:

"It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare Gods' people for works of service so that the body of Christ may be built up."

The word we want to gain some insight into is the word "prepare" in verse 12.

We now turn to the **interlinear New Testament** and look up the verse:

και 'αυτος 'εδωκεν τους μεν 'αποστολους τους δε
and he gave some apostles
some

προφητας τους δε 'ευαγγελιστας τους δε
prophets some evangelists some

ποιμενας και διδασκαλους προς τον καταρτισμον
shepherds and teachers for the
perfecting

των 'αγιων 'εις 'εργον διακονιας 'εις 'οικοδομην
of the saints to work of ministry to
building

του σωματος του χριστου
of the body - of Christ

The word "prepare" in the NIV is translated in this interlinear as "perfecting". Here we get our first look at the Greek word that is being translated. It is the word *καταρτισμον*. The transliteration would be *katartismōn*.

We now turn to a book called *The Greek New Testament Analyzed* and look up the verb *καταρτισμον* to find the parsing (tense, voice, mood, etc) and also its lexicographic entry or the dictionary form of the word which is the simplest form of the word. Here we find this entry:

11235 Eph. 4:12 καταρτισμον (1) acc. sg καταρτισμος

This tells us the following:

1. It is the 11,235th entry in this parsing guide.
2. It is used in Ephesians 4:12.
3. The word we are looking at is *καταρτισμον*.
4. The (1) indicates that this form of the word is used only one time in the Greek New Testament.
5. It is in the accusative which means this is the direct object form of this word.
6. It is singular and not plural.
7. The basic word is *καταρτισμος*.

Before we go to the *Linguistic and Exegetical Key*, we will first go to a lexicon and look up *καταρτισμος*, the basic form of this word. Here, we find this entry at the top of page 336 in *Thayer's Lexicon*:

καταρτισμος, - ου, ο, (καταρτισις, q. v.: τινος εις τι, Eph. iv. 12. [(Galen, al.)]*

This entry is not very useful but we do see that this word was used by the Roman medical doctor Galen (129-216 AD) who served as the personal physician to Marcus Aurelius. The * at the end of the entry indicates all the uses of this word have been listed. It only appears in Ephesians 4:12.

The *Linguistic and Exegetical Key* is organized by New Testament book, chapter and verse. The first word listed under Ephesians 4:12 is *καταρτισμος*. The entry says:

καταρτισμος (#2938) equipping, qualification. The word was a medical t.t. for the setting of a bone (BAGD; for the vb. s. TLNT). The noun describes the dynamic act by which persons or things are properly conditioned. (Barth; Lincoln).

This entry gives us a number (#2938) but it is not Strong's number. This number is from the more recent numbering system called the Goodrick-Kohlenberger number. The newer NIV Exhaustive Concordance uses this numbering system. The next thing listed is a definition saying this word means "equipping, qualification." Then we read that it was a medical t. t. which means it was a technical term (t.t.) used in medicine at that time and referred to setting a bone. This would have been why Thayer's says that this word is found in the writings of the medical doctor Galen. We are then told that this information comes from BAGD which is a lexicon we discussed above and TLNT which is another Lexicon called *The Theological Lexicon of the New Testament* from 1994. Two authors, Barth and Lincoln, tell us that this noun is used to describe the dynamic act that properly conditions people or things.

Wigram's Greek Concordance looks like this:

2677 καταρτισμος, katartismos.
Eph. 4:12. For the *perfecting* of the saints

The Greek concordance will list all the appearances of this word in the Greek New Testament. In this case, there is only the one use of καταρτισμος. We are given the biblical reference, the transliteration and the number 2677 which keyed to Strong's English Concordance and dictionary. Also, notice the translation of the word as "perfect" in the English. It is in italic in the portion of the verse that is given. If we check the **King James Translation** we will see this is how the word was translated.

"And he gave some, Apostles: and some, Prophets: and some, Evangelists: and some, Pastors, and teachers: For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ."

We now look up the word "perfecting" in **Strong's Concordance**:

Perfecting

2 Co. 7:1 *p.* holiness in the fear of God 2006
Eph. 4:12 For the *p.* of the saints, for the 2677

Here we find two entries under "perfecting". We see the two verses in the King James Bible where the word "*p.*" or "perfecting" is used. We are also given Strong's numbers for each of these words. The word "perfecting" is the translation of the Greek words numbered 2006 and 2677. Our verse, Ephesians 4:12, uses the Greek word 2677. So in the same book, Strong's Concordance, we turn to the Greek Dictionary in the back and look up 2677:

2677 καταρτισμος **katartismos**, kat-ar-tis-mos'; from 2675;
complete furnishing (obj.): - perfecting

Strong's dictionary shows us the Greek word, the transliteration and, for the first time, we see how the Greek word is pronounced. It also tells us that this word is a form of the word numbered 2675 that means "complete furnishing". We can look up the page in **Strong's** to find the word numbered 2675 which is καταρτιζω means "fit, frame, mend, perfect or perfectly join together, prepare or restore and comes from a root word that means to complete thoroughly." In the entry for the word we are studying, 2677 καταρτισμος, **Strong's** dictionary gives the word meaning to me "perfecting".

We can also look up the King James translation "perfecting" in **Vine's Dictionary**. There is a section in **Vine's** for the English words "perfection, perfecting and perfectness". Then all the Greek words that are translated into these English words in the King James are listed. They include the Greek nouns: καταρτισις, καταρτισμος, τελειωσις and τελειοτης; and the Greek verb τελεσφορεω.

Under the word we are looking at, καταρτισμος, we find this information:

katartismos (καταρτισμος) denotes, in much the same way as No. 1, a fitting or preparing fully, Eph. 4:12.

When we look καταρτισμος up in the index of **Brown's Dictionary** we find it is listed

with the word αρτιος and its many derivatives. **Brown's** begins the discussion of αρτιος from the time of its use in Classic Greek (CL):

CL αρτιος and its derivatives come from the root *ar-* which indicates appropriateness, suitability, usefulness, aptitude. *Artios* accordingly means suitable, appropriated, fitting a situation or requirements; hence also respectively, normal, perfect, sound in physical, intellectual, oral and religious respects. In mathematics it is used to describe what is straight and to denote even numbers. The oldest derivative in classic Greek (apart from the Homeric *artyo*) is the verb *katartizo*, to put in order, restore, furnish, prepare, equip. These various meanings have a common origin in the basic meaning to make suitable, make fitting. *Katartismos* and *katartisis* mean restoration.

Brown's Dictionary then begins a discussion of the use of the word in the Septuagint (LXX), the Greek translation of the Old Testament:

Old Testament-The LXX uses *katartizo* 19 times, and it stands for no fewer than 9 different Hebrew words . . .

Brown's Dictionary then discusses the use of the word in the New Testament (NT):

New Testament Of this group of words only *katartizo* is used at all frequently in the New Testament (13 times), while *artios* (2 Tim.3:17), *katartisis* (2 Cor. 13:9), and *katartismos* (Eph.4:12) occur only once each.

1. At Matt. 4:21 and Mk. 1:19, *katartizo* is found in the secular sense of repairing fishing nets. In addition to this, the New Testament also uses *katartizo* in the same way as the LXX: the meaning here is to prepare (Heb.10:5, a citation of Ps. 40:6; Matt. 21:16, citing Ps. 8:3 LXX; Rom. 9:22), to establish, to form (Heb.11:3), to equip (Heb. 13:21; 1 Pet.5:100). As in the Old Testament, God is the subject of sentences which express his power to strengthen and establish.
2. Of particular importance are those passages in which *artios* and its derivatives are used in connection with the preparation and equipment of the believer and the church, for the service of God and their fellowmen. The adj. *artios* occurs only at 2 Tim. 3:17, together with the perfect pass. Participle *exertismenos*. . . *artios* here does not imply perfection, as was originally thought, doubtless because of the variant reading *teleios*, perfect, in Codex D. Rather it refers to the state of being equipped for a delegated task. So too, in Eph. 4:12 *katartismos* refers to the preparation of the church for becoming perfect, but not to this perfection itself, as can be seen from the use of *teleios* (complete, mature). . . The terms *artios* and *katartismos* thus have not so much a qualitative meaning as a functional one.

Kittel's Theological Dictionary has a paragraph that says:

Along the same lines καταρτισμος is used at Eph. 4:12, in the context of the edifying of the body of Christ, to denote the equipment of the saints for the work of ministry. The establishment of the community in work for the kingdom of God in the widest sense thus constitutes for Paul a material precondition of the upbuilding and consequently the actualization of the community.

Wuest writes in his *Word Studies in the Greek New Testament* about Ephesians 4:12: These gifted men are given the church “for the perfecting of the saints.” The word “perfecting” is *katartizo*, “to equip for service.” These gifted men are to specialize in equipping the saints for “the work of the ministry,” that is, for ministering work, in short, Christian service. This is in order that the Body of Christ, the church, might be built up, by additions to its membership in lost souls being saved, and by the building up of individual saints.

KEY POINTS

- The style of Greek used in writing the New Testament was the common Greek used in daily communication.
- Discoveries of papyri in the last 125 years have helped expand our understanding of New Testament Greek.
- There are four classes of “if” in the Greek language.
- There are six verb tenses, three verb voices and four verb moods in Greek.
- The English speaking Bible student has a vast resource of study tools that will provide them with access to the Greek language.

QUESTIONS

1. What does *koine* Greek mean?
2. Read these Greek letters out loud: α β γ δ ε ζ η θ ι κ λ μ ν ξ ο π ρ σ τ υ φ χ ψ ω
3. Write the Greek letters by memory.
4. Say the Greek letters by memory.
5. What are the meanings of the four classes of “if” in Greek.
6. Draw the Greek preposition diagram.
7. Which verb tense conveys continuous action in the past?
8. Which verb tense conveys continuous or habitual action?
9. Which verb tense conveys completed action with abiding results?
10. Which verb tense conveys completed one-time action in the past?
11. In which voice does the subject receive the action of the verb?
12. In which voice does the subject cause or produce the action of the verb?
13. The indicative mood is the mood of _____?
14. The subjunctive mood is the mood of _____?
15. The optative mood is the mood expressing _____?
16. The imperative mood is the mood of _____?
17. What is an interlinear Bible?
18. What is a concordance?
19. What is a lexicon?

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Section I New Testament Overview

Chapter forty-five

The New Testament Books

Dates	Book	Place of Writing	Author
45	James	Jerusalem	James
49	Galatians	Antioch	Paul
50	Matthew	Jerusalem	Matthew
51	1 Thessalonians	Corinth	Paul
52	2 Thessalonians	Corinth	Paul
55	1 Corinthians	Ephesus	Paul
56	2 Corinthians	Macedonia	Paul
56	Luke	??	Luke
57	Romans	Corinth	Paul
60	Ephesians	Rome	Paul
61	Philippians	Rome	Paul
62	Colossians	Rome	Paul
62	Philemon	Rome	Paul
62	1 Peter	Rome	Peter
62	1 Timothy	Macedonia	Paul
64	Titus	Corinth	Paul
64	2 Peter	Rome	Peter
65	Mark	Rome	Mark
65	Jude	?	Jude
67	2 Timothy	Rome	Paul
68	Hebrews	Maybe Corinth or Rome	?? (Barnabas)
85	John	Ephesus	John
85(?)	1, 2, 3 John	Ephesus	John
96	Revelation	Patmos (Ephesus)	John

Paul's Thirteen Letters (48-67 AD)

Written after First Journey

- Galatians

Written on his Second Journey

- 1 Thessalonians
- 2 Thessalonians

Written on his Third Journey

- 1 Corinthians
- 2 Corinthians
- Romans

Written during the Imprisonment recorded in Acts

- Ephesians
- Philippians
- Colossians
- Philemon

Written Before Final Arrest

- 1 Timothy
- Titus

Written During Final Imprisonment

- 2 Timothy

The Eight General Epistles (45-85 AD)

- Hebrews
- James
- First and Second Peter
- First, Second and Third John
- Jude

The One Prophetic Epistle (96 AD)

- Revelation

Chapter forty-six

The Letters of Paul

ROMANS	57 AD
"In the gospel a righteousness from God is revealed, a righteousness that is by faith." 1:17	
Author: Paul	
Written From: Corinth	
Sent To: Church in Rome	
Purpose: Paul presents his gospel and the theology of his gospel to the well-established and doctrinally correct church at Rome. Paul planned to follow the letter with a visit, be welcomed into the church and then be sent by the church into Spain (15:23-29).	
Theme: The righteousness provided to us by God through Jesus Christ	
Basic Outline:	
<ul style="list-style-type: none"> • 1:1 -8:39 – Doctrinal • 9:1-11:36 – Israel's National Election, Rejection and Restoration • 12:1-16:27 – The Christian Life: Service and Freedom 	
Memorable Verses: (Also see <i>The Roman Road</i> chart below)	
<ul style="list-style-type: none"> • "I am not ashamed of the gospel." 1:16 • "Since the creation of the world God's invisible qualities . . . have been clearly seen, being understood from what has been made, so that men are without excuse." 1:20 • "A man is a Jew if he is one inwardly." 2:29 • "We maintain that a man is justified by faith apart from observing the law." 3:28 • "The promise comes by faith; so that it may be by grace and may be guaranteed to all." 4:16 • "We also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character, and hope." 5:3 • "We died to sin; how can we live in it any longer?" 6:2 • "What a wretched man I am! Who will rescue me from this body of death?" 7:24 • "You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you." 8:9 • "I consider that our present sufferings are not worth comparing with the glory that will be revealed in us." 8:18 • "The creation waits in eager expectation for the sons of God to be revealed." 8:19 • "In all these things we are more than conquerors through him who loved us." 8:37 • "I do not want you to be ignorant of this mystery . . . so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in." 11:25 • "Offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind." 12:1,2 • "We each have different gifts according to the grace given us." 12:6 • "Do not be overcome by evil, but overcome evil with good." 12:21 • "Everyone must submit himself to the governing authorities, for there is no authority except that which God has established." 13:1 • "Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellowman has fulfilled the law." 13:8 • "Accept him whose faith is weak, without passing judgment on disputable matters." 14:1 • "Each of us will give an account of himself to God." 14:12 	
Greek Words:	
<ul style="list-style-type: none"> • δυνάμις – <i>dunamis</i> - power, 1:4,16, 20, 8:38; 9:17; 15:13;15:19 • συνειδησις – <i>suneidesis</i> -conscience, 2:15; 9:1; 13:5 • δικαιοσύνη – <i>dikaioσύνη</i> - righteousness, 1:17; 3:5, 21; 4:3; 5:17; 6:13; 8:10; 10:3 14:17; total 38x • μεταμορφουομαι - <i>metamorphuomai</i> - change, transfigure, transform, 12:2 	

Healthy Doctrine:

- God's Wrath and Divine Judgment (1:18-2:16)
- Sin Nature of Man (3:9-20) – total depravity
- Justification by Faith (3:21-4:25)
- Eternal Security (5:1-11; 8:28-39)
- Imputation (5:12-14, 19; 4:25; 5:16-21)
- Sanctification (6:13; 12:1)
- Reconciliation

Chapter one explains that the knowledge of the existence of a creator is clear to every man. Atheists say there is no God but in these verses (1:19-21) God says there are no atheists. There are only "men who suppress the truth by their wickedness" (1:18) because "God has made it plain to them" (1:19) "so that men are without excuse" in rejecting the existence of God (1:20).

Chapter two discusses the moral conviction that every man experiences because God's requirements "are written on their hearts" (2:15). Men who recognize the Creator and his moral requirements will either suppress that knowledge or pursue God by "doing good" and in their lives "seek glory, honor and immortality" (2:7). To these "he will give eternal life" by leading them to Jesus. They do not earn eternal life by doing good and seeking glory, honor and immortality, but they, like Cornelius (Acts 10:4-6), will find God because they seek God (Jer. 29:13; Dt. 4:29; Isaiah 55:6; 2 Chr. 15:2).

Chapter three describes the total depravity of every man, and explains that both the Jew and the Gentile, are under the judgment of God. No man can achieve right standing with God by his own efforts in meeting God's Jewish laws or the laws written on the hearts of the Gentiles. But, a right standing with God that is not based on man's work is revealed (3:21). In fact, it was written in the Law and the Prophets (the Old Testament) (3:21). This righteousness comes because of what Jesus Christ did for men. Each man has access to this right standing with God through faith.

In chapter four, Paul uses Abraham as an Old Testament example of someone who obtained right standing with God by trusting in God's word, or having faith in his promises. David is also used as an example of this kind of faith which resulted in righteousness (4:6)

Chapter five begins to explain the life of a man after he has been justified by faith and is in right standing with God. That man has peace with God (5:1) and must realize that God is willing to continue to do gracious things for him especially now that he is in right standing with God and is legally justified or declared innocent in the courts of heaven (5:9). Beginning in 5:12 Paul explains imputation. Mankind all became guilty when one man Adam sinned, but imputation can work in the positive sense also because "the result of one act of righteousness was justification that brings life for all men" (5:18).

In chapter six, Paul begins to describe our obligation now to live in righteousness since we have been made righteous. Since we are eternally positionally righteous we need to pursue temporal righteousness today. We have been raised like Christ so "we too may live a new life" (6:4).

Chapter seven uses a principle from the Law of Moses to demonstrate that we have been set free from the law to live under the power of grace. Yet, even in the state of grace, we carry with us "this body of death" (7:24), the sin nature. Paul describes his

frustration with his “desire to do what is good” (7:18), but says, “I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do – this I keep on doing” (7:18, 19). Paul ends this chapter rejoicing and looking toward that day in eternity when God rescues him from the sin nature completely (7:24, 25).

Chapter eight then explains that until the time of complete sanctification or glorification, we live on the earth with the Holy Spirit empowering us and enabling us to walk as sons of God. Not only are we waiting to be delivered from this present age but “even creation waits in eager expectation for the sons of God to be revealed” (8:20). Our hope is in the Spirit of God who “helps us in our weakness” (8:26). “We know that in all things God works for the good of those who love him” and nothing on earth, in time or in us can separate us from God and the plan he began in our lives (8:28). We may seem like “sheep to be slaughtered” (8:36) at times with the sin nature inside of us and the forces of evil around us, but “in all these things we are more than conquerors through him who loved us” (8:37).

At this point Paul has fully discussed and explained the gospel and the full salvation experience from beginning to end. This portion of the book is finished and Paul switches topics. Many in the church in Rome were Jewish converts who along with the Gentiles were excited about the future prospects of the gospel they had come to believe and that Paul had just described for them. But, weren't the promises given to Israel just as glorious? And, had not Israel failed to obtain these wonder prospects for their future? If that were true, could not the same fate fall to those who had trusted in the gospel? In response to these nagging questions Paul spends the next three chapters (9, 10 and 11) explaining Israel's promises, Israel's failure, and Israel's ultimate fulfillment of God's plan.

In chapter twelve, Paul returns to the believer and his life as a Christian. As is the case in Paul's other epistles, namely Ephesians and Colossians, the letter begins with doctrinal teaching but ends with directions and guidelines for living. Romans chapters 12-15 focus on the Christian life. These are the things that are discussed:

- Spiritual acts of worship is how you live your life. (12:1)
- Renew your mind by God's word and no longer conform to the world. (12:2)
- Each believer has a spiritual gift and must use it. (12:3-8)
- Love must be sincere (12:9). It will look like what is described in verses 12:9-21.
- Respect government and rulers. (13:1-7)
- Love and how it is demonstrated to society in general (13:8-14)
- Relations with younger or less mature believers (14:1-15:13)

Paul begins to close his letter in 15:14 where he discusses his ministry to the Gentiles. He tells the Romans that he plans to visit the church in Rome, take an offering and use the money to reach Spain.

Chapter sixteen is basically a list of references for the Roman Church to use to check Paul's credentials and character. Since Paul has never visited Rome before, he used this letter to explain his gospel and the theology of his gospel. In these closing verses he greets those that he has met at other times in his travels throughout the Roman Empire. Surely, many of these people had heard Paul preach in other synagogues and churches to the East.

The Roman Road: The Way of Salvation		
Romans 5:12	Death came to all men.	“Sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned.”
Romans 3:23	All men have sinned.	“There is no difference, for all have sinned and fall short of the glory of God.”
Romans 3:20	No one will be declared righteous by obedience.	“Therefore, no one will be declared righteous in his sight by observing the law.”
Romans 5:8	Christ died for us.	“God demonstrates his own love for us in this: while we were still sinners, Christ died for us.”
Romans 4:25	Christ died for our sins; Christ rose because we were justified.	“He was delivered over to death for our sins and was raised to life for our justification.”
Romans 6:23	Wages of sin is death; God's gift is eternal life.	“For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.”
Romans 3:21,22	Righteousness is from God through faith.	“Now a righteousness from God, apart from law, has been made known, to which the law and the Prophets testify.”
Romans 1:16, 17	Gospel is the power of God for everyone who believes.	“I am not ashamed of the gospel, because it is the power of God, for the salvation of everyone who believes . . . For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last.”
Romans 10:9	Confess Jesus and be saved.	“The word of faith we are proclaiming: That if you confess with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised him from the dead, you will be saved.”
Romans 6:14	Sin shall not be your master.	“Sin shall not be your master, because you are not under law, but under grace.”
Romans 8:28-32	All things work together for good of those who love God.	“We know that in all things God works for the good of those who love him . . . if God is for us, who can be against us? He who did not spare his own Son, but gave him up for us all – how will he not also, along with him, graciously give us all things?”

FIRST CORINTHIANS	55 AD
<i>"Brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand."</i> 15:1	
Author: Paul	
Written From: Ephesus	
Sent To: Church in Corinth	
Purpose: Correct behavior by correcting doctrine	
Theme: The Christian's new life is to be applied to everyday life.	
Basic Outline:	
<ul style="list-style-type: none"> • Chapters 1-6, Paul attempts to correct issues in the Corinthian church made known to him by members of Chloe's household who had crossed the Aegean Sea to speak with Paul. The problems included: <ol style="list-style-type: none"> 1. Divisions, factions, jealousy and quarrelling in the local Corinthian church that resulted from a misunderstanding of the message of the cross and the ministry of the Holy Spirit 2. Immorality 3. Legal Battles • Chapters 7-16, Paul addresses questions brought by an official delegation that presented him a letter with concerns that arose from Paul's previous letter to the Corinthians. These each begin with <i>περι δε</i> in the Greek which translates "now concerning" and include: <ol style="list-style-type: none"> 1. 7:1, immorality and marriage 2. 7:25, celibacy and marriage 3. 8:1, food sacrificed to idols. Chapter 8-10 involves Christian liberty and responsibility. This leads into Paul discussing his apostleship and the Lord's Supper 4. 12:1, spiritual gifts 5. 15:1 (no <i>περι δε</i>), the gospel and the doctrine of resurrection 6. 16:1, collection of money for the Jerusalem saints 7. 16:12, Paul's fellow teacher, Apollos 	

Memorable Verses:

- "To the church of God in Corinth, to those sanctified in Christ Jesus and called to be holy." 1:2
- "For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God." 1:18
- "None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory." 2:8
- "We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us." 2:12
- "Brothers, I could not address you as spiritual but as worldly – mere infants in Christ." 3:1
- "If a man builds on this foundation using gold, silver, costly stones, wood, hay or straw, his work will be shown for what it is." 3:12, 13
- "Don't you know that you yourselves are God's temple and that God's Spirit lives in you?" 3:16
- "The kingdom of God is not a matter of talk but of power." 4:20
- "Hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord." 5:5
- "The very fact that you have lawsuits among you means you have been completely defeated already." 6:7
- "Each one should retain the place in life that the Lord assigned to him and to which God has called him." 7:17
- "Circumcision is nothing and uncircumcision is nothing. Keeping God's commands is what counts." 7:19
- "Be careful, however, that the exercise of your freedom does not become a stumbling block to the weak." 8:9
- "Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible." 9:19
- "I do not run like a man running aimlessly; I do not fight like a man beating the air." 9:26
- "These things happened to them as examples and were written down as warnings for us, on whom the fulfillment of the ages has come." 10:11
- "No temptation has seized you except what is common to man." 10:13
- "In the following directives I have no praise for you, for your meetings do more harm than good." 11:17
- "Whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord." 11:27
- "Now to each one the manifestation of the Spirit is given for the common good." 12:7
- "Now you are the body of Christ, and each one of you is a part of it." 12:27
- "Love never fails." 13:8
- "Follow the way of love and eagerly desire spiritual gifts." 14:1
- "The spirits of the prophets are subject to the control of prophets. For God is not a God of disorder but of peace." 14:32, 33
- "If Christ has not been raised, your faith is futile, you are still in your sins." 15:17
- "The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ." 15:56, 57
- "If anyone does not love the Lord – a curse be on him. Come, O Lord." 16:22

Greek Words:

- *ἀναστασις* – *anastasis* - resurrection, literally, resurrection out from among the dead ones 15:12,13,21, 42
- *πνευμα* – *pnuma*- spirit, 2:4,10,11,12,13,14; 3:16; 4:21; 5:3-5; 6:11,17,19; 7:34; 12:3, 4,7; 14:2,12,14,32; 15:45; 16:18; plus more
- *πνευματικος* – *pneumatikos* – spiritual, 2:13,15; 3:1; 9:11; 10:3,4; 12:1; 14:1,37; 15:44,46.
- *χαρις* – *charis* - grace or favor, 1:3,4; 3:10; 15:10; 16:3,23
- *χαρισμα* – *charisma* – gift, 1:7; 7:7; 12:4; 12:9,28,30,31
- *ἐξουσια* – *exousia* - authority, jurisdiction, right, liberty, privilege. Also, means power, strength. 7:37; 8:9; 9:4,5,6,12,18; 11:10; 15:24

Healthy Doctrine:

- Sanctified
- Unity
- Authority
- Marriage
- Family
- Now but not yet, the interval
- Freedom
- Responsibility
- The Body, The Church
- The Cross
- Lord's Supper
- Spiritual Gifts
- Holy Spirit
- Resurrection

Corinth was a large metropolis with a population of about 700,000 which as many as 450,000 were slaves of some sort. Corinth was located on a narrow isthmus (a piece of land that connects two larger land masses) that had two major seaports: Corinthian Gulf and Saronic Gulf. They were extremely prosperous and lived in luxury surrounded by pagan temples and were known for their sinful lifestyle throughout the Mediterranean world.

The Corinthian church began when a Jewish synagogue split (Acts 18) but was now made up of a mixture of Jews and many Gentiles who were rich and poor from both the low class and nobility.

In chapter one a group of Corinthians from the household of Chloe have come over to Ephesus to warn Paul of the division and factions that have formed in the Corinthian church. Paul begins to explain that this is the result of not understanding basic doctrine, namely, the message of the cross.

In chapter two Paul explains the problem in the Corinthian church is that many are still pursuing worldly wisdom. There is a greater wisdom that is revealed by the Spirit of God. Paul is a minister of this wisdom.

In chapter three Paul continues to explain the reason for the Corinthian's problem with division. They are pursuing men not Christ. Paul then warns the various ministers preaching in the church telling them to be careful how they build the church. If they build it with human wisdom and motivation (wood, hay or straw) their work will be consumed and worthless in eternity. But, if they build it with God's wisdom by the Spirit (gold, silver, costly stones) their work will become an eternal reward.

In chapter four Paul discusses the true apostle or servant of God. The false ministers considered themselves kings and taught the people to enjoy the present glorious age. Paul, on the other hand, was considered by the world (and some of the Corinthians) to be lower than a dishonored servant meant only to serve in the arena for the entertainment of the world in this corrupt age.

In chapters five and six Paul addresses concerns that were brought to his attention by the group from Chloe's household. These issues include a man living with his father's wife, believers going to the court room of the world to resolve their issues, sexual immorality and pagan temple worship.

In chapter seven Paul begins to address an official letter from the church of Corinth that had taken issue with some things Paul had taught. The key matter here seems to be a misunderstanding of what is spiritual and how it applies to our place in time (eschatology). The first issue involves women who are "too spiritual" to have sexual relations with their husbands which leads into a discussion about marriage,

In chapter eight Paul addresses the second issue: food sacrificed to idols in the pagan temples. It is wrong to be in the temple of an idol, but if the meat from a temple shows up in the market place, there is no sin in buying and eating the meat. The Christian is free to eat the meat. Some believers less advanced in their understanding were still concerned about this and considered it a sin to eat the meat. This led Paul to establish the principle that Christian love and responsibility come before the individual Christian's freedom.

In chapter nine Paul uses himself and his apostleship as an example of someone who possesses freedom and rights but restrains or even denies himself the privilege of using these rights in order to benefit others. Paul uses several examples of rights and privileges that he has as an apostle: the right to be provided with food and drink, the right to take a wife with him who would also have the right to be provided with food and drink, financial support from those (like the Corinthians) who benefited from Paul's ministry and to make a living preaching the gospel. Paul reminds the Corinthians that he has not used any of these rights because he doesn't want his freedom to interfere with his responsibility to minister to people.

Chapter ten begins a discussion dealing with a misunderstanding of the power of the Lord's Supper. It was a remembrance meal, not a magical meal. The Lord's Supper did not nullify the fact that the believer still has to walk in obedience or face God's judgment. Several examples from the Old Testament are given.

In chapter eleven Paul explains some proper practices for worship including women, men, head coverings, long hair and again returns to the Lord's Supper. Once again divisions in the church are mentioned. This time the division is between the social classes within the church

In chapter twelve through fourteen Paul's responds to another issue from the Corinthian's letter to Paul concerning spiritual manifestations or gifts. Paul explains that everyone has manifestations from the Spirit of God in their lives but these manifestations are to serve the body of Christ. In chapter thirteen Paul explains these gifts must be done not just by the Spirit of God but also in the character of God, which is love. In chapter fourteen Paul describes the proper use of tongues and prophecy. The chapter ends with Paul explaining how a church service should look.

In chapter fifteen Paul defends the reality and the doctrine of the resurrection of Jesus Christ. Because of their corrupt eschatological doctrine, the Corinthians see no need or logic for the resurrection of believers. Paul explains the resurrection is absolutely essential for the gospel message and says if you do not have a resurrection you do not have the gospel. If you do not have the gospel then you are still in a state of sin which results in eternal damnation. The good news is Jesus has been raised, death will be defeated and we have the victory through Jesus Christ.

Paul closes down the letter in chapter sixteen but addresses two more issues: a

collection of money for the struggling believers in Jerusalem and Paul's fellow laborer in the ministry, Apollos.

Second Corinthians	56 AD
<i>"Thanks be to God, who always leads us in triumphal procession in Christ and through us spreads everywhere the fragrance of the knowledge of him."</i> 2:14	
Author: Paul	
Written From: Philippi in Macedonia as Paul traveled to Corinth from Ephesus	
Sent To: Church in Corinth	
Purpose: Oppose false apostles and false teachers who undermine the Gospel and Paul	
Theme: Paul defends his apostleship.	
Basic Outline:	
<ul style="list-style-type: none"> • Chapters 1-7, Paul's Ministry • Chapters 8-9, Jerusalem Offering • Chapters 10-13, Paul Directly Attacks the "Super-Apostles" and defends himself 	
Memorable Verses:	
<ul style="list-style-type: none"> • "For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows." 1:5 • "For no matter how many promises God has made, they are 'Yes' in Christ. And so through him the 'Amen' is spoken by us to the glory of God." 1:20 • "Thanks be to God, who always leads us in triumphal procession in Christ and through us spreads everywhere the fragrance of the knowledge of him." 2:14 • "If the ministry that condemns men is glorious, how much more glorious is the ministry that brings righteousness!" 3:9 • "The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God." 4:4 • "We have this treasure in jars of clay to show that this all-surpassing power is from God and not from us." 4:7 • "Our light and momentary troubles are achieving for us an eternal glory that far outweighs them all." 4:17 • ". . . has given us the Spirit as a deposit, guaranteeing what is to come." 5:5 • "If anyone is in Christ, he is a new creation; the old has gone, the new has come!" 5:17 • "He has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us." 5:20 • "Do not be yoked together with unbelievers." 6:14 • "Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death." 7:10 • "See that you also excel in this grace of giving." 8:7 • "Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously." 9:6 • "Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver." 9:7 • "The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God." 10:4-5 • "For such men are false apostles, deceitful workmen, masquerading as apostles of Christ." 11:13 • "I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong." 12:10 • "Examine yourselves to see whether you are in the faith; test yourselves. Do you not realize that Christ Jesus is in you – unless, of course, you fail the test." 13:5 	

Greek Words:

- διακονος – *diakonos* – minister, servant, deacon, 3:6; 6:4; 11:15,23
- διακονια – *diakonia* – ministry, administration, service, 3:7,8,9; 4:1; 5:18; 6:3; 8:4; 9:1,12,13; 11:8
- ἄδοκιμος – *adokimos*, *a-* means "not"; *dokimos* (10:18; 13:7) means "to test, to approve, to prove, to approve after examination". Together they mean "disapproved, rejected after examination, not usable." 13:5,6,7
- ἀποστολος – *apostolos* – sent one, 1:1; 11:5,13; 12:11,12

Healthy Doctrine:

- Reconciliation – 5:17-21
- Ambassadorship – 5:20
- Glorification – 4:16-5:8
- Substitutionary Atonement – 5:21; 8:9
- New Covenant – 3:6-16
- Holy Spirit as deity – 3:17,18
- Satan – 4:4; 11:15;

In chapters one through seven Paul describes his ministry both at the level of the divine calling and from personal experience. There is a heavy focus on the suffering of the ministry and the divine mandate for the ministry. Paul sees himself as a mere human living in time and space equipped by the glorious God of eternity. Paul is confident that his earthly labors and the hardships he faces in the flesh will be more than compensated for in eternity. With this insight and understanding, Paul continues faithfully and courageously in his ministry.

In chapter eight and nine Paul gives instructions about money that will be collected from the Corinthians and taken by a select and responsible delegation to believers living in Jerusalem. Paul begins by using the Macedonians as an example of grace giving. Paul gives Scripture's best description of financial giving and ties it to the principle of grace combined with human will. A man decides what he wants to give and the Scriptures promise an appropriate response from God. Giving is clearly compared to sowing seeds. These verses could be a prosperity teacher's dream, if they were not preceded by seven chapters of Paul describing his ministry as a state of suffering, and followed by four chapters of the apostle's most fevered reference to false teachers. Paul describes them as self-promoting and identifies them as condemned servants of Satan. The irresponsible promoters of the gospel of wealth and the name-it-claim-it preachers can only hope their listeners are too lazy to read these verses in context.

Qualities of an Ambassador

1. **Ambassadors do not appoint themselves** – we are appointed by Christ.
2. **Ambassadors do not support themselves** – God supplies all our needs. (Ep. 1:3; Phil. 4:19)
3. **Ambassadors are not citizens where they serve** – we are citizens of heaven. (Philippians 3:20)
4. **Ambassadors have instructions in written form** – we have the Scriptures. (2 Tm. 3:16)
5. **Ambassadors cannot take insults personally** – "the insults of those who insult you fall on me". (Rom. 15:3; Ps. 69:9; John 15:19)
6. **Ambassadors do not enter a country to profit themselves** – no longer live for self. (2 Co. 5:15)
7. **An Ambassador is a personal representative of someone else** – (Jn. 13:35; 17:18-23; 20:21)
8. **An Ambassadors purpose is service, his hope is reward** – (Mt. 5:12; 2 Jn. 8; Rev. 22:12)
9. **Ambassadors are called home when war is declared** – (2 Thes. 2:1-12)

GALATIANS	49 AD
<i>"Are you so foolish? After beginning with the Spirit are you now trying to attain your goal by human effort? . . . Understand, then, that those who believe are children of Abraham."</i> 3:3,6	
Author: Paul	
Written From: Antioch, Syria	
Sent To: Churches in Galatia	
Purpose: Remove motivation to follow the Judaizers' teaching to the Gentiles to first fulfill the Law of Moses in order to be qualified to receive Jesus as savior	
Theme: Grace not law is the means of salvation.	
Basic Outline:	
<ul style="list-style-type: none"> • Chapters 1 and 2, Paul defends his apostleship and his gospel. • Chapters 3 and 4, Paul contrasts bondage to the law with the freedom of grace. • Chapters 5 and 6, Paul describes the characteristics of the life of a believer justified by grace. 	
Memorable Verses:	
<ul style="list-style-type: none"> • "I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel – which is really no gospel at all." 1:6 • "The gospel I preached is not something that man made up. I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ." 1:11 • "When Peter came to Antioch, I opposed him to his face, because he was clearly in the wrong." 2:11 • "The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me." 2:20 • "If righteousness could be gained through the law, Christ died for nothing!" 2:21 • "All who rely on observing the law are under a curse." 3:10 • "You are all sons of God through faith in Christ Jesus." 3:26 • "Because you are sons, God sent the Spirit of his Son into our hearts." 4:6 • "It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery." 5:1 • "You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature." 5:13 • "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control." 5:22 • "Do not be deceived: God cannot be mocked. A man reaps what he sows." 6:7 • "Neither circumcision nor uncircumcision means anything; what counts is a new creation." 6:15 	
Greek Words:	
<ul style="list-style-type: none"> • ἔργον – <i>ergon</i> – work, labor, deed, 2:16; 3:2, 5, 10; 5:19; 6:4 • νομος – <i>nomos</i> – law, 2:16,19,21; 3:2,5,10-13,17-19; 4:4,5,21; 5:3,4,14,18, 23; 6:2,13 • σπέρμα – <i>sperma</i> – seed, 3:16,19,29 • ἐπαγγελία – <i>epaggelia</i> – message, promise, 3:14,16-18,21,22,29; 4:23,28. 	
Healthy Doctrine:	
<ul style="list-style-type: none"> • Justification by Faith in Jesus alone as the means of salvation • The law and Legalistic Righteousness • Believer's crucifixion with Christ - 2:20 • Adoption - 4:5-7 • Universality of sin - 3:22 	

In chapter one Paul expresses his surprise at how easily the Galatians had switched from believing his gospel to a different message. Paul then explains that the gospel came to him by revelation from Jesus Christ, which qualifies Paul as an apostle since he did not hear the gospel from men. Paul reviews the first time he visited the disciples in Jerusalem as a believer when the other apostles accepted the gospel that Paul preached.

In chapter two Paul discusses the Jerusalem Council and parts of the discussion they had there. Once again, Paul's views of the gospel were accepted and defended by

this council of apostles and church leaders. Paul also discusses the time that legalistic righteousness and the law of the Judaizers began to infect the church in Antioch, Syria. In this case, even Peter and Barnabas had been led astray and had to be brought back to the truth of the gospel.

In chapter three and four Paul questions the Galatians on why they made the switch to a new gospel of legalism. Paul then contrasts legalism and grace using the text, examples, and illustrations from the same Old Testament passages the Judaizers were supposedly defending, to prove his gospel was true.

In chapters five and six Paul explains that the greater way to live is by faith and by the power of the Spirit since in this way the believer will produce the character of God with the power of God.

EPHESIANS	60 AD
<i>"To make plain to everyone the administration of this mystery . . ." 3:9</i> <i>"This is a profound mystery – but I am talking about Christ and the church."</i> 5:32	
Author: Paul	
Written From: Rome in prison	
Sent To: Church in Ephesus	
Purpose: To provide doctrine that brings understanding into the mysteries of Christ and the church. This understanding enhances continued maturing of the believers and prevents the development of false doctrine in higher levels of theology.	
Theme: The glorious mysteries of the church, which is the body of Christ	
Basic Outline:	
<ul style="list-style-type: none"> • Doctrinal Chapters 1-3 – What is true? What should we know? As the church, who are we? • Practical Chapters 4-6 – What should we do? What is expected? What is the church capable of? 	
Memorable Verses:	
<ul style="list-style-type: none"> • "He chose us in him before the creation of the world to be holy and blameless in his sight." 1:4 • "In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will." 1:11 • "I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better." 1:17 • "God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus." 2:6 • "It is by grace you have been saved, through faith – and this not from yourselves, it is the gift of God – not by works, so that no one can boast." 2:8 • "In reading this, then, you will be able to understand my insight into the mystery of Christ." 3:4 • "His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms." 3:10 • "Now to him who is able to do immeasurably more than all we ask or imagine . . ." 3:20 • "I urge you to live a life worthy of the calling you have received." 4:1 • "It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service so that the body of Christ may be built up." 4:11-12 • "Put off your old self, which is being corrupted by its deceitful desires . . . and to put on the new self, created to be like God in true righteousness and holiness." 4:22-24 • "Be imitators of God, therefore, as dearly loved children and live a life of love." 5:1 • "For you were once darkness, but now you are light in the Lord. Live as children of light." 5:8 • "Husbands should love your wives just as Christ loved the church and gave himself up for her." 5:25 • "Put on the full armor of God so that you can take your stand against the devil's schemes." 6:11 	

Greek Words:

- μυστηριον - *musterion* – mystery, the secret knowledge obtained by initiation into a fraternity or religion, 1:9; 3:3,4,9; 5:32; 6:19
- προθεσις - *prothesis* – purpose or will, 1: 11; 3:11
- βουλη - *boulee* – a purpose or will; refers to God's plan, 1:11
- θελημα - *theleema* – that which is willed or the gracious design of God rather than the determined plan, 1:1, 5,9,11; 2:3; 5:17; 6:6
- προοριζω – *proorizo* – to determine before. From προ *pro* – a preposition that means “before, before hand” and ὀριδζο *horidzo* that means “determine, appoint, designate, mark out, set limit”, 1:5,11

Healthy Doctrine:

- The Church
- In Christ
- Spiritual warfare
- Holiness

In Christ or With Christ Appears 35 Times in Ephesians

1:1	“the faithful in Christ”
1:3	“every spiritual blessing in Christ”
1:4	“chosen in Christ”
1:5	“adopted as his sons through Jesus Christ”
1:6	“freely given us in the One he loves”
1:7	“in him we have redemption”
1:9	“purposed in Christ”
1:11	“in him we were made heirs”
1:12	“hope in Christ”
1:13	“included in Christ when you heard the word of truth”
1:13	“marked in him with a seal, the promised Holy Spirit”
2:5	“made us alive with Christ”
2:6	“raised us up with Christ”
2:6	“seated us with him in the heavenly realms in Christ Jesus”
2:10	“created in Christ Jesus to do good works”
2:21	“in him the whole building is joined together”
3:6	“partakers of the promise in Christ”
3:12	“in him and through faith in him we may approach God”

Chapter one describes the vast spiritual blessing that is ours in Christ. Paul offers a prayer of thanksgiving for the Ephesian believers and also prays for them that “the eyes of your heart may be enlightened in order that you may know the hope to which he has called you.”

Chapter two recounts their previous condition of being dead in sin but now they have been made “alive with Christ”, and also how God has “seated us with him in the heavenly realms in Christ Jesus”. The Gentiles have been joined with the Jews in God's eternal plan.

In chapter three Paul explains the mystery of the church age. Paul's service in his ministry is to reveal and “make plain to everyone the administration of this mystery.” Paul then prays again for the Ephesians “to know this love that surpasses knowledge.”

In chapter four Paul leaves the topic of what God has done through his glorious act of salvation in Jesus Christ and begins to discuss how we should “live a life worthy of the calling you have received.” Paul describes Christian character and the unity of the church. To help the believer become all that he has been called to be, God has placed gifts in the church to help the believer and the church mature. The believer is to stop living as a Gentile and begin living in light and truth.

Chapter five continues the discussion of walking in the light, making the point that since we are children of God we should be imitators of God. Believers who are still living like the world are called “sleepers” among the “dead”. They are told to “wake up!” The chapter concludes by describing the husband and wife's attitude toward each other and

then compares it to Christ and the church.

Chapter six continues to talk about believers and their roles in society including the family, children, fathers, masters, and slaves. Spiritual warfare is described in detail when the armor of God is identified and detailed. We are told to put this armor on because we will be forced to defend ourselves against Satan's schemes and are called to advance the kingdom of God in this dark age.

PHILIPPIANS	61 AD
“Being found in appearance as a man, he humbled himself and became obedient to death.” 2:8	
Author: Paul	
Written From: Rome in prison	
Sent To: Church in Philippi	
Purpose:	
1) Provide information concerning his circumstances (1:12-26);	
2) Encourage them to live in humility and stay in unity as a church (2:1-11; 4:2-5);	
3) Thank the Philippians for the financial gift (4:10-18);	
4) Inform them concerning the return of Epaproditus (2:25-26)	
5) Warn them about Judaizers and false teachers (3:1-4:1)	
Theme: Joy and contentment in Christ as a citizen of heaven living on earth.	
Basic Outline:	
<ul style="list-style-type: none"> • Chapter one, Paul's circumstances while in chains in Rome • Chapter two, Exhortation and encouragement to the people of Christ to think like Christ • Chapter three, Warning against legalism (Judaizers) and antinomianism (lawlessness) • Chapter four, Paul exhorts the Philippians to live in unity and thanks them for their gift 	
Memorable Verses:	
<ul style="list-style-type: none"> • “I always pray with joy because of your partnership in the gospel.” 1:4,5 • “This is my prayer: that your love may abound more and more in knowledge and depth or insight.” 1:9 • “Yes, and I will continue to rejoice.” 1:18 • “Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ.” 1:27 • “Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves.” 2:3 • “Christ Jesus: who, being in very nature God...” 2:5, 6 • “At the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord.” 2:10-11 • “Continue to work out your salvation with fear and trembling.” 2:12 • “What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord.” 3:8 • “Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me.” 3:12 • “Many live as enemies of the cross of Christ. Their destiny is destruction, their god is their stomach and their glory is in their shame.” 3:19 • “Our citizenship is in heaven. And we eagerly await a Savior from there.” 3:20 • “Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your minds in Christ Jesus.” 4:6-7 • “I have learned to be content whatever the circumstances. I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation.” 4:11-12 • “I have received full payment and even more; I am amply supplied, now that I have received from Epaphroditus the gifts you sent.” 4:18 	

<p>Greek Words:</p> <ul style="list-style-type: none"> • πολιτευμα – <i>politeuma</i> – citizenship. The word means either the state or the constitution to which the citizens belonged 3:20. • πολιτευεσθε – <i>politeusesthe</i> – means “to be a citizen or to conduct oneself as a citizen”, 1:27. • μορφη – <i>morphe</i> – form, essence, the outward display of the inner reality or substance, 2:6,7 • ὁμοιωμα – <i>homoioima</i> – made like to, likeness, shape, similitude, 2:7. • σχημα – <i>schema</i> – fashion, external condition, external shape, 2:8. • κενωω – <i>kenoo</i> – to empty, to neutralize, to make of no effect, to void. This does not mean he emptied himself of being deity but neutralized the fact that he was deity and did not use it for any personal advantage. (Kenosis) 2:7. <p>Healthy Doctrine:</p> <ul style="list-style-type: none"> • Hypostatic Union – Jesus was both human and divine
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Antony and Octavian (Caesar Augustus) defeated Brutus and Cassius at the Battle of Philippi in 42 BC. Antony ordered some Roman soldiers to settle in Philippi and it became a Roman colony. The citizens were given the *Italic right* which meant the city had the same rights as a city in Italy which included tax exemptions, Roman citizenship for all its residents and government which operated on Roman law. The city had great advantages as a Roman colony in Macedonia and the people willingly used Latin, the language of Rome, as well as adapting to the customs and governing style of Rome. Paul tells these proud Roman citizens who maintained their status and lifestyle even though they lived outside of Italy, they were “citizens of heaven” (3:20).

In chapter one Paul updates the Philippians on his condition in prison as Acts 28 left him. He is ready to depart and be with Christ but believes it to be more beneficial if he continues on earth. In 2:23-24 Paul indicates he is confident he will be released.

Chapter two is one of the best discussions on the nature of Jesus Christ’s deity and humanity. Jesus’ humbling himself to serve mankind in order to fulfill God’s will is put forth as an example to encourage the Philippians to also humble themselves and seek God’s will and not their own. Christ did not use his power or position for himself but for others. The Philippians should also not use their power or position for themselves but instead use it to serve others. The second half of chapter two is used to discuss Timothy and the Philippians’ own minister, Epaphroditus, who were sent to serve Paul in prison.

Paul uses chapter three to warn the Philippians against two imposters: legalists and libertines. The legalists were the Judaizers who wanted to promote the Law of Moses and Jewish culture as a means of salvation. Paul calls them “mutilators of the flesh” because of their zealousness for circumcision (3:2). The libertines were an antinomian group who held to the concept that the spiritual life and the physical life were separate. Living sinful, worldly lives was not a problem for them since they were spiritually pure and set apart. Paul clearly describes these as either false or severely confused Christians in 3:19.

In chapter four Paul exhorts the Philippians to continue in peace and unity. He thanks them for the financial gift they have sent. Paul gives us a description of what it means to be content in any and every situation. Independent of the circumstances, Paul says he has learned the secret of contentment and can do everything through Christ who gives him strength.

COLOSSIANS	62 AD
<p>“See to it that no one takes you captive through hollow and deceptive philosophy . . . For in Christ all the fullness of the Deity lives in bodily form.” 2:8, 9</p>	
<p>Author: Paul Written From: Rome in prison Sent To: Church in Colossians Purpose: Defeat worldly philosophies sweeping through Colosse that demeaned Jesus Theme: Christ is the fullness of deity and the only adequate source and reason of life.</p>	
<p>Basic Outline:</p> <ul style="list-style-type: none"> • 1:1-2:3, Doctrinal – the person and work of Jesus Christ • 2:4-23, The Colosse Heresy – emptiness of worldly philosophies and completeness of Christ • 3:1-4:6, Practical Application – the lifestyle and character of a believer in Jesus 	
<p>Memorable Verses:</p> <ul style="list-style-type: none"> • “All over the world this gospel is bearing fruit and growing.” 1:6 • “We have not stopped praying for you and asking God to fill you with the knowledge of his will through all spiritual wisdom and understanding.” 1:9 • “He has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves.” 1:13 • “He is the image of the invisible God.” 1:15 • “He is before all things, and in him all things hold together.” 1:17 • “The commission God gave me to present to you the word of God in its fullness.” 1:25 • “The mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge.” 2:2, 3 • “See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ.” 2:8 • “For in Christ all the fullness of the Deity lives in bodily form, and you have been given fullness in Christ, who is the head over every power and authority.” 2:9 • “Do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day.” 2:16 • “Set your minds on things above, not on earthly things.” 3:2 • “Put to death, therefore, whatever belongs to your earthly nature.” 3:5 • “Clothe yourselves with compassion, kindness, humility, gentleness and patience.” 3:12 • “Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom.” 3:16 • “See to it that you complete the work you have received in the Lord.” 4:17 	
<p>Greek Words:</p> <ul style="list-style-type: none"> • πρωτοτοκος – <i>prototokos</i> – first in time, first in place, it means chief or preeminent, it emphasizes the uniqueness of his being and his superiority over creation, 1:15. • πρωτευω – <i>proteuo</i> – to be first, to be pre-eminent, supremacy, 1:18. • ανταναπληρωω – <i>antanapleroo</i> – fill up, to fill up in turn or to fill up on one’s part, 1:24. • φιλοσοφισ – <i>philosophia</i> – the love or pursuit of wisdom (<i>philo</i> – “love”; <i>sophia</i> – “wisdom”), philosophy, 2:8 • θεοτης – <i>theotes</i> – godhead, deity, divine nature 2:9. 	
<p>Healthy Doctrine:</p> <ul style="list-style-type: none"> • Deity of Jesus • Jesus as Creator • Reconciliation • Redemption 	

Christ in Colossians

- Christ is the creator (1:16-17)
- Christ sustains all things (1:16-17)
- Christ is the fullness of Deity (1:15,19; 2:9)
- Christ is the head of all principality and power (2:10)
- Christ is the redeemer (1:14)
- Christ has reconciled us to God (1:20-22; 2:11-15)
- Christ is the resurrected One (1:18; 3:1)
- Christ is the head of the church (1:18)
- Christ is our life (3:4)
- Christ is the source of our strength to live the new life (1:11)
- Christ is our returning Lord (3:4)

In chapter one Paul thanks God for the Colossians' faith and prays for their growth. He then describes the glorious person of Christ and richness of his work in redemption. Paul goes on to describe his ministry which includes presenting the fullness of God's word or revelation to believers.

In chapter two Paul goes on the attack to expose some competitive philosophies or heresies that are undermining true Christianity in Colosse. We do not know the specific names or all the details of any of these heretical philosophies, but it appears that errant world views Paul was attacking had these characteristics:

1. Traditionalism which honors man-made customs and rituals of the past with a less than satisfactory understanding of why things are done (2:4, 8)
2. Ceremonialism from some pagan religion (much like that in Judaism) that dictated acceptable food and drink, honored holy days and religious festivals, and practiced circumcision (2:11-17)
3. Asceticism, which is a lifestyle dominated by abstinence from natural activities, foods, or customs in the pursuit of gaining a spiritual or religious goal (2:21)
4. Early Gnosticism and other forms of religion based on secret knowledge (2:18)
5. Angel worship (2:18)
6. Philosophy and man's wisdom outside of God (2:8)

In chapter three Paul establishes some expectations for those who are in Christ and have access to the wisdom and power of Christ. The Christian's life should manifest the Christian's spiritual position in Christ.

In chapter four Paul refers to nine people who are either with him or who are being greeted by him.

FIRST THESSALONIANS	51 AD
<i>"Make it your ambition to lead a quiet life, to mind your own business and to work with your hands . . . so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody."</i> 4:11	
Author: Paul	
Written From: Corinth	
Sent To: The church in Thessalonica	
Purpose: Provide further instruction and encouragement for recent converts from paganism in Thessalonica	
Theme: Paul's Relationship with the Thessalonian church and the Return of Jesus	

Basic Outline:

- Chapter One, Paul reviews the Thessalonian church
- Chapter Two, Paul discusses his ministry
- Chapter Three, Timothy's visit and good report
- Chapter Four, Paul answers the Thessalonians' questions
- Chapter Five, Paul discusses eschatology and gives final instructions

Memorable Verses:

- "We continually remember before our God and Father your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ." 1:3
- "For the appeal we make does not spring from error or impure motives, nor are we trying to trick you." 2:3
- "You know we never used flattery, nor did we put on a mask to cover up greed." 2:5
- "Surely you remember, brothers, our toil and hardship; we worked night and day in order not to be a burden to anyone while we preached the gospel of God to you." 2:9
- "We wanted to come to you – certainly I, Paul, did, again and again – but Satan stopped us." 2:18
- "Night and day we pray most earnestly that we may see you again and supply what is lacking in your faith." 3:10
- "It is God's will that you should be sanctified: that you should avoid sexual immorality; that each of you should learn to control his own body in a way that is holy and honorable." 4:3, 4
- "Make it your ambition to lead a quiet life, to mind your own business and to work with your hands, just as we told you, so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody." 4:11, 12
- "We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him." 4:14
- "We who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air." 4:17
- "You, brothers, are not in darkness so that this day should surprise you like a thief." 5:4
- "Be joyful always; pray continually; give thanks in all circumstances, for this is God's will for you in Christ Jesus." 5:16-18
- "Do not put out the Spirit's fire; do not treat prophecies with contempt. Test everything. Hold on to the good." 5:19-21

Greek Words:

- ὑπομονη – *hupomone* – enduring, patience, patient continuance, 1:3.
- ἄρπαζω – *harpadzo* - caught up, catch away, carry off by force, pluck, pull, to rapture, 4:17.
- χρονος – *chronos* – a space of time, expresses time in duration as in a season or a space of time, focus is on the time period and particular date or time of prophecies fulfillment, 5:1.
- καιρος – *kairos* – season, time, a fixed or definite period of time, the focus here may be on the character or quality of the time or season including the signs and events, 5:1, 2:17.

Healthy Doctrine:

- Sanctification
- The Lord's Coming

Although Paul addresses several topics in this book, each chapter ends with a reference to the return of Jesus Christ.

In chapter one Paul recounts the start of the Thessalonian church and the conversion of new believers. By the power of the Spirit these people grew and became examples throughout Macedonia and Achaia. Their growth had turned into spiritual production and the advancement of the gospel.

In chapter two Paul begins by discussing his pure motivation for ministry. He claims he was not in doctrinal error, motivated by impure motives, pleasing men, using flattery to gain power, or driven by greed. He proves this by reminding the Thessalonians that he and his ministry team had both day time and night time jobs to support themselves.

In chapter three, Paul discusses why he left in such a hurry from Thessalonica (Acts 17) and why he had not been back to visit. Paul wants to visit and to finish his work there. Timothy has just come to Paul in Corinth with a letter and a good report from Thessalonica. Paul is greatly encouraged.

In chapter four Paul answers the Thessalonians' questions that were in the letter that Timothy had brought along. Paul gives instructions on how to live the Christian life and then goes into great detail concerning eschatology and the dead in Christ. Paul explains how the dead in Christ will return with the Lord and believers on the earth will be changed to meet the Lord in the air. This is called "caught up" in the NIV from *harpadzo* in the Greek.

Chapter Five, Paul continues his discussion of eschatology which includes an encouragement to stay in the light and stay awake spiritually. Paul closes the letter with final instructions which include a warning not to treat prophecies with contempt but to test everything.

Second Thessalonians	52 AD
<i>"We ask you, brothers, not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the day of the Lord has already come." 2:2</i>	
Author: Paul	
Written From: Corinth	
Sent To: The church in Thessalonica	
Purpose: Encourage the young church which is facing persecution, and correct doctrinal error concerning eschatology which includes telling some of the people to get a job	
Theme: Eschatology (18 of 47 verses are eschatological)	
Basic Outline:	
<ul style="list-style-type: none"> • Chapter One, Encouragement in the midst of affliction • Chapter Two, Reject and correct a false prophetic letter written by someone posing as Paul • Chapter Three, Correct idleness among believers 	
Memorable Verses:	
<ul style="list-style-type: none"> • "This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels." 1:7 • "By his power he may fulfill every good purpose of yours and every act prompted by your faith." 1:11 • "We ask you, brothers, not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the day of the Lord has already come." 2:2 • "Then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming." 2:8 • "God sends them a powerful delusion so that they will believe the lie." 2:11 • "Stand firm and hold to the teachings we passed on to you, whether by word of mouth or by letter." 2:15 • "We command you, brothers, to keep away from every brother who is idle and does not live according to the teaching you received from us." 3:6 • "We were not idle when we were with you, nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, laboring and toiling so that we would not be a burden to any of you." 3: 7, 8 • "If a man will not work, he shall not eat." 3:10 • "I, Paul, write this greeting in my own hand, which is the distinguishing mark in all my letters. This is how I write." 3:17 	

Greek Words:

- βασιλεια – *basileia* – kingdom, reign, 1:5.
- κρισις – *krisis* – judgment, accusation, condemnation, damnation, 1:5.
- ὀλεθρος – *olethros* – destruction, 2:3.
- ἐπισυναγωγή – *episunagoge* – assembling or gathering together, collection, meeting 2:1.
- ἀποστασια – *apostasia* – apostasy, falling away, rebellion, revolt, forsake, 2:3.
- ἀπωλεια – *apoleia* – damnable, damnation, destruction, ruin, doom, die, perdition, 2:3.

Healthy Doctrine:

- Return of Jesus Christ
- End Time Judgment
- Leading Responsible and Productive Lives

In chapter one Paul recognizes the Thessalonians' growth and perseverance. He encourages them concerning the opposition they are facing by reminding them that Jesus will come to deliver them, and at the same time punish those who oppose the gospel and cause trouble for believers.

In chapter two Paul identifies a pseudo-epistle that was reported to have been from Paul that contained a prophecy and a report that the day of the Lord, or the tribulation, had already come. Paul sets the coming or revealing of the man of lawlessness as a sign of this future day. He also says the "rebellion" is another sign that comes before the revealing of the man of lawlessness. He describes how this evil man, the anti-christ, will be overthrown when Jesus returns from heaven. The Thessalonians are told to stand firm and hold to the true teaching of Paul.

Chapter three warns the idle Thessalonians who had stopped working. Apparently they were waiting for the Lord to come and figured, why should we worry about paying our bills, buying groceries or mowing the yard? Jesus will come back and deliver us from the debt collection agencies. They probably also cancelled their life insurance policies and cashed in their retirement plans. This would have been a misapplication of Paul's teaching. In verse 17 Paul actually writes a closing and signs this letter with his own signature and handwriting to authenticate this letter.

The Man of Lawlessness	
Details of the Anti-christ in 2 Thessalonians 2:3-12	
<ul style="list-style-type: none"> • He is revealed after the rebellion, departure, or apostasy has happened or has begun • He is doomed to destruction • He will oppose everything called God • He will exalt himself over everything called God • He sets himself up in God's temple • He proclaims himself to be God • He will be revealed at the proper time • He is being held back by "the one" and will be revealed when "he" is taken out of the way • He will come in accordance with the work of Satan: counterfeit miracles, signs and wonders • He will come with every sort of evil that deceives those who reject truth • He will be overthrown by the breath of the mouth of the Lord Jesus • He will be destroyed by the splendor of the coming of the Lord Jesus 	

FIRST TIMOTHY	62 AD
"God's household, which is the church of the living God, the pillar and foundation of the truth." 3:15	
Author: Paul	
Written From: Macedonia	
Sent To: Timothy, who was leading the church in Ephesus	
Purpose: When Paul went to Macedonia, Timothy was left in Ephesus to teach against false doctrine. This letter detailed Timothy's responsibilities which included teaching, refuting false teaching and overseeing the organization of the church.	
Theme: Instructions for establishing the church	
Basic Outline:	
<ul style="list-style-type: none"> • Chapter One, Preparing Timothy to stand against false doctrine and lead the church • Chapter Two, Instructions about men and women in church services • Chapter Three, Qualifications for church Leader • Chapter Four, Description and Defense against False Doctrine • Chapter Five, Pastoral responsibilities concerning church members: • Chapter Six, Final instructions and guidance for Timothy 	
Memorable Verses:	
<ul style="list-style-type: none"> • "Timothy, my son, I give you this instruction in keeping with the prophecies once made about you, so that by following them you may fight the good fight, holding onto faith and a good conscience." 1:18 • "I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone – for kings and all those in authority." 2:1 • "God our Savior, who wants all men to be saved and to come to a knowledge of the truth." 2:4 • "There is one God and one mediator between God and men, the man Christ Jesus." 2:5 • "The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons." 4:1 • "If you point these things out to the brothers, you will be a good minister of Christ Jesus." 4:6 • "For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come." 4:8 • "Command and teach these things. Don't let anyone look down on you, because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity." 4:11-12 • "Devote yourself to the public reading of Scripture, to preaching and to teaching." 4:13 • "Do not neglect your gift." 4:14 • "Watch your life and doctrine closely." 4:16 • "Godliness with contentment is great gain." 6:6 • "For the love of money is a root of all kinds of evil." 6:10 • "Fight the good fight of faith." 6:12 • "Timothy, guard what has been entrusted to your care." 6:20 	
Greek Words:	
<ul style="list-style-type: none"> • μεσιτης – <i>mesites</i> – mediator, 2:5. • ἐπισκοπος – <i>episkopos</i> – overseer, bishop, 3:2. • διακονος – <i>diakonos</i> – servant, minister, deacon, 3:8, 12. • ἀντιλυτρον – <i>antilytron</i> – ransom from two Greek words: ἀντι <i>anti</i> meaning substitution and λυτρον <i>lytron</i> meaning ransom of a slave. <i>Antilytron</i> is the payment given in substitution for the slave. 	
Healthy Doctrine:	
<ul style="list-style-type: none"> • Church Organization • Church Leadership Qualifications • Jesus as Mediator 	

After Paul was released from the Roman imprisonment recorded in Acts he again traveled through Asia including the city of Ephesus. When Paul moved on from Ephesus he left Timothy behind to defend the gospel. The apostle John would be arriving in Ephesus from Jerusalem in about four years.

Paul begins chapter one recounting how he left Ephesus to go to Macedonia but left Timothy in Ephesus to oversee the church. His main purpose was to command certain men not to teach false doctrine. Paul also explains his own call and ministry, even defending the fact that he once was a persecutor of the church but by God's grace he now held to and defended the gospel.

In chapter two Paul instructs Timothy concerning how men and women should behave and dress at a church gathering. He also gives instructions about prayer and praying for leadership.

In chapter three Timothy is given a list of qualifications for men who want to be overseers and servants in the church. These qualifications include social opinion, family status, emotional control, attitude, ability with people, communication ability, substance abuse, financial priorities and ability, administrative skills and doctrinal position. These men must then be tested in all these areas which included observation over a period of time. Qualifications for the leader's wife are also included.

In chapter four Paul identifies some of the false doctrine being taught in Ephesus and commands Timothy to resist it and teach the truth. Timothy is commanded to "stop neglecting his gift" and to devote himself to public reading of Scripture, to preaching and to teaching.

Timothy is given instructions in chapter five concerning how to manage and treat several groups of people in the church. These include people who need to be corrected, widows, elders, (5:1-25) and slaves (6:1,2).

Chapter six is instruction and exhortation for Timothy himself. Paul warns Timothy of the dangers of money and charges him to flee this and pursue a godly lifestyle and to fight the good fight of faith. Paul last words to Timothy in this letter are an emotional plea to "guard what has been entrusted to your care."

SECOND TIMOTHY	67 AD
"Preach the Word; be prepared in season and out of season; correct, rebuke and encourage." 4:2	
Author: Paul	
Written From: Prison in Rome	
Sent To: Timothy, who was leading the church in Ephesus	
Purpose: Ask Timothy to come to visit Paul in the Roman prison and to urge him to hold to sound doctrine, defend it against error and endure hardship.	
Theme: Stir up your gift and advance sound teaching.	
Basic Outline:	
<ul style="list-style-type: none"> • Chapter One, Paul encourages Timothy and uses himself as an example • Chapter Two, Paul gives several images for Timothy to imitate • Chapter Three, Paul identifies the coming apostasy and how to combat it • Chapter Four, Paul tells Timothy to preach the word of God and makes some personal comments 	

<p>Memorable Verses:</p> <ul style="list-style-type: none"> • “I remind you to fan into flame the gift of God.” 1:6 • “God, who has saved us and called us to a holy life.” 1:9 • “I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him for that day.” 1:12 • “Everyone in the province of Asia has deserted me.” 1:15 • “Jesus Christ raised from the dead, descended from David. This is my gospel, . . .” 2:8 • “Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.” 2:15 • “They say that the resurrection has already taken place, and they destroy the faith of some.” 2:18 • “Flee the evil desires of youth.” 2:22 • “Mark this: There will be terrible times in the last days.” 3:1 • “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.” 3:16, 17) • “I give you this charge: Preach the Word; be prepared in season and out of season.” 4:2 • “The time will come when men will not put up with sound doctrine.” 4:3 • “I have fought the good fight, I have finished the race, I have kept the faith.” 4:7 • “Do your best to come to me quickly.” 4:9 • “When you come, bring the cloak that I left with Carpus at Troas, and my scrolls, especially the parchments.” 4:13
<p>Greek Words:</p> <ul style="list-style-type: none"> • ἐπιφανεῖα – <i>epiphaneia</i> – manifestation, appearing, brightness, 1:10; 4:1,8. • παραθήκη – <i>paratheke</i> – a putting with, a deposit, 1:12,14. • παρακαλεῶ – <i>parakaleo</i> – urge, admonish, exhort, comfort, entreat, pray, 4:2. • ὑγιαινῶ – <i>hugiaino</i> – healthy, whole, sound, 1:13, 4:3. • πληροφορεῶ – <i>plerophoreo</i> – to carry full, fully known, to make full proof, to accomplish, most surely believe, 4:5, 17. • βιβλίον – <i>biblion</i> – a scroll or a small book written on papyrus (paper) from the stem of the papyrus plant, 4:13. • μεμβράνη – <i>membrane</i> – parchment, a piece of skin (of a sheep or goat) or vellum (from the skin of a calf) prepared for writing. It was a technical term for a codex which were pages of parchment sown together in an early form of a book, 4:13.
<p>Healthy Doctrine:</p> <ul style="list-style-type: none"> • Spiritual gifts and empowerment • Inspiration of Scripture

Paul is in prison and is not expecting to be released (4:6-8) unlike his earlier imprisonment when he was confident of being released (Phil. 1:19, 25-26; 2:24; Philemon 22).

In chapter one Paul encourages Timothy, who appears to be struggling due to the pressures of church leadership and persecution from the world. Timothy is reminded of the empowerment he has from the Holy Spirit and the power of God available in the gospel message. Paul restates Timothy’s responsibilities as a minister of Jesus Christ.

Chapter two gives Timothy several examples or images that he should imitate:

1. Paul
 - a. A soldier
 - b. An athlete
 - c. A farmer
2. Jesus
 - a. A workman

- b. A vessel
- c. A servant

Each of these images has a dominant character trait that is pointed out:

1. Stand in grace
2. Multiply qualified workers
3. Be single-minded
4. Be disciplined
5. Be patient
6. Be diligent
7. Be sanctified
8. Be gentle

Examples and Character of a Servant of God (2 Timothy 2)		
Verse	Image	Character Trait
2:1,2	Paul	<ul style="list-style-type: none"> • Strong in Grace • Multiply and Equip Workers
2:3,4	Soldier	<ul style="list-style-type: none"> • Endure Hardships • Single-minded
2:5	Athlete	<ul style="list-style-type: none"> • Disciplined • Obedient to Rules of the Game
2:6	Farmer	<ul style="list-style-type: none"> • Hardworking • Partakes in the harvest
2:8	Jesus	<ul style="list-style-type: none"> • Faithful • Resurrected • Reigning
2:14-19	Workman	<ul style="list-style-type: none"> • Prepared and Approved • Correctly Handles Word of Truth
2:20-23	Vessel	<ul style="list-style-type: none"> • Sanctified • Set apart for noble purposes • Set apart from sin & worthless pursuits
2:24-26	Servant	<ul style="list-style-type: none"> • Gentle • Able to teach

Chapter three identifies the dangers of being a servant of God in a world filled with apostasy (3:1-9) but also tells Timothy how to live and minister in this kind of world (3:10-14). The strength and stabilizing force are the Scriptures (3:15-17).

In chapter four Paul commands Timothy to preach the word of God and to execute his ministry. Paul closes the book with an update concerning his ministry and asks for Timothy to come visit him in the Roman prison. Paul also asks for a cloak to keep warm in the cold Roman prison in the winter and also his scrolls and parchments. The scrolls would be letters and documents written on papyrus which would have included his New Testament revelation. The parchments would be the professionally copied and produced documents on finely manufactured animal skin which would include his Old Testament.

TITUS		64 AD
“You must teach what is in accord with sound doctrine.” 2:1		
Author: Paul		
Written From: Corinth		
Sent To: Titus who was working in the church on the isle of Crete		
Purpose: Instruct Titus concerning issues and organization of the church in Crete		
Theme: The grace of God that brings us salvation also teaches us to say “no” to ungodliness. (2:11-12)		
Basic Outline:		
<ul style="list-style-type: none"> • Chapter One, Paul’s reason for leaving Titus at Crete: Appoint elders and stop false teachers • Chapter Two, Teaching sound doctrine and application to different groups in the church • Chapter Three, Teaching believers to do good and be good citizens; Sound doctrine 		

<p>Memorable Verses:</p> <ul style="list-style-type: none"> • “The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town.” 1:5 • “There are many rebellious people mere talkers and deceivers, especially those of the circumcision group. They must be silenced.” 1:10, 11 • “Rebuke them sharply, so that they will be sound in the faith and will pay no attention to Jewish myths or to the commands of those who reject the truth.” 1:13-14 • “You must teach what is in accord with sound doctrine.” 2:1 • “For the grace of God that brings salvation has appeared to all men. It teaches us to say ‘No’ to ungodliness and worldly passions.” 2:11-12 • “Remind the people to be subject to rulers and authorities, to be obedient, to be ready to do whatever is good.” 3:1 • “He saved us through the washing of rebirth and renewal by the Holy Spirit.” 3:5 • “Warn a divisive person once, and then warn him a second time. After that, have nothing to do with him. You may be sure that such a man is warped and sinful; he is self-condemned.” 3:10,11 • “Our people must learn to devote themselves to doing what is good, in order that they may provide for daily necessities and not live unproductive lives.” 3:14
<p>Greek Words:</p> <ul style="list-style-type: none"> • ἐκλεκτος – <i>eklektos</i> – elect, chosen, 1:1, • φανερω – <i>phaneroo</i> – appear, manifestly declare, manifest, 1:3. • μαρτυρια – <i>marturia</i> – testimony, witness, record, report, 1:13. • λουτρον – <i>loutron</i> – washing, bath, 3:5. • παλιγγενεσια – <i>paliggenesia</i> – regeneration, a birth again, new birth. Used by Stoics to refer to the seasonal restoration of nature. Jews used it to refer to the renewal of all things when Messiah comes 3:5. • ἀνακαινωσις – <i>anakainosis</i> – renewing, making new, 3:5
<p>Healthy Doctrine:</p> <ul style="list-style-type: none"> • Holy Spirit’s work in regeneration and renewing • Importance of sound doctrine • Church discipline

In chapter one Paul explains to Titus why he was left on the isle of Crete. One of the main goals was to appoint elders in every town on the island. Paul gives a modified version of the requirements for an elder that he had also given to Timothy in Ephesus. As always, there were those who were distracting the church with false teaching. Titus was instructed to silence them.

Chapter two instructs Titus to teach sound doctrine and behavior that matches it. Issues and attitudes for men, women, young women, young men and slaves are addressed. One of the key concepts of the book is found in verse 11 where we are told that the grace of God that brings salvation also teaches us to say “no” to worldly passions.

Chapter three focuses on the ethical and moral goal of the church and Christians. We are to live as good citizens of the earth in our local and national governments. The believer should be devoted to doing good, provide for their daily needs, and lead a productive life.

PHILEMON	62 AD
“I appeal to you for my son Onesimus, who became my son while I was in chains.” 10	
Author: Paul	
Written From: Rome, in prison	
Sent To: Philemon, a believer in Colosse	
Purpose: Tell Philemon, a wealthy man and slave owner in Colosse, to accept back his runaway slave, Onesimus, who has become a believer after being imprisoned with Paul	
Theme: Redemption, Restoration, Forgiveness, Imputation	
Basic Outline:	
<ul style="list-style-type: none"> • Verses 4-7, Paul is thankful and encouraging to his friend Philemon • Verses 8-9, Paul’s relationship with Philemon on the basis of authority and love • Verse 10, Paul mentions Onesimus for the first time and calls him “my son” • Verses 11-13, Paul describes how “useful” Onesimus is and that he would like to keep Onesimus with him in Rome. • Verses 14-16, Paul identifies Onesimus as Philemon’s property and a useful slave but also as a man and a brother in the Lord. • Verses 17-21, Paul tells Philemon to welcome Onesimus back and to charge anything he owes to Paul’s account. Paul reminds Philemon that he owes Paul his very life. • Verse 22, Paul asks Phlemon to prepare a room for him because he plans on visiting when he is released from prison. 	
Memorable Verses:	
<ul style="list-style-type: none"> • “Although in Christ I could be bold and order you to do what you ought to do, yet I appeal to you on the basis of love.” 8, 9 • “I appeal to you for my son Onesimus, who became my son while I was in chains.” 10 • “I am sending him – who is my very heart – back to you.” 12 • “He is very dear to me but even dearer to you, both as a man and as a brother in the Lord.” 16 • “If he has done you any wrong or owes you anything, charge it to me . . . I will pay it back – not to mention that you owe me your very self.” 18, 19 	
Greek Words:	
<ul style="list-style-type: none"> • εὐχρηστος – <i>euchrestos</i> – useful, serviceable, profitable, meet for use, 11. • ἐλλογεω – <i>ellogeo</i> – imput, put on account. This word was a technical term in business used to refer to charging something to someone’s account. 18. • σπλαγχνον – <i>splagchon</i> – the inner organs, inward affection, bowels, used to refer to the total person at the deepest levels, 7. 	
Healthy Doctrine:	
<ul style="list-style-type: none"> • New man in Christ • Imputation 	

Chapter forty-seven

The General Epistles

THE GENERAL EPISTLES ARE:

- Hebrews
- James
- First Peter
- Second Peter
- First John
- Second John
- Third John
- Jude

The General Epistles Supplement Paul's Teaching

Paul emphasized FAITH
 The writer of Hebrews encouraged GROWTH
 James stressed DEEDS
 Peter taught HOPE
 John focused on LOVE
 Jude's message was PURITY

HEBREWS	68 AD
<i>"Fix your thoughts on Jesus, the apostle and high priest whom we confess."</i> 3:1	
Author: Unknown, maybe Barnabas	
Written From: Unknown, maybe Corinth or Asia sent to Rome, or in Rome and sent elsewhere	
Sent To: Jewish Christian leaders probably in a Messianic synagogue in an unknown city, maybe Rome or Corinth.	
Purpose: A "word of exhortation" to encourage believers to continue to grow and mature and avoid returning to Jewish ceremonies, regulations, rituals and sacrifices	
Theme: Jesus is supreme.	
Basic Outline:	
<ul style="list-style-type: none"> • 1:1 - 4:13 – Superiority of Jesus to prophets, angels, Moses, Joshua • 4:14-7:28 – Superiority of Jesus' Priesthood • 8:1-10:39 – Superiority of Jesus' Covenant, Temple and Sacrifice • 11:1-12:29 – Examples of Persevering Faith • 13:1-21 – Christian Ethics and Behavior 	

Memorable Verses:

- "In these last days he has spoken to us by his Son." 1:2
- "We must pay more careful attention, therefore, to what we have heard, so that we do not drift away." 2:1
- "Yet at present we do not see everything subject to him (man). But we see Jesus." 2:8, 9
- "Since the children have flesh and blood, he too shared in their humanity." 2:14
- "See to it, brothers, that none of you has a sinful, unbelieving heart that turns away from the living God." 3:12
- "Now we who have believed enter that rest." 4:3
- "For the Word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart." 4:12
- "Although he was a son, he learned obedience from what he suffered." 5:8
- "We have much to say about this but it is hard to explain because you are slow to learn." 5:11
- "If perfection could have been attained through the Levitical priesthood . . . why was there still need for another priest to come." 7:11
- "They serve at a sanctuary that is a copy and shadow of what is in heaven." 8:5
- "When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made." 9:11
- "The law is only a shadow of the good things that are coming – not the realities themselves." 10:1
- "Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another – and all the more as you see the Day approaching." 10:25
- "Do not throw away your confidence; it will be richly rewarded." 10:35
- "Now faith is being sure of what we hope for and certain of what we do not see." 11:1
- "He (Moses) regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt because he was looking ahead to his reward." 11:26
- "Let us fix our eyes on Jesus, the author and perfecter of our faith." 12:2
- "Do not be carried away by all kinds of strange teachings." 13:9

Greek Words:

- κρείττωσ – *kreitton* – better, best, superior. This is a theme word of the letter of Hebrews. It is used 13 times, 1:4; 6:9; 7:7, 19, 22; 8:6; 9:23; 10:34; 11:16, 35, 40; 12:24.
- ἄπιστια – *apistia* – unbelief, 3:12, 19.
- ἑπαγγελία – *epaggelia* – promise, 4:1, 6:12, 15, 17; 7:6; 8:6; 9:15; 10:36; 11:9, 13, 17, 33, 39.
- τελειότης – *teleiotes* – perfection, denotes fulfillment or completion, 6:1
- τελειω – *telioo* – perfect, 2:10; 5:9; 7:19, 28; 10:1, 14; 11:40; 12:23.
- τελειος – *teleios* – mature, perfect, complete, that which has reached the end, 5:14, 9:11.
- φωτιζω – *photizo* – enlightened, illuminate, make to see, 6:4; 10:32.
- ἕτερος – *heteros* – other, some, strange, another of a different kind, 7:5. This is similar but different than the word *αλλος allos* which means another of the same kind.
- ὑποδειγμα – *hupodeigma* – copy, example, pattern, 4:11; 8:5; 9:23.
- σκια – *skia* – shadow, shadowy reflection, 8:5; 10:1.
- τυπον – *tupon* – pattern, figure, form, print, the stamp or impression made by a seal, 8:5

Healthy Doctrine:

- The New Covenant
- High Priesthood of Jesus
- Sufficiency of Jesus
- Perseverance

In chapter one Jesus is introduced as the means by which God spoke to us in these last days. Jesus is superior to the angels and greater than creation.

In chapter two the readers are warned not to drift away from Jesus. The punishment for such a failure would be more severe than the punishment Israel received for disobeying the message of an angel, since this message was brought to us by the Lord himself. Jesus has become a man to fulfill all the righteousness that man needed to fulfill. Jesus lived as a man, suffered as a man and is able to serve as the high priest for men before God.

Chapter three begins by showing that Jesus is superior to Moses even though Moses was faithful. The readers are warned not to be like the exodus generation who did not have faith, but instead, lived in unbelief. The exodus generation did not enter the Promised Land because of disobedience that came from their unbelief.

In chapter four the readers are told that the promised rest still is available through faith in Jesus. More than that, Jesus is introduced as the great high priest for mankind before God. The eternal God who became a man is also our high priest who understands our condition as men and is there to help us.

In chapter five the author begins to show that the Old Testament, even the law itself, promised another priesthood besides Aaron's. The author has more to say about this, but realizes his readers' ability to understand and perceive the revelation of God (which includes the priesthood of Jesus) has faded away.

Chapter six continues the rebuke but informs the readers there is only one way to move – and that is forward. They cannot go back into their unregenerate state. They are believers and will either grow and produce or become a field that is overrun with weeds that produces nothing useful.

In chapter seven the author returns to the priesthood of Jesus and compares it to the priesthood of Melchizedek from the book of Genesis which is also a part of the law. Jesus' priesthood is a better priesthood with a better covenant and better promises. Jesus is a priest who is eternal and has access to God because he is perfect and is God himself. But even more, the fact that he was a man made it possible for him to be offered as the perfect sacrifice for man's sins.

Chapter eight continues to analyze Jesus' priesthood. Here the author explains that Jesus entered the real temple which is in heaven as a high priest and actually dealt with sin. The earthly temple was only a shadow or example of the reality of what Jesus did. The result of this is the new covenant promised in Jeremiah 31:31, which includes three main points:

1. The Law of God written on believers' hearts – they will have a new nature.
2. All believers will know God – they will have a personal relationship with God.
3. God will remember their sins no more – the penalty for sin has been forever paid.

Chapters nine and ten compare the earthly temple (or, tabernacle) and its rituals and sacrifices with the heavenly temple and the work of Jesus Christ. Temple sacrifice in Jerusalem was a routine that had to be repeated because it was never effective. It simply taught of a great reality. This reality was fulfilled when Jesus actually died, paid for sin,

and entered into the true temple in heaven. The work of Jesus need never be repeated because it was not a ritual but a real sacrifice that paid for the sins of men.

Chapter ten ends with the author encouraging his readers not to give up hoping in Jesus because his was the only effectual sacrifice and the only way of actual salvation. Many of the readers had been tempted to give up on the gospel of Jesus and return to their familiar Jewish rituals. The author says this would be a mistake since there is no other way. The choice is salvation through Jesus or destruction from God.

Chapter eleven gives a list of men and women of faith who believed the promises of God and continued to trust them even though they did not see them fulfilled in their lives. These people had faith. They trusted God's promises and proved it by how they lived. The list of people begins in Genesis and continues through the Old Testament, even including the time between the testaments, all the way up to the early church leaders (13:7).

Chapter twelve tells the readers it is their turn to live a life of faith and not give up. They are reminded that suffering does not mean the gospel is not true but instead means God is disciplining and training us for the day his kingdom does come. We are not looking for a natural mountain like the people of the exodus, but the heavenly mountain – the city of God which is heaven itself.

In chapter thirteen the author goes through a list of expectations for Christian morality, ethics and social behavior. He reminds them that even Jesus was rejected by the world. The Christian sacrifices are not burnt offerings but instead lips that confess Jesus, praises offered to God, and the doing of good deeds for the world and believers.

The Five Warnings in Hebrews		
2:1-4	Do not ignore this great salvation.	"If the message spoken by angels was binding and every violation and disobedience received its just punishment, how shall we escape if we ignore such a great salvation?" (2:2)
3:1-4:13	Do not let unbelief keep you from entering the rest.	"See to it, brothers, that none of you has a sinful, unbelieving heart that turns away from the living God. . . We see that they were not able to enter, because of their unbelief. Therefore, since the promise of entering his rest still stands, let us be careful that none of you be found to have fallen short of it." (3:12, 19; 4:1)
5:11-6:20	Do not be lazy or slow to learn. (6:12; 5:11, <i>νωθροὶ</i> means dull, slow, sluggish, lazy)	"We have much to say about this, but it is hard to explain because you are slow to learn . . . you need someone to teach you the elementary truths of God's word all over again." (5:11-12)
10:26-39	Do not keep rejecting Jesus. Do not treat the blood of the covenant as an unholy thing.	"If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, but only a fearful expectation of judgment and of raging fire that will consume the enemies of God." (10:26, 27)
12:14-29	Do not refuse the Holy Spirit when he calls you.	"See to it that you do not refuse him who speaks. If they did not escape when they refused him who warned them on earth, how much less will we, if we turn away from him who warns us from heaven." (12:25)

JAMES	45 AD
<i>“As the body without the spirit is dead, so faith without deeds is dead.” 2:26</i>	
Author: James	
Written From: Jerusalem	
Sent To: Jewish people living in gentile lands who had accepted Jesus as their Messiah	
Purpose: Stir believers onto growth and maturity.	
Theme: True faith is an active faith that produces changed lives and good deeds.	
Basic Outline:	
Things true faith should produce:	
<ul style="list-style-type: none"> • 1:2-12, Perseverance in Suffering • 1:13-18, Understanding of the Doctrine of Temptation • 1:19-27, Hearing and Doing the Word • 2:1-13, Application of Love to Others • 2:14-26, Good Deeds that Assist Others • 3:1-12, Speaking in a Godly Way • 3:13-18, Thinking with God’s Wisdom and Having God’s Attitude • 4:1-12, Living at Peace with Others by Avoiding Worldly Desires and Attitudes, • 4:13-17, Trusting God not Your Own Will or Ability • 5:1-6, Caring for People more than Wealth • 5:7-11, Patience and Perseverance • 5:12, Truthfulness and Trustworthiness • 5:13-18, Prayerfulness • 5:19-20, Helping others produce these same indicators of an true and active faith 	
Memorable Verses:	
<ul style="list-style-type: none"> • “Consider it pure joy, my brothers, whenever you face trials of many kinds.” 1:2 • “When tempted, no one should say, ‘God is tempting me.’ ” 1:13 • “Every good and perfect gift is from above, coming down from the Father of the heavenly lights.” 1:17 • “Everyone should be quick to listen, slow to speak and slow to become angry.” 1:19 • “Do not merely listen to the word, and so deceive yourselves. Do what it says.” 1:22 • “Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he promised those who love him?” 2:5 • “If you really keep the royal law found in Scripture, ‘Love your neighbor as yourself,’ you are doing right.” 2:8 • “What good is it, my brothers, if a man claims to have faith but has no deeds?” 2:14 • “You believe that there is one God. Good! Even the demons believe that – and shudder.” 2:19 • “You see that a person is justified by what he does and not by faith alone.” 2:24 • “We who teach will be judged more strictly.” 3:1 • “If anyone is never at fault in what he says, he is a perfect man, able to keep his whole body in check.” 3:2 • “For where you have envy and selfish ambition, there you find disorder and every evil practice.” 3:16 • “You adulterous people, don’t you know that friendship with the world is hatred toward God?” 4:4 • “Resist the devil, and he will flee from you.” 4:7 • “Come near to God and he will come near to you.” 4:8 • “Instead, you ought to say, ‘If it is the Lord’s will, we will live and do this or that.’ ” 4:15 • “You have lived on earth in luxury and self-indulgence. You have fattened yourselves in the day of slaughter.” 5:5 • “You too, be patient and stand firm, because the Lord’s coming is near.” 5:8 • “Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord.” 5:14 • “The prayer of a righteous man is powerful and effective.” 5:16 	

Greek Words:
<ul style="list-style-type: none"> • πειρασμος – <i>peirasmos</i> – trial, temptation, 1:2, 12. • ὑπομονη – <i>hupomone</i> – patience, enduring, faithful endurance, 1:3, 4; 5:11. • ὑπομενω – <i>hupomeno</i> – abide, endure, patient, suffer. It means to bear with victorious endurance, not passively but with blazing hope of future triumph, 1:12; 5:11. • δοκιμος – <i>dokimos</i> – tried, tested, approved, approved after having been tested, 1:12. • διψυχος – <i>dipsuchos</i> – double-minded or double-souled from δις <i>dis</i> meaning “twice, again” and ψυχη <i>psyche</i> meaning “heart, life, mind, soul.” 1:8; 4:8
Healthy Doctrine:
<ul style="list-style-type: none"> • Active Faith • Good Deeds • Christian Character

James’ Checklist for Active/Living Faith		
<input type="checkbox"/>	Trials – your faith will be tested. Seek and trust God.	1:2-12
<input type="checkbox"/>	Sin – dealing with temptation from sin nature	1:13-18
<input type="checkbox"/>	Doing the Word – hear and do the word.	1:19-27
<input type="checkbox"/>	Love – treat others fairly and not in judgment.	2:1-13
<input type="checkbox"/>	Good Deeds – do good to assist others.	2:14-26
<input type="checkbox"/>	Speaking – speak in a godly way.	3:1-12
<input type="checkbox"/>	Thinking – think with God’s Wisdom and attitude.	3:13-18
<input type="checkbox"/>	Live at Peace – avoid worldly desires	4:1-12
<input type="checkbox"/>	Trust God – not your own will or ability	4:13-17
<input type="checkbox"/>	Wealth – care for people more than your wealth.	5:1-6
<input type="checkbox"/>	Patience – wait for the Lord in life and in suffering.	5:7-11
<input type="checkbox"/>	Truthfulness – always be truthful and trustworthy.	5:12
<input type="checkbox"/>	Prayerfulness – pray when in trouble, happy or sick.	5:13-18
<input type="checkbox"/>	Multiply – help others produce these same indicators.	5:19-20

FIRST PETER	62 AD
<i>“Do not be surprised at the painful trial you are suffering, as though something strange were happening to you.” 4:12</i>	
Author: Peter	
Written From: Rome	
Sent To: Churches in Pontus, Galatia, Cappadocia, Asia, Bithynia	
Purpose: Give guidance to believers concerning how to live in this temporal world in the midst of suffering and persecution	
Theme: Hope in God while suffering in the world as a believer.	
Basic Outline:	
<ul style="list-style-type: none"> • 1:3 - 12, Our salvation and inheritance • 1:13 – 2:3, Our responsibility to be holy • 2:4 – 12, We are a spiritual house, a chosen people of God but aliens in this world • 2:13 – 3:12, We are to submit to the established authorities and live in harmony in all areas: government, business, families and among believers • 3:13 – 4:6, Principles of suffering and Christ’s example of suffering • 4:7 – 5:9, Christian conduct for living, for suffering and for service 	

<p>Memorable Verses:</p> <ul style="list-style-type: none"> • “In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade.” 1:3,4 • “Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing.” 1:10,11 • “Even angels long to look into these things.” 1:12 • “He was chosen before the creation of the world, but was revealed in these last times.” 1:20 • “For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.” 1:23 • “You also, like living stones, are being built into a spiritual house to be a holy priesthood.” 2:5 • “You are a chosen people, a royal priesthood, a holy nation, a people belonging to God.” 2:9 • “Submit yourselves for the Lords’ sake to every authority instituted among men.” 2:13 • “Do not use your freedom as a cover-up for evil.” 2:16 • “. . . if any of them do not believe the word they may be won over without words by the behavior of their wives.” 3:1 • “Husbands, in the same way be considerate as you live with your wives.” 3:7 • “Who is going to harm you if you are eager to do good? 3:13 • “. . . made alive by the spirit through whom also he went and preached to the spirits in prison.” 3:18-19 • “Since Christ suffered in his body, arm yourselves also with the same attitude.” 4:1 • “Each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms.” 4:10 • “Do not be surprised at the painful trial you are suffering, as though something strange were happening to you.” 4:12 • “Serve as overseers – not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock.” 5:2, 3 • “Humble yourselves, therefore, under God’s mighty hand, that he may lift you up in due time.” 5:6 • “Cast all your anxiety on him because he cares for you.” 5:7
<p>Greek Words:</p> <ul style="list-style-type: none"> • <i>πασχω</i> – <i>pasko</i> – suffer, 2:19,20,21,23; 3:14,17,18; 4:1,15,19; 5:10. • <i>παθημα</i> – <i>patheema</i> – suffering, 1:11; 4:13; 5:1, 9. • <i>κληρονομια</i> – <i>kleronomia</i> – inheritance, 1:4. • <i>’αποκαλυψις</i> – <i>apokalupsis</i> – appearing, coming, manifestation, revelation, be revealed, 1:7,13; 4:13. • <i>σαρξ</i> – <i>sarx</i> – carnal, flesh, 1:24; 3:18,21; 4:1,2,6.
<p>Healthy Doctrine:</p> <ul style="list-style-type: none"> • Suffering • Persecution • Evangelism • Satan • Priesthood of each believer • Marriage • Spiritual Gifts

In chapter one Peter describes our salvation and inheritance which is in Christ. Our inheritance is said to be indestructible and kept in heaven for us to be revealed in the last time. Peter says trials come to test our faith. Our faith is said to be worth more than gold. The Old Testament prophets searched the Scriptures to understand these things but it was only now revealed to us. Because we have such a great salvation we are told to prepare our minds for action and be obedient. We need to leave the empty way of life of

the pagans and live holy and pure like our God.

Chapter two continues urging the readers to leave the old way of life and crave the word of God which will help us grow up and live in a way that is worthy of the salvation and inheritance we have been given. We are being built by God into a spiritual house to be a priesthood made up of all believers. Peter goes on in this chapter to indicate that it is not just an abstract spiritual life we are to live but a *godly* life in this world. Though the world is corrupt, we are told to still live in a holy and respectable way, which includes submitting to human institutions like nationality, government, marriage and family.

In chapter three Peter discusses married life and how Christians should live with their spouses in order to win them to Christ and in a way that is pleasing to Christ. The reader is told to live in harmony with other believers and to do good to everyone. The theme of the book is suffering but Peter asks the question: “Who is really going to want to harm you if you are doing good?” Persecution will come because of our association with Christ but it should not come because we are a difficult and defiant people. In this chapter Peter mentions spirits (or angels) who were put in prison (the abyss) in Noah’s day.

In chapter four we are told to have the same attitude that Christ had in the midst of suffering and to trust in God. Peter urges believers to use the grace gift they have been given to serve others. He includes a brief list of spiritual gifts. He ends the chapter by explaining the concept that suffering is part of the normal human experience, especially if you are a Christian and are not going the same direction as the corrupt world system.

In chapter five Peter addresses church leaders and includes himself as one of the elders. He warns men not to serve because of the money or the power but because they are willing and have been called by Christ, who is described as the Chief Shepherd or pastor. Peter ends his letter admonishing the readers concerning their Christian character, attitude and faith in God. Silas physically wrote this letter down while Peter dictated, just like Mark wrote Peter’s gospel account for him.

Lessons in Suffering from First Peter	
1:6	• How we respond to trials demonstrates the genuineness of our faith.
4:12-19	• When suffering, we fix our hope on the grace to be revealed when Jesus comes, and not on the world. Thus, we are free to be obedient and holy.
2:19	• Our example was Jesus who suffered unjustly. Because of this example we can endure our own suffering being conscious of God and his deliverance.
3:8-13	• Though it is rare, when we suffer for doing good we remain hopeful so others will see the difference. We do not fear but trust God.
4:16	• All mankind suffer, but the suffering of a believer is temporary.

SECOND PETER	64 AD
<i>“There were also false prophets among the people, just as there will be false teachers among you.” 2:1</i>	
Author: Peter	
Written From: Rome	
Sent To: Churches in Pontus, Galatia, Cappadocia, Asia, Bithynia (Their second letter, 3:1)	
Purpose: Remind believers how to grow to maturity and defend orthodox theology by warning of present and future false teachers.	
Theme: Importance of the Word, danger of false teachers, eschatology	
Basic Outline:	
<ul style="list-style-type: none"> • 1:3 – 11, Salvation • 1:12 – 21, Scripture • 2:1 – 22, False Teachers • 3:1 – 18, Eschatology 	

<p>Memorable Verses:</p> <ul style="list-style-type: none"> • “His divine power has given us everything we need for life and godliness through our knowledge of him.” 1:3 • “If you do these things, you will never fall, and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ.” 1:10, 11 • “I will always remind you of these things, even though you know them and are firmly established in the truth you now have.” 1:12 • “We have the word of the prophets made more certain and you will do well to pay attention to it.” 1:19 • “There were also false prophets among the people, just as there will be false teachers among you.” 2:1 • “Many will follow their shameful ways and will bring the way of truth into disrepute.” 2:2 • “God did not spare angels when they sinned, but sent them to Tartarus, putting them into gloomy dungeons to be held for judgment.” 2:4 • “These men are springs without water and mists driven by a storm.” 2:17 • “I want you to recall the words spoken in the past by the holy prophets and the command given by our Lord and Savior through your apostles.” 3:2 • “The day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be burned up.” 3:10 • “But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness.” 3:13 • “His (Paul’s) letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction.” 3:16
<p>Greek Words:</p> <ul style="list-style-type: none"> • γραφή – <i>graphe</i> – Scripture, 1:20, 3:16. • δυσνοητος – <i>dusnoetos</i> – difficult of perception; hard to be understood, 3:16. • λυω – <i>luo</i> – to loosen, to disintegrate, melt, put off, break up, dissolve. Used to refer to the breaking up or dissolving a compound into its elements, 3:10, 11, 12. • στοιχειον - <i>stoicheion</i> – element, principle, rudiment. Used to refer to letters of the alphabet or elements in nature, 3:10, 12. • ταρταρω – <i>tartaroo</i> – the deepest abyss. In classical mythology Tartarus was the subterranean abyss in which rebellious gods and others, like the Titans, were punished. In Hellenistic Judaism and their book of Enoch fallen angels were kept here and Uriel ruled Tartarus, 2:4.
<p>Healthy Doctrine:</p> <ul style="list-style-type: none"> • Scripture • Eschatology • Judgment

Chapter one discusses our salvation and the promises we have available through our knowledge of Christ. The reader is told that character mixed with knowledge will keep the Christian life productive, and will result in a rich entrance into God’s kingdom. Since this is true, Peter considers his number one mission in this life is to remind believers of these truths and encourage them to pay attention to the Scriptures.

<p>Christian Growth for an Effective and Productive Life</p> <ul style="list-style-type: none"> • Faith • Goodness • Knowledge • Self-Control • Perseverance • Godliness • Brotherly Kindness • Love <p>- <i>Second Peter 1:5-7</i></p>
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In chapter two Peter presents the biggest threat to Christian growth which is false teachers. For greed, false teachers exploit people and teach destructive heresies along with stories they make up. God will judge them just as he has judged others in the past. An example of God judging sin is the angels who are held in gloomy dungeons in Tartarus.

Chapter three contains valuable eschatological information which includes insight into the kinds of doctrinal error people will fall into in the last days, God’s longsuffering patience, the Lord’s return, the destruction of the present universe and the recreation of the universe for the eternal state. This information should spur us on to live a holy life. Peter tells us that Paul writes of these same things in his letters which are called Scripture already in 64 AD.

FIRST JOHN	85 AD
<p><i>“This is the victory that has overcome the world, even our faith.” 5:4</i></p>	
<p>Author: John Written From: Ephesus Sent To: A circular letter sent to the churches and their leaders in Asia</p>	
<p>Purpose: Combat false teaching and assure believers of their salvation in Christ. False teachers were denying the humanity of Christ and teaching that sinful practices did not affect fellowship with God. John writes for five reasons:</p> <ol style="list-style-type: none"> 1. Promote true fellowship (1:3) 2. Fulfill his ministry and have full joy (1:4) 3. Promote holiness (1:6-2:2) 4. Combat false teaching (2:18-27) 5. Provide assurance of salvation for believers (5:13) 	
<p>Theme: Fellowship with God through Jesus Christ who is the light (revelation) and life (power of godliness).</p>	
<p>Basic Outline:</p> <ul style="list-style-type: none"> • 1:1 – 2:2, Sound Doctrine: Incarnation of Jesus and Biblical view of Sin • 2:3 – 17, Obedience and love that is consistent with fellowship with God • 2:18 – 27, Doctrinal Test for true fellowship • 2:28 – 3:24, Holiness Test for true fellowship • 4:1 – 6, Test for false teachers and doctrines of demons • 4:7 – 21, Characteristics of fellowship with God through Jesus Christ • 5:1 – 5, Victory of fellowship with God through Jesus Christ • 5:6 – 12, Christology: Credentials of Jesus Christ • 5:13 – 21, Three assurances of fellowship with God through Jesus Christ: assurance of salvation (5:13), assurance of answered prayer (5:14-17), assurance of victory over sin (5:18-21) 	

<p>Memorable Verses:</p> <p>Purpose of Letter:</p> <ul style="list-style-type: none"> Promote Fellowship: "We proclaim to you what we have seen and heard, so that you also may have fellowship with us." 1:3 Fulfill Ministry and so have full joy: "We write this to make our joy complete." 1:4 Promote Holiness: "I write this to you so that you will not sin." 2:1 Provide Assurance of Salvation: "I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life." 5:13 Expose False Teachers: "I am writing these things to you about those who are trying to lead you astray." 2:26 <p>Problem of False Teachers:</p> <ul style="list-style-type: none"> "Even now many antichrists have come." 2:18 "Who is the liar? It is the man who denies that Jesus is the Christ. Such a man is the antichrist – he denies the Father and the Son." 2:22 "Do not let anyone lead you astray." 3:7 "Do not believe the spirits, but test the spirits." 4:1 <p>Other Verses:</p> <ul style="list-style-type: none"> "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched – this we proclaim concerning the Word of Life." 1:1 "If we claim to be without sin, we deceive ourselves and the truth is not in us." 1:8 "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness." 1:9 We know that we have come to know him if we obey his commands. The man who says, 'I know him,' but does not do what he commands is a liar, and the truth is not in him." 2:3,4 "Do not love the world or anything in the world." 2:15 "Now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is." 3:2 "This is how we know what love is: Jesus Christ laid down his life for us." 3:16 "If anyone acknowledges that Jesus is the Son of God, God lives in him and he in God." 4:15 "Everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith." 5:4 "He who has the Son has life; he who does not have the Son of God does not have life." 5:12 "This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us." 5:14 <p>Greek Words:</p> <ul style="list-style-type: none"> ἁμαρτία – <i>hamartia</i> – to miss the mark, sin, 1:7,8,9; 2:2,12; 3:4,5,8,9; 4:10; 5:16,17 ἵλασμος – <i>hilasmos</i> – propitiation, 2:2; 4:10. γινωσκω – <i>ginosko</i> – know, perceive, be resolved, understand, be sure, 2:3,4,5,13,14,18,29; 3:1,6,16,19,20,24; 4:2,6,7,8,13,16; 5:2,20. ὁμολογεω – <i>homologeō</i> – confess, confession. This word comes from ὅμοιο <i>homou</i> "together" or "the same" and λογος <i>logos</i> "speak, to say". ὁμολογεω <i>homologeō</i> then means "to speak together" or "to say the same thing", 1:9; 4:2, 3, 15. κοσμος – <i>kosmos</i> – world, system, order, ornament, arrangement. We get our word "cosmetics" from this Greek word. In the New Testament the <i>kosmos</i> or <i>cosmos</i> is an ordered system that functions separately from God and against God, 2:2,15,16,17; 3:1,13,17; 4:1,3,4,5,9,14,17; 5:4,5,19. νικη – <i>nikee</i> – victory, 5:4. <p>Healthy Doctrine:</p> <ul style="list-style-type: none"> Incarnation and humanity of Jesus Christ Sin Nature – Sin (1:8) and Sins (1:9) Assurance of Salvation Fellowship Propitiation (2:2; 4:10)
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True spirituality is based on faith in the true doctrine concerning Jesus, obedience to the true commands of Jesus and love for God and believers. When believers walk in fellowship with God as described above they will experience joy, holiness and assurance of their salvation.

True Spirituality		
<ul style="list-style-type: none"> Faith in true doctrine Obedience to true commands Love for God and man 	→ . . . produces . . .	<ul style="list-style-type: none"> Joy (1:4) Holiness (2:1) Assurance of Salvation (5:13)

Heretical Doctrines Confronted by John
<ul style="list-style-type: none"> Denial of the person of Christ (1:1-4; 2:22). A form of antinomianism (1:6; 2:15-16; 3:4-6). (See The Healthy Doctrine Glossary) Knowledge of God and godly character are seen as separate issues (2:4). The doctrine that perfection or ultimate sanctification is attainable (1:8, 10). There are new "revelations" and new "commands" coming from God (2:7). Teachers had been sent by John either from Ephesus or, in earlier years, from Jerusalem. They had not maintained correct doctrine, which indicates they never really embraced it nor understood it even while with John. They had become false teachers (2:19). Claims to anointings and positions of authority that were counterfeit (2:27). Desire to live "as children of God" today in "glory" and "victory" in the world instead of recognizing that these eschatological events will occur at Christ's return (3:2). Rejection of the hope of the future for satisfaction today (3:2). Living like the world today instead of purifying oneself from the world today (3:3). Rejection of the apostolic authority of the disciples (4:5, 6). Seen today in the denial of the apostolic gift in the early church and the denial of the written Scriptures. Salvation through some means other than Jesus (5:12-13).

Light, Love, Life	
God is light	1:5
God is love	4:8,16
God is life	1:1-2; 5:11-13

SECOND JOHN	85 AD
<i>"Many deceivers, who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world." 7</i>	
Author: John	
Written From: Ephesus	
Sent To: A church in Asia	
Purpose: Keep believers in the truth so they have a full reward and provide instructions for rejecting traveling false teachers looking for a place to stay.	
Theme: Do not provide hospitality to false teachers.	
Basic Outline:	
<ul style="list-style-type: none"> Verses 4-6, Command to love and definition of love Verses 7-11, Identify false teachers and command Christians to not support them Verses 12-13, John says he will visit them and cover more information concerning this issue 	
Memorable Verses:	
<ul style="list-style-type: none"> "This is love: that we walk in obedience to his commands." 6 "Many deceivers, who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world. Any such person is the deceiver and the antichrist." 7 "Watch out that you do not lose what you have worked for, but that you may be rewarded fully." 8 "If anyone comes to you and does not bring this teaching, do not take him into your house or welcome him." 10 	

<p>Greek Words:</p> <ul style="list-style-type: none"> • ἀντιχριστος – <i>antichristos</i> – antichrist, an opponent of the Christ or Messiah, 7. • μισθος – <i>misthos</i> – payment for labor, reward, wages, refers to the workman’s wages, 8. • κοινωνεω – <i>koinoneo</i> – fellowship, communicate, distribute, be partaker, 11. <p>Healthy Doctrine:</p> <ul style="list-style-type: none"> • Christian Fellowship • Identification of false doctrine and false teachers
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In verses 4-6 John expresses his joy that some of the believers are walking in the truth as commanded by God the Father. He then tells them to love one another, calling it a command they have had from the beginning. False teachers were providing new revelation and new commands. John refrains from this and sticks to the basics. He then describes love as walking in obedience to God’s commands. John ties correct doctrine and correct behavior together.

In verses 7-11 John quickly gets to his main point which is to warn against false teachers who are traveling through the cities and churches in Asia. These false teachers were an early form of Gnosticism which included the false doctrine that Jesus Christ had not come in the flesh. These traveling teachers would stay in the homes of people and be sent to the next town with provisions. John tells the believers not to support or help them and to avoid their false teaching. The false teaching could cause believers to lose their rewards because bad doctrine leads to bad performance.

In verses 12-13 John says he has more to say but he wants to teach them face to face and not with paper and ink. John is planning on doing some traveling and teaching in Asia himself.

THIRD JOHN	85 AD
<i>“I have no greater joy than to hear that my children are walking in the truth.” 4</i>	
<p>Author: John Written From: Ephesus Sent To: A church leader in Asia whose pastor was rejecting John’s traveling teachers Purpose: A personal letter from John to Gaius to thank him for supporting the true teachers John sent. John also condemns Diotrephes for not accepting true teachers. Five purposes are found in this personal letter:</p> <ol style="list-style-type: none"> 1. To commend Gaius 2. To instruct and encourage Gaius’ support of the men John sent 3. To rebuke Diotrephes 4. To give instruction for Demetrius 5. To inform Gaius of John’s plans to visit and deal with Diotrephes <p>Theme: Hospitality and support for traveling Christian teachers</p> <p>Basic Outline:</p> <ul style="list-style-type: none"> • Verses 1-2, official salutation • Verses 3-8, commend Gaius for walking in the truth, helping others to walk in the truth and for supporting the men John sent to travel and to teach • Verses 9-10, condemn Diotrephes for rejecting John, gossiping about John, refusing to welcome John’s teachers and preventing others from assisting John’s traveling teachers • Verses 11-12, a recommendation for one of John’s traveling men, Demetrius, who is probably carrying this letter • Verse 13, John’s desire to say more and his plan to visit face to face 	

<p>Memorable Verses:</p> <ul style="list-style-type: none"> • “I pray that you may enjoy good health and that all may go well with you; even as your soul is getting along well.” 2 • “I have no greater joy than to hear that my children are walking in the truth.” 4 • “You will do well to send them on their way in a manner worthy of God.” 6 • “I wrote to the church, but Diotrephes, who loves to be first, will have nothing to do with us. So if I come, I will call attention to what he is doing, gossiping maliciously about us.” 9, 10 <p>Greek Words:</p> <ul style="list-style-type: none"> • εὐοδοω - <i>euodoo</i> – to be led along a good road, to prosper, to get along well, to succeed, 2. • ἐκκλησιας – <i>ekklesias</i> – assembly, church. From ἐκ <i>ek</i> meaning “out of” and κλησις <i>klēsis</i> “a calling” (from καλεω <i>kaleo</i> “to call”). It was used by Greeks to refer to a group of citizens called from the general public to a gathering to discuss the affairs of their government, 6. • φιλοπρωτευων – <i>philoproteuon</i> - to be fond of the first position, to wish to be first, to like to be the leader, loves to be first, 9. • φλυαρεω – <i>phluareo</i> - to talk nonsense, to speak silliness, to bring unjust charges against someone. This word stresses the emptiness of what was said, 10. <p>Healthy Doctrine:</p> <ul style="list-style-type: none"> • Teaching • Support of Ministry Work

People Mentioned in Third John	
Gaius	– a church member in a leadership position of his local church in Asia
Demetrius	– a traveling teacher sent by John to Gaius’ local church with this letter and to speak and teach in the local church
Diotrephes	– a man who has taken the leadership or pastorate position of this local church. He has rejected John, John’s apostolic doctrine, and representatives sent by John to teach. He is also actively maligning John with false accusations.
John	– is the apostle that is sending out men to teach the apostolic doctrine and to help keep the local churches in Asia in the truth.

JUDE	65 AD
<i>“Keep yourselves in God’s love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life.” 21</i>	
<p>Author: Jude Written From: Unknown Sent To: Unknown Purpose: Warn believers about immoral men traveling and teaching false doctrine that perverted the grace of God into a license to sin</p> <p>Theme: Confront apostasy</p> <p>Basic Outline:</p> <ul style="list-style-type: none"> • Verses 1-4, Statement of Jude’s intent in writing • Verses 5-7, Past judgments on apostasy, rebellion and immorality • Verses 8-13, Present condition and character of false teachers • Verses 14-16, Prophesied future judgment of current false teachers • Verses 17-23, Defense against false teachers and apostasy 	

Memorable Verses:

- “Although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that was once for all entrusted to the saints.” 3
- “For certain men . . . have secretly slipped in among you. They are godless men, who change the grace of our God into a license for immorality.” 4
- “Though you already know all this, I want to remind you . . .” 5
- “These men are blemishes at your love feasts.” 12
- “Enoch, the seventh from Adam, prophesied about these men.” 14
- “Keep yourselves in God’s love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life.” 21
- “Be merciful to those who doubt; snatch others from the fire and save them; to others show mercy, mixed with fear – hating even the clothing stained by corrupted flesh.” 22, 23

Greek Words:

- ἄγγελος – *aggelos* – messenger, angel, 6.
- ἄρπαζω – *harpazo* – to seize, to snatch, catch away, pluck, pull, take by force, 23 (also Acts 8:39; 2 Cor. 12:2, 4; 1 Thes. 4:17; Rev. 12:5).
- ἐπαγωνίζομαι – *epagonizomai* – struggle for, contend for, to exercise great effort and exertion for something. It is a word from the Greek gymnasium used to refer to the struggle and effort put forth by athletes in an athletic contest, 3.
- κυριότης – *kuriotes* – dominion, government, 8 (also Eph. 1:21; Col. 1:16; 2 Pt. 2:10).

Healthy Doctrine:

- Angels
- Judgment
- Apostasy
- Inspiration of Scripture

Jude wanted to write about the salvation that belongs to the believers but saw a greater need and was inspired by the Holy Spirit to defend orthodox Christian doctrine. False teachers were infiltrating the Christian ranks with bad doctrine which led to bad morals. Jude quotes from the book of *First Enoch* and refers to an exchange between Satan and Michael recorded in the book the *Assumption of Moses*. Since Jude was writing under the inspiration of the Holy Spirit we should assume that at least these two portions of extra biblical writings are accurate and true. Paul does the same thing in Acts 17:28; 1 Corinthians 15:33 and Titus 1:12.

Chapter forty-eight

The Prophetic Book

REVELATION	96 AD
<i>“Yes, I am coming soon.” 22:20</i>	
Author: John	
Written From: Patmos	
Sent To: Seven churches of Asia	
Purpose: Reveal Jesus Christ and his final victory as he defeats his enemies and establishes his kingdom on earth and in eternity. Also, complete the prophetic theme that runs through Scripture.	
Theme: The glorified Jesus and the his coming kingdom	
Basic Outline:	
Chapter 1, The glorified Christ	
Chapters 2-3, Seven letters to seven churches in Asia	
Chapters 4-5, John taken to heaven	
Chapters 6-18, The Tribulation	
Chapter 19, Jesus returns	
Chapter 20, The Millennium Kingdom	
Chapters 21-22, The New Heaven and New Earth, the eternal state	

Memorable Verses:

“Write, therefore, what you have seen, what is now and what will take place later.” 1:19
 “He who has an ear, let him hear what the Spirit says to the churches.” 2:7, 11, 17, 29; 3: 6, 13, 22
 “The voice I had first heard speaking to me like a trumpet said, ‘Come up here, and I will show you what must take place after this.’” 4:1
 “Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals.” 5:5
 “Then I heard the number of those who were sealed: 144,000 from all the tribes of Israel.” 7:4
 “These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb.” 7:14
 “I saw the seven angels who stand before God, and to them were given seven trumpets.” 8:2
 “The fifth angel sounded his trumpet, and I saw a star that had fallen from the sky to the earth. The star was given the key to the shaft of the Abyss.” 9:1
 “I will give power to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth.” 11:3
 “A great and wondrous sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head . . . Then another sign appeared in heaven: an enormous red dragon with seven heads and ten horns and seven crowns on his heads.” 12:1, 3
 “I saw a beast coming out of the sea. He had ten horns and seven heads, with ten crowns on his horns.” 13:1
 “Then I saw another beast, coming out of the earth. He had two horns like a lamb, but he spoke like a dragon.” 13:11
 “He also forced everyone, small and great, rich and poor, free and slave, to receive a mark on his right hand or on his forehead, so that no one could buy or sell unless he had the mark, which is the name of the beast or the number of his name.” 13:16,17
 “Then I looked, and there before me was the Lamb, standing on Mount Zion, and with him 144,000 who had his name and his Father’s name written on their foreheads.” 14:1
 “I saw in heaven another great and marvelous sign: seven angels with the seven last plagues.” 15:1
 “Behold, I come like a thief! Blessed is he who stays awake and keeps his clothes with him, so that he may not go naked and be shamefully exposed.” 16:15
 “Then they gathered the kings together to a place that in Hebrew is called Armageddon.” 16:16
 “The seven heads are the seven hills on which the woman sits. They are also seven kings. Five have fallen, one is, the other has not yet come.” 17:9,10
 “Fallen! Fallen is Babylon the Great!” 18:2
 “After this I heard what sounded like the roar of a great multitude in heaven shouting: ‘Hallelujah!’” 19:1
 “I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war.” 19:11
 “He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years.” 20:2
 “The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.” 20:6
 “Then I saw a great white throne and him who was seated on it.” 20:11
 “Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away.” 21:1
 “Behold, I am coming soon! Blessed is he who keeps the words of the prophecy in this book.” 22:7

Greek Words:

- θλιψις – *thlipsis* – afflicted, pressure, anguish, burden, persecution, tribulation, trouble, 1:9; 2:9, 10, 22; 7:14.
- στεφανος – *stephanos* – crown, a prize in the public games, a symbol of achieved honor, refers to the wreath awarded to a victorious athlete or worn by a pagan priest or given to city officials when a dignitary arrived, 2:10; 3:11; 4:4,10; 6:2, 9:7; 12:1; 14:14.
- διαδημα – *diadema* – diadem, royal crown, crown worn by royalty, a symbol of political power or sovereign authority, 12:3; 13:1; 19:12.
- μεγας – *megas* – exceedingly high, great, mega, large, loud, mighty, used 87 times in Revelation including 1:10; 2:22; 5:2; 6:4; 7:2; 8:8; 9:2,14; 10:3; 11:13; 12:1,3; 17:5; 20:1,11; 21:12.
- ἄρμαγεδδων – *armageddon* – Armageddon, or Har-Megiddon, 16:16.
- νικαω – *nikao* – to be victorious, overcome, 2:7,11,17,26; 3:5,12,21; 5:5; 6:2; 11:7; 12:11; 13:7; 15:2; 17:14; 21:7.
- καινος – *kainos* – new, fresh, 2:17; 3:12; 5:9; 14:3; 21:1,2,5.
- ταχυ – *tachu* – without delay, soon, by surprise, suddenly, with ease and readily, lightly, quickly, 2:5, 16; 3:11, 11:14; 22:7, 12, 20.
- χαραγμα – *charagma* – brand, mark, a marking in the ancient world for a slave, a soldier or a worshiper, 13:16, 17; 14:9; 14:11; 15:2; 16:2; 19:20; 20:4.

Healthy Doctrine:

- Eschatology
- Judgment
- Salvation
- Satan
- Angels

In chapter one Jesus appears to John on the isle of Patmos and instructs him to write “what you have seen, what is now and what will take place later.”

In the next two chapters (chapter two and three) Jesus dictates seven letters to seven churches in Asia which John oversaw. The seven churches are: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.

In chapter four the vision of the final seven years on earth begins when John is called up to heaven into the throne room of God. God is encircled by twenty-four elders and the four cherubim.

In chapter five God is holding a scroll of rolled-up parchment that is sealed with seven seals. The scroll is the will or the final testament of history which includes the completion of redemption and salvation. No one is worthy to open the scroll but Jesus, the Lion of the tribe of Judah, appears as a lamb that had been slain. He is the only one worthy of opening the scroll and finalizing the history of salvation on earth.

In chapter six the Lamb opens six of the seven seals which begin a series of events on the earth that lead history as we know it to its final hour. The first releases a leader bent on conquest. The second releases great war. The third brings famine and economic imbalance. The fourth brings death to a quarter of the earth’s population by sword, famine, plague and wild beasts. The fifth reveals the martyrs of this time in heaven waiting for vengeance. The sixth causes catastrophic events on the physical earth.

In chapter seven John sees 144,000 Jews from each of the twelve tribes of Israel being sealed before the great distresses begin on earth. The result of the evangelism of the 144,000 from the tribes of Israel is seen in heaven as a great multitude of saved people gathered around the throne of God having come out of the Great Tribulation on the earth from every nation, tribe, people and language.

Chapter eight reveals the results of the opening of the seventh seal. When the seventh seal is opened seven angels appear with seven trumpets used to call forth seven more distresses on the earth. But before they begin, the answers to the prayers of the saints are cast down in judgment on the earth. The first trumpet produces hail and fire mixed with blood that burns up a third of the earth. The second trumpet calls forth a huge mass all ablaze that lands in the sea producing a tsunami that destroys a third of seas. The third trumpet produces a great, blazing meteor shower that contaminates a third of the fresh water. The fourth trumpet causes the loss of one third of twenty-four hours of light including a third of the light from both the sun and the stars. These are all natural disasters.

Chapter nine reveals the last three trumpets, but they are all supernatural attacks and are introduced at the end of chapter eight with an announcement of “Woe! Woe! Woe to the inhabitants of the earth, because of the trumpet blasts” of the last three angels. The fifth trumpet brings the first “Woe” when the angel that had been given the key to the Abyss releases from the Abyss some kind of demonic beings that torment men. The sixth trumpet releases the four angels bound at the Euphrates Rivers and their angelic army of two hundred million to kill a third of mankind.

Based on the earth’s current population of 6,750,000,000, the deaths caused by this sixth trumpet combined with the death of a quarter of mankind resulting from the fourth seal, means the death of approximately 3,358,125,000 people in a three year period. This leaves 3,391,875,000 people – a little over a half of the current population – alive midway through the Tribulation.

It is estimated that 32% of the people alive today claim to be of the Christian faith. If we assume that half of that 32% (1,080,000,000 people) are actually true believers who get taken in the rapture of the church before the Great Tribulation begins, the total world population would go from 6,750,000,000

- To 5,670,000,000 after the rapture
- Then be reduced by a fourth down to 4,252,500,000 after the fourth seal
- And then be reduced by a further third, down to 2,849,175,000 after the sixth trumpet

That means the total loss would be 3,900,825,000 people from earth’s population in a 36 to 48 month period. Realize we are just in chapter nine of the book, and what is known as the Great Tribulation is yet to come on the earth in the next few chapters.

In chapter ten John is given a little scroll by a mighty angel and told to eat the scroll. After John has eaten it and the words on it he is told, “You must prophesy again about many peoples, nations, languages and kings.”

Chapter eleven introduces two men who will oppose ungodliness and call forth many signs and wonders including plagues, famine and miracles. They will prophecy for the final 1,260 days (42 months, or three and a half years) of the tribulation (11:2, 3). When the seventh trumpet sounds, loud voices from heaven say, “The kingdom of the world has become the kingdom of our Lord and of his Christ.” The temple in heaven is opened and the Ark of the Covenant is seen.

In chapter twelve John sees a vision that includes a woman and a dragon. This vision captures the battle between God’s promises and Satan’s opposition from the beginning to its final conflict.

Chapter thirteen introduces the beast from the sea (anti-christ) and the beast from the earth (false prophet). The false prophet will cause the whole world to worship the anti-christ and receive the mark on their right hand or forehead in order to buy and sell on the earth.

In chapter fourteen the 144,000 marked with the Father’s name are seen on Mount Zion with the Lamb. Mt. Zion is in Jerusalem and this vision indicates that the 144,000 will endure through the tribulation and meet Jesus in Jerusalem upon his return to the earth. This chapter includes the announcement that the center of the world’s economy, Babylon, has fallen. There are also two references to the harvest of the earth: reaping grain and harvesting grapes.

In chapters fifteen and sixteen seven angels are given seven bowls with the final seven plagues of God’s wrath on the earth. There can only be a matter of weeks left before Jesus returns at this point, since these plagues would result in the extinction of man and life on earth if something did not interrupt them. These plagues are focused on the anti-christ’s kingdom and include:

- Painful skin ulcers
- The destruction of the rest of the salt water seas leaving the earth to corrupt in its own filth
- The loss of all fresh water or drinking water
- The scorching of men by the sun
- A spiritual darkness leaving men hopeless
- A military invasion from the east which sets up the last battle centered in the middle east and Armageddon
- The final attack on the climate, geography and atmosphere of earth which includes lightning, thunder, one-hundred-pound hailstones and an earthquake unlike anything that has occurred on earth since man was created.

Chapter seventeen is a behind-the-scenes look at the spiritual dimension of the anti-christ’s kingdom and the authority of Satan that has been handed through the ages from empire to empire including Egypt, Assyria, Babylon, Persia, Greece, Rome and the kingdom of the anti-christ.

Chapter eighteen describes the fall of Babylon, the center of the world commerce in the final days.

Chapter nineteen begins in heaven with the church having been made ready. Then heaven is opened and Jesus, the rider on the white horse moves out for battle. He defeats the armies of the world.

Chapter twenty shows the binding of Satan for a thousand years and the establishment on earth of the millennial kingdom. Then, at the end of the thousand years Satan is released and leads a final rebellion. This is followed by the Great White Throne Judgment which involves only those whose names are not in the Lamb’s book of life. Death, Hades, and all the lost are thrown into the Lake of Fire.

Chapter twenty-one begins with the present universe and earth having been removed or destroyed. A new universe and a new earth have been created for life in the eternal state. The New Jerusalem, heaven, the city of God, descends into this universe and this is the eternal state of mankind and the eternal God.

In chapter twenty-two Jesus says he is coming soon and John testifies that he has written down truthfully all he was shown. Jesus repeats several times he is coming soon and the free gift of salvation is offered as a free drink of the water of life to any who will accept it.

Chapter forty-nine

The Healthy Doctrine Glossary

A**DOPTION** – THIS IS the act of God’s grace in which believers become sons of God. The Greek word *huiothesia* is used in Romans 8:15,23; 9:4; Gal. 4:5; and Eph. 1:5 and indicates a total break with the old family and the establishment of a new family relation that includes all the rights, privileges and responsibilities that come with the family position (see John 1:12).

Antinomianism – an unhealthy doctrine. It is the heretical belief that under the gospel dispensation of grace, the moral law is of no use or obligation because faith alone or knowledge alone is necessary for salvation. This false doctrine holds that your spiritual condition is not connected to or affected by your physical life or moral behavior. Antinomianism comes from two Greek words: *anti* which means against and *nomos* which means law.

Depravity – The total depravity of man means that sin’s corruption has extended into every part of man’s nature (mind, intellect, body, will, emotions, desires, etc.) and also, that there is nothing in man to empower him to gain a right standing with God or commend him to a holy and just God. Total depravity does not mean that every man has thoroughly acted out his depravity or that men do not have a conscience or that they will engage in every type of sin or that a totally depraved man cannot do any good. Total depravity means that man is as bad off as he can be, but it does not mean he is as bad as he can be.

Grace – Grace is God’s response to man’s need. Man’s need is greater than man can meet or even understand. There is nothing man can do to earn deliverance from his sinful state. God’s grace produces mercy. God has manifested this grace in the salvation he has provided (Titus 2:11; Romans 3:24; 5:15-17, 20; 2 Corinthians 8:9). Grace refers to the new state we have been brought into (Romans 6:14; 5:2). Grace continues to be God’s operating principle for believers (Galatians 5:4). Grace provides the daily needs of the believer (Hebrews 4:16; Philippians 4:19). Grace can never coexist with law because such a compromise nullifies grace (Romans 4:13-16).

God’s Wrath and Divine Judgment – God’s judgement against sin takes place throughout history and at the final judgment.

Imputation – means to “credit over to one” or “to charge to one’s account”

- Adam’s sin to us
- Our Sin to Christ
- Christ’s righteousness to us

Justification – To justify someone in a court case means to look at the evidence and honestly declare the person accused as innocent and not guilty. Justification is not forgiveness because a forgiven person is still a guilty person who has been forgiven. A justified person is someone who is rightfully declared innocent in an honest court of law. Justification in theology is the divine pronouncement that one who is in Christ Jesus is fully innocent and wholly acceptable to God’s holiness. This occurs when God sees the believer as sinless and righteous in Christ.

Justification by Faith – We enter into the state of justification by faith in the work of Jesus on the cross which removed sin and its penalty. We are not justified in God’s sight by what we do but by what Jesus did.

Propitiation – the universal concept of an angry God who must be pleased or satisfied before any good or blessing can occur. The work of Christ on the cross satisfies all the claims of divine holiness, righteousness, and justice so that God is propitiated. Many times you hear a man say that Christ satisfies him, when in reality, that was never really an issue. Christ has always been the bread of life and the water of life which satisfies man. The problem is that God was not satisfied. Our biggest concern is not whether we are satisfied with God, but whether God is satisfied with Christ. Jesus Christ is our propitiation before God, and God is satisfied or propitiated with Christ.

Reconciliation – Reconciliation means “to cause to conform to a standard” or “to be adjusted to a specified standard.” When a person adjusts the clock in their car to the satellite time shown on their cell phone they have reconciled the clock in the car to the time on the cell phone. If a person does not keep track of the use of their debit card they will not be reconciled with their bank statement at the end of the month. Their checking account will be out of balance. The world is out of balance with God. We are unable to reconcile ourselves with God (Romans 5:6-9). But, in this condition God came through Jesus Christ and reconciled us to himself (Romans 5:10). God reset us; he realigned us; he caused us to come into conformity with him (Romans 5:20-21; 2 Corinthians 5:18-20).

Redemption – Redemption is what occurs when a slave is purchased by someone who has the intention of setting that slave free. No one can set a slave free unless they are willing to pay the debt for the price of the slave, that is, to redeem the slave. Jesus Christ purchased us from sin by paying the penalty for our sin (1 Peter 3:18; Revelation 5:11, 12; Galatians 3:13; Romans 3:22-24).

Regeneration – “re-“ and “generate” are of Latin origin and mean “generated over again”, “born again”, or “born a second time” (John 3:7; Titus 3:5; 1 John 3:2; 1 John 3:1; 5:1; 2 Corinthians 5:17). God is the father of the new birth (John 1:12, 13). The Holy Spirit is the active agent that causes the new birth (John 3:5-6). The Word of God is the means by which the Holy Spirit produces the new birth because a man cannot believe in something of which he is ignorant (1 Peter 1:23; Romans 10:17). Faith is the mechanism that accomplishes the new birth (Galatians 3:26; John 1:12). The resurrection of Jesus Christ is the power of the new birth (1 Peter 1:3). The blood of the new covenant is the starting point of the new birth (1 Peter 1:18-19).

Repentance – Repentance in the Bible means “a change of mind.” Literally, it means a turning about, specifically in the mind. This turning or changing of the mind results in a change of course, a new direction and a new attitude toward the object being considered in the mind. Repentance may occur along with sorrow, but sorrow is not repentance. Repentance is a change of mind in respect to the revealed truth in the Word of God. Jesus teaches repentance in Matthew 21:28-30. Paul teaches that repentance occurs in response to the Word in 2 Timothy 2:24-25, but in 2 Timothy 4:3-5 he also warns that men change the Word of God to suit their mind. Godly sorrow brings repentance that leads to salvation, worldly sorrow brings only death with no change of destiny (2 Corinthians 7:10). Godly repentance leads to salvation and righteous deeds follow (Acts 26:20).

Sanctification – from the Greek word *αγιασμος* which means “set apart”. The word is

similar to holy, holiness, saint and sanctify. Three agents that bring about sanctification are: the Holy Spirit (1 Cor. 6:11; 2 Thes. 2:13; 1 Peter 1:2), the Son (Hebrews 10:10), and the Word (Truth) of God (John 17:17; Eph. 5:26).

- Positional Sanctification – the work of God in salvation where he sets the believer apart for his will
- Experiential Sanctification – the work of man empowered by the Holy Spirit where he sets himself apart for the will of God in his thinking, speaking and actions
- Ultimate Sanctification – the final work of God where the believer is totally conformed to the image of God in spirit, soul and body

Sin Nature of Man – It is the corrupt nature every man inherits from Adam. This sin nature has affected every part of man’s nature. In this condition man is in complete depravity which means each individual person is as bad off as they can be in God’s eyes. (This does not mean each individual man is acting as badly as he could.)

Substitution – The necessity for substitution exists because the righteous and holy God demands that sin and rebellion be punished. Romans 3:22-26 addresses the question of how a holy, just and righteous God can maintain his holy, just and righteous character and yet justify the sinner:

“This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus. God presented him as a sacrifice of atonement,^[1] through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished— he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.”

Section J Theology

Chapter Fifty

Introduction to Theology

THEOLOGY IS NOT only for the advanced Bible student or the elite scholar. Every person has a theology because it simply means words or thoughts about God. Our word theology comes from two Greek words *θεος* *theos* meaning God and *λογος* *logos* meaning word, discourse, study, or a thought expressed through words. So, everyone has *theo-logos* or *theology*, but not everyone has developed a biblical or correct theology.

Biblical theology, as we study here, is the categorical study of Scripture and part of "I.C.E." teaching: isagogical, categorical, exegetical. Theology collects similar scriptural teaching, organizes it, and uses the information to interpret an area of study. Systematic theology involves collecting, arranging, comparing, exhibiting and defending the facts from any and every source concerning God, his plans and his activities. Systematic Theology is not an end in itself; its purpose is to classify and clarify the truth as presented in the God-breathed Scriptures.

Some Types of Theology		
Augustinian Theology	Lutheran Theology	Revealed Theology
Catholic Theology	Oxford Theology	Biblical Theology
Practical Theology	Black Theology	New Theology
Rational Theology	Dogmatic Theology	Calvinistic Theology
Armenian Theology	Natural Theology	Evangelical Theology
Mercersburg Theology	Pentecostal Theology	Barthian Theology
Pastoral Theology	New England Theology	Polemic Theology
Fundamental Theology	Exegetical Theology	Systematic Theology

Christian theology can be broken down into ten areas of study:

1. **Theology** – the study of God (*theos*)
2. **Bibliology** – the study of Scripture (*biblos*, book)
3. **Angelology** – the study of Angels (*angelos*, messenger, angel)
4. **Anthropology** – the study of Man (*anthropos*, man)
5. **Hamartiology** – the study of Sin (*hamartia*, miss the mark, sin)
6. **Christology** – the study of Christ (*christos*, anointed one, Messiah, Christ)
7. **Soteriology** – the study of Salvation (*soter*, savior)
8. **Pneumatology** – the study of the Holy Spirit (*pneuma*, spirit)
9. **Ecclesiology** – the study of the church (*ekklesia*, assembly, gathering, church)
10. **Eschatology** – the study of Things to Come or End Times (*eschata*, last things)

Common False Doctrines

1. Deny the inspiration of the Bible
2. Deny the inerrancy of the Bible
3. Deny the authority of the Bible in one of these ways:
 - add personal revelations such as dreams, voices, spiritual visitations or visions
 - exalt church authority or tradition to an equal or higher place
 - exalt man's word, teaching, opinion or new book to an equal or higher place
 - consider the Bible to be the writings and opinions of men
4. Deny the deity of Jesus Christ
5. Deny that man is a sinner with a sin nature
6. Deny salvation is accomplished by the blood of Jesus Christ
7. Deny the virgin birth of Jesus Christ
8. Deny the physical resurrection of Jesus Christ
9. Deny the Trinity or confuse the persons and works of the members of the Trinity
10. Deny salvation by faith and usually replace it with salvation by self-worth or works
11. Deny there is a literal, eternal hell
12. Deny the character or attributes of God. This is usually done by overemphasizing one attribute such as God's love and denying attributes such as justice, fairness, righteousness and holiness.
13. Deny the final judgment for individual accountability to God
14. Deny the future, physical return of Jesus Christ to planet earth
15. Deny salvation by faith to people outside your own special church, group, denomination or particular doctrinal affiliation

Chapter Fifty-one

Theology - The Study of God**T**RANSCENDENCE AND IMMANENCE

Transcendence and immanence are two characteristics of the God of the Bible. Transcendence refers to God as being prior to and existing outside the created world. To describe God as transcendent means God's existence, his person and his nature, are not connected to the created world. God exists unchanged before, during and after the universe or any other created thing, existed. Immanence refers to God's ability, desire and practice of being involved in the universe. This includes his general indwelling in every part of creation. God is everywhere simultaneously and is present at every point in space (but, this does not mean he exists as every point in space.) As transcendent, God is beyond time and space and is not affected by creation. As immanent, God is aware, present and involved in the created world. The Biblical God is both transcendent and immanent. He exists outside the universe but is active in the universe.

Theism

There are seven major world views of concerning God:

1. Atheism – believes there is no God
2. Polytheism – believes there are many gods
3. Panentheism – believes God is finite; he learns and changes as the free universe makes decisions
4. Finite godism – believes God is finite but lives beyond the universe, yet still has limited action in the universe
5. Pantheism – believes God is infinite but lives or exists within the creation
6. Deism – God is infinite and does not live in or affect the world; he is totally outside creation (transcendent).
7. Theism – God is infinite and beyond creation but he does act within creation; he is personal and knowable

Theism is an ancient philosophical concept that was more fully identified defined when the philosophy of deism began to be embraced in the 1600's. Deism simply states that God created the universe like a clockmaker creates clocks. God wound it up and is letting it run. In deism God is entirely transcendent, or outside the created world. Deism describes God as the first cause who created the world and established immutable, universal laws that cannot be altered even by divine intervention. Theism on the other hand, is belief in the existence of one God who is transcendent and yet immanent. Theism embraces an infinite God who has personhood and interacts with people.

Knowing God

God reveals himself in two ways:

- a) General Revelation - God reveals himself through natural means to all men at all times.
- b) Special Revelation – God reveals himself through supernatural methods, including Scripture, to believers.

General Revelation

General revelation of God is made known to man through creation (Psalm 19:1-6; Romans 1:18-23). General revelation surrounds and is available to all men (Matt. 5:45; Acts 14:17) everywhere (Psalm 19:2) and at all times (Acts 17:24-28). General revelation is in the conscience of all men (Romans 2:14-15). A person does not have to be a Christian, or even religious, to receive general revelation from God.

Here are three basic ways general revelation comes to men:

1. **Cosmological** – The cosmological argument simply states the world we live in is an effect that requires an adequate cause. Since our universe is here, at some point in the past it came into existence, there must be a cause for its existence. The universe could not have created itself, since that would require the universe to both exist and not-exist at the same time. The universe cannot exist by chance since the complexity of matter itself is beyond random luck not to mention the assembly of matter into the vast systems and organisms that include non-physical things like thought, numbers, time, life, morals, etc. General revelation from creation indicates there must be an intelligent being that is greater than the created universe and outside of time. To create a universe with life and natural systems means there must be a living creator who is powerful and intelligent.
2. **Teleological** – Since there is order and purpose in the universe there had to be a designer. No one would believe a computer came into existence by itself, because logic demands we accept the fact that a man was responsible for the design and creation of the computer. So, why would the man who uses the computer think he came into existence without a designer? The order of the universe reveals not only a creator but an organized caretaker with a purpose.
3. **Anthropological** – Mankind has a finite and limited existence and yet is a *living* being who understands *morals* and has *intelligence*. Since mankind has these qualities, we can argue that there must be a designer who also is living, moral and intelligent – but at an infinite level beyond time.

Paul used all of these arguments in Romans 1:18-23; 2:14-15 and Acts 14:14-18; 17:24-28 to cause the pagans to reevaluate their theology. Romans 1:20 says, "For since the creation of the world God's invisible qualities – his eternal power and divine nature – have been clearly seen, being understood from what has been made so that we are without excuse." These invisible qualities of God's eternal power and divine nature are seen in creation:

1. Glory revealed in the skies and universe (Psalm 19:1)
2. Power revealed in the immovableness of the earth and solar system (Psalm 93:1; 19:1)
3. Supremacy revealed in creation (Acts 14:15)
4. Goodness revealed in sending the sun and rain for all people (Matthew 5:45; Acts 14:17)
5. Intelligence revealed in our own skill and ability to design (Acts 17:29)
6. Greatness revealed in the vastness of the seas and outer space (Psalm 29:3-5; 93:4)
7. Judgment revealed in thunder and storms (Job 37:1-5)

Besides the physical universe and the nature of man, God's general revelation can also come to man through history, art and music. Mankind must use what is revealed in

general revelation for rational thinking, scientific development, government, social justice, marriage, family and much more. It is just as Paul says to the philosophers in Athens when he quotes the Cretan poet, Epimenides, who wrote around 600 BC:

“For in him we live and move and have our being.” Acts 17:28

Special Revelation

Special revelation comes only to believers, mainly through the written Scriptures of the prophets and apostles, and it provides information not discoverable in creation. Truth learned through special revelation may be confirmed in creation once it is known, but can never be understood apart from God revealing it in some supernatural way. Because special revelation is given only to believers, society is not responsible to either obey or understand it. Only individual believers, along with the church (or Israel in the Old Testament), are responsible for what God has revealed in this way.

Some truths revealed only by special revelation are the plan of salvation, the means of salvation, the deity of Jesus, the Trinity, many of God’s purposes, eschatology, and more. These things can never be discovered by the mere philosopher, professor, scientist or theologian apart from the Scripture or some other form of special revelation.

In the past God spoke to mankind in a variety of ways.

“In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his son.” Hebrews 1:1

Some of the other forms of special revelation were:

- Lot (Proverbs 16:33; Acts 1:21-26)
- Urim and Thummim (Exodus 28:30; Numbers 27:21; Deuteronomy 33:8; 1 Samuel 28:6; Ezra 2:63)
- Dreams (Genesis 20:3, 6; 31:11-13, 24; Daniel 2:1-48; 7:1-15; Matthew 1:20)
- Visions (Isaiah 1:1; 6:1; Ezekiel 1:3; 2 Corinthians 12:1-6)
- Theophanies (an appearance of the second member or the Trinity as the angel of the Lord; Genesis 16:7-14; Exodus 3:2; Joshua 5:13; 2 Samuel 24:16; Zechariah 1:12)
- Angels
- Prophets
- Historical Events
- Jesus Christ

Attributes of God

Since God reveals himself and can be known by man, we can describe the true God by identifying his personal attributes or his character. The essence of God can be identified by:

1. Attributes – like holiness, which is one of his moral attributes
2. Activities – like mercy, which is something God does because of who he is
3. Characteristics – like omniscience, which is simply something that belongs to God in general

A list of the attributes of God can range from less than nine to over thirty items depending

on how the list is broken down and which attributes are considered synonymous. Below is a general list of attributes of the Godhead. To be considered God a being must possess every one of these characteristics. Some characteristics, like omnipresence, are unique to God alone since no other being can be everywhere at all times. Other characteristics may be shared with some creatures (like truth or life), with the difference being that God possesses these characteristics in an eternal, infinite degree while the creature possesses them at a limited, finite level.

1. Unity	God is one.	Deut. 6:4; 1 Cor. 8:6
2. Infinite	God is without limits.	1 Kings 8:27; Ps. 145:3;
	Acts 17:24	
3. Eternity	God is outside of time.	Gen. 21:33; Ps. 90:2
4. Immutable	God’s being is unchangeable.	1K.8:56;Ps.102:27;Mal.3:6
	;2Tm2:13;Jm1:17	
5. Sovereign	God is independent of authority besides him.	Eph. 1:21
6. Omnipresence	God is present everywhere at all times.	Ps. 139:7-12; Jer. 23:23-24
7. Omniscience	God knows all things.	Job 37:16; Ps.139:1-4;147:4-5; Matt.11:21
8. Omnipotence	God is all powerful.	Matt. 19:26; Rev. 19:6; Lk. 1:37;
9. Justice	God is morally fair; He shows no favoritism.	Acts 10:34-35; Rom. 2:11
10. Love	God seeks good for others at his own cost.	Ps. 103:17; Eph. 2:4-5; 1 Jn. 4:8, 10
11. Grace	God provides undeserved benefits.	Ex. 34:6; Eph. 1:5-8; Titus 2:11
12. Freedom	God is independent of his creatures.	Ps. 115:3
13. Holiness	God is set apart from sin and evil.	1 Peter 1:16
14. Righteousness	God is right in his laws and actions.	Ps. 19:7-9; Jer. 9:24
15. Veracity	God is true and consistent in word and deed.	1 Sm 15:29; Ps100:5;Jn 17:17,19;Heb. 6:18
16. Faithfulness	God keeps his promises and commitments.	Num. 23:19; Ps. 89:2; 1 Thes. 5:24
17. Personal	God has will, intellect, self-awareness.	Exod. 3:14; Gen. 3
18. Life	God is life and source of all life.	Exod. 3:14; Jer. 10:10; John 5:26; 1Jn.1:2

Names of God

There are many names for the one true God in the Bible. In most cases God is the one who assigns himself the name in order to reveal his character and describe himself to man.

1. *Elohim* – is a general name for deity used over 2,500 times in the Old Testament. About 2,300 times it is used to refer to the true God of Scripture. Most of the other 200 times *elohim* is used to refer to pagan gods or idols. *Elohim* first appears in Genesis 1:1. The *-im* at the end of *Elohim* makes the word plural, most likely to indicate the majestic essence of the deity. Some think it refers to the Trinity, but this plural noun form is consistently used with singular verb forms throughout the Old Testament, indicating the writer is not thinking of plurality but majesty. *Elohim* is sovereign as the “God of all the earth” (Isaiah 54:5), “God of heaven” (Nehemiah 2:4), and “God of gods and Lord of lords” (Deut. 10:17). *Elohim* is the creator (Gen. 1:1; Isaiah 45:18), the judge (Ps. 50:6; 58:11) and works for Israel (Deut. 5:23; 8:15; Ps. 68:7). *Elohim* is combined with other names to identify God:

- a. *El Shaddai* – *shaddai* is related to a word for mountain. *El Shaddai* then refers to the God of the Mountain revealing God as the mighty God or God Almighty as it is translated in the NIV (Gen.17:1-20; 28:3; 35:11; Ex. 6:3).
 - b. *El Elyon* – *elyon* means “most high” and is used by Melchizedek in Gen. 14:19. It is translated in the NIV as God Most High. Also used in Psalm 9:2; Daniel 7:18, 22, 25, 27; Isaiah 14:13,14.
 - c. *El Olam* – *olam* refers to “everlasting” or “eternity”. *El Olam* is translated as Everlasting God or God of Eternity (Gen. 21:33; Isaiah 40:28).
 - d. *El Roi* – *roi* means “sees” and is used by Hagar (Gen.16:13) when she calls God the God Who Sees.
 - e. *El Elohe Israel* – means God, the God of Israel (Gen. 33:20)
2. *Yahweh* – is the personal name for God. It comes from the Hebrew *YHWH* translated LORD in the NIV. The name *YHWH* communicates the self-awareness and self-evidence of the self-existing One: “I AM Who I Am” (Exodus 3:2, 14; 6:2-3). It was used by Eve, Seth, Noah and Abraham (Gen.4:1, 26; 9:26; 12:8; 15:2). After the Jews returned from the Babylonian captivity they began to consider the name of God, *YHWH*, as too holy to be spoken. They began substituting the word *Adonai* (lord, master, owner) for *YHWH*. By 600 AD the vowels of *Adonai* were combined with *YHWH* to produce the artificial name of God *YaHoWaH* which would be pronounced *ya-ho-wah*, or in English, *ja-ho-vah* and spelled *Jehovah*. The word *Yahweh* is simply the original *YHWH* with the two unwritten vowels added into the two syllables *YH-WH* or *Yah-weh*:
- a. *Yahweh Jireh* – “the Lord Will Provide” (Gen. 22:8-14)
 - b. *Yahweh Nissi* – “the Lord is My Banner” (Exodus 17:15)
 - c. *Yahweh Rapha* – “the Lord Who Heals” (Exodus 15:26)
 - d. *Yahweh Shalom* – “the Lord is Peace” (Judges 6:24)
 - e. *Yahweh Sabbaoth* – “the Lord of Hosts” (1 Samuel 1:3; 17:45; Ps. 24:10; 46:7, 11)
 - f. *Yahweh Maccaddeshcem* – “the Lord Who Sanctifies You” (Exodus 31:13)
 - g. *Yahweh Roi* or *Raah* – “the Lord is My Shepherd” (Psalm 23:1)
 - h. *Yahweh Tsidkenu* – “the Lord Our Righteousness” (Jeremiah 23:6; 33:16)
 - i. *Yahweh El Gemolah* – “the Lord, God of Recompense” (Jeremiah 51:56)
 - j. *Yahweh Nakeh* – “The Lord Who Strikes” (Ezekiel 7:9)
 - k. *Yahweh Shammah* – “the Lord is There” (Ezekiel 48:35)
 - l. *Yahweh Elohim Israel* – “the Lord, the God of Israel” (Judges 5:3; Isaiah 17:6)
 - m. *Yahweh Elohim* – “the Lord God” or “the Lord, the Mighty One” (Judges 5:3; Isaiah 17:6)
3. *Adonai* - means lord, master or owner (Gen. 19:2; 40:1; 1 Samuel 1:15).
4. *Theos* – θεος - A Greek word from the New Testament that is translated as “God”. This word is used to refer to false gods (Acts 12:22; 14:11; 1 Cor. 8:5), to Satan (2 Cor. 4:4), to the sin of sensuality (Phil.3:19) and to Jesus (Romans 9:5; John 1:1, 18; 20:28; Titus 2:13). *Theos* is used to refer to the true God (Matt. 23:9; Rom. 3:30), the unique God (1 Tim. 1:17; John 17:3), the creator (Acts 17:24), the savior (1 Tim. 1:1; 2:3).
5. *Kurios* – κυριος - A Greek word that can mean sir (John 4:11), owner (Lk. 19:33) or master (Col. 3:22). It was a Greek word used to express the identity the Jewish God of the Old Testament. (Romans 10:9). To confess Jesus as Lord (*kurios*) meant to recognize Jesus as *YHWH*.

Paterology

Paterology is the study of God the Father. *Pater*, or πατηρ, is the Greek word for father. The fatherhood of God as creator is true for all men, but the New Testament develops a richer and deeper relationship with God as Father for the believer in Jesus Christ. The word for Father is used fifteen times in the Old Testament but 245 times in the New Testament. This concept was clarified by Jesus in his reference to God as his Father concerning his own relationship with God (see Matthew 11:25-27). The Aramaic term *Abba*, a term originally used by young children for their fathers, indicating an intimate and familiar relationship, was used by Jesus to address God (Mark 14:36).

The identification of God as Father goes even beyond Jesus' own relationship with God when he teaches his disciples to also pray by saying “Our Father” (Matthew 6:9). It should be noted in passing that Jesus' teaching concerning God's fatherly relationship to them, and their familiarity and intimacy with God as Father, should not detract from their understanding of his awesome holiness and flawless righteousness because in the Lord's Prayer Jesus followed “Our Father in heaven” with “hallowed be your name.” The Father/Son relationship of man with God is based on the redemptive work of God through Jesus. John says, “To all who received him (Jesus), to those who believed in his name, he (God the Father) gave the right to become children of God – children born not of natural descent, nor of human decision or a husband's will, but born of God” (John 1:12, 13). Jesus and the apostles taught that God our Father demonstrated his Fatherly care and relationship with each believer in these ways:

1. Cares for daily needs (Matthew 6:32)
2. Individual concern and attention (Matthew 6:26)
3. Source of our spiritual life (John 1:12, 13)
4. His Love has been lavished on us (1 John 3:1)
5. Gives us grace and peace (Ephesians 1:2; 1 Thessalonians 1:1)
6. Concerned with our welfare (Romans 8:15-28)
7. Gives us good gifts (James 1:17)
8. Oversees our discipline and growth (Hebrews 12:5-13)
9. Provides us with commands and directions for living life (2 John 4)
10. Makes us in the image of his own Son (1 John 3:2)

Paul begins all his epistles by identifying God as the Father (Rm.1:7; 1Co.1:3; 2Co.1:2; Gal.1:1; etc.). All human fathers receive the concept of fatherhood from God himself (Ephesians 3:14,15). God is the Father of glory (Eph.1:17), the Father of spirits (Heb.12:9) and the Father of lights (James 1:17). After his resurrection Jesus told Mary that he was “ascending to my Father and your Father” (John 20:17).

Trinity

The word Trinity is not in the Hebrew or Greek Scriptures and was not used by the early church. So the word Trinity is not a biblical word, but it is clearly a biblical concept.

As is seen in the great Shema of Deuteronomy 6:4, the unity of God is the focus of the Old Testament:

“Hear, O Israel: The LORD our God, the LORD is one.”

The word “LORD” is YHWH and the word “God” is Elohim (which is plural). The word “one” is the same Hebrew word used of Adam and Eve being “one” flesh in Genesis 2:24. Concerning Adam and Eve this word “one” did not refer to one person but one in union, one character, even one flesh. Yet, Adam remained a separate person as did Eve. There were still two people but one union. The Old Testament does not explicitly teach the concept of the Trinity but it certainly supports it, and clearly does not deny it. Some examples of Old Testament support for the Trinity are found in these verses:

1. The use of plural pronouns and plural verbs. (This does not refer to the use of the plural noun *elohim* mentioned above):
 - a. “Then God said (singular verb), ‘Let us make (plural verb) man in our image, in our likeness.’” (Gen. 1:26)
 - b. “Come, let us go down and confuse their language.”(Gen. 11:7)
 - c. “Whom shall I send (singular verb)? And who will go for us?” (Isaiah 6:8)
2. The creation of man in the image of God demonstrates unity with plurality for “man” was created “male and female”, which could be an indication to us that God is also unity with plurality – “So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, . . .” (Gen. 1:27).
3. The Angel of YHWH or The Angel of the LORD is recognized, worship and speaks as God.
 - a. The Angel of the Lord found Hagar near a spring in the desert. (Genesis 16:7-12)
 - b. Three men appeared to Abraham - one was the Lord and two were angels. (Genesis 18:1-21; 19:1)
 - c. The Angel of the LORD appeared to Moses in the burning bush. (Exodus 3:2-5)
 - d. Joshua bowed before the Commander of the LORD’s army. (Joshua 5:13-15)
 - e. The Angel of the LORD appeared to Gideon. (Judges 6:11-22)
 - f. The Angel of the LORD appeared to Samson’s mother. (Judges 13:3-22)
4. “Now the Sovereign LORD has sent me with his Spirit.” (Isaiah 48:16)
 - a. “Sovereign LORD” is the Father.
 - b. “Me” is the redeemer or Messiah.
 - c. “Spirit” is the Holy Spirit.
5. “Holy, holy, holy is the LORD Almighty.” (Isaiah 6:1-3) – “holy” is repeated three times.
6. The Spirit and the LORD are not the same persons, “ ‘As for me, this is my covenant with them,’ says the LORD. ‘My Spirit, who is on you, and my words that I have put in your mouth will not depart from your mouth.’ ”
7. The Father, the Son and the Holy Spirit are identified along with their reaction to Israel’s sin: “In all their distress he (Father) too was distressed, and the angel of his presence (Son) saved them. In his love and mercy he redeemed them. . . Yet they rebelled and grieved his Holy Spirit (Spirit).” (Isaiah 63:9-10)
8. Wisdom from Proverbs 8:12-31 may be referring to the second member of the Trinity, the Son of God.
9. Psalm 2:2,7,8,11, “The kings of the earth take their stand and the rulers gather together against the LORD and against his Anointed One (Messiah) . . . He (the Father) said to me (Son, Messiah), ‘You are my Son, today I have become your Father. Ask of me, and I will make the nations your inheritance . . . Serve the LORD with fear . . . Kiss the Son lest he be angry and you be destroyed in your way, for his wrath can flare up in a moment.’ ”

The Old Testament does not explicitly teach the doctrine of the Trinity but with the revelation we are given in the New Testament, it is easy to see the distinction and activity of the three members of the Godhead throughout the Old Testament. The New Testament continues to teach there is only one true God (1 Cor.8:4-6; Eph. 4:3-6; James 2:19) but the first book in the New Testament, Matthew, opens and closes with the Trinity. At Jesus’ baptism in Matthew 3:15-17 the second member of the Trinity is baptized and identified as the Son by the voice of the first member of the Trinity, the Father, from heaven. This is followed by the third member of the Trinity, the Holy Spirit, descending on Jesus. The book of Matthew then closes with Jesus telling his disciples, “Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:19). Notice the mention of three persons but only one name mentioned as a unity in the singular form.

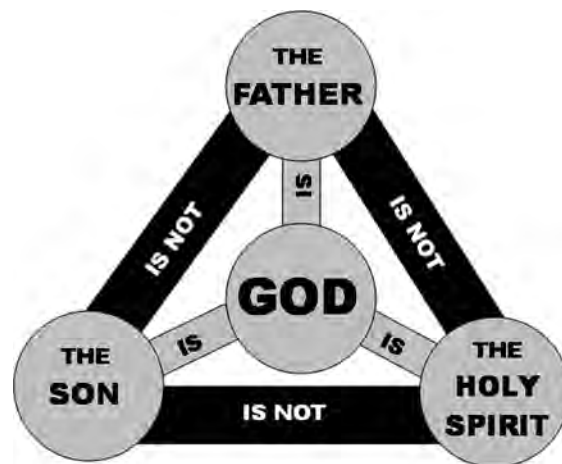
The Trinity is also identified in many other places in the New Testament: 1 Corinthians 12:4; 2 Corinthians 13:14; Luke 1:35; Hebrews 9:14.

Each of the members of the Trinity demonstrates or is described in Scripture as having the attributes of being God.

1. The Father as God is seen in many places in the New Testament (John 6:27; 1 Peter 1:2)
2. Jesus, the Son of God, demonstrates the attributes of deity:
 - a. Omniscience (Matt. 9:4)
 - b. Omnipotence (Matt. 28:18)
 - c. Omnipresence (Matt. 28:20)
 - d. Forgave sins (Mark 2:1-12)
 - e. Raised the dead (John 12:9)
 - f. Created the World (John 1:3)
 - g. Judge of all men (John 5:27)
3. The Holy Spirit as God:
 - a. Called God (Acts 5:3-4)
 - b. Called Lord (2 Cor. 3:17)
 - c. Omniscience (1 Cor. 2:10, 11)
 - d. Omnipresence (Ps. 139:7; 1 Cor. 6:19)
 - e. Truth (1 John 5:6)
 - f. Is a person, not simply the power of God or hand of God (2 Cor. 13:14)
 - g. He has a role to play in the plan of salvation. (1 Peter 1:2)
 - h. He Can be grieved and interacts as a person with men. (Eph. 4:30; 1 Thes.5:19)

Divine Attributes of the Trinity

Attribute	Father	Son	Holy Spirit
Omniscience	Jeremiah 17:10	Revelation 2:23	1 Corinthians 2:11
Omnipresence	Jeremiah 23:24	Matthew 18:20	Psalms 139:7
Omnipotence	1 Peter 1:5	2 Corinthians 12:9	Romans 15:19
Eternal	Psalms 90:2	John 1:2; Rev. 1:8, 17	Hebrews 9:14
Holiness	Revelation 15:4	Acts 3:14	Acts 1:8
Truth	John 7:28	Revelation 3:7	1 John 5:6
Goodness	Romans 2:4	Ephesians 5:25	Nehemiah 9:20
Creator	Psalms 102:25	Colossians 1:16	Genesis 1:2; Job 26:13
Creator of Man	Genesis 2:7	Colossians 1:16	Job 33:4
Makes Divine Decisions	Matthew 3:17	Ephesians 4:11	1 Corinthians 12:11
Gives Divine Words	Matthew 10:17-20	Luke 21:12-15	Luke 12:11-12
Blasphemed	Revelation 16:11	Luke 22:65	Matthew 12:31



False Doctrinal Views of the Trinity

UNITARIANISM	SABELLIANISM	TRITHEISM

The members of the Godhead have identical essence but are separate persons. In salvation, each member of the Trinity serves a different function: The Father planned salvation (Isaiah 14:27; John 4:34; 5:17; 12:44; 1 Cor. 8:6; Eph. 3:11); The Son executed salvation (John 4:34; 5:17; Heb. 10:7); The Holy Spirit reveals salvation (John 16:8-11). Jesus Christ, or the second member of the Trinity, is the only visible member of the Trinity.

In an attempt to state the doctrine of the Trinity in words Charles Ryrie says:

“A definition of the Trinity is not easy to construct. Some are done by stating several propositions. Others err on the side either of oneness or threeness. One of the best is Warfield’s: ‘There is one only and true God, but in the unity of the Godhead there are three coeternal and coequal Persons, the same in substance but distinct in subsistence.’ The word “Persons” might be misleading as if there were three individuals in the Godhead, but what other word would suffice? The word “substance” might be too materialistic; some would prefer the use the word “essence.” Many will not know the meaning of subsistence, but a dictionary can remedy that (‘necessary existence’).” (Charles Ryrie, *Basic Theology*, 1999, p.61)

Jesus may have said it best when he said, “I and the Father are one” (John 10:30). The use of “I and the Father” shows the two separate persons of the Son and the Father. The statement that they “are one” uses the plural verb for the two persons, but the neuter form of “one” avoids referring to “one person” by not using the masculine. Instead, the use of the neuter form of “one” refers to the nature or the essence and means the two persons are one nature and have the same attributes.

KEY POINTS

- God is transcendent because he exists outside of creation. God is immanent because he is present and involved in his creation.
- Theism is the belief in a transcendent and immanent God.
- God is knowable because God has revealed himself.
- General revelation refers to God revealing himself through natural means to all people. Special revelation refers to God revealing himself supernaturally to some people.
- God can be described because he has revealed his attributes, activities and characteristics.
- Names of God reveal who he is and what he is capable of doing.
- Paterology is the study of God as the father.
- The Trinity identifies the unity of the three persons in the Godhead

QUESTIONS

1. What is the difference between Biblical theology and systematic theology?
2. Describe transcendence. Compare immanence with transcendence.
3. Which world view of God believes in God’s transcendence but rejects the concept of his immanence?
4. Classify the following as general or special revelation: the existence of God, a vision, scripture, God’s intelligence, the existence of angels, God as creator.
5. Explain how we arrived at the name of Jehovah for YHWH.
6. Identify ten attributes of God.
7. What do these names of God mean: Elohim, El Shaddai, YHWH, YHWH Jireh, YHWH Sabbaoth, Adonai, Theos, Kurios?
8. Discuss the importance of understanding the fatherhood of God.
9. Explain how the great shema of Deuteronomy 6:4 that says “the Lord is one” does not violate the concept of the Trinity.
10. Give your best description of the Trinity.

Chapter Fifty-two

Bibliology - The Study of Scripture

INFORMATION ABOUT GOD'S character, God's plans, God's activities, God's interaction in history, God's knowledge, God's ways and God's wisdom not known by man through his natural life must come to man through some supernatural means of revelation. Revelation literally means to take a covering off so that what was covered and unknown may be seen and known. In order to communicate this information, God would need to communicate to man through a means that man would understand. There are several methods that God has used to communicate special revelation to man. In the past he used dreams, visions, theophanies, angels, even the urim and thummim which were kept in the breastplate of Israel's high priest. God also spoke directly to and through men called prophets and apostles. God's activity in history itself has provided revelation of himself and of his plans. These are all forms of communication used by God to bring about his revelation.

The greatest and most direct method of revelation God used was the incarnation of Jesus Christ. While Jesus lived on the earth his words and deeds revealed the Father (John 1:14), the nature of God (14:9; 17:26), the power of God (3:2), the wisdom of God (7:46), the glory of God (1:14), the life of God (1 John 1:1-3), the love of God (Romans 5:8) and the word of God (John 17:17).

The information that God revealed through all these means of special revelation were recorded in writing, one of the most basic forms of communication given to men. In the Old Testament God inspired men to record in written form historical events which included not just human events but God's activity also, as well as the words he spoke. The prophets who received words from God to speak to men often wrote them down.

"Men spoke from God as they were carried along by the Holy Spirit."
2 Peter 1:20-21

"Write down the revelation and make it plain on tablets so that a herald may run with it. For the revelation awaits an appointed time; it speaks of the end and will not prove false." Habakkuk 2:2

God's revelation in Scripture is progressive. This means that information or revelation that comes later often builds on information or revelation that he gave earlier. The Old Testament revelation gave clear, accurate information concerning the big picture, but the New Testament revelation gives clear, accurate information concerning the details of the picture. Throughout the process of progressive revelation the information is trustworthy and useful, but is moving toward a more complete form.

"So the law was put in charge to lead us to Christ that we might be justified by faith."

"The law is only a shadow of the good things that are coming – not the realities themselves."

"For all the Prophets and the Law prophesied until John." Matthew 11:13

Some false contemporary views of revelation include:

1. Reducing the meaning of the historical events of Scripture to the imagination or opinion of the man (Moses, Joshua, David, etc) recording the event. This view would say, for example, that it was only in Joshua's understanding that the walls of Jericho fell for Israel because they were the chosen people of God, when in reality the walls may have fallen for some other unknown reason of God's – or it may have simply been a random earthquake. The correct understanding of revelation is to understand both the what and the why of what happened in light of the scriptural account.
2. The moment of the revelation is considered to take place when the modern man reads or considers Scriptures. The result is personal revelation from "God". This would allow modern readers to make application of the events in Jericho to their own current situations, disconnected from the actual historical events and purposes revealed in Scripture. In this situation, the reader is trying to gain revelation from God apart from the truth of Scripture – instead, creating their own personal encounter with God through reading their own meaning into the story. Within a very short time the modern reader is not even using their Bible to receive revelation about God. They move quickly to understanding "God" by interpreting their own thoughts and experiences. Personal revelation from God should not be confused with personal illumination from the Holy Spirit.

The revelation of Scripture from God includes the necessity that the writers and the words that they wrote were inspired. This leads us to one of the most crucial teachings of Christianity: the inspiration of the Scriptures.

Inspiration

The doctrine of the inspiration of Scripture means there was a divine influence by the Holy Spirit on the process of writing the Scriptures in the past. The fact that Holy Spirit inspired the recording of the revelation of the infinite God in written words means those words remain inspired and continue to communicate the revelation that God intended for all time. As Jesus said:

"Heaven and earth will pass away, but my words will never pass away."
Mark 13:31

"I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen will by any means disappear from the law until everything is accomplished."
Matthew 5:18

The Bible claims that the writers of the Scriptures were even moved by God in their understanding of the words and events of revelation. Two key verses capture the biblical claim for the written revelation: 2 Timothy 3:16 and 2 Peter 3:16.

"All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work."
2 Timothy 3:16

"All Scripture" refers to the entire Bible which is the revelation from God. The word "Scripture", or γραφή in the Greek, is used to refer to:

1. The whole Old Testament as the writings of the prophets or the prophetic writings (Mt. 21:42; 22:29; John 5:39; Acts 17:11; Romans 1:2)
2. Individual passages of the Old Testament (Mark 12:10; Luke 4:21; John 2:22; Acts 1:16; Romans 4:3; 9:17; Galatians 3:8)
3. New Testament letters (2 Peter 3:16; 1 Timothy 5:18)

The Scriptures speak with divine authority:

“These things happened so that the Scripture would be fulfilled.” John 19:36

The Scriptures speak with divine foresight:

“The Scriptures foresaw that God would justify the Gentiles by faith.” Galatians 3:8

“God-breathed” is the Greek word θεοπνευστος which captured the thought of the rabbinical teaching that held to the understanding that the words of the prophets did not come from the prophets themselves but instead were the result of the Spirit of God resting on the prophets and speaking through them. Thus, the Rabbis and the apostles agreed that the words coming through the mouths of the prophets were breathed through them from the mouth of God himself.

Paul goes on to say not only that all Scripture is God-breathed, but he states the reason God revealed the truth through the Scripture. Scripture is “useful” or “profitable” for preparing men for effective lives before God. Scripture will itself teach, rebuke, correct and train a man to be righteous and equipped to fulfill God’s will on earth. In other words, God’s revelation to man through Scripture is necessary for man to become all that the creator has planned for him to be.

Peter describes the source and authority of Scripture when he writes:

“Above all, you must understand that no prophecy of Scripture came about by the prophet’s own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.” 2 Peter 1:20-21

Peter, like Paul, drew attention to the Scriptures in his dying words, as he wrote his final letter. Peter says that Scripture did not come from the prophet’s understanding of events or his interpretation of what he felt God was saying. In fact, Peter emphatically denies the human origin of Scripture. Instead Peter says, the prophets were “carried along” by the Holy Spirit. “Carried along” is the word φερω which was used to describe a ship carried along by the wind. It is used this way in Acts 27:15, 17:

“The ship was caught by the storm and could not head into the wind; so we gave way to it and were driven along . . . Fearing that they would run aground on the sandbars of Syrtis, they lowered the sea anchor and let the ship be driven along.”

The word φερω, or driven along, means “to be carried, to be borne along.” The prophets will and insight were carried along by the Spirit of God in order to see, understand

and communicate what the Spirit of God intended. They went where the Spirit carried them, just like the ship went where the wind drove it. An example of a man’s will being overcome and carried along by the Spirit of God may be seen in the opening lines of Jude’s letter:

“Dear friends, although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that was once for all entrusted to the saints.” Jude 3

Jude was personally eager to write about salvation but something beyond him caused him to feel the urgency to communicate to the people about holding to the faith and resisting apostasy.

One more important point concerning the doctrine of inspiration: the inspiration of the Holy Spirit upon the writers of Scripture did not end with giving them insight and thoughts; inspiration of the Holy Spirit in Scripture extends to the very words that were written. Paul writes:

“This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.” 1 Corinthians 2:13

Peter tells us that Paul speaks to us in his letters:

“Just as our dear brother Paul also wrote you with the wisdom that God gave him. He writes the same way in all his letters, speaking in them of these matters.” 2 Peter 3:15, 16

It is important to accept that the written words are inspired, or breathed from God, because if you simply accept that God’s inspiration reached only to the thoughts of the writers you can then assume that it was possible for them to fail to properly communicate those thoughts in words they spoke or wrote. If this concept is accepted, which regrettably it is, then we really do not know if we have an accurate recording of the revelation of God. We could believe that he inspired Paul, Peter, Isaiah, David, etc. in the past but the revelation they received could then be rejected based on the fact that they failed to accurately record it. The Bible teaches that God inspired the very words the prophets spoke and the very words the apostles recorded. Inspiration of Scripture extends to the words of Scripture.

Points of Doctrine Concerning Inspiration

1. All Scripture is inspired. (2 Tim. 3:16)
2. Scripture comes from the mouth of God. (2 Tim. 3:16)
3. Scripture reveals God’s plan and God’s ways to man. (2 Tim. 3:16)
4. Scripture did not originate in the thoughts of man. (2 Peter 1:20)
5. Scripture came through men who were carried along by the Holy Ghost in their thinking, speaking and writing. (2 Peter 1:20)
6. The Words of Scripture were written through inspiration. (1 Cor. 2:13)
7. The Words of Scripture continue to be inspired throughout all time. (Mark 13:31)

Doctrinal Errors Concerning Inspiration

1. **Natural Inspiration** – erroneously sees the writers of the Bible as very great men who were geniuses. They came up with their own thoughts and wrote them down. Since there have been many men like this in time, inspired books are many and are surely still being written.
2. **Mystical Inspiration** – this incorrect perspective accepts the Bible to be the result of men who were assisted by the Holy Spirit to write good material that was “inspired” by God. This view would consider many of today’s sermons, songs, books, conversations and actions as equally “inspired” by God.
3. **Dynamic Inspiration** – an errant opinion that presents biblical authors as having had a revelatory experience with God. Then they wrote down in their own words and abilities what happened. In this case the message from God passes through the human heart and mind and comes out in written form, similar to fresh water passing through a garden hose. The water starts out fresh but by the time it comes out it tastes like the garden hose.
4. **Degree Inspiration** – this view accepts the Bible as inspired but considers some parts to be more inspired than others.
5. **Limited Inspiration** – in this position some parts of the Bible are inspired and others are not inspired. Inspiration is accepted in the case of doctrinal teaching, but some of the historical accounts (creation, flood, Abraham, Job, even miracles) are fables, stories, inaccurate recordings or simply men who wrote history without inspiration. Of course, the problem with this is if the history is not inspired – or even in error – how can the words or doctrine from that history can be accurate or useful.
6. **Concept Inspiration** – an illogical proposal that believes that the ideas of Scripture are inspired but that the words themselves are not. This is like saying I understood the novel but I couldn’t understand any of the words.
7. **Barthian Inspiration** – Karl Barth introduced a liberal view of inspiration in the 1900’s. He held that Jesus was the Word and that the Bible revealed and testified about Jesus. In this view Jesus is revealed in the Bible but the Bible is not inspired, and worse, it contains errors. The problem is clear: If Jesus is unknowable except by revelation from God, how can we truly know Jesus – especially if the revelation we have is in error or not a worthy revelation.
8. **Neo-orthodox Inspiration** – this false doctrine teaches the Bible is the *word* of God but not the *words* of God. The individual words are not inspired but when you read the Bible it becomes the Word of God, or inspired, for the reader. This developed from Barthian Inspiration.
9. **Mechanical or Dictation Theory** – this undeveloped position teaches that the writers of the Bible were used by God as human typewriters (or word processors). God dictated word for word, and the writer simply recorded it. For example, Moses would have been told, “Write ‘In the beginning . . . God created . . .’” In this case, the personality, experience, vocabulary, etc. of the author is set aside. The Bible does not teach this nor does it reflect this form of inspiration. The books of the Bible reflect the personalities, vocabulary, experience and even the writing style of the authors. (Rom. 16:22)

Scriptural Proof of Inspiration

1. Concerning Moses, God said:
“God spoke all these words.” Exodus 20:1
2. David said:
“The Spirit of the Lord spoke through me; his word was on my tongue.” 2 Samuel 23:2
3. Concerning the book of Isaiah:
“The vision concerning Judah and Jerusalem that Isaiah son of Amoz saw . . . Hear, O heavens! Listen O earth! For the Lord has spoken . . .” Isaiah 1:1, 2
4. Zechariah testifies concerning the earlier prophets:

- “They made their hearts as hard as flint and would not listen to the law or to the words that the Lord Almighty had sent by his Spirit through the earlier prophets.” Zechariah 7:12
5. “Thus says the Lord” or “God said” is used repeatedly in the Bible to verify the recording of words spoken by God:
 - a. “Thus says the Lord” – Isaiah 1:11, 18; Jeremiah 2:3, 5, and more
 - b. “God said” – Genesis 1:3, 6, and more.
 - c. “The Word of the Lord came to me” – Jeremiah 34:1; Ezekiel 30:1, and more.
 - d. “The Lord called to Moses and spoke to him” or “The Lord said to Moses” is found more than sixty times in Leviticus – 1:1; 4:1; 5:14, and more.
 6. There is internal support within Scripture for other parts of Scripture. For example, Paul recognizes the gospel of Luke as being inspired:
“For the Scripture says . . . ‘The worker deserves his wages (from Luke 10:7).’”
1 Timothy 5:18
 7. Internal evidence in Scripture of an apostle recognizing another apostle’s writing as inspired. Peter recognizes Paul’s letters to be Scripture:
“(Paul’s) letters contain some things that are hard to understand, which ignorant and unstable people distort, as the do the other Scriptures, to their own destruction.”
2 Peter 3:16
 8. Paul claims to be inspired by the Holy Spirit and to have received revelation from God:
“This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.” 1 Corinthians 2:13
“God has revealed it to us by his Spirit.” 1 Corinthians 2:10
“I want you to know, brothers, that the gospel I preached is not something that man made up. I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.” Galatians 1:11, 12
 9. John claims to be inspired and to have received revelation and words directly from God:
“The revelation of Jesus Christ, which God gave him to show his servants . . . He made it known by sending his angel to his servant John, who testifies to everything he saw – that is, the word of God and the testimony of Jesus Christ.” Revelation 1:1-2
“Write, therefore, what you have seen, what is now, and what will take place later.”
Revelation 1:19

The Extent of the Authority of Inspiration

The words of Scripture have divine authority. Jesus said “the Scripture cannot be broken” (John 10:35) and that the words would never pass away (Matthew 5:17-18). The details of scriptural authority extend to:

1. All written Scripture (2 Timothy 3:16)

2. All the words in Scripture (Matthew 22:43; 1 Corinthians 2:13)
3. Even the verb tenses or noun forms are maintained as part of inspired Scripture. (Matthew 22:32; Galatians 3:16)
4. Even the smallest parts of the letters that make up the words are God-breathed Scripture. (Matthew 5:17-18)

Who Did the Actual Writing of These New Testament Books?

Tertius was the scribe that wrote Paul's words in Romans for Paul (Romans 16:22)

Silas was the scribe who wrote Peter's words in First Peter (1 Peter 5:12)

Paul simply signed his name at the end of these letters after they had been written by a scribe:

1 Corinthians 16:21

Galatians 6:11

Colossians 4:18

2 Thessalonians 3:17

These men are listed as joining Paul in sending the letters:

- Sosthenes - 1 Corinthians 1:1
- Timothy - 2 Corinthians 1:1; Philippians 1:1; Colossians 1:1; 1 and 2 Thessalonians 1:1
- "All the brothers with me" - Galatians 1:1
- Silas - 1 and 2 Thessalonians 1:1

The Doctrine of Inerrancy

The definition of the doctrine of inerrancy says that the original writings of Scripture (or, the autographs) are entirely true and never false when properly interpreted concerning doctrine, ethics, social life, physical life, history, geography, science, etc. Simply put, the doctrine of inerrancy teaches that the Bible is without error. The Bible teaches its own inerrancy. Part of the test of divine origin of Scripture is its accuracy and its truthfulness (Deuteronomy 13:1-5; 18:20-22). Jesus himself taught that Scripture could not be in error (John 10:34-35). Scripture depends on its own inerrancy when it quotes other Scripture as proof texts for certain truths or concepts (John 10:34-35; Matthew 22:32; Galatians 3:16). Scripture teaches that God cannot lie (Numbers 23:19; First Samuel 15:29; Titus 1:2; Hebrews 6:18) and then repeatedly quotes God. If Scripture is God's word then it also must be accurate.

Augustine (354-430) supports the Biblical view of inerrancy when he says, "For it seems to me that most disastrous consequences must follow upon our believing that anything false is found in the sacred books. That is to say that the men by whom the Scripture has been given to us and committed to writing put down in these books anything false. If you once admit into such a high sanctuary of authority one false statement, there will not be left a single sentence of those books, which, if appearing to anyone difficult in practice or hard to believe, may not be the same fatal rule be explained away as a statement, in which intentionally, the author declared what was not true" (Epistle from Augustine to Jerome around 394; Letter 28, chapter 3).

When it is said the Bible is inerrant or that it is always true, this includes all normal means of communication including:

- Rounding off of numbers
- Approximations
- Slightly differing accounts of an event by different eyewitnesses

- General and accepted language of appearance, i.e., things described as they appear to be
- Free quotations

For example, some have criticized the Bible for not knowing the value of pi. In 2 Chronicles we read the dimensions of the circular bronze basin made by Solomon:

"He made the sea of cast metal, circular in shape, measuring ten cubits from rim to rim and five cubits high. It took a line of thirty cubits to measure around it." 2 Chronicles 4:2

The critics would say that this is an error because $C = \pi \times D$, or circumference equals π times the diameter. A high school math book tells us that the value of π is 3.14 but the writer of 2 Chronicles 4:2 apparently didn't know that and instead used the value of 3 for π instead of 3.14. So, our Old Testament verse figures the equation this way:

$$C = \pi \times D$$

$$C = 3 \times 10 \text{ cubits}$$

$$C = 30 \text{ cubits}$$

A high school student would figure the equation this way:

$$C = \pi \times D$$

$$C = 3.14 \times 10 \text{ cubits}$$

$$C = 31.4 \text{ cubits}$$

But, of course, outside a high school class room 3.14 might be as "erroneous" as 3 when being used for space travel or technical equipment. In this case π would equal 3.14159. Even this value is a rounded off number from the unending value of π which is 3.14159265358979323846... The Bible maintains its inerrancy even though it rounds off some numbers since it is a normal and acceptable means of communication.

If two people witness a sporting event, an accident, or a political speech they will later give a similar account but most likely they will also record different details of the event. Both testimonies are true and accurate, but they would be different. For example, I could return home from having watched my son's baseball game. When my wife asked about the game I replied that our son had scored two runs and we won the game. Later at the grocery store she may talk with another parent and find out the final score was 7-1. When I reported the results of the game to my wife I may have been focused on my son, but I was not in error but omitting the fact that 5 other runs were also scored. The fact that two different accounts of a single event recorded in Scripture does not constitute an error. This also is acceptable in normal communication.

If I read in the newspaper: "Sunrise 6:37 A.M.," I do not write a letter to the editor criticizing the paper for its error of scientific inaccuracy. I understand that the newspaper is communicating a fact from the perspective of the appearance of that event, not trying to state a law concerning planetary rotation. Clearly, the newspaper is only communicating what time the sun will appear. At times, the Bible also communicates from the perspective of men.


Imagine I received my annual evaluation from my supervisor at work in the form of a document that included ratings on different competencies, recordings of observed



performances, and some personal comments that included the following: “The employee has demonstrated an understanding of the assigned tasks and consistently performs them at a high level of competency.” If someone asks me in the break room what my boss said on my evaluation I could reply, “I am doing a good job.” Even though my supervisor never literally said this or used the terms “good job”, it is an acceptable and truthful reply. My summary of the evaluation was not verbatim, but it was accurate. There are places in the Scripture where free quotations like this are used while maintaining accuracy.

Jesus’ Views of Scripture

Jesus accepted the Old Testament Scriptures as historically accurate. This is particularly interesting when you understand that Jesus was the second member of the Trinity in the flesh, and so he would have been part of all of these stories. Jesus considered these people and events as historical, and he agreed with the biblical description of each of them. Jesus challenged and corrected many individuals – including scribes, priests, even traditions, and more – but he never criticized or corrected the Jewish Scriptures. Jesus repeatedly demonstrated that he believed the Jewish Old Testament was the true and accurate word of God:

- Adam and Eve (Mt. 19:3-5; Mark 10:6-8)
- Noah and the Flood (Mt. 24:38-39; Luke 17:26-27)
- Sodom and Lot (Mt. 10:15; Luke 17:28-29)
- Jonah (Mt. 12:40)
- Isaiah – Jesus quotes from both the first and second halves of Isaiah’s book, assigning the full book to Isaiah. (Mt. 12:17; 13:13-15)
- Elijah (Mt. 17:11-12)
- Daniel (Mt. 24:15)
- Abel (Mt. 23:35)
- Zechariah (Mt. 23:35)
- Abiathar (Mark 2:26)
- David (Mt. 22:45)
- Moses and the books of Moses (Mt. 8:4; John 5:46)
- Abraham (Mt. 8:11; John 8:39)
- Isaac (Mt. 8:11)
- Jacob (Mt. 8:11)

The Jot and Tittle	
<p>“I tell you the truth, until heaven and earth disappear, not the smallest letter (jot, yod, ’), not the least stroke of a pen (tittle, a small line on a letter that changes the letter like Q and O), will by any means disappear from the law until everything is accomplished.” - Jesus, Mt. 5:18</p>	
<p>Jot</p> 	<ul style="list-style-type: none"> • Smallest of all Hebrew letters called a yod. • It is a letter but is similar in size and appearance to an English apostrophe ‘. • Adding or subtracting the yod (or any other letter) can change the whole word, which would change the entire meaning of the sentence. • Removing a yod from a passage of Scripture could change the meaning of that Scripture. According to Jesus, this was impossible to do. • It is similar to the rough breathing mark in Greek that adds the letter “h” to the beginning of a word.

Title	
 beth	<ul style="list-style-type: none"> • A tittle is not a letter but a little line on a letter. • To the left, at the top, is the Hebrew letter <i>beth</i> with a tittle (the little extension of the bottom bar on the right side at the base of the letter).
 kaph	<ul style="list-style-type: none"> • To the left, at the bottom, is the Hebrew letter <i>kaph</i> without the tittle at the base of the letter. It is missing in the lower right corner of the letter. • This can be compared the little line on the English letter Q which is missing on the letter O. • The absence of the tittle can change the letter from a <i>beth</i> to a <i>kaph</i> in Hebrew. • The addition of one little line to one letter in English can easily change the word. Consider the following differences from adding a line as small as a dash (-): FUN becomes PUN becomes RUN becomes BUN.

Defending the True Inspiration of the Bible	
We would say:	Then they would say:
“We believe in the inspiration of the Bible.”	“The thoughts are inspired but not the words.”
“We believe in the verbal inspiration of the Bible.”	“The Bible contains some information and some parts that are inspired, but not all.”
“We believe in the verbal, plenary inspiration of the Bible.” (<i>“plenary” means “full, entire, complete”</i>)	“The Bible has errors.”
“We believe in the verbal, plenary, infallible inspiration of the Bible.”	“The Bible does not err in matters of doctrine, but some of the historical details are mistaken.”
“We believe in the verbal, plenary, infallible, inerrant inspiration of the Bible.”	“The Bible communicates concepts truthfully concerning faith, but has certain errors that must be corrected.”
“We believe in the verbal, plenary, infallible, unlimited inerrancy of the inspiration of the Bible.”	“It doesn’t really matter, we still think the Bible means what we want it to mean!”

Scripture Supporting Inspiration, Inerrancy and Authority of Scripture

“The words of the Lord are flawless like silver refined in a furnace of clay, purified seven times.” Psalm 12:6

“The law of the Lord is perfect, reviving the soul; the statutes of the Lord are trustworthy, making wise the simple. The precepts of the Lord are right, giving joy to the heart. The commands of the Lord are radiant, giving light to the eyes. The fear of the Lord is pure, enduring forever. The ordinances of the Lord are sure, and altogether righteous. They are more precious than gold, than much pure gold; they are sweeter than honey, than honey from the comb. By them is your servant warned; in keeping them there is great reward.” Psalm 19:7-11

“How can a young man keep his way pure? By living according to your word.” Psalm 119:9

“Your word, O Lord, is eternal; it stands firm in the heavens.” Psalm 119:89

“Your word is a lamp to my feet and a light for my path.” Psalm 119:105

“As the rain and the snow come down from heaven, and do not return to it without watering the earth and making it bud and flourish, so that it yields seed for the sower and bread for the eater, so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and

achieve the purpose for which I sent it.” Isaiah 55:9-11

“Let the prophet who has a dream tell his dream, but let the one who has my word speak it faithfully. For what has straw to do with grain?’ declares the Lord. ‘Is not my word like fire,’ declares the Lord, ‘and like a hammer that breaks a rock in pieces?’” Jeremiah 23:28

“This is what the Lord says: ‘Stand in the courtyard of the Lord’s house and speak to all the people of the towns of Judah . . . Tell them everything I command you; do not omit a word.’”
Jeremiah 26:2

“I will tell you what is written in the Book of Truth (literally: “Writing of Truth”).”
Daniel 10:21

“You are in error because you do not know the Scriptures or the power of God.”
Matthew 22:29

“Scripture cannot be broken.” John 10:35

“Sanctify them by the truth; your word is truth.” John 17:17

“Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true.” Acts 17:11

“I have become its servant by the commission God gave me to present to you the word of God in its fullness – the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints.” Colossians 1:25-26

“And we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the word of God, which is at work in you who believe.” 1 Thessalonians 2:13

“For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.” Hebrews 4:12

“For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God . . . Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation, now that you have tasted that the Lord is good.” 1 Peter 1:23-2:3

“I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus.” Revelation 1:9

The Canon of Scripture: Canonicity

The word “canon” comes from the Greek word *κανων* *kanon* which referred to measuring

instruments such as rulers, tape measures, plumb lines and levels. The term was first applied to Scripture by Irenaeus when he referred to it as the “canon of truth” when he recognized the written Scripture as the objective standard by which claims of truth would be measured. When Irenaeus compared the teaching of the Gnostics to the standard of Scripture he could prove they were clearly lacking in truth.

We should understand that the early church did not make the canon of Scripture or select some books to be the canon for Christianity. Instead, the early church simply recognized what God had already given through the apostles and prophets as the canon. The early church discovered or identified what books already had canonicity and acknowledged what was already true.

The Old Testament books are considered to have canonicity by Jews, Catholics and Protestants. The Catholics and Protestants also accept the New Testament books as part of the canon of Scripture. At the Council of Trent in 1546 the Catholic leadership voted to additionally accept the Apocrypha.

The Accepted Canons	
Jews	Old Testament
Protestant Christians	Old Testament, New Testament
Catholic Christians	Old Testament, New Testament, Apocrypha
Cults and other groups	Maybe parts of the above mixed with a variety of other books and sources including writings of men and personal thoughts or emotions.

Old Testament canonicity is based on the following:

1. Jesus’ Recognition – For Christians, the fact that Jesus recognized the authority of the Old Testament and quoted from it attests to its canonicity.
2. Authority – The book had to be written by a recognized prophet or leader who had proven to be anointed by God through a historical event or the prophetic worthiness of the writing.
3. Prophetic Accuracy – The book could not show errors in fulfilled prophecy.
4. Internal Evidence – The book bears witness to itself or to other books of the Old Testament.
5. Cause and Effect – People living at the same time as the book’s author may have accepted or rejected the prophet or the writer (Moses, David, Isaiah, Jeremiah), but the results of history proved the book to be inspired. Those who believed preserved the book. Later generations could evaluate the book on its merit of content and accuracy.

Around 85 AD Josephus lists the accepted books of the Jewish canon. His list, which names the accepted Jewish Scripture of his day, is the same as our Old Testament.

New Testament canonicity is based on these tests:

1. **Apostleship** – To be included in the canon the book had to have the authority of an apostle by having been written by an apostle or having the support of an apostle.
2. **Apostolic Teaching** – The book also had to agree with what other apostles had taught. Churches like Jerusalem, Antioch, Ephesus, Rome, etc. had been established and overseen by the apostles and had men placed in authority by the apostles. These churches collected the writings of the apostles and taught their doctrine. These churches recognized apostolic teaching as opposed to deviant teaching. They were able to come together and universally agree on the books. If these apostolic churches rejected the books, they would never had

been accepted at a Church council.

3. **Internal Evidence** – Each book had to show its own internal evidence of canonicity with uniqueness and some claim of authority or inspiration. Books that were not unique or did not claim authority were never preserved by the church for canonical reasons.

For the first 350 years of the church (30-397 AD) the church recognized the books of the canon without a Church council. No official list was made. No committees voted for or against. It was simply a matter of which books met the above criteria on a practical basis. The Church of the second century still had the disciples of the apostles leading them. As the years passed through the second century into the third century the weight and authority of the God-breathed canon eliminated and exposed rival books. Church authorities did not actively stamp out the false writings, although church leadership did expose the imitators. The genuineness of the true New Testament Scripture prevailed.

This was especially true during the persecution of Diocletian beginning in 303 AD. The Roman emperor, Diocletian, knew enough about the Christians and their “canon” of Scripture to call for the destruction of all Christian Scripture. Apparently, even the pagans had some recognition of the authority held by some of the Christian books. This persecution forced Christianity to shift even further through their writings and decide which books were they willing to die for and which books, in good conscience, could hand over to be destroyed. When Constantine became emperor he financed the reproduction 50 copies of the Christian Scriptures for use in Constantinople. It is interesting that the persecutors knew which books to burn and Constantine knew which books to have copied.

In 397 the Council of Carthage agreed on the list we have now consisting of the twenty-seven books of the New Testament Canon.

A few lists and collections of the books of the canon gathered during the years before the Council of Carthage have been preserved:

1. The Muratorian Fragment - Written around 170 AD this torn fragment lists the books that its anonymous author believed to be authoritative. The list omits Hebrews, James, 1 Peter and 2 Peter, but no additional books are recorded.
2. Syriac Version of Scriptures – A translation of the Scriptures for the churches in Syria is recorded as being used as early as 170 AD. This old version of the Bible includes four Gospels, Acts, all of Paul’s Epistles, Hebrews, 1 John, 1 Peter and James. It does not include 2 Peter, 2 John, 3 John, Jude or Revelation. Again, no additional books were included.
3. Latin Version of Scripture – From around 200 AD Latin translations of the Scriptures included our New Testament without 2 Peter, James and Hebrews. No additional books were included.

The Apocrypha

The Apocrypha comes from the Greek word *apokryphos* which is built on the Greek word *krypto* which means “secret or hidden”. They were given this name by Jerome around 400 AD because they are books that are rarely seen. They were written between 300-30 BC after the inspired Old Testament canon was closed. Old Testament revelation can be traced through a series of prophets who form a prophetic chain through the Old Testament beginning with Moses (1440 BC) and ending with Nehemiah who compiled

the final books after Malachi closed Old Testament Revelation around 432 BC. Scripture identifies these prophets as Moses, Joshua, Samuel, Nathan, Ahijah, Iddo, Jehu, Isaiah, Jeremiah, Daniel, Ezekiel, Ezra and Nehemiah.

The Chain of Prophetic Continuity Through The Complete Old Testament Revelation		
"Beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself" Luke 24:27		
Moses	Genesis, Exodus, Revelation, Leviticus, Deuteronomy	Nehemiah 9:14 Luke 24:27
Joshua	End of Deuteronomy, book of Joshua	
Samuel	Samuel wrote an early history of Samuel and David.	1 Chron. 29:29
Nathan	Nathan and Gad recorded events in the reign of David.	1 Chron. 29:29
Gad		2 Chron. 12:15
Nathan		
Ahijah	Nathan, Ahijah and Iddo wrote of the events during the reign of Solomon.	2 Chron. 9:29-31
Iddo		
Shemaiah	Shemaiah and Iddo chronicled the events in the reign of Rehoboam.	2 Chron. 12:15
Iddo	Iddo wrote of the events of the reign of Abijah.	2 Chron. 13:22
Jehu	Jehu wrote of the events of the reign of Jehoshaphat.	2 Chron. 20:34
Isaiah	Isaiah wrote of the events of the reign of Hezekiah.	2 Chron. 32:32
(Hozai?)	An unknown prophet (possibly Hozai) wrote of Manasseh's reign.	2 Chron. 33:19
Jeremiah	Jeremiah prophesied and recorded the final days of Judah during the reigns beginning with Josiah through Jehoiakim through Zedekiah.	Jeremiah 1:1-3
Ezekiel	Ezekiel prophesied and recorded events from July 5, 593 until April 28, 573 BC during the Babylonian captivity.	Ezek. 1:2; 40:1
Daniel	Daniel prophesied and recorded events from 605-536 BC This included the time of Jehoiakim of Judah, and Nebuchadnezzar of Babylon until Cyrus and Darius of the Medo-Persians.	Daniel 1:1; 10:1
Ezra	Ezra returns to Jerusalem with the exiles with the written revelation and teaches the people. Ezra taught the word of God and recorded events.	Ezra 6:18; 7:11; 9:4
Zechariah	Zechariah prophesied to the Jews who returned from Babylon and recorded events in 520 BC.	Zechariah 1:1
Malachi	Malachi closed the time of revelation around 432 BC – until the coming of “the prophet Elijah” (John the Baptist).	Malachi 4:5
Nehemiah	Nehemiah was governor in Jerusalem for two terms (445-432 and a second term somewhere between the years 430-407). Nehemiah compiled the final prophetic books with all the previous revelation into an organized collection of written revelation known to Christians today as the Old Testament.	Nehemiah 1:1; 5:14;13:6

A list of the Apocryphal books:

1. First Esdras
2. Second Esdras
1. Tobit
2. Judith
3. Additions to the Book of Esther
4. The Wisdom of Solomon
5. Ecclesiasticus (Wisdom of Jesus, Son of Sirach)
6. Baruch
7. Letter of Jeremiah
8. The Song of the Three

9. Daniel and Susanna
10. Daniel, Bel, and the Dragon
11. Prayer of Manasseh
12. First Maccabees
13. Second Maccabees

The Apocrypha was accepted into the Catholic canon in 1546 at the Council of Trent. This decision was an error on the part of this Church council for these reasons:

1. Jesus, the apostles and the New Testament never quote from the Apocrypha.
2. The Apocrypha itself never claims to be authoritative, inspired, or the word of God.
3. The internal evidence within the books themselves even disclaims inspiration, stating that there were no prophets that could speak or write under the inspiration of the spirit during the years these books were written (1 Maccabees 4:46; 9:27; 14:41).
4. Some books have major historical errors. For example in the book of Judith, Nebuchadnezzar is said to be the king of Assyria, and in the books of First and Second Maccabees, Antiochus Epiphanies is recorded as dying three different ways in three different places.
5. Some books promote doctrinal error. For example, prayer for the dead (2 Maccabees 12:45-46), attainment of complete sanctification and sinlessness.
6. Some of the books accept practices that the Bible condemns such as suicide, assassination and magical incantation.
7. Josephus, who rejects the Apocrypha and other books outside of the Jewish Scriptures says: "From Artaxerxes to our own time the complete history has been written but has not been deemed worthy of equal credit with the earlier records because of the failure of the exact succession of the prophets." (Against Apion 1:8)
8. The Dead Sea Scrolls do not consider the Apocrypha as inspired.
9. Jerome rejected the inspiration of the Apocrypha and originally refused to translate them as part of his Latin Vulgate – but did include them in the end at the request of the Roman bishop. He warned readers not to "apply them to establish any doctrine" concerning "these portions which exhibit no authority as Holy Scripture."
10. The Apocrypha lacks any prophetic authorship or content and so there is no possible prophetic fulfillment to confirm their authority.
11. In accepting these writings in 1546, the Council of Trent broke with the traditional views of the Jews, the early church, and major Church councils in the past.
12. The Council of Trent made its decision in reaction against Martin Luther's criticism of their doctrine of praying and collecting indulgences for the dead.
13. The Council of Trent accepted only 11 of the apocryphal books. They accepted 2 Maccabees because it supported their belief in prayer for the dead, but rejected 2 Esdras because it opposed prayers for the dead.

The New Testament Apocryphal Books

There are books from the first and second century that have been compiled as the so-called New Testament Apocrypha. These books can be broken down into two groups: books written by known authors that are not considered Scripture, and pseudo-writings which are books written by unknown authors claiming to be someone else (For example: an author who wrote a book with his own ideas and doctrine but signed Peter's name to

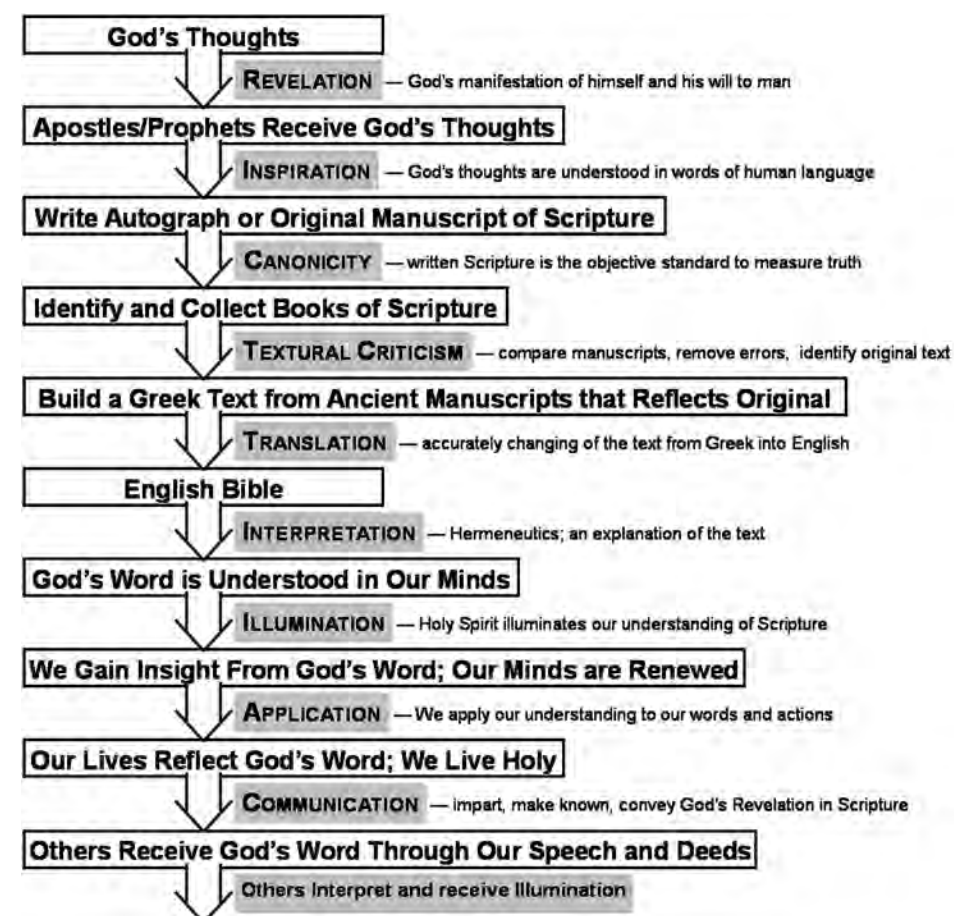
it to help it gain acceptance).

Some books written by known authors from the early church that are authentic but not considered Scripture are Clement's letter to the Corinthians, Ignatius' seven letters written on his way to martyrdom in Rome, and others. A few books written by unknown authors who ascribed the writings to apostles or other famous Christians are the Gospel of Thomas, the Gospel of Peter, and the Apocalypse of Peter.

These books are rejected because they do not meet the requirements of canonicity listed above. In addition:

1. They were never recognized by a major Church council.
2. If they were ever listed in the same document with the canonical books they were always placed on a separate list.
3. None of these books ever received universal acceptance by the churches. At best they experienced local acceptance (or consideration), and then only for a limited time. Once they were tested and carefully considered they were universally removed from acceptance in the canon.
4. Some of these books are clearly fables, deceptions, or products of some early unorthodox group trying to gain acceptance into Christendom.

Process of God Revealing His Word to Men of Every Generation



Bible Trivia

- The Bible was written by about 50 different men from many walks of life - kings, farmers, philosophers, fishermen, poets, statesmen, scholars, shepherds, warriors, pastors, scribes, craftsmen, captives, ambassadors, priests, rabbis, historians and more.
- Luke was the only Gentile writer. The others were all Jews.
- The Bible was written over a period of about 1600 years but may include documents from over a 4,000 year period.
- The Bible was written over a period of 40 generations.
- The Bible was written in different places - wilderness, dungeon, palaces, prison, homes and more.
- The Bible was written on three continents - Asia, Africa, and Europe.
- The Bible was written in three languages - Hebrew, Aramaic, and Greek.
- The first translation of the Bible into English was initiated by John Wycliffe and completed by John Purvey in 1388.
- The Bible was divided into chapters (which are used yet today) by Archbishop Stephen Langton in 1226 at the University of Paris.
- Between 1244 and 1248, Cardinal Hugo de-sancto-Caro also devised a systematic chapter division of the Bible.
- The Gutenberg Bible was the first book printed with movable metal type. It was printed by Johannes Gutenberg in 1456, in Mainz, Germany.
- The Old Testament was divided into verses by Rabbi Isaac Nathan in 1440, but it wasn't until 1659 that Athias, a Jew from Amsterdam, made a Hebrew edition of the Old Testament with verses within Hugo's chapters that match what we use today.
- The New Testament was divided into verses by Robert Stephanus in 1551.
- The first printed Bible divided into verses was a Latin edition by Pagninus, printed in 1528.
- The first complete English version of the Bible divided into verses was the Geneva Bible, printed in 1560.
- There are over 2,930 different people mentioned in the Bible.
- There are over 1,551 geographical sites mentioned in the Bible.
- The Bible includes poetry, prose, history, romance, biography, mystery and more.
- There are many different forms of writing material mentioned in the Bible: stone, dirt, clay, wood, papyrus, parchment, leather.
- Number of languages the Bible has been translated into: over 2,123
- Number of languages with a completed Bible translation: 349
- Number of languages with a New Testament: 841
- The average American home has 4 Bibles.
- Almost every American home has at least one Bible.
- The oldest book in the Bible is Job.
- The oldest written material is in Genesis.
- A Bible in the University of Gottingen is written on 2,470 palm leaves.
- According to statistics from Wycliffe International, the Society of Gideons, and the International Bible Society, the number of new Bibles that are sold, given

- away, or otherwise distributed in the United States is about 168,000 per day.
- About 30,000,000 copies of the Bible are distributed annually.
- The United Bible Societies estimates that their group alone has distributed around 9 billion Bibles since 1947.
- The Bible can be read aloud in 70 hours.
- There are 8,674 different Hebrew words in the Bible, 5,624 different Greek words, & 12,143 different English words in the King James Version.
- A number of verses in the Bible (KJV) contain all but 1 letter of the alphabet: Ezra 7:21 contains all but the letter "j"; Joshua 7:24, 1 Kings 1:9, 1 Chronicles 12:40, 2 Chronicles 36:10, Ezekiel 28:13, Daniel 4:37, and Haggai 1:1 contain all but "q"; 2 Kings 16:15 and 1 Chronicles 4:10 contain all but "z"; and Galatians 1:14 contains all but "k".
- Five of Paul's letters were written from prison: Ephesians 3:1, Philippians 1:7, Colossians 4:3, Philemon and Second Timothy.
- The word Christian is first mentioned in the Bible in Acts 11:26 and is found in only two other places in the Bible: Acts 26:28 and 1 Peter 4:16.
- The oldest person in the Bible was Methuselah. He died when he was 969 years old.
- Two men in the Bible never died. They were Enoch and Elijah.
- Isaiah prophesied most about the coming of Jesus. Isaiah 52:13-53:12 lists more than 20 details concerning the incarnation.
- "Do not be afraid" appears 365 times in the Bible.
- The word "God" appears in every book of the Bible except Esther and Song of Solomon.
- The first Bible printed in America was an Indian language in 1663. This translation was made and published by John Eliot, the so-called "Apostle to the Indians." This is the earliest example of the whole Bible translated and printed in a new language for the purpose of evangelization.
- The first English Bible printed in the United States was in 1782.
- The first translation of the Bible made in the United States was printed in 1808 by Charles Thomson.
- The first translation of the New Testament published in America was printed in 1826.
- Noah Webster, author of "Webster's Dictionary", made a translation of the Bible which was published in 1833.

Bible Facts

Number of chapters: 1189
 Number of books: 66
 Chapters: 1,189
 Verses: 31,101 or 31,173 (KJ)
 Words: 783,137 or 773,692 (KJ)
 Letters: 3,566,480
 Number of promises given in the Bible: 1,260
 The oldest parable in the Bible is in Judges 9:8-15
 Commands: 6,468
 Predictions: over 8,000
 Fulfilled prophecy: 3,268 verses
 Unfulfilled prophecy: 3,140
 Number of questions: 3,294
 Longest name: Maher-shalal-hash-baz (Isaiah 8:1)

Longest verse: Esther 8:9 (78 words)
 Shortest verse: John 11:35 (2 words: "Jesus wept") – but Job 3:2 is shorter in NIV
 Middle books: Micah and Nahum
 Middle verse: Psalm 118:8 or Psalm 97:8 or Psalm 103:1, 2 depending on translation
 Middle chapter: Psalm 117
 Shortest chapter (based on number of words): Psalm 117
 Longest book: Psalms (150 chapters)
 Shortest book (based on number of words): 3 John
 Shortest book (based on number of verses): 2 John (13 verses)
 Longest chapter: Psalm 119 (176 verses)
 Number of times the word "God" appears: 3,358
 Number of times the word "Lord" appears: 7,736
 Number of different authors: 40
 The Old Testament has more than 60 references to Jesus.
 The New Testament contains more than 260 Old Testament quotations.

Old Testament Facts

Number of books: 39
 Chapters: 929
 Verses: 23,114 or 23,214 (KJ)
 Words: 602,585 or 592,439 (KJ)
 Letters: 2,278,100
 Middle book: Proverbs
 Middle chapter: Job 20 or Job 29
 Middle verses: 2 Chronicles 20:17,18
 Smallest book: Obadiah
 Shortest verse: 1 Chronicles 1:25
 Longest verse: Esther 8:9
 Longest chapter: Psalms 119
 Largest book: Psalms

New Testament Facts

Number of books: 27
 Chapters: 260
 Verses: 7,957 or 7,959 (KJ)
 Words: 180,552 or 181,253 (KJ)
 Letters: 838,380
 Middle book: 2 Thessalonians
 Middle chapters: Romans 8, 9 or Romans 13
 Middle verse: Acts 27:17 or 17:17
 Smallest book: 3 John
 Shortest verse: John 11:35 (KJ) – but Job 3:2 is shorter in NIV
 Longest verse: Revelation 20:4
 Longest chapter: Luke 1
 Longest book: Acts. It has 28 chapters. Matthew also has 28 chapters, but it is shorter.

KEY POINTS

- Scripture is God's greatest source of revelation to man.
- Writing is a basic form of communication that successfully transmits accurate information. God used the vehicle of writing to communicate his thoughts.
- Inspiration of Scripture means the Holy Spirit directed and influenced the writing of the Bible.
- There are several erroneous concepts concerning inspiration that should be rejected.
- Since Scripture comes from God it has divine authority. Jesus held to this concept. Jesus teaching indicated that he believed the authority of Scripture extended all the way to the words, the verb tense, and even to the formation of the letters.
- The doctrine of inerrancy considers the original writings of scripture to be true and without error when properly interpreted.
- The canon of scripture refers to the books that were inspired by the Holy Spirit.

QUESTIONS

1. If there is a immanent God why is scripture necessary?
2. Is writing an adequate form of recording and communicating the thoughts of God? Why and why not?
3. What would you say to someone who believed that the writings of Moses, Joshua, Paul, etc. were simply the thoughts and opinions of these men?
4. Explain the doctrine of inspiration. What scripture supports this doctrine?
5. Discuss what you consider to be the most prominent doctrinal errors concerning the doctrine of inspiration.
6. Can the Bible give approximations, round off numbers, document several eye-witness accounts, use free quotations and still be considered accurate? Why?
7. How do we know that Jesus read the historical accounts in scripture as literal?
8. What is the difference between the Jewish, Catholic and Protestant canon of Scripture?
9. Contrast the reasons for accepting the Old and New Testament as canon with the reasons for rejecting the Apocrypha as canon.

Chapter Fifty-three

Angelology - The Study of Angels and Demons

ANGELS ARE MENTIONED in thirty-four of the sixty-six books of the Bible:

1. Angels are mentioned in the oldest books of Scripture (Genesis, Job).
2. Angels were active in the days of Moses (Exodus, Numbers).
3. Angels are recorded in historical accounts of the time of the Judges and David (Judges, First and Second Samuel, First Chronicles).
4. Angels appear during the days of the kings (Second Kings, Second Chronicles, Isaiah).
5. Angels were part of the experience of the prophets Daniel and Ezekiel in Babylon.
6. Angels continued their ministry to the returning exiles in Jerusalem (Zechariah).
7. Angels' activities are described in detail in the gospels, and are included in accounts of Jesus' teaching and activity (Matthew, Mark, Luke, John).
8. Angels became involved with the early church in Acts.
9. Angels are discussed by the writers of the New Testament Epistles (Romans, 1 Corinthians, First Timothy, Hebrews).
10. Angels' present and future assignments, battles and deeds are described in great detail in Revelation.

According to Scripture, there is no time period in history, including ours, that angels are not actively involved in human affairs.

Creation of Angels

Angels were already in existence when the earth was created in Genesis 1:1:

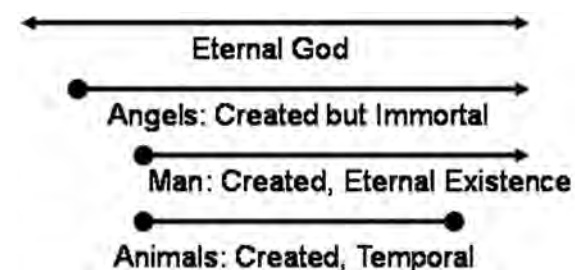
“Where were you when I laid the earth’s foundation? . . . On what were its footings set, or who laid its cornerstone – while the morning stars sang together and all the angels shouted for joy?” Job 38:4-7

Angels are created beings that came into existence at the Lord’s command:

“For by him all things were created; things in heaven and on earth, visible and invisible, whether thrones or powers of rulers or authorities.” Colossians 1:16

Angels were created holy and sinless by God. Some remained faithful to God and are called holy angels (Mark 8:38), but others entered into a permanent state of rebellion toward God and are referred to as the devil’s angels (Matthew 25:41). Mankind and angels are two distinct species (or orders) of beings. People do not become angels when they die. Angels are greater than mankind in that they travel at speeds beyond our understanding, possess knowledge of the spiritual dimension we have never seen, and have gained millenniums of experience – and yet, angels are much lower than God since they are not omnipotent, omnipresent, omniscient, etc. Angels are not eternal, as God is eternal, since they had a beginning.

The arrows below indicate the difference between eternal God, everlasting angels and men, and temporal animals:



God has no beginning and no end. God existed in eternity past and will exist in eternity future. Angels had a point of creation but do not have a point of ceasing to exist (Luke 20:36). They appear to exist forever. Likewise, men also had a point of beginning but they have no point at which they will cease to exist. Some men will exist forever in the presence of God (Heaven) while some will exist forever away from the presence of God in eternal damnation (Hell). Animals have a point of creation and a point where they cease to exist.

Since angels are lower than God there are things they do not know and things they cannot do. Since angels are not omnipresent they cannot be everywhere at the same time. In the New Testament angels are shown to learn from or look into the Holy Spirit’s revelation to the apostles, because it includes information or understanding that they are unfamiliar with:

“It was revealed to them (Old Testament prophets) that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.”

1 Peter 1:12

Since angels have some form of freewill and are responsible for their decisions and behavior, they will face judgment:

“Do you not know that we will judge angels?” 1 Corinthians 6:3

Some angels will suffer eternal damnation along with Satan:

“Then he will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.’” Matthew 25:41

The Nature of Angels

1. Angels possess qualities of individual beings with personalities. They have:
 - a. Intelligence – 2 Samuel 14:20; 2 Corinthians 11:3; Revelation 22:9
 - b. Emotions – Luke 2:13; Revelation 12:17
 - c. Will – Luke 8:28-31; 2 Timothy 2:26
 - d. Morality
 - i. Moral and holy – Matthew 25:31; Luke 1:26; Acts 10:22; Revelation 14:10;
 - ii. Immoral and sinful – John 8:44; 1 John 3:8-10; 2 Peter 2:4

2. Angels are spiritual beings
 - a. Hebrews 1:14
 - b. Ephesians 2:2
 - c. Ephesians 6:12
3. Angels can interact with and be seen in the natural world if:
 - a. The angel takes on physical form
 - i. Genesis 18:2, 16, 22
 - ii. Genesis 19:1, 5, 10, 12, 15, 16
 - iii. Judges 13:6
 - iv. Mark 16:5
 - v. Luke 24:4
 - b. Human eyes are opened to the spiritual realm
 - i. Balaam – Numbers 22:31
 - ii. Elisha's servant – 2 Kings 6:17
4. Angelic appearance
 - a. The Glory of the Lord shines from them – Luke 2:9; 9:26.
 - b. They appear in human form as men – Genesis 18:2, 16, 22; 19:1, 5, 10, 12, 16; Judges 13:6; Mark 16:5; Luke 24:4.
 - c. They appear as wearing white clothes – bright white like lightning or white as snow – Matthew 28:3, Ezekiel 1:13; Daniel 10:6; Revelation 1:14; 19:12.
 - d. Angels often appear with horses and chariots (2 Kings 2:11; 6:17; Zechariah 1:7-11; 6:1-8).
5. Angels were created with and maintain some type of spiritual body.
6. There are no references to angels appearing in female form.
7. Angels are described as flying - Daniel 9:21; Revelation 14:6.
8. General descriptions of angels do not include them having wings, although one class of angels called cherubim (and seraphim) always have wings – Exodus 25:20; Isaiah 6:2; Ezekiel 1:6; Revelation 4:8.
9. They gain knowledge by observing individual human behavior and human history:
 - a. Luke 12:8
 - b. Luke 15:10
 - c. 1 Corinthians 4:9
 - d. Ephesians 3:10
 - e. 1 Peter 1:12
10. Angels are present at heavenly councils:
 - a. Job 1:6
 - b. 2 Chronicles 18:18-22
 - c. Psalm 89:5, 7
11. Angels communicated special revelation from God during the Old Testament period:
 - a. Law – Galatians 3:19
 - b. Daniel – Daniel 7:15-27; 8:13-26; 9:20-27
 - c. Zechariah – Zechariah 1:8; 4:1; 5:5
12. Angels communicated messages from God in both the Old and New Testaments:
 - a. Cornelius – Acts 10:3-7
 - b. Paul on ship to Rome – Acts 27:23
13. Angles administer judgment on the enemies of God – Acts 12:23; Revelation 16:1.
14. Angels will be used to separate the unrighteous from the righteous at the end of

time – Matthew 13:39-40.

15. Angels assist believers – Hebrews 1:14.
16. Angels encourage believers – Acts 27:23-24.
17. Angels take believers to heaven at death – Luke 16:22.
18. The angelic population is very large and appears to be impossible to count.

These are numbers used at various times and situations concerning angels:

 - a. Deuteronomy 33:2 – “ten thousands” or “myriads of holy ones” (angels according to Gal. 3:19; Acts 7:53; Heb. 2:2)
 - b. Psalms 68:17 – “tens of thousands and thousands of thousands”
 - c. Matthew 26:53 – “twelve legions” (a Roman legion was 3,000 to 6,000 so when Jesus states 12 legions of angels he is thinking of a number somewhere in the range of 36,000 to 72,000).
 - d. Hebrews 12:22 – “innumerable”
 - e. Revelation 5:11 – “thousands upon thousands, and ten thousand times ten thousand”

Organization of Angels

Angels, both holy and fallen, are described in Scripture as having organized ranks. When Scriptures concerning these ranks and classes of angels are categorized, we can form a general, but not absolute or specific, list of angelic organization:

1. Archangels – 1 Thessalonians 4:16; Jude 9
 - a. Michael is the only archangel named and may be the only archangel.
 - b. Michael is the top ranking angel.
 - c. Michael is Israel's guardian angel (Daniel 10:21; 12:1).
 - d. Michael leads the angelic army of God against Satan and his forces in Revelation 12:7.
2. Chief Princes – Daniel 10:13, 20, 21
 - a. There are leading angels that appear to have positions, or territorial rights, over nations.
 - b. Consider Deuteronomy 32:8 and its alternate reading in the NIV footnotes.
3. Seraphim – Isaiah 6:2-7
 - a. Only mentioned once
 - b. *Seraphim* means “burning ones”.
 - c. Described as being in God's presence and as worshipping God.
 - d. Brought cleansing to Isaiah in the presence of God
4. Cherubim – Genesis 3:24; Numbers 7:89; Psalms 80:1; 99:1; Ezekiel 1; 10:20
 - a. They are called “living creatures” and described in Ezekiel 1:4-28 and Revelation 4:6-9 – but are identified as Cherubim in Ezekiel 10:1-20.
 - b. Cherubim seem to be the guardians of the throne of God.
 - c. Satan was (or is) a Cherub, according to Ezekiel 28:14, 16.
 - d. Cherubim are in the Tabernacle:
 - i. Cherubim are depicted on the ark of the covenant – Exodus 25:18-22.
 - ii. Images of Cherubim are sewn into the linen curtains – Exodus 26:1, 31.
 - e. Cherubim were in the Temple:
 - i. Two large (fifteen feet tall) olivewood Cherubim, overlaid with gold, spread their wings over the ark of the covenant – 1 Kings 8:6-7.
 - ii. Images of Cherubim were carved into the walls and doors of the temple – 1 Kings 6:29-35.

5. Governing or Ruling Angels
 - a. Rulers – Romans 8:38; Ephesians 1:21; 3:10; 6:12; Colossians 1:16; 2:10, 15
 - b. Authorities – Ephesians 1:21; 2:2; 3:10; 6:12; Colossians 1:16; 2:10, 15; 1 Peter 3:22
 - c. Powers – 2 Peter 2:11; Ephesians 1:21
 - d. Dominions or Thrones – Ephesians 1:21; Colossians 1:16; 2 Peter 2:10; Jude 8
6. Gabriel – Daniel 8:16; 9:21; Luke 1:19; 1:26
 - a. Along with Michael and Satan, Apollyon is the only other angel specifically named in the Bible.
 - b. Gabriel is a high-ranking angel but he is not identified as an archangel.
 - c. He stands at the right hand of God and delivers messages.
7. General Angels have a variety of responsibilities and assigned tasks that fall into these categories:
 - a. Minister Before God – praise, worship, council – Revelation 5:8-13; Job 1:6; 2:1
 - b. Messengers – Revelation 19:9-10
 - c. Guardians – Psalm 91:11; Matthew 18:10
 - d. Bring Answers to Prayer from God – Luke 1:13; Revelation 8:3-5
 - e. Servants – Psalms 103:20; Revelation 9:14; 22:9
 - f. Control history for God – Zechariah 1:7-11; 6:1-8
 - g. Terminators – Ezekiel 9:1-11

The Angel of the Lord

The Angel of YHWH is more than an angel. An appearance of the Angel of the Lord in the Old Testament was a manifestation of the second member of the Trinity, the Son of God. The Angel of the Lord spoke as God to Hagar (Genesis 16:7-14) and to Abraham (Genesis 22:11-12). He called himself God when he identified himself to Jacob as the God of Bethel (Genesis 31:11-13). The Angel of the Lord spoke to Moses from the burning bush calling himself the God of Abraham, Isaac and Jacob and telling Moses he was standing on holy ground (Exodus 3:2-7). He claims to have brought Israel out of Egypt and that he has a covenant with them (Judges 2:15). The Angel of the Lord appeared to Gideon (Judges 6:11-24) and Samson's parents (Judges 13:2-22), and accepts offerings and worship. He appears in other places, including 2 Samuel 24:16 and Zechariah 1:12; 3:1; 12:8.

The Angel of the Lord is an appearance of the second member of the Trinity. Whenever God appeared to man in the Old Testament (walked with Adam, ate with Abraham, etc.) it was the Son and never the Father. John writes:

“No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known.” John 1:18

The role of the Son of God is to make the Father known, or to reveal his thoughts. The second member of the Trinity is called the Word because he reveals or communicates God's nature and plan. That is why John begins his gospel saying:

“In the beginning was the Word, and the Word was with God, and the Word was God . . . The Word became flesh and made his dwelling among us.” John 1:1, 14

Once the gospels begin the angel of the Lord never appears again, because he has taken on flesh and become eternally a man, the Lord Jesus Christ.

“There is one God and one mediator between God and men, the man Christ Jesus.” 1 Timothy 2:5

Satan

In the Old Testament, Satan is mentioned in Genesis, First Chronicles, Job, Psalms, Isaiah, Ezekiel and Zechariah. Jesus spoke of Satan on several occasions, and each of the New Testament authors writes of Satan. Satan is an angel with all the characteristics and abilities of an angel. Satan is not equal to God, but is instead a creation of God (Ezekiel 28:15) who has rebelled against God, and is still limited by the will of God (Job 2:6). Satan was created and classified as a cherub and was the highest ranking angel (Ezekiel 28:12, 14). We learn in Jude 9 that Michael could not pull rank on Satan since, as an archangel, he has less positional authority and could only rebuke Satan based on the Lord's desire. With his authority in the angelic realm – and after the fall of Adam – Satan is called the god of this world (2 Corinthians 4:4) and the prince of the power of the air (Ephesians 2:2). Satan showed Jesus that he had power over all the kingdoms of the world and their splendor, and had the authority to give that power to whoever he wished (Matthew 4:8-9; Luke 4:5-7).

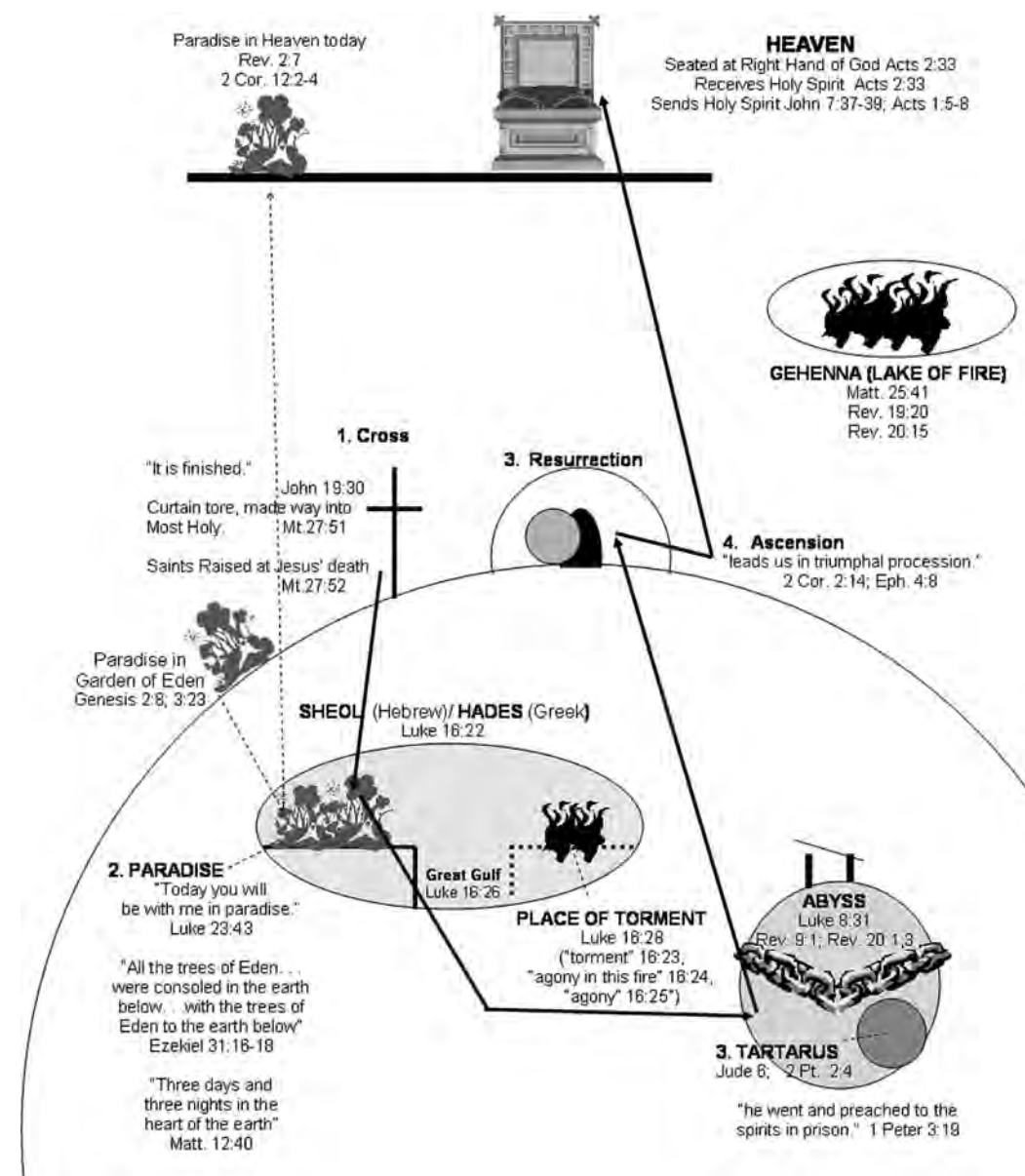
Satan is called by several names and titles and is identified by several characteristics in Scripture:

1. Satan is a Hebrew word that means “adversary” or “opposer”.
2. Devil is the Greek word *diabolos* and means “slanderer”.
3. Serpent or ancient serpent describes his form in Genesis 3:1; 2 Corinthians 11:3; Revelation 12:9.
4. Red Dragon – Revelation 12:3, 7, 9
5. Tempter – Matthew 4:3; 1 Thessalonians 3:5; Acts 5:3; 1 Corinthians 7:5
6. Accuser – Revelation 12:10
7. Evil one – John 17:15; 1 John 5:18-19
8. Ruler of this world – John 12:31
9. God of this world – 2 Corinthians 4:4
10. Beelzebub – Luke 11:15 (The name *Beelzebub* comes from two Hebrew words: *Baal* meaning “Lord” and *Zebub* meaning “fly”. Beelzebub means “Lord of flying things” or “Lord of the Flies”. It is used in 2 Kings 1:2, 3, 6, 16. The connection of the god Baal of the Old Testament is made to Satan through this word in Matthew 12:24, 27; 10:25; Luke 11:15, 18-19.)
11. Belial – 2 Corinthians 6:15 (The name *Belial* comes from two Hebrew words “without” and “profit” and means “worthlessness”. The name Belial began to refer to the person who had thrown off the restraints of heaven, become wicked and morally corrupt.)
12. Prince of the power of the air – Ephesians 2:2
13. The spirit that is now working in those who are disobedient – Ephesians 2:2
14. He leads the whole world astray – Revelation 12:9
15. He deceives the nations – Revelation 20:3
16. The “heavenly places” (or, air) are his control center and current place of occupation – Ephesians 6:12.
17. He controls the cosmos – *Kosmos* is the world or age we live in, and includes everything in our earthly existence (thoughts, desires, power, methods) and everything that we come into contact with which the system of this world has affected. Satan controls this system.)

The Underworld

The diagram below is an attempt to clarify some of the abstract spiritual concepts involving angels, demons, and the underworld. This diagram shows:

1. The general locations and the distinctions of Heaven, Paradise, Sheol, Hades, Abyss, Tartarus, Gehenna, and Hell
2. The possible movement of paradise from the Garden of Eden on Earth to the underworld and then into Heaven – just like Hades itself will be thrown into the Lake of Fire (Revelation 20:14)
3. The assigned places of:
 - a. The demons that are in the Abyss and will be released back onto Earth. (Revelation 9:1-11)
 - b. The angels or spirits who are locked up in everlasting chains in Tartarus waiting for judgment. (these will not be released at the time described in Revelation 9:1-11)
4. An explanation of 1 Peter 3:19 (when Jesus went to prison and preached to spirits). This verse refers to the time during the three days and three nights in the grave (body) and Paradise (spiritual) before Jesus was resurrected that he went to Tartarus in the Abyss (prison) and proclaimed (Greek meaning of preached) victory (Col. 2:15; Rev. 1:18) over the rebellious angels (spirits) of Satan who had rebelled a second time (Jude 6) during the days of Noah.
5. Shows the sequence of events between Jesus' death on the cross and his ascension to the right hand of God
6. The righteous dead from the Old Testament who waited in Paradise for Jesus' death, burial and resurrection before entering into heaven. Today believers do not go to Hades or Sheol like David and Job in the Old Testament, but instead go immediately into the presence of the Lord. Paradise in Sheol or Hades was emptied at Jesus resurrection and ascension, and Paradise itself appears to have moved into the presence of God in Heaven.
7. A possible explanation of Abraham's conversation with the rich man from Luke 16:26



KEY POINTS

- Angels are mentioned in thirty-four of the sixty-six books in the Bible. These thirty-four books cover the full spectrum of time from Genesis through the Jewish return from Babylon and from the announcement of the birth of Jesus through the book of Acts. The book of Revelation indicates that angels are part of the God's plan for the future.
- Angels appear to have been created before the universe.
- Angels have freewill and at some point in the past some choose to rebel against God.
- Angels can interact with the physical world and are used by God for a variety of reasons including communication, judgment, council, assistance for believers, and more.
- Angels, both fallen and holy, are highly organized and have specific job assignments.

- The appearance of the Angel of the Lord in the Old Testament is a theophany or an appearance of the second member of the Trinity.
- Satan is an angel from the class of angels called cherubim who rebelled against God and is called by several names including the prince of the power of the air and the god of this world.
- Different locations in the unseen world are called by these names: Heaven, Paradise, Sheol, Hades, Abyss, Tartarus, Gehenna and Hell.

QUESTIONS

1. Give an example of angelic activity in these time periods: Genesis, the Exodus, Judges, David's kingdom, time of the kings, Babylonian exile, after the return from Babylon, the Gospels, the early church and in the future.
2. How do angels differ from God? How are angels different from men?
3. What do angels look like when they appear?
4. Identify some angelic activities and assignments.
5. List the classes and the hierarchy of the angelic ranks.
6. Why or why not do you think the Angel of the Lord is the second member of the Trinity?
7. Describe Satan's nature and his plan based on his description and names given in scripture.
8. Discuss the underworld by referring to terms such as Sheol, Paradise, Hades, Hell, etc. How are angels associated with the underworld?

Chapter Fifty-four

Anthropology - The Study of Man

CREATION OF MAN

God planned the creation of man and said,

“Let us make man in our image, in our likeness, and let them rule.” Genesis 1:26

The word for image in Hebrew is *tselem* and the word for likeness is *demuth*. These two words are basically synonyms in the Old Testament (5:1; 9:6). *Tselem* refers to a shaped or fashioned figure or image. Some people have tried to interpret this word as referring to the physical aspect of man. *Demuth* describes the abstract idea of something being similar to something else. This word has been used to try to identify the immaterial part of man. The combination of these two words is an attempt to communicate the complex nature of reproducing a replica of the eternal God in the created world. The focus of this verse is to introduce man as a unique creation made to be like God so as to be able to relate to God and interact with God in a very personal way. Human dignity comes from this very idea.

The image of God in man means several things:

1. Man's body is used to express the image and likeness of God that is in man. Man does not simply live in a body – the body is part of the man and will be resurrected as an eternal, spiritual body because man continues to exist for eternity.
2. Living existence is part of man's essential being. Since God is living, so is man. Worship of stone and gold as an idol is therefore absurd.
3. The free will of man is like God's free will in that man can use his intelligence and his ability to make decisions to control the outcome of the world of which he was given dominion.
4. Since the original man was like God, he could relate to, interact with, understand, and be at peace with God himself.

Sin did not erase, destroy or eliminate the image and likeness of God in man (1 Cor. 11:7). Sin did not undo the creation of man. The image of God in man was corrupted in a limited fashion which caused him to lose perfect relations, interaction, understanding and peace with God. Even after the fall of Adam, man continued to be an intelligent being with freewill that could interact with the physical world through his body and have dominion in God's creation. Man could still interact with God, but all of these aspects of man had been damaged.

Man was an instantaneous creation of God himself. Evolution is a false philosophical theory that will continue to be undermined by difficult and impossible scientific facts as technology and knowledge continue to advance. Scripture does not support evolution in the context of the biblical creation account. The Bible does not allow for man to evolve from the animals. It is very clear that Eve did not evolve since she was a second human creation of God. We can test the meaning of “dust” from Genesis 2:7 when it says “the Lord God formed the man from the dust of the earth.” Could this possibly be an allegorical reference to man's evolving from an animal? The meaning of dust in the mind of the author is not allegorical, since in Genesis 3:19 Adam is told that when he dies

he will “return to the ground, since from it you were taken; for dust you are and to dust you will return.” If dust were an allegorical reference to evolution from animals then men should be turning back into animals when they die. The very fact that men return to dust when they die is an unavoidable indicator that the early verses of Genesis are literal and not allegorical.

Where Does the Life and Soul Come From?

Obviously, the first man’s entire being came from God at the point of creation. But, when Adam had a son the Bible says:

“When Adam had lived 130 years, he had a son in his own likeness, in his own image.” Genesis 5:3

It is clear that the physical body comes from the parents – but what about the immaterial part of man? Where does the soul of a baby come from? There are three possible answers for this question, but only one that is acceptable:

1. Preexistence – In the beginning God created all human souls. These souls are then assigned to a body. Forms of this view were held by Greeks (including Plato and Origen) and are still a part of Hinduism.
2. Creationism – God creates the perfect soul and puts it in the body which then corrupts the soul giving it a sin nature. The problem with this idea is that God continues to make perfect souls which continually become sinful.
 - a. Creationism at Conception - God creates the soul at the moment of conception and unites it with the body.
 - b. Creationism at Birth – God creates the soul and unites it with the body when the baby takes its first breath.
3. Traducianism – The soul is transmitted along with the body through natural generation. The body and the soul, or the life of man, comes from the parents. In this view God created only the original parents and since then, life and flesh have come through human parents one generation at a time.
 - a. Hebrews 7:10 – “When Melchizedek met Abraham, Levi was still in the body of his ancestor.”
 - b. It is easy to understand the sin nature in man if our lives, soul and body, are the products of Adam’s seed being handed down through the generations.
 - c. Psalm 51:5 – “Surely I was sinful at birth, sinful from the time my mother conceived me.”

The Nature of Man

Man is made of material and immaterial parts:

1. **Material** – brain, internal organs, skin, physical heart, hair, fingers, etc.
2. **Immaterial** – mind, thought, will, desires, emotions, personality, conscience, consciousness, immaterial “heart”, memory, etc.

A man is made of these two parts. The makeup of a man is a difficult thing to understand. Many times we think of man as a spiritual being living in a physical body that possesses an immaterial soul – or some other form of the basic spirit, soul, body trichotomy (1 Thessalonians 5:23 and Hebrews 4:12). Other verses seem to teach only two parts: the material and the immaterial. The difficulty in clearly understanding the human

constitution reveals that a man is not simply a body or a mind or a spirit – but all of these things formed into one unity. In a sense, understanding this can be as difficult as understanding the Trinity. Paul uses these words to describe the composition of man: soul (*psyche*), spirit (*pneuma*), flesh (*sarx*), body (*soma*), heart (*kardia*) and mind (*nous*). Together, all of these things make up man. Defining these words separately the way Paul uses them gives some insight into the makeup of man, but we soon realize they often overlap in their meaning. Below is a list of the immaterial parts of a man:

1. Soul – The living part of man (Gen. 2:7). The soul departs from the body at death (Gen. 35:18; Jer. 15:2). It is the center of spiritual and emotional experience (Job 30:25; Psalm 43:5; 2 Kings 4:27; Jeremiah 13:17). The word can refer to the whole person.
2. Spirit – Only used to refer to the immaterial part of man
3. Heart – Refers to the center of physical and immaterial life including a man’s intellect, emotion, decision-making and spiritual life
4. Conscience
5. Mind
6. Flesh
7. Will

Another way to organize the makeup of man is as spirit, soul and body:

“May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ.” 1 Thessalonians 5:23

1. **Body** – The material part of man that interacts with the physical world. We live in a body.
2. **Soul** – This is who we are. The soul is the living part of man, but the soul is not separate from the body; neither is independent of the other: worry changes the physical chemistry in the brain, and brain damage results in memory loss in the soul. The soul contains these aspects of man’s immaterial nature:
 - a. Mind – The home of truth, logic and reason. Romans 12:2 indicates the mind is the primary area for producing spiritual maturity (Psalm 119:27; Romans 14:5; Colossians 3:2).
 - b. Thought
 - c. Will
 - d. Desires
 - e. Emotions
 - f. Personality
 - g. Conscience
 - h. Consciousness
 - i. Heart
 - j. Imagination
 - k. Memory
 - l. Senses
3. **Spirit** – The part of the soul that relates to God (Psalm 51:10-11; Romans 8:16; Ephesians 4:23). According to Hebrews 4:12, the Word of God can separate the soul and the spirit. Because the spirit and soul are both immaterial parts of man they are often used as synonyms.

Three Phases of Salvation

A man's spirit is saved at the point of faith in Jesus Christ. A man's soul is saved during his lifetime on earth as he renews his mind to conform with the word of God. A man's body is saved at the resurrection, and he enters into the state of complete sanctification or glorification. A believer today is saved spiritually and is being saved daily in his soul, but someday in the future he will be saved physically (1 Cor. 15:20-26; 50-57). These three phases of salvation also match with the Lord's teaching at the Last Supper: The bread and the cup spoke of the work of salvation that is in our past when we accepted Jesus' work on the cross for our salvation. The foot washing spoke of the daily fellowship and growth during our lives. The meal was a foreshadowing of the marriage supper of the Lamb that occurs when we are taken into his presence spirit, soul and body (Rev. 19:9).

Salvation: Spirit, Soul and Body			
	Spirit 1	Soul 2	Body 3
Phase	Past	Present	Future
Time	At the Point of Salvation	In Time Throughout Our Lives	An Eschatological Event
Occurrence	The Spirit is Saved	The Mind is being Renewed	The Body will be Resurrected
Human Part	You Are Saved	You Are Being Saved	You Will Be Saved
Statement	God the Son at the Cross	God the Holy Spirit in Time	God the Father in the End
Work of God	Bread and Cup	Foot washing	The Meal – Marriage Supper of the Lamb
Last Supper	Justification, Redemption, Positional Sanctification	Maturity, Growth, Living Sanctification	Glorification, Complete Sanctification
Doctrines	Positional	Temporal	(future)
Salvation	“He saved us through the washing of rebirth and renewal by the Holy Spirit.” Titus 3:5	“Be transformed by the renewing of your mind.” Rom. 12:2	“We wait eagerly for our adoption as sons, the redemption of our bodies.” Rom. 8:23
Scripture	“Who has saved us and called us to a holy life.” 2 Tim. 1:9	“Continue to work out your salvation with fear and trembling.” Phil. 2:12	“Will transform our lowly bodies so that they will be like his glorious body.” Phil. 3:21
	“He saved us, not because of righteous things we had done.” Titus 3:5, 8	“Brothers, I do not consider myself yet to have taken hold of it.” Phil. 3:13	“Our salvation is nearer now than when we first believed.” Rom. 13:11
	“For it is by grace you have been saved.” Eph. 2:8	“To us who are being saved it is the power of God.” 1 Cor. 1:18	“Shielded by God's power until the coming of the salvation that is ready to be revealed in the last time.” 1 Pt. 1:5
	“For in this hope we were saved.” Romans 8:24	“For you are receiving the goal of your faith, the salvation of your souls.” 1 Peter 1:9	“He himself will be saved, but only as one escaping through the flames.” 1 Cor. 3:15
	“... among those who are being saved.” 2 Cor. 2:15	“we may also share in his glory” Rom. 8:17	“(Christ) will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.” Hebrews 9:28

KEY POINTS

- By describing man as having been made in the image and likeness of God the Scriptures are declaring that man was designed to relate to God in every area and aspect of his life.
- Sin did not destroy the image of God in man but it did corrupt man's nature and ability to relate to God.
- The soul of man comes into existence at the same time the body comes into existence, which is at the point of conception.
- The nature of man can be seen as made up of material and immaterial. The fullness of man includes spirit, soul and body.

QUESTIONS

1. In what ways do the words “image” and “likeness” in Genesis 1:26 refer to man.
2. To what extent did sin disrupt the image of God that man was created with?
3. Why or why not does scripture support evolution?
4. The material part of man clearly comes from the human parents, but where and when does the immaterial part or the soul come from? Explain the three theories: preexistence, creationism and traducianism.
5. Give examples of the material part of man. List the immaterial parts of man. What is meant by three phases of salvation?

Chapter Fifty-five

Hamartiology - The Study of Sin

Hamartiology comes from the Greek word *hamartia* which means to miss the mark, as in archery. In the New Testament, this is the word most often used for “sin”. The origin of sin is a challenge to identify, but there are some things we do know:

1. God Cannot Produce Sin – Deuteronomy 32:4; Psalm 18:30; Matthew 5:48.
2. God Cannot Promote Sin – James 1:13.
3. God Can Permit Sin – Genesis 12:3, 20.
4. God Can Produce a Greater Good by Allowing Sin – Romans 5:3-5; James 1:2-4; Hebrews 12:11.

Free Will

Sin originated because God allowed his creatures to have free will. The original sin was not committed by Adam in the Garden of Eden on earth, but in heaven by the archangel (or cherub) named Satan, who had access to the presence of God (Isaiah 14:12-14; 1 Timothy 3:6). Other angels followed Satan’s sin and rebellion and joined him in the ranks of the fallen angels (Revelation 12:3-9). Sin existed in Satan’s thoughts and actions before there was sin in the universe and before Adam’s sin. The perfect world that God had created for Adam was opened to sin when its master, Adam, sinned against God. As the New Testament says:

“Sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned.” Romans 5:12

Free will must exist for sin to exist in God’s creation since God cannot produce sin or promote sin. In the chart below only one option (Self-Determinism) is rational and biblical:

Determinism	Indeterminism	Self-Determinism
Choices are caused by someone other than the subject.	Choices are not made and have no cause.	Choices are caused by the subject himself.
The subject is like a puppet – helpless and externally manipulated.	Outcomes are erratic, random chances, not the result of choices.	The subject makes choices and is responsible for those choices.
The subject has no control over outcomes and makes no choices.	Any <i>result</i> could have been different.	Any <i>decision</i> could have been different.
The future is determined and unchangeable – like falling dominos.	The future is random over a wide range of possibilities – like rolling dice.	The future is determined by God, but man is free to decide how he will respond to the future events determined by God – like the game of chess.
God knows all because he caused all.	God knows all – with the exception of free random acts, which he cannot foresee.	God knows all because he sees all – but not because he causes all.

Adam was created free. This point cannot be missed, for God says to Adam:

“You are free to eat from any tree in the garden.” Genesis 2:16

However, God also gave him a command and revealed his will concerning the choice, but this did not stop Adam from having free choice. Thus, when Adam chose against God’s will, he sinned.

Types of Sin

Sin can be identified by two basic types:

1. Sins of Doing (Commission) – this is doing what we should not do
2. Sins of Not Doing (Omission) – this is not doing what we should do

Old Testament words for sin are:

1. *Chata* – means to miss the mark. If you shot an arrow poorly you not only missed the target, you hit something you were not suppose to hit.
2. *Ra* – means breaking up or ruin. It indicates something both morally wrong and damaging, and is often translated as “wicked”.
3. *Pasha* – means to rebel, and is translated as transgression
4. *Awon* – means iniquity and guilt
5. *Shagag* – means to err or go astray as a lost animal or a child in a store. The one who went astray was ignorant but still responsible. Ignorance is no excuse.
6. *Asham* – means guilt before God and is associated with the tabernacle
7. *Rasha* – means wicked, the opposite of righteous
8. *Taah* – means to deliberately, not accidentally, wander away

New Testament words for sin are:

1. *Kakos* – means bad as in morally bad
2. *Poneros* – means evil, usually moral evil. Often used to describe Satan and demons.
3. *Asebes* – means godless or ungodly
4. *Enochos* – means guilty, and when used in a legal context, it usually refers to being worthy of capital punishment.
5. *Hamartis* – means to miss the mark
6. *Adikia* – used to refer to any unrighteous conduct.
7. *Anomos* – means lawless and is translated “iniquity”
8. *Parabates* – means transgressor and refers to violations of the law
9. *Agnoein* – refers to ignorant worship or lack of worship that occurred when the Jews did not worship Christ (Acts 3:17) or the Gentiles did not worship the true God (Acts 17:30; Eph. 4:18).
10. *Planao* – means to go astray and is used of leading or deceiving others or self
11. *Paraptoma* – means falling away and usually, an intentional falling away
12. *Hypocrisis* – translated “Hypocrite” and refers to:
 - a. People who pretend, like an actor
 - b. People who interpret falsely
 - c. People who follow false interpretations that are known to be false

Jesus Teaching and Identification of Sin

One of Jesus’ most common topics was sin. It is to be expected that the author of the Law of Moses would have plenty to say concerning violations against the holy and moral character of God. Here is a list of the sins that Jesus mentioned in the gospels:

1. Sacrilege (Mark 11:15-18) – violating the temple and holy things that were dedicated to God
2. Hypocrisy (Matthew 23:1-36) – religious leaders did not obey their own standards, exalted themselves, avoided fulfilling their oaths on technicalities, and

- kept the legalistic code but missed the intent of the law
3. Covetousness (Luke 12:15) – the sin of greed causes fights and quarrels as James says in his book (James 4:1-4)
 4. Blasphemy (Matthew 12:22-37) – calling God’s work Satanic and vice versa
 5. Transgressing the law (Matthew 15:3-6) – manipulating the law to benefit your desires is breaking the law
 6. Pride (Matthew 20:20-28; Luke 14:7-11) – seeking positions of power and honor
 7. Being a Stumbling Block (Matthew 18:6) – leading others into sin or causing them to be unrighteous
 8. Disloyalty (Matthew 8:19-22) – seeking comfort and serving self before fulfilling duties, to Christ is sin
 9. Immorality (Matthew 5:27-32) – committed in action or in heart
 10. Fruitlessness (John 15:16) – not living productive Christian lives is a sin
 11. Anger (Matthew 5:22) – internal anger is compared to the act of murder
 12. Sins of Speech (Matthew 5:33-37; 12:36) – keep oaths, keep promises; we will be held accountable for useless, thoughtless or improper words
 13. Showing Off (Matthew 6:1-18) – doing good deeds for attention is sin
 14. Lack of Faith (Matthew 6:25) – worrying and not trusting God is sin
 15. Irresponsible Stewardship (Matthew 25:14-30; Luke 19:11-27) – failure to use your abilities and opportunities are the sin of irresponsibility
 16. Prayerlessness – Jesus told us to pray and never give up; to cease praying or to stop calling out to God for help is sin

Sources of Sin

“As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this **world (cosmos)** and of **the ruler (Satan)** of the kingdom of the air, **the spirit (Satan)** who is now at work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings of our **sinful nature (flesh, sarx)** and following its desires and thoughts.” Ephesians 2:1-3

1. The World (or, cosmos)
 - a. The world system feeds man’s sin nature: cravings, lust and pride (1 John 2:16).
 - b. Christians should not conform to the pattern of the world system (Romans 12:2).
 - c. The cosmos is the world system that has separated from the Kingdom of God and operates in opposition to God’s plans.
2. The Flesh (or, Sin Nature)
 - a. The sin nature in man (called the flesh, or sarx) enslaves the body and mind of man (Romans 7:23; Ephesians 2:3) .
 - b. The sin nature affects every part of a man: body, mind, intellect, will, emotions, desires, etc.:
 - i. The intellect is blinded (2 Corinthians 4:4).
 - ii. The mind is depraved (Romans 1:28).
 - iii. The emotions are degraded (Romans 1:21, 24, 26; Titus 1:15).
 - iv. The will is enslaved (Romans 6:20; 7:20).
 - c. Sinning involves living for the satisfaction of the flesh, or sin nature (Colossians 2:23).

- d. The works that the flesh (or, sin nature) can produce are all sinful (Galatians 5:19-21).
3. The Devil
 - a. Ruler of this world or cosmos (John 12:31)
 - b. Head of the Kingdom of Darkness (Matthew 12:26; Ephesians 2:1,2)
 - c. Father of Rebellious People (John 8:44)
 - d. Father of Lies (John 8:44)
 - e. Works in the sin nature of man (Ephesians 2:2-3)
 - f. Opposes the gospel (Matthew 13:19)
 - g. Sows weeds among the good seed (Matthew 13:39)

Affects of Sin

No one sins in a bubble or in isolation. Adam’s sin affected him, his wife, his unborn sons, the next generations and the entire human race. Likewise, our sins affect these things:

1. Human Destiny – Sin affects the eternal destiny of both believers and unbelievers, and causes the loss of eternal rewards for believers (2 John 8) as well as opportunities and blessings in time.
2. The Human Will – Jesus came to set the captive free. The captivity he referred to was of the human will, not physical bondage (Luke 4:18).
3. The Human Body – Not all sickness is from sin but some of it is (John 5:14; 1 Corinthians 11:30).
4. Other Humans – much of the suffering in the world can be traced back to the sin nature of man.

Total Depravity

Man is totally depraved, which is the theological term meaning that he is incapable of passing God’s test or of pleasing God. This depravity totally affects every part of man’s nature, and it leaves him in a condition that he cannot overcome with his own depraved ability. Man is considered dead in his sins. The wages of sin is death (Romans 6:23). Death means separation (James 2:26). Man’s total depravity leaves him spiritually dead or separated from God’s life. Total depravity does not mean that all men are as bad as they can be, but instead, it means that all men are as bad off as they can be. Totally depravity:

1. Does not mean that every person demonstrates the lowest level of human behavior
2. Does not mean that unbelievers do not have a conscience
3. Does not mean that all sinners commit every kind of sin available to man
4. Does not mean that all men are sinfully weak in every area; in fact, some sinners may demonstrate a moral strength in certain areas of life
5. Does not mean that totally depraved people cannot be good neighbors and do good things for their families, communities and nations

But, when compared to God’s absolute righteousness and holiness, a totally depraved man can do nothing to gain God’s approval. He is spiritually dead and separated from the life of God. Men are cut flowers withering in a vase. Pretty, but dead.

Inherited Sin, Imputed Sin, and Personal Sin

Inherited sin is the sin nature we inherit from our fathers, who got it from their fathers all the way back to Adam. Adam placed the human seed into a condition of sin. The image of this sin nature was reproduced in his children (Genesis 5:3). This is called inherited sin.

Imputed sin refers to sin that is charged legally to our account. To impute means to attribute, credit, or ascribe to someone else. There have been three imputations in history:

1. Adam imputed the penalty for his sin to the human race (Romans 5:12-21).
2. The sin of man and men's personal sins were imputed to Jesus on the cross (2 Corinthians 5:19; 1 Peter 2:24).
3. The righteousness of Christ is imputed to a believer (2 Corinthians 5:21).

Personal sin refers to sins we commit ourselves. Personal sins are committed by both unbelievers and believers. The personal sins committed by a believer do not cause them to lose their salvation, but they do obstruct fellowship with God.

Below is a chart from Charles Ryrie's *Basic Theology*:

Sin	Scripture	Transmission	Consequence	Remedy
INHERITED SIN	Ephesians 2:3	Generation to Generation	Spiritual Death	Redemption and the gift of the Holy Spirit
IMPUTED SIN	Romans 5:12	Directly deposited into your account from Adam	Physical Death	Imputed Righteousness directly deposited into your account by Christ
PERSONAL SINS	Romans 3:23; 1 John 1:9	(None)	Loss of Fellowship	Confession and Forgiveness

Penalties for Sin

1. Unbeliever – the unbeliever who dies with inherited sin, imputed sin, and personal sins will spend eternity in the Lake of Fire (Revelation 20:15).
2. Believer – there are several scenarios for believers:
 - a. Concerning inherited sin – believers will remain in a position of redemption and will not lose the Holy Spirit since the believer cannot regain inherited sin from Adam.
 - b. Concerning imputed sin – believers will remain in their position in Christ, having received the imputation of Christ's righteousness; they cannot regain the imputed sin of Adam.
 - c. Concerning personal sins –
 - i. If the believer commits personal sins he will lose fellowship with God (1 John 1:3, 6-7), begin to walk in darkness (which will lead to further sins and bad judgments) (1 John 1:6; 2:10), lose the joy of salvation (John 15:11; Galatians 5:22) and have a very weak prayer life (1 John 3:19-22).
 - ii. If the believer continues to live in sin it will have further devastating affects on his life since "the wages of sin is death" including punishment from God (Hebrews 12:5-11; 1 Corinthians 11:30), removal from church fellowship (Matthew 18:17; 1 Corinthians 5), and an early physical death (1 Corinthians 11:30; 1 John 5:16).
 - iii. Ultimately, sin can result in loss of eternal rewards in heaven (1 Corinthians 3:10-15; 2 Corinthians 5:10).

KEY POINTS

1. The origin of sin is difficult to identify but the scripture do say that God cannot produce or promote sin.
2. God can permit sin and God can produce a greater good by allowing sin.
3. Sin originated because God allowed freewill in angels and in man.
4. There are several Hebrew words in the Old Testament used to identify sin. These words can mean: miss the mark, ruin, rebel, guilt, go astray, deliberate walking away.
5. New Testament Greek meanings of words for sin can mean: morally bad, evil, godless, legally guilty, miss the mark, lawless, ignorant worship, deceive, intentional falling away, acting righteous.
6. Jesus clearly identified these sins: sacrilege, hypocrisy, covetousness, blasphemy, transgressing the Law, pride, causing others to stumble into sin, disloyalty, immorality, fruitlessness, anger, corrupt speech, showing off, irresponsible management, not praying.
7. The three enemies of the believer are: The world, the flesh and the devil.
8. Sin affects human destiny, human will, the human body, other humans and their environment.
9. The doctrine called the total depravity of man means that man is incapable of redeeming themselves in the eyes of God but yet they maintain the image of God in their being.
10. Inherited sin includes the sin nature we receive from our fathers.
11. Imputed sin includes the legal guilt charged to our account from Adam.
12. Personal sin includes the sins we commit ourselves of our own volition.

QUESTIONS

1. What does *hamartia* mean in Greek?
2. Where do you think sin originated? Did God create it? Is it the result of the power of evil?
3. Identify some of the Old Testament words for sin. Identify some of the New Testament words for sin.
4. What sins did Jesus clearly identify?
5. In our Christian life there are three sources of sin that we face. Identify and discuss these three enemies of the believer.
6. Describe the concept of the total depravity of man.
7. Describe and contrast inherited sin, imputed sin and personal sin.

Chapter Fifty-six

Christology - The Study of Christ**P**REINCARNATE STATE

Christ existed as the eternal Son of God in the Old Testament:

“Then I said, ‘Here I am, I have come – it is written about me in the scroll.’ ”
Psalm 40:7

And, in the New Testament:

“Therefore, when Christ came into the world, he said: . . . ‘Here I am – it is written about me in the scroll – I have come to do your will, O God.’ ”
Hebrews 10:5-7

The Old Testament records the eternal son being installed as the Messiah, or Christ, on earth:

“I have installed my King on Zion, my holy hill.’ I will proclaim the decree of the Lord: He said to me, ‘You are my Son, today I have become your Father. Ask of me, and I will make the nations your inheritance, the ends of the earth your possession. You will rule them with an iron scepter; you will dash them to pieces like pottery’ . . . Kiss the Son, lest he be angry and you be destroyed in your way, for his wrath can flare up in a moment.” Psalm 2:6-12

The Son and the Incarnation are also mentioned in Proverbs 30:4, Isaiah 7:14 and Isaiah 9:6.

Jesus indicated he had eternal existence:

“No one has ever gone into heaven except the one who came from heaven – the Son of Man.” John 3:13

John the Baptist indicated Jesus had eternal existence:

“John testifies concerning him. He cries out, saying, ‘This was he of whom I said, ‘He who comes after me has surpassed me because he was before me.’ ”
John 1:15 and 1:30

Jesus is the creator:

“Through him all things were made; without him nothing was made that has been made.” John 1:3

“For by him all things were created; things in heaven and on earth.”
Colossians 1:16

“In these last days he has spoken to us by his Son, whom he appointed heir of all things. And through whom he made the universe.” Hebrews 1:2

Jesus is the fullness of deity, radiates God’s glory, is the exact representation of God’s being and has the same nature as God:

“For in Christ all the fullness of the Deity lives in bodily form.” Colossians 2:9

“The Son is the radiance of God’s glory, and the exact representation of his being.” Hebrews 1:3

“Your attitude should be the same as that of Christ Jesus, who, being in very nature God . . .” Philippians 2:6

The Angel of the Lord

In the Old Testament, the Angel of the Lord (or the Messenger of YHWH) was the Son – Christ. The Angel of the Lord appeared to Moses in the burning bush, to Samson’s mother and father, to Gideon, and more. The Angel of the Lord is called YHWH, God, and ‘I am who I am’. He was worshipped and spoke as God. See more information in Chapter 53 (Angelology) under “The Angel of the Lord”.

Submissive to the Father

Christ is eternally submissive to the Father’s will. Christ is submissive to the Father in:

1. Eternity Past – Revelation 13:8; Matthew 25:34
2. The Old Testament – Psalm 2; 40:7
3. The Gospels
 - a. In the gospel account – John 15:10
 - b. In the incarnate state – Philippians 2:6-8
4. The Church Age – Acts 2:33, 36;
5. The Millennium – Revelation 20:4, 6
6. Judgment – John 6:22, 26, 27, 30
7. Eternity Future – 1 Corinthians 15:24-28

Incarnation

The word “incarnation” comes from two Latin words *in* and *carnis*, meaning “in” and “flesh” respectively. Incarnate means “in the flesh”. Incarnation refers to the eternal God taking on a human body and a human nature when the second member of the Trinity, the Son, was born as the man Jesus.

Isaiah predicted this event when he wrote:

“For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.” Isaiah 9:6

The phrase “son is given” indicates the eternal existence because it does *not* say “a son is born” or created. The eternal Son was given to mankind. The verse *does* say “a child is born” because Jesus was born as a man. Jesus is both the eternal son and a human being that had a point of birth with a full human nature. The title “Mighty God” that Isaiah gives him is the Hebrew word *el gibbor*. The Hebrew word *el* means God and *gibbor* means hero. Isaiah tells us the eternal Son will be born as a man and be known as God the Hero. Indeed, Jesus is all that and more!

The reasons for the Incarnation are listed in Scripture:

1. To reveal God to us – John 1:18; 14:7-11
2. To provide an example – 1 Peter 2:21; 1 John 2:6
3. To provide an effective sacrifice for Sin – Hebrews 10:1-10
4. To fulfill the Davidic Covenant – Luke 1:31-33
5. To destroy the works of the Devil – 1 John 3:8
6. To become the real High Priest – Hebrews 4:14-16
7. To be qualified to Judge – John 5:22, 27

Virgin Birth of Christ

The virgin birth of Jesus is an important Christian doctrine due to the nature of sin as discussed in the chapter on Hamartiology. Every man born receives an inherited sin nature from his father, the imputed sin of Adam, and the drive to commit personal sins due to this corruption in his nature. If Jesus had had a natural father, he himself would have had in his humanity a sin nature, imputed sin and the corruption that would have produced personal sins. The best God could hope for with a man like this would be a rise to the status of a Moses, a David or an Isaiah. But, what made these men great and gave their words such meaning was that they believed in and spoke of a man who would come to deliver them from inherited sin, imputed sin and personal sin. Of course, they could not have been hoping for another man just like themselves, but for a man who would be able to deliver them both from political enemies and from the greatest enemy of all – death, which is the wages of sin.

The Old Testament alluded to this deliverer and his unique birth. God told the serpent in the garden that this man would come from a woman, but did not say anything about the man's father. He simply called this deliverer the seed of the woman:

“I will put enmity between you and the woman, and between your offspring (seed) and hers; He will crush your head, and you will strike his heel.” Genesis 3:15

In another place, King Jehoiachin, a descendent of David and ancestor of Jesus' earthly father Joseph, is told that none of his offspring (seed) will sit on the throne of David or rule in Judah. With this verse God removed the possibility of a male lineage in Jesus life. The reason is this: If Joseph had been the biological father of Jesus, then this verse would have made Jesus Christ ever returning to the earth as Israel's deliverer and king impossible. Jesus would have been disqualified from being the King of the Kingdom of God, which would make a large amount of Jesus' teaching in the gospels irrelevant. Joseph cannot be Jesus' father if there is still to be any hope that Jesus is the Christ. Read Jeremiah's words concerning King Jehoiachin:

“This is what the Lord says: ‘Record this man as if childless, a man who will not prosper in his lifetime, for none of his offspring (seed) will prosper, none will sit on the throne of David or rule anymore in Judah.’” Jeremiah 22:30

For a graphic view of Jesus' genealogy from Jehoiachin to Joseph, see the chart titled “Jesus' Genealogy” in Section 5 (Life of Christ). Jehoiachin's father is also cursed in Jeremiah 36:30.

Isaiah makes the prophecy of the virgin birth very clear when he says:

“Therefore the Lord himself will give you a sign: The virgin (*almah*) will be with child and will give birth to a son and will call him Immanuel (‘God with Us’).”
Isaiah 7:14

This is a clear and exact prediction that the Messiah will not have a natural father. The word translated “virgin” is the Hebrew word *almah*, which only means a young unmarried girl when used in the Old Testament. The word *almah* is translated in the Greek Old Testament (LXX) with the Greek word *parthenos* which can only mean “virgin”. Matthew 1:23 quotes Isaiah 7:14 using the LXX translation of *almah* into *parthenos*. This gives the translation of *almah* as “virgin” the status of divine inspiration. The one born of this virgin conception and birth is said to be “God with Us” or God with man. Clearly this can only refer to the eternal Son of God becoming a man.

The New Testament attests to the virgin birth of Jesus in Matthew 1:18-23, Luke 1:26-35 and Luke 2:1-19. Of special interest are two verses in John. In John 2:1-5 Jesus' mother requested Jesus do something about the lack of wine at a wedding in Cana. It is clear that Mary was not asking Jesus to simply go to the store and pick up some wine or run back home to Nazareth and grab some wine out of the cellar. Jesus' response to her indicates that Mary was expecting something miraculous from the Son of God, because he said, “My time has not yet come.” Mary accepted the answer and left the matter in his hands when she told the servants, “Do whatever he tells you.” Mary knew Jesus was more than human.

John 8:41 describes Jesus talking with some unbelieving Jews who have claimed that “Abraham is our father” after Jesus drew attention to his Father by saying, “I am telling you what I have seen in the Father's presence and you do what you have heard from your father.” Their response indicates that they were acutely aware of the confusion concerning who Jesus' legitimate father was, because they then replied accusingly, “We are not illegitimate children.” Yet, the Jewish community thought they knew who Jesus' natural father was because they often referred to Jesus as the son of Joseph the carpenter. After Luke records the details of the virgin conception and birth he says that Jesus “was the son, so it was thought, of Joseph.” (Luke 3:23) It is interesting to note that Jesus went out of the way to speak of God as his father, as if he were trying to draw attention to the fact that he was the fulfillment of Genesis 3:15 and Isaiah 7:14.

Jesus as Prophet, Priest and King

Jesus is indeed the Son of God and the savior of mankind. In his ministries before God Jesus also serves as a prophet to his generation and beyond, a priest who represents men to God and God to man, and a man who will rule the entire world as king.

1. Prophet – Moses said another prophet like him was coming (Deuteronomy 18:15). According to Acts 3:22-24, Jesus was that prophet. The crowds received Jesus as a prophet (Matthew 21:11, 46), and Jesus' claimed to be a prophet (Luke 4:24).
2. Priest – The priests of the Old Testament came from the line of Aaron of the tribe of Levi. Jesus was from the tribe of Judah, yet the New Testament makes it clear that Jesus is a priest like Melchizedek who was not even Jewish. Melchizedek was a priest because he had been chosen by God. The book of Hebrews explains the priesthood of Jesus to the Jewish people. The priests of Aaron

served on earth in a man-made temple that was a shadow of heaven. Jesus is a priest who can enter the true heavenly temple and actually remove sin from man in the presence of God.

3. King – Jesus is seated at God’s right hand ruling all creation from heaven now, but we are awaiting his return when he will be King of the whole earth (Zechariah 14:9).

Jesus as Teacher

It is important to keep in mind the context of Jesus’ many teachings. Understand this: Jesus was a man living under the Jewish Law, obeying the Jewish Law and speaking to people who were obligated by God to keep that same law. Jesus also spoke of the coming Kingdom that even now has not been manifested. The Jews were also living under the rule of the Roman kingdom. When the Jews rejected Jesus, he began to speak of the new dispensation called the church age that would begin after he was gone. The church age would occur between the age of law and the age of the Kingdom. By living and teaching at this juncture in time, Jesus was addressing three different groups from three different ages. Jesus’ words were coherent, and there is continuity in his thinking, but that does not mean a reader of the Scriptures could not be confused by placing Jesus’ words in the wrong context. The situation and the audience are very important to understanding Jesus’ thoughts.

Kenosis of Philippians 2:7

One question that is asked is how Jesus could be both God and man at the same time. Did Jesus stop being God for thirty-three years? Was he sometimes God and at other times man? The true doctrine is this: Jesus was 100% God and 100% man, 100% of the time – both while he was on earth and yet today.

“Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being found in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death – even death on a cross!” Philippians 2:5-8

The key to the understanding Jesus’ existence as God and as man is the phrase “made himself nothing” (ἑαυτον ἑκενωσεν / *heauton ekenosen*), which literally means “himself emptied”. The Greek word ἑκενωσεν *ekenosen* of Philippians 2:7 is the third person singular indicative aorist active tense of the word κενωω *kenow* which means “make of no effect, be in vain”. This verse is saying that Jesus is God in his very nature and quality of being. Even though Jesus is God, he made the fact that he is God of no effect. It was as if his being deity was “in vain” or useless to him. Instead of considering himself God, Jesus became a servant by becoming a man. This is called the Theology of Kenosis or the Kenotic Theology.

What Kenosis does not mean:

- It does not mean that Jesus stopped being God, because he cannot stop having the nature of God.
- It does not mean that while Jesus was on the earth he was not in the position of God because, as we will see, Jesus did many things on earth from the position of God including remembering, knowing, doing and speaking.
- It does not mean Jesus did not know he was God or that he gradually came to realize who he was.

This has not been an easy subject for theologians throughout Church history. For example, in 341 A.D. at the Synod of Antioch, the Church decided that kenosis meant that Christ emptied himself of “being equal with God” but yet maintained full deity. Later, the Reformation brought the debate back by considering that Christ emptied himself of certain attributes of deity (omnipotence, omniscience and omnipresence) but did not change in regard to deity itself. The 1600’s brought to the debate the concept that Jesus was something less than divine, and the liberal 1800’s – after having rejected the authority of Scripture completely – rewrote Christian theology concerning Christology and kenosis.

What the kenosis of Philippians 2:7 teaches about Christ is that while maintaining the full position, attributes and knowledge of his deity, Christ did these things:

1. Took on full humanity, which would be very humbling to the eternal God. This taking on of humanity was not simply a thirty-three year commitment but was for the rest of eternity (1 Timothy 2:5)
2. Veiled his divine glory, which resulted in men not recognizing him as God. Isaiah indicated this would be the case in Isaiah 53:2 when he says, “He had no beauty or majesty (*hadar* –glory)” when he came as a servant. Note that, according to Isaiah 63:1, Jesus’ glory will not be veiled when he returns: “Who is this, robed in splendor (*hadar* – glory)”. Men did not see his glory but demons clearly could (Luke 4:34), although the disciples did see his glory on the Mount of Transfiguration (Matthew 17:2-5; 2 Peter 1:16-18)
3. Voluntarily eschewed use of his divine attributes and authority for personal benefit (like turning stones into bread, floating off the temple pinnacle, or taking over the world system)

The main point of the kenosis is that Jesus left the condition he was in before the Incarnation, took on full humanity, and became a servant to man. We know that Jesus continued to be God and continued to use his divine attributes, because he demonstrated omniscience (Matthew 12:25; Luke 6:8), omnipresence (John 1:48-49) and omnipotence (John 11:43). His miracles are said to have revealed his glory (John 2:11). Some of the miracles Jesus did were done through the power of the Holy Spirit (Luke 4:14; 5:17; Acts 10:38) but many times Jesus did miracles in his own power because he was God (John 10:25; 34-38; Luke 22:51; John 18:6). Jesus knew he was the Son of God (Luke 2:49), and recalled being part of events from eternity past (Luke 10:18) and events from the Old Testament, like speaking with Abraham (John 8:56). Thus, sometimes when Jesus spoke he spoke from the position of a man (John 19:28) – and sometimes he spoke as God. Jesus demonstrated both divine and human qualities (Luke 8:23).

KEY POINTS

- Christ existed as the eternal Son of God from eternity past.
- The Old Testament reveals that the eternal Son will be the Messiah and rule the earth.
- The Son of God appeared in the Old Testament as the Angel of the Lord.
- The Eternal Son of God is always submissive to the Father.
- The Eternal Son of God became a man at the incarnation.
- The virgin birth of Christ is an absolute

QUESTIONS

1. List some Old Testament verses that speak of the Son of God.
2. Prove or disprove that the Angel of the Lord is a manifestation of deity.
3. What does *incarnation* mean in Latin? What does *Immanuel* mean in Hebrew?
4. Why is the virgin birth of Christ a necessity in Christian doctrine? Why could the Messiah not have been born with a natural father?
5. Explain *kenosis* of Philippians 2:7.

Chapter Fifty-seven

Soteriology - The Study of Salvation

SOTERIOLOGY, THE STUDY of salvation, is an eternal topic. It reaches back to the councils of God in eternity past, embraces all of time, and reaches into each of our eternal futures for its ultimate fulfillment. Like theology, soteriology, effects every human being and has consequences that extend to every part of creation, including angels. Salvation involves people, nations and the entire cosmos. All of history, which is the means by which salvation is worked out, revolves around the one true and unique celebrity, Jesus Christ.

“Salvation belongs to our God, who sits on the throne, and to the Lamb.”
Revelation 7:10

“Christ died for our sins according to the Scriptures.” 1 Corinthians 15:3

“Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved.” Acts 4:12

“I am not ashamed of the gospel, because it is the power of God, for the salvation of everyone who believes.” Romans 1:16

“Now have come the salvation and the power and the kingdom of our God and the authority of his Christ.” Revelation 12:10

Old Testament

Salvation is a major theme in both the Old and New Testament. The Hebrew words for salvation come from the root *yasa* which portrays the meanings of width, spaciousness, and freedom from constraint. These descriptions all reflect the underlying meaning of *yasa* which is deliverance. Salvation in the Old Testament refers to:

1. Deliverance from danger, distress, enemies, Egyptian slavery (Exodus 14:13; 15:2)
2. Deliverance from Babylonian exile (Isaiah 46:13; 52:10-11)
3. Deliverance from adversaries (Psalms 106:10)
4. Deliverance from defeat (Deuteronomy 20:4)
5. Deliverance from oppression (Judges 3:31)
6. Deliverance from social decay (Hosea 1:7)
7. Deliverance to personal welfare (Job 30:15)
8. Messianic deliverance (Luke 1:69, 71, 77)

“The Lord is my strength and my song; he has become my salvation.”
Exodus 15:2

“The Lord is my light and my salvation.” Psalm 27:1

“Surely God is my salvation; I will trust and not be afraid. The Lord, the Lord, is my strength and my song; he has become my salvation. With joy you will draw water from the wells of salvation.” Isaiah 12:2-3

Faith or trust in the true God (Numbers 14:11; 2 Kings 17:14; Psalms 78:22; Jonah 3:5) was always necessary for an individual or society to receive *yasa*, deliverance or salvation from God.

“Abraham believed the Lord, and he credited it to him as righteousness.”
Genesis 15:6

“If you do not stand firm in your faith, you will not stand at all.” Isaiah 7:9

This inner faith or trust in God would result in external actions such as feats of confidence, acts of obedience or a general lifestyle that reflected the character of God, which is holiness.

David – “David said to the Philistine, ‘You come against me with sword and spear and javelin, but I come against you in the name of the Lord Almighty, the God of the armies of Israel, whom you have defied.’” 1 Samuel 17:45

Abraham – The angel of the Lord said, “Now I know that you fear God, because you have not withheld from me your son, your only son.” Genesis 22:12

Joseph – “My master has withheld nothing from me except you, because you are his wife. How then could I do such a wicked thing and sin against God?”
Genesis 39:9

New Testament

The Septuagint (LXX) used the Greek word *σωτηρια* *soteria* to translate the Hebrew word *yasa*. It also means deliverance and preservation from any danger (Acts 7:25; 27:31; Hebrews 11:7). The Greek word *σωζω* *sozo*, the root word of *σωτηρια* *soteria*, adds the idea of wholeness, soundness and health to the biblical concept of salvation. This word, *σωζω* *sozo*, is translated as “save” and also means rescue, deliverance and cure. Salvation in the New Testament takes on and identifies the medical concept of salvation which includes being saved from:

1. Disease (Matthew 9:22; James 5:15)
2. Physical affliction (Hebrews 11:7)
3. Demon possession (Matthew 15:22; Mark 7:26, 29)
4. Death (Hebrews 5:7; Acts 27:20, 31)
5. Spiritual threats (Romans 8:38, 39)
6. Sin (Romans 5:9; Hebrews 7:25)

Alternatives to salvation are:

1. Destruction (Philippians 1:28)
2. Death (2 Corinthians 7:10)
3. Wrath (1 Thessalonians 5:9)

The Death of Jesus

In the Old Testament God could deliver people from their enemies and rescue them from difficult situations. In the gospels Jesus could save people from demons and restore dead bodies back to life. These are examples and demonstrations of God’s ability, desire and past acts of salvation. But, the greatest act of salvation had not yet been performed. God had the power and the desire but had not yet done the work of this great salvation, which was the deliverance of people from sin and death. This work would be accomplished by God in the flesh, the Lord Jesus Christ.

Man’s sin problem could not be remedied any other way than by the sacrificial death of Jesus on the cross. The Lord could deliver Noah and his family from the flood, but they and their families would return to build the city of Babel. The angel of the Lord could strike down the armies of Egypt and Assyria, but Israel still returned to live in rebellion toward God. Jesus could drive demons away from people, but without going to the cross he could not remove their sin. Jesus could raise a man back to life but without going to the cross that man would only live to be taken by death another day. Jesus could teach by the power of the Spirit, but without going to the cross those words of life fell on spiritually dead hearts. God had delivered people from the Flood, from Egypt, from the Assyrians, from demons, and from death – but mankind still remained under the wrath of God because of the sin that was in them.

1. Inherited sin – man’s sin nature which all men have since they came from the seed of Adam
2. Imputed sin – man’s position in sin since all men were charged with Adam’s sin
3. Personal sin – man’s own sins committed in thought, deed and word which come from the sin nature

God could forgive sin but this merely held off ultimate judgment. God’s forgiveness does not remove inherited, imputed or personal sins; it merely refrains from calling man to account for his sin. God could only provide salvation from sin through Jesus’ work on the cross. Since the wages of sin is death, man could not be delivered from ultimate death until sin had been removed.

Though God had performed many feats of salvation in the past, he had never provided salvation from sin and death until Jesus went to the cross to pay for inherited, imputed and personal sin – and in so doing, destroy the power of death. Only the Son of God himself could do the work to achieve this great salvation, because the work included paying a very great price that only the Son of God could pay. Without this great deliverance of man’s nature from sin all the other acts of salvation and deliverances would fade away as momentary events in a quickly fading world. As Jesus said:

“What good will it be for a man if he gains the whole world, yet forfeits his soul?”
Matthew 16:26

What Happened on the Cross

Jesus’ death on the cross made four major realities possible:

1. **Substitution** – relates to the sinner. Jesus suffered in place of the sinner in judgment. If man were asked to pay the price for his personal sin before God, he could only pay that price by suffering eternally. Even then, there are the issues of unresolved inherited sin as well as imputed sin. Jesus was the one unique person in the universe who could both receive man’s sin into himself (because he was man) and pay the eternal price for that sin (because he was God). Jesus’ death paid for our personal sin, our sin nature and humanity’s position in sin (i.e., for personal, inherited and imputed sin). This principle was foreshadowed in the Levitical sacrifices when an animal was substituted for a man.
2. **Redemption** – relates to sin. Jesus paid the price of the penalty of man’s sin. The Greek word translated “redemption” is *αγοραζω* *agorazo*. It is used 24 times in the New Testament to refer to making a purchase in a commercial transaction (Matthew 13:44; Luke 9:13). The prefix *εξ*- *ex*- which means “out of”

can be placed in front of ἀγοράζω *agorazo* to give it the meaning of purchasing an item out of some place or situation. This word, ἐξαγοράζω *exagorazo*, was used to describe the buying of a slave out of a slave auction. Paul also uses it in Galatians 3:13 and 4:5 to refer to man being redeemed from – that is, purchased out from under – the law and its curse. Redemption in soteriology communicates these ideas:

- a. Jesus paid the purchase price for mankind (2 Peter 2:1).
 - b. The price paid was the blood of Christ (Revelation 5:9-10).
 - c. Since we are his purchase, we are his, and we are to serve him (1 Corinthians 6:19; 7:22-23).
3. **Reconciliation** – refers to man’s relationship with God which has gone from one of hostility and conflict to one of harmony and peace. This is what the angels sang about on the night Jesus was born: “Glory to God in the highest, and on earth peace to men on whom his favor rests” (Luke 2:14). Two verses that teach this truth are:
- a. Romans 5:10 – “For if, when we were God’s enemies, we were reconciled to him through the death of his Son, how much more having been reconciled, shall we be saved through his life.”
 - b. 2 Corinthians 5:18-21 – “All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ . . . he has committed to us the message of reconciliation.”
4. **Propitiation** – relates to God. Jesus’ death satisfied the demands of God’s justice and holiness. The wrath of God, or the anger of God against sin, is demonstrated throughout the Old Testament (Exodus 22:20; Numbers 11:33; Isaiah 60:10; Hosea 5:10, etc.) and is referred to many times in the New Testament (John 3:36; Romans 1:18; Ephesians 2:3). Jesus’ death has appeased God’s wrath and anger against sin. The word for propitiation is used in Romans 3:25: “God presented him as a sacrifice of atonement through faith in his blood.” The phrase “sacrifice of atonement” means “the one who would turn aside his wrath” or simply the one who would provide “propitiation”. Other verses that teach propitiation are:
- a. 1 John 4:10 – “This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice (propitiation or one who would turn aside God’s wrath) for our sins.”
 - b. 1 John 2:2 – “He is the atoning sacrifice (propitiation) for our sins, and not only for ours but also for the sins of the whole world.”
 - c. Hebrews 2:17 – “For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God and that he might make atonement (propitiation or turn aside God’s wrath) for the sins of the people.”

Justification, the Result of Christ’s Death

Justification can best be explained by contrasting it with forgiveness. Forgiveness is something a person receives when he has done something wrong and the offended person rises above vengeance and forgives him. In this case, one person is guilty but forgiveness is offered based on the other person’s mercy and grace. This is forgiveness – but not justification. In the above situation, justification is not possible because justification means declaring the person innocent or righteous. Someone of great mercy can forgive you, but only a just judge can declare justification. The words “justify” and “justification” come from the Greek word δικαίω *dikaioo*. This word is a legal term used

when a courtroom verdict is returned. If, after all the evidence is heard and examined the person being charged with the crime is proved innocent, the judge does not forgive the individual but instead declares him innocent. The person has been justified in a court of law. Justification means that God has examined us in the courts of heaven and found us not guilty, innocent, and righteous. We have been justified by Christ’s death, not forgiven.

Forgiveness is a key concept in salvation also, but it communicates a different aspect of salvation.

“In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace.” Ephesians 1:7

“He forgave us all our sins, having canceled the written code, with its regulations.” Colossians 2:14

Forty Things That Occur at the Point of Salvation

This list may include concepts that are similar, but none are synonymous. Each item on the list identifies a separate aspect of our salvation in Christ. These events and doctrines are intertwined and overlapping, but they are each individual features of salvation’s “enrollment package” provided to each believer in Jesus Christ. A list of thirty-three “stupendous works of God which together comprise the salvation of a soul” was presented by Lewis Sperry Chafer in Volume Three, *Soteriology*, of his eight volume set entitled *Systematic Theology* in 1948. The following list is an adaptation of Chafer’s work:

1. **Imputed righteousness** – The righteousness of God is imputed to us (1 Cor. 1:30; 6:11; Heb. 10:14; Eph. 1:6; Col. 1:12).
“God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.” 2 Corinthians 5:21
2. **Justification** – Because we possess the righteousness of God we are declared righteous and are justified before God.
“For all . . . are justified freely by his grace through the redemption that came by Christ Jesus.” Romans 3:23, 24
3. **Children of God (regeneration)** – We are regenerated, or born again, through the power of the Holy Spirit (John 3:1-12; Titus 3:5; Rom. 8:16; 1 Cor. 2:14).
“Yet to all who received him, to those who believed in his name, he gave the right to become children of God – children born not of natural descent, nor of human decision or a husband’s will, but born of God.” John 1:12, 13
4. **Communication with the Holy Spirit** – With our new life, our spirit has communication with the Holy Spirit (1 Cor. 2:14).
“The Spirit himself testifies with our spirit that we are God’s children.” Romans 8:16
5. **Imputed everlasting life** – We receive the everlasting life of God (1 Cor. 15:22).
“And this is the testimony: God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life.” 1 John 5:11-12
6. **Baptism into Christ by the Holy Spirit** – We are placed into Christ – or, placed into union with Jesus Christ – by being baptized into Christ by the Holy Spirit (Romans 6:4; Gal.3:27).
“For we were all baptized by one Spirit into one body.” 1 Corinthians 12:13
7. **Propitiation** – God is satisfied, or appeased, because his holy wrath was

pacified by the death of Jesus paying the penalty for sin (Rom. 3:25; 1 John 4:10; 1 John 2:2; Hebrews 2:17).

“God presented him as a sacrifice of atonement through faith in his blood.” Romans 3:25

8. **Reconciliation** – God no longer has enmity against the believer. The believer receives access to God and is considered by God to be a friend and an ally (2 Cor. 5:18-19).
“For if, when we were God’s enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!” Romans 5:10
9. **Redemption** – God purchases the believer from the slave market of sin (Rom. 3:24; 1 Peter 1:18-19; Gal. 5:1).
“With your blood you purchased men for God.” Revelation 5:9
10. **Forgiveness** – We are totally forgiven of our past sins by God the Father. Forgiveness stands ready and available to the believer for present and future sins by returning to God with confession of those sins (Is. 43:25; Is. 44:22; Ep. 1:7; Col. 1:14; 1 John 1:9).
“He forgave us all our sins, having canceled the written code.” Colossians 2:14
11. **Removal of condemnation** – At the moment of salvation, the sentence of condemnation is removed. The believer is free from condemnation and the wrath of God’s justice. The believer will no longer share in Satan’s final destiny, the Lake of Fire (Rom. 8:1-3).
“Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God’s one and only Son.” John 3:18
12. **Removal of the dominion of the sin nature** – The sin nature does not leave the believer, but its authority is replaced by the indwelling Holy Spirit who now has jurisdiction (Romans 6:6-12).
“Count yourselves dead to sin but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its evil desires.” Romans 6:11, 12
13. **Removal of Satan’s power** – The believer is freed from the Satan’s kingdom of evil (1 John 5:19; Eph. 6:11-12; Eph. 2:1; Gal. 5:1).
“For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves.” Colossians 1:13
14. **Freedom from the penalty of the Mosaic Law** – The believer is delivered from the curse of the Law of Moses that is guaranteed to all who attempt salvation by works (Rom. 7:4, 6; 8:2; 13:8).
“All who rely on observing the law are under a curse . . . Christ redeemed us from the curse of the law by becoming a curse for us.” Galatians 3:10-13
15. **Identification with Jesus Christ** – The believer is permanently and forever identified with Christ in his death, burial, resurrection and ascension (Rom. 6:3-12).
“I have been crucified with Christ and I no longer live, but Christ lives in me.” Galatians 2:20
16. **Indwelling of God the Father** – The believer is indwelt by God the Father (John 14:23).
“One God and Father of all, who is over all and through all and in all.” Ephesians 4:6

17. **Indwelling of God the Son** – The believer is indwelt by Jesus Christ (Romans 8:10).
“To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.” Colossians 1:27
18. **Indwelling of God the Holy Spirit** – The believer is indwelt by the Holy Spirit (Matt. 3:11; John 14:17; Rom. 5:5; 8:9; Gal. 3:2).
“Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God.” 1 Corinthians 6:19-20
19. **Salvation is sealed** – God seals your salvation, making it permanent and guaranteed by providing his stamp of ownership which is the Holy Spirit (Eph. 1:13; 2 Tim. 2:19).
“Do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.” Ephesians 4:30
20. **The soul is circumcised** – The believer becomes separated from and unhindered by his past, ready to respond to God. His soul is ready to receive from God new instruction and the new plan for his new life (Jer. 4:4; Deut. 10:16-17).
“No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code.” Romans 2:29
21. **Angelic protection and service** – Angels were created to serve God. Our position in Christ places us in line to receive angelic assistance in life (Heb. 2:7; 1 Co. 6:3).
“Are not all angels ministering spirits sent to serve those who will inherit salvation?” Hebrews 1:14
22. **Sins are judged** – Our sins received the full penalty of judgment on the cross. Christ was not punished for his sins, but ours. Our sins were judged and the penalty was given to Christ to pay (Lev. 5:6, 7; Job 8:4; Heb. 9:26, 28).
“He himself bore our sins in his body on the tree.” 1 Peter 2:24
23. **Adopted** – We are adopted into the family of God and given full rights and privileges as sons of God (Romans 8:15; 23; 1 John 3:1-3).
“He predestined us to be adopted as his sons through Jesus Christ.” Ephesians 1:5
24. **Eternal relationship with God** – Because of Jesus presence at the right hand of God we gain eternal access and eternal relationship with God the Father.
“Now in Christ Jesus you who once were far away have been brought near through the blood of Christ.” Ephesians 2:13; John 17:24-26
25. **Placed on the rock of Jesus Christ** – Our salvation is based on Jesus who is the eternal rock that can never be shaken or moved. Unless that rock, Jesus Christ, is shaken our salvation is not going to move, let alone, go anywhere. (2 Corinthians 1:21; Ephesians 2:20)
“No one can lay any foundation other than the one already laid, which is Jesus Christ.” 1 Corinthians 3:11
26. **A gift to Christ** – The believer is a gift given to Jesus Christ by God the Father. It is a gift that will never be taken away.
“My Father, who has given them to me, is greater than all; no one can snatch them out of my Father’s hand.” John 10:29

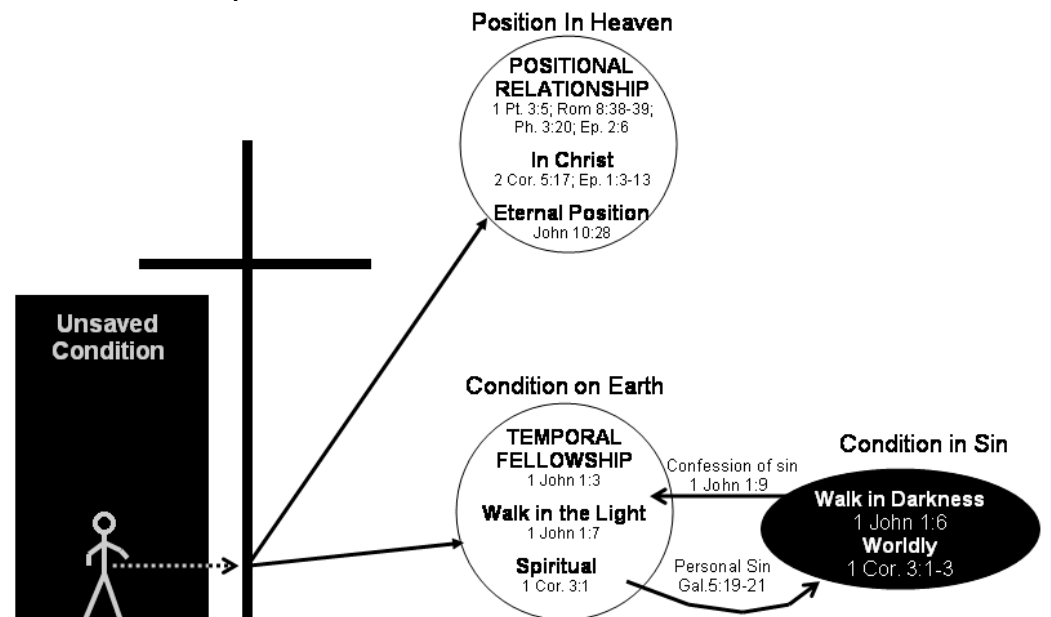
- 27. Member of the royal priesthood** – Each believer becomes a priest before God. Since each of these priests is also a member of the family of God, they are called a royal priesthood. Each believer represents himself before God (1 Peter 2:5; Rev. 1:6).
“You are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.” 1 Peter 2:9
- 28. A chosen Generation** – The word *generation* can speak of a literal forty-year generation or it can refer to a people, a stock, a species, or a kind. Believers are a special species or stock of people. Believers are a unique species of people because they are “chosen” which means they are chosen by God for privilege and opportunity (1 Peter 2:9; 2 Cor. 5:17).
“Who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.” Titus 2:14
- 29. Gain access to God** – Believers gain access to God because our eternal high priest, Jesus, is at his right hand (Heb. 4:14, 16; 10:19-20; Rom. 5:2).
“For through him we both have access to the Father by one Spirit.” Ephesians 2:18
- 30. Placed in the “much more” care of God** – Believers are objects of his love (Ep.2:4; 5:2), objects of his grace for keeping (Rom. 5:2,3), objects of his grace for service (Eph. 4:7), and objects of his grace for instruction (Titus 2:12-13). We become the recipients of God’s constant and special care (Phil. 1:6; 2:13; Heb. 13:5).
“Since we have been justified by his blood how much more shall we be saved from God’s wrath.” Romans 5:9
- 31. Partners with Christ** – The believer’s association in partnership with Christ occurs in several areas:
- In life – Colossians 1:27
 - In position – Colossians 3:1
 - In service – 1 Corinthians 1:9
 - In suffering – 2 Timothy 2:12
 - In prayer – John 14:12-14
 - In marriage – 2 Cor. 11:2; Ep. 5:25-27
 - In anticipating his return – Titus 2:13; Heb. 10:13
- 32. We inherit Christ’s eternal future** – Instead of participating in Satan’s future, we inherit Christ’s future (1 Peter 1:4; Col. 3:24).
“For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance.” Hebrews 9:15
- 33. Citizens of the heavenly city** – Believers are citizens (*politeuma*) of heaven. Our names are listed with full rights and recognized legal standing in this eternal city even while we live on earth (Ep. 2:19).
“Our citizenship is in heaven. And we eagerly await a Savior from there.” Philippians 3:20
- 34. Become members of the royal family of God** – Jesus is titled “King of kings and Lord of lords” (Rev.19:16). Believers make up that coalition of “kings” and “lords” that Jesus has assembled as his family members. The family of God is a family of royalty.
“The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean . . . On his robe and on his thigh he has this name written: ‘King of Kings and Lord of Lords.’” Revelation 19:14, 16

- 35. Fellowship with believers** – Believers are placed into a state of union with every other believer in time through the family ties associated with being in the family of God and with being in the body of Christ (John 17:11, 21-23).
“If we walk in the light, as he is in the light, we have fellowship with one another.” 1 John 1:7
- 36. Light in the Lord** – The phrase “God is light” means he is transparently holy with no moral darkness. The believer becomes this same light by his position in Christ. In life, the believer is to let this light shine in how he lives his life in this dark world (Matt. 5:14-16; 1 John 1:7).
“For you were once darkness, but now you are light in the Lord. Live as children of light.” Ephesians 5:8
- 37. United to the Trinity** – Believers are intimately united with the Trinity:
- Believers are in God the Father (1 Thess. 1:1).
 - God the Father is in believers (Ep. 4:6).
 - Believers are in God the Son (Ep. 1:4; Jn. 15:5).
 - God the Son is in believers (Col. 1:27; Jn. 15:5).
 - Believers are in the Holy Spirit (Mt. 3:11; Mk. 1:8; Lk. 3:16; 1 Co.12:13).
 - God the Holy Spirit is in believers (1 Cor. 2:12; Ep. 2:2; Rom. 8:9; 1 John 4:13).
- 38. Glorified** – At the point of salvation, God sees us as already glorified in heaven and in the final state of complete salvation. This will become an experiential reality when Jesus Christ returns.
“Those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.” Romans 8:30
“We know that when he appears, we shall be like him, for we shall see him as he is.” 1 John 3:2
- 39. Fullness** – Each believer is filled and complete in Christ, even to the extent of being exalted above every spiritual power and authority.
“For in Christ all the fullness of the Deity lives in bodily form, and you have been given fullness in Christ, who is the head over every power and authority.” Colossians 2:9, 10
- 40. Spiritual blessings** – At the moment of salvation every spiritual blessing in Christ is bestowed on us. Many of these blessings are listed here but there are more. Understanding and accessing these blessings comes through understanding the word of God and maturing in our lives as believers.
“Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ.” Ephesians 1:3

Three Phases of Salvation

A man’s spirit is saved at the point of faith in Jesus Christ. A man’s soul is saved during his lifetime on earth as he renews his mind to the word of God. A man’s body is saved at the resurrection when he enters into the state of complete sanctification and glorification. A believer is saved spiritually today, is being saved daily in his soul, and will be saved physically in the future (1 Cor. 15:20-26; 50-57). These three phases of salvation align with the Lord’s teaching at the Last Supper: The bread and the cup spoke of the work of salvation that is in our past, that happened on the cross, and that we accepted. The foot washing spoke of the daily confession of sin and the cleansing that result in our lives. The meal was a foreshadowing of the marriage supper of the Lamb that occurs when we are taken into his presence when our bodies are finally redeemed (Rev. 19:9).

Positional and Temporal Truth in Christ



“For you were once darkness, but now you are light in the Lord. Live as children of light.” Ephesians 5:8

- 1. Unsaved Condition** - “You were once darkness” - before the cross, all men are dead in their sins (Eph.2:1), objects of God’s wrath (Eph.2:3), without hope (Eph.2:12) and without God (Eph.2:12). They spend their entire lives in the cosmos, the world system ruled by Satan (Eph.2:12).
- 2. Position in Heaven** - “Now you are light in the Lord” - at the point of salvation when a man places faith in the Lord Jesus Christ and accepts the work of the cross, he enters into an eternal relationship with God (Ep. 1:13). This new positional relationship is in Christ (Col.2:10; 3:3; Ep. 1:3; 2:10). The believer can never be removed from or lose possession of his position in Christ. He remains in this circle forever. From this position, the believer is an eternal partaker with Christ in these areas:
 - a. Christ’s righteousness (2 Corinthians 5:21)
 - b. Eternal Life (1 John 5:11-12)
 - c. Sonship (John 1:12; Galatians 3:26)
 - d. Heirs with Christ (Romans 8:16-17; 1 Peter 1:4)
 - e. In the royal family of God (Colossians 1:13; 2 Timothy 2:11-12)
 - f. Priesthood (1 Peter 2:5, 9)
 - g. Sanctification (1 Corinthians 1:2, 30; Ephesians 1:4)
- 3. Condition on Earth** - “Live as children of light” - although they “are light in the Lord” by their position in Christ, Paul gives the command to “*live as children of light*” in their lives. The Greek word translated “live” is περιπατετε which is the present tense, indicative mood, active voice of the word περιπατεω which means “to walk, to conduct one’s life”. The indicative mood makes this a command, the present tense indicates it should be a continuous behavior or habit, and the active voice shows it is the subject “you” who will do it. Since this is a command it requires a response, and so it is possible that a person could fail to keep it. This circle describes the believer’s life on earth after accepting Christ. Believers are commanded to live as Christ, without sin and in fellowship with God (1 John 1:7). If the believer does not walk in the light or commits a sin, they break

fellowship with God and leave the temporary circle of fellowship. Committing personal sins does not affect the top circle, which represents the believer’s position in Christ.

- 4. Condition in Sin** - “If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by the truth” (1 John 1:6) – To recover from this state of darkness you cannot go back to the cross and get saved again (Hebrews 6:4-6). This has already been done and cannot be repeated because the work of the cross is complete. The believer is eternally a child of God. The believer who has broken fellowship with God by committing personal sin has two options:
 - a. Remain in the state of darkness and eventually face the discipline of God (Hebrews 12:5-13; 1 Corinthians 5:1-5).
 - b. Confess the sin and receive forgiveness and restoration into the circle of fellowship – “If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.” (1 John 1:9)

KEY POINTS

- The Hebrew word for salvation, *yasa*, portrays freedom from constraint and reflects the concept of deliverance.
- Faith or trust in God was always necessary for an individual or a society to receive *yasa*, or salvation, from God.
- The Septuagint translated the Hebrew *yasa* into Greek with the word *soteria* which adds the idea of wholeness, soundness and health to the concept of salvation.
- The Old Testament showed God delivering his people from their enemies and other dangers, but in the New Testament God delivered his people from the bondage of sin through the death of Jesus.
- The work of Jesus on the cross included substitution, redemption, reconciliation, propitiation and justification.
- When a person believes in Jesus Christ as savior they receive forty things that are part of the work of salvation.
- Salvation finds three different levels of fulfillment: the point of salvation, the process of experiencing that salvation in time and complete sanctification in eternity.
- Faith in Jesus Christ provides eternal positional relationship with God in Christ and temporal fellowship with God in time as we walk in the light.

QUESTIONS

1. Describe the meaning of salvation using the Hebrew word *yasa* and the Greek word *soteria*.
2. Contrast God’s salvation or deliverance in the Old Testament with Jesus’ work of salvation on the cross.
3. What is substitution?
4. What is redemption?
5. What is reconciliation?
6. What is propitiation?
7. What is justification?
8. From the list of forty things that occur at the point of salvation list and discuss the seven things that you are most impressed with.
9. Do you agree with the three phases of salvation? Why or why not do you think this is a true way of describing salvation?
10. Contrast positional relationship with temporal fellowship? How can this be used to explain the behavior of saved people?

Chapter Fifty-eight

Pneumatology - The Study of the Holy Spirit

PNEUMA (πνευμα) is the Greek word for spirit, breath or wind. The Spirit of God – the Holy Spirit – is a person and the third member of the Trinity. The Holy Spirit is not an object, a power or a personification. The Scriptures reveal that the Holy Spirit has intelligence and a will, exhibits feelings, demonstrates all the divine attributes, and is active in the work of deity including the work of salvation and empowering believers with spiritual gifts.

Scriptural Definition of the Holy Spirit	
Personality	
Member of the Trinity	Matt. 3:16-17; John 14:16; Acts 10:38
Has Intelligence	Is. 11:2; 1 Cor. 2:10-11; Rom. 8:27; 1 Cor. 2:13, 10-11
Shows feelings	Eph. 4:30; Rom. 15:30; Acts 7:51; Isaiah 63:10
Has a will	1 Cor. 12:11; Acts 16:6-11
Can be obeyed	Acts 10:19-21
Can be lied to	Acts 5:3
Can be blasphemed	Matt. 12:31
Can be insulted	Heb. 10:29
He convicts	John 16:8
He guides	John 16:13
He relates to other persons	Acts 15:28; John 16:14; 2 Cor. 13:14;
The neuter word <i>pneuma</i> is used with the masculine pronoun "he"	John 16:13-14
Names and Titles	
Holy Spirit	Matt. 1:20; Luke 11:13; John 20:22; Acts 1:5
Holy One	1 John 2:20
Spirit of Holiness	Romans 1:4
Spirit of Grace	Heb. 10:29
Spirit of Truth	John 14:17; 15:26; 16:13
Spirit of Grace and Supplication	Zechariah 12:10
Spirit of Wisdom, Knowledge, Understanding, Counsel	Isaiah 11:2; 1 Cor. 2:10-13
Spirit of Glory	1 Peter 4:14; Psalm 145:5
Counselor	John 14:16; 16:7
One Spirit	Eph. 4:4
Seven Spirits	Rev. 1:4; 3:1
The Lord, who is the Spirit	2 Cor. 3:18
Spirit of Truth	John 14:17
Spirit of Might	Isaiah 11:2
Divine Attributes	
"Another helper" is <i>allos</i> (another of the same kind), not <i>heteros</i> (another of a different kind)	John 14:16
Divine	Acts 5:3-4; 2 Cor. 3:18
Omniscience	Isaiah 40:13; 1 Cor. 2:12; John 14:26; 16:13; 1 Cor. 2:10
Omnipresence	Psalm 139:7
Omnipotent	Job 33:4; Ps. 104:30; Rom. 15:19
Eternal	Hebrews 9:14
Holiness	Acts 1:8; Rev. 4:8-9
Truth	1 John 5:6; Rev. 4:8-9
Goodness	Nehemiah 9:20
YHWH's words in the Old Testament are attributed to the Holy Spirit in the New Testament	Isaiah 6:8-10 and Acts 28:25-27; Jeremiah 31-34 and Hebrews 10:15-17
Divine Work	
Creation	Genesis 1:2; Job 26:13
Inspired Scripture	2 Peter 1:21
Empowered the Conception of Jesus	Luke 1:35
Convicts of sin	John 16:8
Regenerates in the New Birth	John 3:5-6
Counsels	John 14:16-17; 16:7, 12-14
Teaches	John 16:12-14; 1 Corinthians 2:13

Enlightens or Illuminates	Ephesians 1:17; Hebrews 6:4	
Assures of Salvation	Romans 8:15	
Resurrected Jesus	Romans 8:11; 1 Peter 3:18	
Calls	Acts 13:4	
Seals	Romans 8:23; 2 Corinthians 1:21-22; Eph. 1:13-14; 4:30	
Work in Salvation		
Regeneration	The Holy Spirit causes the new birth and brings eternal life.	John 3:3-8; 6:63; Titus 3:5
Indwelling	The Holy Spirit lives in each believer. Without the Holy Spirit's indwelling, a person cannot be regenerated, or born again.	John 14:17; Romans 8:9, 11; 1 Corinthians 3:16; 6:19
Baptizing	Jesus baptizes the believers in the Holy Spirit, forming one body.	Matt. 3:11; Mark 1:8; Luke 3:16; 1 Co. 12:13
Sealing	A seal is placed on the believer by God, with the presence of the Holy Spirit guaranteeing the salvation and the final work of redemption.	2 Corinthians 1:22; Ephesians 1:13; 4:30; Romans 8:16
Filling	The filling of a believer involves the believer's volition. The command to be filled with the Spirit is in the imperative mood. This is something the believer <i>must do</i> in contrast to, for example, the baptizing and sealing of the Holy Spirit which are <i>done to</i> the believer at salvation. After receiving the Spirit, the believer is told to be filled with the Spirit. The filling of the Spirit results in fellowship, growth and good works: <ol style="list-style-type: none"> 1. Fellowship - Staying in fellowship with God and walking in the light (the Spirit) (1 Jn. 1:6-7; Ep. 5:18-19) 2. Maturing - Growing and maturing in God, and walking in the word (the Son) (Col. 3:16) 3. Spiritual Works - Using spiritual gifts and doing good works that were prepared in advance by God (the workmanship of God the Father) (1 Cor. 12:6; Ep. 2:10; Col. 3:17) 	Acts 13:9; 5:18; 4:31; 6:3; 9:17; 11:24; Ephesians 5:18-19
Leading	Believers also need to allow the Spirit to lead them.	Galatians 5:16, 25; Acts 13:2; 15:7-9; Romans 8:14
Empowering	The presence of the Spirit in a believer's life will provide strength to overcome the world and the Devil.	Romans 8:13; Galatians 5:17-18, 22-23

Teaching	Jesus told the disciples the Holy Spirit would come and teach them.	John 14:26; 16:13; 1 John 2:20, 27
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Holy Spirit in the Old Testament

The Holy Spirit was active in the Old Testament. In Hebrew, “spirit” is *ruach*, a word that can also mean breath, wind, and breeze. It is a word that refers to the atmosphere in general, but especially to the wind. *Ruach* is an invisible but irresistible power, sometimes harsh and destructive, sometimes gentle and beneficial.

Just as man was given and possesses a “breath” or *ruach*, God is described as having “breath” or *ruach*.

Old Testament Phrases or Names that Identified the Holy Spirit

1. *The Spirit of the Lord* is an expression indicating God’s power. This Spirit was an extension of God himself and was the power behind many of the mighty deeds of God in the Old Testament.

“The Spirit of the Lord came upon him in power so that he tore the lion apart with his bare hands as he might have town a young goat.” Judges 14:6

“Then the Spirit of God came upon Saul mightily when he heard these words, and he became very angry.” 1 Samuel 11:6

2. The hand of God:

“The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech.” Psalms 19:1

“In the beginning you laid the foundation of the earth, and the heavens are the work of your hands.” Psalms 102:25

3. The word of God:

“By the word of the Lord, were the heavens made, their starry host by the breath of his mouth.” Psalm 33:6

“He sends his command to the earth; his word runs swiftly.” Psalm 147:15

“He sends his word and melts them; he stirs up his breezes and the waters flow.” Psalm 147:18

4. The wisdom of God (Exodus 28:3; 1 Kings 3:28; Job 32:8)

5. The spirit of prophecy – the Holy Spirit was the motivating force that caused the prophets to hear and speak.

- a. The Holy Spirit brought them revelation.

“The word of the Lord came to Jeremiah.” Jeremiah 43:8

- b. This inspiration is identified by the prophets’ familiar opening statement: “Thus saith the Lord.”
- c. Moses (Numbers 11:17)
- d. Micah (Micah 3:8)
- e. Ezekiel (Ezekiel 2:2)

The Holy Spirit in Creation

“In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.” Genesis 1:1,2

The word “hovering” is a term that evokes the image of a bird brooding or hovering over a nest of hatching eggs. This verse tells us that the Spirit was moving like a wind over the dark, empty, dead earth. The Spirit was working on preparing and arranging the chaotic elements for the recreated earth. This is the event in Paul’s mind when he writes to the Corinthians:

“For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus’ sake. For God, who said, ‘Let light shine out of darkness,’ made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ.” 2 Corinthians 4:5-6

Other verses that identify the Holy Spirit in the act of creation:

“The Spirit of God has made me; the breath of the Almighty gives me life.” Job 33:4

“When you send your Spirit, they are created, and you renew the face of the earth.” Psalm 104:30

“If it were his intention and he withdrew his spirit and breath, all mankind would perish together and man would return to the dust.” Job 34: 14, 15

From Adam to Abraham

In the first 11 chapters of the Bible, in the days known as the Age of the Gentiles, there are five direct references to the Holy Spirit. It was during this 2,000-year period before Abraham and the Jews that some foundational truths about the Spirit of God were revealed and recorded.

These next verses explain what has been revealed and understood about the work of the Holy Spirit from the beginning of time.

1. Genesis 1:2: “Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.”
 - a. Reveals the Holy Spirit was involved in:
 - i. Creating the earth
 - ii. Changing ultimate chaos into perfectly arranged order
 - iii. Bringing life and hope to death and darkness
2. Genesis 6:3: “Then the Lord said, ‘My Spirit will not contend with man forever, for he is mortal; his days will be a hundred and twenty years.’”
 - a. In the days of Noah the Spirit of God was trying to draw all men back to

him. The Spirit did this in a variety of ways:

- i. The preaching of Noah (1 Peter 3:19, 20)
- ii. The inward witness and the law written on their hearts (Rm. 2:15)
- b. Point One: The Spirit works with sinners to turn them to God.
- c. Point Two: The Spirit will eventually stop calling each individual and group back to himself. There is an ending point to the Spirit's work of urging men to repent.

“The Israelites are stubborn, like a stubborn heifer. . . Ephraim is joined to idols; leave him alone!” Hosea 4:16,17
- d. Point Three: Man is mortal (also translated, “flesh”) and is naturally opposed to the immortal Holy Spirit. It is simply natural and must be accepted that many men will resist the Spirit's work. Grace is not an eternal offer. In every case, the day of opportunity passes.
- e. The word “contend” (Gn. 6:3, NIV) also means “strive” with, “rule” in or be “humbled” by. In his 1870 book, *Old Testament Word Studies*, Willilam Wilson gives the meaning of this Hebrew word as “to judge, contend, to be at strife”. Most of the ancient interpreters give it a connotation of remaining or dwelling. Therefore, Genesis 6:3 may be translated “My spirit shall not always be despised by man; i.e., I will not suffer my spirit, admonishing them and pleading with them by the prophets, to be perpetually neglected; I will punish them.” Other modern studies of etymology show the meaning of “contend” to be better translated as “continue” or “last”. This translation matches well with the reading given in the Septuagint and the Vulgate. This makes more sense of the context and better fits the whole theology of the Holy Spirit than does the word “strive.”
3. Job 27:3 and 33:4: “As long as I have life within me, the breath of God in my nostrils . . . The Spirit of God has made me; the breath of the Almighty gives me life.”
 - a. Human life is totally dependent upon the Holy Spirit of God.

The Revealer of Truth

As we have seen, the Spirit of God is the source of the written word and the power of illumination for understanding that written word. We will consider now that the Holy Spirit is the one who produces and provides all communication from God to men. God sends his word. Jesus is that word – and the Spirit empowers man to perceive that word. The Holy Spirit is part of the communication process.

God spoke to men during the days of Adam to Abraham.

1. God spoke with Adam.
2. God spoke with Cain.
3. God spoke with Noah.
4. Although the book of Job is the earliest-written book of the Bible, it contains many highly developed truths of doctrine including Creation, redemption and the Redeemer, righteousness, and end times. This means that all of these doctrines were known and developed before any other Scripture was available. How? The Holy Spirit.
5. Melchizedek, a Gentile king of the ancient city of Salem, knew God and was considered a priest of God Most High.

6. Consider these two points: In the sixth chapter of Genesis (and the tenth generation of human life), Noah was already a preacher of righteousness. Also, Genesis 26:5 says: “Abraham obeyed me and kept my requirements, my commands, my decrees and my laws.” Have you ever wondered how these men knew God's will? Abraham obeyed God in the twenty-sixth chapter of Genesis, but the law had not yet been given to Moses. In fact, Moses wasn't even born for another 600 years. It could only have been the Holy Spirit.

A distinction can be made between:

1. Something revealed by God which calls for no proclamation or publication
2. A revelation from God which anticipates its publication

God spoke to non-prophets like Eve, Cain, Hagar, etc. with no command that his words be recorded. The prophets, though, were expected to communicate the message to others. It would appear then that one of the distinctions between a prophet and one who is not a prophet is *not* whether or not they hear from God, but that they are instructed to communicate the message to others. The word *nabi* is the Hebrew word for prophet and its meaning indicates a person who brings something to people, not a person who receives something from God.

The Spirit of God is the source of Scripture, which is the full revelation of God. But while the Scriptures are now complete, their completion does not change the Holy Spirit's ministry of empowering men to understand God. The Holy Spirit works with the other members of the Trinity to communicate with man.

It is accurate to say that no man will ever again be called on to receive revelation from God that should be published alongside or as equal to the Scriptures. It is also accurate to say that the Holy Spirit will continue to communicate with people in a variety of ways to reveal to them things they need know but that are not intended for proclamation or publication.

The Holy Spirit's Work in Men in the Old Testament

Jesus lived under the Old Testament. The gospels are in the New Testament. But the events in the four gospels occurred under the old covenant and not during the church age. A very important verse concerning the Holy Spirit in the Old Testament (covenant) in comparison to the Holy Spirit in the New Testament (covenant) is found in John 7:37-39:

“On the last and greatest day of the Feast, Jesus stood and said in a loud voice, ‘If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.’ By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.”

Phrases like “will flow”, “were later to receive”, “the Spirit had not been given”, and “Jesus had not yet been glorified” all point to an event that will occur in the future. A certain condition that was only later to become part of man's experience with the Holy Spirit had not yet been manifested or experienced. This change will be discussed in the study of the New Testament and the Holy Spirit.

The Holy Spirit's work in the heart of man and with man in the Old Testament was different from what man would experience in the New Covenant.

Points of Doctrine concerning the Holy Spirit in Men in the Old Testament

1. In the Old Testament the Spirit was not given to all people. The Spirit was given only to certain people for a specific service assigned to them. It is never said that all of Israel received the Spirit.
 - a. Bezaleel – Exodus 31:3
 - b. Othniel, Gideon, Jephthah – Judges 3:10; 6:34; 11:29
 - c. David – 1 Samuel 16:13
 - d. Prophets – 1 Peter 1:10-11
2. The Spirit was temporarily given and could be withdrawn:
 - a. Samson – Judges 13:25; 16:20
 - b. Saul – 1 Samuel 10:10; 16:14
 - c. David –
 - i. In Psalm 51:11, David pleads with God not to withdraw His Holy Spirit after he had sinned with Bathsheba and killed Uriah.
 - ii. This kind of prayer is never found in the New Testament.
 - iii. John 14:16 Jesus says, “He will give you another Counselor to be with you forever.”
 - d. Ezekiel – Ezekiel 2:2; 3:24;
 - e. Others – 1 Samuel 19:20; 1 Chronicles 12:18; 2 Chronicles 20:14
3. Before the cross and Pentecost the Spirit could not do in men what he does now:
 - a. He could not raise them up with Him.
 - b. He could not make them members of the Body of Christ.
 - c. He could not baptize them into one Body.
 - d. He could not live eternally with them.
 - e. In the Old Testament the Holy Spirit could be with individuals, come upon them, clothe them, even be in them – but he could not change their nature and dwell in them forever. Jesus death on the cross has purified us from sin. Since the atonement has been accomplished in time, the Spirit of God can now live in men. (Numbers 27:18; 1 Peter 1:11; Exodus 31:3; Micah 3:8; Luke 1:41; 1:67; Numbers 11:25)
4. The Spirit worked within the nation of Israel:
 - a. Haggai 2:4, 5 – “This is what I covenanted with you when you came out of Egypt. And my Spirit remains among you.”
 - b. Nehemiah 9:20, 30 – “You gave your good Spirit to instruct them . . . By your Spirit you admonished them through your prophets.”
 - c. Isaiah 63:10, “Yet they rebelled and grieved his Holy Spirit. So he turned and became their enemy . . . Where is he who set his Holy Spirit among them . . .”
5. The Spirit moved in the lives of the men when he wished:
 - a. Balaam – Numbers 24:2
 - b. Saul and his men – 1 Samuel 19:20-23

Imparting Power for Service

Most of the Old Testament passages that mention the Holy Spirit deal with people being empowered for service. When these verses are studied, we find the Holy Spirit empowering his chosen people. It is to the Israelites in their mission to establish the kingdom for God that these powers were manifested. The Spirit *communicated with* the Gentiles before Abraham, but in Israel, people were *empowered*.

Empowerment for Acts of Service Falls into Three Areas:

1. Powers given to judges and warriors
2. Wisdom and skill given for various purposes
3. Prophecy for encouragement, direction and revelation

Old Testament Powers to Judges and Warriors

1. Othniel, Judges 3:10 - “The Spirit of Jehovah came upon him and he judged Israel.”
 - a. When the Spirit came, men did something. Here the Spirit came and Othniel began to judge. The Spirit did not come upon someone for no reason and with no reason.
2. Gideon, Judges 6:34 – “The Spirit of Jehovah came upon (literally ‘clothed itself with’) Gideon.”
3. Jephthah, Judges 11:29 – “The Spirit of Jehovah came upon Jephthah.”
4. Samson, Judges 13:25 – “The Spirit of Jehovah began to move.”
5. Samson, Judges 14:6 – “The Spirit of Jehovah came mightily upon him.”
6. 1 Samuel 16:14 – “The Spirit of Jehovah departed from Saul, and an evil spirit from Jehovah troubled him.”
7. Others - 2 Kings 2:16; Ezekiel 2:1-2; 3:12

Points:

- Special powers were given to men.
- It was not necessary that these men be moral in character to receive the empowerment.
- The purpose was not personal but concerned:
 - The theocratic kingdom and the establishment, deliverance or maintenance of that kingdom on earth.
 - The covenant between God and Israel. God was fulfilling his end of the covenant.

Wisdom and Skill Bestowed for Various Purposes

We see a combination of thought, wisdom and skill coming from the Holy Spirit.

1. Bezaleel was filled with the Spirit for wisdom and understanding as a metal worker (Exodus 31:2-4; 35:31).
2. Skill is given for the making of Aaron’s garments (Exodus 28:3).
3. Special ability is given to the builders of Solomon’s temple (1 Kings 7:14; 2 Chronicles 2:14).
4. Joshua was given leadership ability (Numbers 27:18; Deuteronomy 34:9).
5. Daniel could interpret dreams and receive governmental authority because of the Spirit in him (Daniel 4:8; 5:11-14; 6:3).
6. Zerubbabel was able to build the temple by the Spirit (Zechariah 4:6).

The Holy Spirit in the Old Testament Prophets and Prophecy

This was the Spirit’s most common and productive work in the Old Covenant. Early in the Old Testament the man who spoke by the Spirit was a seer (*roeh*) and later they were called prophets (*nabhi*). They began their message with phrases like: “This is the word of the Lord” or “The Lord Says.” The focus of the prophet’s ministry was the nation and not the individual. Hosea the prophet was called “the watchman over Ephraim” (Hosea 9:8). In the earlier days (1 Samuel 10:5-6) the prophets spoke from ecstasy and were accompanied by musical instruments (1 Samuel 10; 2 Kings 3:14-15). Later in the Old Testament the prophetic focus was on teaching and drawing the people back to the Law

of Moses. The earlier days required action and deliverance. The later days of the Old Testament required teaching and a call to righteousness.

In the Old Testament the Holy Spirit Led People to Holiness in Character

His very name, Holy Spirit, describes the main focus of his work (Psalm 51:11; Isaiah 63:10). The nature of the Spirit is God's nature. He is called the "good Spirit" (Nehemiah 9:20; Psalm 143:10), and he is good because he teaches God's will (Psalm 143:10). The Spirit provides the fear of the Lord (Isaiah 11:2-5), righteousness (Isaiah 32:15, 16), devotion to the Lord (Isaiah 44:3-5), and a spirit of repentance and prayer (Zechariah 12:10).

The Old Testament Prophesied the New Covenant

In the Old Testament the Spirit spoke of a future day when his ministry would be intensified. The prophecies included these manifestations:

- The Holy Spirit will be poured out on Israel (Isaiah 44:3; Ezekiel 39:29; 36:26,27; Isaiah 59:19-21).
- The Holy Spirit will be poured out on all flesh (Joel 2:28-29).
- The Holy Spirit will remain forever (Isaiah 59:21).
- The Holy Spirit will live in the heart of man to renew it and sanctify it (Ezekiel 37:13-14; 36:26, 27; Jeremiah 31:33).
- The Holy Spirit will rest upon the Messiah who is the Mediator of this New Covenant (Isaiah 11:1-2; 42:1-4; 61:1).
- The Old Testament spoke of a Messiah who would be anointed with the Holy Spirit and do a work among the people, and of a people who would respond to the Messiah and receive this same Holy Spirit. According to the New Covenant promised in Jeremiah 31:31-34 (see also Hebrews 8:7-13), this people would:
 1. Be given a new nature – "will put my laws in their minds"
 2. Be given a personal relationship with God – "they will all know me"
 3. Be removed from the judgment for their sin – "will remember their sins no more"

Holy Spirit in the Closing of the Old Testament

Zechariah (the second to last book of the Old Testament from 520 BC) says that all God's works are accomplished by his Holy Spirit and not by the efforts of man:

"This is the word of the Lord to Zerubbabel: 'Not by might, not by power, but by my Spirit,' says the Lord." Zechariah 4:6

The prophecy in Zechariah's book gives a comprehensive view of the future history of the Jewish people from 520 BC through the coming of the Messiah, and then extends all the way to the establishing of the Kingdom of God on the earth. (The church age was still a hidden mystery to the prophets in Zechariah's day.)

Malachi (a contemporary of Nehemiah around 430 BC) lived at a time when Israel had returned from captivity in Babylon, resettled their land, rebuilt the temple, and were once again functioning from Jerusalem under an operating priesthood. Malachi appeals to the Jews to return to the Lord with:

1. Proper ritual obedience to the Law of Moses
2. A properly righteous attitude toward God

If they did not return to God, he would not return to them (Malachi 3:7). The closing

comments of this book are:

1. Remember the Law of Moses (Malachi 4:4)
2. "I will send you the prophet Elijah" before the coming of the Lord (Malachi 4:5)

This "Elijah" was the next man to be anointed with the Holy Spirit and bring a message from God to the people. According to Jesus, to the angel Gabriel, and to the testimony of the writers of the gospels this "Elijah" was John the Baptist (Matthew 11:14; 17:10-12; Luke 1:15-17).

The Concept of the Holy Spirit Between Malachi and Matthew

(or, between the Old Testament and the New Testament)

Judaism developed the understanding that the spirit of prophecy had ceased within Israel after Malachi and the days of Nehemiah.

"We cannot see any sign for us, we have no prophet now; no one among us knows how long this is to last." Psalm 74:9 (written sometime after 586 BC)

"They therefore pulled down the altar, and stored away the stones in a suitable place on the temple hill, until there should arise a prophet to give a decision about them." 1 Maccabees 4:45, 56 (164 BC)

"The Jews and their priests confirmed Simon as their leader and high priest in perpetuity until a true prophet should appear." 1 Maccabees 14:41 (142 BC)

Many people of this time lived in a state of continual hope, expecting the arrival of a prophet. Many men and groups stepped up in hopes of fulfilling this position (Acts 5:35-37). A religious sect of Judaism known as the Essenes, who formed the Qumran community, understood Malachi's promise of the coming of Elijah and Isaiah's words of a "voice" in the wilderness as a reference to themselves:

"A voice of one calling: 'In the desert prepare the way for the Lord; make straight in the wilderness a highway for our God.'" Isaiah 40:3

The Essenes moved into the wilderness of Judea near the Dead Sea to fulfill their work of preparing the way for the Lord. They were one of the active sects of Judaism in Jesus' day along with the Sadducees and the Pharisees. Although the Essenes do not appear in the Scriptures as clearly as the Sadducees and the Pharisees, since they were in the wilderness where few of the recorded events took place, John the Baptist was probably one of their members. They were the writers and keepers of the Dead Sea scrolls of Qumran.

In Qumran literature “the spirit of prophecy” begins to be identified as “God’s Holy Spirit”. The people of this time did not look for the Holy Spirit nor did they anticipate his coming since they assumed the Spirit was simply the Spirit of God in a prophet. In a sense, they believed that the Holy Spirit’s power had disappeared along with the office of the prophet.



A photo of the remains of the scriptorium in the city of Qumran located in the wilderness of Judea where the Essenes wrote the scrolls known as the Dead Sea Scrolls. The Dead Sea is in the background, and the Jordan River where John the Baptist baptized is visible from this location – just upstream to the left of this photo.



Cave number 4 in the Judean wilderness near the Essene city of Qumran where the sect hid some of the Dead Sea scrolls around 66 AD as Roman armies approached Judea.



The Jordan River

The Jewish world was waiting for Elijah to come to restore the office of the prophet and introduce the Messiah. Even though the office of the prophet had ceased and no new revelation was being given at the time, the New Testament opens with the Spirit speaking to several people before John the Baptist begins his ministry:

1. Simeon (Luke 2:25-35)
2. Anna (Luke 2:36-38)
3. Elizabeth (Luke 1:41)
4. Mary (Luke 1:46-55)
5. Zechariah (Luke 1:67)

The Holy Spirit and the Messiah

The Holy Spirit brought about the conception of Jesus (Luke 1:35). Jesus was filled with the Spirit (Luke 4:1) and was anointed by the Spirit (Luke 4:18; Acts 4:27; Hebrews 1:9). The anointing of the Holy Spirit was the power behind many of Jesus’ miracles (Acts 10:38), but Jesus also did miracles because he was God (Mark 5:30; Luke 5:17; 6:19; John 11:25, 43) and to prove he was God (John 10:38).

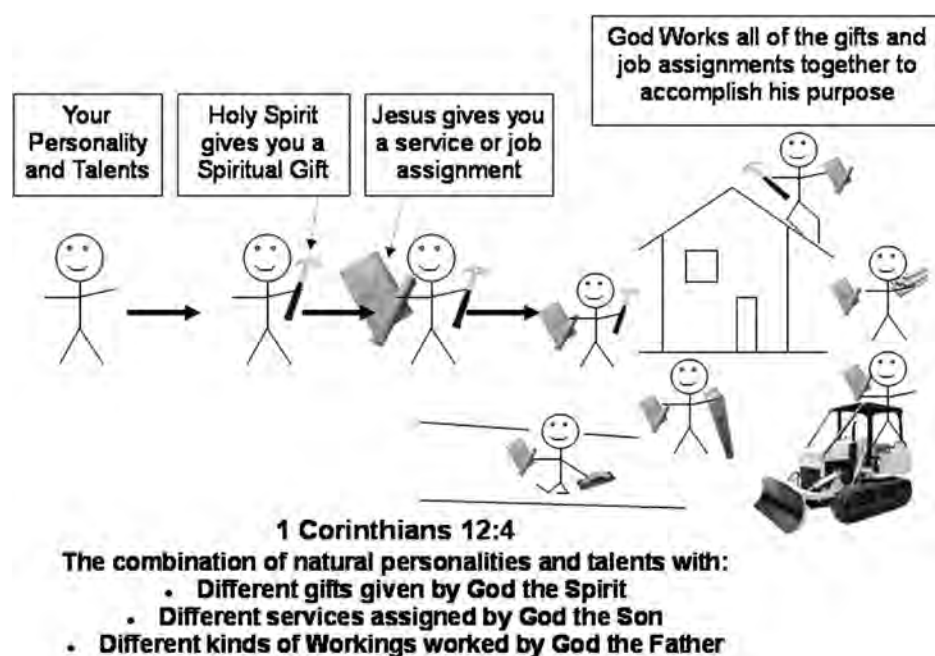
Jesus revealed and explained the Holy Spirit with greater revelation than anywhere in the Old Testament. He showed that the Holy Spirit was God and that the Holy Spirit was coming to live in the believers as was prophesied in Jeremiah 31:31-34 (John 7:37-39; John 4:13-14; John 15:26; John 16:7).

The Holy Spirit in the Church Age

Once the New Covenant was sealed in Jesus’ blood (Luke 22:20) and we were justified (Romans 4:25) the Holy Spirit could come into the believer. This new age went into effect on the day of Pentecost, as recorded in Acts 2. Beginning on the day of Pentecost the Holy Spirit is able to recreate a believer and give them a new birth into the spiritual kingdom of light as sons of God (John 1:12, 13). Ten major things happen personally to every believer through the Holy Spirit:

1. **Indwelling** – The Holy Spirit lives in every believer from their point of faith in Jesus Christ (John 7:37-39; Acts 11:16-17; Romans 5:5; 1 Corinthians 2:12; 2 Corinthians 5:5). It is impossible to be a believer in Jesus and not have the presence of the Holy Spirit (Romans 8:9). Believers cannot lose the indwelling of the Holy Spirit by sinning (Corinthians 1:2; 7; 3:1; 6:19; 12:27). This indwelling is permanent and eternal (John 14:16).

2. **Sealing** – A seal is placed on every believer indicating two things:
 - a. God’s ownership of that believer
 - b. A guarantee of the ultimate salvation of that believer in the future (2 Corinthians 1:22; Ephesians 1:13; 4:30)
3. **Baptizing** – This baptism is not a water baptism and is not the same thing as being filled with the Spirit. We are commanded to be filled with the Spirit because it is something we can do – or chose not to do (Ephesians 5:18-19). But, we are never commanded to be baptized by the Spirit, just like we are not commanded to be sealed or indwelt by the Spirit. These are the work of the Spirit and nothing we could do for ourselves. Baptism by the Spirit refers to the work of the Spirit in baptizing us into Christ or into the body of Christ at the point of our salvation, and it is never repeated (1 Corinthians 12:13; Ephesians 4:4, 5). This baptism joins us with Christ or puts us “in Christ” and in the body of Christ, the church.
4. **Gifting** – Each believer is given one or more gifts at the point of their new birth. These are spiritual gifts or supernatural endowments that we receive in addition to our natural talents, inherited abilities and naturally developed skills (e.g., leadership, I.Q., piano playing). Gifts are distributed throughout the body of Christ to each believer to benefit and strengthen the whole body (1 Corinthians 12; 1 Peter 4:10; Romans 12:3-8; Ephesians 4:11-13). There is a distinction between gifts and offices in the church. Everyone has a gift (teaching, administration, helps, etc.) but not everyone has an office (pastor, evangelist, elder, etc.).



5. **Filling** – The filling of the Spirit mentioned in these verses requires the believer to be obedient and walk in the light:
 - a. Acts 4:8 – “Then Peter, filled with the Holy Spirit, said to them”
 - b. Acts 4:31 – “They were all filled with the Holy Spirit and spoke the word of God boldly.”
 - c. Acts 9:17 – Ananias said to Saul, “The Lord . . . sent me so that you may see again and be filled with the Holy Spirit.”
 - d. Acts 13:9 – “Then Saul, who was also called Paul, filled with the Holy

- e. Spirit, looked straight at Elymas and said”
- e. Acts 13:52 – “The disciples were filled with joy and with the Holy Spirit.”
- f. Ephesians 5:18 – “Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit.”

These verses lead us to two points of doctrine concerning being filled with the Spirit.

One, the filling of the Spirit refers to God empowering the believer by the Holy Spirit to do a special activity or ministry, or to manifest a gift.

Two, the filling of the Spirit is the Holy Spirit manifesting his own character in us when we are in fellowship with God.

Both of these require something of the believer – either by responding to the filling, or doing something for the filling of the Spirit to take place. In the first case, the believer must perform an activity or use the gift, and must be willing to do the service God asks. He must be obedient. In the second case, the believer must be living in fellowship with God. He must be walking in the light and not in sin (Ep.5:17, 18). This is a state of fellowship and growth which is also a condition that is referred to as being spiritual (1 Cor.3:1). Thus, the spiritual believer is any believer who is in fellowship with God and maturing. A spiritual believer does not need to be a mature believer, but a maturing believer – one who is in fellowship with God and undergoing the process of growth.

Contrasting: <i>Baptism of the Spirit and Filled with the Spirit</i>							
Event	Who	When	Requirement	Permanence	Frequency	OT/NT	Result
Baptism	Every believer by the Spirit's decision	Point of Salvation	None, no works only faith in Christ	Permanent; cannot be undone	Needed only once for each believer	NT only, after Pentecost	Position in the body of Christ and sanctified “in Christ”
Filled	Offered to each believer; not all achieve or desire	Anytime during the life of the believer	Walk in light and confess sin; Be obedient to Spirit's will	Can be lost due to sin or disobedience	Repeated experience and always available	Only in New Testament concerning “in Christ” and certain gifts - but a form of it was in Old Testament	Power, Joy, Fellowship, Spiritual, Growth, Maturity

6. **Teaching** – The Spirit is in the believer to reveal truth and teach them about God (John 14:26).
7. **Leading** – The Spirit will lead the believer in truth and in God’s plan (John 16:13; Romans 8:14).
8. **Assuring** – The Spirit will testify to you that you are a believer and a child of God (Romans 8:16; 1 John 5:6-10).
9. **Praying** – The Spirit, along with Jesus, prays for us (Romans 8:26; Ephesians 6:18).
10. **Sanctifying** – Sanctify means to set apart. In this case it means the Holy Spirit sets us apart as God’s possession and for God’s purposes (1 Cor. 1:2; 6:11). This sanctification by the Holy Spirit takes place at the point of salvation. There are two other aspects of sanctification that take place in the believer’s life. The first is when the believer sanctifies himself in life by not walking in sin and maturing as sons of God. The second is the final sanctification, or ultimate salvation, that takes place in the end of time at the resurrection of our bodies.

Three Aspects of Sanctification			
Type	Time	Verse	Also Called
Positional Sanctification	Done by the Holy Spirit to the believer at the point of salvation - this is why all believers are called "saints"	1 Co. 1:2 —"sanctified in Jesus Christ" 2 Thes. 2:13	Initial Sanctification
Temporal Sanctification	Done by the believer for themselves with the help of the Holy Spirit during their lives as they make decisions to be holy and not to sin	1 Pet. 1:15 Heb. 12:14 1 Co. 1:2 —"called to be holy" 1 Thes. 5:23	Experiential Sanctification Progressive Sanctification
Ultimate Sanctification	Done by God to the believer at the resurrection of the dead. It involves total removal of the sin nature	Ep. 5:26-27 Jude 24-25 Rev. 19:7-8 1 John 3:2	Complete Sanctification Final Sanctification

KEY POINTS

- The Holy Spirit is a person and he is God.
- Scripture credits the Holy Spirit with divine attributes and divine activities.
- The Holy Spirit is involved in the salvation experience of men.
- One of the Holy Spirit's main roles is as the revealer of truth.
- The Holy Spirit was active in the Old Testament in three primary areas: power, wisdom and prophecy.
- The Holy Spirit was active in the ministry of the Messiah from his conception through his miracles to his resurrection.
- In the New Testament the Holy Spirit indwells, seals, baptizes, gives gifts, fills, teaches, leads, assures, prays and sanctifies.

QUESTIONS

1. Why should the Holy Spirit be considered God?
2. Identify some verses that show the Holy Spirit as the creator.
3. What are five names or ways of identifying the Holy Spirit in the Old Testament?
4. Discuss the Holy Spirit's work in men in the Old Testament.
5. What are three basic areas that the Holy Spirit empowered men in the Old Testament?
6. Describe the views of the Holy Spirit and the Holy Spirit's activity during the time from days of Zechariah and Malachi until the days of John the Baptist. Include information concerning the Maccabees, the Essenes and the Qumran community.
7. Describe the Holy Spirit's activity and his ten areas of work in the church age.
8. Explain the baptism of the Spirit with being filled with the Spirit.

Chapter Fifty-nine

Ecclesiology - The Study of the Church

ECCLESIOLOGY COMES FROM the Greek word εκκλησια *ekklesia* which is a word built out of two other Greek words εκ *ek* means "out" and καλεο *kaleo* meaning "call". The word εκκλησια *ekklesia*, then, means "the called out" and was a Greek political term to refer to the summoning of people possessing citizenship to meet together in a public assembly for the transaction of public affairs. The word *ekklesia* is translated as "church" in these verses and others:

"I will build my *church*, and the gates of Hades will not overcome it."
Matthew 16:18

"On that day a great persecution broke out against the *church* in Jerusalem."
Acts 8:1

"The *church* throughout all Judea, Galilee and Samaria enjoyed a time of peace."
Acts 9:31

"For a whole year Barnabas and Saul met with the *church* and taught great numbers of people." Acts 11:26

"Paul and Barnabas appointed elders for them in each *church*." Acts 14:23

"This is the rule I lay down in all the *churches*." 1 Corinthians 7:17

"We have no other practice, nor have the *churches* of God." 1 Corinthians 11:16

"Now you are the body of Christ, and each one of you is a part of it. And in the *church* God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, . . ." 1 Corinthians 12:27-28

"Excel in gifts that build up the *church*." 1 Corinthians 14:12

"God placed all things under his feet and appointed him to be head over everything for the *church*, which is his body." Ephesians 1:22-23

"You have come to thousands upon thousands of angels in joyful assembly, to the *church* of the firstborn, whose names are written heaven."
Hebrews 12:22-23

Ekklesia is used in Romans only in verses 16:1, 4, 5, 16, and 23. Then it is used twenty-one times in First Corinthians, nine times in Second Corinthians, three times in Galatians, nine in Ephesians, twice in Philippians, four in Colossians, two in each First and Second Thessalonians, three in First Timothy, none in Second Timothy, once in Philemon, twice in Hebrews, once in James, none in First and Second Peter, none in First and Second John, three times in Third John and nineteen times in Revelation. Most of these uses refer to a group of believers, but a few times the word is still used to refer to an assembly of Greek or Roman citizens:

“If there is anything further you want to bring up, it must be settled in a legal assembly.” Acts 19:39

“After he had said this, he dismissed the assembly.” Acts 19:41

Concepts of the Church

The church is made up of believers in Jesus Christ, but in Scripture the concept can extend to three levels:

1. The local church body that a believer is active in – e.g., the church that met in Aquila and Priscilla’s house (one in Rome [Romans 16:5] and one in Ephesus [1 Corinthians 16:19]), the church that met in the house of Nympha (Colossians 4:15), or the church that met in the house of Archippus (Philemon 2)
2. The regional church in a city or a province – e.g., the church of Galatia, the church in Corinth, the church of Thessalonica, etc.
3. The universal Church which includes everyone, living and dead, on earth and in heaven, who has accepted Jesus Christ during the church age (1 Corinthians 12:13; Ephesians 1:22; Hebrews 12:23)

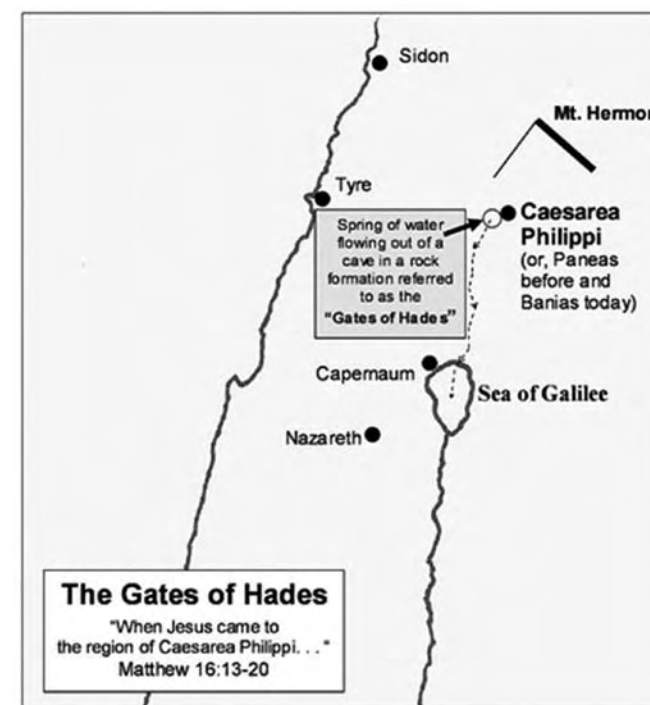
Denominational Concepts of the Church	
Roman Catholic	“A body of men united together by the profession of the same Christian Faith, and by participation in the same sacraments, under the governance of lawful pastors, more especially of the Roman Pontiff, the sole vicar of Christ on earth.” – a definition by Bellarmine commonly adopted by Catholic theologians
Anglican	“The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached and the sacraments be duly ministered according to Christ’s ordinance in all those things that of necessity are requisite to the same.” -The Thirty-nine Articles (1563), Article XIX, “Corporate Religion: Of the Church”
Reformed	I. The catholic or universal Church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the spouse, the body, the fullness of Him that fills all in all (Eph.1:10). II. “The visible Church, which is also catholic or universal under the Gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion (1 Cor. 1:2; 12:12; Psalm 2:7-8; Rev. 7:9; Romans 15:12); and of their children (1 Co.7:14; Act 2:39; Ezek. 16:20-21; Rom. 11:16; Gen. 3:15; Gen. 17:7); and is the kingdom of the Lord Jesus Christ (Matt. 13:47; Isa. 9:7), the house and family of God (Eph. 2:19; 3:15), out of which there is no ordinary possibility of salvation (Acts 2:47). -The Westminster Confession of Faith, Chapter XXV, articles I and II, “Of the Church”, 1646

According to the 1982 *World Christian Encyclopedia* there were an estimated 1,900 church denominations. Today there are an estimated 2,200 different Christian denominations.

“I Will Build My Church”

Six months before his crucifixion in Jerusalem, Jesus left Israel and traveled twenty-five miles north of the Sea of Galilee into the area of Caesarea Philippi at the base of Mt. Hermon. A massive rock formation stands at the base of Mt. Hermon, and at the time of Jesus’ visit (first century AD), a powerful spring of water gushed from the face of the rock, forming a stream that ran into the Sea of Galilee. This rock formation is currently located in the Golan Heights.

The original name for Caesarea Philippi was Pnias because it was believed to be the birth place of the Greek god Pan. The modern name for ancient city of Pnias is Baniyas, which is just an Arabic corruption of the original name. In Old Testament times, this rock formation was a place of Baal worship (Josh 11:17; Judges 3:3), and in 200 BC it became a pagan shrine to honor the god Pan. Pan was portrayed as half-man, half-goat (a faun-like creature) who played a flute. In 20 BC, the territory was annexed to the kingdom of Herod the Great by a decree from Caesar Augustus. In turn, Herod built a temple on the sight and dedicated it to Augustus. So, in addition to the statues of Greek gods, the landscape was also dominated by white marble images that testified to the glory and deity of Caesar.



The pagan world believed that the water gushing from this cave came directly from the Abyss, the bottomless pit, and was, therefore, the official doorway to the underworld. Thus, the cave in the rock formation became known as “the Gates of Hades.” It was here that Gentiles met to worship the gods of the underworld and offer sacrifices to Pan. Greek inscriptions recognizing the gods and identifying the patrons who came to worship and give great monetary offerings were carved into the rock formation and can still be seen today. Statues and idols once sat in the niches of the cave. Ancient coins from Caesarea show which idols sat where. It appears that a statue of Pan’s consort (a nymph named Echo) sat in one niche, while Hermes, Pan’s father, sat in another. Many other gods were placed in various spots along the face of the rock formation.

When Jesus and the disciples arrived in Caesarea Philippi they were surrounded by idols and shrines to the cult of Caesar, along with reminders of the many immoral worship practices that had taken place there. It was a truly corrupt and wicked place, but it was to be the place where the disciples would go through a graduation ceremony of sorts. Jesus had one lesson left to teach them before they were left on their own in this new age of the church.

The disciples had learned by experience to take every word Jesus said as a word of power and prophecy. They knew by now that Jesus' words always produced results. Whether he spoke to the wind, the demons, the lame, or the blind, his word was the key. Now Jesus was facing the greatest pagan religious shrine in the world as he spoke to his disciples. The account of the conversation between Jesus and his disciples at the Gates of Hades (the great rock shrine) is recorded by Matthew, Mark, and Luke.

“When Jesus came to the region of Caesarea Philippi, he asked his disciples, ‘Who do people say the Son of Man is?’
They replied, ‘Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.’
‘But what about you?’ he asked. ‘Who do you say I am?’
Simon Peter answered, ‘You are the Christ, the Son of the living God.’”
Matthew 16:13-16

By responding, “you are the Son of the living God” Peter was challenging all the gods standing in the niches of the rocks and honored in the temples around them.

“Jesus replied, ‘Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build my church, and the Gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.’
Then he warned his disciples not to tell anyone that he was the Christ.”
Matthew 16:17-20

In these verses, Jesus uses a name he had given Simon the first time they met (John 1:42). The Greek word for Peter is “petros” and is masculine in form. This word is found 154 times in the Greek New Testament, and, in all but one case, refers to Peter. In the Greek translation of the Old Testament (Septuagint or LXX) the word is used twice and both times it refers to a stone. Greek dictionaries define *petros* as “a detached stone or boulder,” or “a stone that might be thrown or easily moved.”



Galyn Wiemers stands among the ruins of the shrines and the temples built in front of the Gates of Hades



The rock formation at Caesarea Philippi where Jesus said, “I will build my church and the Gates of Hades will not overcome it.”

When Jesus says “on this rock I will build my church” he uses the word *petra* which also means rock, but is the feminine form of the word *petros* and is used in a very different way in Greek writing. While other Greek writers used the masculine form to denote a stone that is easily moved, this form of the word was used in secular Greek to denote a large and solid rock, not easily moved.

In Exodus 17:6 in the Septuagint (LXX), the feminine word form translates as “a cliff.” In the New Testament, *petra* is used twice in the parable of the man who built his house on a rock – a huge rock formation (Matthew 7:24, 25). Josephus uses the word to describe the massive fitted stone blocks in the towers of Jerusalem. He says they are “huge rocks suited for the foundation of buildings” as contrasted with “ordinary rocks (or *petros*) that men carry around.”

Peter is called a “stone or a rock” and is told “on *this* rock formation or cliff” (i.e., the one they were standing in front of), I will build my church. Jesus traveled twenty-five miles in order to show his disciples God’s plan for the church. The church would spread to Gentile lands and take over pagan temples, pagan philosophies, and pagan cultures. It would eclipse pagan societies. And Jesus promised there was absolutely nothing the Gates of Hades would be able to do to stop it.

The church wasn’t going to be a temple like the one in Jerusalem made of gold and stone. The building materials for the church would instead consist of stones like Peter—people who believed that Jesus was the Christ. In I Peter 2:4-9, Peter writes:

“As you come to him, the living Stone – rejected by men but chosen by God and precious to him – you also, like living stones, are being built into a spiritual house.”

Paul writes to the Gentiles in the Greek city of Ephesus:

“Consequently, you are no longer foreigners and aliens, but fellow citizens with God’s people and members of God’s household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit.”
Ephesians 2:19

The church began in the pagan Roman world where Caesar was worshipped. But after the Roman Emperor himself converted to Christianity, Caesar worship was abolished. Pagan temples turned into churches. Barbaric tribes consumed with darkness and superstitions found Christ. Some of those tribes turned into great civilizations over the next 2,000 years.

Jesus told the church that there was not a demon, philosophy, or society they could not overcome. If the truth about Jesus and his word were proclaimed, the church would take over the Gates of Hades themselves. Just as ancient cities were destroyed by enemy forces and then resettled by the conquerors, so would pagan societies be conquered, not with the sword, but with the truth about Jesus Christ.

Jesus said, "Upon this rock of the pagan worship and heathen societies I will build my church, and the Gates of Hades will not be able to stop it!" And just as he promised, the dark philosophies of the heathen world and the idols once worshipped at pagan shrines began slowly disappearing. Societies were transformed as nations and tribes of all kinds began to follow God.

"After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands, and they cried out in a loud voice: 'Salvation belongs to our God, who sits on the throne, and to the Lamb.'" Revelation 7:9, 10

Views Concerning Who or What "this rock" Referred To

The "rock" is . . .	Supporters	Reasons to Support This View	Reason to Reject This View
Peter	Tertullian, Cyprian, Catholic Church	Christ was addressing Peter. Peter means "small rock". Catholics hold that Peter was the first pope.	The words for rock are different: <i>petros</i> , a small rock, and <i>petra</i> , a large, unmovable rock. 1 Corinthians 3:11 says "no one can lay any foundation other than the one already laid, which is Jesus Christ." Thirty years later Peter calls himself "a fellow elder" (1 Peter 5:1) and not the first pope. Peter says Paul's "letters contain some things that are hard to understand" (2 Peter 3:16) just days before he was executed.
Christ	Augustine, Calvin, Zwingli	1 Corinthians 3:11; 1 Peter 2:4-8 refer to Jesus as the foundation and a living stone. <i>Petra</i> is used of Christ in the New Testament. Peter is a <i>petros</i> and the church will be built on a <i>petra</i> .	

The Confession that Jesus is the Christ, the Son of the Living God	Chrysostom	Peter had just said this. This confession indicates understanding of the gospel.	
The Petra or Rock Formation that was the center of Pagan worship		The context and the wording match the location. The location outside of Israel indicated Jesus plans for the church to advance the kingdom into pagan territory. This plan (prophecy, prediction) is exactly what has taken place over the last 2,000 years.	Not clear in the context without knowing geography and history

Comparing Israel, the Church, and the Kingdom

The church was still a future event during the life of Jesus. He said, "I will build my church", not "I have built my church" or "I will continue to build my church." The church was a new entity. The church age was a mystery not revealed in the Old Testament (Ephesians 3:1-6; Romans 16:25-26). Peter described the day of Pentecost as "the beginning" in Acts 11:15 when he says:

"As I began to speak, the Holy Spirit came on them as he had come on us at the beginning."

The gifts that Christ gave the church did not come until after his ascension and they had never existed here before:

"To each one of us grace has been given as Christ apportioned it. This is why is says: 'When he ascended on high, he led captives in his train and gave gifts to men . . . It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers.'" Ephesians 4:7-11

The Old Testament spoke of the Gentiles receiving the light and responding to God (Genesis 12:3; Isaiah 49:6; 60:3; 42:6). Yet, the Old Testament Law and Covenant was given only to Israel.

Israel and the church have the same God, share the revelation of the Old Testament, and embrace the same basic doctrines (sin, angels, creation, judgment, resurrection, etc.) and moral code (don't lie, steal, murder, covet, etc.). But, Israel and the church are not the same. Some people claim that the church had its beginning as Israel in the Old Testament. Some believe that the church replaced Israel. These ideas are called Covenant Theology or Replacement Theology. Neither is correct when used to identify Israel and the church as anything but two distinct groups that God formed to fulfill his purpose.

We must realize that there were already people of God on earth before Israel was called in approximately 2000 BC. All people of God are members of the Kingdom of God. Believers like Enoch and Noah are members of God's Kingdom, but they are not members of Israel or members of the church.



The coming of the church was not revealed in the Old Testament. In Ephesians 3:9 Paul calls the church a mystery. A mystery in Scripture is something that has always been true and part of God's plan but not yet revealed to men for their understanding. The Old Testament revealed that God was going to draw Gentiles to himself (Romans 15:9-12 quoting 2 Sam. 22:50; Psalm 18:49; Deut. 32:43; Psalm 117:1; Isaiah 11:10) but what the Old Testament did not reveal was that God was going to form a new group which, for a certain time period, would draw Gentile and Jewish believers into one spiritual family – the church (Ephesians 2:11-22; Colossians 1:24-27; Romans 16:25-26).

“Now to him who is able to establish you by my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery hidden for long ages past, but now revealed and made known through the prophetic writings by the command of the eternal God, so that all nations might believe and obey him.” Romans 16:25-26

“For he himself is our peace, who has made the two (*Jews and Gentiles*) one (*church*) and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man (*new creation*) out of the two (*Jews and Gentiles*), thus making peace, and in this one body (*the church*) to reconcile both of them to God through the cross.” Ephesians 2:14-16 (*italic words added for explanation*)

“I fill up in my flesh what is still lacking in regard to Christ's afflictions, for the sake of his body, which is the church . . . the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints. To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.” Colossians 1:24-27

Israel and the church are similar because:

- They are both part of the people of God.
- They are both part of God's spiritual kingdom.
- They were both created for God's purpose.
- They both participate in the Abrahamic Covenant (Genesis 12:3; 15:6; Romans 4:16; Galatians 3:26-29).
- They will both participate in the New Covenant (Jeremiah 31:31-34).
- They will both exist forever as individuals, but also as members of an eternal Israel and the eternal church.
- Neither of them fully represents God's plan or God's Kingdom.

Israel and the Church are different because:		
Different	Israel	Church
Head	Moses	Jesus
Origin	Abraham	Holy Spirit (on Pentecost)
Sphere of operation	An earthly political kingdom	A heavenly spiritual family
Governing document	Law of Moses	Grace of Christ
Inheritance	Physical Promised Land	Spiritual blessings in Christ
Membership	Jews	All nations
Requirements for membership	Physical birth as a Jew & faith	Spiritual birth through faith
Promises	The line of David will rule from Jerusalem.	The church will rule with Christ.

In the New Testament the nation of Israel is recognized as having a separate identity apart from the church (1 Corinthians 10:32; Acts 3:12; 4:8, 10; 5:21, 31, 35; 28:17-28). When Paul speaks of “the Israel of God” in Galatians 6:16 he is not saying that the church is now Israel. Instead, he is either speaking of:

1. Jewish believers who have entered the church by faith in Jesus, or
2. The fact that the church is now God's instrument for manifesting his kingdom on earth, in place of Israel, since Israel has been set aside for a time (Romans 11:1-2, 11-12)

Church Governments

The Scriptures establish principles for local church leadership but do not appear to establish a clear, reproducible pattern that could be applied in multiple cultures around the world – spanning from the ancient world into our modern societies. Some principles concerning the local church that Scripture identify are:

1. The local church must have leadership.
2. The local church must meet or assemble regularly.
3. The practice of certain ordinances or sacraments such as the Lord's Supper and water baptism.

There is flexibility in the Scriptures concerning how leadership is organized, where the church should meet and when the Lord's Supper is presented. Some churches have elders and some have a church board. Some churches meet in cathedrals, some in homes, and some rent space in public buildings. Some churches serve the Lord's Supper using wine and bread once a month, while others provide the Lord's Supper using wafers and grape juice only at Easter and Christmas. These are all applications of the principles Scripture does provide, even though it does not provide the exact patterns. Due to church tradition or denominational orthodoxy a certain pattern may appear to have been set in stone, but it was not set there by Scripture.

The message of the Gospel cannot be changed without destroying the gospel itself, but there are a wide variety of ways of presenting the gospel. The modern church is in error, even heresy, if it alters the gospel, but a church can fulfill the great commission creatively by coming up with new ways of presenting the Gospel. Also, every member of the universal church must have had a salvation experience. Each Christian must have passed from death to life, darkness to light, sin to sonship by having placed faith in Jesus Christ, but this experience will come with great variations. Some are saved in a moment, but some over a process of years. Some respond with emotions and tears, while others come to Christ through a rational realization of their hopeless state of sin and turn to the hope offered by the gospel of Jesus Christ. In the same way, the establishment of a local church is an absolute doctrinal pattern that must be followed, but how, when, and where

that local church is established and governed can only be decided by finding guidance in the principles established in Scripture.

In his book, *Basic Theology*, Charles Ryrie describes a church in this way:

“It is an assembly of professing believers in Christ who have been baptized and who are organized to carry out God’s will.”

Ryrie then goes on to break that definition down into four points:

1. “Those who do not make a profession of faith are excluded. The profession may not be genuine, but it must be made.”
2. “Without debating the mode of baptism, it is clear that the New Testament knows nothing of unbaptized church members.”
3. “A church always has some kind of organization, and in the New Testament organization was instituted as soon as possible.”
4. “A church exists for a purpose – to do God’s will.”
 - a. Practicing baptism and the Lord’s Supper
 - b. Evangelizing
 - c. Teaching the Word of God
 - d. Honoring the Lord with worship
 - e. Edification of believers
 - f. Giving
 - g. Being salt and light to their generation

Here are a list and a brief definition of various forms of local church governments:

1. **Presbyterian** (Federal, Elder Rule) – from the word *presbuteros* which means “older”, “more mature” or “wiser” and is translated “elder”. These churches place the Greek words *presbuteros* (elder) and *episcopos* (bishop, overseer) on the same level. They consider the bishop to be the Greek term for leadership and elder to be the Hebrew term for the same office. This form of leadership is similar to our federal government in that the members of the church give their powers to certain men. Presbyterian and Reformed denominations extend this concept beyond the local level to include their entire organization. Some independent churches use this only at the local level with no higher power ruling over them.
2. **Episcopal** (Hierarchical) – from the Greek work *episcopos* which is translated “bishop” or “overseer”. This group separates the *episcopos* (bishop or overseer) from the elders. They place the *episcopos* (bishops) over the *presbuteros* (elders). Churches that follow this form at different levels are Methodist, Episcopal and Roman Catholic. In this case the local pastor or priest would be under the elders who are under a bishop, which in the case of the Roman Catholic Church has a hierarchy over them that extends all the way up to the pope.
3. **Congregational** – this form of church government usually includes the office of elder, but power rests with the congregation. In most cases the congregation votes for elders to represent them in the day-to- day matters of church business, but in certain decisions – including selection of the elders – the entire congregation will vote. Usually there are no bishops or Church councils over these churches. Many independent churches along with Baptist, Free and Congregational churches use this form of government.
4. **National** – this describes a church organization that is under the authority of the national or state government. Sometimes, as the one state church denomination,

it is the only legal church in the country. At other times non-supported state churches are allowed to exist. Examples of this are the Church of England (the Anglican Church) and the Lutheran Church in Germany.

5. **Minimal Government** – groups like this are led by elders, but the exercise of spiritual gifts is encouraged of all members. Membership is often not officially documented or recognized. Plymouth Brethren are an example of this type of government.
6. **Non-governmental** – these groups attempt to eliminate all forms of government, including an appointed pastor or established speaker. They stress the spiritual side of the church’s leadership through the Holy Spirit. This style of government is followed by the Quakers.

Church Leadership

As recorded in the book of Acts, two classes of leaders were established by the apostles for the early church – elders and deacons. Consider these verses:

1. In 44 AD the church elders in Jerusalem receive a gift from the Antioch church (Acts 11:30).
2. In 45 AD James writes that if anyone is sick they should call the elders of the church (James 5:14).
3. In 47 AD Paul appoints elders in the Galatian churches (Acts 14:23).
4. In 48 AD Paul and Barnabas go to Jerusalem to see the apostles and elders concerning a question of doctrine (Acts 15:2, 4, 6, 22, 23; 16:4).
5. In 57 AD Paul stops in Miletus and calls for the elders from the Ephesian church to come see him (Acts 20:17). Paul then calls them “overseers (*episkopos*)” (Acts 20:28).
6. In 61 AD, there are overseers (*episkopos*) and deacons in Philippi (Philippians 1:1).
7. In 62 AD Paul writes Timothy giving instructions for selecting overseers (*episkopos*, “bishops” in the KJ) and deacons and listing the character of qualified overseers (*episkopos*) and deacons (1 Timothy 3:1-13).
8. In 62 AD Peter calls himself a “fellow elder” when he writes “to the elders among you.” (1 Peter 5:1) Peter then tells the elders to serve as overseers (*episkopos*, “bishops” in the KJ) (1 Peter 5:2).
9. In 64 AD Paul writes to Titus on the island of Crete to command him to appoint elders in every town. Paul then lists the qualities of an elder (Titus 1:5-9).
10. In 85 AD the apostle John calls himself an elder (2 John 1:1; 3 John 1:1).

There are four terms used to identify and describe local church leadership:

1. **Elder** – comes from the word *πρεσβυτερος presbuteros* which is translated as “elder” or “old man” and means “older”, “more mature” or “wiser”. These men served in a position of authority and oversight in the church including areas of doctrine, holiness in the church, teaching, and preaching. Some elders, if not all, would likely have the spiritual gift of administration (1 Corinthians 12:28; Romans 12:8). Elders perform these functions:
 - a. Administrative – rule the church (1 Timothy 5:17; Titus 1:7)
 - b. Pastoral – feed the sheep (John 21:15-17; 1 Peter 5:2; Jude 12)
 - c. Educational – teach the church (Ephesians 4:12-13; 1 Timothy 3:2)
 - d. Officiate – lead the functions and ordinances of the church (James 5:14)
 - e. Representative – represent the church (Acts 20:17; 1 Timothy 5:17)
2. **Deacon** – comes from the word *διακονος diakonos* which comes from a word that means to serve and is translated “servant” or “minister”. The word

originally referred to a waiter at a meal. It grew to also include those who cared for the home, and eventually to any person who helped or served. It seems that the deacons in the church had been appointed to some form of physical management or service. A woman could serve in this office and was called a deaconess (Romans 16:1; 1 Timothy 3:11). The widows in a church may have filled this order of service (1 Timothy 5:3-16). Deacons will do these things:

- a. Help meet the physical needs of the church members (Acts 6:1-6)
- b. Relieve elders of some responsibilities so they can focus on their own work (Acts 6:1-4)

3. **Overseer** – comes from the word *επισκοπος episkopos* and means “bishop”, “overseer” and “guardian”. It appears that overseer is the same office as elder because the two terms are used interchangeably in Scripture for the same office and the same men. By the beginning of the second century, after the close of Scripture, the office of bishop began to be recognized as the man in a city who oversaw all the churches and elders within that city. There is room in Scripture for an *episkopos* (overseer, bishop) to be responsible for the oversight of a group of elders, but it is not a clearly identified position like elder, deacon or pastor.
4. **Pastor** – is the word *ποιμην poimen* which means “shepherd” or “pastor”. The pastor is an elder with shepherding gifts and responsibilities for the local church.

The qualities required of people in these positions can be found in 1 Timothy 3:1-13 and Titus 1:5-9.

Qualifications for Elders and Deacons		
Toward God	Above reproach	1 Timothy 3:2, 9; Titus 1:6
	Not a recent convert	1 Timothy 3:6
	Holy	Titus 1:8
	Upright	Titus 1:8
	Loves what is good	Titus 1:8
	Keeps hold of the deep truths of the faith	1 Timothy 3:9; Titus 1:9
	Able to teach	1 Timothy 3:2; 5:17; Titus 1:9
	Work is preaching	1 Timothy 5:17
	Directs the affairs of the church	1 Timothy 5:17
	Tested	1 Timothy 3:10
Toward Self	Disciplined	Titus 1:8
	Not quick-tempered	Titus 1:7
	Temperate	1 Timothy 3:2; Titus 1:7
	Not a lover of money	1 Timothy 3:3
	Self-controlled	1 Timothy 3:2
	Not given to drunkenness	1 Timothy 3:3, 8; Titus 1:7
Toward Others	Has a clear conscience	1 Timothy 3:9
	Blameless	1 Timothy 3:6
	Sincere	1 Timothy 3:8
	Respectable	1 Timothy 3:2, 8
	Hospitable	1 Timothy 3:2; Titus 1:8
	Not quarrelsome	1 Timothy 3:3
	Gentle	1 Timothy 3:3
	Encourages others with sound doctrine	Titus 1:9
	Refutes those who oppose sound doctrine	Titus 1:9
	Not violent	1 Timothy 3:3; Titus 1:7
Toward Family	Good reputation with outsiders	1 Timothy 3:7
	Not overbearing	Titus 1:7
	Not pursuing dishonest gain	1 Timothy 3:8; Titus 1:7
	One wife	1 Timothy 3:2, 12; Titus 1:6
	Manages family well	1 Timothy 3:4; Titus 1:6
	Has obedient children	1 Timothy 3:4-5; Titus 1:6
Has children who are not wild	Titus 1:6	
Has children who believe	Titus 1:6	

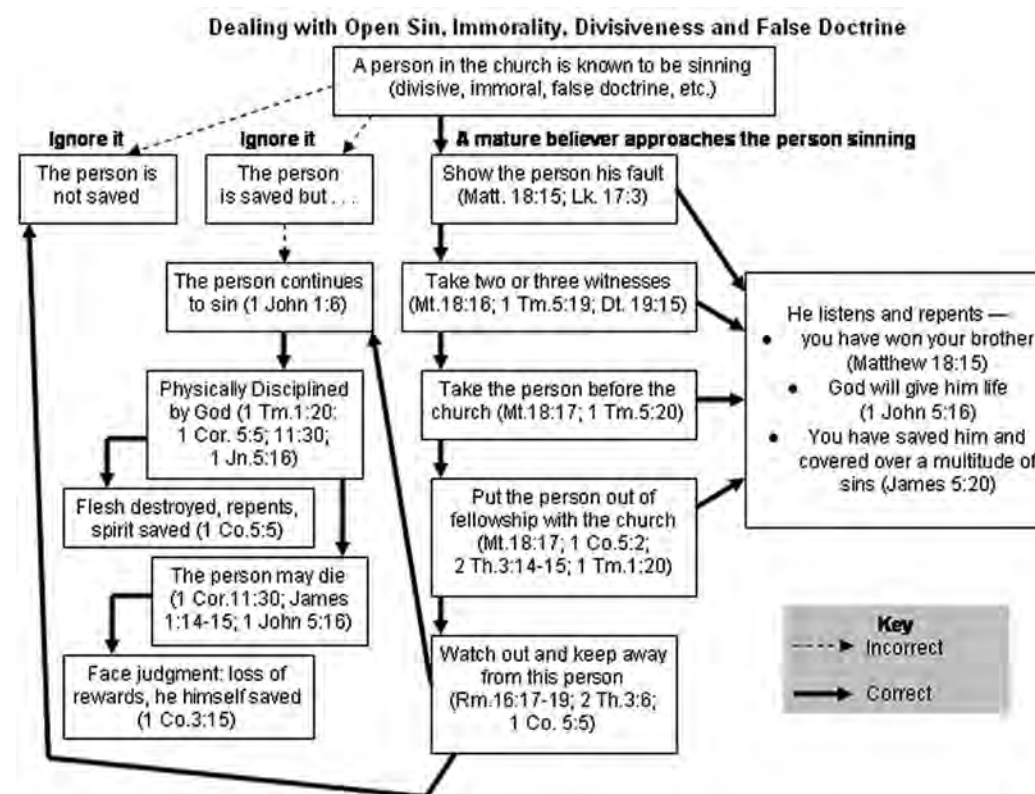
Church Discipline

The church is made up of believers who are sanctified positionally before God by the Holy Spirit at the point of salvation and who are commanded to sanctify themselves in thought, word and deed during their lives. Believers are told to live holy lives and to live at peace with each other, functioning together as one body. Since believers still have a sin nature and the church is still a functioning assembly in the fallen cosmos, there will be errors, problems, conflicts, sin, immorality and false doctrine.

God has given the church the responsibility and the authority to discipline people or groups who break fellowship or live in immorality. These are some of the issues mentioned in Scripture that require church involvement:

1. Sinning against another member of the church (Matthew 18:15-20)
2. Divisiveness (Romans 16:17; Titus 3:10)
3. Open sexual immorality (1 Corinthians 5:1-13)
4. Teaching false doctrine (Romans 16:17; Galatians 1:8, 9; 2:11-14; 1 Timothy 1:20; 6:3-5; 2 John 9-11; Revelation 2:14-16)

If the church neglects this responsibility, the problem could spread in the body of Christ – and the sinning individual could face eternal damnation (if they have never been saved) or discipline from God (if they are a believer) which can include sickness and even an early death (1 John 5:16; James 1:14-15; 1 Corinthians 11:30). Note that the point here is not that every sickness and premature death is discipline from God; there are other reasons in Scripture for these troubles, including the reality of evil, the fallen state of the cosmos, the fallen state of man’s nature, Satan, demonic activity, God’s sovereign will, testing from God, poor human decisions, etc.



Church Ordinances

A Variety of Views of the Lord's Supper

View	Group	Founder	Presence of Christ	Significance	Who May Administer	Who May Participate
Transubstantiation	Roman Catholic	Thomas Aquinas	Bread & wine change into Christ's real body and blood	Christ is sacrificed at Mass for atonement; the bread & wine are food for the soul to strengthen the person.	Ordained Priests	Bread to Catholic Church members only Cup withheld from laity
Consubstantiation	Lutheran	Martin Luther	Bread & wine do not change but Christ is actually present in, with, and under them.	Person receives forgiveness and confirmation of faith; faith is necessary for effect.	Ordained Ministers	Believers only
Reformed	Presbyterian, Reformed	John Calvin	Christ is not literally present in the bread & wine; Christ is spiritually present as they are partaken.	Spiritual nourishment, takes a person closer to presence of Christ; commemorates Christ's death.	Pastor, Church Leaders	Believers only
Memorial	Baptist, Mennonite	Ulrich Zwingli	Christ is not present in the elements either actually or spiritually.	Commemorates Christ's death; serves as a vehicle to teach and remind people of the truth and reality of Christ's work on the cross.	Pastor, or anyone able to communicate the truth symbolized in the bread and the wine.	Believers only (options: Closed – only for local members; Open – for members of denomination)

A Variety of Views of Baptism

Group	Definition	Statement	Who can be baptized	How is baptism administered
Roman Catholic	The means of saving grace	Baptism affects the washing or regeneration by the element of water itself; faith does not have to be present.	Infants, Adults	Sprinkling
Lutheran	Provides saving grace when true faith is present	For baptism to have effect, faith for salvation must be exercised.	Children, Adults	Sprinkling, Immersion
Reformed	A sign and seal of the covenant	Baptism is an outward sign that seals an inward reality; the baptism or sealing initiates a person into the covenant.	Infants, Adults	Sprinkling, Pouring

Baptist	An outward sign of salvation A symbol of an inward reality	It is part of the believer's testimony; it shows the church and local community that the individual is identified with Christ; baptism does not cause or effect salvation.	Believers (adults or children, never infants)	Immersion
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Seven Roman Catholic Sacraments

Sacrament	What Catholics Believe	How it is administered
Baptism	<ul style="list-style-type: none"> Removes the guilt and effects of Original Sin The sacrament of re-birth to a new, supernatural life Incorporates the person into the church Catholics believe baptism is necessary for salvation. Baptism of infants gives them entrance into the Kingdom of Heaven (Pope Innocent III 1201 AD). 	<ul style="list-style-type: none"> It is the first of three sacraments of initiation. Administered by washing with natural water and invoking the Most Holy Trinity.
Confirmation	<ul style="list-style-type: none"> Necessary sequence for initiation after baptism Person receives the Holy Spirit The sacrament of maturity and coming of age 	<ul style="list-style-type: none"> Bishop lays hands on person and they receive the Holy Spirit. Administered with prayer and blessing
Eucharist	<ul style="list-style-type: none"> The Holy Eucharist consists of the Eucharist sacrifice, the sacrificial meal, and the sacrificial food which is the Mass, Communion and the Real Presence. Holy Mass is the renewing of the sacrifice which Christ offered for the person. Christ offers atonement for at this time for the person before God and also brings grace to the person. 	<ul style="list-style-type: none"> Transubstantiation occurs – when the Priest says "This is my body" the bread and wine become the body and blood of Christ.
Confession	<ul style="list-style-type: none"> Baptism removed sin and guilt but new sins are sins against the Trinity and betrayal of the church. Confession has the character of a trial: accusation, sentence and satisfaction. Confession involves: Sorrow for sin, oral confession to a priest, absolution of sins by a priest. 	<ul style="list-style-type: none"> In earlier days this was done publicly. Today only the private administration is still in use. Person is sorry for sin, confesses to a priest who only has power to forgive sins by absolution or a judicial announcement of forgiveness.
Holy Orders	<ul style="list-style-type: none"> Confers on the person the priestly power to provide grace through these sacraments to others. Confers power to mediate between God and man. 	<ul style="list-style-type: none"> Ordination to office of bishop, priest or deacon The bishop ordains the priest since they are successors to the apostles.

Marriage	<ul style="list-style-type: none"> • A picture or sign of the union of Christ and the church • Marriage is unbreakable because the relationship between Christ and the church is unbreakable. 	<ul style="list-style-type: none"> • Vows are exchanged in the presence of a priest.
Anointing the sick	<ul style="list-style-type: none"> • Provided for the sick to give them strength and to prepare them for death by strengthening the grace in their soul. 	<ul style="list-style-type: none"> • Bishop or priest anoints sick or dying person with consecrated oil.

KEY POINTS

- The word church is a translation of the Greek word *ekklesia* which means “the called out”.
- The term *church* can refer to the local church that a person attends, to the regional group of churches which the local church is a part of and to the universal church that includes all believers in the church age both living and dead.
- Jesus intended the church to move outside of the land of Israel into the Gentile nations.
- The nation of Israel and the church are temporal representatives on earth of God’s eternal kingdom.
- Israel and the church have similar goals but are two separate identities.
- Styles of church government may vary but they should include local leadership, regular meetings and follow some basic ordinances such as teaching of the word of God, the Lord’s Supper and water baptism.
- The qualifications of church leadership are found in 1 Timothy 3 and Titus 1
- The church is responsible to provide a certain level of discipline and accountability for its local members and its leadership.

QUESTIONS

1. What did the word *ekklasia* originally refer to in the Greek language and culture?
 2. Explain where Jesus was and discuss how it may provide insight into his words “On this rock I will build my church”.
 3. What do you think Jesus was referring to when he said “you are Peter, and on this rock I will build my church”?
 4. Contrast and compare Israel and the church. Do you think they are two separate institutions? Do you think the church replaced Israel? Do you think Israel will once again be restored?
 5. List and describe six forms of church government that are commonly used by churches today and over the last 2,000 years.
 6. Discuss these four Greek terms used for church leadership: *presbuteros*, *diakonos*, *episkopos* and *poimen*. What are the English translations for each of these Greek words?
 7. Discuss the flow chart in this chapter that details church discipline for open sin, immorality, divisiveness and false doctrine. Is the flow chart scriptural? Does the flow chart work? What are its strengths and weaknesses?
 8. Discuss the variety of views of the Lord’s Supper. Which one do you feel is what Jesus intended?
 9. Which view of baptism is the closest to God’s intentions?
- Chapter Sixty

Chapter Sixty

Eschatology - The Study of Things to Come

THE WORD “ESCHATOLGY” comes from the Greek word *εσχατος* *eschatos*, which means “last” or “final”.

Although we commonly refer to it as the study of end times, eschatology is more specifically the study of *last things*, because much more is involved than just the end of the world.

Eschatology includes any part of Scripture that speaks of future events (that is, future in terms of when it was written). In doing eschatology we use prophecies that have already been fulfilled as a basis for understanding prophecies that are still in the future today.

A foundational understanding of eschatology is built on the covenants that God has established in the past, particularly with Abraham, the nation of Israel, and David. There is a wide range of interpretations concerning the conclusions drawn by those who study eschatology, but that is nothing new. Keep in mind what we learned as we studied church history and theology – that all areas of theology have been and continue to be, to some extent, controversial. To this day, the church continues to debate the meaning of the Trinity, baptism, the deity of Christ, the sovereignty of God, the gifts of the Spirit, forms of church government, the authority of Scripture – and on and on. It’s no different with the area of theology we call eschatology. A large portion of the Scriptures deal with future events because God wants us to know where we are going. Eschatology is a source of joy (2 Corinthians 4:17), a reason for holiness (1 John 3:3), a proof of Scripture, a testimony to God’s nature, a revelation of God’s plan, and information about who we are and where we are going. Like all Scripture, the study of eschatology is:

“. . . useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.” 2 Timothy 3:16

The Covenants

A covenant is similar to a contract, a deal, an agreement, a testament. There are two types of covenants that God makes with man: conditional and unconditional.

1. **Conditional Covenant** – a covenant that involves the formula “if you will . . . then I will.” God’s obligation to fulfill the promises he gives in the covenant is based on man doing, keeping or obeying the decrees and expectations set down in that covenant. An example of a conditional covenant in Scripture is the Mosaic Covenant which was made with Israel at Mt. Sinai. This form of covenant was used throughout the ancient world between powerful leaders and needy groups of people, and was called a suzerain-vassal treaty.
2. **Unconditional Covenant** – a covenant in which the sovereign God declares an agreement with man and obligates himself with the simple formula “I will”. In this case man is the recipient of what God has promised based simply on the fact that God made the promise. It indicates something God is going to do and is not based on man’s performance. Examples of unconditional covenants are the Abrahamic Covenant and the Davidic Covenant. This form of covenant was

called a royal grant treaty in the ancient world, and would be made when a king desired to award something to one of his subjects.

The **Abrahamic Covenant** is introduced in Genesis 12:2-3 when God says to Abram the Chaldean from the city of Ur:

“I will make you into a great nation and I will bless you;
I will make your name great, and you will be a blessing.
I will bless those who bless you, and whoever curses you I will curse;
And all peoples on earth will be blessed through you.”

The Abrahamic Covenant included these promises:

1. A great nation
2. A blessing
3. A great name for Abraham
4. People being blessed or cursed based on their treatment of Abraham and his people
5. All people ultimately being blessed through Abraham

There were no requirements and no time limits. These were things God was going to do no matter what Abraham did. In terms of eschatology, we are interested in the establishment of a nation that would carry the unconditional promise of being blessed for the purpose of blessing others.

In Genesis 15:1-21 the Abrahamic Covenant is actually cut or signed in a covenant ceremony where God clarifies that this covenant also includes the inheritance of a section of land:

“On that day the Lord made a covenant with Abram and said, ‘To your descendants I give this land, from the river of Egypt to the great river, the Euphrates.’” Genesis 15:18

The land that God speaks of is the land of Canaan. This includes the area known historically as Palestine or what we know today as Israel, the West Bank, the Gaza Strip, the Golan Heights and parts of modern Lebanon, Jordan, and Syria. So, in addition to an unconditional covenant of blessing for the nation that would come from Abraham, God also unconditionally gives this nation the land of Israel.

The **Davidic Covenant** is introduced in 2 Samuel 7:11-16 when God speaks to David through the prophet Nathan:

“The Lord declares to you that the Lord himself will establish a house for you: When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. I will be his father, and he will be my son . . . Your house and your kingdom will endure forever before me; your throne will be established forever.”

This is another unconditional covenant. David simply receives the promise of a son who will reign in a dynasty that will last forever.

The David Covenant combined with the Abrahamic Covenant establishes three things forever:

1. A blessed nation, which is Israel
2. A land for Israel, which becomes known as the Promised Land
3. A dynasty from the house of David to rule this blessed nation in the Promised Land forever

Correctly interpreting these covenants and understanding their application are foundational to one’s views on eschatology. There are three basic views of the end times that are based on different interpretations of these covenants depending on whether they are seen as figurative or literal. Do these covenants represent something that could be completely fulfilled by spiritual realities – such as believers in Jesus Christ being Abraham’s promised people, the Promised Land being Heaven, and the eternal king being Jesus himself having ascended to Heaven? Or do these covenants mean a literal nation biologically descended from Abraham living in the literal Promised Land and being reigned over by an eternal, physical son of David?

Postmillennialism, Premillennialism and Amillennialism

The word *millennium* refers to a period of time spanning 1,000 years. The Scriptures do not use the actual term “millennium”, but they do often speak of the kingdom of God, the day of the Lord, the reign of the Messiah or Christ, and in Revelation 20:2-7, a one-thousand-year period is mentioned six times. Different groups of Christians approach the concept of a 1,000 year millennial reign of the Christ as the royal son of David from these three basic positions:

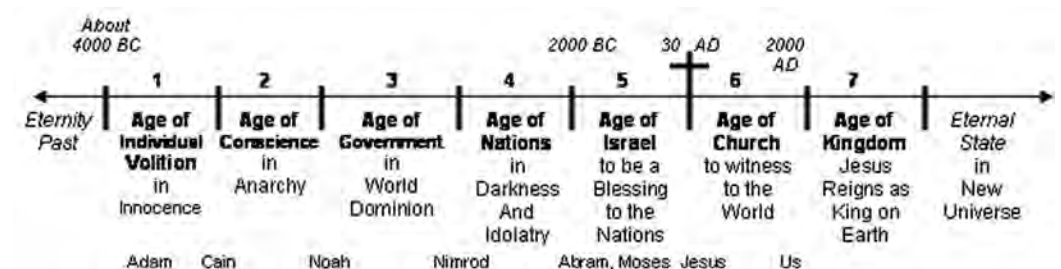
1. **Postmillennialism** – “post-” means “after” and the term therefore indicates the belief that Jesus will return to earth at the end of this long period of peace and prosperity which is figuratively described as one thousand years. During this “thousand years” the world will be Christianized by the church and the world will experience complete triumph over evil in both the external world and the heart of man. The church will produce a golden age on earth by spiritually fulfilling the physical promises given to Abraham, David, and the Jews, thus satisfying the unconditional covenants. The church age *is* the reign of Christ in a *spiritual* kingdom. Jesus is seated in heaven during this period but will return at the end of the “millennium” (i.e., the second coming) to judge the world.
 - a. History of postmillennialism – In the 1100’s a notion developed that there are three ages of history: Adam to John the Baptist (the age of the Father), Jesus to St. Benedict in 500 AD (the age of the Son), and St. Benedict to the predicted year of 1260 AD when righteousness would begin to triumph. In the 1600’s a Unitarian heretic, Daniel Whitby, taught that the world would be Christianized, the Jews restored to the Promised Land, and the Pope and the Muslims (Turks) would be defeated. Then there would be a period of peace for 1,000 years before Christ returned. This idea was popular through the 1700 and 1800’s. As the industrial age continued into the 1900’s and society continued to advance, postmillennialism seemed to be happening right before people’s eyes. There was talk of utopia and world peace. The events of the 1900’s, though, beginning with World War I and the disasters that followed, caused most people to reconsider postmillennialism.
 - b. Scriptural support – Rom. 1:16; 11; 1 Tim. 2:4; Matt. 13:33; Rev. 7:9-10; Ps. 2:8; 22:27; 47; 72; Isaiah 2:2-4; 11:6-9; Jer. 31:34; Dan. 2:35, 44; Micah 4:1-4

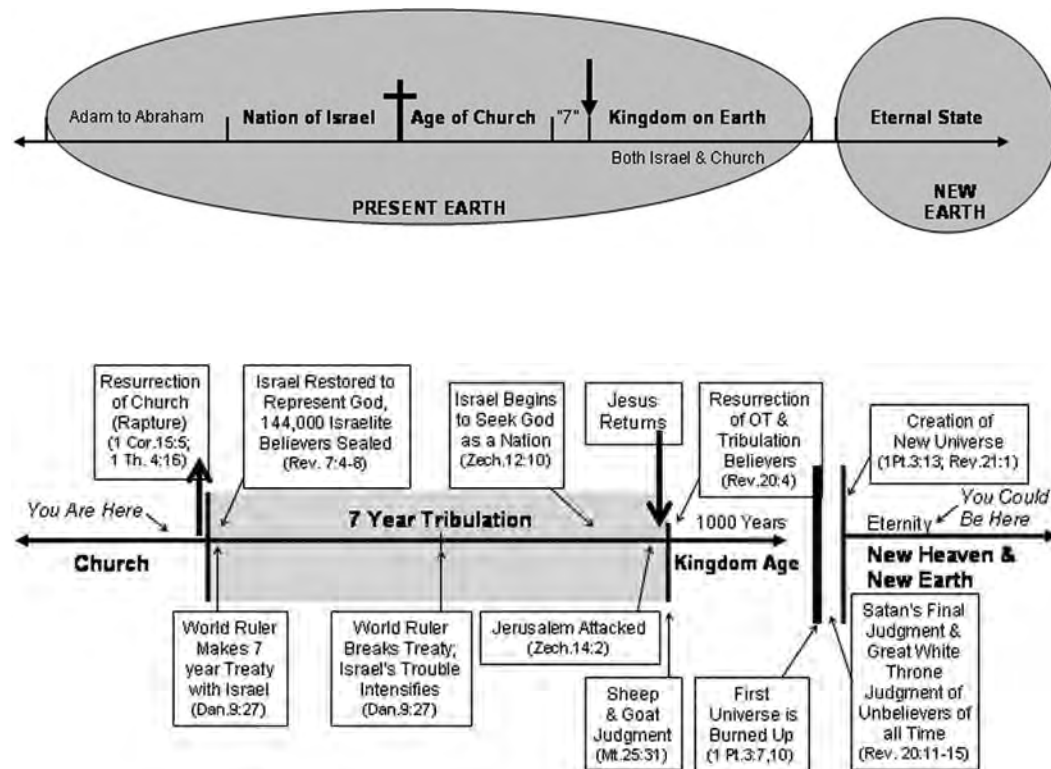
2. **Premillennialism** – “pre-” means “before” and indicates that Jesus will physically return to the earth before the thousand year kingdom begins and will reign on David’s throne in the earthly city of Jerusalem. This view interprets the Abrahamic and Davidic Covenants as literal, and yet unfulfilled today. Every promise made in the unconditional covenants, and the promises and predictions spoken through the prophets, must literally come to pass. During the church age the church is advancing God’s program to all nations, but this age will end when Jesus Christ returns from heaven and causes believers from every age to be resurrected. There will be a restoration of Israel to the Promised Land and Jesus will reign for 1,000 years in Jerusalem, leading the world into unheard-of peace and prosperity.
- History of premillennialism – It is debated whether or not the early church believed in a premillennial return of Christ followed by a millennial kingdom on earth. There is evidence that this was the teaching of the church in the first century, and that it continued in the East up until the time of Origen around 220 AD in Alexandria and in the West until Constantine in the 300’s and Augustine in the 400’s. The allegorical hermeneutic practices of the Bible school in Alexandria snuffed out much of the literal interpretation of Scripture, and this practice of primarily allegorical interpretation continued in the Roman Catholic Church through the Dark Ages. The reformers of the 1500-1600’s did not advance the study of eschatology, but maintained their Roman Catholic position. While the Anabaptists and the Huguenots did begin to teach millennialism, at the time it only set the stage for the development of heretical teachings, which led to the cults of the 1800’s. However, as we have seen in church history, the false teaching of heretics forced the establishment of the orthodox canon of Scripture, definition of the Trinity, definition of the deity of Christ, and other crucial doctrines – and so it was with eschatology. In the 1800’s and 1900’s a systematic approach to Premillennialism was highly developed and finely tuned, and what has been discovered appears to line up closely with the current trends of history and the nature of mankind.
 - Scriptural support comes from a literal interpretation of the verses dealing with the covenants, the kingdom, the nation of Israel, the Promised Land, the royal line of David, the Messiah coming in the flesh as Immanuel, the suffering servant of Isaiah being a real man who actually suffered, died and rose again, etc.
3. **Amillennialism** – “a-” in the Greek is a prefix that means “not” or “un-“. Advocates of this position believe in “not-millennialism” or “un-millennialism” – which is to say that there will be no millennium in this sin-filled world. Instead, the “kingdom of Christ” is happening right now as Christ reigns from heaven with the dead saints. This present age will be followed by Christ’s return, the end of the world, a general resurrection, a general judgment, and Christ’s continued reign in the New Heaven and the New Earth forever. In this view, “Israel” is spiritualized to mean the church, and any scriptural reference to reigning or ruling the earth must be happening today through the church.
- History of amillennialism – This way of thinking about eschatology began with Origen (185-254) and the allegorical style of biblical interpretation in Alexandria Egypt. Origen turned the meaning of the covenants and promises into a future spiritual kingdom. The church age did not begin with Pentecost in Acts but with Adam in the Garden. Augustine

- (354-430) took Origen’s concept of Israel’s covenants as referring to a future spiritual kingdom and associated them instead with the present-day church on this earth. Thus, all of Israel’s covenants and promises were interpreted to refer to the spiritual church in the present age. The millennium is the age in which we live now. Though Augustine spiritualized the covenants, he believed the current millennial age of the church would last a literal 1,000 years. Of course, this caused problems when history advanced past 1000 AD and into the second millennium. So, the Roman Catholic theologians who followed Augustine’s teaching simply “corrected” this problem by spiritualizing the thousand years to mean the total period of time between Christ’s first and second coming. Martin Luther and the other reformers simply followed Augustine and the Catholic Church in their amillennialism. For example, Luther’s eschatology looked like this: his life in the 1500’s was taking place during the final days of the sixth one thousand year period since creation, which he believed to be the days of the great tribulation against the anti-christ (who he identified as the Pope). John Calvin, along with Luther, believed that the next great eschatological event would be the Second Coming of Christ, which would result in the resurrection of the dead, the final judgment and the eternal state. Calvin taught consistently that Israel and the church were the same thing. He could read an Old Testament prophecy referring to Israel being restored to the Promised Land and clearly see it as declaring that the church was going to be restored to God’s presence in Heaven. Calvin did not like the concept of a literal millennium, as was beginning to be taught by some groups in his day (e.g., Anabaptists, Huguenots), calling it “fiction,” intolerable blasphemy, a “dream” and an “insult.”
- Scriptural support – 1 Cor. 15:24; 15:25, 50; Rev. 1:5-6, 9; 20:4; Acts 2:30-32; Luke 17:21 18:17; Matt.13:37-38; 24:14; 28:18; Col. 1:13; Rom. 15:12; John 14:27.

Praeterist – One other end-time scenario should be presented here. There are some Christians who hold to the Praeterist view. *Praeterist* is a Latin word that means “pre-” or “before” in fulfillment. This view states that almost all, if not all, Bible prophecy has already been fulfilled in Christ and the events that followed his first coming. One of its key points is that Jesus and his apostles taught that his second coming and the end of all things was near. Events in Matthew 24 and Luke 21 are believed to have already occurred, as well as Jesus’ return in 70 AD.

A Premillennial Sequence of Events





Rapture of the Church

The concept of the rapture of the church comes from these verses:

"I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am." John 14:2-3

"Listen, I tell you a mystery: We will not all sleep, but we will all be changed – in a flash, in the twinkling of an eye, at the last trumpet; For the trumpet will sound, the dead will be raised imperishable, and we will be changed." 1 Corinthians 15:51-52

"We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him. According to the Lord's own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep. For the Lord himself will come down from heaven with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever." 1 Thessalonians 4:14-17

"Now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is." 1 John 3:2

Starting in the 1800's these verses began to be compared with other verses speaking of the Lord's return at the Second Coming. In these verses we learn that the Lord will return to the earth as King of kings, physically descend onto the Mount of Olives, overthrow the anti-christ, judge the nations, enter Jerusalem, and sit on his throne. Among other things, the verses mentioned above appear to describe a different event than the Second Coming since they:

1. Speak only of the church (Israel is not mentioned)
2. Describe church doctrines such as complete sanctification, glorification, physical resurrection, the command of the Lord as head of the church
3. Involve a resurrection
4. State that Jesus will meet the believers in the air, not on the earth
5. State that Jesus will return to where he had been after he appears in the sky
6. State that believers will be taken along with him to where Jesus returns
7. Refer to a mystery, indicating it was a truth not revealed in the Old Testament, but instead belongs to those who are from the mystery age, which is the church age

The Rapture involves this order of events:

1. Jesus will descend from his Father's house (John 14:1-3; 1 Thessalonians 4:16).
2. Jesus will come to get the believers (John 14:1-3).
3. The believers in the church age who died will return with Jesus as he comes from heaven (1 Thessalonians 4:14).
4. The Lord will give a loud command (1 Thessalonians 4:16), which is possibly the command: "Come up here." (Revelation 4:1).
5. We will hear the voice of the archangel (1 Thessalonians 4:16), which in the Old Testament was Michael the guardian of Israel who may be returning to begin Israel's tribulation in the final seven years of Daniel's 70th 'week' (Daniel 9:24-27).
6. The trumpet call to assemble will sound (1 Thessalonians 4:16).
7. The dead in Christ will rise first (1 Thessalonians 4:16-17).
8. Believers who are still living will be transformed into imperishable and immortal bodies without passing through death (1 Corinthians 15:51, 53).
9. This change will not be a long process but an instantaneous one that happens in the twinkling of an eye – i.e., in the smallest fraction of time that can be measured (1 Corinthians 15:52).
10. Both the resurrected dead and the resurrected living will be "caught up", which is a term taken from the Greek word *harpazo* which means "to be taken by force, carried away or snatched" (1 Thessalonians 4:17).
11. Every believer from the church age will meet the Lord and see him in the air (John 14:3; 1 Thessalonians 4:17; 1 John 3:2).
12. We will go with the Lord back to his house – that is, into heaven (John 4:3; 1 Thessalonians 4:17).

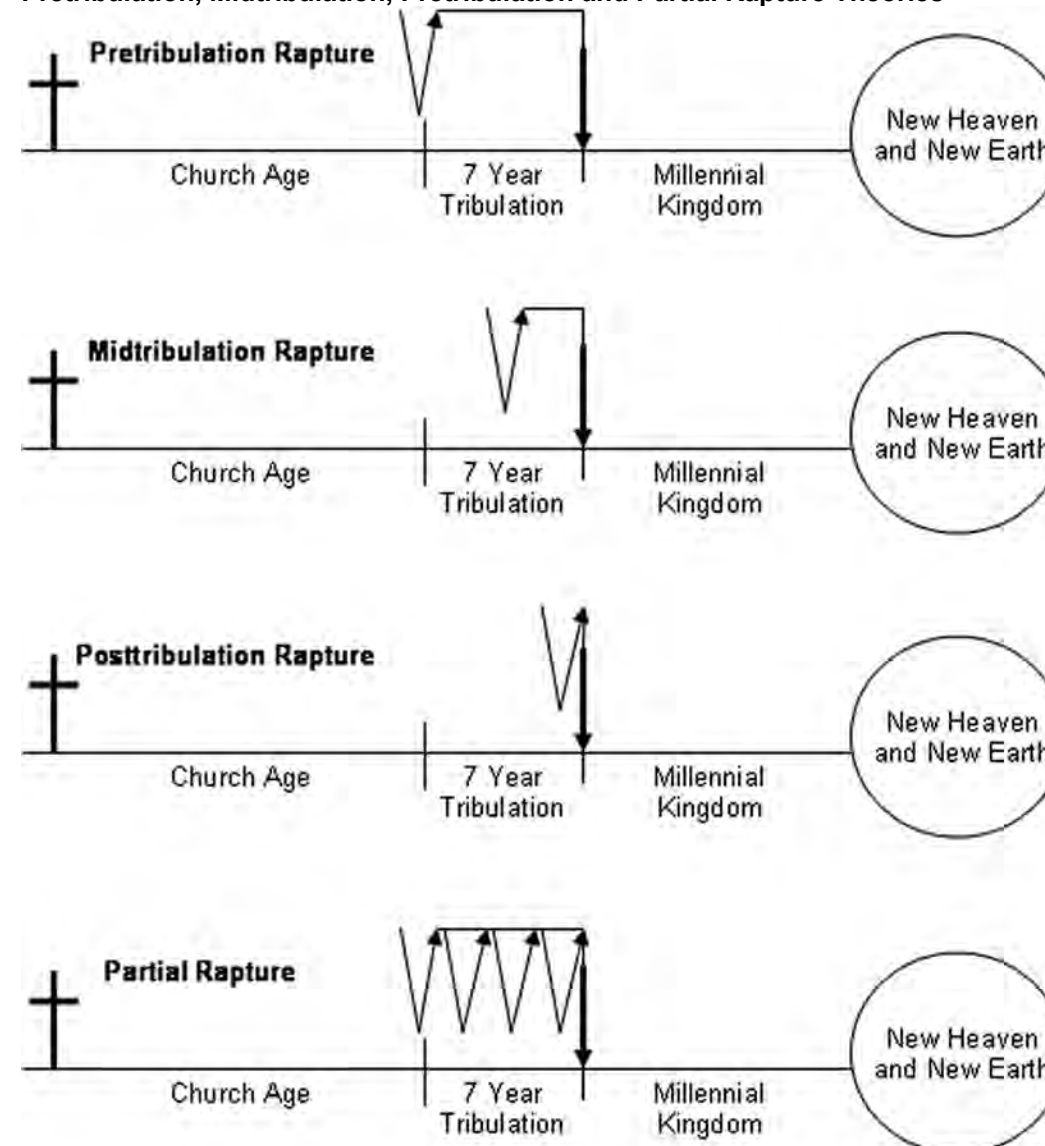
After the Rapture, there will be various eschatological events for the church, including:

1. Appearing before the judgment seat of Christ for evaluation and rewarding of service (Romans 14:10; 1 Corinthians 3:10-15; 2 Corinthians 5:10)
2. The marriage supper of the Lamb (Matthew 24:21; Revelation 19:6-9)
3. Returning with the Lord at his Second Coming as the armies of the Lord "dressed in fine linen, white and clean" (Revelation 19:14). The "fine linen stands for the righteous acts of the saints." (Revelation 19:8)

Comparing the Rapture with the Second Coming

Rapture		Second Coming	
Jesus takes believers from the earth and meets them in the air.		Jesus returns to earth with believers.	
Believers are "raptured".		No mention of rapture - people watch from earth.	
Believers of the church age are resurrected and taken to heaven.		Saints from the Old Testament and the Tribulation are resurrected for an inheritance on earth.	
No judgment is mentioned.		Judgment is key - Sheep and Goat judgment	
Focus is the church		Focus is the kingdom.	
Believers are changed; mankind is not.		All of mankind is involved or affected.	
Believers meet and see him as he is.		Every eye will see him.	
Satan is never mentioned.		Satan is bound.	
Anti-christ is not mentioned.		Overthrow of the anti-christ is a main focus.	
No prophecy needs to be fulfilled first.		Multitude of prophecies need to be fulfilled first.	
No signs prelude it.		Multitude of signs are given.	
Imminent - Paul was waiting for it.		Occurs only after seven years of tribulation.	
Occurs before the wrath.		Occurs after the Tribulation.	
Bema (or, Judgement) seat of Christ and rewards in heaven		Church is not judged; nations judged on earth.	
Church taken to marriage supper.		Church, the bride, returns with Jesus.	
After rapture the tribulation begins.		After Second coming the Kingdom reign begins.	
Rapture Verses		Second Coming Verses	
John 14:1-3	1 Timothy 6:14	Isaiah 63:1-6; 59:16-18	Acts 1:9-11; 3:19-21
Romans 8:19	2 Timothy 4:1,8	Daniel 2:44-45; 7:9-14;	1 Thess. 3:13
1 Cor. 1:7-8;	Titus 2:13	12:1-3	2 Thess. 1:6-10; 2:8
15:51-53; 16:22	Hebrews 9:28	Zechariah 12:10;	1 Peter 4:12-13
Phil. 3:20-21; 4:5	James 5:7-9	14:1-15	2 Peter 3:1-14
Colossians 3:4	1 Peter 1:7, 13; 5:4	Matthew 13:41;	Jude 14-15
1 Thes. 1:10; 2:19;	1 John 2:28-3:2	24:15-31; 26:64	Revelation 1:7
4:13-18; 5:9, 23	Jude 1:21	Mark 13:14-27; 14:62	19:11-20:6;
2 Thessalonians 2:1	Revelation 2:25	Luke 21:25-28	22:7, 12, 20

Pretribulation, Midtribulation, Pretribulation and Partial Rapture Theories



The distinction between these rapture theories is the timing of the rapture itself.

- **The pretribulation rapture** - ends the church age and is followed by seven years of tribulation on the earth.
- **The midtribulation rapture** - takes place at the half-way point (which is the three and a half year mark) of the tribulation. In this theory the church is included in the first half of the tribulation.
- **The posttribulation rapture** - occurs when Christ returns at the Second Coming. The church would participate in the entire tribulation. When Christ returns to the earth the believers are raptured to meet him in the air and instantly return to the earth in their glorified state.
- **In the partial rapture theory** - there are several raptures throughout the Tribulation of different groups determined by holiness, nationality or types of ministry. This is similar to the amillennial view of the rapture. It is difficult to support a doctrine that does not address the verses of Scripture describing the rapture, but there are a variety of times it could take place.

The Tribulation

The Tribulation is the seven year period right before Jesus' Second Coming. It is a time when Israel is severely tested, the anti-christ appears, and God's wrath is poured out on the earth forcing men to make a decision concerning their eternal fate. The tribulation is described in detail in the Old Testament, which is the first clue it is not exclusively part of the church age or an experience suffered only by the church. People who say the church must go through this seven-year Tribulation as a time of testing and purification need to look more carefully into church history and the conditions the church faces even today outside the Western world. Thousands upon thousands of Christians have lived lives under oppression or persecution and have faced martyrdom over the last two thousand years. It is recorded that more people died as Christian martyrs in the 1900's than in all the years of the church age up to that time.

The tribulation is called the "time of Jacob's trouble" in Jeremiah 30:7. Jesus described it as a time of "great distress, unequaled from the beginning of the world until now – and never to be equaled again" (Matthew 24:21). These descriptions indicate it probably was not the fall of Jerusalem in 70 AD – especially when we consider the fact that Rome had destroyed many cities before Jerusalem, and there have been many similar, if not more severe, wars since.

- 1,000's died in Jerusalem in 70 AD
- 6,000,000 died in Nazi Germany
- 20,000,000 died in communist Russia
- The tribulation is going to be the worst ever – and never equaled again

Daniel calls it the 70th "week" ("week" is from a Hebrew word that refers to a set of "seven" days or years – in this case, a set of 7 years) of the "seventy-sevens" (Daniel 9:24-27), which totals 490 years (70 x 7). This last "week" is divided in half when Daniel says "in the middle of the 'seven' he will put an end to sacrifice and offering" (Daniel 9:27). This half, or 3 ½ years, is also identified as 42 months (Revelation 11:2 and 13:5) and 1,260 days (Revelation 11:3 and 12:6). It is also defined as "a time, times and half a time" in Revelation 12:14 and Daniel 7:25 & 12:7 (which means "one year, two years, and half a year" – 1+2+1/2= 3 1/2 years).

Tribulation Verses	
Old Testament	New Testament
Time of Jacob's Trouble – Jeremiah 30:7	Day of the Lord – 1 Thessalonians 5:2
Seventieth Seven – Daniel 9:27	Wrath of God – Revelation 14:10,19; 15:1,7; 16:1
Lord's Strange Work – Isaiah 28:21	Hour of Trial – Revelation 3:10
Lord's Alien Task – Isaiah 28:21	Great Day of God and of the Lamb's Wrath – Rev.6:16
Time of Distress – Daniel 12:1	Wrath to Come – 1 Thess. 5:9; Rev. 11:18
Day of the Lord – Amos 5:18, 20	Great Tribulation – Matthew 24:21; Rev. 2:22; 7:14
Day of Darkness, Gloom, Clouds, Blackness – Amos 2:2	Hour of Judgment – Revelation 14:7

The Millennium

The early Church Fathers believed in the 1000 year millennium:

Papias: "Among these things, Papias says that there will be a millennium after the resurrection from the dead, when the personal reign of Christ will be established on this earth (Eusebius, citing Papias around 120).

Justin Martyr (160 AD): "I and others who are right-minded Christians on all points are assured that there will be a resurrection for the dead, and a thousand years in Jerusalem, which will then be built

. . . For Isaiah spoke in that manner concerning this period of a thousand years."

Irenaeus (180 AD): "It is fitting for the righteous to be the first to receive the promise of the inheritance that God promised . . . It is fitting for them to reign in it, when they rise again to behold God in this creation that will have been renovated. . . For it is just that in that very same creation in which they toiled or were afflicted they should receive the reward of their suffering. It is fitting, therefore, that the creation itself, being restored to its pristine condition, should be under the dominion of the righteous without restraint.

Irenaeus (180 AD): "The promise of God that He gave to Abraham remains steadfast. . . Yet, Abraham did not receive it during all the time of his journey there. Accordingly, it must be that Abraham, together with his seed will receive it at the resurrection of the just."

Tertullian (200): "At that time, the manifestation of the children of God will have delivered the animals from evil. For they had been "made subject to vanity." At that time, the cattle will be restored in the innocence and integrity of their nature and will be at peace with beasts of the field. At that time, also, little children will play with serpents."

Tertullian (207 AD): "We do confess that a kingdom is promised to us upon the earth, although before heaven only, it will be in another state of existence. For it will be after the resurrection for a thousand years in the divinely-built city of Jerusalem "let down from heaven."

You can see that the early church believed in the earthly millennial reign of Christ, but with the introduction of allegorical teaching by Origen and his school of thought in Alexandria, the church began to leave the literal interpretation of Scripture. This opened the door for the entrance of human ideas through allegorical interpretation. Below are quotes from Origen (225) and Victorinus (280) that show that a belief in a literal millennium was common up until their day. Both of these men opposed a teaching that predated their own teaching:

Origen (225): "Certain persons . . . adopting a superficial view of the letter of the law . . . are of the opinion that the fulfillment of the promises of the future are to be looked for in bodily pleasure and luxury. Therefore, they especially desire after the resurrection to have again bodies that will always have the power of eating, drinking, and performing all the functions of flesh and blood . . . consequently, they say that after the resurrection, there will be marriages and the begetting of children. They imagine to themselves that the earthly city of Jerusalem is to be rebuilt . . . Moreover, they think that the natives of other countries are to be given them as the servants of their pleasures . . . The millennialists desire the fulfillment of all things looked for in the promises, all according to the manner of things in this life and in all similar matters . . . However, those who receive the interpretations of Scripture according to the understanding of the apostles, entertain the hope that the saints will indeed eat - but that it will be the

bread of life that can nourish the soul with the food of truth and wisdom.”

Victorinus (280 AD): “They are not to be heard who assure themselves that there is to be an earthly reign of a thousand years. They think like the heretic Cerinthus. For the kingdom of Christ is already eternal in the saints - even though the glory of the saints will be manifested after the resurrection.”

The following are some of the prophecies Scripture gives us concerning the Kingdom reign of the Messiah on earth:

1. **Satan will be overcome by Christ and bound** - Genesis 3:15; Isaiah 24:21; Daniel 7:12; Revelation 20:1-3
2. **Jesus will rule the earth** - Genesis 49:10 ; Psalm 2:6; 22:28; 67:4; 72:9-11; 82:8; 89:21-25; 27; 96:13; 98:9; 110:1-2; Isaiah 2:4; 9:7; 25:3; 27:5; 45:23-24; 49:7; 51:5; 52:13, 15; 53:12; 55:4; 66:18; Ezekiel 21:27; Daniel 2:35; 7:14, 18, 22, 27; Obadiah 21; Micah 4:3; 5:4; 7:15-17; Zechariah 6:13, 14:9; Matthew 12:21;22:44; Luke 20:43
Acts 2:35; 3:21; Romans 14:11; 15:21; 1 Corinthians 15:24-25, 27-28; Ephesians 1:21; 2 Timothy 4:1; Hebrews 1:13;2:5;10:13; Revelation 10:5-7; 11:15-17; 12:5; 16:17; 19:6, 15
3. **Jesus' Kingdom will be world wide** - Psalm 72:8; Zechariah 9:10; 14:9
4. **God's true Israel will permanently repossess the land of Canaan** - Genesis 12:7; 13:15, 17; 15:7, 19-20; 17:8; 24:7; 26:3, 4; 28:4, 6, 13; 35:12; 48:4
5. **Unrepentant Jews will be removed** - Zephaniah 3:11
6. **Repentant Jews will return to Palestine assisted by Gentiles** - Isaiah 11:11-12, 16; 14:2; 35:8-10; 49:18-22; 51:11; 55:12; 60:9; 62:10; 66:20; Jeremiah 3:18-19; Hosea 1:11; 2:23; Micah 4:6, 7; Zephaniah 3:10, 18, 19, 20
7. **God will establish His ultimate Testament of Peace** - Leviticus 26:9-12; Isaiah 54:10; 59:21; 61:8; Ezekiel 34:25, 27-28, 30-31; 36:12-15; 37:26; Romans 11:27; 2 Corinthians 6:16
8. **There will be peace as God restrains all violence** - Leviticus 26:6-8; Isaiah 2:4; 9:5, 7; 11:13; 14:3; 26:12; 54:14; 60:18; Jeremiah 23:6, 30:8; 33:16; Hosea 2:18; Joel 2:26-27; 3:17; Micah 4:3; Zephaniah 3:13. 15-16,19, 20; Zechariah 3:10; 8:5-6
9. **He will rule will in righteousness and goodness** - Psalms 67:4; 96:13; 98:9 ; Isaiah 9:7; 11:3, 5; 16:5; 32:1; 42:4; Jeremiah 23:5; 33:15
10. **He will proclaim deliverance from servitude (type: Year of Jubilee)** - Leviticus 25:8-17, 27-28, 30-31, 33, 40-41, 50-52,54; Leviticus 27:17-18
11. **Crops will be abundant and prosperity general** - Exodus 23:25; Amos 9:13-14; Leviticus 26:5; Deuteronomy 28:5-6, 8, 12; 30:9; Psalm 72:6-7; Isaiah 4:2; 61:4; 62:3-7; Ezekiel 34:26-27, 29; Hosea 2:21-22 ; Amos 9:13-14; Ephesians 1:18; Hebrews 10:36; 1 Peter 1:3-6; 5:1
12. **Those not in resurrection bodies will attain to a full length of life** - Exodus 23:26; Zechariah 8:4; **they will also enjoy supernatural life spans** - Isaiah 65:20-23
13. **Infirmities will be healed and there will be freedom from disease** - Exodus 23:25; Deuteronomy 7:15; Isaiah 35:5-6
14. **God's people will be characterized by a Spirit-given holiness and obedience to his commands** - Deuteronomy 30:8; Isaiah 4:3-4; 32:1-5; Jeremiah 3:19-23; 31:40; Zephaniah 3:10-13; Zechariah 8:3, 8; 13:2-6; 14:20, 21; Malachi 3:3
15. **Christ will be glorified in his people** - 2 Thessalonians 1:10
16. **The Land of Israel will have enlarged borders and be divided into East and**

West strips (12 horizontal strips) for the twelve tribes - Ezekiel 47:13-21; 48:1-7, 10-14, 20-29

17. **The territory of Judah will be leveled but Jerusalem will be elevated** - Isaiah 2:2; Micah 4:1; Zechariah 14:10
18. **The center of the Kingdom will be Jerusalem** - Isaiah 4:5, 6; Jeremiah 3:17; 31:38-39; Ezekiel 48:35; Joel 3:17; Zephaniah 3:15-17; Zechariah 8:3; 12:10
19. **Temple sacrifices will be resumed in Jerusalem** - Isaiah 2:2, 3; Micah 4:1-2; Ezekiel 37:26-28; 47:1; 48:8-9, 10, 21; Jeremiah 33:18(21-22); Zechariah 14:20, 21; Malachi 3:3-4
20. **A stream will flow from the temple to bring water to surrounding areas** - Ezekiel 47:1-12; Joel 3:18; Zechariah 14:8
21. **Apostles will sit on thrones to judge the 12 tribes** - Matthew 19:28; 20:21, 23; Mark 10:37,40; Luke 22:30
22. **God's people will enjoy a privileged status of power** - Deuteronomy 26:19; 28:1-3, 9-10, 13; Isaiah 4:2; 27:6; 45:14-17, 25; 49:23-26; 60:3-6, 8-12, 14-17; 61:5-6, 9-11; 62:1-2; 66:7-12; Luke 12:43-44 ; Romans 4:13-14, 16; 5:17; 15:8; 1 Corinthians 6:2; 2 Timothy 2:12; Revelation2:26-27; 3:21; 5:10; 20:4, 6
23. **The Feast of Tabernacles will be observed annually** - Zechariah 14:16
24. **Not all people will be converted** - Micah 4:5
25. **A nation that fails to go up to Jerusalem to worship will have no rain** - Zechariah 14:17-19
26. **Egypt will be desolate because of their former acts of violence** - Joel 3:19
27. **Edom will be desolate because of their violence** - Joel 3:19
28. **Those Jews who escape from Armageddon will evangelize the nations** - Isaiah 66:19
29. **God's truth will be universally taught** - Isaiah 2:3; Micah 4:2; Revelation 20:6
30. **Nations will experience conversion and be incorporated into Israel** - Psalm 47:9; Jeremiah 33:22; Ezekiel 47:22-23

Bema Seat, Sheep and Goat, and Great White Throne Judgments

There is a universal understanding both in the Christian world and the Pagan world that there will be a final judgment of mankind by God. The Scriptures give us details concerning this judgment, as well as the various times and groups it will be applied to. Scripturally, all men – believers and non-believers – will be judged or evaluated.

“He has given him authority to judge because he is the Son of Man. Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice and come out – those who have done good will rise to live, and those who have done evil will rise to be condemned.” John 5:27-28

There is, of course, a difference between the judgment and condemnation the unbeliever will face and the evaluation and rewarding the believer will face. Here are a few of the final judgments revealed in Scripture:

1. **The Bema Seat** – The bema seat judgment comes from the Greek word βεμα *bema* as used in Romans 14:10. Writing to Christians Paul says, “We will all stand before God's judgment (*bema*) seat.” Again, in 2 Corinthians 5:10, Paul says to Christians:

“We must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad.” 2 Corinthians 5:10

The bema seat judgment of believers takes place immediately after the rapture and has nothing to do with being saved, since only true believers are taken in the rapture. With the whole church assembled in heaven and the church age closed, God will individually evaluate each believer to determine his eternal reward. Details of this judgment can be found in 1 Corinthians 3:9-15. The rewards are referred to in these verses: 1 Corinthians 9:25; 1 Thessalonians 2:19-20; 2 Timothy 4:8; 1 Peter 5:2-4; Revelation 2:10. This event is followed by the marriage supper of the Lamb in heaven. At the completion of the Tribulation the church, now resurrected, judged, rewarded and clothed in glory, will return to the earth with Jesus, as described in Revelation 19:7-9; 14.

2. **The Sheep and Goat Judgment** – When Jesus returns in glory at the Second Coming and is seated on his throne in Jerusalem all the people from all the nations that lived through the tribulation will be judged. We can read about this judgment in Matthew 25:31. It begins like this:

“When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left. Then the King will say to those on his right, ‘Come you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.’”

The sheep are taken into the earthly kingdom of God, but the goats are cast off the earth into outer darkness (likely a reference to Hades, the underworld). The basis of their condemnation is their acts toward what Jesus calls “these brothers of mine”. In context, this judgment takes place on earth after the Tribulation has ended and after Jesus has returned from heaven as the glorious king; and, it will be presided over by the Jewish man Jesus who said several times in the gospels that he would judge all men (John 5:27). The tribulation will be a time of great persecution of the Jews, even forcing them to flee into the mountains of Jordan for safety, because the anti-christ will demand their worship and obedience. The Jews, then, are “these brothers of mine” that Jesus refers to. Anyone willing to help feed, clothe, visit or care for the Jews during the later part of the Tribulation must have an understanding of who the anti-christ really is, and faith that the true Christ was the soon coming king. The actions of the sheep indicated their faith and understanding. The people from the nations that will help the Jews during the tribulation have faith and are rewarded with entrance into the kingdom age.

3. **The Great White Throne Judgment** – At the end of the tribulation all non-believers will be brought out of Hades to stand before the Throne of God for final judgment; no believers will be involved in this judgment. Revelation 20:11-15 records the details of this future event. Because the names of non-believers are not found in the Lamb’s Book of Life, they will be thrown into the Lake of Fire for eternal judgment, along with Satan, his angels, the anti-christ, the false prophet, death and Hades.

The New Jerusalem and the Eternal State

The writer of Hebrews quotes from the book of Psalms describing the earth as a creation that will wear out and eventually be changed:

“In the beginning, O Lord, you laid the foundations of the earth, and the heavens

are the work of your hands. They will perish, but you remain; they will all wear out like a garment. You will roll them up like a robe; like a garment they will be changed. But you remain the same, and your years will never end.” Hebrews 1:10-12

After the Millennium, the created world, the universe (heavens) and the earth will be uncreated or destroyed.

“The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare (burned up) . . . That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat. But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness.” 2 Peter 3:10-12

The new universe that God will create for our eternal existence is described in Revelation 21.

“Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away.” Revelation 21:1

Here are some details of this new earth:

1. Satan is removed from history along with death, Hades, and other forces of destruction (Rev 20:10).
2. There will no longer be any seas (Rev. 21:1). The salt water in the seas helped with the purification process of the world.
3. There will be no death, crying or pain (Rev. 21:4).
4. There will no longer be any night (Rev. 21:25).
5. Sin and sinners will no longer exist (Rev. 21:27).
6. There will no longer be any curse (Rev. 22:3).
7. The sun will not be used (Rev. 22:5).
8. Men will live with God and see God, even his face (Rev. 22:4).

Another feature of the new earth is the presence of the eternal, heavenly city (Heaven itself) called “New Jerusalem”. (Rev. 21:2; Heb. 12:22-24; 11:10)

KEY POINTS

- The Greek word *eschatos* means “last”. Eschatology is the study of the last things.
- Conditional covenants depend on man fulfilling his end of the agreement. Unconditional covenants depend solely on God keeping his promise.
- The Abrahamic Covenant and the Davidic Covenant are two unconditional covenants that include God’s promise to make Israel a nation, give them the Promised Land and give them a king from the line of David forever.
- The millennium refers to the time that the promised king from the line of David rules the world from the land of Israel.
- The rapture is the supernatural removal of the church (believers in Jesus Christ) from the earth. It is also known as the resurrection of the church.
- The Second Coming of Jesus is different from the rapture for several reasons. The main difference is that Jesus returns to the earth at the Second Coming to set up his kingdom. When Jesus appears for the rapture the church is taken to be with him in heaven.
- The Tribulation is the seven year period before the Second Coming of Jesus that

includes the restoration of Israel and the testing of the whole world.

- The time of God's final judgment of individuals depends on if they were a member of the church, a believing Jew, a survivor of the tribulation, an unbeliever, etc.
- Heaven, or the New Jerusalem, will descend to the New Earth where redeemed man and God will live forever.

QUESTIONS

1. Identify examples of a conditional covenant. What are the main unconditional covenants in Scripture? How do they affect eschatology?
2. Explain postmillennialism, premillennialism and amillennialism.
3. What is meant by the praeterist view? Do you accept the praeterist view as an accurate part of eschatology?
4. Draw a time line of biblical history showing the seven major ages of mankind: individual volition, conscience, government, nations, Israel, church, kingdom.
5. How is the rapture supported by scripture? Describe what happens at the rapture.
6. Compare and contrast the rapture with the Second Coming of Jesus.
7. Where in the Bible does it give us the concept that there will be a period of seven terrible years immediately before Jesus returns?
8. Provide biblical proof that there will be a physical kingdom on earth for 1,000 years?
9. Can you provide evidence from the early days of the church that they supported or denied the concept of a 1,000 year kingdom of God on the earth?
10. Discuss these final judgments: the judgement at the bema seat, the sheep and goat judgment and the Great White Throne Judgment.

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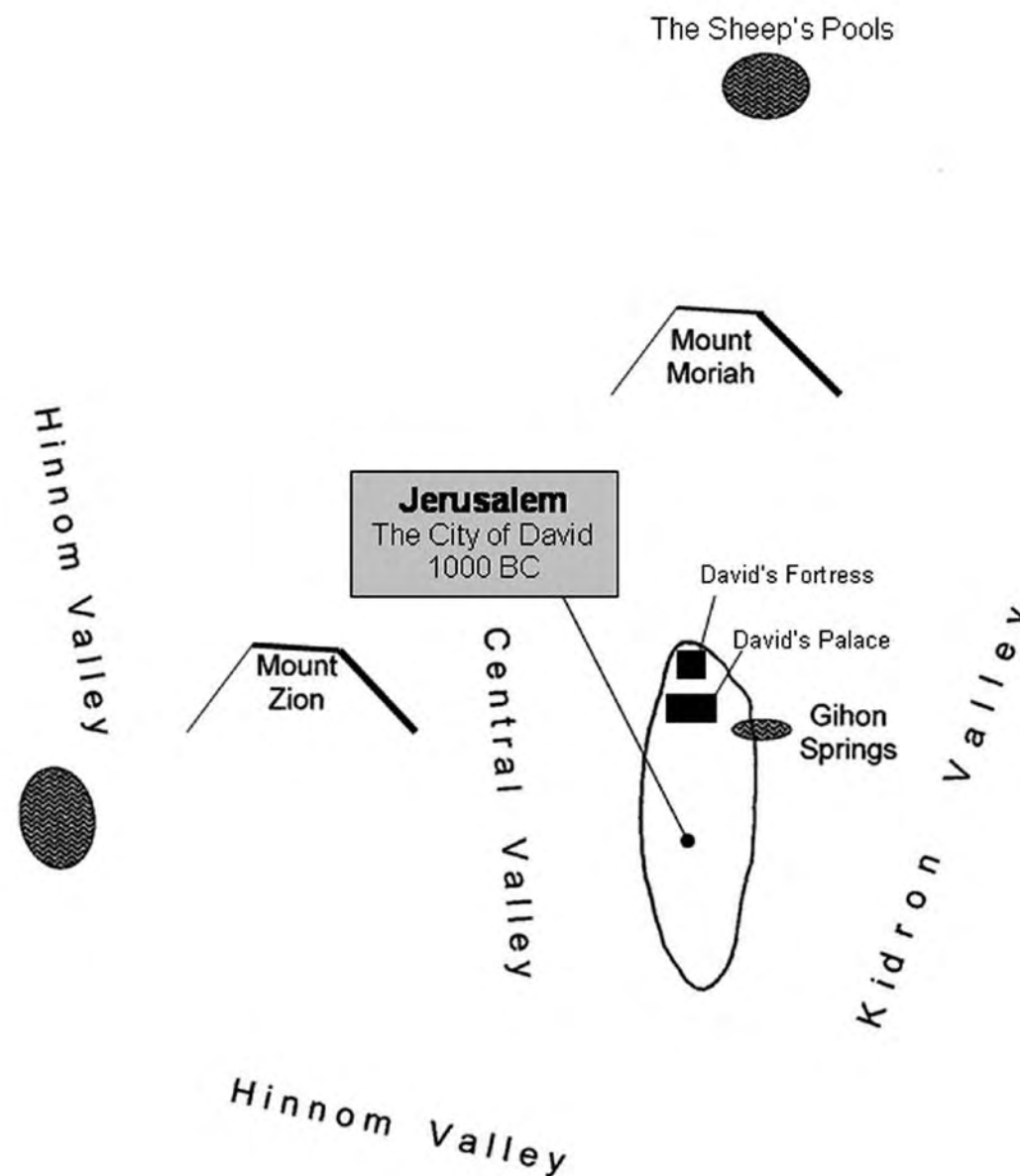
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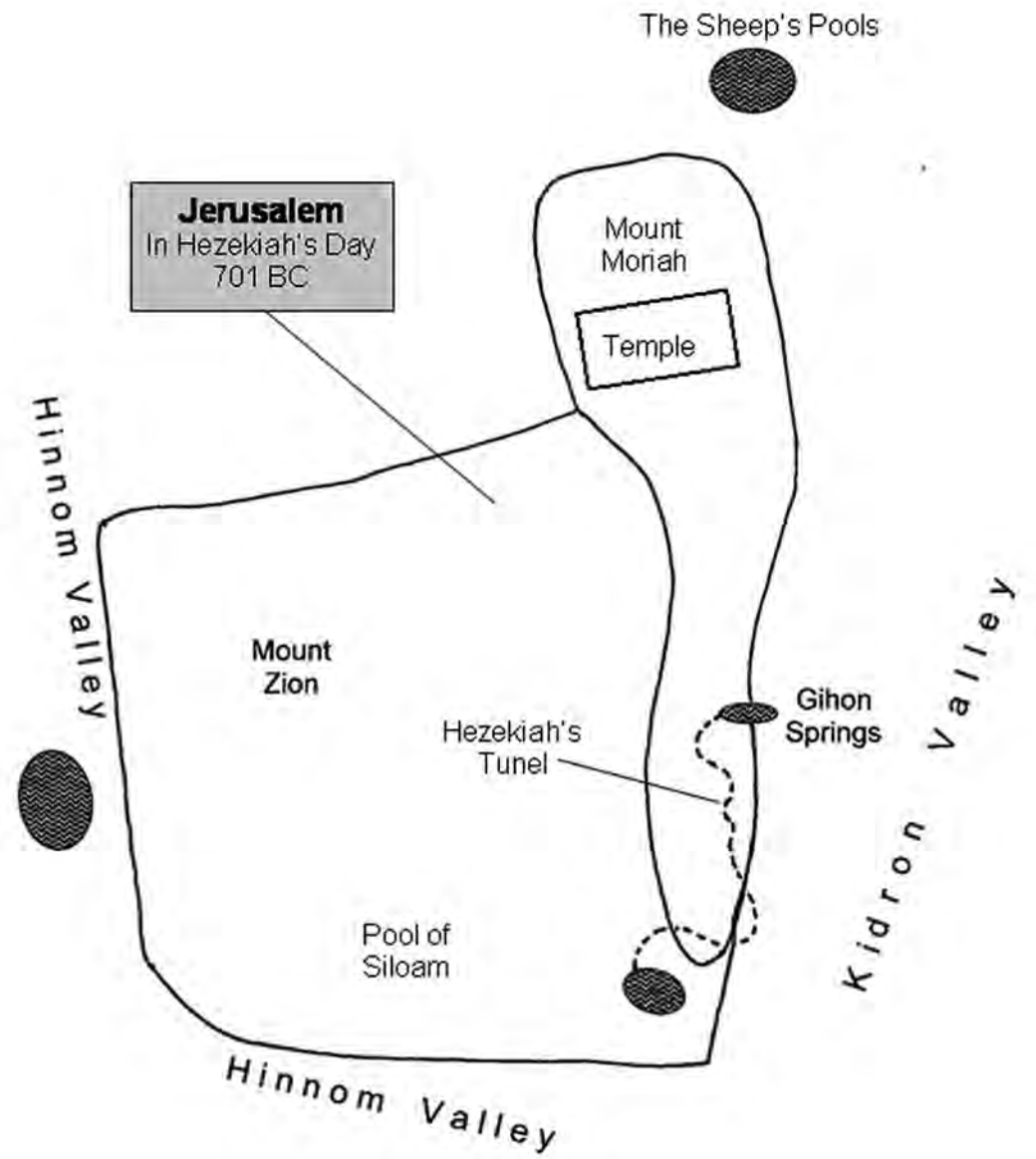
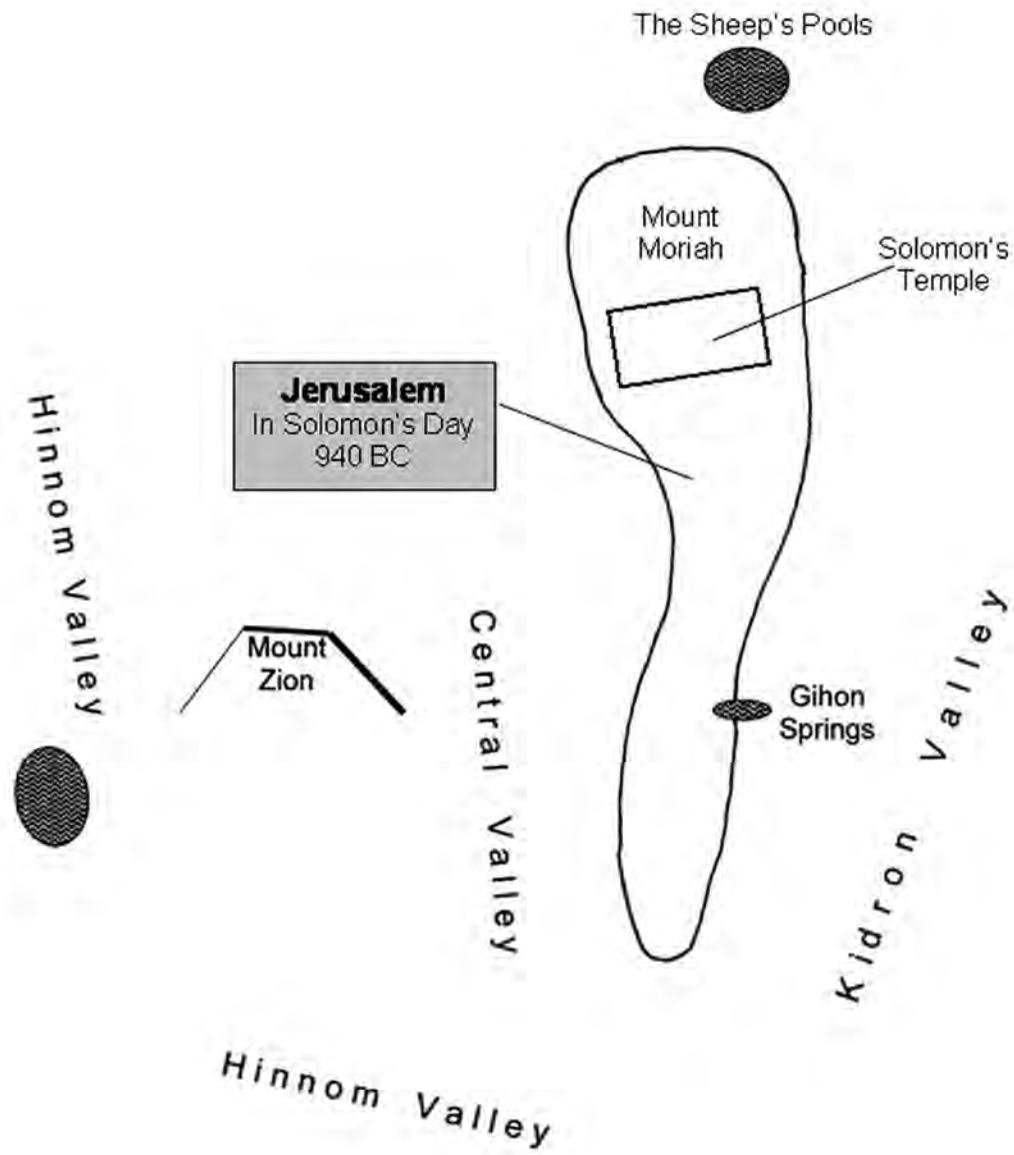
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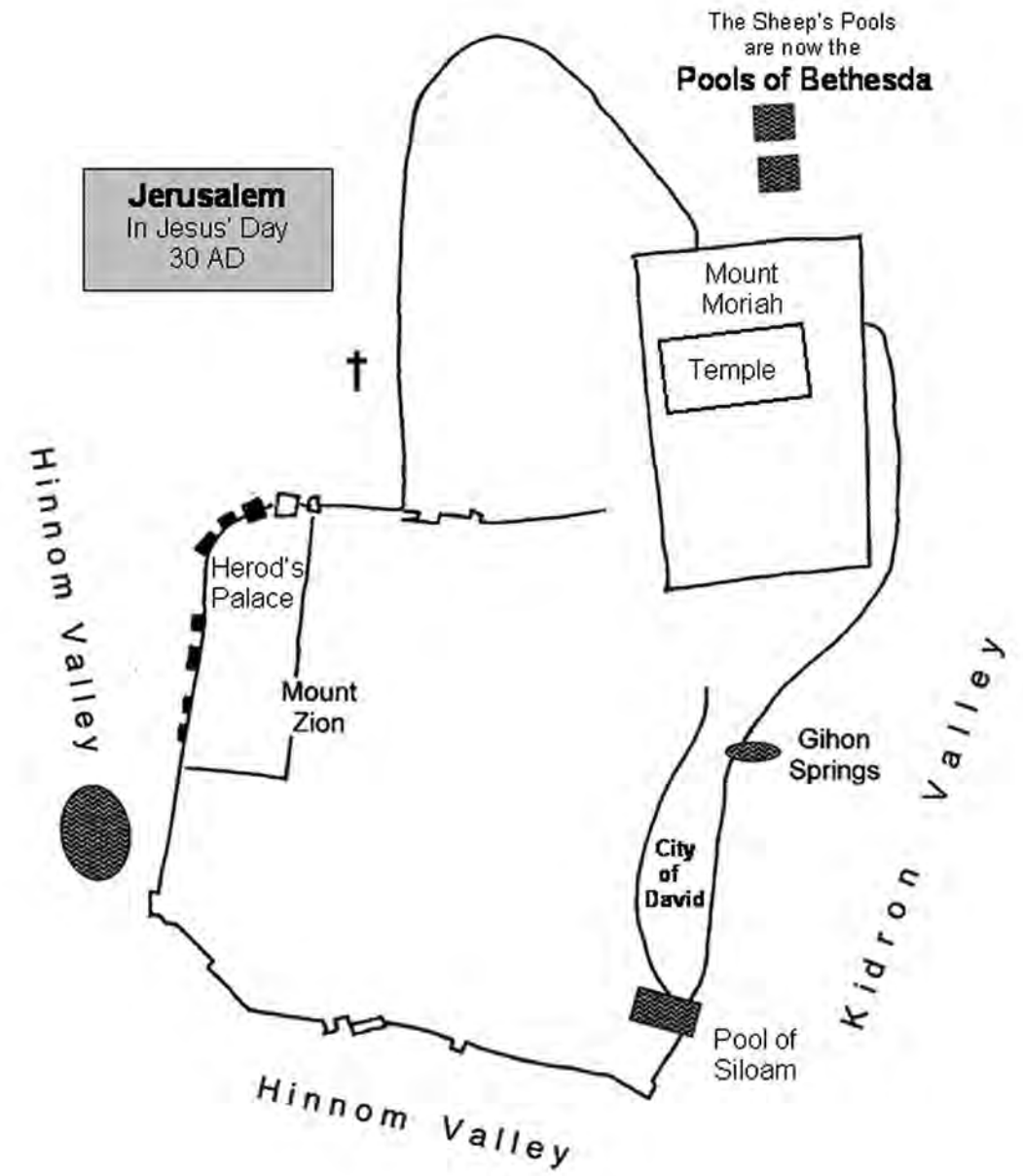
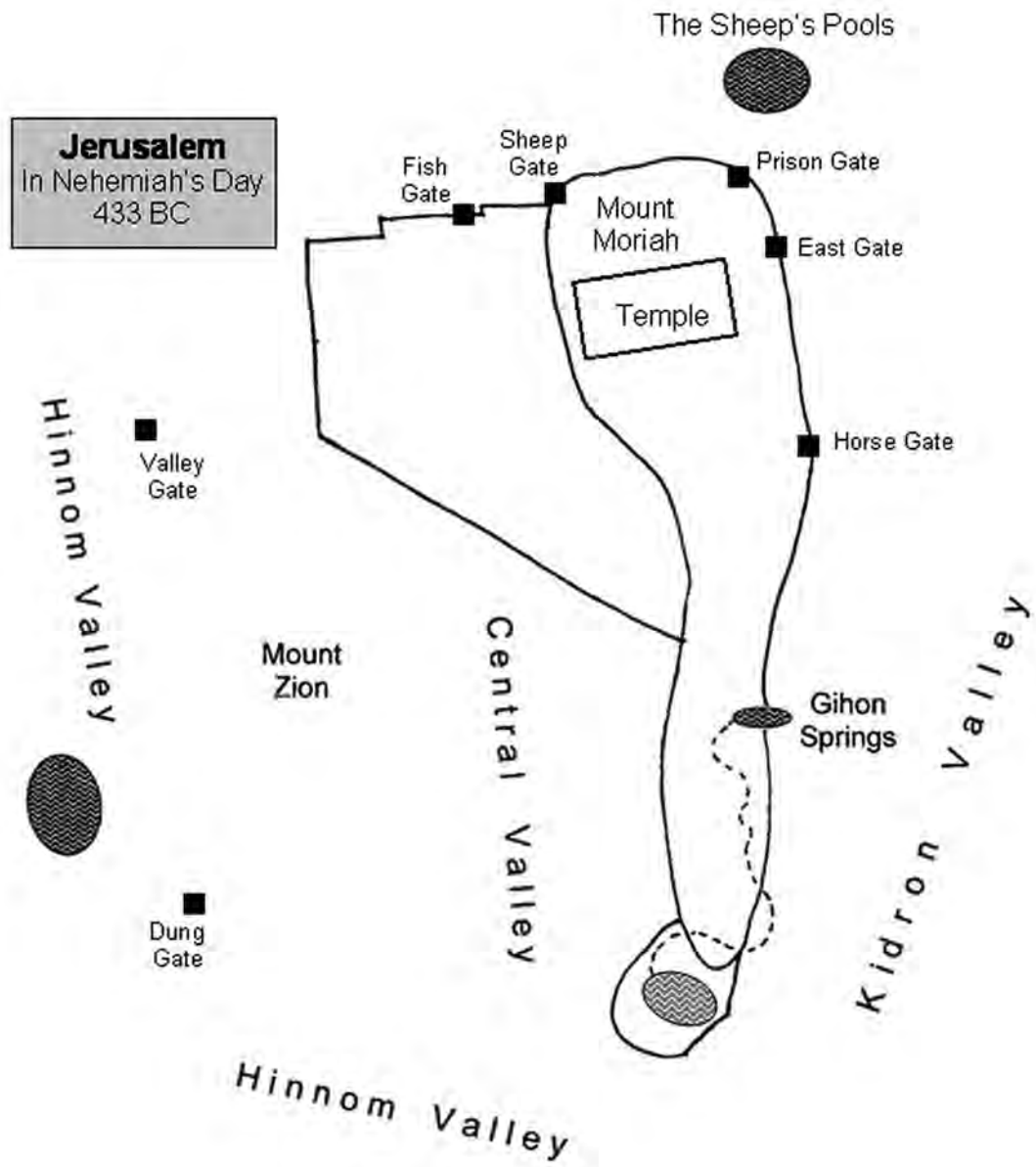
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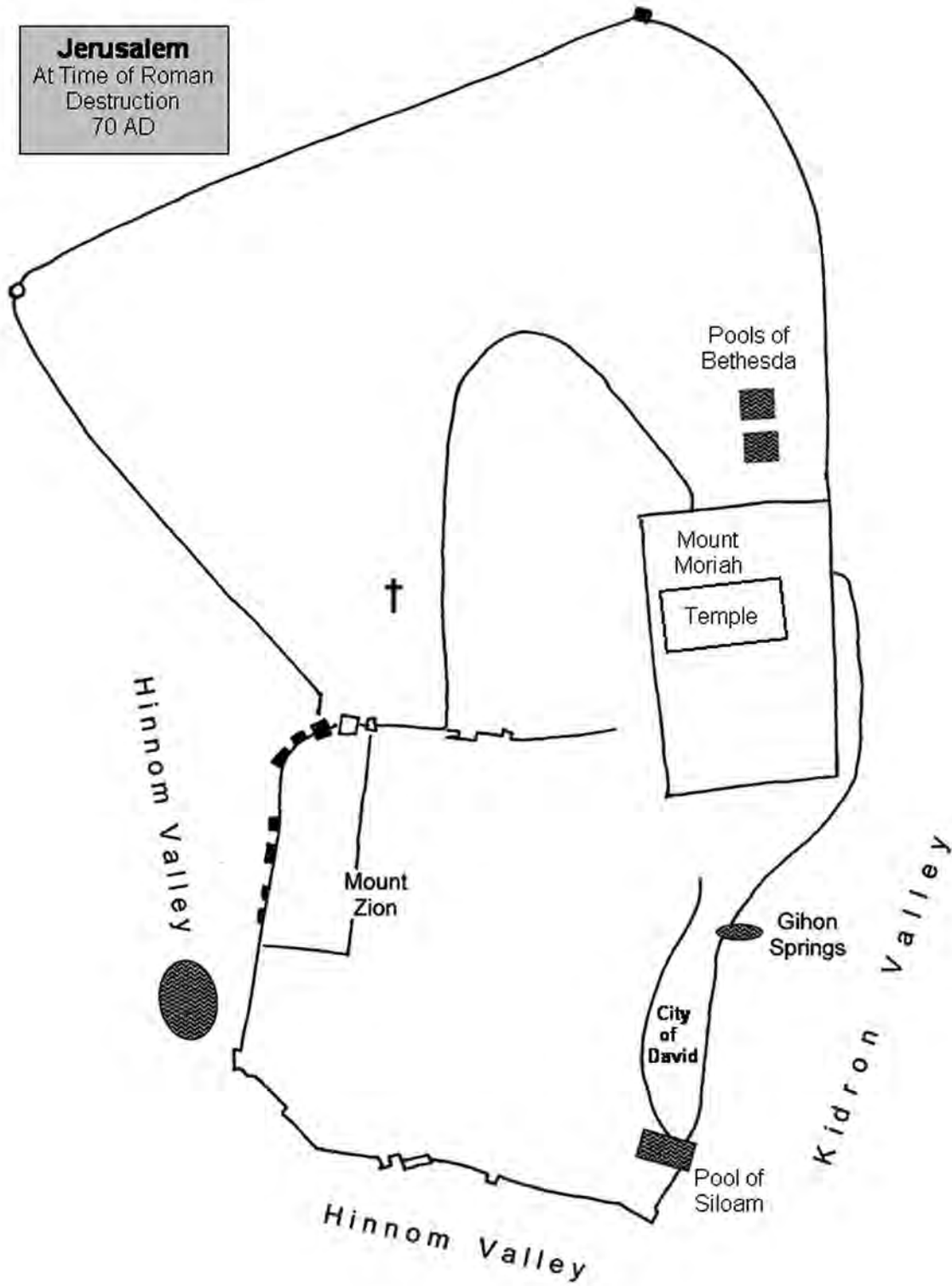
Chapter Sixty-One

Jerusalem and its Walls

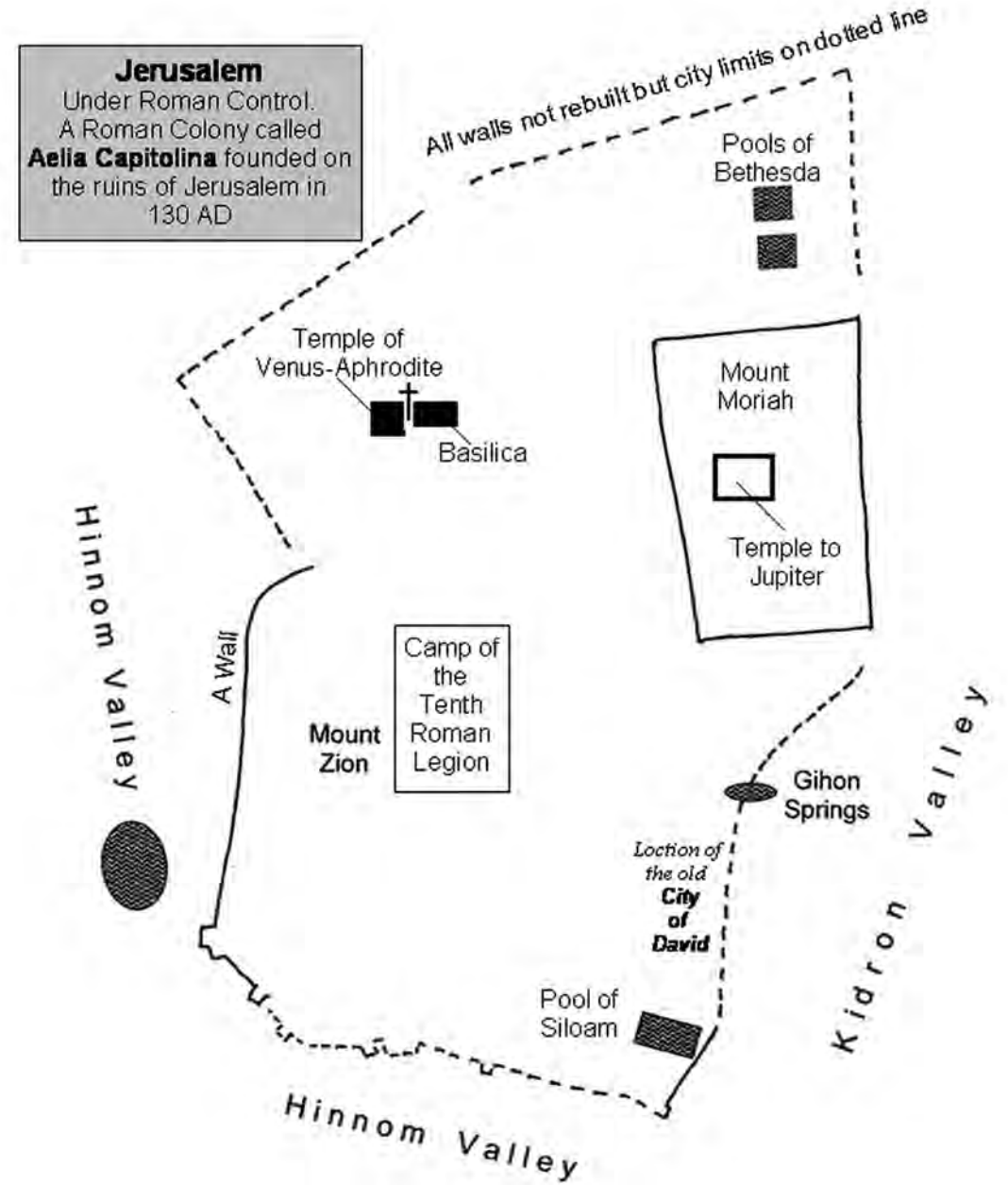






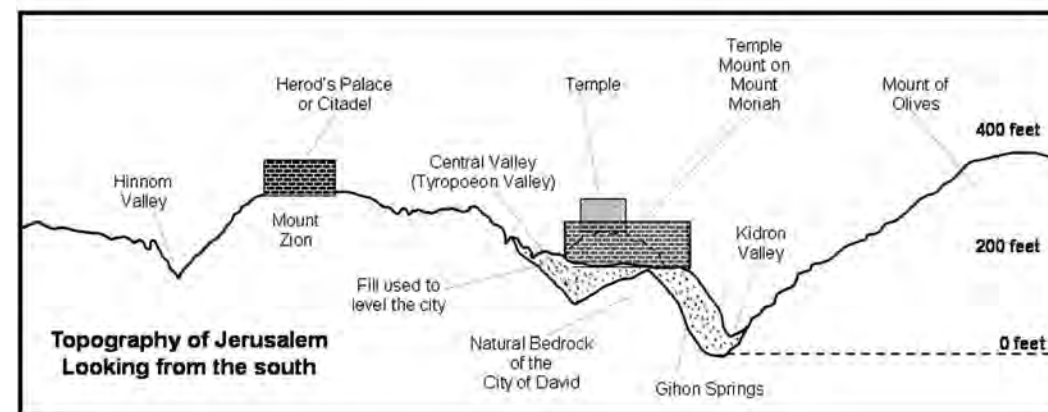
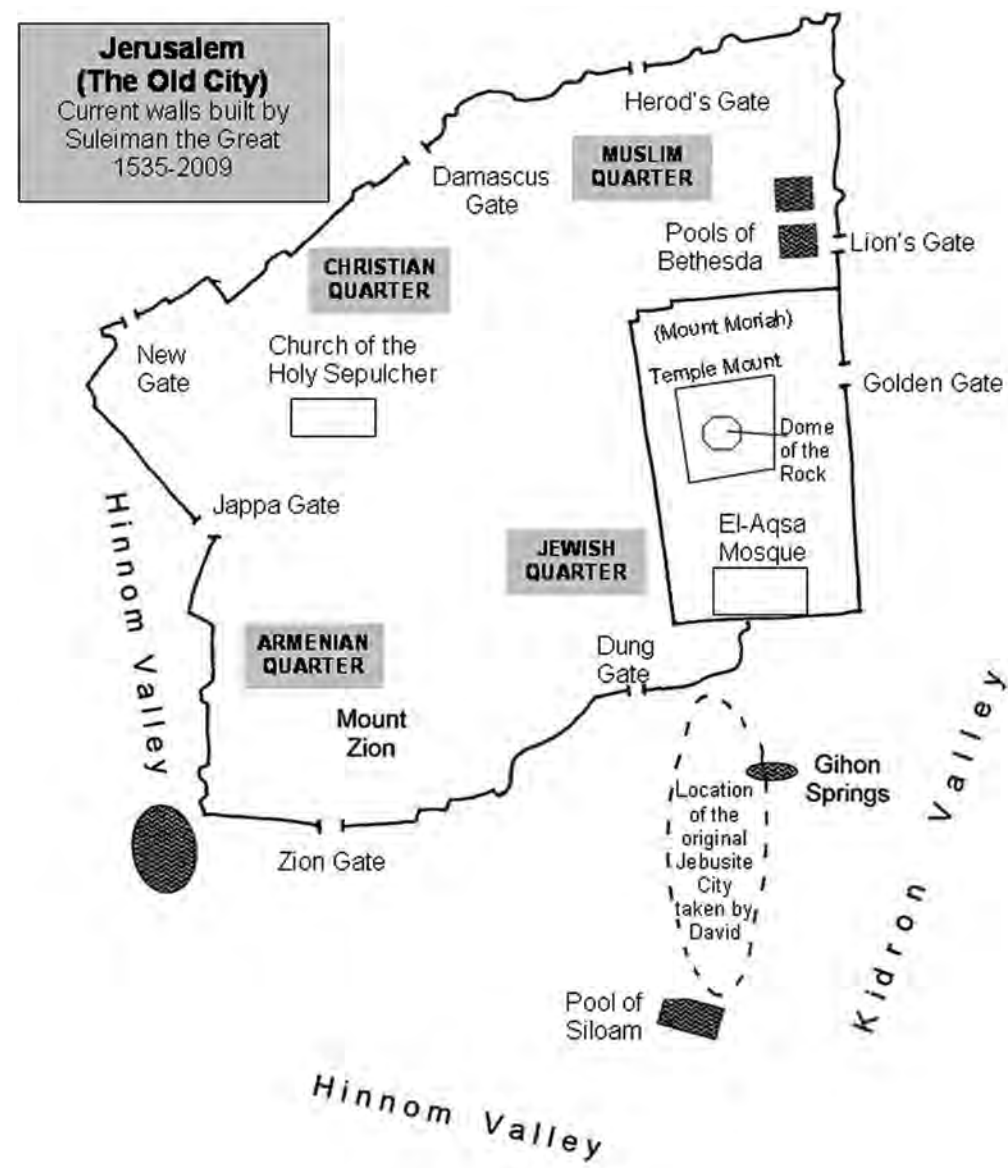
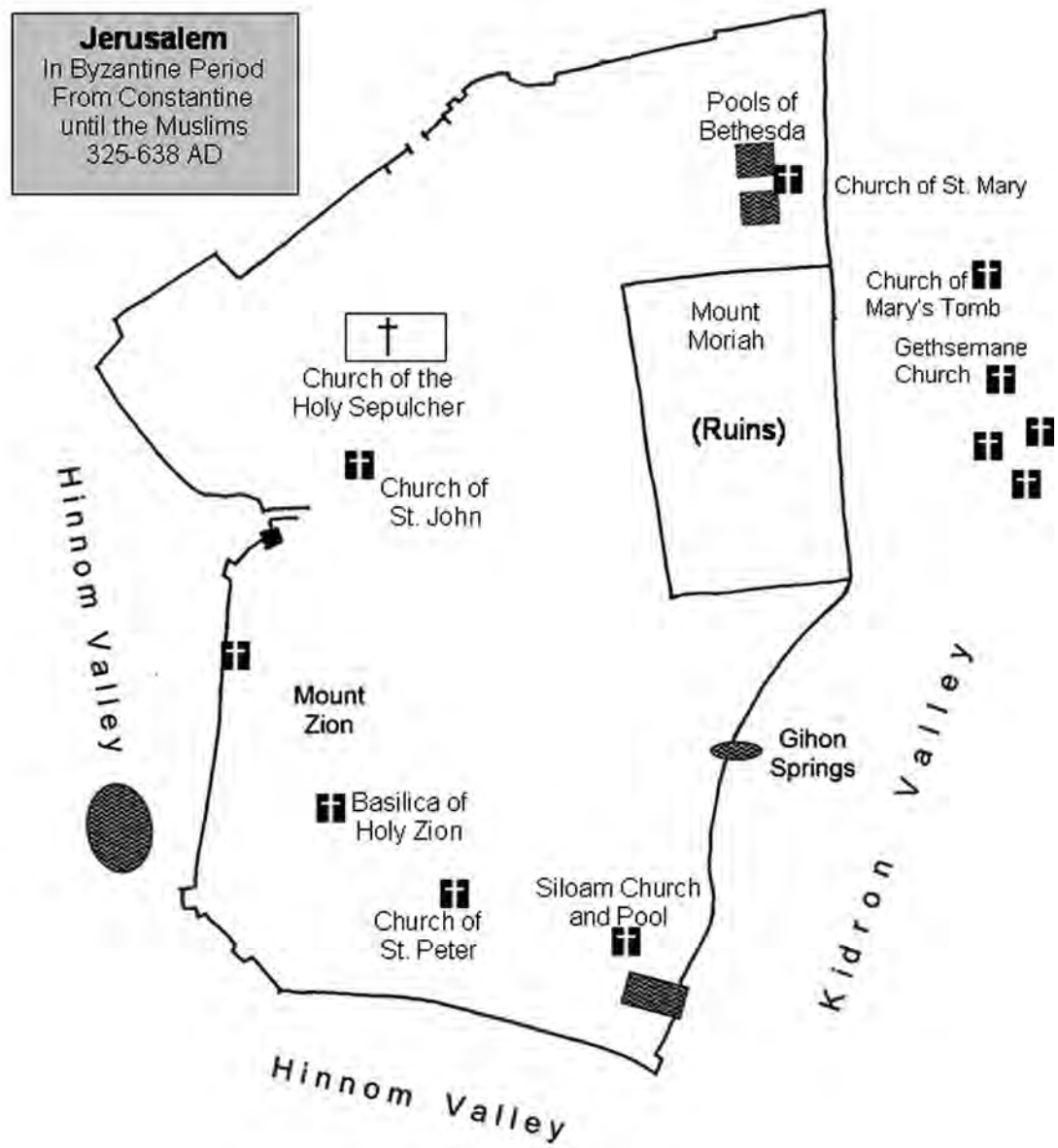


Jerusalem
At Time of Roman
Destruction
70 AD



Jerusalem
Under Roman Control.
A Roman Colony called
Aelia Capitolina founded on
the ruins of Jerusalem in
130 AD

All walls not rebuilt but city limits on dotted line



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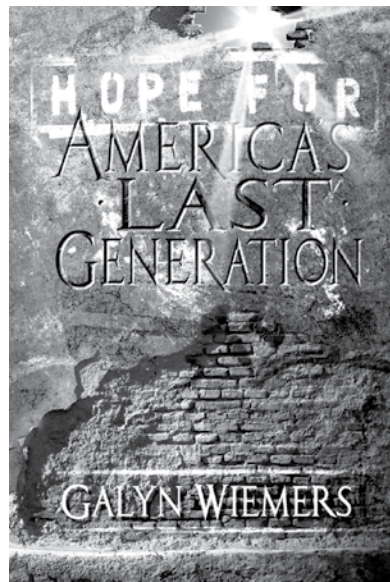
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About the Author



GALYN AND TONI WIEMERS have been married for 27 years. They were both raised in church and came to know Christ in the 1970s. They played multiple sports at the college level and both graduated with degrees in education. They have since been teaching and coaching at the high school level for more than 25 years. Galyn is currently a shop teacher while Toni is a principal's assistant. They have six sons: Justin, 25, is serving as a United States Marine;

Paul, 23, is a snowboard instructor in Colorado; Benjamin, 20, is in the United States Air Force and majoring in computer engineering at Iowa State University; Nathan (Hawkeye), 18, is a high school senior who will be attending the University of Northern Iowa and majoring in economics; Zac, 16, is a sophomore and two-year letter winner at Valley High School in West Des Moines, Iowa; Jacob, 13, is the 2008 7th grade Iowa state champion in cross country.

Galyn began teaching Sunday school in 1986 and has spent the last 22 years studying and teaching the Word of God as a pastor, youth leader, Christian school Bible teacher and guest speaker at various colleges and conventions. In 2002, Galyn and Toni felt a burden to start teaching the Word of God to people who desired to understand the revelation of scripture amidst a society that wants little to do with the truth.

In April of 2002, Generation Word Bible Teaching Ministry held its first class in Toni and Galyn's living room. Since that time, Galyn has taught more than 1,300 hours of Bible classes, distributed more than 100,000 audio CDs around the world and provided approximately 1,000 online messages (with corresponding videos and notes) to people in more than 60 countries.

In 2007, Galyn published the book *Hope For America's Last Generation*. This book exposes the mistakes we have made as a culture and warns of the impending disaster we face if we do not change. At the same time, the book offers hope, explaining that if we simply embrace the basic institutions God established for the well being of mankind and the preservation of society (individual responsibility, marriage, family, government and nationalism), America can still be saved.

Galyn's second book published in 2008, *Framework for Christian Faith*, is, in a sense, a sequel to his first book in that it is for people who want to understand and embrace the life-giving hope found in Jesus Christ.

Many people may read these books and ask, "Why would a public school shop teacher write this?" But, my friends, that is probably not the question that most needs asking. A better question might be: "Why does a public school shop teacher *need* to write this?" Or better yet: "Why is America not learning these things from their Christian pastors in their local churches?"

That is the real question.

I *T IS TIME to get a Bible and start taking it to church. If you do not use it there, then it is time to find a new church."*

- Galyn Wiemers