

MICHIGAN BIBLE SCHOOL

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“NEW TESTAMENT SURVEY”

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OF JESUS CHRIST!**

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MICHIGAN BIBLE SCHOOL
LESSON 1
January 8, 2004

I. CHRIST HAS COME

- a. The coming of the Messiah was greatly anticipated by the Jews of the First Century. Much of their understanding of this Messiah was that he would be a physical king on Earth who would rid them of those who ruled over them and once again set up the nation of Israel.
- b. The Jews rejected Jesus while he was here and eventually had him crucified. Many Jews today are still looking for the coming of the Messiah.
- c. The New Testament has one theme – Christ has come and will come again! Contrary to what the Jews wanted to accept, the Messiah came during the First Century.
- d. The word “Messiah” is a Hebrew word meaning “*anointed*”. Its Greek equivalent is “Christ”, which also means “*anointed*”.
- e. The historicity of Jesus Christ is without question. Josephus, a Jewish historian, bore record of a man named Jesus who lived on Earth and that many people followed. Even religions that do not accept Jesus as the Messiah, such as Islam and the Jehovah’s Witnesses, recognize that Jesus lived as a man upon the Earth.
- f. But was he the Messiah? The Christ? The anointed one? Please note the Biblical record.
 - i. Matt. 1:1 – “*The book of the generation of Jesus Christ ...*”
 - ii. Matt. 1:18 – “*Now the birth of Jesus Christ was on this wise ...*”
 - iii. Matt. 2:6 – “*And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule over my people Israel*”
 - iv. Matt. 16:13-20 – In this section, Peter testifies that Jesus is the Christ. Jesus lets Peter know that this was revealed to him from Heaven.
 - v. Matt. 17:1-5 – At the mount of transfiguration, Jesus is shown to be the one sent by God to whom all nations should listen.
 - vi. Lk. 1:32 – “*He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David*”
 - vii. Lk. 2:26 – “*...that he should not see death, before he had seen the Lord’s Christ*”
 - viii. Jn. 1:14 – “*And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth*”
 - ix. Jn. 4:25,26 – “*...I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he*”

- x. Jn. 20:31 – *“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name”*
- g. For Jesus to be the prophesied Messiah, he must be of the seed of Abraham (Gen. 12:3), of the tribe of Judah (Gen. 49:10), of the family line of Jesse (Isa. 11:1), and of the house of David (Jer. 23:5). The genealogical accounts of Matt. 1 and Lk. 3 prove that Jesus was all of these, and thus, the Christ.

II. CHRIST WILL COME AGAIN

- a. Christ’s life on Earth ended with his ascension to Heaven following his resurrection. When he was crucified, his body was buried in a rich man’s tomb, and he came forth from the grave on the third day.
- b. The angels at the tomb of Christ revealed a great truth to the apostles – *“...this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven”* (Acts 1:11).
- c. From this point on, we have been looking for the second coming of Jesus (Heb. 9:28).
- d. Please note the following passages concerning Christ’s return.
 - i. Jn. 14:1-3 – He goes to prepare a place for us and will come back for us.
 - ii. 1 Thess. 1:10 – *“...to wait for his Son from heaven...”*
 - iii. 1 Thess. 4:13-18 – His coming will be heard and seen by all. We will meet him in the air.
 - iv. 1 Thess. 5:2 – *“...that the day of the Lord so cometh as a thief in the night”*
 - v. 2 Thess. 1:7 – *“...when the Lord Jesus shall be revealed from heaven with his mighty angels”*
 - vi. Tit. 2:13 – *“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ”*
 - vii. 1 Pet. 5:4 – *“And when the Chief Shepherd shall appear ...”*
 - viii. 2 Pet. 3:10 – *“But the day of the Lord will come as a thief in the night ...”*
 - ix. Rev. 1:7 – *“Behold, he cometh with clouds; and every eye shall see him ...”*
 - x. Rev. 22:20 – *“He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus”*
- e. What will happen when he comes again?
 - i. He will judge all nations – Matt. 25:31-46; 2 Tim. 4:1
 - ii. The wicked will be cast into everlasting punishment – Matt. 25:46; 2 Thess. 1:9
 - iii. The righteous will go into life eternal – Matt. 25:46
 - iv. The saints will be caught up with him – 1 Thess. 4:13-18
 - v. He will take vengeance on those who know not God and those that obey not the gospel – 2 Thess. 1:8
 - vi. The earth will be destroyed – 2 Pet. 3:10ff

MICHIGAN BIBLE SCHOOL
LESSON 2
January 15, 2004

III. THE WRITERS OF THE NEW TESTAMENT

- a. Of the 27 books of the New Testament, we know who wrote all but one of them.
- b. The book of Hebrews remains an anonymous book, as it does not give us enough information to determine who wrote it. Most seem to believe that either Paul or Luke wrote it, based on its logical argumentation and style of writing.
- c. In this section, we want to give some background to the writers of the New Testament.
 - i. Matthew
 - 1. Wrote the book of Matthew.
 - 2. Was an apostle of Jesus Christ (Matt. 10:3; Mk. 3:18; Lk. 6:15; Acts 1:13).
 - 3. Was a publican (Matt. 9:9; 10:3; Lk. 5:27).
 - a. A publican was “a collector of public revenue”. Because they were involved in collecting revenue for the Roman government, they were often viewed as traitors and apostates.
 - b. Publicans were generally wealthy individuals who had made their money in bidding on contracts to collect the revenues. The revenue level was fixed by Roman law, but the publican made his money by collecting more than the amount set by Roman law. While a certain amount of profit was acceptable and expected, many publicans were unscrupulous in their dealings.
 - c. There were four areas of revenues being collected, and for which contracts were given out.
 - i. Harbor taxes
 - ii. Customs tariffs
 - iii. Indemnities (Money paid by a conquered nation to compensate Rome for the cost of capturing that nation.)
 - iv. Poll taxes (This was an annual tax collected to reimburse Rome for the costs of maintaining a governor and a military force in the province. This poll tax was based on census returns, thus those who were the heads of their houses were required to return to their home cities to register for these taxes (See Lk. 2:1-5). {Jo-Ann Shelton, *As The*

Romans Did 2nd Edition, New York: Oxford University Press, 1998, pp. 6, 62, 143}

4. Matthew was also known as Levi (Mk. 2:14; Lk. 5:27).

ii. Mark

1. Wrote the book of Mark.
2. Was also known as John (Acts 12:12). He is often referred to as John Mark.
3. Was from Jerusalem (Acts 12:25).
4. Went with Paul and Barnabas on the first missionary journey, but left them before the journey was completed (Acts 13:13).
5. Went with Barnabas to preach on Cyprus (Acts 15:39).
6. He was later a fellow-laborer with Paul (Philemon 24).
7. Paul asked for Mark to come to him while Paul was in prison (2 Tim. 4:11).

iii. Luke

1. Wrote the books of Luke and Acts.
2. Was a traveling companion with Paul on the 2nd missionary journey (Acts 16:11). {Notice now that the writer includes himself in the journey by the use of the word “we”.}
3. Was a physician (Col. 4:14).
4. Was with Paul while Paul was in prison at Rome (2 Tim. 4:11).

iv. John

1. Wrote the books of John, 1 John, 2 John, 3 John and Revelation.
2. Was an apostle of Jesus (Matt. 10:2-4).
3. Was the son of Zebedee and the brother of James (Mk. 3:17).
4. He and his brother were surnamed Boanerges, the sons of thunder (Mk. 3:17).
5. John and James requested the places of honor at Jesus’ side when he came in his kingdom, thus causing the other apostles to be displeased with them (Mk. 10:35-41).
6. Was the disciple whom Jesus loved (Jn. 21:20-24).
7. The last place we know that John lived was in exile on the isle of Patmos (Rev. 1:9).

v. Paul

1. Wrote Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon.
2. Much could be said of Paul, but Phil. 3:5-6 give us a good deal of information concerning him before he became a Christian.
 - a. Circumcised the 8th day
 - b. Of the stock of Israel

- c. Of the tribe of Benjamin
 - d. An Hebrew of Hebrews
 - e. A Pharisee
 - f. Persecuted the church
 - g. Blameless in observing the Old Law
- 3. We are first introduced to Paul, when he was Saul, at the stoning of Stephen (Acts 7:58).
- 4. Acts 8:1-3 show Paul working hard to destroy the church.
- 5. He was converted in Damascus after talking to Jesus on the road to Damascus (Acts 9, 22, 26).
- 6. Was an apostle of Jesus (2 Tim. 4:1; 1 Cor. 15:9; Rom. 11:13).
- 7. Saul was also called Paul (Acts 13:9). {Saul is his name in Hebrew. Paul is the Latin version of Saul.}
- 8. Was a free born Roman citizen (Acts 23:28).
- vi. James
 - 1. Wrote the book of James.
 - 2. Was Jesus' brother (Matt. 13:55).
 - 3. Did not believe Jesus was the Messiah before the death of Christ (Jn. 7:3-5).
- vii. Jude
 - 1. Wrote the book of Jude.
 - 2. Was Jesus' brother (Matt. 13:55).
 - 3. Did not believe Jesus was the Messiah before the death of Christ (Jn. 7:3-5).
- viii. Peter
 - 1. Wrote the books of 1 Peter and 2 Peter.
 - 2. Was an apostle of Jesus (Matt. 10:2-4).
 - 3. Also known as Simon (Matt. 16:16-19).
 - 4. Defended Jesus at Jesus' arrest (Jn. 18:10).
 - 5. Denied Jesus at the time of Jesus trials (Matt. 26:69-75).
 - 6. Was the apostle to the Jews (Gal. 2:7,8).
 - 7. Was married (Matt. 8:14; 1 Cor. 9:5).
 - 8. Was an elder (1 Pet. 5:1).
 - 9. The last place we find Peter in the Bible is in Babylon (1 Pet. 5:13).

IV. THE DATES OF THE NEW TESTAMENT BOOKS (All dates given are approximate and based on the best information available.)

- a. The dating of the New Testament books has been compiled from both traditional views passed down from early historians and from the examination of the contents of the books (For instance, the book of Acts could not have been written before 64 A.D. as the last event recorded in the book is Paul's imprisonment at Rome that took place in 64 A.D.).
- b. One of the significant people in the New Testament is Gallio, deputy of Achaia (Acts 18:12-17). From archaeological discoveries, it is known that

Gallio was deputy of Achaia in 51 A.D. This gives us a good date to use in dating the other events of the New Testament.

c. The dates of writing of the New Testament books.

Matthew	40-67 A.D.
Mark	40-67
Luke	40-67
John	90-96
Acts	64
Romans	58
1 Corinthians	57
2 Corinthians	57
Galatians	52
Ephesians	62
Philippians	63
Colossians	62
1 Thessalonians	51
2 Thessalonians	51
1 Timothy	63-65
2 Timothy	67
Titus	63-65
Philemon	62
Hebrews	64
James	50
1 Peter	64
2 Peter	64
1 John	90-96
2 John	90-96
3 John	90-96
Jude	67-68
Revelation	90-96

d. If we were to put these in their chronological order based on dates written, we would have the following:

1. Matthew
2. Mark
3. Luke
4. James
5. 1 Thessalonians
6. 2 Thessalonians
7. Galatians
8. 1 Corinthians
9. 2 Corinthians
10. Romans
11. Colossians
12. Ephesians
13. Philemon
14. Philippians

- 15. 1 Timothy
- 16. Titus
- 17. Acts
- 18. Hebrews
- 19. 1 Peter
- 20. 2 Peter
- 21. 2 Timothy
- 22. Jude
- 23. John
- 24. 1 John
- 25. 2 John
- 26. 3 John
- 27. Revelation

e. Other notable dates

- i. **33 A.D.:** Establishment of the church
- ii. **35 A.D.:** Conversion of Saul of Tarsus (Acts 9)
- iii. **44 A.D.:** Conversion of Cornelius (Acts 10)
- iv. **45-49 A.D.:** Paul's first missionary journey (Acts 13:4 – 14:26)
- v. **50-53 A.D.:** Paul's second missionary journey (Acts 15:40 – 18-22)
- vi. **54-58 A.D.:** Paul's third missionary journey (Acts 18:23 – 21:25)
- vii. **60 A.D.:** Paul's journey to Rome

MICHIGAN BIBLE SCHOOL
LESSON 3
January 22, 2004

V. THE HERODS

a. Herod the Great

- i. The first in a long line of Herods.
- ii. The Herods were Idumeans. Idumea was the Roman name for the country of Edom.
- iii. Herod's father was Antipater. During the reign of Julius Caesar, Antipater was appointed procurator of Judea, and Herod was made governor of Galilee.
- iv. Herod had to take Palestine from Antigonus, a Parthian. Herod began his reign over Palestine around 39 B.C.
- v. Although despised by the Jews because he was pro-Roman, attempted to Hellenize the area, and because he was an Edomite, Herod attempted reconciliation with the Jews.
- vi. During a famine in 25 B.C., Herod used some of his personal money to import corn from Egypt.
- vii. In 20 B.C., Herod began restoring and adding to the temple area in Jerusalem. Jn. 2:20 tells us that this temple area was 46 years in building.
- viii. A group of sympathizers to Herod's reign arose during this time and would later be seen working against Jesus Christ. This group was known as Herodians (Mk. 3:6).
- ix. This is the Herod who was ruling at the birth of Jesus (Matt. 2:3), and who ordered the death of the children when the wise men did not return to Herod after visiting the young Jesus (Matt. 2:16).
- x. Herod died in 4 B.C.

b. Herod Archaelus

- i. After Herod the Great died, Archaelus was given Judea and Idumea.
- ii. This Herod is mentioned in Matt. 2:22 as the one ruling in Judea when Joseph, Mary, and Jesus come back out of Egypt. Joseph decides to go to Nazareth rather than return to Judea.
- iii. He was banished to Gaul in 6 A.D.

c. Herod Antipas

- i. When Herod the Great died, Antipas was given Galilee and Peraea.
- ii. Antipas married his niece, Herodias, the wife of his brother Philip (Mk. 6:18). This marriage was condemned by John the baptizer, and this condemnation eventually led to John being killed (Mk. 6).
- iii. Amazingly, this wicked ruler had a great admiration for John the baptizer and had listened to John teach (Mk. 6:20).

- iv. Antipas was the one to whom Pilate had sent Jesus during the trials of Jesus (Lk. 23:6ff). Because of this, Pilate and Antipas became friends.
- v. Jesus called Antipas “that fox” (Lk. 13:32).
- vi. Antipas and Herodias were exiled in 39 A.D.
- d. Herod Philip
 - i. In his will, Herod the Great left Philip Ituraea and Trachonitis.
 - ii. Not much is known of Philip. He seemed to be a just ruler.
 - iii. Philip rebuilt the city of Panias and renamed it Caesarea. It became known as Caesarea Philippi to distinguish it from the city of Caesarea built by Herod the Great on the Palestine coast. Matt. 16:14 and Mk. 8:27 mention this city.
 - iv. Philip is mentioned in Lk. 3:1.
 - v. Philip died in 34 A.D.
- e. Herod Agrippa I
 - i. In 37 A.D., Agrippa was given the realm of Herod Philip. When Antipas was exiled, he was given Galilee and Peraea.
 - ii. It is this Herod who has the apostle James killed and imprisons Peter (Acts 12).
 - iii. Agrippa’s horrible death is described for us in Acts 12:20-23. Agrippa died in 44 A.D.
- f. Herod Agrippa II
 - i. This was the son of Agrippa I. Initially, this son was king of Chalcis in Lebanon in 48 A.D.
 - ii. In 53 A.D., Agrippa II was also given the territory that had been ruled by Philip (Trachonitis and Ituraea) and the territory that had been ruled by Lysanias (Abilene, just north of Philip’s territory). The new appointment given to Agrippa II carried with it the title of king. Thus, he is now known as King Agrippa II.
 - iii. Paul gives his defense before Agrippa in Acts 26. It is he who is almost persuaded to be a Christian (Acts 26:28).
 - iv. Agrippa II was married to his sister, Bernice (Acts 25:23).
 - v. The Jewish historian Josephus seems to indicate that Agrippa II lived to see the fall of Jerusalem in 70 A.D.
 - vi. Herod Agrippa II was the last of the Herods.

VI. PONTIUS PILATE

- a. Pilate was procurator of Palestine from 26 – 36 A.D.
- b. Nothing is really known of his life before or after this time period. It is generally believed that he was called to Rome in 36 A.D. to answer for his deeds in an incident in Samaria in which innocent people were killed. It is thought that not long after this that Pilate took his own life.
- c. What we do know of Pilate is that he was the one who tried Jesus and finally sentenced him to death. All of the gospel accounts give us this story.

- d. It seems that while Pilate was somewhat weak during the trial of Jesus, he was actually a ruthless man.
 - i. On one occasion, Pilate had the Roman ensign brought inside Jerusalem thus angering the Jews. When the Jews protested, Pilate threatened to kill them if they did not quit protesting. He later had the ensigns removed to avoid having to kill so many Jews.
 - ii. It also seems that Pilate had Roman shields inscribed with the name of Roman deities placed in the temple.
 - iii. He also used some of the temple tax to build an aqueduct.
 - iv. Lk. 13:1 records for us an incident when Pilate had had some killed who had been sacrificing.
- e. Pilate was more concerned about holding power than he was in doing the right thing. Although he knew Jesus to be innocent, he yielded to the threats against his office and sent Jesus away to be crucified (Jn. 19:12).

VII. THE ROMAN GOVERNORS

- a. Antonius Felix
 - i. Born a Greek subject, he was made a freedman by Emperor Claudius.
 - ii. He was governor of Judea and his story is found in Acts 23:24 – 24:27.
 - iii. Historically, he was a ruthless governor known for his cruelty.
 - iv. He was married to Drusilla, the sister of Herod Agrippa II. He apparently seduced Drusilla away from her husband, the king of Emesa.
 - v. Paul's imprisonment during Felix's time was made longer because Felix hoped to gain money from Paul and Felix wanted to please the Jews (Acts 24:26,27).
 - vi. Felix was replaced by Festus in 60 A.D.
- b. Porcius Festus
 - i. Festus is seen in the Bible in Acts 25 and 26 as he takes up the case of Paul. After hearing the Jews plea, Festus is willing to take Paul from Caesarea to Jerusalem for trial. It is at this time that Paul appeals to Caesar (Acts 25:11).
 - ii. Festus also brings Paul before King Herod Agrippa II.
 - iii. Festus died in 62 A.D.

VIII. THE HIGH PRIESTS

- a. Annas
 - i. Annas is the Greek form of the Hebrew name, Hannaniah.
 - ii. Annas was appointed High Priest by Quirinius, governor of Syria, in 6 A.D. (By this time, the office of High Priest had become a political office rather than a spiritual office. The High Priests were appointed by the Roman rulers.)
 - iii. Annas was deposed as High Priest by Valerius Gratus, governor of Judea, in 15 A.D.

- iv. Although he was not the actual High Priest at the time of John the baptizer's teaching and the trial of Jesus, he apparently still bore the title and the honor that went with it. Annas' five sons became High Priests and he was the father-in-law of Caiaphas, the actual High Priest. Annas apparently was the patriarch of the family and a certain amount of honor went with that position. He is also called the High Priest in Acts 4:6.
- v. Jesus was brought before Annas first after Jesus was arrested (Jn. 18:13).
- vi. Annas also was present when Peter and John were arrested (Acts 4:6).
- b. Joseph Caiaphas
 - i. Caiaphas was appointed to the office of High Priest by Valerius Gratus, the governor who succeeded Pontius Pilate.
 - ii. He was the reigning High Priest when Jesus was brought to trial (Jn. 18:14) and when Peter and John were arrested (Acts 4:6).
 - iii. Caiaphas was deposed by Vitellius, the legate of Syria, in 36 A.D.

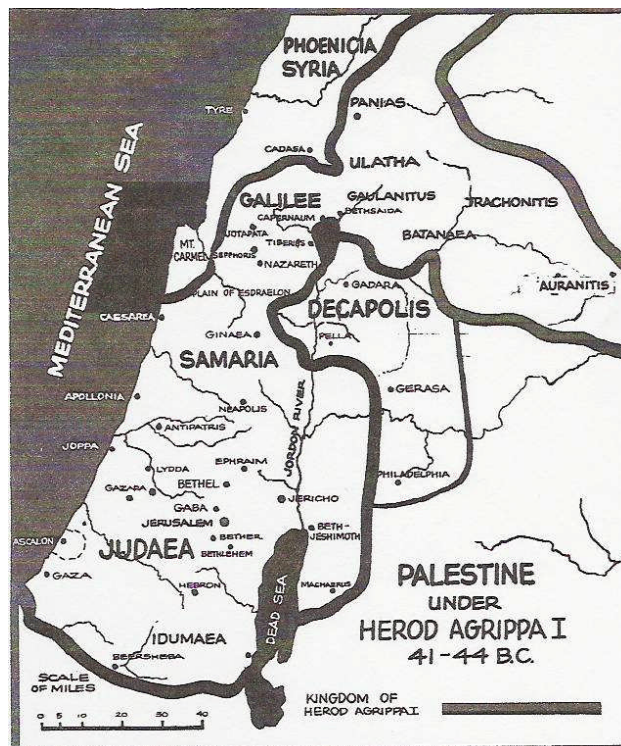
IX. GALLIO

- a. Gallio is called the proconsul (deputy) of Achaia in Acts 18:12. Near Corinth, archaeologists have found an inscription that mentions "Lucius Junius Gallio, my friend, and the proconsul of Achaia". This inscription has been dated at 51 A.D. and was written by the Roman Emperor.
- b. It was before Gallio that the Jews had brought Paul in an attempt to get Gallio to stop Paul from preaching. Gallio told them that it was not a matter for the Romans but was a matter they should be able to handle themselves (Acts 18:14ff).
- c. Gallio ended his life by suicide.

MICHIGAN BIBLE SCHOOL
LESSON 4
January 29, 2004

X. JERUSALEM

- a. Jerusalem was built on a hill and is about 2550 feet above sea level.
- b. It is 14 miles west of the Dead Sea (The Dead Sea is about 1300 feet below sea level.).
- c. It is 33 miles east of the Mediterranean Sea.
- d. Just east of Jerusalem across the Kidron Valley is the Mount of Olives. (It is from this mountain that Jesus gives the lesson on the destruction of Jerusalem in Matt. 24).
- e. On the southwest side of the city lies the Valley of Hinnom. This valley became the trash dump of Jerusalem and fires burned here continually. The word *gehenna*, from which our word Hell comes, means “valley of Hinnom”. This place came to represent what the eternal abode of the wicked would be like.
- f. Jerusalem was conquered by Herod the Great in 37 B.C.
- g. Herod began the building of his temple in 20 B.C.
- h. Jerusalem was destroyed by the Roman general Titus in 70 A.D.
- i. Old Testament History
 - i. The first mention of the city is in Gen. 14:17-24 when we are told of Melchizedek, king of Salem.
 - ii. The first recorded instance of the name “Jerusalem” is found in Josh. 10:5.
 - iii. In Joshua’s time, the city was controlled by the Jebusites (Josh. 15:63).
 - iv. When Israel conquered the land of Palestine, it is said that Benjamin did not drive out the Jebusites from Jerusalem (Judg. 1:21).
 - v. In the story of the Levite and his concubine in Judg. 19:10-12, the Levite would not stay the night in Jerusalem because it was a city of strangers. The Jebusites still controlled the city.
 - vi. Jerusalem was finally conquered and became a part of Israel during the reign of David (2 Sam. 5:6-8; 1 Chr. 11:4-6). Some have estimated that there were less than 2000 people in Jerusalem at this time.
 - vii. Later the city was conquered by Nebuchadnezzar, king of Babylon (2 Kgs. 24:10-13).
 - viii. It was rebuilt after the Babylonian captivity (Ezra, Nehemiah).
- j. Jerusalem was the capital of Israel, although the Roman procurators ruled out of Caesarea.
- k. The church was established here in Acts 2.



XI. CAESAREA

- a. This city was built by Herod the Great from 25 – 13 B.C.
- b. It was dedicated in 12 B.C. and its name was changed from “Straton’s Tower” to “Caesarea” in honor of Caesar Augustus.
- c. It was the seat of the Roman government and had many Roman officials and military contingents.
- d. It was built on the Mediterranean Sea coast and was a harbor city. It was from here that Paul was sent to Rome (Acts 25-27).
- e. Caesarea had a temple to Caesar, a theatre, a forum, a stadium, and an amphitheatre. The amphitheatre’s arena was more than 300 feet long and 200 feet wide. In 70 A.D., the Roman general Titus had hundreds of Jewish prisoners killed in gladiator battles staged in this amphitheatre.
- f. Caesarea was about 2 days journey from Jerusalem.
- g. Cornelius, the Roman centurion converted in Acts 10, lived in Caesarea.

XII. NAZARETH

- a. A city in Galilee located in a basin southwest of the Sea of Galilee.
- b. It was at Nazareth that Mary first received the news of Jesus’ upcoming birth and where Joseph and Mary lived before the birth of Jesus (Lk. 1:26; 2:4).
- c. It was where Jesus was raised after Mary and Joseph returned from Egypt (Matt. 2:19-23).
- d. By the time of Christ, its reputation was not very high as evidenced by Nathanael’s statement in Jn.1:46: “...*Can there any good thing come out of Nazareth?....*”

XIII. ANTIOCH OF SYRIA

- a. This was the beginning point of Paul’s three missionary journeys.
- b. It was the capital city of Syria and was located on the Orontes River about 23 miles from the Mediterranean Sea. Its port city was Seleucia.
- c. The city was built in 300 B.C. by Seleucus I Nicator and named after his father, Antiochus.
- d. Seleucus built 15 cities that he named Antioch. This city is sometimes called Antioch-on-the-Orontes or Antioch-by Daphne. Daphne was a famous suburb southwest of the city.
- e. Antioch of Syria is not to be confused with Antioch of Pisidia (Paul and Barnabas traveled to Antioch of Pisidia on the first journey in Acts 13:14ff).
- f. Antioch was the third largest city in the Roman Empire. Only Rome and Alexandria, Egypt were larger. I have seen estimates of the size of the city to be from 200,000 to 500,000 people.
- g. In 64 B.C., the city came under Roman rule when Pompey controlled the city.
- h. Julius Caesar visited the city in 47 B.C. and donated a public building.
- i. Caesar Augustus, his son-in-law Agrippa, and Herod the Great all added improvements to the city.

- j. A Jewish revolt in 39 A.D. was put down by the Emperor Caligula and Jewish power in Antioch was diminished.
- k. Antioch was a prosperous city and had a multi-cultural population. This prosperity and mix of people led to a decline of morals in the city. Antioch was known for its loose living and vice.
- l. Some of those who were scattered abroad at the persecution of Stephen went to Antioch and established the church here. The church at Jerusalem sent Barnabas to Antioch. Barnabas went to Tarsus to get Saul (Paul). Paul and Barnabas worked together in Antioch and were sent on the first missionary journey (Acts 11:19-13:3).
- m. The disciples were first called Christians in Antioch (Acts 11:26).

XIV. BETHLEHEM

- a. The city is first mentioned in the Bible in Gen. 35:19 and is where Rachel was buried.
- b. Naomi, mother-in-law to Ruth, was from Bethlehem (Ruth 1:1). It is here that Ruth marries Boaz.
- c. It was known as Ephrath in the days of Jacob (Gen. 48:7).
- d. David was from Bethlehem and tended his father's sheep in this area (1 Sam. 17). The shepherd's fields can be seen to the Northeast of the city.
- e. Bethlehem is located about 6 miles south of Jerusalem.
- f. Bethlehem is also referred to as the "city of David" (Lk. 2:4).
- g. It was the birthplace of Jesus (Lk. 2; Prophesied to be such in Micah 5:2).
- h. Herod the Great ordered the killing of all the children of Bethlehem and the surrounding area from 2 years old and under. This occurred when the wise men did not come back and tell him where Jesus was (Matt. 2:16).
- i. Herod the Great was buried at the Herodium, one of his fortress castles. The Herodium was located about 6 miles southeast of Bethlehem.
- j. The Church of the Nativity was built over the supposed birthplace of Jesus by Emperor Constantine in 330 A.D.

XV. JERICHO

- a. One of the oldest cities on Earth.
- b. It is first mentioned in the Bible in Num. 22:1 when Israel camped on the other side of the Jordan River, near Jericho.
- c. It was conquered by the children of Israel in Josh. 6.
- d. Jericho was located about 17 miles east of Jerusalem. The way to Jericho was a dangerous route that was infested by robbers. In Lk. 10, Jesus gives the story of the Good Samaritan who helped a man who had been beaten by robbers on the road to Jericho.
- e. When Jericho was destroyed by Israel in Josh. 6, a curse was placed on the person who would rebuild the city (Josh. 6:26). The curse was fulfilled when Hiel rebuilt the city (1 Kgs. 16:34).
- f. Events in the city
 - i. The blind man, Bartimaeus, was healed here (Mk. 10:46).
 - ii. Jesus spoke with Zacchaeus at Jericho (Lk. 19:1).

- iii. In New Testament times, Jericho was Herod's winter capital. Herod and Archelaus built a winter palace, a theatre, a fortress, and a hippodrome in Jericho. Herod the Great died in Jericho.

XVI. DAMASCUS

- a. Damascus has always been a proud city. For centuries, it has boasted "The world began at Damascus, and the world will end here."
- b. It is first mentioned in the Bible in Gen. 14:15. It was near where Abraham rescued Lot.
- c. It is the capital of Syria.
- d. It sits some 2000 feet above sea level and is watered by the Barada, the Wady Awaj, the Abana, and the Pharpar. Naaman, who was cured of leprosy, was from Syria (2 Kgs. 5).
- e. Caravan routes from the East, West, and South crossed the city.
- f. Saul was on his way to Damascus when he was confronted by Jesus in the great light in Acts 9.
- g. Saul became a Christian in Damascus and had to escape the city by being let down over the wall in a basket (Acts 9:25).
- h. Alexander the Great captured the city in 333 B.C.
- i. In 63 B.C., Syria and Damascus came under the control of the Romans.
- j. In 635 A.D., the Moslems controlled Damascus.
- k. In 1946, Syria became a free state.

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XVII. ROME – THE CITY

- a. Legend has it that the city of Rome was established in 753 B.C. by two brothers, Romulus and Remus.
- b. Rome was originally built upon seven hills – Aventine, Caelian, Capitoline, Esquiline, Palatine, Quirinal, and Viminal.
- c. During the days of Tiberius in 14 A.D., the population of the city was given as 4,100,000. It has also been noted that there were several hundred thousand slaves in Rome.
- d. Rome was home to several baths, amphitheatres, theatres, and circuses.
 - i. Circus Maximus – Chariot races were held here. In Nero's day, it seated about 250,000.
 - ii. Pompey's Theatre – Seated 10,000.
 - iii. Theatre of Balbus – Seated less than 8,000.
 - iv. Theatre of Marcellus – Seated 14,000.
 - v. Campus Martius – An amphitheatre built in 29 B.C.
 - vi. The Colosseum – An amphitheatre built after Paul's time. Used for gladiator battles and where Christians were thrown to wild beasts. Seated about 50,000.
 - vii. Several temples – Temple of Apollo, Temple of Cybele, Temple of Serapis, Temple of Castor and Pollux, Temple to the Divine Julius, Temple of Augustus, Temple of Saturn, Temple of Jupiter (to name a few).
 - viii. Pantheon – The best preserved remains of ancient Rome. It was built in honor of all the gods of Rome.
- e. From near the end of the First Century A.D. to near the end of the Third Century A.D., early believers in Christ built catacombs as burial places and places of worship. These were underground passages and rooms also used to hide from persecution.
- f. Today, Rome is the capital city of Italy and home to Vatican City, the world's smallest nation (only about 1/6 square mile). Vatican City is the headquarters of the Roman Catholic Church.

XVIII. ROME – THE REPUBLIC

- a. Although we normally think of the Roman Empire, Rome was a force to be dealt with long before it became an empire.
- b. Although the city of Rome was established around 753 B.C., the Roman Republic did not come into being until 509 B.C.
- c. Rome had a running war with Carthage, a city in north Africa located across the Mediterranean Sea just slightly southwest of Sicily. Rome will gradually take more territory from Carthage until they finally destroy Carthage in 146 B.C. Carthage's most famous citizen was the general

Hannibal, who fought several battles with the Romans and almost defeated Rome in the Second Punic War (219 – 201 B.C.). Hannibal is probably most noted for his use of elephants in battle.

- d. The early history of the Roman Republic was a struggle to establish some form of democracy. The Republic was divided by classes with patricians being the highest and slaves being the lowest. The common people fell into the class known as plebians or simply, plebs. Eventually the plebs gained more control of the government, which was overseen by a Senate.
- e. From 264 B.C. to 133 B.C., the Roman Republic conquered Carthage, Sicily, Sardinia, Corsica, Spain, Macedonia, Achaia, and Syria, thus controlling the Mediterranean Sea.
- f. In the last years of the Roman Republic, civil unrest broke out in the government. Several generals in the Roman army gained control of the government only to be taken over by another Roman general.
- g. In 78 B.C., the first triumvirate was formed with Julius Caesar, Pompey, and Crassus all ruling.
- h. Julius Caesar began a rise to power that frightened the other Romans. In 49 B.C., he was asked by the Senate to give up his command. Caesar crossed the Rubicon and won the civil war and became sole ruler of Rome. Out of fear of his rising power, Julius Caesar was murdered in 44 B.C.
- i. After Julius Caesar's death, Octavian, Mark Antony, and Lepidus formed the second triumvirate to rule over Rome. Octavian finally gained supremacy over the other two.
- j. The Roman Republic ended in 27 B.C.

XIX. ROME – THE EMPIRE

- a. Octavian took the name of Augustus and became the first emperor of the Roman Empire. With Augustus began the *Pax Romana*, a 200 year period of Roman peace. No one could mount enough power to overthrow Rome.
- b. This period of peace ended during the reign of Marcus Aurelius.
- c. Following Marcus Aurelius's reign in 180 A.D., the empire again went into a period of turmoil. During one 67 years period, they had 29 Caesars, with only four dying natural deaths.
- d. Constantine I, who ruled from 306 – 337 A.D., brought about some administrative reforms, including the Edict of Milan in 313 A.D. This edict made Christianity legal. Constantine also established a capital city in the East. He changed the name of this new capital from Byzantium to Constantinople. This new capital was located in Asia Minor.
- e. Following Constantine's death, Rome became weaker and finally gradually decreased in power until its last ruler, Romulus Augustulus, was deposed in 476 B.C.
- f. At this point, the Roman Empire is no more having existed in the form of a Republic and an Empire for almost 1000 years.

XX. ROME – WOMEN’S ROLES

- a. While women were seen as necessary for the procreation of children, they had no rights in Rome.
- b. Many women were educated, but they were expected to never, especially in public, do anything that would make them appear to be more intelligent than their husbands
- c. They had the status of property.
- d. The morals of Rome did not allow a woman to be unfaithful to her husband, but the husband was allowed to be unfaithful to his wife and his wife was to accept this. Prostitution was legal and regulated in Rome.

XXI. ROME – SLAVERY

- a. Slavery was quite prominent in Rome. At one point, it is believed that Julius Caesar created 1,000,000 slaves by the conquests he made while he was emperor.
- b. Slaves in Rome came from various sources:
 - i. Those captured in war
 - ii. Rebellious provincials
 - iii. People captured by pirates or kidnappers
 - iv. People enslaved for debt
 - v. People convicted of capital crimes
 - vi. Children (especially babies) abandoned by their families
 - vii. Children sold by their families (usually children the parents could not take care of)
 - viii. The offspring of slaves
- c. Slaves had absolutely no rights in the Roman Empire. They were property and could be treated in any way their master chose.
- d. Slaves could be sold or rented. Those who only needed a slave for a short period of time could rent a slave. Rented slaves generally had a more difficult time in Rome than bought slaves. Those who bought slaves at least felt some need to protect their investment.
- e. Slaves served in the fields, in households, in industry, and in the mines. Some slaves were purchased to be gladiators or prostitutes.
- f. While there were some good slave owners, flogging, branding, mutilation, and sexual assault were used to keep slaves in line and to punish them.
- g. Slaves were sometimes punished just because they had cruel masters.
- h. Slaves were the property of their owners and any children born to these slaves also became the property of their owners. Sometimes their children or their spouses would be sold to another slave owner.
- i. Slaves who ran away and were caught could be crucified, burned alive, or sold to a person who arranged gladiator shows (These slaves would be fed to the lions.). Slaves were branded or wore identification tags so they could be easily spotted if they ran away.
- j. A slave who ran away was considered a criminal because he had stolen his master’s property – himself.

XXII. ROME – ITS EMPERORS FROM 27 B.C TO 180 A.D.

- a. 27 B.C. – 14 A.D. – Augustus (It was he who decreed the census that caused Mary and Joseph to go to Bethlehem – Lk. 2:1).
- b. 14 – 37 A.D. – Tiberius (It was during his reign that Christ was crucified and the church was established – cf. Lk. 3:1).
- c. 37 – 41 A.D. – Caligula
- d. 41 – 54 A.D. – Claudius (Paul’s missionary journeys begin during his reign).
- e. 54 – 68 A.D. – Nero (Great persecution of Christians takes place in Rome because Nero blamed the burning of Rome on the Christians).
- f. 68 – 69 A.D. – Galba
- g. 69 A.D. – Otho
- h. 69 A.D. – Vitellius
- i. 69 – 79 A.D. – Vespasian (During his reign, the cities of Jerusalem and Masada are destroyed by the Roman general Titus).
- j. 79 – 81 A.D. – Titus
- k. 81 – 96 A.D. – Domitian (The ruler during the time the book of Revelation is written).
- l. 96 – 98 A.D. – Nerva
- m. 98 – 117 A.D. – Trajan (The Roman Empire reaches its greatest expanse during his reign).
- n. 117 – 138 A.D. – Hadrian
- o. 138 – 161 A.D. – Antoninus Pius
- p. 161 – 180 A.D. – Marcus Aurelius

XXIII. ROME – ITS GODS

- a. Some main gods
 - i. Jupiter (cf. Acts 14:12) – chief god and ruler of the universe
 - ii. Juno – queen of the gods (wife and sister of Jupiter); goddess of marriage and childbirth
 - iii. Neptune – god of the sea
 - iv. Vesta – goddess of the hearth (Her priestesses were known as vestal virgins and served for 30 years.)
 - v. Mars – god of war (Believed to be the father of Romulus and Remus, the legendary founders of Rome); also, god of farmland and fertility
 - vi. Minerva – goddess of wisdom (Her bird was the owl, hence the owl is a symbol of wisdom – “wise as an owl”)
 - vii. Venus – goddess of love
 - viii. Mercury (cf. Acts 14:12) – messenger of the gods; god of roads, travel, commerce, property, and wealth
 - ix. Diana (cf. Acts 19) – moon goddess; goddess of childbirth, young living things, and hunting
 - x. Vulcan – blacksmith of the gods; god of fire, metalworking, and skilled craftwork (Our English words ‘volcano’ and ‘vulcanization’ are derived from his name)

- xi. Apollo – god of light, purity, and the sun (Twin brother of Diana)
- xii. Pluto – god of the underworld (The Greeks also called him Hades)
- xiii. Cupid – god of love
- xiv. Aesculapius (Greeks called him Asclepius) – god of healing (His symbol was a snake entwined around a staff)
- b. Other gods
 - i. Numina – Vague powers having no shape or form
 - ii. Lares – Individual or state gods. Patrons and protectors.
 - iii. Penates – gods of the storeroom
 - iv. Ceres – goddess of grain
- c. Emperor worship
 - i. Augustus set himself up to be worshipped after his death.
 - ii. Temples were erected to both Julius Caesar and to Augustus.
 - iii. Other Caesars gradually brought the idea of emperor worship to take place while they were alive.
 - iv. The Concillia was the branch of the Roman army that had the responsibility of enforcing emperor worship.
 - v. Eventually, emperor worship was commanded and Christians suffered tremendously because they refused to worship the emperor.
- d. The religious center of Rome was the temple of Jupiter located on the Capitoline hill. Monuments to Jupiter, Juno, and Minerva were located here. These three gods became known as the *Capitoline Triad*.

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MICHIGAN BIBLE SCHOOL
LESSON 6
February 19, 2004

XXIV. THE PRE-EXISTENT CHRIST

- a. Jesus' claim to deity
 - i. Jn. 10:30
 - ii. Jn. 8:19
 - iii. Jn. 14:9
 - iv. Jn. 17:5
- b. Jesus' claim to pre-existence
 - i. Matt. 22:43-45
 - ii. Jn. 8:56-59 + Ex. 3:14
- c. The Bible's claim to Jesus' pre-existence and deity
 - i. Heb. 13:8
 - ii. Jn. 1:1-4
 - iii. 1 Jn. 1:1
 - iv. Jn. 17:5
 - v. 1 Pet. 1:20
 - vi. Heb. 1:1,2
 - vii. 1 Cor. 8:6
 - viii. Col. 1:16,17
 - ix. Phil. 2:6,7
 - x. Matt. 1:23
- d. What does it matter?
 - i. To be our High Priest, he must not have lied (Heb. 4:15; 1 Pet. 2:22).
 - ii. To be our Mediator, he must be God (1 Tim. 2:5,6).
 - iii. Because he is –
 - 1. We have a Savior (1 Tim. 1:1).
 - 2. We have a Mediator (1 Tim. 2:5).
 - 3. We have a sacrifice for our sins (Heb. 10:10; 1 Jn. 2:2).
 - 4. We have an advocate with the Father (1 Jn. 2:1).
 - 5. We have the hope of salvation (1 Thess. 4:13; Heb. 11:1).
 - iv. Because he is God, he –
 - 1. Has all authority (Matt. 28:18).
 - 2. Must be obeyed (Jn. 12:48).
 - 3. Will come back in judgment (2 Tim. 4:1; 1 Thess. 4:13-18).

XXV. JESUS' EARTHLY EXISTENCE

- a. His birth (Matt. 1; Lk. 2)
 - i. Born in Bethlehem (Lk. 2:4)
 - ii. Visited by the shepherds (Lk. 2:8ff)
 - iii. Circumcised on the eighth day (Lk. 2:21)

- b. About 2 years of age (Matt. 2)
 - i. Wise men visit Jesus in a house (vs. 11)
 - ii. Family flees to Egypt (vs. 14)
 - iii. Family later returns to Galilee (vs. 22)
- c. At 12 years of age (Lk. 2:42ff)
 - i. Parents leave him behind in Jerusalem (vs. 43)
 - ii. In discussion with the doctors in the temple (vs. 46)
 - iii. Goes back to Nazareth with his parents (vs. 51)
- d. About 30 years of age (Lk. 3:23)
 - i. Baptized by John (Lk. 3:21)
 - ii. Tempted by the devil (Lk. 4; Matt. 4)
 - iii. Chooses apostles (Lk. 5).
 - iv. His earthly training of the disciples and teaching of the people has begun.

XXVI. WHAT JESUS IS TO US

- a. Our Savior (Tit. 2:14; Lk. 19:10)
- b. Our Lord (Acts 2:36)
- c. Our King (Rev. 17:14)
- d. Our Mediator (1 Tim. 2:5)
- e. Our Advocate (1 Jn. 2:1)
- f. The propitiation for our sins (1 Jn. 2:2)
- g. Our High Priest (A look at Christ as our High Priest from the book of Hebrews)
 - i. Our High Priest – 3:1
 - ii. We are to hold fast our profession – 4:14
 - iii. He was tempted yet without sin – 4:15
 - iv. God made Jesus our High Priest – 5:5,6,10
 - v. He entered within the veil – 6:19,20
 - vi. A new priesthood necessitated a new law – 7:11
 - vii. His is an unchangeable priesthood – 7:24
 - viii. He is holy, harmless, undefiled, separate from sinners, higher than the heavens – 7:26
 - ix. He is on the right hand of God – 8:1
 - x. He has entered into the holy place (Heaven) – 8:12,24
 - xi. He was offered once for all – 10:10-14
 - xii. He gives us boldness to enter in – 10:19
 - xiii. What does Jesus do as High Priest?
 - 1. Makes reconciliation for his people – 2:17
 - 2. Author of eternal salvation – 5:9
 - 3. Surety of a better testament – 7:22
 - 4. Mediator of a better testament – 8:6
 - 5. Eternal redemption for us – 9:12
- h. A priest after the order of Melchizedek (Heb. 7:6-11)
 - i. Abraham paid tithes to Melchizedek (vs. 6)
 - ii. Melchizedek blessed Abraham (vs. 6)

- iii. The less is blessed of the greater (vs. 7). Therefore, Melchizedek is superior to Abraham.
- iv. Levi paid tithes to Melchizedek because he was the future offspring of Abraham (vss. 9,10).
- v. Melchizedek is therefore superior to Levi.
- vi. The High Priest on Earth came through the tribe of Levi and the house of Aaron.
- vii. Melchizedek being superior to Levi has a priesthood that is superior to the Levitical priesthood.
- viii. Jesus is a priest after the order of Melchizedek (vs. 11).
- ix. Jesus' priesthood is therefore superior to the Levitical priesthood.
- x. Perfection was not in the Levitical priesthood (vs. 11).

XXVII. THE TRIALS AND CRUCIFIXION OF CHRIST

- a. Some principal characters
 - i. Annas
 - 1. A Sadducee who was High Priest from A.D. 7 – 14.
 - 2. He seems to be president of the Sanhedrin when Jesus comes to trial.
 - ii. Caiaphas
 - 1. A Sadducee who is the High Priest from A.D. 26 – 36.
 - 2. He is the son-in-law of Annas.
 - iii. Pilate
 - 1. Roman governor of Judea from A.D. 26 – 36.
 - 2. He was deposed in A.D. 36 and sent to Rome to answer complaints against him.
 - iv. The Apostles
 - 1. They all forsook Jesus and fled when he was arrested (Matt. 26:56).
 - 2. Peter followed afar off (Matt. 26:58) and later denied Jesus three times (Matt. 26:69-75; Mk. 14:66-72; Lk. 22:54-62).
 - 3. John records that one of the apostles was known by the High Priest and this apostle was able to enter into the palace of the High Priest (Jn. 18:15,16).
 - v. The Sanhedrin
 - 1. This was the highest Jewish body and was responsible for both Jewish religious and civil law.
 - 2. Both secular history and the Biblical record tell us that the Sanhedrin was composed of both Sadducees and Pharisees.
 - a. The Sadducees held to the written law only and did not accept the oral traditions. The Pharisees accepted both.
 - b. The Sadducees believed that the soul died with the body and did not believe in the resurrection, angels, or the spirit (cf. Acts 23:8). The Pharisees accepted all.

- c. It is generally accepted that the Sanhedrin operated from the time of the Maccabees (about 165 B.C.) until a short time after the destruction of Jerusalem (70 A.D.).
 - d. The Sanhedrin was composed of approximately 70 men, and was ruled over by the High Priest.
 - e. In the 1st Century, the Sanhedrin could hold trials and decide on matters of Jewish law. However, the Sanhedrin could not inflict punishment by death, so they had to refer these cases to the Romans.
- b. The trials of Jesus
 - i. Before Annas (Jn. 18:19-21)
 - ii. Before Caiaphas (Matt. 26:57-66; Mk. 14:53-64; Jn. 18:24)
 - iii. Before the Jewish council (Matt. 27:1; Mk. 15:1; Lk. 22:66-71)
 - iv. Before Pilate (Matt. 27:1,2; Mk. 15:1-14; Lk. 23:1-6; Jn. 18:28-40)
 - v. Before Herod (Lk. 23:7-10)
 - vi. Before Pilate (Lk. 23:13-24)
- c. Memory tools
 - i. **One** Lord
 - ii. **Two** thieves
 - iii. **Three** crosses
 - 1. A cross of redemption (Jesus')
 - 2. A cross of reproach (the thief who continued to rail against Jesus)
 - 3. A cross of repentance (the thief who changed)
 - iv. **Four** soldiers
 - v. **Five** wounds (One in each hand; one in each foot; one in the side)
 - vi. **Six** hours (From the 3rd hour to the 9th hour – Mk. 15:25,33)
 - vii. **Seven** sayings
 - 1. "Father, forgive them; for they know not what they do" (Lk. 23:34)
 - 2. "Today shalt thou be with me in paradise" (Lk. 23:43)
 - 3. "My God, my God, why hast thou forsaken me?" (Matt. 27:46)
 - 4. "Woman, behold thy son!" "Behold, thy mother" (Jn. 19:26,27)
 - 5. "I thirst" (Jn. 19:28)
 - 6. "Father, into thy hands I commend my spirit" (Lk. 23:46)
 - 7. "It is finished" (Jn. 19:30)
- d. Some medical considerations
 - i. Scourging (Jn. 19:1)
 - 1. The whip used usually had several thongs in which were tied iron balls or sheep bones.
 - 2. One to two soldiers would administer the scourging.
 - 3. Scourging would cause deep contusions, and would cut in to the skin tissues and tissues under the skin.

4. As the scourging continued, it would cut deep into the flesh.
5. The subsequent blood loss would cause circulatory shock.
- ii. Crucifixion
 1. The Romans preferred to affix the person to the cross by nailing his hands to the crosspiece. After the cross was upright, they would bend the knees of the victim and nail his feet to the cross.
 2. Often insects and birds would pick at the open wounds or the eyes, ears, and nose of the victim.
 3. To hasten death, the Romans could break the legs of the victim, thus making it impossible for him to get in position to breathe. This would cause the victim to suffocate. It also induced shock, hastening death.
 4. The nails driven through the body would sever nerves thus causing excruciating pain.
 5. In order to breathe, the victim on the cross would have to lift himself up to allow the lungs to fill with air. To do this, he would have to pull against the nails in his hands and push against the nails in his feet. The pain caused by this action would have to be extreme.
 6. This lifting of the body would also cause the torn skin and flesh along the back to scrape against the cross itself, thus keeping the wounds open and again causing more pain.
 7. The victim on the cross would most likely die of shock or suffocation. Other contributing factors would be dehydration and heart failure.
- e. The events of the trials and crucifixion of Jesus (A composite account, in order, to the best of my ability)
 - i. Judas comes to Gethsemane (Matt. 26:47; Mk. 14:43; Lk. 22:47; Jn. 18:3)
 - ii. Judas kisses Jesus (Matt. 26:49; Mk. 14:45)
 - iii. Peter cuts off the right ear of Malchus, the High Priest's servant (Matt. 26:51; Mk. 14:47; Lk. 22:50; Jn. 18:10)
 - iv. Malchus' ear healed (Lk. 22:51)
 - v. Jesus arrested (Matt. 26:50; Mk. 14:45; Lk. 22:54; Jn. 18:13)
 - vi. Disciples flee (Matt. 26:56; Mk. 14:50)
 - vii. A certain young man flees (Mk. 14:51,52)
 - viii. Jesus taken to the house of Annas (Jn. 18:13)
 - ix. One disciple enters in with Jesus (Jn. 18:15)
 - x. Peter is brought into the house of Annas by the disciple (Jn. 18:16)
 - xi. Peter denies Christ once (Jn. 18:17)
 - xii. Jesus before Annas (Jn. 18:19-21)
 - xiii. Jesus struck by one of the Jewish officers (Jn. 18:22)
 - xiv. Jesus sent to Caiaphas with whom are the scribes and the elders (Matt. 26:57-66; Mk. 14:53-64; Jn. 18:24)

- xv. Jesus blindfolded, spat on, and hit with the palms of his captors' hands (Matt. 26:67,68; Mk. 14:65; Lk. 22:63-65)
- xvi. Peter denies Jesus the second and third times (Matt. 26:69-75; Mk. 14:66-72; Lk. 22:55-60; Jn. 18:25-27)
- xvii. Jesus turns and looks on Peter (Lk. 22:61)
- xxviii. Peter goes out and weeps bitterly (Lk. 22:62)
- xix. Jesus before the Jewish council (Matt. 27:1; Mk. 15:1; Lk. 22:66-71)
- xx. Jesus taken into the Praetorium before Pilate (Matt. 27:1,2; Mk. 15:1-14; Lk. 23:1-6; Jn. 18:28-40)
- xxi. Judas repents (Matt. 27:3-10)
- xxii. Jesus sent to Herod (Lk. 23:7-10)
- xxiii. Mocked by Herod and arrayed in gorgeous apparel. Sent back to Pilate (Lk. 23:11,12)
- xxiv. Jesus again before Pilate (Lk. 23:13-24)
- xxv. Scourged by Pilate (Jn. 19:1)
- xxvi. A scarlet robe placed on Jesus (Matt. 27:28; Mk. 15:17; Jn. 19:2)
- xxvii. A crown of thorns placed on his head, a reed in his right hand, and mockingly worshipped (Matt. 27:29; Mk. 15:17; Jn. 19:2)
- xxviii. Roman soldiers spit on him and hit him on the head with the reed (Matt. 27:30; Mk. 15:19)
- xxix. Jesus mocked by the Romans and hit with their hands (Jn. 19:3)
- xxx. Pilate delivers Jesus to the people (Jn. 19:4-16)
- xxxi. Barabbas released (Matt. 27:26; Mk. 15:15; Lk. 23:25)
- xxxii. Mocked by the Roman soldiers, scarlet robe removed, and dressed in his own clothes is led away to be crucified (Matt. 27:31; Mk. 15:20)
- xxxiii. Simon compelled to carry the cross (Matt. 27:32; Mk. 15:21; Lk. 23:26)
- xxxiv. Jesus speaks to the women who are following him to Calvary (Lk. 23:27-31)
- xxxv. Offered wine mingled with gall at Calvary (Matt. 27:33,34; Mk. 15:22,23)
- xxxvi. Crucified with two robbers at the 3rd hour of the day (Matt. 27:35,38; Mk. 15:24,25,27; Lk. 23:33; Jn. 19:17,18)
- xxxvii. Inscription placed over his head (Matt. 27:37; Mk. 15:26; Lk. 23:28; Jn. 19:19-22)
- xxxviii. Jesus says, "Father, forgive them; for they know not what they do" (Lk. 23:34)
- xxxix. Garments parted and lots cast for the outer robe (Matt. 27:35; Lk. 23:34; Jn. 19:23-25)
 - xl. Railed on by passerbys (Matt. 27:39,40; Mk. 15:29,30)
 - xli. Mocked by Jewish leaders (Matt. 27:41-43; Mk. 14:31,32; Lk. 23:35)
 - xl. Mocked by robbers who were crucified with him (Matt. 27:44; Mk. 15:32)

- xliii. Railed on by one of the thieves (Lk. 23:39)
- xliv. Second thief rebukes the first thief (Lk. 23:40,41)
- xlv. Second thief asks Jesus to remember him (Lk. 23:42)
- xlvi. Jesus says, "Today shalt thou be with me in paradise" (Lk. 23:43)
- xlvii. Darkness over the land from the 6th hour to the 9th hour (Matt. 27:45; Mk. 15:33; Lk. 23:44,45)
- xlvi. Jesus cries, "My God, my God, why hast thou forsaken me?" (Matt. 27:46; Mk. 15:34)
- xlix. Jesus speaks to his mother, "Woman, behold, thy son!" (Jn. 19:26)
 - 1. Jesus speaks to the disciple he loves, "Behold, thy mother!" (Jn. 19:27)
 - li. Jesus says, "I thirst" (Jn. 19:28)
 - lii. Offered a sponge full of vinegar and hyssop (Matt. 27:48; Mk. 15:36; Jn. 19:29)
 - liii. Jesus cried, "Father, into thy hands I commend my spirit" (Lk. 23:46)
 - liv. Jesus cries, "It is finished" (Jn. 19:30)
 - lv. Jesus dies (Matt. 27:50; Mk. 15:37; Lk. 23:46; Jn. 19:30)
 - lvi. Veil of the temple rent from top to bottom, earth quakes, rocks rent, tombs open (Matt. 27:51-53; Mk. 15:38)
 - lvii. Centurion says, "Truly, this was the son of God" / "Certainly this was a righteous man" (Matt. 27:54; Mk. 15:39; Lk. 23:47)
 - lviii. Roman soldier pierces Jesus' side with a spear and out flows blood and water (Jn. 19:34)
 - lix. **WITH THIS, THE CRUEL DEED WAS DONE!**

XXVIII. THE RESURRECTION OF CHRIST

- a. The resurrection of Christ is one event that cannot be explained away by man. It is the one event that proves beyond a shadow of doubt that Jesus is who he said he was. He is Lord and Christ! Peter attested to this on the Day of Pentecost (Acts 2).
- b. Because they remembered Jesus' teaching concerning his resurrection, the chief priests and Pharisees approached Pilate to ask for a Roman guard to secure the tomb of Jesus. They wanted this to assure the apostles would not come and steal the body away (Matt. 27:62-65). Pilate granted them a Roman guard. (Remember that Roman guards were to give their lives to keep secure that which they were guarding. The penalty for failing to do so was to be killed (cf. Acts 12:19)).
- c. When Jesus was resurrected, the Pharisees paid the Roman soldiers to say that his disciples had stolen the body (Matt. 28:13).
- d. There have been several views put forth over the years to try to explain the resurrection of Christ. No one can deny the empty tomb. They just do not want to accept that Jesus is the Christ the son of the living God. Some of these views are –
 - i. **His enemies stole the body.** If this were the case, they could easily have produced the body on the day of Pentecost when Peter

preached about the resurrected Christ. It should be understood that the Romans were guarding the body, and they had no interest in taking the body. The Jews put the guard there to keep the body from being taken, and they would not have gone near the dead body because this would have defiled them and made it impossible for them to partake in the feast of the Passover (cf. Lev. 21:11; Eze. 44:25).

- ii. **His disciples stole the body.** One must remember that the disciples fled when Christ was arrested (Mk. 14:15), and after the resurrection, they were inside a room with a locked door (Jn. 20:19). Besides their fear, the disciples would have had to defeat the Roman guard, move the stone from the mouth of the tomb, and take the body out without being seen.
- iii. **They went to the wrong tomb.** This idea says that after the three days that Jesus predicted, the disciples went back to check on the body of Jesus and found an empty tomb. This tomb, however, was not the same tomb that they had buried Jesus in. The big problem with this is that the chief priests and Pharisees recognized that the right tomb was empty. This is why they circulated the story they did (Matt. 28). The other thing is that this was the tomb of Joseph of Arimathea, a well-known member of the Sanhedrin. It is not likely they would forget where they had placed the body, especially since it was Joseph who helped take the body from the cross (Jn. 12:38; Lk. 22:50,51). And, this would be the only tomb with a Roman guard around it!
- iv. **Jesus did not die, but only fainted.** This is sometimes called the Swoon Theory. What this theory says is that Jesus did not really die on the cross, but that he only fainted (from exhaustion, loss of blood, etc.). Once he was placed in the cool tomb, he revived and freed himself from the tomb. This view, of course, pictures Jesus as just a man who had to physically remove himself from the tomb. One of the big problems with this view is that Jesus would have been in a very weakened state even if he had revived. In this weakened state, it would have been impossible for him to move the stone from the mouth of the tomb, and to have defeated the Roman guard on the outside. (As a point of record, the stone at the mouth of the tomb would have been quite heavy and was rolled into a slot/trench. This slot would keep the stone from falling over and make it more difficult to move.) Consider also that if he had just fainted on the cross, the Roman spear in the side that would have been an upward thrust through the heart would certainly have killed him (Jn. 19:33). Also, Pilate confirmed his death (Mk. 15:44).

THE PADDED CROSS

Well, here I am Lord. You said take up your cross and follow me, and I'm here to do it. I've given considerable thought to this cross thing, and I believe I can find one just my style and size.

Lord, I know you'll be proud of me because I've decided to go through with it. I've counted the cost and surrendered my life. It's not going to be easy, but Lord, I'll bet you wish more people were willing to follow my example and be your disciple.

Just one thing though Lord, I will have to carry my cross on a part-time basis. I plan to spend every weekend during the summer at the lake, so I'll just have to beg off during June, July, and August. But, come September, I'll be ready for cross bearing – that is except for Labor Day weekend ... and there is football season and the hunting season ... Now, don't misunderstand Lord, I really mean business about this cross bearing.

Say, do you mind if I look over your crosses? I'd kind of like a new one – one that will fit my personality. I'm not fussy you understand, but a disciple can't afford to be behind the times. I am wondering ... do you have any velvet padded crosses, something a little brighter in color? Those drab wooden ones are too plain for me. I'm thinking of attracting others, you see, and if I could show them a comfortable cross I could no doubt win more disciples for you. Is there one sort of small and flat so I could fit it under my coat? One shouldn't be too obvious, you know.

Funny, there doesn't seem to be much of a choice here. Just that coarse rough wood. I mean, that would hurt! I just can't stand pain. Don't you have something more comfortable, Lord? I can tell you right now none of my friends are going to be impressed with this cruel looking cross. Why they'll think I'm a nut or something! And, my family will be just mortified!

What's that ... it's either one of these or forget the whole thing .. but Lord, I want to be your disciple ... but you don't understand, nobody lives like that today! You must know that nobody is going to be attracted to you by this self-denial bit. Start getting radical like this and they'll have me off to the funny farm. Know what I mean?

Now ...let's see ... this cross has a blood stain .. no blood for me. I can't stand the thought of blood. Lord? ... Lord? ... Now, where do you suppose he went?

ONE SOLITARY LIFE

HERE IS A YOUNG MAN WHO WAS BORN IN AN OBSCURE VILLAGE, THE CHILD OF A PEASANT WOMAN. HE WORKED IN A CARPENTER SHOP UNTIL HE WAS THIRTY, AND THEN FOR THREE YEARS, HE WAS AN ITINERANT PREACHER. HE NEVER WROTE A BOOK. HE NEVER HELD AN OFFICE. HE NEVER OWNED A HOME. HE NEVER HAD A FAMILY. HE NEVER WENT TO A COLLEGE. HE NEVER PUT HIS FOOT INSIDE A BIG CITY. HE NEVER TRAVELED TWO HUNDRED MILES FROM THE PLACE HE WAS BORN. HE NEVER DID ONE OF THE THINGS THAT USUALLY ACCOMPANY GREATNESS. HE HAD NO CREDENTIALS BUT HIMSELF.

WHILE HE WAS STILL A YOUNG MAN, THE TIDE OF PUBLIC OPINION TURNED AGAINST HIM. HIS FRIENDS RAN AWAY. HE WAS TURNED OVER TO HIS ENEMIES. HE WENT THROUGH THE MOCKERY OF A TRIAL. HE WAS NAILED TO A CROSS, BETWEEN TWO THIEVES. WHILE HE WAS DYING, HIS EXECUTIONERS CAST LOTS FOR THE ONLY PIECE OF PROPERTY HE HAD ON EARTH, AND THAT WAS HIS COAT. WHEN HE WAS DEAD, HE WAS LAID IN A BORROWED GRAVE THROUGH THE PITY OF A FRIEND. NINETEEN CENTURIES HAVE COME AND GONE, AND TODAY HE IS THE CENTRAL FIGURE OF THE HUMAN RACE, AND LEADER OF THE COLUMN OF PROGRESS.

I AM FAR WITHIN THE MARK WHEN I SAY THAT ALL THE ARMIES THAT EVER MARCHED, AND ALL THE NAVIES THAT EVER SAILED, AND ALL THE PARLIAMENTS THAT EVER SAT, AND ALL THE KINGS THAT EVER REIGNED, PUT TOGETHER, HAVE NOT AFFECTED THE LIFE OF MAN UPON THE EARTH AS HAS THAT -

ONE SOLITARY LIFE.

MICHIGAN BIBLE SCHOOL
LESSON 7
February 26, 2004

XXIX. AN OVERVIEW OF THE GOSPEL ACCOUNTS

- a. The first four books of the New Testament give us four accounts of the life of Christ.
- b. Matthew and Luke record the events surrounding his birth.
- c. Luke gives us the story of when Jesus was 12 years of age.
- d. Mark gives us the story of a young man fleeing when Jesus was arrested.
- e. John tells us of Jesus and Pilate discussing what is truth.
- f. All give us the events of his trials, his crucifixion, his burial, and his resurrection.
- g. As with any person's life, each account contains much information that overlaps, yet given in the style and mannerism of each writer.
- h. Matthew, Mark, and Luke were written between 40 and 67 A.D.
- i. John was penned around 90 – 95 A.D.
- j. These books have also been listed as the "Life of Christ" or the "Biography of Christ". Each gives us a little different perspective of Jesus.
 - i. Matthew – Life of Christ for the Jews (His Jewish genealogy and many references to the Old Law.)
 - ii. Mark – Life of Christ for the Romans (A powerful Christ as evidenced by his miracles.)
 - iii. Luke – Life of Christ for the Greeks (Christ, the son of man.)
 - iv. John – Life of Christ for All (This account is more universal in nature, even offering explanations for words not clearly understood.)
- k. The writers of these books came from various backgrounds.
 - i. Matthew – a publican, also known as Levi, who became an apostle (Matt. 9:9; 10:2-4)
 - ii. Mark – a companion with Paul and Barnabas at the start of the first journey (Acts 13:5)
 - iii. Luke – the beloved physician (Col. 4:14)
 - iv. John -- a fisherman who became an apostle (Matt. 4:21; 10:2-4)

XXX. A BRIEF TIME LINE

- | | |
|--|----------|
| a. John is born 6 months before Jesus (Lk. 1:25,26) | 0 |
| b. Jesus is born (Matt. 1,2; Lk. 2) | 0 |
| c. Jesus' is circumcised (Lk. 2:21) | 8 days |
| d. Jesus' family flees to Egypt (Matt. 2) | 2 years |
| e. Jesus in the temple (Lk. 2) | 12 years |
| f. John begins teaching (Lk. 3:1-3) | 29 years |
| g. Jesus begins teaching (Lk. 3:23) | 30 years |
| h. Jesus' death, burial, resurrection, and ascension | 33 years |

XXXI. MATTHEW

- a. From Nazareth to Bethlehem to Egypt to Nazareth (Matt. 1,2)
- b. Baptized by John (Matt. 3)
- c. Tempted by the Devil. First apostles called (Matt. 4)
- d. Sermon on the mount (Matt. 5-7)
- e. Many miracles (Matt. 8,9)
- f. The 12 sent out (Matt. 10)
- g. None greater than John the baptizer (Matt. 11)
- h. Pharisees rebuked (Matt. 12)
- i. Various parables (Matt. 13)
- j. John killed. Miracles of Christ (Matt. 14,15)
- k. Pharisees rebuked (Matt. 16)
- l. Transfiguration of Christ (Matt. 17)
- m. Various teaching (Matt. 18-20)
- n. In Jerusalem (Matt. 21,22)
- o. Rebuke of the scribes and Pharisees (Matt. 23)
- p. Prophecy of the destruction of Jerusalem and of his second coming (Matt. 24)
- q. Judgment (Matt. 25)
- r. Arrest, Trials, Crucifixion, Burial and Resurrection of Jesus (Matt. 26-28)

XXXII. MARK

- a. Teaching of John. Miracles of Christ (Mk. 1-3)
- b. Parable of the sower. Miracles of Christ (Mk. 4,5)
- c. John killed. 5,000 fed (Mk. 6)
- d. Pharisees rebuked. Miracles of Christ (Mk. 7,8)
- e. Transfiguration of Christ (Mk. 9)
- f. Various teachings (Mk. 10)
- g. In Jerusalem (Mk. 11,12)
- h. Prophecy of the destruction of Jerusalem and of Christ's second coming (Mk. 13)
- i. Arrest, Trials, Crucifixion, Burial, Resurrection and Ascension of Jesus (Mk. 14-16)

XXXIII. LUKE

- a. Birth of John (Lk. 1)
- b. First 12 years of Jesus' life (Lk. 2)
- c. Teaching of John. Genealogy of Christ (Lk. 3)
- d. Temptation of Christ. Jesus begins his teaching (Lk. 4)
- e. Various teachings (Lk. 5,6)
- f. Miracles of Christ (Lk. 7,8)
- g. The 12 sent out. 5,000 fed. Transfiguration of Christ (Lk. 9)
- h. The 70 sent out. The good Samaritan (Lk. 10)
- i. Various teachings (Lk. 11-14)
- j. Parables (Lk. 15)
- k. Preparing for Judgment (Lk. 16)

- l. Various teachings (Lk. 17-20)
- m. Prophecy of the destruction of Jerusalem (Lk. 21)
- n. Arrest, Trials, Crucifixion, Burial, Resurrection and Ascension of Christ (Lk. 22-24)

XXXIV. JOHN

- a. The deity of Christ (Jn. 1)
- b. Wedding at Cana. Cleansing of the temple (Jn. 2)
- c. Nicodemus (Jn. 3)
- d. The Samaritan woman (Jn. 4)
- e. Christ, Lord of the Sabbath (Jn. 5)
- f. Jesus, the bread of life (Jn. 6)
- g. The Jews question who Jesus is (Jn. 7)
- h. The adulterous woman (Jn. 8)
- i. A blind man's sight restored (Jn. 9)
- j. Jesus, the good shepherd (Jn. 10)
- k. Lazarus raised from the dead (Jn. 11)
- l. In Jerusalem (Jn. 12)
- m. Various teachings (Jn. 13)
- n. The promise of the Spirit (Jn. 14-16)
- o. Jesus' prayer for unity (Jn. 17)
- p. Arrest, Trials, Crucifixion, Burial, and Resurrection of Christ (Jn. 18-21)

XXXV. THE TRANSFIGURATION OF CHRIST (MATT. 17:1-5)

- a. The principle characters
 - i. Moses – The great leader of the Jews. In the Jewish mind, he was the great lawgiver.
 - ii. Elijah – The great prophet of the Jews. He did not die, but was taken up to be with God (2 Kgs. 2)
 - iii. Jesus – The son of God.
 - iv. God – The one who spoke from Heaven
- b. The conclusion of the matter – “Hear ye him” (Matt. 17:5)
- c. Jesus is superior to Moses and Elijah. Therefore, it is he and his words that we should obey (cf. Deut. 18:18,19)

XXXVI. THE GREAT COMMISSION

- a. A look at Mk. 16:15
 - i. The mission – Go ye
 - ii. The domain – Into all the world
 - iii. The work – And preach
 - iv. The message – The gospel
 - v. The extent – To every creature

- b. Everyone has a part.
 - i. The Christian's part – Go and teach
 - ii. The non-Christian's part – He that believeth and is baptized
 - iii. God's part – Shall be saved
 - iv. We are not God, so we are either the Christian or the non-Christian. Have we fulfilled our part?

XXXVII. DID JESUS TURN THE WATER INTO ALCOHOLIC WINE? (JN. 2)

- a. It must be remembered that Jesus lived under the Law of Moses and had to keep it perfectly in order to be our perfect sacrifice (Heb. 10).
- b. The amount of wine produced by Jesus in Jn. 2 was well over 100 GALLONS! We are not talking about one very tiny portion for those present, but more than enough to get drunk on.
- c. Those at this wedding feast had already drunk everything available at the party. They would have already had a lot of beverage in them.
- d. Habakkuk 2:15 pronounces a woe upon those who give strong drink to their neighbor.
- e. Prov. 20:1 teaches us that wine is a mocker and that whoever is deceived thereby is not wise.
- f. Prov. 23:19-35 forbids being among winebibbers, and gives an excellent depiction of what alcohol does to people.
- g. There is not one passage of scripture in all of God's word where one can show that the use of alcoholic beverages ever produced good in anyone or any situation. There are plenty of passages that show that the use of alcoholic beverages is harmful and produces only bad things (cf. Gen. 9:19; Gen 19:31,32).
- h. If Jesus turned the water in Jn. 2 into alcoholic wine, then he violated the passages cited above. If he violated the passages above, then he was in sin. If he did sin, we do not have a perfect High Priest (cf. Heb. 4:15).
- i. Jesus turned the water in Jn. 2 into grape juice and it is referred to by the master of the feast as "good wine" (Jn. 2:10).
- j. The word "wine" is a generic term and can even describe the juice that is inside the grape even while the grape is still in the cluster (Isa. 65:8).

MICHIGAN BIBLE SCHOOL
LESSON 8
March 4, 2004

XXXVIII. A BRIEF LOOK AT THE BOOK OF ACTS

- a. By most titles, it is referred to as the “Acts of the Apostles”, a reference to the work of the apostles mentioned in the book, especially Peter and Paul.
- b. Some have referred to it as the “Acts of the Holy Spirit”, because of the number of miracles shown within the book.
- c. The word “Acts” means “doings, achievements”, and is an appropriate title as this is a book of action. We have the beginning of the church, and the spread of the church. We have Christians going everywhere preaching the gospel (cf. Acts 8:4).
- d. The book of Acts is strongly connected to the book of Luke. Luke is the author of both books. Luke was written to a man named Theophilus (Lk. 1:3), and so was the book of Acts (Acts 1:1).
- e. Acts begins by mentioning the “former treatise” which covered the life of Christ up to his ascension. The book of Luke covers this material and would be that “former treatise”.
- f. Luke was “the beloved physician” (Col. 4:14), and was also a traveling companion with Paul (2 Tim. 4:11). Luke was with Paul when Paul was under Roman guard in Rome itself.
- g. While not mentioned by name in the book of Acts, Luke references himself when he uses the word “we” beginning in Acts 16:10. Before this passage, Luke had talked about Paul and the others as “they”.

XXXIX. ACTS – THE TIME FRAME

- a. This book takes us from the resurrection of Christ and his last appearance to the apostles up to Paul’s being under arrest at Rome.
- b. Using this information, the book of Acts covers a period of time from 33 A.D. to 64 A.D.
- c. The first event covered in Acts is the last 40 days Christ spends on Earth. During this time, he is further instructing his apostles, and tells them to go into Jerusalem and wait for the promise of the Father (Acts 1:4). This period of 40 days is ended when Christ ascends into Heaven.
- d. In the last chapter, Paul, in Rome, is teaching others even though he is under Roman guard (Acts 28:23-31).
- e. In the rest of the book, we will see the growth of the church into every portion of the world.

XL. SOME OUTLINES OF THE BOOK OF ACTS

- a. By people
 - i. Peter (1-12)
 - ii. Paul (13-28)

- b. By area (Acts 1:8)
 - i. Jerusalem and Judea (1-7)
 - ii. Samaria (8)
 - iii. Uttermost parts of the world (9-28)
- c. By events
 - i. Ascension of Christ (1)
 - ii. Beginning of the church (2)
 - iii. Teaching in Jerusalem (3-5)
 - iv. Stephen (6,7)
 - v. Spread of the church (8)
 - vi. Paul's conversion (9)
 - vii. Cornelius (10,11)
 - viii. James killed; Peter imprisoned (12)
 - ix. 1st missionary journey (13,14)
 - x. Discussion concerning the Gentiles (15)
 - xi. 2nd missionary journey (16-18)
 - xii. 3rd missionary journey (18-20)
 - xiii. Paul arrested (21,22)
 - xiv. Trial before the Sanhedrin; Trial before Felix (22-24)
 - xv. Trial before Festus (25)
 - xvi. Trial before King Agrippa (26)
 - xvii. Journey to Rome (27)
 - xviii. In Rome (28)

XLI. SOME SIGNIFICANT EVENTS IN THE BOOK OF ACTS

- a. Christ's ascension. It is important to note that when Christ comes again it will be seen just as the apostles saw him ascend (1:11).
- b. The choosing of Matthias. Matthias was chosen to replace Judas as a chosen apostle of Christ. Please note the qualifications that had to be met in order to be considered to be an apostle (1:21,22) (qualifications no one meets today):
 - i. A companion of the apostles while Christ was among them
 - ii. With them from the baptism of John to Christ's ascension
 - iii. A witness of Christ's resurrection
- c. The establishment of the church. This was a fulfillment of prophecy (Isa. 2:1-4; Joel 2:28-32) and the work of Jesus (Matt. 16:18). Acts 2 has often been referred to as the "hub" of the Bible. Before Acts 2, everything pointed to the establishment of the church. After Acts 2, everything looks back at the church being established and shows us the growth of the church.
- d. Stephen's defense. Acts 7 is one of the best overviews of Old Testament history from Abraham to the time of Stephen. Stephen's message is summed up in Acts 7:51-53 – Your fathers killed the prophets; you killed Jesus Christ. Rather than listen, they stoned him to death.
- e. The conversion of Saul/Paul. In Acts 9, 22, and 26, we have the circumstances surrounding the conversion of Saul. It should be noted that

Saul was not converted on the road to Damascus. He became a Christian when he obeyed the teachings of Jesus and was baptized into Christ (9:18; 22:16). While the events on the road to Damascus were significant, Saul was told to go into Damascus and there it would be told him what he must do (9:6; 22:10).

- f. The conversion of Cornelius. Acts 10 records for us the first true Gentile convert, a Roman centurion named Cornelius. Cornelius had gathered others together to hear what God had commanded them (10:33). He became a Christian when he was baptized (10:47).
- g. The conversion of the men at Ephesus (Acts 19:1-5). This event helps to illustrate that one can go through the act of baptism and still not be saved. The men were taught most of the truth, but not all the truth concerning salvation. They obeyed the wrong teaching and therefore their baptism was incorrect.
- h. The almost conversion of King Agrippa. Acts 26:28 is important to us because Agrippa states that he was almost persuaded, yet in verse 29, Paul encourages him to be altogether persuaded. Being almost a Christian will not save anyone.

XLII. SOME SIGNIFICANT PASSAGES IN THE BOOK OF ACTS

- a. *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (4:12)*
- b. *For we cannot but speak the things which we have seen and heard (4:20)*
- c. *And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word (4:29)*
- d. *...We ought to obey God rather than men (5:29)*
- e. *And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name (5:41)*
- f. *...Of a truth I perceive that God is no respecter of persons (10:34)*
- g. *Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles (13:46)*
- h. *Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God (14:22)*
- i. *...These that have turned the world upside down are come hither also (17:6)*
- j. *Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver (19:19)*
- k. *Then Paul answered, What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus (21:13)*
- l. *...for this thing was not done in a corner (26:26)*

XLIII. THE CONVERSIONS IN THE BOOK OF ACTS

- a. On the day of Pentecost – Acts 2
- b. Simon and other Samaritans – Acts 8
- c. The Ethiopian Eunuch – Acts 8
- d. Saul of Tarsus – Acts 9
- e. Cornelius – Acts 10
- f. Lydia – Acts 16
- g. The Philippian Jailor – Acts 16
- h. The Corinthians – Acts 18:8
- i. The men at Ephesus – Acts 19

XLIV. HOW THE CHURCH HANDLED PERSECUTION IN THE BOOK OF ACTS

- a. Boldly proclaimed God's word (4:20)
- b. Prayed for more boldness (4:29)
- c. Placed God first in their lives (5:29)
- d. Counted it a joy that they were able to suffer for Christ (5:41)
- e. Died for the cause of Christ (Ch. 7)
- f. Scattered and continued to preach the word (8:4)
- g. Gathered for prayer (12:12)
- h. "Shook the dust off their feet" and continued to preach (13:50-52)
- i. Were willing to suffer for Christ (14:19)
- j. Understood that suffering would come their way (14:22)
- k. Sang and prayed (16:25)
- l. Were ready to die for Christ if necessary (21:13)
- m. Preached the word (24:25)

XLV. PAUL'S JOURNEYS

- a. The first journey (45 – 49 A.D.)
 - i. Beginning at Antioch in Syria. Paul, Barnabas and John Mark begin the journey (13:1-5)
 - ii. Elymas, the sorcerer, struck blind (13:8ff)
 - iii. John Mark returns to Jerusalem (13:13)
 - iv. Paul and Barnabas turn to the Gentiles (13:46)
 - v. Paul and Barnabas heal a crippled man and are worshipped as gods (14:8ff)
 - vi. Paul stoned (14:19,20)
 - vii. Elders appointed (14:23)
 - viii. Travels
 - 1. Beginning at Antioch of Syria (13:1)
 - 2. To Seleucia, port city of Antioch (13:4)
 - 3. To Salamis, Cyprus (13:5)
 - 4. To Paphos, Cyprus (13:6)
 - 5. To Perga in Pamphylia (13:13)
 - 6. To Antioch in Pisidia (13:14)
 - 7. To Iconium (13:51)

8. To Lystra in Lycaonia (14:8)
9. To Derbe in Lycaonia (14:20)
10. Return to Lystra, Iconium, and Antioch in Pisidia (14:21)
11. Return to Perga (14:25)
12. To Attalia (14:25)
13. Return to Antioch in Syria (14:26)
- b. The second journey (50 – 53 A.D.)
 - i. Paul and Silas go on this journey (15:40)
 - ii. Timothy joins them (16:1)
 - iii. The Macedonian call (16:9)
 - iv. Lydia converted (16:14ff)
 - v. Philippian jailor converted (16:19ff)
 - vi. Paul's sermon at Mars' Hill (17:22ff)
 - vii. Many Corinthians converted (18:8)
 - viii. Travels
 1. Begin at Antioch in Syria (15:35ff)
 2. Went through Syria and Cilicia (15:41)
 3. To Derbe and Lystra (16:1)
 4. Through Phrygia and Galatia (16:6)
 5. To Mysia (16:7)
 6. To Troas (16:8)
 7. To Samothracia (16:11)
 8. To Neapolis (16:11)
 9. To Philippi (16:12) – Now on European continent
 10. Through Amphipolis and Apollonia (17:1)
 11. To Thessalonica (17:1)
 12. To Berea (17:10)
 13. To Athens (17:15)
 14. To Corinth (17:18) – 1 ½ years here (18:11)
 15. To Cenchrea, a port city of Corinth (18:18)
 16. To Ephesus (18:19)
 17. To Caesarea (18:22)
 18. Return to Antioch of Syria (18:22)
- c. The third journey (54 – 58 A.D.)
 - i. The conversion of the men at Ephesus (19:1-5)
 - ii. Many burn their books on sorcery, etc. (19:19)
 - iii. Riot of the worshippers of Diana in Ephesus (19:24ff)
 - iv. Final charge to the elders of Ephesus (20:17ff)
 - v. Travels
 1. Begins at Antioch of Syria (18:22,23)
 2. Through Galatia and Phrygia (18:23)
 3. To Ephesus (19:1) – Approximately 3 years here (20:31)
 4. Through Macedonia (20:1)
 5. To Greece (20:2)
 6. Return through Macedonia (20:3)
 7. To Philippi (20:6)

8. To Troas (20:6)
9. To Assos (20:14)
10. To Mitylene (20:14)
11. To To Chios (20:15)
12. To Samos (20:15)
13. To Miletus (20:15)
14. To Coos (21:1)
15. To Rhodes (21:1)
16. To Patara (21:1)
17. To Tyre (21:3)
18. To Ptolemais (21:7)
19. To Caesarea (21:8)
20. To Jerusalem (21:17)
- d. His journey to Rome (60 A.D.)
 - i. Arrested in Jerusalem (21:27)
 - ii. Paul addresses the people (22)
 - iii. Paul before the Sanhedrin (23)
 - iv. Before Felix, Festus, and Agrippa (23-26)
 - v. Appeals to Caesar (25:11)
 - vi. Shipwrecked (27:41ff)
 - vii. Travels
 1. Taken to Caesarea (23:33)
 2. To Sidon (27:3)
 3. To Myra, a city of Lycia (27:5)
 4. To Fair Haven on Crete (27:8)
 5. To Melita after the shipwreck (28:1)
 6. To Syracuse (28:12)
 7. To Rhegium (28:13)
 8. To Puteoli (28:13)
 9. To Appii forum and the three taverns (28:15)
 10. To Rome (28:16)

MICHIGAN BIBLE SCHOOL
SUPPLEMENT ON MIRACLES
March 11, 2004

XLVI. WHAT IS A MIRACLE?

- a. A miracle is different from some great event or something that defies explanation.
- b. There have been many great events, both good and bad, over the years that were not miraculous in any way. Great victories in battle; great natural calamities; all of these were mighty but were not miraculous.
- c. People have pulled through some serious accidents or illnesses but, while these were beyond our explanation, they were not miraculous. The body has long been known as a tremendous healer, and we must recognize that our knowledge of the body is quite limited.
- d. There are many things in the plant kingdom that we cannot explain, but they are not miraculous. They are nothing more than like producing like, even when we cannot explain how (cf. Gen. 1:11, et.al).
- e. Even the birth of a child is nothing more than a natural event, and is in no way miraculous.
- f. A miracle is that which supersedes natural law. For instance, if you squeeze grapes, you will get grape juice. This is purely natural. If one breaks a leg, and the doctors splint it and allow it to heal over time, this is a natural event abiding by natural laws. But, if one turns water into grape juice or heals the leg instantaneously, then we have a miracle.
- g. Miracles were recognizable for being just that. In the Biblical record, no one could deny that a miracle had taken place (cf. Acts 4:14,16).

XLVII. NOT ALL MIRACLES WERE "GOOD"

- a. Many miracles served to do good for those involved.
 - i. Feeding of the 5000 (Jn. 6)
 - ii. Raising of Dorcas (Acts 9:36ff)
 - iii. Many with illnesses or demons (Mk. 1:32)
- b. Many miracles would not be considered good for those involved.
 - i. Sodom and Gomorrah (Gen. 19)
 - ii. Lot's wife (Gen. 19)
 - iii. Plagues in Egypt (Ex. 7-10)
 - iv. Nadab and Abihu (Lev. 10)
 - v. Uzzah killed (2 Sam. 6)
 - vi. Ananias and Sapphira (Acts 5)
 - vii. Elymas struck blind (Acts 13)

XLVIII. DEMON POSSESSION

- a. That demons possessed individuals in the First Century is without doubt (Mk. 1:23ff, etc.).
- b. These demons did not have free reign to go about as they pleased but could be cast out by Jesus and sent where he desired (cf. Mk. 5).
- c. The demons recognized the authority of Jesus Christ (Mk. 1:11) and those who were given the power to cast out demons (Acts 19:15).
- d. Demon possession was unique to the age of miracles. Demons could not be prayed out of someone or exorcised from them by some ritual. The only way to get rid of a demon was to cast it out (cf. Matt. 17:15ff).

XLIX. DREAMS AND VISIONS

- a. While it is without question that the prophets had visions and recorded these for us, it is also the case that others had dreams and visions.
 - i. Joseph (Gen. 37)
 - ii. Nebuchadnezzar (Dan. 2)
 - iii. Belshazzar (Dan. 5)
 - iv. Butler and baker of the king of Egypt (Gen. 40)
 - v. Pharaoh (Gen. 41)
- b. Whether it was a dream or vision of a prophet or of a wicked king, they all had one purpose – God was showing what he was about to do (cf. Gen. 41:25; Dan. 2:28).
- c. One does not find a person in the Bible having a dream or vision from God that was just to pass the time. These dreams and visions did not concern themselves with the day-to-day trivial matters of life.

L. WHAT WAS THE PURPOSE OF MIRACLES?

- a. They were not done to draw a crowd or to glorify the one performing the miracle. Jesus would often tell those who had been healed to tell no one (Matt. 8:4; 9:30).
- b. It is also the case that some who were sick were not healed (2 Tim. 4:20; Phil. 2:26,27).
- c. The purpose of miracles was to confirm that the one speaking and the message were from God.
 - i. Jn. 3:2; 7:31; 9:16,33; 10:25,38
 - ii. Mk. 16:17-20
 - iii. Heb. 2:3,4

LI. MIRACLES DID NOT REQUIRE FAITH ON THE PART OF THE ONE BEING HEALED OR HAVING THE MIRACLE PERFORMED ON THEM

- a. Jn. 11 – Jesus raised Lazarus from the dead
- b. Matt. 17:14 – Demons were cast out. While they knew who Jesus was and what he could do, one would be hard pressed to say that they were believers in Christ.
- c. Acts 13:11 – Elymas struck blind

- d. Matt. 17:15-21 – The disciples could not cast out a demon because of THEIR lack of faith.

LII. WHO COULD PERFORM MIRACLES?

- a. Jesus who had the Spirit without measure – Jn. 3:34
- b. The apostles – (Matt. 10; Acts 2; cf. Acts 19 and Paul)
- c. The seventy who were sent out (Lk. 10:17)
- d. Some others outside the apostles (Lk. 9:49)
- e. Some at Corinth (1 Cor. 12)
- f. Paul (cf. 1 Cor. 14:18)
- g. Cornelius and his household (Acts 10:45,46)
- h. Philip (Acts 8:6)
- i. Stephen (Acts 6:8)
- j. A close examination of all of these, and any others that may not be listed here, will show that those who could perform miracles could do so because of the power of the Holy Spirit. It can also be concluded that not everyone could perform miracles.

LIII. WHAT MIRACLES COULD THEY PERFORM?

- a. Our answer lies in 1 Cor. 12 where Paul list 9 gifts that were given by the same Spirit.
- b. 1 Cor. 12:7-11
 - i. Word of wisdom
 - ii. Word of knowledge
 - iii. Faith
 - iv. Gifts of healing
 - v. Working of miracles
 - vi. Prophecy
 - vii. Discerning of spirits
 - viii. Tongues
 - ix. Interpretation of tongues

LIV. THE HOLY SPIRIT IN JOHN 14, 15 AND 16

- a. It should be understood that the discussion in these chapters is between Jesus and the apostles. Thus, the message in these chapters is given directly to them.
- b. When Jesus talks of the Holy Spirit in these chapters, he is addressing what the Spirit will do for them and this is not to be understood as a directive for all mankind. Jn. 13 will show that Jesus is with the apostles at what we commonly refer to as the last supper.
- c. What did Jesus tell the apostles the Holy Spirit would do for them?
 - i. Will be a comforter (14:16,17)
 - ii. Will teach you all things and bring all things to your remembrance (14:26)
 - iii. Will testify of Jesus (15:26)
 - iv. Will guide them into all truth and will show things to come (16:13)

LV. WHAT DOES THE SPIRIT DO FOR US TODAY?

- a. It is the earnest of our salvation – 2 Cor. 1:22; 5:5; Eph. 1:14
- b. It is the seal of our salvation – Eph. 1:13
- c. With Jesus, gives us access to the Father – Eph. 2:18
- d. Has revealed the word of God to us – Eph. 3:5; 2 Pet. 1:20,21; 1 Tim. 4:1
- e. Bears witness with our spirit that we are the children of God – Rom. 8:16
- f. Helps us in our prayers – Rom. 8:26,27

LVI. THE AGE OF MIRACLES IS OVER

- a. 1 Cor. 13:8ff – When the word was revealed completely, there was no need for the confirmation of the word (cf. 2 Tim. 3:16,17).
- b. The miracles and special gifts were necessary to bring us to the unity of the faith (Eph. 4:12-14). But, we now have the faith once for all delivered (Jude 3) and therefore, do not need miracles.
- c. The apostles who could perform miracles have all died. Thus, there are no apostles around to perform any miracles.
- d. Those upon whom the apostles laid their hands and thus who could perform miracles have also died. Hence, there is no one around who can perform miracles.
- e. It should be noted here that none of the miracles ever done in the Bible ever saved anyone. And, the only two occasions of the miraculous indwelling of the Holy Spirit coming upon anyone (Acts 2 and Acts 10) show that the Spirit did not come upon them to save them but to convince those around them.
- f. In fact, there were many who witnessed first hand the miracles of Christ yet did not believe (Jn. 6:26).

MICHIGAN BIBLE SCHOOL
LESSON 9
March 11, 2004

LVII. ROMANS

- a. This book was written about 58 A.D. by Paul.
- b. It is addressed to the church at Rome (1:7), a group composed of those of both Jewish and Gentile backgrounds.
- c. Initially, the book addresses a problem of division between the two groups, and concludes that all have sinned (3:23).
- d. This book effectively deals with God's plan for man's righteousness by showing that all, both Jew and Gentile, have sinned and fallen short of the glory of God, but that through their obedience to God's word (6:17), they can be justified.
- e. Paul helps the Romans to understand that both Jew and Gentile are precious to God and that the plan of salvation is universal. The church is much bigger than any nation or group of people.
- f. The last portion of the book deals with our obligation in serving God, whether it is in obeying governmental authorities, loving one another, or in humbling self.
- g. Some lessons from Romans.
 - i. Homosexuality is sin (1:26,27).
 - ii. It is wrong to take pleasure in them that do sin (1:32).
 - iii. We must not be guilty of that which we condemn (2:3,21).
 - iv. God will judge us by our own works (2:6).
 - v. God is no respecter of persons (2:11).
 - vi. Spiritual Israel (the church) is what means something to God (2:28,29; 3:29; 9:6).
 - vii. Obedience saves (6:16-18).
 - viii. We cannot hold to both the Old and New Testaments (7:1-4).
 - ix. As Christians, we are heirs of God (8:17).
 - x. Zeal without knowledge is useless (10:2,3).
 - xi. We must present ourselves as living sacrifices (12:1,2).
 - xii. We are to obey the laws of the land (13:1-7).
 - xiii. Those who have put on Christ do not fulfill the lusts of the flesh (13:14).
 - xiv. We must recognize our responsibility to not let matters of opinion become a stumbling block to those who are weaker (ch. 14).
 - xv. There are many lessons in Rom. 12, a chapter that is filled with practical application of God's word.

LVIII. 1 CORINTHIANS

- a. Written by Paul around 57 A.D., this book was sent to the church in Corinth to address the problem of division (1:10).

- b. The letter addresses questions and problems presented to Paul by those of the house of Chloe (1:11) or by letter from Corinth itself (7:1).
- c. Paul reminds the Corinthians to be of the same mind, judgment, and speech (1:10).
- d. Chapter 7 addresses several areas dealing with marriage.
- e. It is in this book that Paul helps us to understand the purpose of the Lord's supper (11:17ff).
- f. Chapters 12, 13, and 14 all deal with spiritual gifts. Paul teaches them that no one gift is greater than another. They were given the various gifts by the Holy Spirit.
 - i. The distribution of the gifts (ch. 12)
 - ii. The duration of the gifts (ch. 13)
 - iii. The control of the gifts (ch. 14)
- g. The resurrection of Christ assures us that what we are doing is not in vain (ch. 15).
- h. Problems addressed in 1 Corinthians
 - i. Lack of unity (1:10; 12:14ff).
 - ii. Following of men (1:12; 3:4).
 - iii. Wisdom of man versus the wisdom of God (1:18ff; 3:18).
 - iv. Stay with that which is written (4:6).
 - v. Sin in the camp (5:1ff).
 - vi. Taking one another to court (6:1-8).
 - vii. Following immorality (6:9ff).
 - viii. Sexual relations in marriage (7:1-5).
 - ix. Christian married to non-Christian (7:12ff).
 - x. Virgins and marriage (7:25ff).
 - xi. Abuse of liberties (8:1ff; 10:24-30).
 - xii. Supporting a preacher financially (9:1-16).
 - xiii. Following idolatry (10:1ff).
 - xiv. Understanding roles (11:1-16).
 - xv. Abuse of the Lord's Supper (11:17-34).
 - xvi. Abuse of spiritual gifts (12:1-14:40).
 - xvii. Lack of love (13:1-13).
 - xviii. Failure to believe in the resurrection of man (15:1-34).
 - xix. Failure to understand the nature of the resurrection (15:35-58).
 - xx. Concerning giving (16:1,2).
- i. The regulation of spiritual gifts in 1 Cor. 14
 - i. Tongues
 - 1. Not as great as prophesying, unless there is an interpreter (14:5)
 - 2. Must be words easy to understand (14:9)
 - 3. Of no effect if one cannot understand them (14:16-19)
 - 4. Are for those that do not believe, not for believers (14:22)
 - 5. Must be done orderly (14:27)
 - 6. If there is no interpreter, the speaker must be quiet (14:28)

- ii. Prophecy
 - 1. Is profitable (14:6)
 - 2. Is for believers (14:22)
 - 3. Must be orderly (14:33)
- iii. Principles to govern the use of gifts
 - 1. During the service, only one at a time can speak, and no more than three at any service (14:27-31)
 - 2. God is not the author of confusion (14:33)
 - 3. All things are to be done decently and in order (14:40).

LIX. 2 CORINTHIANS

- a. This book is a follow up to the first letter and was apparently written within a few months of the first letter.
- b. While the first letter discusses various problems in the church at Corinth, this letter shows Paul having to defend his apostleship.
- c. Paul also warns the brethren about being unfaithful and concludes the book with the warning of having to come to them and not spare them (13:2).
- d. The brethren are also reminded of the great event of judgment and the need to prepare for such.
 - i. All must appear before the judgment seat (5:10).
 - ii. Be separate from the world (6:17).
 - iii. Godly sorrow works repentance (7:10).
 - iv. Provide honest things in the sight of both God and man (8:21).
 - v. We are in a spiritual war (10:3,4).
 - vi. Do not measure yourself by yourself (10:12).
 - vii. Do not be deceived by Satan, as he will present himself as an angel of light (11:14).
 - viii. Examine yourselves to make sure you are still in the faith (13:5).
- e. Paul wants us to know that the church and the world do not have anything in common, so we must come out of and be separate from the world (6:14-18).
- f. There is also a good discussion on giving (ch. 8,9). The attitude that will put us in the position to give properly is to first give of ourselves (8:5).
- g. Chapter 11, verse 18 is a tremendous reminder to us on measuring ourselves as we should remember that it is not the one who commends himself that is approved, but the one God approves.
- h. Paul's personal dangers and persecutions are given to us in 11:23-33.

LX. GALATIANS

- a. One of the earliest books written (approx. 52 A.D.), this book is different from the rest of Paul's writings as there is no opening commendation to the church.
- b. The problem in the region of Galatia is that they had been led astray by false teachers. They had done so fairly quickly (1:6-9).

- c. The book of Galatians shows that the Old Law was taken out and that the New Law is in. The Galatians had been taught by false teachers to hold on to portions of the Old Law as well as portions of the New Law. Paul reminds us that to do so would be to be entangled again in the yoke of bondage (5:1). The end result of such a life was to fall from grace (5:4).
- d. Some lessons from Galatians.
 - i. If we work to please men, we are no longer the servants of Christ (1:10).
 - ii. Baptism places one into Christ (3:27).
 - iii. Sometimes we make enemies when we preach the truth (4:16).
 - iv. We can fall from grace (5:4).
 - v. We are to love our neighbors as ourselves (5:14).
 - vi. Bear the fruit of the spirit and avoid the works of darkness (5:19-24).
 - vii. We will reap what we sow (6:7,8).
 - viii. We shall be rewarded if we never grow weary in well-doing (6:9).
 - ix. Only glory in the cross of Christ (6:14).

MICHIGAN BIBLE SCHOOL
LESSON 10
March 25, 2004

LXI. EPHESIANS

- a. Ephesians begins our study of what are commonly referred to as the “Prison Epistles”, all written around 62 A.D.
- b. The name comes from the fact that these were written while Paul was under Roman guard as seen at the end of the book of Acts (Acts 28:16).
- c. In these books, Paul lets us know that he is a prisoner.
 - i. Ephesians 3:1 – “the prisoner of Jesus Christ”
 - ii. Philippians 1:13 – “So that my bonds in Christ are manifest”
 - iii. Colossians 4:10 – “Aristarchus my fellow prisoner saluteth you”
 - iv. Philemon 9 – “and now also a prisoner of Jesus Christ”
- d. The book of Ephesians has sometimes been called the letter of the church, because of its teachings concerning the church.
 - i. Eph. 1 – Christ is the head of the church
 - ii. Eph. 2 – We are reconciled in the church
 - iii. Eph. 3 – The church, the teacher of God’s word
 - iv. Eph. 4 – The unity of the church
 - v. Eph. 5 – The church, the beautiful bride of Christ
 - vi. Eph. 6 – The church, the soldiers of Christ
- e. The church at Ephesus was established by Paul on the second missionary journey (Acts 18:19ff). It is at Ephesus that Paul teaches those and baptizes those who knew only the baptism of John (Acts 19:1ff).
- f. When Paul writes to the Ephesian brethren, the congregation is doing well, yet, in about 30 years, this will be a congregation that had left its first love (Rev. 2:1ff).
- g. This book gives us much concerning Jesus Christ.
 - i. All spiritual blessings are in Christ (1:3).
 - ii. We have redemption in his blood (1:7).
 - iii. We must have our confidence in Christ (1:12).
 - iv. Christ is the head of the church (1:22,23; 4:15; 5:23).
 - v. Christ made us alive (2:1).
 - vi. Christ is God’s grace bestowed upon mankind (2:5).
 - vii. We are reconciled by Christ in the church (2:13-16).
 - viii. We must preach the unsearchable riches of Christ (3:8).
 - ix. All things were created by Christ (3:9).
 - x. There is one Lord (4:5).
 - xi. We are to walk in love because Christ loved us (5:2).
 - xii. We are to pray to God through Jesus (5:20).
 - xiii. Christ is the savior of the church (5:23).
 - xiv. We are subject to Christ (5:24).
 - xv. Christ gave himself for the church (5:25).
 - xvi. We are to work not to please men, but as servants of Christ (6:6).

- h. Some principles from Ephesians.
 - i. Since Christ is the head of the church, there is none other to whom we should listen.
 - ii. Since Christ is the savior of the church, there is no other place of salvation.
 - iii. Since there is only one Lord, there is none other we should obey.
 - iv. Since we are to be subject to Christ, there is no other law that should guide us.

LXII. PHILIPPIANS

- a. Paul's message to the brethren at Philippi was one of thankfulness for their aid in helping him to spread the gospel (1:3-5; 4:15,16).
- b. Paul encourages the brethren to follow his example, as he is one who walks with God (3:17; 4:9).
- c. Paul begins the book by using his bonds to encourage the brethren to preach the word (1:13,14). Even in prison, Paul taught God's word. He learned to be content in whatsoever state he was in (4:11).
- d. Although troubled about whether to die or to stay on Earth to be with the brethren, Paul always knew this – "For me to live is Christ, and to die is gain" (1:21).
- e. He taught the Philippian brethren to have the mind of Christ and learn humility and obedience (2:3ff). They were to work out their own salvation, yet to do so with fear and trembling (2:12).
- f. Paul used what he had given up in life to help us to understand how trivial the things of the world are and how important Christ must be to us. Paul counted the things of this life as nothing but refuse to be cast away. To win Christ was all that really mattered (3:1-8).
- g. The trust they should continue to have in the power of God is shown in 4:6,7 and 4:19.
 - i. 4:6,7
 - 1. Be anxious for nothing (Do not worry)
 - 2. Pray and plead with thanksgiving
 - 3. Let your requests be known to God
 - 4. The peace of God shall keep us through Christ Jesus
 - ii. 4:19
 - 1. God
 - 2. Shall supply
 - 3. All your need
 - 4. According to his riches
 - 5. In glory
 - 6. By Christ Jesus
- h. The "Can Do" passage (4:13)
 - i. I (Not someone else, but me)
 - ii. Can do (Not may, not can't, but can)
 - iii. All things (Not some, not a partial, but all)
 - iv. Through Christ (Not by man, but by my Lord)

- v. Which strengtheneth me (Not in weakness, but in strength)

LXIII. COLOSSIANS

- a. The church in Colosse was being influenced by both the Jews of the First Century and by a group of individuals known as Gnostics.
- b. Gnostics taught –
 - i. The God of creation (the Old Testament God) was inferior to the God of redemption (the New Testament God revealed in Jesus Christ).
 - ii. Christians could be divided into two groups – spiritual and carnal. Spiritual Christians had received special knowledge from the God of redemption and were therefore superior to carnal Christians.
 - iii. There were secret teachings which only those who had received this knowledge (thus the name Gnostic – knowing ones) could comprehend.
 - iv. Knowledge to be superior to faith. A confidence and belief in God based on the teaching of the Bible was to them a blind faith. Knowledge was what really mattered, although no one seems to know what this knowledge was that the Gnostic talked about.
- c. Gnosticism, as well as Judaism of the First Century, were the concepts of men who wanted to be superior to all. Their idea of superiority over others, and thus controlling them, was condemned by Paul (2:21-23).
- d. Contrary to Gnostic teaching that the God revealed through Jesus was superior to the creator God, Paul teaches them that Christ was the one through whom all things were created (1:16).
- e. We as the church have been delivered out of darkness and into the light of Jesus (1:13).
- f. Christ, through whom all things were created, is the head of the church and the superior one (1:15,17,18).
- g. Christ made us all one by the cross (2:14), therefore we should walk in his commandments (2:6).
- h. Chapter 3 gives us a tremendous lesson on what we are to put out of our lives and what we are to put into our lives. Christians do not follow the desires of the flesh, but the desires of Jesus.
- i. Paul helps all to understand their need to obey Christ when he speaks to wives, husbands, children, fathers, servants, and masters in chapters 3 and 4.
- j. To show the folly of believing oneself to be superior to another, Paul reminds them that the reward we receive comes from God, not man. He also helps us to see that if we do wrong, we shall receive for the wrong we have done (3:24,25).

LXIV. PHILEMON

- a. This is one of the most personal books written by Paul.
- b. It is addressed to Philemon (1), who is apparently a man of some wealth. From studying the last chapter of the book of Colossians, it can be concluded that Philemon lived in Colosse (Col. 4:9,17 + Phile. 2,10).
- c. This letter is written to address only one issue – the return of a runaway slave. Paul reasons with Philemon about the usefulness of Onesimus, now that Onesimus is a Christian (16).
- d. In a day in which a runaway slave could be killed upon his return, think about what Paul used to get Philemon to take Onesimus back without harming him.
 - i. He is now a Christian. I converted him (10).
 - ii. He is now profitable to you (11).
 - iii. Receive him as you would me (12).
 - iv. He left you for a little time that he could serve you forever (15).
 - v. He is now your brother in Christ (16).
 - vi. If you count me as a partner, then receive him as you would me (17).
 - vii. If he owes you anything, I will pay it back (19).
 - viii. Remember what you owe me (19).
 - ix. Let me have joy in what you do (20).
 - x. I know you will do more than what I ask (21).
 - xi. I hope to come to you soon (22).
- e. Slavery in the Bible
 - i. Slavery in the Bible is never condemned, but is regulated. In the Old Testament, different guidelines were put in place to cover Hebrews owning slaves who were Hebrew, and Hebrews owning slaves who were not Hebrews.
 - ii. While slavery is not condemned, the abuses of slavery are. Loving your neighbor as yourself and being kind and compassionate apply to all areas of life, including slavery.
 - iii. People could become slaves in several ways: Captured in war, rebellious provincials, captured by pirates or kidnappers, enslaved for debt, convicted of capital crimes, children abandoned by their families, or children sold by their families. Some people became slaves voluntarily. (See Lesson 5 in this series for more discussion on slavery.)
 - iv. Slavery in the Bible
 - 1. Hebrews could be sold into slavery for a period of six years (Ex. 21:2ff; Deut. 15:12ff).
 - 2. A Hebrew could choose to stay in slavery (Ex. 21:5ff; Deut. 15:16ff).
 - 3. Hebrew slaves were to be treated as hired servants (Lev. 25:39,40).
 - 4. Hebrew servants were to be freed in the Year of Jubilee (Lev. 25:40).

5. Slaves could be taken from the heathens (Lev. 25:44ff).
6. Slaves were to serve their masters as though they were serving Christ (Eph. 6:5-8).
7. Masters were to treat their slaves with kindness, remembering they also have a master in Heaven (Eph. 6:9).
8. Slaves were to obey their masters in all things (Col. 3:22-25).
9. Masters were to give their servants just and equal treatment (Col. 4:1).
10. Slaves were to be obedient to their masters and please their masters (Tit. 2:9).
11. Slaves were to not talk back to their master or to speak evil of their masters (Tit. 2:9).
12. Slaves were not to steal (Tit. 2:10).
13. Slaves who became Christians were still slaves (Philemon and Onesimus).

MICHIGAN BIBLE SCHOOL
SUPPLEMENT ON THE SABBATH DAY
March 18, 2004

LXV. WHAT DOES THE WORD “SABBATH” MEAN?

- a. The Hebrew word is “shabbath” which means “an intermission”. It is from a root word that means to “desist from exertion.”
- b. The Greek word is “sabbaton” which has its root in the Hebrew word. It meant a day of repose from secular avocations.
- c. The English word that relates the meaning of these words is “rest”.

LXVI. WHEN WAS THE SABBATH DAY OBSERVED?

- a. The Sabbath Day was observed on the seventh day of the week.
- b. God set aside this day based on the fact that he used six days to create the universe and rested or ceased his work on the seventh day. The Jews were instructed to work six days and rest on the seventh (Ex. 20:8-11).
- c. Ex. 16:26,29

LXVII. WHEN WAS THE SABBATH DAY INSTITUTED?

- a. The first record we have of the seventh day being set aside for a Sabbath observance is found in Ex. 16:22-30.
- b. The Sabbath Day observance was formalized in the laws of God in Ex. 20:8.

LXVIII. WHY WAS THE SABBATH DAY INSTITUTED?

- a. To give a day of rest for the Jews (Ex. 20:8-11; Lev. 16:31).
- b. To remind the Jews that God had delivered them out of Egypt (Deut. 5:15).
- c. So they would know that God is the Lord their God (Eze. 20:20). By seeing God provide for them on the Sabbath Day, they would know to trust in God and that God would take care of them.

LXIX. TO WHOM WAS THE SABBATH DAY GIVEN AS A COMMANDMENT?

- a. It must always be remembered that the observance of the Sabbath Day as a holy day was given as a command only to the Jews.
- b. Ex. 20:8; 31:14,16; Deut. 5:12; Neh. 9:14; Eze. 20:12,13,20

LXX. WHAT INDIVIDUAL PEOPLE WERE TO OBSERVE THE SABBATH DAY?

- a. All of the Israelites, including manservants and maidservants, were to observe the Sabbath Day. Israel could not use their cattle for work during this time.
- b. Also, non-Jews who were in Israel were also to observe the Sabbath Day (cf. Neh. 13:15-21).

- c. Ex. 20:10; Deut. 5:14

LXXI. WHAT COULD NOT BE DONE ON THE SABBATH DAY?

- a. No secular work (Ex. 20:10; Deut. 5:14; Lev. 23:3)
- b. Normal business activities (Neh. 13:15-21; Jer. 17:21-27)
- c. One was not even to pick up sticks on the Sabbath Day (Num. 15:32ff)
- d. The penalty for violating the Sabbath Day was death (Ex. 31:14,15; 35:2;

LXXII. WHAT COULD BE DONE ON THE SABBATH DAY?

- a. The priests offered a Sabbath Day offering (Num. 28:9,10; Matt. 12:5).
- b. The Jews were to worship God (Eze. 46:3).
- c. The princes of the people were to offer burnt offerings (Eze. 46:4,12).
- d. The poor could gather their food on the Sabbath Day (Matt. 12:1ff; Mk. 2:23ff; Lk. 6:1ff; Deut. 23:25; 24:21; Lev. 19:10).
- e. The Jews could gather in the synagogues (Lk. 4:16).
- f. They could teach God's word (Lk. 13:10).
- g. It was right to do good (Lk. 6:9; 14:3; Matt. 12:12).
- h. It was right to heal (Lk. 13:14-16; Mk. 3:2-4).
- i. It was right to care for their animals (Lk. 13:15).
- j. It was right to rescue animals that were in danger (Lk. 14:5; Matt. 12:11).
- k. It was right to circumcise a child. Jewish male children were to be circumcised on the eighth day (Lev. 12:3; Jn. 7:22,23).
- l. Jesus reminds us that the Sabbath Day was made for man, that is, for his good (Mk. 7:27).
- m. When Jesus said he was Lord of the Sabbath (Matt. 12:8; Mk. 2:28; Lk. 6:5), he was not changing the Sabbath law, but correcting their misunderstandings and false ideas concerning the Sabbath Day.

LXXIII. HAS THE COMMAND TO KEEP THE SABBATH DAY BEEN DONE AWAY?

- a. This command was part of the Old Law.
- b. The Old Law was done away at the cross (Eph. 2; Col. 2).
- c. We are now under a new covenant (Heb. 8-10).
- d. To hold to the Old Law and the New Law at the same time is to commit spiritual adultery (Rom. 7:1-5).

LXXIV. WHAT ABOUT THE SABBATH DAY'S JOURNEY?

- a. The scribes had taught the Jews that they could only travel 2000 cubits on the Sabbath Day. They had taken this figure from the distance the Ark was to travel ahead of the people during the wilderness journey (Josh. 3:4).
- b. The Jews devised a means of extending that distance by placing some food 2000 cubits down the road and declaring that place their temporary residence. By doing this, they could travel the 2000 cubits, take up residence at the new spot, and then travel another 2000 cubits.

- c. The only mention in the Bible of a Sabbath Day's journey is in Acts 1:12 where it designates the distance from Jerusalem to the Mount of Olives.
- d. In all of God's word, there is no restriction placed on the Jews as to how far they could travel on the Sabbath Day.
- e. The restriction of travel on the Sabbath Day was man-made.

MICHIGAN BIBLE SCHOOL
LESSON 11
April 1, 2004

LXXV. 1 THESSALONIANS

- a. This book was written about 51 A.D., apparently from Corinth in Achaia.
- b. Thessalonica was a city in Macedonia, the northern province of Greece.
- c. Paul came to Thessalonica on the 2nd journey. After facing much opposition from the Jews, the brethren sent Paul to Berea (Acts 17).
- d. This letter is written to help the Thessalonians to understand the teaching on the second coming of Christ (chapters 4, 5).
- e. The church is also reminded of the decision they had made to follow God (1:8,9), their willingness to accept God's word as the word of God (2:13), and the principles by which they are to live (5:11ff).
- f. The second coming
 - i. They were waiting for it (1:10).
 - ii. We need to be prepared for it (3:13; 5:5-9).
 - iii. It will be heard (4:16).
 - iv. We will meet him in the air (4:17).
 - v. It will come as a thief in the night (5:2).
 - vi. We should comfort ourselves in knowing he will come again (4:18; 5:11).
- g. Principles in 1 Thessalonians
 - i. Be examples of faithful Christians (1:8)
 - ii. Turn to God from the things of the world (1:9)
 - iii. Please God, not man (2:4)
 - iv. Respect the word of God (2:13)
 - v. Abstain from fornication (4:3)
 - vi. Edify one another (5:11)
 - vii. Respect the elders (5:12,13)
 - viii. 1 Thess 5:14-22
 - 1. Warn the unruly (14)
 - 2. Comfort those in need (14)
 - 3. Help the weak (14)
 - 4. Be patient towards all (14)
 - 5. Do not render evil for evil (15)
 - 6. Rejoice always (16)
 - 7. Pray regularly (17,18)
 - 8. Fulfill the work of the Spirit (19)
 - 9. Help the teaching of the word (20)
 - 10. Put everything to the test (21)
 - 11. Avoid even that which appears evil (22)

LXXVI. 2 THESSALONIANS

- a. Not too long after the first letter, Paul sends this second letter to the church in Thessalonica.
- b. As with the first letter, there is much said of the second coming of Christ.
- c. The book also addresses the need for holding fast the faithful word and keeping the church pure.
- d. Paul encourages the brethren by reminding them that God will punish those who trouble them (1:6), and that Judgment will be terrible for those unprepared (1:8-10)
 - i. God will take vengeance upon the wicked (8)
 - 1. Those who know not God (These do not respect God or acknowledge God.)
 - 2. Those who obey not the gospel (These know the truth but do not obey it.)
 - ii. Their punishment will be an everlasting destruction and they will be cast away from the presence of God (1:9).
 - iii. Christ will return (1:10).
- e. Christ will not come before many will fall away (2:3). Paul wants them to know that the return of Christ was not imminent in their day.
- f. The Thessalonians, like the Corinthians, had to be reminded to keep the church pure and to withdraw from those who walk disorderly. They were to withdraw themselves from those who walked contrary to the will of God. (cf. Matt. 18:15-17; Rom. 16:17; Tit. 3:10; 1 Cor. 5).
- g. In the midst of his discussion of withdrawing, he tells them to not be weary in well-doing (3:13). This would help us to understand that discipline is “well-doing”.
- h. When disciplining someone, we are to remember that they are still our brethren and therefore we must admonish those who have been withdrawn from (3:15).

LXXVII. 1 TIMOTHY

- a. This letter, written around 63 A.D., is designed to encourage a young preacher of the gospel (cf. 4:12).
- b. Timothy was from the area of Lystra and Derbe, and becomes a traveling companion with Paul on the 2nd journey (Acts 16).
- c. This letter was written by Paul from Macedonia while Timothy was in Ephesus (1:1-3).
- d. 1 Timothy has as its theme the teaching of people how to behave as members of the church (3:15).
 - i. Rebuke those who teach false doctrine (1:1-10).
 - ii. Hold the word of God faithfully (1:11-21).
 - iii. On prayer (2:1-8).
 - iv. Subjection of women (2:9-15).
 - v. Qualifications of elders (3:1-7)
 - vi. Qualifications of deacons (3:8-14)
 - vii. The work of a faithful gospel preacher (ch. 4)

- viii. Taking care of widows (5:3-16)
 - ix. On elders (5:17-21)
 - x. On servants (6:1-5)
 - xi. Godliness vs. the love of money (6:6ff)
- e. The book ends by exhorting Timothy to “keep that which is committed to thy trust “ (6:20).

LXXVIII. 2 TIMOTHY

- a. About 4 years after writing the first letter to Timothy, Paul addresses a second letter to this young gospel preacher.
- b. This is a strong letter of encouragement.
 - i. We do not have the spirit of fear (1:7).
 - ii. Put your trust in God (1:12).
 - iii. Hold fast the word of God (1:13).
 - iv. Be a good soldier of Christ (2:3).
 - v. Remember that God knows those that are his (2:19).
 - vi. Turn from the wicked (3:5).
 - vii. Remember that the godly will suffer persecution (3:12).
 - viii. Flee youthful lusts (3:22).
 - ix. Preach the word (4:2).
 - x. Do the work of an evangelist (4:5).
- c. This is the last book that Paul wrote. His death at the hands of the Romans is near (4:6). The book was written around 67 A.D.
- d. Paul wants us to finish the course, keep the faith, and fight the good fight (4:7). This we will do so we can receive the crown of glory (4:8).
- e. Timothy had been taught the word of God from his youth (1:5; 3:15). Paul teaches us that the word of God is inspired and that it will give us all we need (3:16,17).
- f. Preach the word (4:1-4)
 - i. We need to preach the word in view of Judgment (1).
 - ii. We need to preach the word whether it is popular or not (2).
 - iii. We need to reprove, rebuke, and exhort with the word (2).
 - iv. There will come a time when people will find someone to make them feel good about themselves (3).
 - v. Without the word of God, they will turn from the truth to fables (4).
- g. Paul ends this letter with a very personal note to Timothy asking Timothy to come to Paul (4:9ff).

LXXIX. TITUS

- a. Like the letters to Timothy, this letter is addressed to a young gospel preacher. The book was written around 63 A.D.
- b. Titus is on Crete at this time and Paul wants him to set things in order (1:5).
- c. Titus is given instructions on everyone and what they need to do to help the church grow.

- d. Titus is reminded that there are hypocrites, and that hypocrites are not good for the work of the church (1:16).
- e. Various instructions
 - i. Qualifications of elders (1:6-11)
 - ii. To the aged men (2:1-2)
 - iii. To the aged women (2:3,4)
 - iv. To the younger women (2:4,5)
 - v. To the younger men (2:6-8)
 - vi. To servants (2:9,10).
 - vii. Live soberly, righteously, and godly in this present world (2:11-15)
 - viii. Be subject to the laws of the land (3:1)
 - ix. Maintain good works (3:8)
 - x. Reject those who refuse to repent (3:10)

MICHIGAN BIBLE SCHOOL
LESSON 12
April 8, 2004

LXXX. BACKGROUND TO THE BOOK OF HEBREWS

- a. This book, along with 1 John, does not list its author. Much discussion has been had over the centuries as to exactly who wrote Hebrews.
- b. When reading the book, we note one who is well educated and has a very good understanding of the Old Testament.
- c. Most people who attribute a writer to the book will give Paul as the author. While Paul was well educated and had a good understanding of the Old Testament, it cannot be conclusively argued that Paul wrote Hebrews.
- d. Over the centuries, the writer of the book has been cited as being Paul, Barnabas, or Luke. At least one source thinks that Apollos may have been the author.
- e. It is fortunate for us that we do not have to know the name of the author to learn the valuable lessons presented in the word of God. While we do not know the author, we do have for us his valuable teachings.
- f. The book gets its name because of its many references to the Old Testament. These references help us to understand the principal audience was the Jews. The Jews were also known as Hebrews.
- g. The book of Hebrews was written sometime shortly before the destruction of Jerusalem. The destruction of Jerusalem was accomplished by the Roman general Titus in 70 A.D.
- h. The time of the writing of the book has been placed somewhere around 64 – 68 A.D.
- i. Troublesome times were upon the church at the time of the writing of this book. Persecution had began to spread throughout the Roman Empire. The Jews were causing a disturbance that would bring the wrath of the Romans against them. The destruction of Jerusalem would be the culmination of this wrath. Josephus, a Jewish historian who witnessed this destruction, records for us how awful it was for the Jews in Jerusalem. Jesus had warned them of this during his lifetime. He told them to flee into the mountains when they see the armies approaching the city (Matt. 24:16; Lk. 21:20,21). [See the attachment at the end of this lesson for a further discussion on Matthew 24 and the destruction of Jerusalem.]

LXXXI. AN OVERVIEW OF THE BOOK OF HEBREWS

- a. The overall theme of the book is the superiority of Christ. The key word is “better”.
 - i. Superior to the angels (ch. 1,2)
 - ii. Superior to Moses (ch. 3)
 - iii. Superior to the Aaronic priesthood (ch. 4-7)
 - iv. Superior in law (ch. 8-10)

- b. The author begins by showing Christ to be superior to the angels. He also reminds us that God has spoken to us through his son, and we shall not escape if we neglect the salvation Christ offers (cf. 2:1-3).
- c. Christ's superiority to Moses and then to the priesthood of Aaron would help the Jews to understand that the Old Law had passed away and that the New Law was in effect.
- d. The superiority of the priesthood of Christ is seen in several passages.
 - i. We have a great high priest who has ascended into the heavens (4:14).
 - ii. We have a high priest that was without sin (4:15).
 - iii. We have a high priest who is the author of eternal salvation to them that obey him (5:9).
 - iv. We have a high priest who was called of the only begotten of God (5:5).
 - v. We have a high priest who is our forerunner into Heaven (6:20).
 - vi. We have a high priest who is superior to the order of Aaron (5:6,10; 6:20; 7:11,17,21).
 - vii. We have a high priest who is able to save us (7:25).
 - viii. We have a high priest who does not need to offer sacrifices for his sins (7:26,27).
 - ix. We have a high priest with a more excellent ministry and who is the mediator of a better covenant (8:6).
 - x. See Lesson 6 in this series for a further discussion of Christ and his priesthood.
- e. Chapters 8 – 10 show us the superiority of the new law to the old law. Jesus came to establish a better covenant and the old covenant was to pass away (8:6,13; 9:15,16; 10:16,17).
- f. The book concludes with directions for us as Christians as to how we must live to avoid falling into the hands of a living God (cf. 10:31).
 - i. Draw near with a true heart in full assurance of faith (10:22)
 - ii. Hold fast the profession of our faith without wavering (10:23)
 - iii. Consider one another to provoke unto love and good works (10:24)
 - iv. Do not forsake the assembling of ourselves together (10:25)
 - v. Do not sin willfully (10:26ff)
 - vi. Do not go back into perdition (10:39)
 - vii. Follow the great examples of faith (11:1-12:4)
 - viii. Remember that God chastens those he loves (12:5ff)
 - ix. Do not refuse to obey God (12:25ff)
 - x. Love one another (13:1-3)
 - xi. Keep marriage pure (13:4)
 - xii. Obey the elders (13:7,17)
 - xiii. This world is not our home (13:14)

LXXXII. FAITH IN THE BOOK OF HEBREWS

- a. Hebrews 11 has sometimes been called the "hall of fame" of faith. By this is meant that we have examples of men and women who worked to please

God in all that they did. In fact, their lives, as shown in this chapter, teach us that faith is not a mere assent or acknowledgement of God or Jesus, but is the doing of the will of God.

- b. This is probably best shown in the lesson drawn from Enoch's life.
 - i. Before he was translated, Enoch pleased God (Heb. 11:5).
 - ii. But without faith, it is impossible to please God (Heb. 11:6).
 - iii. Therefore, Enoch was a man of faith.
 - iv. Before he was translated, Enoch walked with God (Gen. 5:24).
 - v. Before he was translated, Enoch pleased God (Heb. 11:5).
 - vi. Therefore, Enoch pleased God by walking with God.
 - vii. Enoch pleased God by walking with God (Gen. 5:24).
 - viii. Enoch pleased God by being a man of faith (Heb. 11:5).
 - ix. Therefore, walking with God will make us a man of faith.
 - x. Therefore, walking with God = having faith in God.

LXXXIII. THE BOOK OF HEBREWS TEACHES US THAT ONE CAN FALL FROM GRACE

- a. Heb. 3:12 warns the faithful to beware lest they depart from the living God.
- b. Heb. 6:4-6 shows us that the faithful can fall away from God and get into a condition in which they cannot be brought back to repentance.
- c. Hebrews 10:25-31 teaches us of the danger of sinning willfully. We will lose the cleansing blood of Jesus Christ.
- d. Heb. 10:32-39 help us to understand that we need to make sure we do not go back into sinful things, but that we press on to the salvation of our souls.
- e. Heb. 12:3 cautions to not be weary and fainthearted.
- f. Heb. 12:25 plainly teaches us that we will not escape if we "*turn away from him that speaketh from heaven*".
- g. Heb. 13:9 states "*Be not carried about with divers and strange doctrines*".

THE SECOND COMING AND THE DESTRUCTION OF JERUSALEM

The intention of this paper is to explore the accounts found in Matthew, Mark, and Luke concerning the second coming of Christ and the destruction of Jerusalem. In particular, we will be looking at Matt. 24; Mk. 13; Lk. 17; and Lk. 21.

Questions have been asked concerning the illustrations used and what applies to what within these chapters. Some confusion has come based on the similar language used in both the discussion of the second coming and the discussion of the destruction of Jerusalem.

The similarity of language should not give us too much cause for concern. At times, the same language or very similar language is used to illustrate different subjects while establishing the same point. For instance:

When we read Matt. 24:29 and Mk. 13:24, we find language that is quite figurative that is describing God's great judgment against Jerusalem. Same or similar language is used in Isa. 13:10 to describe God's judgment against Babylon; in Isa. 60:19 as part of the prophecy concerning the salvation of the Gentiles; and, in Acts 2:20 to describe what was taking place on the day of Pentecost. In none of these cases is the language literal, but is used figuratively to describe the great work of God.

Matt. 24:28 uses an illustration of the eagles as birds of prey. This passage references the destruction of Jerusalem. Lk. 17:37 uses this illustration in reference to the second coming of Christ. Rev. 19:17,18 use a similar illustration concerning the final judgment of the wicked. All of these are used to show how terrible each of these will be. Again, not literal, but figurative.

The use of similar illustrations does not mean that the same subject is being discussed. It helps as we study to remember that everything must be understood in its own context.

I will approach this study by examining each passage individually.

MATTHEW 24

This is probably the most misused passage to try and teach that there will be signs of Christ's second coming. A quick study of this passage will show two distinct subjects being discussed. This we know because of two passages within Matt. 24. Verse 34 says that the generation present at that time would not pass away until these things come to pass. Verse 42 tells them to watch because they do not know when the Lord will come. One passage gives a definite time frame for its fulfillment; the other does not. There are two different events being discussed.

Everything before verse 34 will take place in the lifetime of some of those living then. Whatever is being discussed will be something they will see and that will be preceded by several events that they would witness personally.

Jesus begins the discourse on the mount of Olives by letting the apostles know that the temple would be destroyed (vs. 2). This causes the disciples to ask two questions (vs. 3). The first question deals with the time frame for the destruction of the temple that Jesus had just spoken about. The second question deals with his coming and the end of the world. In both cases, the apostles were looking for signs to indicate when each of these would take place.

In verses 4 – 8, Jesus warns them to not be deceived by false Christs or wars or natural disasters. These are not signs of anything, only the beginning of sorrows.

Verses 9 – 13 lets them know that many will become unfaithful and will be deceived by false prophets. Those who will be saved will be those who endure to the end.

Verse 14 helps us to understand that the gospel must be preached in all the world before the end comes. Beginning on the day of Pentecost in about 33 a.d., the gospel began to be preached. According to Col. 1:23, the gospel was preached to every creature. This was about 62 a.d. As Matt. 24 stated, the New Testament bears out that the gospel was preached to all the world.

Verses 15 – 28 give signs that will precede the event under discussion. These would be things they would witness and also warnings they should heed to avoid the bad things to come. Remember the warning to be faithful to the end. Note what they were told.

1. They would see the abomination of desolation (vs. 15). The Romans would offer a pig upon the altar of God and thus desecrate the sacred place.
2. When they saw this, they were to flee into the mountains and not take the time to come back for their things (vss. 16-18).
3. This would be an especially difficult flight for those who were pregnant or had small babies. It would also be bad if it were in the winter or on a Sabbath day, thus increasing their hardship or lessening their travel (vss. 19,20).
4. Then would follow a great tribulation that would not last long. God is in control of how long this will last. There will also be those who will be saying that Christ is here, but at this time, do not believe them because he has not returned (vss. 21-26).

5. To help them know that what is happening when they see all of these signs is not the second coming of Christ, Christ reminds them that his coming will be swift and without announcement just as lightening suddenly appears (vs. 27).
6. Verse 28 again illustrates how terrible the destruction will be.

Now, with all these signs, they will know the judgment of God is come. This is illustrated by the language used in verses 29-31. (The expression “son of man coming” is also used in Matt. 16:28 to refer to the establishment of the church. It is not used in either Matt. 24:30 or 16:28 as a literal coming, but the fulfilling of Christ’s work.) Christ also helps us to know that the event under discussion will be close at hand when they see these signs (vss. 32,33). Again, verse 34 shows that some of them will witness the event under discussion. The certainty of these things is illustrated in verse 35.

To this point, Christ has been discussing the destruction of Jerusalem. This is the first question asked by the apostles. The destruction of Jerusalem would take place in 70 a.d. and was preceded by the signs given in Matt. 24. The Christians of the First Century would have been able to see all of these things coming to pass and would then know to flee the city of Jerusalem so they could avoid the terrible destruction within the city.

The second coming of Christ and the judgment (the second question of the apostles) is discussed in verses 36 – 51. Here the language is different. There were many signs pointing to the destruction of Jerusalem; there will be no signs pointing to the second coming of Christ.

In verses 36 – 41, Christ shows us that the world will be going on as it always has. Nothing will be different. Nothing will change. Some will be ready; some will not.

Verses 42-44 teach us to be prepared because we do not know when Christ will come again. Christ then teaches us that the righteous will be rewarded (vss. 45-47), and the wicked will be punished (vss. 48-51).

Matthew 24 breaks down as follows: Verses 4 – 35 are discussing the destruction of Jerusalem. Verses 36-51 are discussing the second coming of Christ.

MARK 13

Mark's account is almost identical to Matthew's. Mark's account is discussing the destruction of Jerusalem in verses 5-31, and the second coming of Christ in verses 32-37.

Mark includes verse 11 about the help God will give them when they are tried. He also does not include the discussion at the end concerning what will happen to the righteous and what will happen to the wicked when Christ returns.

Both Mark and Matthew illustrate the many signs that will be seen before the destruction of Jerusalem and that no signs will precede the second coming of Christ.

LUKE 17

As Jesus was traveling from Galilee (Lk. 8) to Jerusalem (Lk. 9:51; 17:11), he comes to a village and is asked about the coming of the kingdom of God (Lk. 17:20). It is the Pharisees who are asking him this question and not the apostles. He answers the Pharisees' question in verses 20 and 21 by letting them know that the kingdom of God would be spiritual in nature and not physical. The kingdom of God would be within them. The reference here is to the church, the spiritual kingdom of God.

Verses 22 – 37 are spoken to his disciples and are not necessarily directed to the Pharisees. The discussion is now on the second coming of Christ.

1. There will be those who will report that Christ has come, but do not believe them (vss. 22,23).
2. His coming will be quick and unannounced, just as lightening appears (vs. 24).
3. Christ must suffer and be rejected by those present at that time (vs. 25).
4. The world will continue on as it always has and the second coming will happen on a day like any other day (vss. 26-30).

Verses 31-33 go together. Jesus is reminding them not to look back. Those who long for this world will end up just like Lot's wife – lost. (While the language is similar to what is used in Matt. 24 and the destruction of Jerusalem, it illustrates the same point. We need to love God more than we love the world and we need to obey him without question.)

Verses 34-36 shows that there will be those who are prepared and those who are not. Verse 37 helps to understand how terrible the second coming will be for those who are unprepared.

LUKE 21

Luke records for us only one of the two questions that Matthew and Mark record. In verse 7, there are two questions that ask the same thing. The apostles want to know when the temple will be destroyed and what signs will precede it. Jesus' answer to this question is recorded in verses 8-33.

Verses 8-11 tell them not to be overly concerned when they hear of wars and natural disasters. The end is not yet.

Verses 12-19 help them to understand that they will be persecuted and some will be killed. However, he reminds them to be faithful regardless of what happens (vs. 19).

Verses 20-24 let them know that when they see the Roman army compass Jerusalem, then they are to flee into the mountains and those who are already outside Jerusalem should not go back into the city. Terrible destruction will come to the city of Jerusalem.

Verses 25-33 use similar language that is found in Matt. 24 and Mk. 13 to illustrate the judgment of God upon the city. These verses also let them know that these things will take place in their generation (vs. 32).

The second coming of Christ is not discussed in Luke 21. It should be noted that Matthew and Mark record both questions asked by the apostles and Luke only records one. Since each writer had a different purpose in his writing, Luke seems to have seen it necessary to only include the question on the destruction of Jerusalem. There is no way to really know why Luke chose to not include both questions when he wrote his book. A careful study of all the gospel accounts will show that some stories found in one book may or may not be included in the other books. This is not unusual or unexpected.

Hopefully this paper will help in our study of these passages. It is our endeavor to help those looking for “signs of the coming” to better understand what Jesus taught about his coming. While his coming is certain, it will come as a thief in the night (1 Thess. 5:2).

Charles Coats, 4514 Grand River East, Webberville, MI 48892, January 17, 2004

MICHIGAN BIBLE SCHOOL

LESSON 13

April 15, 2004

LXXXIV. JAMES

- a. This is one of the earliest epistles written dating from about 50 A.D.
- b. The book of James is sometimes referred to as “Practical Christianity” because of its application of the principles which guide us.
- c. It is addressed to the “twelve tribes which are scattered abroad.” This would be a reference to Christians of Jewish background and seems to also describe those who had been scattered abroad around Stephen’s persecution (Acts 8:4).
- d. The author of the book is James, the brother of Jesus Christ. He, along with other brothers, is mentioned in Matt. 13:55. Jn. 7:5 indicates that Jesus’ brothers did not believe on him before his resurrection. But, Acts 1:14 shows his brethren gathered with the apostles after the resurrection of Christ. James is a prominent leader in the church (Acts 15) and Paul mentions having visited with James after Paul became a Christian (Gal. 1:19).
- e. James begins his book by exhorting his fellow Christians to count it all joy when they fall into various temptations. This will build faith (1:2,3). James would certainly have understood persecution because the church was persecuted almost from the beginning (cf. Acts 3 and 4). James pleads with them to seek their help from God and to completely trust in God.
- f. Some significant themes from the book of James.
 - i. Trust in God (1:1-18)
 - ii. Be doers of the word (1:19-26)
 - iii. Pure religion (1:27)
 - iv. Do not be respecters of persons (2:1-13)
 - v. Faith without works is dead (2:14-26)
 - vi. Control the tongue (3:1-12)
 - vii. Wisdom from above (3:13-18)
 - viii. Submit yourselves to God (4:1-12)
 - ix. What is your life? (4:13-17)
 - x. A warning to those who trust in riches (5:1-6)
 - xi. Be prepared for the coming of the Lord (5:7-12)
 - xii. Prayer (5:13-18)
 - xiii. Restoring the erring (5:19,20)
- g. Faith and works
 - i. Examples of the folly of faith without works. Even the pagans understood these concepts (2:14-16).
 - ii. One who has a faith without works is no better than the devils (2:18,19).

- iii. Abraham and Rahab are examples for us of those who were justified by faith with works (2:21,23,25; cf. Heb. 11:17-19, 31).
- iv. Four great statements that show us that there is no real faith if we do not do the will of God.
 - 1. *Even so, faith, if it hath not works, is dead, being alone* (2:17).
 - 2. *But wilt thou know, O vain man, that faith without works is dead?* (2:20).
 - 3. *Ye see then how that by works a man is justified, and not by faith only* (2:24).
 - 4. *For as the body without the spirit is dead, so faith without works is dead also* (2:26).

LXXXV. 1 PETER

- a. Peter writes two books, both of which date around 64 A.D. Peter writes this first book from Babylon (5:13).
- b. At this time, persecution against the church is beginning to grow. Nero, in Rome, has blamed the church for the burning of Rome. Many Christians were killed because of this.
- c. While the persecution from the Romans was building at this time, the persecution from the Jews had been present from the beginning of the church.
- d. Peter addresses Christians living in Pontus, Galatia, Cappadocia, Asia, and Bithynia, all Roman provinces in Asia Minor (1:1). Not too many years after Peter writes this letter, persecution will grow quite severe in Asia Minor.
- e. Thus, Peter writes to encourage the brethren to remain faithful to God throughout whatever persecution comes their way. Probably the key verse to this first letter is 4:19.
- f. To help us overcome temptations that will come our way, Peter teaches us —
 - i. That we have been begotten to a lively hope (1:3,4).
 - ii. That we are to be obedient children (1:14).
 - iii. That we will face God in judgment (1:17).
 - iv. That we are to desire the sincere milk of the word (2:2).
 - v. That we are to abstain from fleshly lusts (2:11,12).
 - vi. That we are to be subject to the ruling powers (2:13-17).
 - vii. That we are to walk in the footsteps of Jesus, our example of how to act in persecution (2:21-25).
 - viii. That we are to treat our spouses right so our prayers will not be hindered (3:1-7).
 - ix. That we should get away from evil and do good (3:11).
 - x. That we should not longer live a life of sin (4:1-4).
 - xi. That we are not the only ones suffering, therefore endure (4:12-19; 5:9).

- xii. That we should humble ourselves before God and be watchful for the devil (5:6-8).

LXXXVI. 2 PETER

- a. This book is the last letter we have from Peter. In this book, Peter both exhorts and warns the brethren.
- b. Peter teaches the brethren to make their calling and election sure (1:10). To do so, they need to add these to their lives:
 - i. Faith – “persuasion, moral conviction”
 - ii. Virtue – “valor, praise, excellence, manliness”
 - iii. Knowledge – “knowing”
 - iv. Temperance – “self control”
 - v. Patience – “endurance, constancy”
 - vi. Godliness – “piety”
 - vii. Brotherly kindness – “brotherly love, fraternal affections”
 - viii. Charity – “affection or benevolence”
- c. He then warns them concerning false teachers.
 - i. They are already at work among you (2:1,2).
 - ii. They will go the way of the angels who sinned (2:4), the wicked in the days of Noah (2:5), and the cities of Sodom and Gomorrah (2:6).
 - iii. False teachers will work among you and deceive the hearts especially of the new Christians (2:7-18).
 - iv. False teachers promise liberty, but only bring us into further bondage (2:19).
 - v. There is a strong reminder to not go back into the lives we had before we became Christians (2:20-22).
- d. Peter warns them not to believe those who would tell them nothing has changed on the face of the earth so do not concern yourself with the second coming of Christ (3:1-7).
 - i. Christ will come again when God is ready (3:8-10).
 - ii. The world and all that is in it will be destroyed (3:11-14).
 - iii. In view of the second coming, do not be lead away into error (3:17).
 - iv. Grow in the grace and knowledge of our Lord and Savior Jesus Christ (3:18).

MICHIGAN BIBLE SCHOOL
LESSON 14
April 22 & 29, 2004

LXXXVII. 1 JOHN

- a. 1st, 2nd, and 3rd John were written about 96 A.D.
- b. The apostle John is the author of all three books.
- c. In this book, John handles three main topics – love, obedience, and knowledge.
- d. John is concerned with how these Christians live their lives.
- e. This book starts with instructions on walking in the light (1:7) and concludes the book with “keep yourselves from idols” (5:21).
- f. Concerning love
 - i. If we hate our brother, we walk in darkness (2:8-11).
 - ii. Do not love the world or the things of the world (2:15-17).
 - iii. God loves us and we are called the sons of God (3:1,2).
 - iv. If we do not love our brother, we abide in death (3:14).
 - v. “Lip service” is not love (3:18).
 - vi. Love is of God (4:7).
 - vii. God is love (4:8).
 - viii. If we do not love, we are not of God (4:8).
 - ix. We ought to love one another because God loved us (4:11).
 - x. We love God because he loved us (4:19).
 - xi. We do not love God if we hate our brother (4:20,21).
 - xii. We love God when we keep his commandments (5:3).
- g. Concerning obedience
 - i. If we do not keep his commandments, we do not know God and we are liars (2:3-5).
 - ii. Abide in God (2:24).
 - iii. To disobey is sin (3:4).
 - iv. Those who commit sin are of the devil (3:8).
 - v. Those who obey are children of righteousness (3:10).
 - vi. When we obey God, we are in the right relationship with God (3:24).
 - vii. The faithful keep themselves from sin (5:18).
- h. Concerning knowledge
 - i. We know God when we keep his commandments (2:3).
 - ii. We can know the truth (2:21).
 - iii. We can know we have eternal life (5:13).
 - iv. We can know we are of God (5:19).
 - v. We can know we are righteous (5:20).
- i. The books of 1st John and 2nd John are the only books where the term “antichrist” appears. What do these books have to tell us about this term?
 - i. There were antichrists at the time of the writing of these books (1 Jn. 2:18).

- ii. There are many antichrists (1 Jn. 2:18).
- iii. They were once faithful to God (1 Jn. 2:19).
- iv. They deny the Father and the Son (1 Jn. 2:22).
- v. They did not confess that Jesus came in the flesh (1 Jn. 4:3; 2 Jn. 7).
- vi. They are already in the world (1 Jn. 4:3).
- vii. They are deceivers (2 Jn. 7).

LXXXVIII. 2 JOHN

- a. This book is addressed to the “elect lady and her children” (vs. 1).
- b. The elect lady and her children are thought to either be a specific lady or representative of a particular congregation. Since we have no reason to believe otherwise, there is no reason to believe that this book is not addressed to a specific lady and her children.
- c. The book begins by commending her for her faithfulness (vss. 1,2) and for the faithfulness of her children (vs. 4).
- d. A warning is given about false teachers. Christians are not to aid them in any way (vss. 7-11).
 - i. False teachers are deceivers (vs. 7).
 - ii. They will pull us away from our reward (vs. 8).
 - iii. They do not have the doctrine of Christ (vs. 9).
 - iv. We are not to help false teachers (vs. 10).
 - v. If we help them, we are as guilty as they (vs. 11).
- e. John indicates that he is hoping to come to them shortly (vs. 12).

LXXXIX. 3 JOHN

- a. This book is written to a man named Gaius, a faithful Christian (vs. 1).
- b. It is divided into three sections.
 - i. Gaius (vss. 1-8)
 - ii. Diotrophes (vss. 9-11)
 - iii. Demetrius (vss. 12-14)
- c. Gaius and Demetrius are commended for their faithfulness.
 - i. Gaius walked in the truth (vs. 3).
 - ii. Gaius helped both brethren and strangers (vs. 5).
 - iii. Demetrius had a good report of all men (vs. 12).
 - iv. Demetrius had a good report of the truth itself (vs. 12).
 - v. Demetrius had a good report of John and his companions (vs. 12).
- d. The opposite of Gaius and Demetrius was Diotrophes.
 - i. Diotrophes loves the preeminence (vs. 9).
 - ii. Diotrophes did not receive John and his companions (vs. 9).
 - iii. Diotrophes used malicious words (vs. 10).
 - iv. Diotrophes cast out of the church those that did not obey him (vs. 10).
- e. In the midst of discussing these three men, John says “Follow not that which is evil, but that which is good (vs. 11).
- f. John indicates that he is hoping to come to them shortly (vs. 14).

XC. JUDE

- a. The author of the book of Jude tells us that he is the brother of James (vs. 1). [See Lesson 13 for more discussion on this James, the brother of Jesus.]
- b. Jude was the brother of Jesus as shown to us in Matt. 13:55.
- c. Jude had started his book with the intention of writing about our common salvation (vs. 3).
- d. However, a more pressing need arose – false teachers were working in the area (vs. 4). This is why Jude teaches us to “earnestly contend for the faith” (vs. 3).
- e. God teaches us that false teachers will be punished just as he punished the children of Israel in the wilderness (vs. 5), the angels who sinned (vs. 6), and the cities of Sodom and Gomorrah (vs. 7).
- f. False teachers use others and serve their own selfish desires (vss. 8-19).
- g. We are also taught to keep ourselves pure and to work to restore others (vss. 20-23).

XCI. REVELATION

- a. The apostle John is the penman of this book (1:4,9; 22:8). John is in exile on the isle of Patmos (1:9). Patmos is located off the western coast of Asia Minor near Ephesus.
- b. While John is the penman, Jesus is the originator of the word (1:1).
- c. Revelation has often been considered the most difficult book in the Bible to understand. However, the difficulty with the book of Revelation is not what the book actually says, but with what people have told us the book says.
- d. Most of the things we hear about the book of Revelation are not found in the book, but are only found in the imaginations of mankind.
- e. The book is addressed to the seven churches of Asia – Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.
 - i. Ephesus – The church that left its first love (2:1-7).
 - ii. Smyrna – The church that was faithful unto death (2:8-11).
 - iii. Pergamos – The church in Hell’s headquarters (2:12-17).
 - iv. Thyatira – The church that was threatened from within (2:18-29).
 - v. Sardis – The church of the living dead (3:1-6).
 - vi. Philadelphia – The church with the open door (3:7-13).
 - vii. Laodicea – The church that made God sick (3:14-22).
- f. When studying the book of Revelation, we should not get caught up in the symbols used. The symbols are used to help illustrate a point. The symbols are not the point.
- g. The overall theme of the book is “Victory in Christ” (2:10; 14:13; 17:14).
- h. The simplest way to remember the message of Revelation is **“WE WIN!”**
- i. Rome was the ruling nation during the time of the Revelation. The book helps us to understand that the Romans would be destroyed because of their wickedness against the church.

- j. While many have taught that the book was written to hide its message or to make it more difficult to get the message, the book itself indicates that it was written to reveal a message that they could obey.
 - i. It is called the **REVELATION** of Jesus Christ (1:1). The word revelation means that which is revealed.
 - ii. The people reading this book were expected to
 - 1. Read it
 - 2. Hear it
 - 3. Keep it
 - 4. We cannot keep that which cannot be understood.
 - iii. Seven times, Jesus tells us to hear what the Spirit says to the church, that is, learn the message and keep it (2:7,11,17,29; 3:6,13,29).
 - iv. We are not to add to the message of this book nor take away from it (22:18,19). How can we fulfill this part if we cannot know what the book teaches?
- k. People have for centuries tried to make the book of Revelation fit into their times. What people forget or do not know is that the book was written to seven congregations located in Asia Minor and living during the First Century. Thus, the book cannot be interpreted in view of our times, but in the times of the First Century.
- l. Remember, this book was written to comfort Christians suffering tremendous persecution during the First Century. This letter would not be of much comfort to them if its fulfillment was not going to be for another 2000 years!
- m. The book of Revelation does not teach a 1000 years reign of Christ on Earth. In fact, the book of Revelation **NEVER** mentions or indicates that Christ will **EVER** set foot on Earth again.
- n. The book ends with an invitation to “take of the water of life freely” (22:17), and to “do his commandments, that they may have right to the tree of life” (22:14).
- o. A brief summary of the book – You will be tried. Be faithful unto death. Receive the crown of life. (2:10)

NEW TESTAMENT MEMORY TOOLS

Matthew	Life of Christ for the Jews
Mark	Life of Christ for the Romans
Luke	Life of Christ for the Greeks
John	Life of Christ for All
Acts	History of the Church
Romans	God's Plan For Man's Righteousness
1 & 2 Corinthians	Church Problems
Galatians	Law and the Gospel
Ephesians	Letter of the Church
Philippians	Inspired Thank You Note
Colossians	Superiority of Christ
1 & 2 Thessalonians	Mistaken Eschatology
1 Timothy	Advice to a Young Preacher
2 Timothy	Paul's Farewell Address
Titus	Setting Things In Order
Philemon	In Defense of a Runaway Slave
Hebrews	Superiority of the New Covenant
James	Practical Christianity
1 Peter	Encouragement in Persecution
2 Peter	Peter's Farewell Address
1 John	Refutation of Heresy
2 John	Commendation of the Elect Lady
3 John	Commendation of Gaius
Jude	Warning Against False Teachers
Revelation	Victory in Jesus