

The Apostle Paul





Paul 1

Acts

The Book of Acts is of both the narrative and gospel genres. The book begins with a recount of Jesus' life right before and right after His crucifixion. Through prayer, Matthias was chosen to replace Judas as a disciple. The day of the Pentecost, the Holy Spirit filled the apostles. Peter addresses the crowd, and they devoted themselves to the teachings of the apostles. Peter heals a crippled beggar and then speaks to the onlookers regarding the God of Abraham. While speaking, Peter and John were arrested for their disturbance. The next day, Peter and John went before the Sanhedrin. They were warned not to keep teaching, but then they are released. They go back to their own people who then pray and share their possessions, so no one is in need. The apostles heal many people, but are persecuted by others. The apostles chose seven men to help mediate among the Jews. One of the seven, Stephen, was seized and brought before the Sanhedrin. Stephen spoke out against them and was stoned to death; all the while Stephen prayed. Beginning that day, the church was persecuted, causing the church to scatter. Peter started teaching to the Gentiles after the Jews refused to listen to him. King Herod arrested Peter, but Peter was able to escape. There are many chapters on the different locations the apostles traveled to and preached. The book ends with Paul preaching in Rome while being held by guards.

- Acts 7:58
- Acts 8-9

Romans

The Book of Romans is of the epistle genre. In Paul's introduction, he tells the people of Rome that he is not ashamed of the gospel and wants to visit Rome. Paul explains God's wrath and judgment. Paul continues his letter advising the Romans about God's righteousness, and the righteousness of all who have faith in Jesus Christ. Paul states that Abraham was blessed because of his faith in God. Paul explains death came because of Adam, and eternal life comes through Jesus Christ. Paul asserts in his letter that he is speaking "the truth in Christ" (9:1). Paul explains that righteousness does not come by works, but by faith. Paul assures the Romans that through Jesus Christ, they are given endurance and encouragement. Paul then ministers to the Gentiles. Paul ends the letter by sending his personal greetings to many.

- Romans 10:9
- Romans 6:23
- Romans 3:23
- Romans 5:8
- Romans 1:16

1 Corinthians

The Book of 1 Corinthians is of the epistle genre. Paul writes this letter to the church of Corinth. He begins by telling the church he thanks God for His grace. He appeals to the church in hopes that they may stop quarrelling. Paul discusses the causes and solutions to the quarrels. Paul writes in depth about dealing with immorality, lawsuits among each other, and sexual immorality. Paul tells the church what God wants out of a marriage. Paul then states his own opinion on marriage. Paul talks about food sacrificed to idols. Paul gives warnings about Israel's past. Paul writes about Jesus' resurrection and what that means to believers. He tells the people of Corinth that he will be visiting them after his visit in Macedonia. He asks for a favor: take of Timothy if is able to visit. Paul ends the letter with his personal

greetings.

- 1 Corinthians 1:10-15 – Unified in Christ
- 1 Corinthians 5 – Immorality
- 1 Corinthians 7 – Marriage
- 1 Corinthians 13 – Love
- 1 Corinthians 15 - Resurrection

2 Corinthians

The Book of 2 Corinthians is of the epistle genre. This letter is written a few months after the first letter. Paul affirms that when troubled, God will comfort. Paul advises the people of Corinth that his plans have changed. Paul stresses the need for forgiveness. Paul talks about the new covenant with the living God. Paul discusses our heavenly dwelling after death, and Christ came to reconcile man's sins to Him. Paul writes about his hardships and his joy in Corinth's repentance. Paul encourages the people of Corinth to sincerely give to the people of Macedonia. Paul lets them know that Titus will be visiting Corinth. Paul defends his ministry. He ends his letter with some final warnings about believing him, followed by his final greetings.

- 2 Corinthians 1:3-7 – Comfort in Christ
- 2 Corinthians 3:4-6 – Confidence in Christ

Galatians

The Book of Galatians is of the epistle genre. Paul writes this letter to the churches of Galatia. Paul reprimands the churches for deserting Christ. Paul asserts he has been called by God to preach the gospel. Paul retells how the Apostles accepted him. Paul retells how he opposed Peter in forcing the Gentiles in following the Jewish customs. Paul uses Abraham to prove his point that faith is more important than the observance of the Law. When you have faith in Jesus Christ, "you are all sons of God" (3:26). Paul writes about his concerns for the Galatians. He tells them that in Christ they have freedom. When the Spirit is in living inside of you, you must try to treat others with good intentions. Paul advises the Galatians that it does not matter if you are circumcised or not; what matters is that Jesus Christ.

- Galatians 3:26-28

Ephesians

The Book of Ephesians is of the epistle genre. Paul opens this letter to the Ephesians with blessings from Christ. Paul lets the Ephesians know he has kept them in his prayers. Paul reminds them that from sin they were dead, but they are made alive through Jesus. He also reminds them that the Gentiles and the Jews are members of God's household. Paul preaches to the Gentiles. Paul advises the Ephesians what his prayer is for them. He advises them that through Christ they are of one body and one spirit. Through Christ, they are made new in their attitudes of their minds and they need to resist any bitterness, anger, and malice. Paul advises them to live like God, with love. Paul gives the Ephesians advice on different relationships: husband and wife, children and parents, as well as slaves and masters. He tells them to be strong in God. The letter ends with his final greetings.

- Ephesians 2:8-10 – Save by grace
- Ephesians 5:22-33 – Order of marriage
- Ephesians 6:10-17 – Armor of God

Philippians

The Book of Philippians is of the epistle genre. Paul tells the people of Philippi that he is thankful that they believe in Jesus. Paul tells them that they are in his prayers. Paul tells the Philippians that because of his

imprisonment, the gospel has spread. He states that he is “in chains for Christ” (1:13). Paul advises the people of Philippi to have the same attitudes of Jesus: humility, love, and compassion. Paul talks about Timothy visiting Philippi. He then talks about Epaphroditus, the messenger. Paul states that Epaphroditus was ill and almost died, but upon recovery will return to Philippi. Paul gives the Philippians a warning of men who do evil. He urges them to press on towards the gospel of Jesus Christ. Paul ends his letter with a thanks for the Philippians’ gifts and then his final greetings.

- Philippians 1:6
- Philippians 3:14
- Philippians 4:13

Colossians

The Book of Colossians is of the epistle genre. Paul opens his letter to the people of Colosse with a thanksgiving and prayer. Paul emphasizes the gospel of Christ. Paul relates his labors and struggles for the gospel. Paul advises the Colossians that through a life with Christ, they are filled with strength and thankfulness. Paul warns of deceptive human traditions, false humility, and worship of angels. Paul advises the people of Colosse to not set their minds on earthly things. He also advises against sexual immorality, greed, and idolatry. Paul gives some commands for husbands, wives, children, fathers, slaves, and masters. Paul then advises the Colossians to pray, to be thankful and watchful. Paul ends his letter with some final greetings.

- Paul combats the gnostic heresy.
- Colossians 1:15-20
- Colossians 2:2
- Colossians 2:4
- Colossians 2:8-10

1 Thessalonians

The Book of 1 Thessalonians is of the epistle genre. Paul opens his letter to the people of Thessalonica by letting them know he thanks God for their faith in Jesus. He lets them know they are in his prayers. Paul writes about his visit to Thessalonica. Even though he had to leave them, he wants to visit again. Paul gives an account of Timothy’s report after visiting Thessalonica. The report is good news about their faith and love. Even though they are demonstrating faith and love in Jesus, Paul urges them to do so more and more. Paul reminds the Thessalonians that God will come down from heaven and those who believe in Christ will go with Him to live with Him forever. Paul instructs the people to live in peace with each other, to be joyful, pray, and avoid evil.

- 1 Thessalonians 1-2 – Paul explains his reason for his absence and to continue doing what they’re doing.
- 1 Thessalonians 4:13-18 – Paul encourages them concerning the afterlife.

2 Thessalonians

The Book of 2 Thessalonians is of the epistle genre. Paul opens his letter to the people of Thessalonica with thanksgiving and prayer. Paul warns the people to not be deceived of the time when God will return. He will not return until the “man of lawlessness is revealed” (2:3), and when man proclaims that he is God. Paul clarifies that lawlessness is the work of Satan who will display false miracles and signs. Paul advises the Thessalonians to stand firm and to remember the teachings of the gospel. Paul asks the people to pray for the spread of the gospel, and for deliverance from wickedness and evil. Paul warns against idleness. Paul ends the letter with his final greeting.

- 2 Thessalonians 2:1-2 – Warns them that the second coming will be obvious.

- 2 Thessalonians 3:13 – Do not be weary of doing good.

1 Timothy

The Book of 1 Timothy is of the epistle genre. Paul opens his letter to Timothy with a warning against teachers of false doctrines. God's work is by faith. Paul tells Timothy that he is thankful the strength from Jesus. Paul advises Timothy that prayers, intercession, requests, and thanksgiving be made for everyone. God wants everyone to be saved. Paul expresses his wishes for women to dress modestly and to be submissive to her husband. Paul advises what qualities an overseer must possess. Paul addresses what the Deacon's attributes should be like. Paul advises Timothy on deceiving spirits. Paul reminds Timothy that everything God created is good. Paul instructs Timothy on being a good minister means having nothing to do with godless myths. Hold onto the promises for the present and future. Paul then gives advice about widows, elders, and slaves. Paul warns of love for money that leads to temptation. Paul tells Timothy to fight for faith, command people to be rich in good deeds, and turn away from opposing ideas.

2 Timothy

The Book of 2 Timothy is of the epistle genre. Paul writes to Timothy to give him encouragement on being faithful. Paul encourages Timothy on his teachings and to avoid godless chatter. Paul writes about the last days being terrible. People will be out of control, conceited, disobedient, and filled with evil desires. These people will have rejected Jesus and not get far. People believing in Jesus will be persecuted, but must stand strong in their faith. Paul instructs Timothy to preach the Word with patience. Paul tells Timothy it is time for him to depart this life. Paul tells Timothy that even though everyone deserted him, the Lord stood by his side. Paul asks Timothy to try to visit him before winter and ends the letter with his blessing.

- 2 Timothy 2:14-16 – Be diligent, handle the word of God.
- 2 Timothy 4:3-5 – Preach the truth.

Titus

The Book of Titus is of the epistle genre. Paul begins his letter to Titus with a synopsis of the mission in Crete. Titus was to appoint elders, and Paul gives the attributes the elders must possess. Paul instructs Titus on what should be taught to different groups of people. Paul instructs Titus to teach the people to be obedient and peaceful to authorities. Paul reminds Titus through Jesus, the people of faith have His grace and hope of eternal life. Paul warns Titus of foolish controversies and arguments about the law. Paul asks that Titus visit him soon.

- Titus 1:5-9 – Attributes of elders

Philemon

The Book of Philemon is of the epistle genre. As a prisoner, Paul writes to Philemon. Paul begins the letter with prayer and thanksgiving. Paul asks Philemon to welcome Onesimus back as a brother in Christ. Paul hopes to visit Philemon soon. Paul ends the letter with greetings from fellow believers.



Paul 2

Hellenism


Acts 6:1-2 (NASB)

1Now at this time while the disciples were increasing in number, a complaint arose on the part of the Jews who adopted the Gr language and much of Gr culture through acculturation Hellenistic Jews against the native Hebrews, because their widows were being overlooked in the daily serving of food. 2So the twelve summoned the congregation of the disciples and said, "It is not desirable for us to neglect the word of God in order to serve tables.

Who are the Hellenists?

Definition of Hellenism:

Hellenism

[[hel-uh-niz-uh m](#)] [SHOW IPA](#) 

noun

- 1 ancient Greek culture or ideals.
- 2 the imitation or adoption of ancient Greek language, thought, customs, art, etc.:
the Hellenism of Alexandrian Jews.
- 3 the characteristics of Greek culture, especially after the time of Alexander the Great; civilization of the [Hellenistic](#) period.

Ptolemy II of Philadephus (Requested Septuagint)

was the pharaoh of Ptolemaic Egypt from 283 to 246 BCE. He was the son of Ptolemy I Soter, the Macedonian Greek general of Alexander the Great who founded the Ptolemaic Kingdom after the death of Alexander, and queen Berenice I, originally from Macedon in northern Greece.

1 Corinthians 9:19-23 (NASB)

19For though I am free from all men, I have made myself a slave to all, so that I may win more. 20To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law; 21to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law. 22To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some. 23I do all things for the sake of the gospel, so that I may become a fellow partaker of it.

As a result, Hellenism creates proselytes all over the world

Acts 2:7-11 (NASB)

7They were amazed and astonished, saying, “Why, are not all these who are speaking Galileans? 8And how is it that we each hear them in our own language to which we were born? 9Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and I.e. Gentile converts to Judaism proselytes, 11Cretans and Arabs—we hear them in our own tongues speaking of the mighty deeds of God.”

Hellenistic Judaism v Traditional Judaism

Hellenistic Judaism was a form of Judaism in classical antiquity that combined Jewish religious tradition with elements of Greek culture. Until the fall of the Western Roman Empire and the early Muslim conquests of the eastern Mediterranean, the main centers of Hellenistic Judaism were Alexandria in Egypt and Antioch in Syria (now in southern Turkey), the two main Greek urban settlements of the Middle East and North Africa region, both founded at the end of the fourth century BCE in the wake of the conquests of Alexander the Great. Hellenistic Judaism also existed in Jerusalem during the Second Temple Period, where there was conflict between Hellenizers and traditionalists (sometimes called Judaizers).

Paul at Athens - Acts 17:16-31 (NASB)

16Now while Paul was waiting for them at Athens, his spirit was being provoked within him as he was observing the city full of idols. 17So he was reasoning in the synagogue with the Jews and the God-fearing Gentiles, and in the market place every day with those who happened to be present. 18And also some of the Epicurean and Stoic philosophers were conversing with him. Some were saying, “What would this idle babbler wish to say?” Others, “He seems to be a proclaimer of strange deities,”—because he was preaching Jesus and the resurrection. 19And they took him and brought him to the Areopagus, saying, “May we know what this new teaching is which you are proclaiming? 20For you are bringing some strange things to our ears; so we want to know what these things mean.” 21(Now all the Athenians and the strangers visiting there used to spend their time in nothing other than telling or hearing something new.)

Sermon on Mars Hill

22So Paul stood in the midst of the Areopagus and said, “Men of Athens, I observe that you are very religious in all respects. 23For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, ‘TO AN UNKNOWN GOD.’ Therefore what you worship in ignorance, this I proclaim to you. 24The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; 25nor is He served by human hands, as though He needed anything, since He Himself gives to all people life and breath and all things; 26and He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation, 27that they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us; **28for in Him we live and move and exist, as even some of your own poets have said, ‘For we also are His children.’** 29Being then the children of God, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man. 30Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent, 31because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.”

Aratus 315 BC – 245 BC

He resided at the courts of Antigonus II Gonatas, king of Macedonia, and Antiochus I of Syria. The *Phaenomena*, a didactic poem in hexameters, is his only completely extant work. Lines 1–757 versify a prose work on astronomy by Eudoxus of Cnidus (c. 390–c. 340), while lines 758–1154 treat of weather signs and show much likeness to Pseudo-Theophrastus’ *De signis tempestatum*. The poem became immediately popular and provoked

many commentaries, the most important of which is by Hipparchus (c. 150 BC) and is still extant. In form, the *Phaenomena* belongs to the Alexandrian school, but the author's Stoicism adds a strong note of seriousness. It was admired by Callimachus and enjoyed a high reputation among the Romans. Cicero, Germanicus Julius Caesar, and Avienus translated it; the two last versions and fragments of Cicero's survive. One verse from the famous opening invocation to Zeus became even more famous because it was quoted in the New Testament (Acts 17:28): "For 'in him we live and move and have our being'; as even some of your own poets have said, 'For we too are his offspring.'"

Keeble

Galatians 5:12 (NIV)

12As for those agitators, I wish they would go the whole way and emasculate themselves!

Results of the Hellenism is unity

Galatians 3:28-29 (NASB)

27For all of you who were baptized into Christ have clothed yourselves with Christ. 28There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. 29And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.

Romans 10:12-13

11For the Scripture says, "Whoever believes in Him will not be disappointed." 12For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him; 13for "Whoever will call on the name of the Lord will be saved."

Romans 3:29

28For we maintain that a man is justified by faith apart from works of the Law. 29Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, 30since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.



Paul 3

Justification by Faith

The biblical doctrine of justification by faith or in another way of looking at it, How I can be right before God?

The biblical meaning of both the Hebrew and Greek words used for “justify” is, “to pronounce, accept, and treat as just, i.e., as, on the one hand, not penally liable, and, on the other, entitled to all the privileges due to those who have kept the law. It is thus a forensic term, denoting a judicial act of administering the law--in this case, by declaring a verdict of acquittal, and so excluding all possibility of condemnation. Justification thus settles the legal status of the person justified” (J. I. Packer, “Justification,” *Evangelical Dictionary of Theology* [Baker], ed. by Walter Elwell, p. 593).

Justification does not mean to make righteous, but rather, to declare righteous. It is a legal term as used by Paul, and it has two aspects:

Positively, the sinner is declared or reckoned as righteous (Rom. 4:3, 5); negatively, his sins are totally forgiven (Rom. 4:7, 8). The basis for this legal

One of the most important truths in all of the Bible to understand and apply is Justification by Faith.

What do you think is the most important truths in the bible? maybe who the right marriage partner is or how to know what career to pursue, how to be happy in your marriage or how to raise your children properly or even how to make wise business decisions. None of the things that we now think are important will matter in that moment when we die and stand before God. Since we all must face that day, no issue is more important than that of knowing that you are in right standing with the eternal God who spoke the universe into existence. The answer to this matter of how to be right with God hinges on a proper understanding of the biblical doctrine of justification by faith alone.

Genesis 15:6, which says of Abram, “Then he believed in the Lord, and He reckoned it to him as righteousness.”

The apostle Paul quotes this verse twice (Rom. 4:3, Gal. 3:6) as he explains how a person comes into a right standing with God.

Seek to understand and lay hold of this great doctrine of justification by faith alone.

The apostle Paul wrote Galatians to warn the churches about some men called Judaizers who believed in Christ, but who taught that faith in Christ alone is not enough to make a person right with God, but that people also had to keep the Jewish law, especially circumcision. Paul didn’t reason, “Well, these men believe in Christ, and unity and love are more important than right doctrine.” Rather, he said that these men were accursed because they were preaching a false gospel (Gal. 1:6-9).

Paul is teaching in Romans 4:1-5 as he quotes Genesis 15:6:

The guilty sinner is declared righteous by God on the basis of Christ’s death at the instant he believes in Christ. Justification is God’s declaring the guilty sinner to be righteous on the basis of Christ’s death.

Do you have the idea that when it comes time for the judgment, God, who they conceive of as a “nice” God

will not be harsh as long as a person has been sincere and has tried his best to be a good person?

What does the Bible reveal about God's tolerance of Sin/His absolute Holiness?

If a person keeps all of God's law, but stumbles at one point, he is guilty of violating the whole thing (James 2:10).

So we have a huge problem: How can a just and holy God maintain His purity and yet be reconciled with people who have violated His commandments repeatedly in thought and deed?

Paul argues in the first three chapters of Romans, everyone from the raw pagan to the most religious Jew has violated God's law and is under His just condemnation. Paul is arguing, using Abraham as his prime example, that no one can gain right standing with God through good works. The only way to be right with God is to trust in God's provision for sin in Christ.

Transaction is the shed blood of Jesus Christ whose death satisfied God's righteous justice (Rom. 3:24-26).

Bible Verses:

1. **Galatians 2:21** I do not treat the grace of God as meaningless. For if keeping the law could make us right with God, then there was no need for Christ to die.
2. **Galatians 3:10-11** "For all who rely on the works of the law are under a curse, as it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law." Clearly no one who relies on the law is justified before God, because "the righteous will live by faith."
3. **Ephesians 2:8-10** For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.
4. **Romans 3:20** Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.
5. **Romans 3:22** the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction.
6. **Romans 3:27-28** Where, then, is boasting? It is excluded. Because of what law? The law that requires works? No, because of the law that requires faith. For we maintain that a person is justified by faith apart from the works of the law.
7. **Romans 4:3** For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.
8. **Romans 4:4-5** Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
9. **Romans 4:24-25** but also for our sake, to whom it will be credited, those who believe in the one who raised Jesus our Lord from the dead. He was given over because of our transgressions and was raised for the sake of our justification.
10. **Romans 5:1-2** Therefore, since we have been declared righteous by faith, we have peace with God through our Lord Jesus Christ, through whom we have also obtained access by faith into this grace in which we stand, and we rejoice in the hope of God's glory.
11. **Romans 5:18-19** Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.
12. **Romans 5:15-16** But there is a great difference between Adam's sin and God's gracious gift. For the sin of this one man, Adam, brought death to many. But even greater is God's wonderful grace

and his gift of forgiveness to many through this other man, Jesus Christ. And the result of God's gracious gift is very different from the result of that one man's sin. For Adam's sin led to condemnation, but God's free gift leads to our being made right with God, even though we are guilty of many sins.

13. **Romans 6:1-6** What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.
14. **Romans 9:30-32** What then shall we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith; but the people of Israel, who pursued the law as the way of righteousness, have not attained their goal. Why not? Because they pursued it not by faith but as if it were by works. They stumbled over the stumbling stone.
15. **Romans 10:9-11** because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved. For the Scripture says, "Everyone who believes in him will not be put to shame."
16. **John 3:16** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
17. **John 3:36** He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.
18. **John 14:6** Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me.
- 19.1 **John 3:8-10** Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. No one born of God makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God. By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.
- 20.2 **Timothy 3:14-16** But you must remain faithful to the things you have been taught. You know they are true, for you know you can trust those who taught you. You have been taught the holy Scriptures from childhood, and they have given you the wisdom to receive the salvation that comes by trusting in Christ Jesus. All Scripture is inspired by God and is useful to teach us what is true and to make us realize what is wrong in our lives. It corrects us when we are wrong and teaches us to do what is right.
- 21.2 **Corinthians 5:17** Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.
22. **Luke 7:50** And he said to the woman, "Your faith has saved you; go in peace."
23. **James 2:10** For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it.
24. **James 2:17** In the same way, faith by itself, if it is not accompanied by action, is dead.
25. **James 2:20** Do you want to be shown, you foolish person, that faith apart from works is useless?

*****James 2 is examining a genuine faith vs a false faith.** It does not teach faith and works. God grants us repentance! Evidence of true faith will result in a new relationship with God's Word. We won't say things like I'm going to sin now and repent later. This shows a false conversion. We don't fight for our salvation. Jesus paid it in full. Jesus has made us new.

Quotes:

"Any church which puts in the place of justification by faith in Christ another method of salvation is a harlot church." Charles Spurgeon

"Saving faith is an immediate relation to Christ, accepting, receiving, resting upon Him alone, for justification, sanctification, and eternal life by virtue of God's grace." Charles Spurgeon

"To be justified means more than to be declared "not guilty." It actually means to be declared righteous before God. It means God has imputed or charged the guilt of our sin to His Son, Jesus Christ, and has imputed or credited Christ's righteousness to us." Jerry Bridges



Paul 4

JUDAIZERS

In short, a Judaizer is "Christian" who thinks that one should become Jewish physically via circumcision in order to be in covenant with God. The circumcision had long since been the dividing line between Jew and Goy (gentile) even unto the days of Abraham. This thought became one of great contention and strife for Paul. The Church being centered and founded in Jerusalem in the first century of Paul's world, the majority of its members are of the circumcision. Paul seeks unity between Jew and Gentile through the sign of the Holy Spirit whereas the Judaizers seek unity through the sign of the circumcision as they always had.

Acts 15:1-7 Some men came down from Judea and began teaching the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." And when Paul and Barnabas had great dissension and debate with them, the brethren determined that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders concerning this issue. Therefore, being sent on their way by the church, they were passing through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and were bringing great joy to all the brethren. When they arrived at Jerusalem, they were received by the church and the apostles and the elders, and they reported all that God had done with them. But some of the sect of the Pharisees who had believed stood up, saying, "It is necessary to circumcise them and to direct them to observe the Law of Moses."

The apostles and the elders came together to look into this matter. AFTER THERE HAD BEEN MUCH DEBATE Peter stood up and said.....

Colossians 2:10-11 and in Him you have been made complete, and He is the head over all rule and authority; and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ

Galatians 2:1-14 Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also. It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain. But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised. But it was because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage. But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you. But from those who were of high reputation (what they were makes no difference to me; God shows no partiality)—well, those who were of reputation contributed nothing to me. But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised (for He who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles), and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that we might go to the Gentiles and they to the circumcised. They only asked us to remember

the poor—the very thing I also was eager to do. But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision. The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy. But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, “If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews?”

EBIONITES

Ebionites are a first century Jewish Christian sect that lived as Jews and accepted Jesus as messiah yet rejected his divinity. Ebionites rejected Paul as an apostate from Torah and heretical teacher. They were also among the first sect of Christians cast out as heretics at the council of Nicea in May of 325 CE. Ebionites essentially followed Yakov ha Tzaddik or James the Just, brother of Jesus. The word Ebionite comes from the root word Ebon meaning poor in Hebrew, they took upon themselves oaths of poverty to stick to the name. Ebionites after being rejected from western Christianity actually lived in the Middle East and Islamic world, some think, up until the 12th century. Mohammad had a scribe that was an Ebionite and it seems likely that he was Mohammad's greatest source of information on Christianity.

PAUL NOT UNIVERSALLY ACCEPTED

Acts 21:15-26 After these days we got ready and started on our way up to Jerusalem. Some of the disciples from Caesarea also came with us, taking us to Mnason of Cyprus, a disciple of long standing with whom we were to lodge. After we arrived in Jerusalem, the brethren received us gladly. And the following day Paul went in with us to James, and all the elders were present. After he had greeted them, he began to relate one by one the things which God had done among the Gentiles through his ministry. And when they heard it they began glorifying God; and they said to him, “You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for the Law; and they have been told about you, that you are teaching all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to walk according to the customs. What, then, is to be done? They will certainly hear that you have come. Therefore, do this that we tell you. We have four men who are under a vow; take them and purify yourself along with them, and pay their expenses so that they may shave their heads; and all will know that there is nothing to the things which they have been told about you, but that you yourself also walk orderly, keeping the Law. But concerning the Gentiles who have believed, we wrote, having decided that they should abstain from meat sacrificed to idols and from blood and from what is strangled and from fornication.” Then Paul took the men, and the next day, purifying himself along with them, went into the temple giving notice of the completion of the days of purification, until the sacrifice was offered for each one of them.

Paul and James actually seek to keep the groups unified; Paul even submits to ritual purification along with others for the sake of keeping unified.

Acts 21:27-40 When the seven days were almost over, the Jews from Asia, upon seeing him in the temple, began to stir up all the crowd and laid hands on him, crying out, “Men of Israel, come to our aid! This is the man who preaches to all men everywhere against our people and the Law and this place; and besides he has even brought Greeks into the temple and has defiled this holy

place.” For they had previously seen Trophimus the Ephesian in the city with him, and they supposed that Paul had brought him into the temple. Then all the city was provoked, and the people rushed together, and taking hold of Paul they dragged him out of the temple, and immediately the doors were shut. While they were seeking to kill him, a report came up to the commander of the Roman cohort that all Jerusalem was in confusion. At once he took along some soldiers and centurions and ran down to them; and when they saw the commander and the soldiers, they stopped beating Paul. Then the commander came up and took hold of him and ordered him to be bound with two chains; and he began asking who he was and what he had done. But among the crowd some were shouting one thing and some another, and when he could not find out the facts because of the uproar, he ordered him to be brought into the barracks. When he got to the stairs, he was carried by the soldiers because of the violence of the mob; for the multitude of the people kept following them, shouting, “Away with him!”

As Paul was about to be brought into the barracks, he said to the commander, “May I say something to you?” And he *said, “Do you know Greek? Then you are not the Egyptian who some time ago stirred up a revolt and led the four thousand men of the Assassins out into the wilderness?” But Paul said, “I am a Jew of Tarsus in Cilicia, a citizen of no insignificant city; and I beg you, allow me to speak to the people.” When he had given him permission, Paul, standing on the stairs, motioned to the people with his hand; and when there was a great hush, he spoke to them in the Hebrew dialect, saying,

PAUL DEFENDS HIS MINISTRY

Romans 11:13 Paul says "I am an apostle to the gentiles"

Galatians 1:11-24 For I would have you know, brethren, that the gospel which was preached by me is not according to man. FOR I NEITHER RECEIVED IT FROM MAN, NOR WAS I TAUGHT IT, but I received it through a revelation of Jesus Christ. For you have heard of my former manner of life in Judaism, how I used to persecute the church of God beyond measure and tried to destroy it; and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions. But when God, who had set me apart even from my mother’s womb and called me through His grace, was pleased to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus. Then three years later I went up to Jerusalem to become acquainted with Cephas and stayed with him fifteen days. But I did not see any other of the apostles except James, the Lord’s brother. (Now in what I am writing to you, I assure you before God that I am not lying.) Then I went into the regions of Syria and Cilicia. I was still unknown by sight to the churches of Judea which were in Christ; but only, they kept hearing, “He who once persecuted us is now preaching the faith which he once tried to destroy.” And they were glorifying God because of me.

THEY DIDN'T GET THE MEMO LOL

Acts 15:7-30 After there had been much debate, Peter stood up and said to them, “Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles would hear the word of the gospel and believe. And God, who knows the heart, testified to them giving them the Holy Spirit, just as He also did to us; and He made no distinction between us and them, cleansing their hearts by faith. Now therefore why do you put God to the test by placing upon the

neck of the disciples a yoke which neither our fathers nor we have been able to bear? But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are.”

All the people kept silent, and they were listening to Barnabas and Paul as they were relating what signs and wonders God had done through them among the Gentiles.

After they had stopped speaking, JAMES answered, saying, “Brethren, listen to me. Simeon has related how God first concerned Himself about taking from among the Gentiles a people for His name. With this the words of the Prophets agree, just as it is written,

‘After these things I will return,
And I will rebuild the tabernacle of David which has fallen,
And I will rebuild its ruins,
And I will restore it,
So that the rest of mankind may seek the Lord,
And all the Gentiles who are called by My name,’
Says the Lord, who makes these things known from long ago.

Therefore, it is my judgment that we do not trouble those who are turning to God from among the Gentiles, but that we write to them that they abstain from things contaminated by idols and from fornication and from what is strangled and from blood. For Moses from ancient generations has in every city those who preach him, since he is read in the synagogues every Sabbath.”

Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them to send to Antioch with Paul and Barnabas—Judas called Barsabbas, and Silas, leading men among the brethren, and they sent this letter by them,

“The apostles and the brethren who are elders, to the brethren in Antioch and Syria and Cilicia who are from the Gentiles, greetings. “Since we have heard that some of our number to whom we gave no instruction have disturbed you with their words, unsettling your souls, it seemed good to us, having become of one mind, to select men to send to you with our beloved Barnabas and Paul, men who have risked their lives for the name of our Lord Jesus Christ. “Therefore, we have sent Judas and Silas, who themselves will also report the same things by word of mouth. “For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these essentials: that you abstain from things sacrificed to idols and from blood and from things strangled and from fornication; if you keep yourselves free from such things, you will do well. Farewell.”

James and Paul find an accord even though many of the followers of James do not.



Paul 5

Justification by Faith Part II

Question: "Why is justification by faith such an important doctrine?"

Answer: The teaching of **justification** by faith is what separates biblical Christianity from all other belief systems. In every religion, and in some branches of what is called "Christianity," man is working his way to God. Only in true, biblical Christianity is man saved as a result of grace through faith. Only when we get back to the Bible do we see that justification is by faith, apart from works.

The word justified means "pronounced or treated as righteous." For a Christian, justification is the act of God not only forgiving the believer's sins but imputing to him the righteousness of Christ. The Bible states in several places that justification only comes through faith (e.g., [Romans 5:1](#); [Galatians 3:24](#)). Justification is not earned through our own works; rather, we are covered by the righteousness of Jesus Christ ([Ephesians 2:8](#); [Titus 3:5](#)). The Christian, being declared righteous, is thus freed from the guilt of sin.

Justification is a completed work of God, and it is instantaneous, as opposed to **sanctification**, which is an ongoing process of growth by which we become more Christlike (the act of "being saved," cf. [1 Corinthians 1:18](#); [1 Thessalonians 5:23](#)). Sanctification occurs after justification.

Understanding the doctrine of justification is important for a Christian. First, it is the very knowledge of justification and of grace that motivates good works and spiritual growth; thus, justification leads to sanctification. Also, the fact that justification is a finished work of God means that Christians have assurance of their salvation. In God's eyes, believers have the righteousness necessary to gain eternal life.

Once a person is justified, there is nothing else he needs in order to gain entrance into heaven. Since justification comes by faith in Christ, based on His work on our behalf, our own works are disqualified as a means of salvation ([Romans 3:28](#)). There exist vast religious systems with complex theologies that teach the false doctrine of justification by works. But they are teaching "a different gospel—which is really no gospel at all" ([Galatians 1:6–7](#)).

Without an understanding of justification by faith alone, we cannot truly perceive the glorious gift of grace—God's "unmerited favor" becomes "merited" in our minds, and we begin to think we deserve salvation. The doctrine of justification by faith helps us maintain "pure devotion to Christ" ([2 Corinthians 11:3](#)). Holding to justification by faith keeps us from falling for the lie that we can earn heaven. There is no ritual, no sacrament, no deed that can make us worthy of the righteousness of Christ. It is only by His grace, in response to our faith, that God has credited to us the holiness of His Son. Both Old and New Testaments say, "The just shall live by faith" ([Habakkuk 2:4](#); [Romans 1:17](#); [Galatians 3:11](#); [Hebrews 10:38](#)).

Question: "What is sanctification? What is the definition of Christian sanctification?"

Answer: Sanctification is God's will for us (1 Thessalonians 4:3). The word sanctification is related to the word saint; both words have to do with holiness. To "sanctify" something is to set it apart for special use; to "sanctify" a person is to make him holy.

Jesus had a lot to say about sanctification in John 17. In verse 16 the Lord says, "They are not of the world, even as I am not of it," and this is before His request: "Sanctify them by the truth; your word is truth" (verse 17). In Christian theology, sanctification is a state of separation unto God; all believers enter into this state when they are born of God: "You are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption" (1 Corinthians 1:30, ESV). The sanctification mentioned in this verse is a once-for-ever separation of believers unto God. It is a work God performs, an intricate part of our salvation and our connection with Christ (Hebrews 10:10). Theologians sometimes refer to this state of holiness before God as "positional" sanctification; it is the same as justification.

While we are positionally holy ("set free from every sin" by the blood of Christ, Acts 13:39), we know that we still sin (1 John 1:10). That's why the Bible also refers to sanctification as a practical experience of our separation unto God. "Progressive" or "experiential" sanctification, as it is sometimes called, is the effect of obedience to the Word of God in one's life. It is the same as growing in the Lord (2 Peter 3:18) or spiritual maturity. God started the work of making us like Christ, and He is continuing it (Philippians 1:6). This type of sanctification is to be pursued by the believer earnestly (1 Peter 1:15; Hebrews 12:14) and is effected by the application of the Word (John 17:17). Progressive sanctification has in view the setting apart of believers for the purpose for which they are sent into the world: "As you sent me into the world, I have sent them into the world. For them I sanctify myself, that they too may be truly sanctified" (John 17:18–19). That Jesus set Himself apart for God's purpose is both the basis and the condition of our being set apart (see John 10:36). We are sanctified and sent because Jesus was. Our Lord's sanctification is the pattern of and power for our own. The sending and the sanctifying are inseparable. On this account we are called "saints" (hagioi in the Greek), or "sanctified ones." Prior to salvation, our behavior bore witness to our standing in the world in separation from God, but now our behavior should bear witness to our standing before God in separation from the world. Little by little, every day, "those who are being sanctified" (Hebrews 10:14, ESV) are becoming more like Christ.

There is a third sense in which the word sanctification is used in Scripture—a "complete" or "ultimate" sanctification. This is the same as glorification. Paul prays in 1 Thessalonians 5:23, "May the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ" (ESV). Paul speaks of Christ as "the hope of glory" (Colossians 1:27) and links the glorious appearing of Christ to our personal glorification: "When Christ, who is your life, appears, then you also will appear with him in glory" (Colossians 3:4). This glorified state will be our ultimate separation from sin, a total sanctification in every regard. "We know that when Christ appears, we shall be like him, for we shall see him as he is" (1 John 3:2).

To summarize, "sanctification" is a translation of the Greek word *hagiasmos*, meaning "holiness" or "a separation." In the past, God granted us justification, a once-for-all, positional holiness in Christ. Now, God guides us to maturity, a practical, progressive holiness. In the future, God will give us glorification, a permanent, ultimate holiness.

These three phases of sanctification separate the believer from the penalty of sin (**justification**), the power of sin (**maturity**), and the presence of sin (**glorification**).

Question: "How do God's mercy and justice work together in salvation?"

Answer: God's **justice** and **mercy** are seemingly incompatible. After all, justice involves the dispensing of deserved punishment for wrongdoing, and mercy is all about pardon and compassion for an offender. However, these two attributes of God do in fact form a unity within His character.

The Bible contains many references to God's mercy. Over 290 verses in the Old Testament and 70 in the New Testament contain direct statements of the mercy of God toward His people.

God was merciful to the Ninevites who repented at the preaching of Jonah, who described God as "a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity" (**Jonah 4:2**). David said God is "gracious and merciful; Slow to anger and great in loving-kindness. The LORD is good to all, and His mercies are over all His works" (**Psalms 145:8-9, NASB**).

But the Bible also speaks of God's justice and His wrath over sin. In fact, God's perfect justice is a defining characteristic: "There is no God apart from me, a righteous [just] God and a Savior; there is none but me" (**Isaiah 45:21**). "He is the Rock, his works are perfect, and all his ways are just. A faithful God who does no wrong, upright and just is he" (**Deuteronomy 32:4**).

In the New Testament, Paul details why God's judgment is coming: "Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. Because of these, the wrath of God is coming" (**Colossians 3:5-6**).

So the Bible showcases the fact that God is merciful, but it also reveals that He is just and will one day dispense justice on the sin of the world.

In every other religion in the world that holds to the idea of a supreme deity, that deity's mercy is always exercised at the expense of justice. For example, in Islam, Allah may grant mercy to an individual, but it's done by dismissing the penalties of whatever law has been broken. In other words, the offender's punishment that was properly due him is brushed aside so that mercy can be extended. Islam's Allah and every other deity in the non-Christian religions set aside the requirements of moral law in order to be merciful. Mercy is seen as at odds with justice. In a sense, in those religions, crime can indeed pay.

If any human judge acted in such a fashion, most people would lodge a major complaint. It is a judge's responsibility to see that the law is followed and that justice is provided. A judge who ignores the law is betraying his office.

Christianity is unique in that God's mercy is shown through His justice. There is no setting aside of justice to make room for mercy. The Christian doctrine of penal substitution states that sin and injustice were punished at the **cross of Christ** and it's only because the penalty of sin was satisfied through Christ's sacrifice that God extends His mercy to undeserving sinners who look to Him for salvation.

As Christ died for sinners, He also demonstrated God's righteousness; His death on the cross showcased God's justice. This is exactly what the apostle Paul says: "All are justified freely by his

grace through the redemption that came by Christ Jesus. God presented Christ as a sacrifice of atonement, through the shedding of his blood—to be received by faith. He did this to demonstrate his righteousness, because in his [forbearance](#) he had left the sins committed beforehand unpunished—he did it to demonstrate his righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus ([Romans 3:24–26](#), emphasis added).

In other words, all the sin from Adam to the time of Christ was under the forbearance and mercy of God. God in His mercy chose not to punish sin, which would require an eternity in hell for all sinners, although He would have been perfectly just in doing so. Adam and Eve were not immediately destroyed when they ate the forbidden fruit. Instead, God planned a Redeemer ([Genesis 3:15](#)). In His love God sent His own Son ([John 3:16](#)). Christ paid for every single sin ever committed; thus, God was just in punishing sin, and He can also justify sinners who receive Christ by faith ([Romans 3:26](#)). God's justice and His mercy were demonstrated by Christ's death on the cross. At the cross, God's justice was meted out in full (upon Christ), and God's mercy was extended in full (to all who believe). So God's perfect mercy was exercised through His perfect justice.

The end result is that everyone who trusts in the Lord Jesus is saved from God's wrath and instead experiences His grace and mercy ([Romans 8:1](#)). As Paul says, "Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!" ([Romans 5:9](#)).

3 Questions asked on [Gotquestions.org](#).

Please ask questions. I could have kept going and going. I love to see how all of these questions tie back to the teachings of Paul.



Paul 6

Justification by Faith Part III

(Last question from last week's lesson that was not covered) Question: "How do God's mercy and justice work together in salvation?"

Answer: God's justice and mercy are seemingly incompatible. After all, justice involves the dispensing of deserved punishment for wrongdoing, and mercy is all about pardon and compassion for an offender. However, these two attributes of God do in fact form a unity within His character.

The Bible contains many references to God's mercy. Over 290 verses in the Old Testament and 70 in the New Testament contain direct statements of the mercy of God toward His people. God was merciful to the Ninevites who repented at the preaching of Jonah, who described God as "a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity" (Jonah 4:2). David said God is "gracious and merciful; Slow to anger and great in loving-kindness. The LORD is good to all, and His mercies are over all His works" (Psalm 145:8–9, NASB). But the Bible also speaks of God's justice and His wrath over sin. In fact, God's perfect justice is a defining characteristic: "There is no God apart from me, a righteous [just] God and a Savior; there is none but me" (Isaiah 45:21). "He is the Rock, his works are perfect, and all his ways are just. A faithful God who does no wrong, upright and just is he" (Deuteronomy 32:4). In the New Testament, Paul details why God's judgment is coming: "Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. Because of these, the wrath of God is coming" (Colossians 3:5–6). So the Bible showcases the fact that God is merciful, but it also reveals that He is just and will one day dispense justice on the sin of the world. In every other religion in the world that holds to the idea of a supreme deity, that deity's mercy is always exercised at the expense of justice. For example, in Islam, Allah may grant mercy to an individual, but it's done by dismissing the penalties of whatever law has been broken. In other words, the offender's punishment that was properly due him is brushed aside so that mercy can be extended. Islam's Allah and every other deity in the non-Christian religions set aside the requirements of moral law in order to be merciful. Mercy is seen as at odds with justice. In a sense, in those religions, crime can indeed pay. If any human judge acted in such a fashion, most people would lodge a major complaint. It is a judge's responsibility to see that the law is followed and that justice is provided. A judge who ignores the law is betraying his office. Christianity is unique in that God's mercy is shown through His justice. There is no setting aside of justice to make room for mercy. The Christian doctrine of penal substitution states that sin and injustice were punished at the cross of Christ and it's only because the penalty of sin was satisfied through Christ's sacrifice that God extends His mercy to undeserving sinners who look to Him for salvation. As Christ died for sinners, He also demonstrated God's righteousness; His death on the cross showcased God's justice. This is exactly what the apostle Paul says: "All are justified freely by his grace through the redemption that came by Christ Jesus. God presented Christ as a sacrifice of atonement, through the shedding of his blood—to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished—he did it to demonstrate his righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus (Romans 3:24–26, emphasis added). In other words, all the sin from Adam to the time of Christ was under the forbearance and mercy of God. God in His mercy chose not to punish sin, which would require an eternity in hell for all sinners, although He would have been perfectly just in doing so. Adam and Eve were not immediately destroyed when they ate the forbidden fruit. Instead, God planned a Redeemer (Genesis 3:15). In His love God sent His own Son (John

3:16). Christ paid for every single sin ever committed; thus, God was just in punishing sin, and He can also justify sinners who receive Christ by faith (Romans 3:26). God's justice and His mercy were demonstrated by Christ's death on the cross. At the cross, God's justice was meted out in full (upon Christ), and God's mercy was extended in full (to all who believe). So God's perfect mercy was exercised through His perfect justice. The end result is that everyone who trusts in the Lord Jesus is saved from God's wrath and instead experiences His grace and mercy (Romans 8:1). As Paul says, "Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!" (Romans 5:9).

Three Stages of Christianity – Salvation, Sanctification, Glorification

Salvation - Deliverance from danger or suffering. To save is to deliver or protect. The word carries the idea of victory, health, or preservation. Sometimes, the Bible uses the words saved or salvation to refer to temporal, physical deliverance, such as Paul's deliverance from prison (Philippians 1:19). More often, the word "salvation" concerns an eternal, spiritual deliverance. When Paul told the Philippian jailer what he must do to be saved, he was referring to the jailer's eternal destiny (Acts 16:30-31). Jesus equated being saved with entering the kingdom of God (Matthew 19:24-25).

What are we saved from? In the Christian doctrine of salvation, we are saved from "wrath," that is, from God's judgment of sin (Romans 5:9; 1 Thessalonians 5:9). Our sin has separated us from God, and the consequence of sin is death (Romans 6:23). Biblical salvation refers to our deliverance from the consequence of sin and therefore involves the removal of sin.

Sanctification - God's will for us (1 Thessalonians 4:3). The word sanctification is related to the word saint; both words have to do with holiness. To "sanctify" something is to set it apart for special use; to "sanctify" a person is to make him holy. In Christian theology, sanctification is a state of separation unto God; all believers enter into this state when they are born of God: "You are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption" (1 Corinthians 1:30, ESV). The sanctification mentioned in this verse is a once-for-ever separation of believers unto God. It is a work God performs, an intricate part of our salvation and our connection with Christ (Hebrews 10:10). Theologians sometimes refer to this state of holiness before God as "positional" sanctification; it is the same as justification.

Glorification - God's final removal of sin from the life of the saints (i.e., everyone who is saved) in the eternal state (Romans 8:18; 2 Corinthians 4:17). At Christ's coming, the glory of God (Romans 5:2)—His honor, praise, majesty, and holiness—will be realized in us; instead of being mortals burdened with sin nature, we will be changed into holy immortals with direct and unhindered access to God's presence, and we will enjoy holy communion with Him throughout eternity. In considering glorification, we should focus on Christ, for He is every Christian's "blessed hope"; also, we may consider final glorification as the culmination of sanctification.

Question: "Why is sola fide important?"

Answer: Sola fide, which means "faith alone," is important because it is one of the distinguishing characteristics or key points that separate the true biblical Gospel from false gospels. At stake is the very Gospel itself and it is therefore a matter of eternal life or death. Getting the Gospel right is of such importance that the Apostle Paul would write in Galatians 1:9, "As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!" Paul was addressing the same question that sola fide addresses—on what basis is man declared by God to be justified? Is it by faith alone or by faith combined with works? Paul makes it clear in Galatians and Romans that man is "justified by faith in Christ and not by observing the law" (Galatians 2:16), and the rest of the Bible concurs.

Sola fide is one of the five solas that came to define and summarize the key issues of the Protestant Reformation. Each of these Latin phrases represents a key area of doctrine that was an issue of contention between the Reformers and the Roman Catholic Church, and today they still serve to summarize key doctrines essential to the Gospel and to Christian life and practice. The Latin word sola means “alone” or “only” and the essential Christian doctrines represented by these five Latin phrases accurately summarize the biblical teaching on these crucial subjects: sola scriptura—Scripture alone, sola fide—faith alone, sola gratia—grace alone, sola Christus—Christ alone, and sola Deo gloria—for the glory of God alone. Each one is vitally important, and they are all closely tied together. Deviation from one will lead to error in another essential doctrine, and the result will almost always be a false gospel which is powerless to save.

Sola fide or faith alone is a key point of difference between not only Protestants and Catholics but between biblical Christianity and almost all other religions and teachings. The teaching that we are declared righteous by God (justified) on the basis of our faith alone and not by works is a key doctrine of the Bible and a line that divides most cults from biblical Christianity. While most religions and cults teach men what works they must do to be saved, the Bible teaches that we are not saved by works, but by God’s grace through His gift of faith (Ephesians 2:8-9). Biblical Christianity is distinct from every other religion in that it is centered on what God has accomplished through Christ’s finished work, while all other religions are based on human achievement. If we abandon the doctrine of justification by faith, we abandon the only way of salvation. “Now when a man works, his wages are not credited to him as a gift, but as an obligation. However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness” (Romans 4:4-5). The Bible teaches that those that trust Jesus Christ for justification by faith alone are imputed with His righteousness (2 Corinthians 5:21), while those who try to establish their own righteousness or mix faith with works will receive the punishment due to all who fall short of God’s perfect standard.

Sola fide—the doctrine of justification by faith alone apart from works—is simply recognizing what is taught over and over in Scripture—that at some point in time God declares ungodly sinners righteous by imputing Christ’s righteousness to them (Romans 4:5, 5:8, 5:19). This happens apart from any works and before the individual actually begins to become righteous. This is an important distinction between Catholic theology that teaches righteous works are meritorious towards salvation and Protestant theology that affirms the biblical teaching that righteous works are the result and evidence of a born-again person who has been justified by God and regenerated by the power of the Holy Spirit.

How important is sola fide? It is so important to the Gospel message and a biblical understanding of salvation that Martin Luther described it as being “the article with and by which the church stands.” Those who reject sola fide reject the only Gospel that can save them and by necessity embrace a false gospel. That is why Paul so adamantly denounces those who taught law-keeping or other works of righteousness in Galatians 1:9 and other passages. Yet today this important biblical doctrine is once again under attack. Too often sola fide is relegated to secondary importance instead of being recognized as an essential doctrine of Christianity, which it certainly is.

“Consider Abraham: ‘He believed God, and it was credited to him as righteousness.’ Understand, then, that those who believe are children of Abraham. The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: ‘All nations will be blessed through you.’ So those who have faith are blessed along with Abraham, the man of faith. All who rely on observing the law are under a curse, for it is written: ‘Cursed is everyone who does not continue to do everything written in the Book of the Law.’ Clearly no one is justified before God by the law, because, ‘The righteous will live by faith’” (Galatians 3:6-11).

Questions asked are from Gotquestions.org.

Bible Verses:

1. **Galatians 2:21** I do not treat the grace of God as meaningless. For if keeping the law could make us right with God, then there was no need for Christ to die.
2. **Galatians 3:10-11** "For all who rely on the works of the law are under a curse, as it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law." Clearly no one who relies on the law is justified before God, because "the righteous will live by faith."
3. **Ephesians 2:8-10** For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.
4. **Romans 3:20** Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.
5. **Romans 3:22** the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction.
6. **Romans 3:27-28** Where, then, is boasting? It is excluded. Because of what law? The law that requires works? No, because of the law that requires faith. For we maintain that a person is justified by faith apart from the works of the law.
7. **Romans 4:3** For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.
8. **Romans 4:4-5** Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
9. **Romans 4:24-25** but also for our sake, to whom it will be credited, those who believe in the one who raised Jesus our Lord from the dead. He was given over because of our transgressions and was raised for the sake of our justification.
10. **Romans 5:1-2** Therefore, since we have been declared righteous by faith, we have peace with God through our Lord Jesus Christ, through whom we have also obtained access by faith into this grace in which we stand, and we rejoice in the hope of God's glory.
11. **Romans 5:18-19** Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.
12. **Romans 5:15-16** But there is a great difference between Adam's sin and God's gracious gift. For the sin of this one man, Adam, brought death to many. But even greater is God's wonderful grace and his gift of forgiveness to many through this other man, Jesus Christ. And the result of God's gracious gift is very different from the result of that one man's sin. For Adam's sin led to condemnation, but God's free gift leads to our being made right with God, even though we are guilty of many sins.
13. **Romans 6:1-6** What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we

would no longer be enslaved to sin.

14. **Romans 9:30-32** What then shall we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith; but the people of Israel, who pursued the law as the way of righteousness, have not attained their goal. Why not? Because they pursued it not by faith but as if it were by works. They stumbled over the stumbling stone.
15. **Romans 10:9-11** because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved. For the Scripture says, "Everyone who believes in him will not be put to shame."
16. **John 3:16** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
17. **John 3:36** He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.
18. **John 14:6** Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me.
- 19.1 **John 3:8-10** Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. No one born of God makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God. By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.
- 20.2 **Timothy 3:14-16** But you must remain faithful to the things you have been taught. You know they are true, for you know you can trust those who taught you. You have been taught the holy Scriptures from childhood, and they have given you the wisdom to receive the salvation that comes by trusting in Christ Jesus. All Scripture is inspired by God and is useful to teach us what is true and to make us realize what is wrong in our lives. It corrects us when we are wrong and teaches us to do what is right.
- 21.2 **Corinthians 5:17** Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.
22. **Luke 7:50** And he said to the woman, "Your faith has saved you; go in peace."
23. **James 2:10** For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it.
24. **James 2:17** In the same way, faith by itself, if it is not accompanied by action, is dead.
25. **James 2:20** Do you want to be shown, you foolish person, that faith apart from works is useless?



Paul 7

GNOSTICISM

Gnosis or Knowledge in Greek is the root of the word gnostic.

This philosophical belief stems partially from Plato who was also the teacher of Aristotle. The Greek philosophy typically referred to as Platonism has a great emphasis on spirituality. Many of the Platonic beliefs have crept into Christianity since the beginning of the Christian movement into the gentile world. Paul when going into the world bringing the message of Christ often encountered those who ascribed to Platonic philosophy and even when they converted to Christ they kept much of their ideals and layered them on top of Christianity. Especially in Colossae and Corinth the heresy known as Gnosticism had become prevalent.

Gnostic beliefs consist of these following ideals:

- A. Everything material or physical is evil.
- B. The God of the Jews or of the Bible who created the physical world is inferior to the god of the spiritual world.
- C. Jesus if good could not have been physical.
- D. The plan of redemption could not be physical but only spiritual.
- E. True salvation comes through having this knowledge.

Frankly anyone reading the Bible should take distain for these ideas. However, the New Testament had not been written yet and much of these ideas are the reasoning behind certain statements made in it.

- A. Everything material or physical is evil.
 - This is a stark contrast to the creation narrative in **Gen 1:31**
 - God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

When God created the physical world, he said it was "very good" therefore the gnostic understanding of the physical world is fundamentally flawed from the start. After the fall of man God promised to redeem the physical world as well.

- B. The God of the Jews or of the Bible who created the physical world is inferior to the god of the spiritual world.
 - Gnostic beliefs are for more akin to Deism of the enlightenment than they are to any form of Christianity. They believed in an all-powerful deity that reigned over the spiritual world and wanted men to escape from it. Which is also contrast to the God of the Bible who made the physical world, redeemed the physical world and came to the physical world in the form of Jesus.
 - I am the Lord, and there is no other; Besides Me there is no God. I will gird you, though you have not known Me; **Isaiah 45:5 NASB**
 - Give thanks to the Lord, for He is GOOD, For His lovingkindness is everlasting.

Psalms 136:1

C. Jesus if good could not have been physical. Jesus was born physically, died physically and rose physically (no specific reference here just read Matt, Mark, Luke, John)

- Because everything physical is evil if Jesus is good then he had to be spiritual. This causes all sorts of bad doctrines and is primarily the reason for certain statements in scripture like:
 - For He rescued us from the domain of darkness and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the firstborn of all creation. For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. **Col 1:13-16**
 - See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ. For in Him all the fullness of Deity dwells in bodily form, **Col 2:8-9**

D. The plan of redemption could not be physical but only spiritual.

- Gnostics had no issue believing in redemption, they themselves believed the world is evil but they however did not believe that the redemptive plan of God, who because he was spiritual, would have anything to do with redeeming the physical world. This belief once again creates numerous problems, for if the physical world could not be redeemed then there's no reason for Jesus to die physically.
 - And the wolf will dwell with the lamb, And the leopard will lie down with the young goat, And the calf and the young lion and the fatling together; And a little boy will lead them. Also, the cow and the bear will graze, their young will lie down together, And the lion will eat straw like the ox. **Isaiah 11:6-7** (showing redemption is for all of creation)
 - For we know that the whole creation groans and suffers the pains of childbirth together until now. And not only this, but also, we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body. **Romans 8:22-23**

E. True salvation comes through having this knowledge.

- Those who held this belief thought that because they "figured it out" they were somehow special and if they lived lives rejecting the physical, they would be purified in death and elevated to God like status spiritually. Many Christians still hold this concept of ascending to God without the resurrection of the dead which is a physical event.
 - Paul discusses this extensively in 1 Corinth 15 not only emphasizing the resurrection of the dead, but the resurrection of the dead like unto Christ's resurrection which was physical.
 - Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, not even Christ has been raised; and if Christ has not been raised, then our preaching is vain, your faith also is vain. Moreover, we are even found to be false witnesses of God, because we testified against God that He raised Christ, whom He did not raise, if in fact the dead are not raised. For if the dead are not raised, not even Christ has been raised; and if Christ has not been raised, your faith is worthless; you are still in your sins. Then those also who have fallen asleep in Christ have perished. If we have hoped in Christ in this life only, we are of all men most to be pitied. But now Christ has been raised from the dead, the first fruits of those who are asleep. For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Christ all will be made alive. But each in his own order: Christ the first fruits, after that those who are Christ's at His coming. **1 Corinthians 15:12-23**
 - Salvation is the work of God through his grace and love is a principle teaching of scripture but rejected by those of Gnostic influence.
 - Knowledge makes arrogant, but love edifies. If anyone supposes that he knows (gnosis) anything, he has not yet known as he ought to know (gnosis). **1 Corinthians 8:1-2 NASB**

- For now, we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known. But now faith, hope, love, abide these three; but the greatest of these is love. **1 Corinthians 13:12-13**
- **1 Corinthians 13** poem of love ending in vs 12-13 (this chapter is to show love is superior to knowledge in poem)

The teachings of Gnosticism go much further than these few key points I have chosen to discuss here.



Paul 8

Divinity of Christ

One of the primary principle teachings of Christianity is the divinity of Christ, the belief that Jesus was and is God in bodily form. He came to earth for the sake of fulfilling his redemptive plan for mankind.

God in bodily form - Colossians 1:15-19; 2:9-10

- 15He is the image of the invisible God, the firstborn of all creation. 16For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. 17He is before all things, and in Him all things hold together. 18He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. 19For it was the Father's good pleasure for all the fullness to dwell in Him, 20and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.
- 9For in Him all the fullness of Deity dwells in bodily form, 10and in Him you have been made complete, and He is the head over all rule and authority; 11and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ

Jesus is the Word of God made flesh - John 1:1-5

- 1In the beginning was the Word, and the Word was with God, and the Word was God. 2He was in the beginning with God. 3All things came into being through Him, and apart from Him nothing came into being that has come into being. 4In Him was life, and the life was the Light of men. 5The Light shines in the darkness, and the darkness did not it.

Worship of the Lord God only (kyrios, YHVH) - Luke 4:5-8

- 5And he led Him up and showed Him all the kingdoms of the world in a moment of time. 6And the devil said to Him, "I will give You all this domain and its glory; for it has been handed over to me, and I give it to whomever I wish. 7Therefore if You worship before me, it shall all be Yours." 8Jesus answered him, "It is written, 'You shall worship the Lord your God and serve Him only.' "

They worshiped Jesus - Matthew 14:26-33

- 26When the disciples saw Him walking on the sea, they were terrified, and said, "It is a ghost!" And they cried out in fear. 27But immediately Jesus spoke to them, saying, "Take courage, it is I; do not be afraid."
- 28Peter said to Him, "Lord, if it is You, command me to come to You on the water." 29And He said, "Come!" And Peter got out of the boat and walked on the water and came toward Jesus. 30But seeing the wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!" 31Immediately Jesus stretched out His hand and took hold of him, and *said to him, "You of little faith, why did you doubt?" 32When

they got into the boat, the wind stopped. 33 And those who were in the boat worshiped Him, saying, "You are certainly God's Son!"

The First and The Last (Isaiah 44:6)(Revelation 1:8; 1:17-18)

- 6 "Thus says the Lord, the King of Israel and his Redeemer, the Lord of hosts: 'I am the first and I am the last, And there is no God besides Me.
- "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."
- 17 When I saw Him, I fell at His feet like a dead man. And He placed His right hand on me, saying, "Do not be afraid; I am the first and the last, 18 and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades.

Lord, Kyrios, YHVH divine name of God - Romans 10:9-11

- 9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; 10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. 11 For the Scripture says, "Whoever believes in Him will not be disappointed."

*****We know what is meant by this statement due to the Septuagint or Greek translation of the Tanakh (old testament). The translators were forbidden to translate the Hebrew name of God due to its sacred nature, so they used the Greek word Kyrios or Lord in place of the Hebrew name of God. Hence when in the New Testament confession of Jesus as Kyrios literally means, "confess him as the Lord God of Abraham, Isaac, and Jacob"*****

I AM WHO I AM

Exodus 3:10-15

- 10 Therefore, come now, and I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt." 11 But Moses said to God, "Who am I, that I should go to Pharaoh, and that I should bring the sons of Israel out of Egypt?" 12 And He said, Certainly I will be with you, and this shall be the sign to you that it is I who have sent you: when you have brought the people out of Egypt, you shall worship God at this mountain." 13 Then Moses said to God, "Behold, I am going to the sons of Israel, and I will say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?" 14 God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'" 15 God, furthermore, said to Moses, "Thus you shall say to the sons of Israel, 'The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is My name forever, and this is My memorial-name to all generations.

John 8: 39-40,48-59

- 39 They answered and said to Him, "Abraham is our father." Jesus said to them, "If you are Abraham's children, do the deeds of Abraham. 40 But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do.
- 48 The Jews answered and said to Him, "Do we not say rightly that You are a Samaritan and have a demon?" 49 Jesus answered, "I do not have a demon; but I honor My Father, and you dishonor Me. 50 But I do not seek My glory; there is One who seeks and judges. 51 Truly, truly, I say to you, if anyone keeps My word he will never see death." 52 The Jews said to Him, "Now we know that You have a demon. Abraham died, and the prophets also;

and You say, 'If anyone keeps My word, he will never taste of death.' 53 Surely You are not greater than our father Abraham, who died? The prophets died too; whom do You make Yourself out to be?" 54 Jesus answered, "If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say, 'He is our God'; 55 and you have not come to know Him, but I know Him; and if I say that I do not know Him, I will be a liar like you, but I do know Him and keep His word. 56 Your father Abraham rejoiced to see My day, and he saw it and was glad." 57 So the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?" 58 Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I AM." 59 Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple.

(They sought to stone him because the obvious claim of his being God incarnate in this statement. Which, if he were not God, would be blasphemy worthy of death)

John 18:1-9

- When Jesus had spoken these words, He went forth with His disciples over the ravine of the Kidron, where there was a garden, in which He entered with His disciples. 2 Now Judas also, who was betraying Him, knew the place, for Jesus had often met there with His disciples. 3 Judas then, having received the Roman cohort and officers from the chief priests and the Pharisees, came there with lanterns and torches and weapons. 4 So Jesus, knowing all the things that were coming upon Him, went forth and said to them, "Whom do you seek?" 5 They answered Him, "Jesus the Nazarene." He *said to them, "I AM." And Judas also, who was betraying Him, was standing with them. 6 So when He said to them, "I AM" they drew back and fell to the ground. 7 Therefore He again asked them, "Whom do you seek?" And they said, "Jesus the Nazarene." 8 Jesus answered, "I told you that I AM; so if you seek Me, let these go their way," 9 to fulfill the word which He spoke, "Of those whom You have given Me I lost not one."

(Jesus statement here I AM was so powerful it knocked the men who heard it down, yet they still sought to arrest him)

*****The Greek used here for I AM is the same Greek used to translate the statement in Exodus, showing Jesus clear intention in the statement claiming to be the same God that brought Israel out of Egypt*****



Paul 9

Resurrection of Jesus Christ

Resurrection – **ἀνάστασις** (pronounced ä näs tä sēs**) is compounded from **ἀνά** (pronounced ä nä**) meaning "up" and **ἵστημι** (pronounced hēs tā mē**) meaning "to stand." **Ἀνάστασις** is used primarily for the resurrection of Jesus Christ Himself. This is not the only Greek word for resurrection as, **ἐγείρω** (pronounced ě ga rō**) is used for the resurrection of believers and means "to raise someone or to wake up."

Paul mentions the resurrection of Jesus in 1 Corinthians 15, Romans 1:4 and 6:5; Philipians 3:10-11, and in 2 Timothy 2:18 where he addresses the issue of only a spiritual resurrection (that was not a literal physical resurrection) as Paul dealt with the false teaching of the Gnostics in 1 Corinthians 15. This false teaching taught that it was more or less an allegory.

Some other possibilities that have been brought up...

1. Jesus just lapsed into a coma and later revived in the tomb, but it was a Roman centurion's job to make sure that Jesus was dead, and this centurion even reported to the Roman governor Pilate that it was so (**Mk. 15:44-45**).
2. The disciples stole Jesus' body, but Roman guards had been stationed to guard the tomb from such thieves, at the risk of their own lives.
3. The disciples experienced hallucinations, but Jesus told his disciples to touch Him and give Him something to eat (**John 20:27; Luke 24:42**).
4. The story of Jesus is just all myth, similar to the death and rising found among pagan gods, but secular historians pinpoint Jesus' life to the first century, the Gospels give accurate historical facts concerning places, customs, and rulers, and it would be incredible that the apostles gave their very lives to promote such a falsehood!

*The Greeks and Romans called a coffin a "sarcophagus", a word which literally means "flesh-eater".

Jesus' resurrection is the fulcrum of Christianity, and as stated in Lee Strobel's "The Case for Christ" book, "If the resurrection of Jesus didn't happen, it [i.e. the Christian faith] is a house of cards." Which continues to offer hope to all mankind!

The Resurrection of Christ - 1 Cor 15:1-11

1 Now, brothers and sisters, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. 2 By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.

3 For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, 4 that he was buried, that he was raised on the third day according to the Scriptures, 5 and that he appeared to Cephas, and then to the Twelve. 6 After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. 7 Then he appeared to James, then to all the apostles, 8 and last of all he appeared to me also, as to one abnormally born.

9 For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them—yet not I, but the grace of God that was with me. 11 Whether, then, it is I or they, this is what we preach, and this is what you believed.

Paul's greatest discourse on Jesus' resurrection is found above in 1 Corinthians 15. Corinth had written Paul a letter asking him several questions, Paul writes in about 55 A.D. to this multi-cultural congregation to help them towards unity and to provide them responses to their questions. I see Corinth like a Las Vegas of the first century. Having just concluded a section on the proper usage of spiritual gifts and the proper behaviors during public worship, Paul then launches into his wonderful and inspiring discourse on Jesus' resurrection.

Verses 1-2, Paul underscores that Jesus' resurrection is a part of the Gospel which he originally preached in Corinth. The acceptance of that Gospel had brought salvation to the brethren in Corinth (v. 2).

Proofs of Christ's Resurrection

1. Jesus' resurrection was predicted in the Old Testament: "that He rose again the third day according to the Scriptures" (v. 4). Not sure what passage he is talking about, but some options are: Psalm 16:10: "For You will not leave my soul in Sheol, nor will You allow Your Holy One to see corruption"; Psalm 110:1: "The Lord said to my Lord, 'Sit at My right hand, till I make Your enemies Your footstool"; Hosea 6:2: "After two days, He will revive us; on the third day, He will raise us up, that we may live in His sight". Jesus' resurrection was no accident, but God brought Him back to life, once and forever, just as the prophets had foretold hundreds of years earlier!
2. Appearances that the risen Jesus made before others: Luke's Gospel tells us that Jesus appeared to at least five women (24:10). Paul then mentions six other appearances: to Peter (v. 5), to the twelve apostles (naturally minus Judas, v. 5), to over 500 people, many of whom were still living when Paul wrote (v. 6), to James (Jesus' brother, v. 7), to other apostles (this is probably not the 12, but others whom Jesus had commissioned to preach, v. 7), and to Paul himself (v. 8). Total of 522 (minimum)!
3. Paul then offers one more proof: The Risen Christ had radically changed his life! He had been a persecutor against the church, but now he was a preacher doing all that he could to promote it! He had once been a Pharisee who would have hated the Gentiles, but now he was obedient to his vision of Christ on the road to Damascus and became Christ's ambassador to the Gentiles (Acts 26:19-20)! 19 "So then, King Agrippa, I was not disobedient to the vision from heaven. 20 First to those in Damascus, then to those in Jerusalem and in all Judea, and then to the Gentiles, I preached that they should repent and turn to God and demonstrate their repentance by their deeds.

The Resurrection of the Dead - 1 Cor 15:12-34

12 But if it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead? 13 If there is no resurrection of the dead, then not even Christ has been raised. 14 And if Christ has not been raised, our preaching is useless and so is your faith. 15 More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised. 16 For if the dead are not raised, then Christ has not been raised either. 17 And if Christ has not been raised, your faith is futile; you are still in your sins. 18 Then those also who have fallen asleep in Christ are lost. 19 If only for this life we have hope in Christ, we are of all people most to be pitied. 20 But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. 21 For since death came through a man, the resurrection of the dead comes also through a man. 22 For as in Adam all die, so in Christ all will be made alive. 23 But each in turn: Christ, the firstfruits; then,

when he comes, those who belong to him.²⁴ Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. ²⁵ For he must reign until he has put all his enemies under his feet. ²⁶ The last enemy to be destroyed is death. ²⁷ For he “has put everything under his feet.” Now when it says that “everything” has been put under him, it is clear that this does not include God himself, who put everything under Christ. ²⁸ When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all. ²⁹ Now if there is no resurrection, what will those do who are baptized for the dead? If the dead are not raised at all, why are people baptized for them? ³⁰ And as for us, why do we endanger ourselves every hour?³¹ I face death every day—yes, just as surely as I boast about you in Christ Jesus our Lord. ³² If I fought wild beasts in Ephesus with no more than human hopes, what have I gained? If the dead are not raised, “Let us eat and drink, for tomorrow we die.” ³³ Do not be misled: “Bad company corrupts good character.” ³⁴ Come back to your senses as you ought, and stop sinning; for there are some who are ignorant of God—I say this to your shame.

The “If” and “but” Statements...

The little word “if” helps us to understand what each of the consequences are. If there is no resurrection:

1. Then Jesus Himself has not been resurrected.
2. Then the apostles’ preaching has become useless.
3. He could not be Lord and provide help to mankind.
4. The Corinthians’ faith is worthless. If preaching is useless and has no transforming Lord, then one’s belief becomes worthless.
5. Then the apostles are false witnesses
6. Then all Christians are still sinners.
7. Then those Christians at Corinth who have died have perished. 8. Then Christians are to be a pitied people.

“but” v20 emphasizes Christ has risen indeed and The Living Lord WILL:

1. Stand at the head of a permanent resurrected race, just as Adam stood at the head of a temporary human race.
2. Terminate all history, as the final end of time becomes a reality. 3. Continue to rule until he will conquer all the powers of evil at His return. 4. Destroy death.
5. Subject Himself to God.

Do you want to pass up the blessings that Paul has described for the redeemed? Are you ready for the trumpet call and our Lord’s appearance once again? Are you ready to be transformed and have a spiritual body? Are you ready for immortality? Don’t let these blessings be lost!

Jesus’ resurrection is the fulcrum of Christianity, and it continues to offer hope to all mankind! “Jesus’ resurrection makes it impossible for mankind’s story to end in chaos—it has to move unrelentingly towards light, towards love, and towards life”! Our firm grip on the resurrection will spur us on to thankfulness, steadfastness, and fruitfulness! This is an abundant life, not one lived in vain!



Paul 10

What is the Holy Spirit?

Gen1:1-2

1 In the beginning God created the heavens and the earth. 2 The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.

רוּחַ

ruach

wind, breath, mind, spirit

breath

wind of heaven

breath of air

air, gas

pneuma is the Greek word used in the LXX as well as the new testament for the

Exodus 15:8-12

“At the blast of Your nostrils the waters were piled up,
The flowing waters stood up like a heap;
The deeps were congealed in the heart of the sea.

9 “The enemy said, ‘I will pursue, I will overtake, I will divide the spoil;

My desire shall be gratified against them;

I will draw out my sword, my hand will destroy them.’

10 “You blew with **Your wind**, the sea covered them;

They sank like lead in the mighty waters.

11 “Who is like You among the gods, O Lord?

Who is like You, majestic in holiness,

Awesome in praises, working wonders?

Acts 2:1-4

When the day of Pentecost had come, they were all together in one place. And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the **Holy Spirit** and began to speak with other tongues, as the **Spirit** was giving them utterance.

John 16:5-15

“But now I am going to Him who sent Me; and none of you asks Me, ‘Where are You going?’ 6 But because I have said these things to you, sorrow has filled your heart. 7 But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. 8 And He, when He comes, will convict the world concerning sin and righteousness and judgment; 9 concerning sin, because they do not believe in Me; 10 and

concerning righteousness, because I go to the Father and you no longer see Me; 11 and concerning judgment, because the ruler of this world has been judged. 12 “I have many more things to say to you, but you cannot bear them now. 13 But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. 14 He will glorify Me, for He will take of Mine and will disclose it to you. 15 All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you.

- So what exactly is the Holy Spirit?
 - Holy being one of the intrinsic attributes of God being separate and greater than everything else.
 - Spirit is the life giving force and power manifested on Earth. By his spirit the earth was made, the very same power is given to Christians who have received his gift.
 - The Spirit of God is our guide, comforter, leader and also gives us the power to live in Holiness like unto our Creator.

Acts 16:6-7

They passed through the Phrygian and Galatian region, having been forbidden by the Holy Spirit to speak the word in Asia; and after they came to Mysia, they were trying to go into Bithynia, and the Spirit of Jesus did not permit them

- Here we see the term Holy Spirit is used interchangeably with the term Spirit of Jesus
- It is certain that the Holy Spirit is the spirit of the Lord God, our teacher, comforter, guide and the very power by which we have to live a life worthy of our calling.

Acts 2:17-18

17‘And it shall be in the last days,’ God says, ‘That I will pour forth of My Spirit on all mankind; And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams; 18 Even on My bondslaves, both men and women, I will in those days pour forth of My Spirit And they shall prophesy. The Holy Spirit is not something that just appeared after Jesus's resurrection but was here all along.

Pslams 51:10-13

10 Create in me a clean heart, O God, And renew a steadfast spirit within me. 11 Do not cast me away from Your presence, And do not take Your Holy Spirit from me. 12 Restore to me the joy of Your salvation, And sustain me with a willing spirit. 13 Then I will teach transgressors Your ways, And sinners will be converted to You.

- The Holy Spirit was that by which the prophets prophesied but in Christ it is given to all of us, giving us direct connection to God
- The phrase “The Spirit of the Lord came upon him” appears 75 time in the Old Testament with regards to different Judges, prophets, Kings etc. For it was their power to prevail over evil and know the Lord as it is ours.

Gifts Of The Spirit (1 Cor 12:1- 13)

1Now concerning spiritual gifts, brethren, I do not want you to be unaware. 2You know that when you were pagans, you were led astray to the mute idols, however you were led. 3Therefore I make known to you that no one speaking by the Spirit of God says, “Jesus is accursed”; and no one can say, “Jesus is Lord,” except by the Holy Spirit. 4 Now there are varieties of gifts, but the same Spirit. 5 And there are varieties of ministries, and the same

Lord. 6 There are varieties of effects, but the same God who works all things in all persons. 7 But to each one is given the manifestation of the Spirit for the common good. 8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; 9 to another faith by the same Spirit, and to another gifts of healing by the one Spirit, 10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues. 11 But one and the same Spirit works all these things, distributing to each one individually just as He wills. 12 For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. 13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

Cornelius receives the gift of tongues before even being baptized (Acts 10:44-48)

While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message. 45 All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also. 46 For they were hearing them speaking with tongues and exalting God. Then Peter answered, 47 “Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?” 48 And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few days.



Paul 11

Holy Spirit in the epistles of Paul

Love of God poured out through the Holy Spirit - Romans 5:1-5

5 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. 3 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; 4 and perseverance, proven character; and proven character, hope; 5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

The Holy Spirit works through our conscience - Romans 9:1

I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit

Righteousness joy and peace - Romans 14:13-19

13 Therefore let us not judge one another anymore, but rather determine this—not to put an obstacle or a stumbling block in a brother's way. 14 I know and am convinced in the Lord Jesus that nothing is unclean in itself; but to him who thinks anything to be unclean, to him it is unclean. 15 For if because of food your brother is hurt, you are no longer walking according to love. Do not destroy with your food him for whom Christ died. 16 Therefore do not let what is for you a good thing be spoken of as evil; 17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. 18 For he who in this way serves Christ is acceptable to God and approved by men. 19 So then we pursue the things which make for peace and the building up of one another.

Power of the Holy Spirit - Romans 15:13-14

13 Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit. 14 And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge and able also to admonish one another.

The Holy Spirit not understood by non believers - 1 Corinthians 2:10-16

10 For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God. 11 For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God. 12 Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God, 13 which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. 14 But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised. 15 But he who is spiritual appraises all things, yet he himself is appraised by no one. 16 For who has known the mind of the Lord, that he will instruct Him? But we have the mind of Christ.

The Holy Spirit unites us with God and makes our bodies a temple of the Holy Spirit - 1 Corinthians 6:12-20

12 All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything. 13 Food is for the stomach and the stomach is for food, but God will do away with both of them. Yet the body is not for immorality, but for the Lord, and the Lord is for the body. 14 Now God has not only

raised the Lord, but will also raise us up through His power. 15 Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a prostitute? May it never be! 16 Or do you not know that the one who joins himself to a prostitute is one body with her? For He says, "The two shall become one flesh." 17 But the one who joins himself to the Lord is one spirit with Him. 18 Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body. 19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? 20 For you have been bought with a price: therefore glorify God in your body.

The Holy Spirit becomes part of our disposition in all things - 2 Corinthians 6:1-10

1 And working together with Him, we also urge you not to receive the grace of God in vain— 2 for He says, "At the acceptable time I listened to you, And on the day of salvation I helped you." Behold, now is "the acceptable time," behold, now is "the day of salvation"— 3 giving no cause for offense in anything, so that the ministry will not be discredited, 4 but in everything commending ourselves as servants of God, in much endurance, in afflictions, in hardships, in distresses, 5 in beatings, in imprisonments, in tumults, in labors, in sleeplessness, in hunger, 6 in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in genuine love, 7 in the word of truth, in the power of God; by the weapons of righteousness for the right hand and the left, 8 by glory and dishonor, by evil report and good report; regarded as deceivers and yet true; 9 as unknown yet well-known, as dying yet behold, we live; as punished yet not put to death, 10 as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing yet possessing all things.

The Holy Spirit gives us fellowship with one another - 2 Corinthians 13:11-14

11 Finally, brethren, rejoice, be made complete, be comforted, be like-minded, live in peace; and the God of love and peace will be with you. 12 Greet one another with a holy kiss. 13 All the saints greet you. 14 The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

The Holy Spirit gives us power and conviction - 1 Thessalonians 1:4-6

4 knowing, brethren beloved by God, His choice of you; 5 for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of men we proved to be among you for your sake. 6 You also became imitators of us and of the Lord, having received the word in much tribulation with the joy of the Holy Spirit,

The Holy Spirit like a treasure - 2 Thessalonians 1:14

14 Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to you.

The Holy Spirit washes and renews us - Titus 3:1-7

1 Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, 2 to malign no one, to be peaceable, gentle, showing every consideration for all men. 3 For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another. 4 But when the kindness of God our Savior and His love for mankind appeared, 5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, 6 whom He poured out upon us richly through Jesus Christ our Savior, 7 so that being justified by His grace we would be made heirs according to the hope of eternal life.



Paul 12

Church Order According to Paul - Paul 12

Of the letters Paul wrote to the churches abroad he had 3 letters that do not fit the dynamic of broad theology. Rather the letters of Timothy and Titus are understood as pastoral epistles, meaning they were written to further the building of the church (christian communities) by the leadership they were given.

When Jesus ascended he did not leave instruction on how to run things now. So there was a process of building order so much of the ideas came from the typical Synagogue and temple means.

The beginning of the Church - Acts 4:32-37

32 And the congregation of those who believed were of one heart and soul; and not one of them claimed that anything belonging to him was his own, but all things were common property to them. 33 And with great power the apostles were giving testimony to the resurrection of the Lord Jesus, and abundant grace was upon them all. 34 For there was not a needy person among them, for all who were owners of land or houses would sell them and bring the proceeds of the sales 35 and lay them at the apostles' feet, and they would be distributed to each as any had need. 36 Now Joseph, a Levite of Cyprian birth, who was also called Barnabas by the apostles (which translated means Son of Encouragement), 37 and who owned a tract of land, sold it and brought the money and laid it at the apostles' feet.

Bishop/overseer - 1 Timothy 3:1-7

1 It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. 2 An overseer, then, must be above reproach, the husband of one wife, temperate, self-controlled, respectable, hospitable, skillful in teaching, 3 not overindulging in wine, not a bully, but gentle, not contentious, free from the love of money. 4 He must be one who manages his own household well, keeping his children under control with all dignity 5 (but if a man does not know how to manage his own household, how will he take care of the church of God?), 6 and not a new convert, so that he will not become conceited and fall into condemnation incurred by the devil. 7 And he must have a good reputation with those outside the church, so that he will not fall into disgrace and the snare of the devil.

Deacons - 1 Timothy 3:8-13

8 Deacons likewise must be men of dignity, not insincere, not prone to drink much wine, not greedy for money, 9 but holding to the mystery of the faith with a clear conscience. 10 These men must also first be tested; then have them serve as deacons if they are beyond reproach. 11 Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things. 12 Deacons must be husbands of one wife, and good managers of their children and their own households. 13 For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.

Where do deacons come from - Acts 6:1-6

1 Now at this time, as the disciples were increasing in number, a complaint developed on the part of the Hellenistic Jews against the native Hebrews, because their widows were being overlooked in the daily serving of food. 2 So the twelve summoned the congregation of the disciples and said, "It is not desirable for us to neglect the word of God in order to serve (deacon diakoneō) tables. 3 Instead, brothers and sisters, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task. 4 But we will devote ourselves to prayer and to the ministry of the word." 5 The announcement found approval with the whole congregation; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch. 6 And they brought these men before the apostles; and after praying, they laid their hands on them.

Apostles definition

a delegate, messenger, one sent forth with orders specifically applied to the twelve apostles of Christ in a broader sense applied to other eminent Christian teacher

Matthew 10:1-15

1 Jesus summoned His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every sickness.

2 Now the names of the twelve APOSTLES are these: The first, Simon, who is called Peter, and his brother Andrew; and James the son of Zebedee, and his brother John; 3 Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; 4 Simon the Zealot, and Judas Iscariot, the one who also betrayed Him.

5 These twelve Jesus sent out after instructing them, saying, "Do not go on a road to Gentiles, and do not enter a city of Samaritans; 6 but rather go to the lost sheep of the house of Israel. 7 And as you go, preach, saying, 'The kingdom of heaven has come near.' 8 Heal the sick, raise the dead, cleanse those with leprosy, cast out demons. Freely you received, freely give. 9 Do not acquire gold, or silver, or copper for your money belts, 10 or a bag for your journey, or even two tunics, or sandals, or a staff; for the worker is deserving of his support. 11 And whatever city or village you enter, inquire who is worthy in it, and stay at his house until you leave that city. 12 As you enter the house, give it your greeting. 13 If the house is worthy, see that your blessing of peace comes upon it. But if it is not worthy, take back your blessing of peace. 14 And whoever does not receive you nor listen to your words, as you leave that house or city, shake the dust off your feet. 15 Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment, than for that city.

Teacher And The Apostle To The Goyim - 1 Tim 2:5-7

5 For there is one God, and one mediator also between God and mankind, the man Christ Jesus, 6 who gave Himself as a ransom for all, the testimony given at the proper time. 7 For this I was appointed as a preacher and an apostle (I am telling the truth, I am not lying), as a teacher of the Gentiles in faith and truth.

So exactly how does all this look?

Apostles were the top authority and writers of the NT scriptures. However Christianity had not spread abroad yet and it was very Jerusalem centric. As Christianity spread to the nations/goyim/gentiles it had lost touch with its Jerusalem leadership so Paul began to establish similar orders in different locations.

Apostles were the theology directors and basically taught the people and made disciples. Once christian communities began they would have a Bishop or overseer who would continue the teaching of the people. Meanwhile Deacons were those who served the people and took care of their daily needs. Most christian communities lived in a communal form of being, it became necessary for someone to regulate and tend that widows and orphans received food as we see in Acts. This was the overall purpose of a Deacon to serve the people.

The Church is the body of Christ and we all have functions - 1 Cor 12:14-31 14 For the body is not one member, but many. 15 If the foot says, "Because I am not a hand, I am not a part of the body," it is not for this reason any the less a part of the body. 16 And if the ear says, "Because I am not an eye, I am not a part of the body," it is not for this reason any the less a part of the body. 17 If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be? 18 But now God has placed the members, each one of them, in the body, just as He desired. 19 If they were all one member, where would the body be? 20 But now there are many members, but one body. 21 And the eye cannot say to the hand, "I have no need of you"; or again the head to the feet, "I have no need of you." 22 On the contrary, it is much truer that the members of the body which seem to be weaker are necessary; 23 and those members of the body which we deem less honorable, on these we bestow more abundant honor, and our less presentable members become much more presentable, 24 whereas our more presentable members have no need of it. But God has so composed the body, giving more abundant honor to that member which lacked, 25 so that there may be no division in the body, but that the members may have the same care for one another. 26 And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it. 27 Now you are Christ's body, and individually members of it. 28 And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues. 29 All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they? 30 All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they? 31 But earnestly desire the greater gifts.

Church is Ecclesea

- A. an assembly of the people convened at the public place of the council for the purpose of deliberating
- B. the assembly of the Israelites
- C. any gathering or throng of men assembled by chance, tumultuously
- D. in a Christian sense
 - i. an assembly of Christians gathered for worship in a religious meeting
 - ii. a company of Christian, or of those who, hoping for eternal salvation through Jesus Christ, observe their own religious rites, hold their own religious meetings, and manage their own affairs, according to regulations prescribed for the body for order's sake
 - iii. those who anywhere, in a city, village, constitute such a company and are united into one body
 - iv. the whole body of Christians scattered throughout the earth

PAUL'S LETTERS AND MISSIONARY JOURNEYS

YEAR A.D.	MAJOR EVENTS	ACTS	PERIOD	LETTERS
34	Conversion, Damascus, Arabia	9	3 years - Arabia	
37	Jerusalem, Tarsus, Syria, Cilicia			
46-47	Antioch, Jerusalem	11	1 year - Antioch	
48-49	First Missionary Journey and Antioch	13-14		Galatians
50	Jerusalem Council and Antioch	15		
51-53	Second Missionary Journey	16-18	18 months - Corinth	1 Thessalonians 2 Thessalonians
53-54	Antioch			
54-57	Third Missionary Journey	19-21	3 years - Ephesus	1 Corinthians 2 Corinthians Romans
57	Jerusalem Arrest	22-23		
57-59	Caesarea Prisoner	24-26	2 years	
59-60	Journey to Rome	27-28		
60-67 circa	Rome House Arrest	28	5-7 years circa	Ephesians Colossians Philemon Philippians 1 Timothy Titus 2 Timothy

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Paul 13

Afterlife And The Resurrection Of The Dead - Paul 13

The afterlife as we typically refer to it as, is a topic addressed by Paul and the other Apostles and even Jesus himself speaks to the resurrection of the dead. As often as these things are mentioned in scripture they are never fully in detail explained. This has given rise to multiple different theories that we will discuss today. It is important to note that the Gospel is not given in a vacuum, there are multiple theories in Judaism at the time concerning said matters.

- **Annihilationism**
- **Soul sleep**
- **Disembodied consciousness**
- **Resurrection of the dead (physically)**

Annihilationism

This is the concept that there is no afterlife or resurrection of the dead at all. This was the view held by the Sadducees.

Jesus here asserts the resurrection of the dead as a valid doctrine and silences the Sadducees

Matthew 22:23-33 NASB 23 On that day some Sadducees (who say there is no resurrection) came to Jesus and questioned Him, 24 saying, "Teacher, Moses said, 'If a man dies having no children, his brother as next of kin shall marry his wife, and raise up children for his brother.' 25 Now there were seven brothers among us; and the first married and died, and having no children, he left his wife to his brother. 26 It was the same also with the second brother, and the third, down to the seventh. 27 Last of all, the woman died. 28 In the resurrection, therefore, whose wife of the seven will she be? For they all had her in marriage." 29 *But Jesus answered and said to them, "You are mistaken, since you do not understand the Scriptures nor the power of God. 30 For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. 31 But regarding the resurrection of the dead, have you not read what was spoken to you by God: 32 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? He is not the God of the dead, but of the living."* 33 When the crowds heard this, they were astonished at His teaching.

Ecclesiastes 9:10 NASB 10 Whatever your hand finds to do, do it with all your might; for there is no activity or planning or knowledge or wisdom in Sheol where you are going.

Psalms 6:4-5 NASB 4 Return, Lord, rescue my soul; Save me because of Your mercy. 5 For there is no mention of You in death; In Sheol, who will praise You?

Soul Sleep

This is the concept that states that after physical death we are simply unconscious and asleep until the resurrection of the dead, thus agreeing with David and Solomon as well as a belief in the afterlife.

1 Corinthians 15:17-19 NASB 17and if Christ has not been raised, your faith is worthless; you are still in your sins. 18 Then also those who have fallen **ASLEEP** in Christ have perished. 19 If we have hoped in Christ only in this life, we are of all people most to be pitied.

1 Thessalonians 4:13-18 NASB 13But we do not want you to be uninformed, brothers and sisters, about those who are asleep, so that you will not grieve as indeed the rest of mankind do, who have no hope. 14 For if we believe that Jesus died and rose from the dead, so also God will bring with Him those who have fallen asleep through Jesus. 15 For we say this to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will not precede those who have fallen asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. 17 Then we who are alive, who remain, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. 18 Therefore, comfort one another with these words.

Disembodied consciousness

This theory may be the most common among Christians today, though it actually tends closer to Gnosticism. Not to discount it entirely as there are scriptures which seem to point to some sort of disembodied consciousness. It is important to notice that even if this is true it is temporary as it does not deny the Resurrection of the dead.

Luke 16:19-31 NASB *19“Now there was a rich man, and he habitually dressed in purple and fine linen, enjoying himself in splendor every day. 20 And a poor man named Lazarus was laid at his gate, covered with sores, 21 and longing to be fed from the scraps which fell from the rich man’s table; not only that, the dogs also were coming and licking his sores. 22 Now it happened that the poor man died and was carried away by the angels to Abraham’s arms; and the rich man also died and was buried. 23 And in Hades he raised his eyes, being in torment, and *saw Abraham far away and Lazarus in his arms. 24 And he cried out and said, ‘Father Abraham, have mercy on me and send Lazarus, so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame.’ 25 But Abraham said, ‘Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony. 26 And besides all this, between us and you a great chasm has been set, so that those who want to go over from here to you will not be able, nor will any people cross over from there to us.’ 27 And he said, ‘Then I request of you, father, that you send him to my father’s house— 28 for I have five brothers—in order that he may warn them, so that they will not come to this place of torment as well.’ 29 But Abraham *said, ‘They have Moses and the Prophets; let them hear them.’ 30 But he said, ‘No, father Abraham, but if someone goes to them from the dead, they will repent!’ 31 But he said to him, ‘If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.’”*

****This is one of the primary scriptures used to justify disembodied consciousness as it is clearly a pre resurrection context. This passage is often disputed if a parable or literal as parables don't typically contain names.****

Luke 23:39-43 NASB 39 One of the criminals who were hanged there was hurling abuse at Him, saying, "Are You not the Christ? Save Yourself and us!" 40 But the other responded, and rebuking him, said, "Do you not even fear God, since you are under the same sentence of condemnation? 41 And we indeed are suffering justly, for we are receiving what we deserve for our crimes; but this man has done nothing wrong." 42 And he was saying, "Jesus, remember me when You come into Your kingdom!" 43 And He said to him, *"Truly I say to you, today you will be with Me in Paradise (Eden)."*

If there is a disembodied consciousness state of being it would have to be in the garden of Eden.

Resurrection Of The Dead Physically

We have to specify "physically" because many people conflate the concept of disembodied consciousness as the resurrection of the dead which is an obvious misrepresentation of doctrine that definitely belongs in the camp of gnosticism.

We saw in Matthew 22 how Jesus asserted the resurrection of the dead against the Sadducees who denied that the dead were resurrected at all. The two primary sects of Judaism at the time were the Pharisees and Sadducees. The Sadducees denied the validity of the Tanakh (Old Testament) with the exception of the Torah (Genesis - Deuteronomy). Hence the prophecies mentioning the resurrection of the dead elsewhere in scripture they ignored entirely.

The Pharisees however believed in the resurrection of the dead at the coming of Messiah. Jesus, Paul, and the other Apostles fall into the theology camp of Pharisees with a belief in the resurrection of the dead Physically. Jesus' resurrection is physical according to John 20:26-30 (Jesus tells Thomas to insert his hand in his side), Luke 24:42-43 (Jesus eats).

Why is this important to understand here?

Because our resurrection is like Jesus' resurrection.

1 Corinthians 15:20-28 NASB 20 But the fact is, Christ has been raised from the dead, the first fruits of those who are asleep. 21 For since by a man death came, by a man also came the resurrection of the dead. 22 For as in Adam all die, so also in Christ all will be made alive. 23 But each in his own order: Christ the firstfruits, after that those who are Christ's at His coming, 24 then comes the end, when He hands over the kingdom to our God and Father, when He has abolished all rule and all authority and power. 25 For He must reign until He has put all His enemies under His feet. 26 The last enemy that will be abolished is death. 27 For He has put all things in subjection under His feet. But when He says, "All things are put in subjection," it is clear that this excludes the Father who put all things in subjection to Him. 28 When all things are subjected to Him, then the Son Himself will also be subjected to the One who subjected all things to Him, so that God may be all in all.

1 Corinthians 15:50-58 NASB 50 Now I say this, brothers and sisters, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable. 51 Behold, I am telling you a mystery; we will not all sleep, but we will all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet; for the

trumpet will sound, and the dead will be raised imperishable, and we will be changed. 53 For this perishable must put on the imperishable, and this mortal must put on immortality. 54 But when this perishable puts on the imperishable, and this mortal puts on immortality, then will come about the saying that is written: "Death has been swallowed up in victory. 55 Where, O Death, is your victory? Where, O Death, is your sting?" 56 The sting of death is sin, and the power of sin is the Law; 57 but thanks be to God, who gives us the victory through our Lord Jesus Christ. 58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord.

Even though the resurrection is physical it's different than what we know, Amen!



Paul 14

The Second Coming of Christ - Paul 14

Question: "What is the Second Coming of Jesus Christ?"

Answer: The second coming of Jesus Christ is the hope of believers that God is in control of all things, and is faithful to the promises and prophecies in His Word. In His first coming, Jesus Christ came to earth as a baby in a manger in Bethlehem, just as prophesied. Jesus fulfilled many of the prophecies of the Messiah during His birth, life, ministry, death, and resurrection. However, there are some prophecies regarding the Messiah that Jesus has not yet fulfilled. The second coming of Christ will be the return of Christ to fulfill these remaining prophecies. In His first coming, Jesus was the suffering Servant. In His second coming, Jesus will be the conquering King. In His first coming, Jesus arrived in the most humble of circumstances. In His second coming, Jesus will arrive with the armies of heaven at His side.

Jewish theology teaches two different messiahs, the messiah son of Joseph who comes first, suffers, and dies and the messiah son of David who is the conquering King who reigns in Israel and teaches Torah to the whole world.

The Old Testament prophets did not make clearly this distinction between the two comings. This can be seen in [Isaiah 7:14](#), [9:6-7](#) and [Zechariah 14:4](#). As a result of the prophecies seeming to speak of two individuals, many Jewish scholars believed there would be both a suffering Messiah and a conquering Messiah. What they failed to understand is that there is only one Messiah and He would fulfill both roles. Jesus fulfilled the role of the suffering servant (Isaiah chapter 53) in His first coming. Jesus will fulfill the role of Israel's deliverer and King in His second coming. [Zechariah 12:10](#) and [Revelation 1:7](#), describing the second coming, look back to Jesus being pierced. Israel, and the whole world, will mourn for not having accepted the Messiah the first time He came.

After Jesus ascended into heaven, the angels declared to the apostles, "'Men of Galilee,' they said, 'why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven'" ([Acts 1:11](#)). [Zechariah 14:4](#) identifies the location of the second coming as the Mount of Olives. [Matthew 24:30](#) declares, "At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory." [Titus 2:13](#) describes the second coming as a "glorious appearing."

The second coming is spoken of in greatest detail in [Revelation 19:11-16](#), "I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war. His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself. He is dressed in a robe dipped in blood, and his name is the Word of God. The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. Out of his mouth comes a sharp sword with which to strike down the nations. 'He will rule them with an iron scepter.' He treads the winepress of the fury of the wrath of God Almighty. On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS."

Question: "What is the difference between the Rapture and the Second Coming?"

Answer: The rapture and the second coming of Christ are often confused. Sometimes it is difficult to determine whether a scripture verse is referring to the rapture or the second coming. However, in studying end-times Bible prophecy, it is very important to differentiate between the two.

The rapture is when Jesus Christ returns to remove the church (all believers in Christ) from the earth. The rapture is described in [1 Thessalonians 4:13-18](#) and [1 Corinthians 15:50-54](#). Believers who have died will have their bodies resurrected and, along with believers who are still living, will meet the Lord in the air. This will all occur in a moment, in a twinkling of an eye. The second coming is when Jesus returns to defeat the Antichrist, destroy evil, and establish His millennial kingdom. The second coming is described in [Revelation 19:11-16](#).

There are 3 theories as to when the rapture will occur. The word rapture appears one time in scripture in 1 Thessalonians 4:17 the latin word "rapturius" is translated "caught up". The 3 theories are:

- Pre Tribulation
- Mid Tribulation
- Post Tribulation

Pre Tribulation theory

- 1) At the rapture, believers meet the Lord in the air ([1 Thessalonians 4:17](#)). At the second coming, believers return with the Lord to the earth ([Revelation 19:14](#)).
- 2) The second coming occurs after the great and terrible tribulation (Revelation chapters 6–19). The rapture occurs before the tribulation ([1 Thessalonians 5:9](#); [Revelation 3:10](#)).
- 3) The rapture is the removal of believers from the earth as an act of deliverance ([1 Thessalonians 4:13-17](#), [5:9](#)). The second coming includes the removal of unbelievers as an act of judgment ([Matthew 24:40-41](#)).
- 4) The rapture will be secret and instant ([1 Corinthians 15:50-54](#)). The second coming will be visible to all ([Revelation 1:7](#); [Matthew 24:29-30](#)).
- 5) The second coming of Christ will not occur until after certain other end-times events take place ([2 Thessalonians 2:4](#); [Matthew 24:15-30](#); Revelation 6–18). The rapture is imminent; it could take place at any moment ([Titus 2:13](#); [1 Thessalonians 4:13-18](#); [1 Corinthians 15:50-54](#)).

Why is it important to keep the rapture and the second coming distinct?

- 1) If the rapture and the second coming are the same event, believers will have to go

through the tribulation ([1 Thessalonians 5:9](#); [Revelation 3:10](#)).

2) If the rapture and the second coming are the same event, the return of Christ is not imminent—there are many things which must occur before He can return ([Matthew 24:4-30](#)).

3) In describing the tribulation period, Revelation chapters 6–19 nowhere mentions the church. During the tribulation—also called “the time of trouble for Jacob” ([Jeremiah 30:7](#))—God will again turn His primary attention to Israel ([Romans 11:17-31](#)).

The rapture and second coming are similar but separate events. Both involve Jesus returning. Both are end-times events. However, it is crucially important to recognize the differences. In summary, the rapture is the return of Christ in the clouds to remove all believers from the earth before the time of God’s wrath. The second coming is the return of Christ to the earth to bring the tribulation to an end and to defeat the Antichrist and his evil world empire.

Question: "What will happen when Jesus returns / comes back?"

Answer: The [second coming](#) of Christ is referenced many times in Scripture, with over 1,500 passages in the Old Testament and one out of every 25 verses in the New Testament mentioning the Messiah’s return. The large amount of material devoted to this important event underscores what God says in [Amos 3:7](#): “Surely the Sovereign LORD does nothing without revealing his plan to his servants the prophets.”

In short, the return of Christ brings about what is referred to as the kingdom of God in Scripture—God’s absolute rule over His creation, including humankind. To accomplish that, Jesus ushers in two different judgments, two different resurrections, and two different eternities.

When Jesus returns, He will be ready for war ([Revelation 19:11–16](#)). The nations will be gathered to fight against Jerusalem ([Zechariah 14:2](#)) in what we call the [battle of Armageddon](#). But that will be the day Jesus returns: “His feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be [split in two](#) from east to west, forming a great valley, with half of the mountain moving north and half moving south” (verse 4). It will be a unique day in the history of the world: “On that day there will be neither sunlight nor cold, frosty darkness . . . a day known only to the Lord—with no distinction between day and night. When evening comes, there will be light” (verses 6–7). God’s enemies will be defeated, and the [Antichrist](#) and the [false prophet](#) will be “thrown alive into the fiery lake of burning sulfur” ([Revelation 19:20](#)). Jesus will set up His kingdom, and “The Lord will be king over the whole earth” ([Zechariah 14:9](#)).

In establishing His kingdom on earth, Jesus will first set up a judgment for those who are still alive after the tribulation and who are on the earth at the time of the second coming. This is referred to as the “[judgment of the sheep and the goats](#)” or “judgment of the nations” ([Matthew 25:31–46](#)). Those who survive this judgment will remain on earth and enjoy a time of peace and prosperity with Christ for 1,000 years (referred to as the [millennium](#); see [Revelation 20:4–6](#)). Those who are

found guilty in this judgment are cursed and consigned to “the eternal fire prepared for the devil and his angels” ([Matthew 25:41](#)). Satan is bound and forbidden to act during the millennium ([Revelation 20:1–3](#)).

During this time there will also be a resurrection of all believers in God ([Revelation 20:4–6](#)). These resurrected believers will join believers who are alive at the time of Christ’s coming and those Christ brings with Him from heaven, and all will live with Jesus during His 1,000-year earthly reign.

At the end of the millennium, Satan will be released, and one final battle will occur, which will rapidly be won by Christ ([Revelation 20:7–9](#)). Satan is then permanently consigned to the [lake of fire](#). At this point the second resurrection will occur, and another judgment. Unbelievers will be resurrected and judged at what is referred to as the [great white throne judgment](#); based on their works, they will be assigned to the lake of fire ([Revelation 20:11–15](#)).

So, the return of Jesus will usher in two different eternities—one with God and one without Him. This truth is captured in two verses in the book of Malachi: “Surely the day is coming; it will burn like a furnace. All the arrogant and every evildoer will be stubble, and the day that is coming will set them on fire. . . . Not a root or a branch will be left to them. But for you who revere my name, the sun of righteousness will rise with healing in its rays. And you will go out and frolic like well-fed calves” ([Malachi 4:1–2](#)).

What happens when Jesus returns? Evil is defeated, the earth is restored, and God wins. Your response to Jesus’ return depends on your relationship with Him. It will either be, as John MacArthur calls it, “the greatest calamity in all of human history” or the fulfillment of the Blessed Hope ([Titus 2:13](#)). Faith in Christ makes the difference. “But when the Son of Man returns, how many will he find on the earth who have faith?” ([Luke 18:8, NLT](#)).