

Bible Survey

Dr. Ronnie Wolfe – Begin: Sept. 7, 2014

LESSON ONE - GENERAL SURVEY

I. THREE KINDS OF REVELATION

A. Natural Revelation –

1. Psalms 19:1 *The heavens declare the glory of God; and the firmament sheweth his handywork.*
2. Psalms 97:6 *The heavens declare his righteousness, and all the people see his glory.*
 - a. Not nature's righteousness
 - b. Not our righteousness
 - c. Not a world's righteousness
 - d. But HIS RIGHTEOUSNESS
3. Romans 1:18 *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;*

B. Special Revelation – Psalms 119:105 *Thy word is a lamp unto my feet, and a light unto my path.*

C. Illumination – Not an actual revelation but is an extension of the two just mentioned, revealing the word of God to the spirit of man.

1. Scriptures:

- a. Galatians 1:16 *To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:*
- b. Philippians 3:15 *Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.*

2. Need for Illumination

- a. Acts 8:34 *And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?*
- b. Luke 10:22 (Not Mark, as on notes) – *All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.*

3. No Illumination without the word of God – John 17:17 *Sanctify them through thy truth: thy word is truth.*

4. No Illumination without the Spirit of God – John 16:13 *Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.*

II. THE BIBLE DIVISIONS

A. Old Testament Divided Into Law and Prophets

1. Luke 16:16 (Read only this passage): *The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.*
2. Also mentioned in Matthew 7:12 *Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*

3. And in Matthew 22:40 *On these two commandments hang all the law and the prophets.* (See John 1:45; Acts 13:15; Romans 3:21)
- B. The Hebrew Old Testament Canon Divided O. T. Books Into Three Parts
 1. Law, Prophets, Writings
- C. Modern Division of the Old Testament
 1. Law, History, Poetry, Major Prophets, Minor Prophets, Minor Prophets
- D. Divisions Of The New Testament
 1. Biography (Gospels), History (Acts), Epistles (Church & General), Prophecy

III. MAJOR SUBJECT OF THE BIBLE

- A. The Bible Is About God – Gen. 1:1 ... *In the beginning God . . .*
 1. The Bible is a book of Theology, or literally “a word about God, or a study of God.”
 2. God is its author; that is the reason we call it “The Word of God.” This phrase “The Word of God” is used 48 times in the Bible. Other expressions also indicate God’s authorship: “The Word of the Lord” is found 255 times in the Bible.
- B. Mention of the Holy Spirit – Genesis 1:2 ... *And the Spirit of God moved upon the face of the waters.*
 1. “Spirit of God” is used 26 times in the Bible, but the mention of the Spirit exists in many places in different words.
 2. The Bible was actually revealed by the Spirit of God – 2 Peter 1:21 *For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*
 3. God is the First Person of the Trinity; The Holy Spirit (or Holy Ghost) is the Third Person of the Trinity.
- C. Mention of Jesus – The Second Person Of The Trinity
 1. We leave Jesus until last, because he is actually the main subject of the Bible.
 2. As The Creator -- John 1:1-3 *In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made.*
 3. Mentions of Jesus In The Bible
 - a. Genesis 3:15 *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*
 - b. Deuteronomy 18:15 *The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;*
 - c. Daniel 9:25 *Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.*
 - d. Isaiah 7:14 *Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*
 - e. Malachi 3:1 *Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith*

the LORD of hosts.

- f. Then we read of the life of Jesus in the Gospels, his biographies by men who knew him best.
- g. He is mentioned in different ways in the epistles, the New Testament letters written mainly by Paul the Apostle.
 - (1) 1 Timothy 6:15 *Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;*
 - (2) 1 Timothy 2:5 *For there is one God, and one mediator between God and men, the man Christ Jesus;*
- h. Revelation 1:1 *The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:*
- i. 2 Thessalonians 1:7 *And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,*

IV. CONCLUSION: JESUS IS THE MAIN THING

- A. When we read the Bible, we read of Jesus from front to back, from cover to cover, from lid to lid.
- B. Jesus is presented, portrayed, and prophesied in the Bible
- C. There is nowhere else in the world that we can know the true story of Jesus except the Bible, these 66 books containing an accurate record and an eternal promise of and for Jesus himself and an invitation to people in the world who will come to him by grace through faith, repenting and believing on him as Savior.
- D. Are you saved today?

Bible Survey

Dr. Ronnie Wolfe – Sept. 14, 2014

LESSON TWO - GENESIS

I. BEGINNINGS

- A. The word *Genesis* means “beginning.”
- B. There are many beginnings in this book, things that were or happened the first time.
 - 1. Creation, 1:1
 - a. Never was there any other creation. Nothing today is being created or destroyed.
 - b. Creation was finished on the sixth day of creation, and God rested on the seventh day, not from everything, but only from creation.
 - c. True science today is simply the deciphering of that which God has made.
 - d. We may study astronomy to understand how God put the heavens in order and how the stars and planets work.
 - e. In ancient times a liberal arts education included the study of Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy. If you studied these, you had a liberal education, and these were required before you could debate in court or in religion or function seriously in society.
 - f. Today there is no set number of subjects included in a liberal arts education. Education differs from one institution to another. Some list these: literature, languages, art history, music history, philosophy, history, mathematics, psychology, and science.
 - g. Psychology was once known to be non-science; then it was considered a soft science; eventually it was accepted as real science. In my opinion it should never have been accepted as real science but a speculative science.
 - h. Ptolemy taught that the universe revolved around the earth, and for hundreds of years that idea was accepted with its difficult mathematical compilations. Then Nicolaus Copernicus came along in the 1500's and turned science on its head by saying that celestial spheres revolved around the sun.
 - i. But whatever theory was taught, it was only a discovery of what God had already done.
 - j. The theory of Thermodynamics teaches us that no matter is being created and no matter is being destroyed but rather changes from one form to another form.
 - k. Entropy teaches us that all matter is in the process of degradation or deterioration, that matter in any given form degrades; it does not improve.
 - l. The only real creation was done in six days, and the record is in the book of Genesis.
 - 2. Earthly Things
 - a. Inanimate objects - earth, darkness, light, sun, moon, light, stars, air, water, etc. (Gen. 1:1-10; 14-19).
 - b. Plant life - Gen. 1:11-13
 - c. Animal life - Gen. 1:20-25

- d. Human life - Gen. 1:26-28; – 2:7 “breath of life”
- 3. Marriage – Genesis 2:21-25 *And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. 23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. 25 And they were both naked, the man and his wife, and were not ashamed.*
- 4. Children - Gen. 1:28 “be fruitful and multiply”
- 5. Sin - Genesis Chapter 3, then in John Chapter 3, Romans Chapter 3, Galatians 3.
 - a. Disobedience, murder, homosexuality (Sodom and Gomorrah), deceit (Abraham, Isaac, and Jacob)
- 6. Salvation - Gen. 3:21
- 7. Murder - Gen. 4:8
- 8. Sexual sins - Gen. 19:35
- 9. Genealogy - Gen. 5:1
- 10. World destruction - Gen. 6:7, 13, 17; 7:12, 17
- 11. Language & Division of Language - Gen. 11:1; 7-8
- 12. Promise - Gen. 3:15; 17:19; 26:1-3, David, Jesus
- 13. Nation - Gen 12:2; 18:18; 21:18; 35:11; 46:3
 - a. Genesis 12:2 *And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:*
 - b. Genesis 35:11 *And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;*
 - c. Genesis 46:3 To Jacob – *And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:*

II. SIX MEN IN GENESIS

- A. Adam – Genesis 1-5
- B. Noah – Genesis 6-10
- C. Abraham – Genesis 12-25
- D. Isaac – Genesis 17:19 - 35:29
- E. Jacob – Genesis 25:26 - 49:33
- F. Joseph – Genesis 30:24 - 50:26

III. THIS IS ALL FOR JESUS

- A. Genesis begins an earthly journey that has lasted over 6,000 years. Jesus created in the beginning (John 1:3). Jesus is pictured through the Old Testament, manifested in the New Testament, and promised there that he will return one day.
- B. Jesus is Alpha and Omega, the beginning and the ending.
- C. Jesus is the only hope for this world, which has sin and death. Jesus overcame death on

the cross for all people who will come to him, repenting of their sins, trusting in Jesus Christ as Savior and Lord, and he is the only mediator between men and God.

- D. If you do not possess faith in Jesus Christ, then you are without God in the world, without hope, without a Savior, without a way to Heaven. You are lost, blinded in darkness, going through the wide gate which leads to destruction. In short, you are traveling quickly to Hell.
- E. Today you must repent (turn from) your sins and trust Jesus Christ, that he died for your sins, was buried, and resurrected the third day. Then you will be in the light, with God, going through the narrow gate that leads to everlasting life. You will possess everlasting life as soon as you believe and trust Jesus Christ.

Bible Survey

Dr. Ronnie Wolfe – Sept. 21, 2014

LESSON THREE - EXODUS

I. THE DESIGN OF THE BOOK OF EXODUS, Chapters 1-18

A. Name of the Book

1. Our study today will be on the book of Exodus, the second book of the Old Testament and of the Bible.
2. The name of the book means “outgoing or departure.” The name in the Hebrew is taken from the first words in the book “and these are the names.” Each book in the Pentateuch takes its Hebrew name from the first words in the book.
3. Genesis = “in the beginning”
4. Exodus = “and these are the names”
5. Leviticus = “Levi,” which is the name of one of the twelve tribes of Israel.
6. Numbers = “in the wilderness”
7. Deuteronomy = “these are the words”
8. Our English name of the book denotes the coming out of Israel from Egypt by the mighty hand of God.

B. The Deliverance: Chapters 1-18

1. The coming of a king, 1:8
 - a. We see, first, the setting of the story of God’s deliverance from Egypt.
 - b. We see Israel multiplying in Egypt after Joseph went down into Egypt and brought the house of Israel there to dwell.
 - c. After several years, a king arose who knew not Joseph, because he did not read his history, Exodus 1:8.
 - d. The enslavement of the Israelites, 1:10-12
 - e. Their lives of the Israelites were hard due to slavery.
2. The commandment of the king, 1:15-22
 - a. The midwives, who helped deliver the babies, were to kill all male children and keep the female babies alive.
 - b. This would guarantee the depopulation of the Israelites and keep them from multiplying.
 - c. But, as we see, the Hebrew women were strong and delivered the babies despite what the midwives would do, and God blessed the Hebrews to become stronger and stronger.
3. The birth of Moses, 2:1-9
 - a. He was born a male child, which was against the rule.
 - b. He was a good child. God made him that way.
 - c. He was hidden for three months; then his mother put him in a basket in the water to see what would become of him.
 - d. Pharaoh’s daughter saw him and drew him out. Then she called him Moses, which means “to be drawn out.”

- e. Pharaoh's daughter called for Moses' mother to take care of him. This was God's plan so that Moses could hear about his own people as well as to be educated in the best schools in Egypt.
4. The intercession of Moses, 2:10-22
 - a. Moses saw an Egyptian and a Hebrew fighting together, and Moses killed the Egyptian.
 - b. The next day he saw two Hebrews struggling together and tried to get them to stop, but they mocked him and let him know they knew that he had killed the Egyptian the day before.
 - c. Moses was afraid, and he ran away from Egypt, because Pharaoh wanted to kill Moses for what he had done.
 - d. Moses went to Median to the home of Reuel and lived there for a while and was given a wife named Zipporah. They had a son named Girshom.
 5. God hears the sigh or the cries of the Hebrews in Egypt, 2:23-25
 - a. Let us read Exodus 2:24-25 *And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. 25 And God looked upon the children of Israel, and God had respect unto them.*
 6. Moses' call to go to Egypt, Exodus 3:1-4:17
 - a. While watching sheep one day, Moses saw a burning bush, and it was God, who called Moses to go to Egypt and lead the Hebrews out of Egypt.
 - b. Read Exodus 3:8-10
 - c. God gave Moses some miracles to perform: 4:1-9
 - (1) First God changed his rod into a snake and back into a rod.
 - (2) Then he made his hand leprous and well again.
 - (3) He also told him to pour water onto the ground, and God changed it into blood.
 - (4) These were miracles to show that God had actually sent Moses to Egypt.
 - d. But Moses said in 4:10, "Lord, I am not eloquent." That meant that he was not a good speaker, so God chose his brother, Aaron, to go with him to speak for him.
 7. Moses' miracles in Egypt, Exodus 4:18-31
 - a. When Moses went into Egypt, the people believed him – Exodus 4:31 *And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.*
 8. Moses confronts Pharaoh, 5:1-5
 - a. Moses came into Egypt and confronted Pharaoh, but Pharaoh was angry.
 - b. He said, *Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go. 5:2*
 - c. We know that story, that Pharaoh hardened his heart against Israel again and again.
 - d. God then sent 10 plagues upon Egypt to correct Pharaoh and to subordinate him to surrender to the will of God to take Israel out of Egypt.
 - e. We know that the very last plague was the death of the firstborn in Egypt, and the

- king lost his firstborn son to this death.
- f. Before God sent this last plague, he instituted the Jewish feast of Passover, Exodus 12.
 - (1) Each Hebrew was to kill a lamb, shed the blood, and put the blood on the door facing of his house.
 - (2) When the death of the firstborn came as a judgment of God against Israel, the death angel would pass over each house that had the blood applied.
 - (3) But in the houses of the Egyptians, cries could be heard of women and men wailing and crying out because of the death of their firstborn.
 - (4) After this, Pharaoh ordered Israel to leave Egypt, 12:31, and they did.
 - (5) When they left Egypt, not even a dog barked, and no one tried to stop them from going. This was God's plan, and he fulfilled it perfectly.
 9. The children of Israel in the wilderness, 15-18
 - a. First, Moses sings a song to God in chapter 15.
 - b. Then the children of Israel began to complain about not having good food and pleasant things, chapter 16.
 - c. God gave them bread from heaven to eat (16:13-15).
 - d. God gave them water to drink in the wilderness (17:1-7)
 - e. They had several battles as they traveled around the wilderness.
 - C. The Discipline of the Children of Israel, Chapters 19-24
 1. When they got to the mountain of Sinai, God called Moses into the mountain to receive the law. We call these laws The Ten Commandments.
 2. Israel was to keep these laws perfectly: Exodus 19:5 *Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.*
 3. The children of Israel made a covenant with God as they responded by saying in Exodus 19:8 *And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.*
 4. These 10 commandments are listed in Exodus Chapter 20 and also in Deuteronomy Chapter 5.
 - D. The Drama and Shadow of a Coming Messiah, Chapters 25-40
 1. In these last chapters of Exodus a grand drama unfolds when Moses is told to make the work visual, to give them something they can see with their eyes that will show them what God's plan is for them.
 2. God told Moses to receive an offering from the people in order to build a sanctuary, or a tabernacle (See 25:8-9).
 3. These chapters illustrate the plan and work of building a tabernacle along with instituting priestly duties, making vessels and furniture and preparations for sacrifices to God.
 4. They were also to camp around the tabernacle to make it the central visual point to all of Israel.

5. God also instituted a priesthood in Israel whereby Moses' brother, Aaron, was to be the first High Priest.
6. When the tabernacle was finished, there was a cloud that covered the tent, and the glory of God filled the tabernacle (40:35).
7. When the cloud was taken up, the children of Israel would move or travel; but, when the cloud came down, they settled down and set up the tabernacle.
8. A cloud followed them by day, and a fire followed them by night as they traveled through the wilderness. This was a mighty miracle of God throughout the entire ordeal.

II. THE DOCTRINE OF THE BOOK OF EXODUS

- A. Let us read Exodus 10:2 *And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the LORD.*
 1. The first doctrine that was to be taught to Israel through this ordeal was that they may know that "I am the LORD."
 2. We might call this the "fear of the Lord."
 3. Proverbs 1:7 *The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.*
 4. Proverbs 9:10 *The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.*
 5. So, whatever else we learn from this book, it should be, first of all, that we learn to fear the Lord and to know that he is the LORD, and there is no other.
 6. Exodus 34:14 *For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:*
 7. We were all in bondage to sin, and God has brought us out just as he did Israel out of Egypt, and we need to fear him through reverence and godly fear.
- B. Let us read Exodus 11:7 *But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.*
 1. The second doctrine that we must learn from Exodus is that God has made a difference between the Egyptians and Israel.
 2. He has also made a difference between the lost and the saved, the believer and the nonbeliever.
 3. Israel had to be reminded many times that they were different from Egypt.
 - a. When they desire the onions and garlic that they enjoyed in Egypt, they needed to know that now they are different and that God was going to bless them in a mighty way.
 - b. When they were circumcised, they were to understand that this act divided them from Egypt.
 - c. When we are born again, we must understand that we no longer serve the world, but we serve our Master, Jesus Christ.
 - d. As we live our Christian lives, we are to make ourselves to be manifested to be

different from the world in mind, body, and spirit.

(1) Notice Romans 12:1 *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

(2) 2 Corinthians 6:17 *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,*

(3) John 17:14 *I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.*

C. Notice Exodus 31:13 *Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.*

1. The third doctrine that we need to learn from Exodus is the doctrine of sanctification.
2. There is an instant sanctification whereby God has sanctified us once for all through his blood on the cross, making us his children, and making us his own chosen, peculiar people.
3. There is also a progressive sanctification whereby he sets us apart from the world through his word.
4. Exodus 19:10 *And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,*
5. John 17:17 *Sanctify them through thy truth: thy word is truth.*
6. 2 Timothy 2:21 *If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.*

D. Notice Exodus 24:1 *And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.*

1. The fourth doctrine that we should learn from Exodus is the doctrine of worship.
2. We need to come away from our Egypt (the world) and worship our God.
3. We should have a time set for this worship, and the world should be far from our minds, cleansed from our hearts, and we should concentrate upon the Lord and his wonderful provisions, his promises, and his protection.
4. In the New Testament the first church met on the first day of the week to both worship the Lord and to bring their offerings unto the Lord.
5. Acts 20:7 *And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.*
6. 1 Corinthians 16:2 *Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.*

III. CONCLUSION

- A. Have we learned our Exodus lessons, our Exodus doctrine? This is a great book to show what God has done for us and what he requires of us to do for him.
- B. Some of Israel were of Israel, but they were not Israel.
- C. Romans 9:6 *Not as though the word of God hath taken none effect. For they are not all*

Israel, which are of Israel:

- D. Are you in God's Israel? Are you saved by his grace? Have you been delivered from the bondage of the world? Have you been set free as Israel of old was? Have you been sanctified? Are you being sanctified? Are you worshiping the Lord in the beauty of holiness? Psalms 96:9 says, *O worship the LORD in the beauty of holiness: fear before him, all the earth.*

Bible Survey

Dr. Ronnie Wolfe – Sept. 28, 2014

LESSON FOUR - LEVITICUS, NUMBERS, DEUTERONOMY

I. THE PENTATEUCH

- A. The first five books of the Bible are called The Pentateuch.
- B. It is also called The Law.
- C. It is also called The Torah (Hebrew for Law).
- D. We have already looked briefly at Genesis and Exodus. Today we will take a very quick look at Leviticus, Numbers, and Deuteronomy.
 - 1. Genesis is the book of beginnings
 - 2. Exodus is the book of Redemption
 - 3. Leviticus is the book of Personal Laws. This book comes from the name Levi.

II. LEVITICUS IN ITS OUTLINE

- A. Leviticus governs the actions of the priests in their administration of their duties at the tabernacle. Here the Israelites are still at Mt. Sinai where Moses received the Law.
- B. Some say the book of Leviticus is a supplement to the book of Exodus.
- C. Its Outline
 - 1. The offerings, 1-7
 - a. Five offerings: burnt, meat, peace, sin, and trespass offerings.
 - b. The meat offerings was made from fine flour. The word *meat* in the Bible means *food*.
 - c. The first three are called “sweet savor” offerings, and they typify Christ in his own perfections.
 - d. The last two offerings are “non-sweet savor” offerings representing Christ in all the guilt and demerit of the sinner.
 - e. There are many other offerings, but they fall under these five main offerings.
 - f. Five creatures were acceptable to these offerings or sacrifices.
 - (1) The bullock, typifying Christ as the enduring servant.
 - (2) The sheep, or lamb, typifies Christ in his surrender to the death on the cross (Isaiah 53:7; Acts 8:32-35).
 - (3) The goat, typifies the sinner (Matt. 25:33). It also typifies Christ as being numbered with the transgressors (Isaiah 53:12; Luke 25:33), and he was made sin for us (Gal. 3:13; 2 Cor. :21), the sinner’s substitute
 - (4) The turtledove, symbol of mourning and innocency (Isaiah 38:14; 59:11; Matt. 23:37; Heb. 7:26).
 - (5) The young pigeon. Both the turtledove and the pigeon were used by the poor, who could not afford more expensive offerings (Luke 2:24). These poor became rich through their offering (2 Cor. 8:9; Phil. 2:6-8), not the offerings themselves, but their faith in the work of Jesus Christ (Heb. 10:4).
 - 2. Consecration of the Priests and a Warning, 8-10

- a. Priests did not consecrate themselves. Moses consecrated them. The priests only presented themselves (see Rom. 12:1).
- 3. Law of Clean and Unclean & Day of Atonement, 11-17
 - a. Clean and Unclean, 11-15
 - (1) The word *holy* appears 78 times in this book.
 - (2) God wanted these people holy in order to please him and also to separate his people from the heathen nations.
 - b. Day of Atonement, 16-17
 - (1) This is the most important chapter in this book, if there can actually a most important book.
 - (2) It tells of the Day of Atonement.
 - (3) This is the only day that the high priest could enter the Holy of Holies.
 - (4) On that day Aaron would put his hands on a scapegoat, symbolically transferring the sins of Israel onto the selected goat, and the goat was loosed into the wilderness (16:20-22).
 - (5) There were seven feasts for Israel, and this was the sixth of these feasts.
 - (6) This was a day of national mourning.
 - (7) The high priest took off his garments of “glory and for beauty” and put on the pure white, linen clothes.
 - (8) He then took a golden censer from the golden altar and took it into the Most Holy Place in order that he might be in the pure presence of God, lest he die.
 - (9) Jesus is our Great High Priest, and many years later Jesus came, and he fulfilled this great Day of Atonement when he died on the cross, taking our sins upon himself, suffering for our sins, and imputing his righteousness to us.
 - (10) 2 Corinthians 5:21 *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*
- 4. Personal Relationships With God, 18-23
 - a. The seven feasts are listed in chapter 23.
 - (1) Passover, Unleavened Bread, First Fruits, Pentecost, Trumpets, Day of Atonement, and Feast of Tabernacles.
- 5. Instructions for God’s People, 24-27
 - a. In these last chapters we learn the necessity of holiness and righteousness for the sinner to approach God.
 - b. Can you approach God today with your sin? You cannot unless Jesus Christ is your High Priest, having died in your place on the cross and paid for your sin.
 - c. You must repent and believe the Gospel in order for him to be your High Priest. You must know of his perfection, his holiness, and his love and grace extended to all who believe on him, who have eternal life and shall not come into condemnation.

III. OUTLINE OF NUMBERS

- A. This book speaks of the wanderings of Israel in the wilderness. Some have also called it “The Book of Wandering” and “The Book of Murmuring.”

- B. It is a book of Israel's rebellion against God.
- C. The things that happened to Israel were examples for us today:
 - 1. 1 Corinthians 10:11 *Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.*
- D. There are many types in this book.
- E. The Outline
 - 1. Israel's Organization, 1-10
 - 2. From Mount Sinai to Kadesh-barnea, 10-12
 - a. Their travels are recorded here from one settlement to another.
 - 3. Happenings at Kadesh-barnea, 13-14
 - a. Very close to the Promised Land, Canaan.
 - b. Twelve spies were sent into the promised land, but 10 of them came back with a negative report; however, Joshua and Caleb came back with a good report.
 - c. See Hebrews 3:19; Psalm 95:7-11; Hebrews 3:7 - 4:11.
 - d. The spies searched through Canaan for 40 days, and God changed these days into years and required Israel to wander in the wilderness 40 years as punishment for disobedience in their negative report.
 - 4. Wanderings, 15-33
 - a. Harshness of God's law, 15
 - b. Aaron's rod buds, 16-17
 - c. The portion of the Levities, 18. They were to have no inheritance but live among the other tribes of Israel when they come into the land of Canaan.
 - d. The red heifer, 19
 - (1) The ashes of this heifer were used as "a water of separation . . . a purification for sin" (vs. 9).
 - (2) This ordinance set forth in type the work of Christ in cleansing from defilement of the redeemed as they walk through the world.
 - e. The smitten rock, 20:1-13
 - f. The brazen serpent, 21:5-9; John 3:14-18; 2 Cor. 5:21
 - g. The error of Balaam (22:1-15; 18; 31:16; 2 Peter 2:15; Jude 11; Rev. 2:14).
 - h. Joshua as Moses' successor, 27:15-23
 - 5. Preparation for Canaan, 34-36
 - a. Are you prepared for Canaan, God's promised land?
 - b. Not the Canaan in the middle east, but the Canaan to which God has placed you to work for him and to await a better country, a city whose builder and maker is God.

IV. JUST A MENTION OF DEUTERONOMY

- A. There are many stories in Deuteronomy which are very interesting, but time will not allow us to mention them.
- B. It will suffice for us to know that the book of Deuteronomy is mainly a reiteration of the Law of God as presented in the book of Exodus: Exodus 20 and Deuteronomy 5.
- C. Let us look at two important verses in this great book:
 - 1. Deuteronomy 6:5 *And thou shalt love the LORD thy God with all thine heart, and*

with all thy soul, and with all thy might.

- a. *Matt. 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment.*
2. *Deuteronomy 34:10 And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,*
3. *Deuteronomy 29:29 The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.*

V. CONCLUSION

- A. This is a very quick overview of the first five books of the Bible called Pentateuch, The Law, Torah.
- B. Everything that follows in the Bible, in every book, is based primarily on what is taught in these five books.
- C. Many of the quotes from the Old Testament in the New Testament are from these five books.
- D. These books are the basis of our belief as Christians. These books speak of Christ, his life, his death, and his salvation.
- E. Read them often, and see Jesus in them.
- F. Jesus is the only way, truth and life (John 14:6).
- G. He will save you today if you repent and trust him as your Savior.

Bible Survey

Dr. Ronnie Wolfe – October 5, 2014

LESSON FIVE - HISTORICAL BOOKS

I. DIVISIONS OF THE OLD TESTAMENT, OR THE HEBREW SCRIPTURES

A. In the Jewish Scriptures the books are divided into only two sections:

1. The Law, which take in the books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.
2. The second section of Scripture is called “The Prophets”
 - a. Matthew 7:12 *Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*
 - b. See also Matt. 22:40; Luke 16:16; John 1:45; Acts 13:15; Rom. 3:21
3. In this second part of the division, The Prophets, they are divided between the Former Prophets and the Later Prophets.
4. The Former Prophets include Joshua, Judges, 1st & 2nd Samuel, and 1st & 2nd Kings.

B. In the more modern division of the Old Testament,

1. The Christian division of the Old Testament we have
2. The Law, or The Pentateuch, the first five books of the Bible.
3. History, which includes Joshua, Judges, Ruth, 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, Ezra, Nehemiah, Esther – 12 in the historical books.
4. The Poetical Books, which include: Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon.
5. The Major Prophets, which are denoted due to their size: Isaiah, Jeremiah, Lamentation, Ezekiel, and Daniel.
6. The Minor Prophets, which are denoted due to their size: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zechaniah, Haggai, Zechariah, and Malachi.

C. Our study today will be the Historical Books: Joshua, Judges, Ruth, 1&2 Samuel, 1&2 Kings, 1&2 Chronicles, Ezra, Nehemiah, Esther.

II. THE BOOK OF JOSHUA, 6TH BOOK OF THE OLD TESTAMENT

- A. This book contains the history of one man, Joshua, from the death of Moses to his own death.
- B. The writer was, no doubt, Joshua himself except for the last part, which tells of his death.
- C. The Command to Joshua – Joshua 1:6 *Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.*
- D. Spying of the Land – Joshua 2:1 *And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot’s house, named Rahab, and lodged there.*
- E. Crossing of the Jordan River – Joshua 3:15-7 *And as they that bare the ark were come*

unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) 16 That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. 17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

F. Jericho and Ai captured in Chapters 5-8

G. Chapters 12-21 are taken up with the division of the land for all of the tribes of Israel.

H. Building of an altar of witness:

1. Joshua 22:15-16 *And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying, 16 Thus saith the whole congregation of the LORD, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?*

2. Joshua 22:33-34 *And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt. 34 And the children of Reuben and the children of Gad called the altar Ed: for it shall be a witness between us that the LORD is God.*

I. Chapters 23 and 24 are given over to the renewal of the covenant of God with Israel.

1. Here we read Joshua's famous expression in Joshua 24:15, "choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord."

2. At the end of this book, Israel is resting in their Canaan Rest, which is a great picture of the Christian Rest that we have in Jesus Christ after his great conquest of dying for our sins, living a perfect life, and being our mediator between us and God.

III. THE BOOK OF JUDGES, 7th BOOK OF THE BIBLE

A. After Joshua's death, another generation came on the scene, and they began to disobey God's commandments.

B. Now Caleb seems to take over and endeavored to conquer more land in Canaan through his appointment of Judah to do the work.

C. But many of the inhabitants he could not drive out (1:19, 21, 27, 28, 29, 30, 31, 33, 34).

D. But Israel made leagues with Canaan (2:2).

E. So, the angel of the Lord rebuked Israel, and Israel wept. They called the place where the angel rebuked them Bochim, which means *weeping*, 2:5.

F. But Israel did evil in the sight of the Lord.

1. Judges 2:11 *And the children of Israel did evil in the sight of the LORD, and served Baalim: 12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to*

- anger. 13 And they forsook the LORD, and served Baal and Ashtaroth.*
- G. So God raised up judges to judge Israel for their wrongs: 2:16.
 - H. But they would not hearken to their judges, 2:17
 - I. The Lord sent 13 judges that are named in this book of Judges.
 - 1. Among them are some very famous names.
 - 2. Four are named in Hebrews – Hebrews 11:32 *And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:*
 - 3. Samuel was the fourteenth judge and also a prophet.

IV. THE BOOK OF RUTH, 8TH BOOK OF THE BIBLE

- A. This is one of the most exciting and one of the tenderest stories in all the Bible.
- B. A couple by the name of Elimelech and Naomi went to live in Moab, with their two sons, Mahlon and Chilion. The Moabites were children of Lot and worshiped many gods.
- C. Then Elimelech, the husband and father, died.
- D. The two sons took wives of the Moabites, but these two sons also died.
- E. Now here are three women who have no husbands to support them.
- F. Naomi decided to go back her homeland, because she thought she could find food there.
- G. Naomi encouraged her two daughters-in-law to return to their mothers and stay in Moab.
- H. Orpah did just that, but Ruth did not want to go but wanted to stay with Naomi.
- I. Then Ruth uttered those famous words to her mother-in-law that many repeat at weddings (1:16): . . . *whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.*
- J. Naomi and Ruth return to Bethlehem, and Ruth meets a man named Boaz.
- K. Boaz and Ruth marry and produce a child named Obed; Obed had a child named Jesse; Jesse had a child named David, and we know him as King David.
- L. Besides the many other truths that are taught in this book, the one that stands out above them all, I think, is that of connecting the woman, Ruth, with Jesus Christ, the Messiah.
- M. This genealogy is worth the reading of the book.
- N. The last of this genealogy is recorded in Matthew.
 - 1. Ruth 4:21 *And Salmon begat Boaz, and Boaz begat Obed, 22 And Obed begat Jesse, and Jesse begat David.*
 - 2. Hebrews 11:5 *And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; 6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;*
- O. The book of Ruth and her marriage to Boaz gives a sufficient type of our Kinsman Redeemer, the Lord Jesus Christ.

Bible Survey

Dr. Ronnie Wolfe – October 19, 2014

LESSON SIX - HISTORICAL BOOKS (Cont.)

I. THE BOOKS OF SAMUEL, KINGS, AND CHRONICLES, 9th - 14th BOOKS OF THE BIBLE.

A. I Samuel, Life of Saul as King

1. The birth and call of Samuel, 1-3
2. Capture and return of the ark, 4-7
3. Call of Saul, 8-12
4. Rejection of Saul, 13-15
5. Persecution of David, 16-27
6. Close of Saul's life, 28-31

B. 2 Samuel, life of David as King

1. Exaltation of David, 1-5
2. Ark brought to Jerusalem, 6
3. Messianic Covenant, 7
4. Establishment of David's Kingdom, 8-10
5. David's kingdom established forever, 1 Kings 9:5; 2 Sam. 7:12
6. The Great Downfall, 11-14
7. Rebellion of Absalom, 15-21
8. Close of David's Life, 22-24

C. 1 & 2 Kings, life of Solomon as King and other Kings of Israel

1. Much of this book is taken up with the description of the temple to replace the temporary tent called The Tabernacle.
2. Solomon had many wives, who led him away from the Lord.
 - a. 1 Kings 11:3 *And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.*
3. As a result, the Lord tore the kingdom from Solomon but saved one for David's sake.
 - a. Read 1 Kings 11:11, 13
4. During the times of the kings there were good and bad kings of Israel and of Judah, but God did not leave Israel without prophetic witness
5. Beginning in 1 Kings Chapter 17 we read about Elijah, his prophecies, and his many miracles and his opposition to Ahab, king of Israel.

D. 1 & 2 Chronicles

1. Retell many of the same historical events that are recorded in 1 and 2 Kings.
2. Therefore, it is important to some people to make a harmony of Samuel, Kings, and Chronicles.

II. EZRA, NEHEMIAH, ESTHER, 15th - 17th BOOKS OF THE BIBLE

A. Samuel, Kings, and Chronicles were written before Israel and Judah went into captivity, so

they are called pre-exilic.

B. These books of Ezra, Nehemiah, and Esther were written after Israel were taken captive, or taken into exile, and after they began to return to their land, so they are called post-exilic books.

C. The Book of Ezra

1. King Cyrus of Babylon gave a commandment that a house was to be built at Jerusalem for the Lord.
2. Zerubbabel was the last prince of the house of David, and he was instrumental in returning Israel to their temple worship, 3:2, 4
3. But Israel had to rebuild the temple, since it had been destroyed.
4. Ezra is not mentioned in this book until chapter 7.
 - a. Ezra was a “ready scribe” in the law of Moses, 7:6; and he records his genealogy in Chapter 7 all the way back to Aaron. He was also a priest, which we shall see later.
5. Artaxerxes also made a decree for Ezra to go back to Jerusalem, build the temple, and take whatever is needed out of the king’s treasure house, 7:20.
6. The people of Israel again sinned against God by not separating themselves from the people of Canaan, 9:1.
7. Ezra demanded that these put away their wives, and they did; but some who had “strange wives” also had children by them.

D. The Book of Nehemiah

1. While Ezra was a ready scribe, Nehemiah was a governor, 12:26.
 - a. Nehemiah 12:26 *These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.*
2. While Ezra had gone back to Jerusalem to teach the law and establish sacrifices, Nehemiah was going back in order to rebuild the temple that had been destroyed.
 - a. Nehemiah 2:5 *And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers’ sepulchres, that I may build it.*
3. Nehemiah had great opposition to building by Sanballat and others, who wanted to stop the work, Neh. Chapter 2
4. One of Nehemiah’s most famous statements is found in 2:18, “. . . Let us rise up and build . . .”
5. We find in Chapter 8 that Ezra read the book of the Law. The teachers “caused the people to understand the reading.” (8:8).
6. The men were separated from their heathen and pagan wives.
7. Nehemiah closes the book with Nehemiah 13:30 *Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;*

E. The Book of Esther

1. There was a king named Ahasuerus (Xerxes), who reigned over one hundred and twenty-seven provinces.

2. This king called for his wife to come to him, but she refused. That was not to be done.
3. He banished queen Vashti so that she could no longer come before the king.
4. Then the king looked for a beautiful maiden to be his new queen.
5. Esther was put among the women to be considered, and she was chosen by the king to be his new queen.
6. Esther found favor with the king, and he loved her above all the women, 2:17
7. Therefore, the king made a great feast for Esther, 2:18.
8. Mordecai (cousin to Esther) sat in the king's gate and overheard a plot to kill the king, but Esther told the king, and the men were hanged.
9. A man named Haman was put in a position over the princes, and he hated Mordecai, because Mordecai would not bow to him.
10. So Haman was mad, 3:5.
11. When Haman knew that Mordecai was a Jew, he became angry with all the Jews and wanted to kill them all.
12. Haman encouraged the king to make a law against the Jews, that they may be killed, destroyed, because they had separate laws. The king agreed, 3:8-9.
13. All the people went into great mourning because of this new law, 4:3.
14. So Mordecai wrote a note to Esther, who was the queen, that she should go before the king and request that the law be changed, giving the real reason for the law, which was the hatred of Haman, 4:8.
15. But if the queen should come into the presence of the king without permission, she could be killed, 4:11.
16. Mordecai made, then, his famous statement in Esther 4:14 *For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?*
17. After three days, Esther went before the king, and the king reached out his sceptre to her, which meant that he accept her into his presence, 5:2.
18. Then Esther invited the king to a banquet made just for him and Haman, 5:4.
19. When Haman saw Mordecai not bowing to him again, he was angry, and Haman's wife told Haman's friends to make a gallows for Mordecai so that he might be hanged the next day at the feast, 5:14.
20. That night the king could not sleep and had some old records read to him. He found in those records that of which Mordecai had told of the men who were going to kill the king, and he wanted to do a favor for Mordecai, 6:3.
21. The king says, "Who is in the court?" Well, it was Haman, coming to tell the king of his plan to hang Modecai, 6:5.
22. When Haman came to the king, the king said, "What shall be done unto the man whom the king delighteth to honor?" 6:6.
23. Well, Haman thought that to be himself, so he said that the one whom the king would honor would have royal apparel put on him, ride upon the king's horse, and to wear the king's crown upon his head.
24. But the king was speaking of Mordecai, the man Haman hated, so Haman had to do

- those things to Mordecai.
25. So Haman went home crying to his wife for what he was required to do for Mordecai.
 26. When the feast came, Esther told the king what Haman had planned, that he would kill all the Jews.
 27. The king then had Haman hung on the gallows that Haman had prepared for Mordecai, and his own wickedness had been turn upon himself, 7:9
 28. From this came a great feast that the Jews celebrate unto this day called the Feast of Purim, 9:20. 14th day of Hebrew month Adar (March), “Feast of Lots.”
 29. We should also note that the longest verse in the Bible is found in Esther 8:9.
 30. Also, we should notice that the word God is never used in this book, but the Providence of God is very evident in the book.

Bible Survey

Dr. Ronnie Wolfe – October 26, 2014

LESSON SEVEN - POETICAL BOOKS

I. INTRODUCTION TO THE POETICAL BOOKS

A. General Information About Poetical Books

1. Includes Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, and sometimes Lamentations, which we will not use here.
2. Poetry is found throughout the Bible, not just in these books.
3. The poetry of the Bible is not like the poetry of our own day; it does not have the same rhythm and rhyme as our poetry.
4. Rather, it has what is called *parallelism*.
5. It is interesting that these parallelisms are written in Hebrew in our poetical books; and, though in almost all other languages, this parallelism is lost in translation into other languages, it is not lost in translation, since the parallelism is in thoughts.
6. There are also what are called *strophes*, which are repeated words for emphasis.
 - a. Sometimes things are mentioned twice for clarity or emphasis (2 Sam. 1:17-27).
 - b. Sometimes things are mentioned three times such as “woe, woe, woe” (Rev. 8:13) and “holy, holy, holy” (Isaiah 6:3; Rev. 4:8).
7. In Psalm 22, 23, and 24 we have three psalms written in an order that represents the Lord first, in his dying agony, second, in his paradise rest, and third, in his glorious ascension.
8. King David is the most prolific writer of poetry in the Bible. He is said to have perfected the way in which poetry was written. God used his talents to mature poetry.
9. It is said in Amos 6:5, *That chant to the sound of the viol, and invent to themselves instruments of musick, like David*; So, David was an inventor of music instruments.

B. Message Of The Poetical Books

1. Job - Blessing From Suffering
2. Psalms - Praise Through Prayer
3. Proverbs - Prudence Through Precept
4. Ecclesiastes - Verity Through Vanity
5. Song of Solomon - Bliss Through Union

II. THE BOOK OF JOB - Blessing From Suffering

A. The Power of Job’s Faith

1. Job is a long book and a little difficult to follow.
2. First the narrative of his unfortunate loss that Job had in Chapter One
3. The power of Job’s faith, 1:20-22
4. The challenge of Satan against Job, 2:1-8
5. The challenge of Job’s wife against him, 2:9-10
6. The challenge of Job’s three friends against him, 2:11-13

B. The Patience of Job (James 5:11)

1. He had to have patience through his friends, whom he called “miserable comforters” (16:2).
2. He had to have patience through hearing his three friends give him answers to his problem, answers that had no meaning but rather arrogance and betrayal.
3. He had to have patience as he repented to God (42:5-6).
4. We must also have patience as Satan, friends, and God come against us with their rebukes.
5. Satan is walking up and down in the earth as a roaring lion, seeking whom he may devour (1 Peter 5:8).
6. But we have an advocate with the Father, Jesus Christ the righteous (1 John 2:1).
7. Famous verses in Job
 - a. Job 1:21 *And said, Naked came I out of my mother’s womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.*
 - b. Job 13:15 *Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.*
 - c. Job 14:14 *If a man die, shall he live [again]? all the days of my appointed time will I wait, till my change come.*
 - d. Job 19:25-27 *For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: 26 And though after my skin worms destroy this body, yet in my flesh shall I see God: 27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.*
 - e. Job 23:10 *But he knoweth the way that I take: [when] he hath tried me, I shall come forth as gold.*

III. THE BOOK OF PSALMS - Praise Through Prayer

A. Classifications of the Psalms

1. David is called “the sweet psalmist of Israel” (2 Sam. 23:1)
2. David wrote at least 73 psalms
3. Moses wrote at least one, Psalm 90
4. Other writers also wrote psalms
5. The Psalms have been divided into five books:
 - a. Book I – Psalm 1-41
 - b. Book II – Psalm 42-72
 - c. Book III – Psalm 73-89
 - d. Book IV – Psalm 90-106
 - e. Book V – Psalm 107-150
 - f. There is a doxology, or a praise, at the end of each one of these sections.
6. Promise Psalms –
7. Imprecatory Psalms – Psalms 69:24 *Pour out thine indignation upon them, and let thy wrathful anger take hold of them.*
8. Messianic Psalms – Psalms relating to Jesus.
 - a. Psalm 2, 8, 16, 22, 23, 24, 40, 41, 45, 68, 69, 72, 89, 102, 110, 118.

9. Prophetic Psalms

<i>Prophetic Psalm</i>	<i>The Prophecy</i>	<i>N. T. Quotation</i>
Psalm 1:1, 2	Rejected messiah	Acts 4:23-28
Psalm 2:7	Only begotten Son	Acts 13:33; Heb. 1:5; 5:5
Psalm 8:4-6	Man Christ Jesus	Heb. 2:6-9
Psalm 16:8-11	Risen Lord	Acts 2:25-31; 13:35-37
Psalm 22	Good Shepherd	John 10:11; Matt 27:26-50
Psalm 23	Great Shepherd	Heb. 13:20; John 10:1-30
Psalm 24	Chief Shepherd	1 Peter 5:4; Rev. 19:16
Psalm 41:9	Lord betrayed	John 13:18-19
Psalm 45:6,7	God the Son	Heb. 1:8-9
Psalm 68:18	Ascended Lord	Eph. 4:8-10
Psalm 69:4,8,9,20,21	The suffering Savior	John 2:17 & Crucifixion
Psalm 72:1,8,11,17	King of kings	Phil. 2:9-11
Psalm 89:3,4,18,27,33-36; 102:24b-27	Lord & Creator	Heb. 1:10-12
Psalm 110:1-7	Priest upon his throne	Zech 6:13; Heb. 5-7
Psalm 118:22-23, 26	Rejected but coming Messiah	Matt 21:9, 42; 23:39

IV. THE BOOK OF PROVERBS, Prudence Through Precept

- A. "A proverb is a sentence conveying moral truth in a concise and pointed form . . ." ¹
- B. There is no doubt that Solomon wrote most of these proverbs, but it is assumed that some of them Solomon collected and put together with his own, being led, of course, by the Holy Spirit to do so.
- C. 1 Kings 4:29-32 *And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. 30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. 31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. 32 And he spake three thousand proverbs: and his songs were a thousand and five. 33 And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. 34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.*
- D. Proverbs basically compares a wise man with a fool and gives good instructions on how to live a holy and consecrated life.
- E. It speaks much about the human heart, its pride, its anger, its broken spirit, its hatred, and on self-control.

¹Gray, James M., *Elementary Bible Survey*, Moody Bible Institute, Chicato, IL 1926

- F. It speaks about adultery, about drinking strong drink, on the use of the tongue, on being industrious and being lazy, on friendship, on generosity, on parents and children, even on a virtuous woman.
- G. Then, in the New Testament, we find that a greater than Solomon is here: Matthew 12:42 *The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.*

V. THE BOOK OF ECCLESIASTES, Verity Through Vanity

- A. The word *Ecclesiastes* means “preacher.” Solomon is the preacher.
- B. The motto and theme of the book is this: “Is life worth living?”
- C. The writer looks at everything from the earth “under the sun.”
- D. This phrase “under the sun” is used only in the book of Ecclesiastes, and it is used here 27 times in 12 chapters, actually 10 chapters, since the phrase is not used after chapter 10.
- E. The most noticeable statement in the book is found in Ecclesiastes 1:2 *Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.*
- F. The question of the book seems to be, “Can we find truth amidst the vanity of the world, since the whole world and all of its benefits are only vanity?”
- G. But then we find the answer to this question in Ecclesiastes 12:13 *Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.*
- H. It may be interesting to note that the word “duty” in this verse is not in the Hebrew, so we might say that to fear God and keep his commandments is the “whole of man.”
- I. Man is not whole—he is only vanity—until he fears and obeys God. Then he is a whole man.

VI. THE BOOK OF THE SONG OF SOLOMON, Bliss Through Union

- A. Originally this book was called The Song of Songs, which implies that, of all the songs that Solomon wrote, this must be the best one, or perhaps the most beloved of them all.
- B. 1 Kings 4:32 *And he spake three thousand proverbs: and his songs were a thousand and five.*
- C. The literal interpretation of this book is the story of Solomon and his royal marriage and the close and intimate relationship between him and his wife, a loving and righteous relationship, though to us much of the language seems almost vulgar or pornographic, it is actually a real intimacy and a true depiction of godly marriage.
- D. The spiritual interpretation of this book takes on a multiple meaning.
 - 1. First, the relationship of this man and woman depicts the relationship between the Jews as a nation and their God, Jehovah.
 - a. Jeremiah 3:14 *Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:*
 - b. Hosea 2:16 *And it shall be at that day, saith the LORD, that thou shalt call me Ishi; and shalt call me no more Baali.*

2. Second, the relationship of this man and woman depicts the relationship between Jesus Christ and his churches.
 - a. 2 Corinthians 11:2 *For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.*
 - b. Eph. 5:30-32 *For we are members of his body, of his flesh, and of his bones. 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church.*
3. Third, the believers: Romans 7:4 – Marriage relationship a metaphor.

VII. THE MEANING OF THE POETICAL BOOKS

- A. Poetry, if appreciated correctly, will draw our minds and emotions into an intimate mental attitude toward the things of God and will bind our hearts, our attitude, and our actions together for a greater love and faithfulness to the Lord.
- B. Read these books often. You will enjoy them, even if you do not understand everything. They are a reservoir of wonderful expressions of our love for God and a challenge to our spiritual adultery.
- C. These may bring us closer to him that we may learn more about Jesus, who is the central theme of all portions of Scripture.

Bible Survey

Dr. Ronnie Wolfe – November 2, 2014 | November 9, 2014

LESSON EIGHT- MAJOR PROPHETS BOOKS The Book of Isaiah

- I. INTERESTING FACTS ABOUT THE MAJOR PROPHETS
 - A. This section of Scripture is made up of Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel.
 - B. These are called Major Prophets due to the length of the books, not because of their significance, since all of the books of the prophets are important.
 - C. Today we will concentrate on the book of Isaiah.

- II. INTERESTING FACTS ABOUT THE BOOK OF ISAIAH
 - A. The book has 66 chapters
 - B. The book has 1,292 verses
 - C. The book has 37,044 words
 - D. The first 39 books are like the 39 books of the Old Testament
 - E. The last 27 books are like the 27 books of the New Testament
 - F. The book of Isaiah has been called “The Gospel of Isaiah,” since he speaks much of the Messiah.
 - G. Isaiah was contemporary (or lived at the same time as) Hosea and Micah.
 - H. He was a prophet to the southern kingdom of Judah.
 - I. The word “salvation” appears in this book 26 times, more than any other prophet of the Old Testament.
 - J. Most people say that the theme of the book is found in Isaiah 1:18 *Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*
 - K. There are more quotes in the New Testament from Isaiah than from any other O. T. Prophet.

- III. FACTS ABOUT ISAIAH THE MAN
 - A. He was the son of Amoz: Isaiah 1:1; 2:1; 37:21
 - B. He is called Esaias in the New Testament and is mentioned only in Matthew, Mark, Luke, John, Acts, and Romans.
 - 1. Six times in Matthew
 - 2. One time in Mark
 - 3. Two times in Luke
 - 4. Four times in John
 - 5. Three times in Acts
 - 6. Five times in Romans
 - C. Isaiah’s name means “Salvation of the Lord”
 - D. Isaiah had two sons: (1) Shear-Jashub (the remnant shall return--Isaiah 7:3), and (2)

Maher-shalal-hash-baz (speed the spoil).

- E. He prophesied in the time of king Uzziah, Jotham, Ahaz, and Hezekiah, the last kings of Judah (Isaiah 1:1).
- F. It is thought that he prophesied for about 50 years and that he was sawn asunder – Hebrews 11:37 *They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;*

IV. THE OUTLINE OF THE BOOK OF ISAIAH

A. The Falling Away Of Judah, Chapters 1-5

- 1. Read Isaiah 1:2-4
- 2. Read 1:11, 18, 22-23
- 3. Chapter two deals with the establishment of God's kingdom in the last day.
 - a. 2:2, 4, 6, 11
- 4. The fear of the Lord, 2:19
- 5. The sin of Jerusalem, 3:9, 12, 17, 25-26
- 6. The only salvation for Jerusalem, 4:6
- 7. The vineyard yields wild grapes
 - a. 5:1-2
- 8. Six woes upon Jerusalem
 - a. 5:8, 11, 18, 20, 21, 22
- 9. But God's hand is stretched out still: 5:25b, 9:12, 17, 21; 10:4; Rom. 10:21

END 11-2-2014

11-9-2014

LESSON TEN

B. The Calling Of Isaiah, Chapter 6

- 1. The year that king Uzziah died, which was a memorable life and death of a great king.
- 2. Isaiah was taken to heaven to see the Lord sitting on a throne high and lifted up, 1
- 3. God then cleanses Isaiah from his uncleanness, 6:5-7
- 4. God sends Isaiah to preach, 6:8-10

C. Assyria Against Judah, Chapters 7-9

- 1. Syria and Ephraim came against Judah but to no avail at this time, 7:7.
- 2. Ephraim will be broken so that they will no longer be a people, 7:8. Thus, we find in Revelation Chapter 7 that Ephraim is not numbered with the tribes of Israel.
- 3. The sign of the Lord, 7:14 – Proleptic
- 4. Judah is to fall to Assyria, 8:7
- 5. God is to be Judah's fear, 8:13-14
- 6. God brings a great light upon Judah, 9:2
- 7. The promise of the coming of the Messiah, 9:6-7
- 8. The message of Chapter 9 is that the Lord's hand is stretched out still: verses 12, 17.

- D. The Punishment of Assyria, Chapter 10
 - 1. Read 10:5-8
 - 2. But a remnant will return to the land, 10:20-22
- E. A Description of Messiah's Kingdom, Chapters 11-12
 - 1. The Branch will come, 11:1
 - 2. This return will be salvation, 12:3
- F. God Brings Judgment Upon The Nations, Chapters 13-35
 - 1. There will be victory over death in this conflict, 25:8 – 1 Corinthians 15:54 *So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*
- G. King Hezekiah, Chapters 36-39
 - 1. In Chapter 38 we have the story of Hezekiah's extension of life, 38:5
 - 2. Notice what he says about his sins in 38:17
 - 3. But then Hezekiah sinned in that he showed the men of Babylon everything in his house, so that later they came in and spoiled the house, 39:2
 - 4. Then Isaiah told Hezekiah that Babylon would come and carry away Judah to Babylon in captivity, 39:6-7
- H. The Christian Era And Millennium, 40-66
 - 1. In Chapter 40 we read of John the Baptist, 40:3-4
 - 2. Read 49:8
 - 3. The Gospel: 52:7; Romans 10:15 *And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!*
 - 4. Chapter 53 in its entirety is about the Lord's suffering and his substitutionary death on the cross, 53:1-12
 - 5. The everlasting covenant, 55:3
 - 6. The Lord's hand is not shortened that it cannot save, 59:1
 - 7. The hope we have in God: 60:1-3
 - 8. Everlasting light: 60:19
 - 9. Everlasting joy: 61:7
 - 10. Everlasting covenant, 61:8
 - 11. The robe of righteousness, 61:10
 - 12. Chapters 62-66 tell of God's anger against the nations.
 - 13. The last part of Chapter 66, though, declared God's glory.
 - a. Read 66:19
 - b. Read 66:20-24

Bible Survey

Dr. Ronnie Wolfe – November 16, 2014

LESSON TEN - MAJOR PROPHETS BOOKS The Book of Jeremiah

I. THE BOOK OF JEREMIAH

A. Israel & Judah Bring About Their Own Destruction, Chapters 1-3

1. Jeremiah called in the days of Josiah (1:2)
2. Israel forsakes God (Chapters 2-3)
 - a. They first went after God in the early years (2:2) ... *when thou wentest after me in the wilderness, in a land that was not sown.*
 - b. Read 2:5-6 – They did not say “Where is the LORD . . .”
 - c. Read 2:8 last part – “*and walked after things that do not profit*”
 - d. Read 2:13 – Committed two evils
 - (1) They have forsaken me
 - (2) They have hewn out cisterns that can hold no water
 - e. God challenges Israel to let their idols arise and protect them (2:28)
 - f. They have forgotten God days without number (2:32)
 - g. Israel left their God, went to idols in idolatry and spiritual adultery, and then wanted to come back to God, claim him as their God while continuing in their sin (3:1). See also Deut. 24:1-4.
 - h. God divorced Israel, and her treacherous sister, Judah, did not learn from that and committed adultery with stones and with stocks (3:8- 10)
 - i. They came back to God only in a feigned (insincere) way, 3:10
 - j. God in all of this will show mercy, 3:12

B. Israel’s Destruction From The North, Chapters 4-6

1. Israel (Judah) is to set themselves apart for the Lord, 4:4-6
 - a. Circumcise yourselves in the heart, 4:4
 - b. Blow the trumpet in the land (warning), 4:5
 - c. Set up a standard toward Zion, 4:6
2. Nations from the north will come and destroy (and take captive) Israel (Judah), 4:7
3. Call to repentance, 4:14
4. God’s people are foolish, 4:22
5. Though God had blessed and filled them full, yet they committed spiritual adultery, 5:7
6. False prophets lied about the word of the LORD, 5:12, 31
7. God’s people have a rebellious heart, 5:23
8. God has prepared a nation to come against Jerusalem, 6:9
9. The people of Jerusalem say, “Peace, peace, when there is no peace.” 6:14
10. All of Israel’s sacrifices are not acceptable to the LORD, 6:20
11. Israel is now a rejected people, 6:30

C. Jeremiah’s Concern For His People, Chapters 7-10

1. False religion is vanity, Chapters 7-8
 - a. Repentance for Israel comes with three “if’s,” 7:5-7
 - b. But they trust in lies, 7 :8
 - c. God tells Jeremiah not to pray for Judah, 7:16
 - (1) The women make cakes for the “queen of heaven,” the moon.

The moon is viewed in terms of the rhythmic life of the cosmos and is believed to govern all vital change. The cyclical process of disappearance and appearance of the moon is the basis of the widespread association of the moon with the land of the dead, the place to which souls ascend after death, and the power of rebirth. The lunar governance of this cycle likewise leads to association of the moon and fate. -Encyclopedia Britannica
 - d. They have built the high places of Tophet (Moloch), 7 :31. Here, it is said, that those worshiping here would beat loud drums to muffle the sounds of the cries of the children as they burned alive in the belly of Moloch, which the Lord had specifically told them NOT to do – Leviticus 18:21 *And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.*
 - e. “No man repented him of his wickedness, saying, What have I done?” 8:6
 - f. “.. My people know not the judgment of the LORD” 8:7
 - g. “... the pen of the scribes is in vain” 8:8
 - h. They have rejected the wisdom of the word of the Lord, 8:9
 - i. Two famous expressions in chapter 8
 - (1) 20 “The harvest is past, the summer is ended, and we are not saved.”
 - (a) All possibility of help from Egypt or any other nation was over, since summer was at its end, and they had no hope for survival, being saved from destruction.
 - (b) They had gone too far, and God would not redeem them or save them from the destruction of the nation from the north, Chaldea (Babylon).
 - (2) 22 “Is there not a balm in Gilead?”
2. An Assembly of Treacherous Men, Chapter 9
 - a. An assembly of treacherous men, 9:2
 - b. They are not valiant for the truth, 9:3
 - c. They have taught their tongue to speak lies, 9:5
 - d. For that God will make Jerusalem heaps and a den of dragons and make Judah desolate (empty), 9:11
 - e. God will scatter them among the heathen, 9:16
 - f. The wisdom needed, 9:23-24
3. The Custom of the Heathen, Chapter 10
 - a. Learn not the way of the heathen, 10:2
 - b. The customs of the people are vain, 10:3
 - (1) Taking a tree from the forest with an axe.
 - (2) He forms it into an idol and covers it with gold and silver to hide the bare wood, making it seem to be of high value, then bowing down to it, trusting in

this idol for the power of God, a worthless *form* of godliness.

- (3) Isaiah 44:13 *The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house. 14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it. 15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. 16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: 17 And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god. 18 They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.*
- (4) Even the pastors (those who should teach the people truth) are brutish and have not sought the LORD, 10:21.
- (5) Jeremiah prays to God, 10:23-25 (Do not read).

D. Violations And Visions, Chapters 11-29, which we will not consider at this time.

E. Hope For The Future, Chapters 30-31

1. Judah will possess the land again, 30:3
2. The day of Jacob's Trouble, 30:7 – A day when there will be great persecution against the people of God, God's Israel, that will culminate in The Great Tribulation Period, and believers will be saved from all of these persecutions, though they will go through many in the world but will be taken out before the Great Tribulation takes place.
 - a. Psalms 34:19 *Many are the afflictions of the righteous: but the LORD delivereth him out of them all.*
 - b. Prov. 3:25-26 *Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. 26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.*
3. Judah will be established; they will come again back into land from Babylon after 70 years of captivity, 30:18
4. This return will begin a new period of Israel's history wherein we shall see the Lord working in a new way with Israel and with Gentiles.
 - a. A congregation (church) will be established, 30:20
 - b. A governor will be among them, 30:21-22
 - c. A fury will fall upon the head of the wicked, 30:23-24
5. God will love Israel with an everlasting love through finding grace, 31:2-3
6. God will gather Israel spiritually, and they will not stumble again, 31:9
7. God will gather them and keep them as in salvation, 31:10
8. They shall not sorrow any more at all, 31:12b
9. There will be the crying of the children when Herod kills many in Jerusalem, 31:15-

- 17 (also Matt. 2:18).
10. There is a “new thing” 31:22 – This is Jesus Christ in the womb.
11. There will be a “new covenant” 31:31, 33b, 34b
- F. Conclusion – Romans 10:12 *For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.*

Bible Survey

Dr. Ronnie Wolfe – November 30, 2014

LESSON ELEVEN - MAJOR PROPHETS BOOKS The Book of Daniel

I. THE VISAGE OF DANIEL

A. Definition of “visage”

1. a person's facial expression
2. the surface of an object presented to view

B. Daniel’s Visage

1. A visage of innocence 1:4
 - a. In “Knowledge Effects”² the writers write: “One reason researchers have been interested in knowledge is that it has long been assumed that increases in knowledge are associated with greater influence of attitudes on behavior.”
 - b. The Bible encourages us to learn in Proverbs 1:5 *A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:*
 - c. So, we realize that knowledge, real and true knowledge, can change a person’s appearance, or his visage.
 - d. Daniel had a visage of innocence, along with his friends, because they had much knowledge of the Lord.
 - e. Too much of the wrong knowledge can make a person mad – Acts 26:24 *And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.*
 - f. But real knowledge and wisdom will give a good visage, a good look; and those who learn the ways of the Lord will carry themselves differently from those who do not know the Lord.
 - (1) Proverbs 1:7 *The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.*
 - (2) Proverbs 9:10 *The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.* (See also Psalms 111:10).
2. A visage of purpose, 1:8
 - a. Each one of us must have purposes in our lives in different situations.
 - b. We do this that we might please the Lord and be faithful to him.
 - c. Daniel purposed in his heart that he would not eat the king’s meat or drink the king’s drink.
 - d. His visage was that he looked upon the king’s food as given to idols in worship, so Daniel could not partake of that. He walked proud to be a son of God and a servant of the Messiah.
3. A visage of tender love, 1:9

²Journal of Personality and Social Psychology. 2006, Vol. 90, No. 4, 556 –577 –
http://works.bepress.com/cgi/viewcontent.cgi?article=1004&context=stephen_crites (11-25-2014)

- a. Daniel loved people, especially those who were close to him in serving him and guarding him.
 - b. Daniel knew this, as stated in Matthew 22:39 *And the second is like unto it, Thou shalt love thy neighbour as thyself.*
 - c. Certainly it must be that every time Daniel looked at the people around him, he smiled and welcomed them with gentle and wise words.
4. A visage of obedience, 1:15
 - a. At the end of a 10-day test, Daniel and his friends had faces that were “fairer and fatter” than all the others who ate the king’s meat.
 - b. Just knowing that you are doing the right thing is an essential part of having a good visage, a relaxed, assured look on your face, as Daniel and his friends.
 5. A visage of the presence of God’s Spirit, 5:11
 - a. Even the heathen knew that Daniel had within himself the spirit of what they called “the holy gods.”
 - b. If the Spirit of God lives within you, then you, too, and I can have a sweet expression of contentment, knowing that, as it reads in 1 John 4:4 *Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.*
 6. A multifaceted visage in Daniel, 5:12
 - a. Daniel 5:12 *Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belshazzar: now let Daniel be called, and he will shew the interpretation.*
 7. A visage of rejection of reward, 5:17
 - a. With a half-frown on Daniel’s face, he rejected the gifts proposed by Belshazzar.
 - b. This rejection was a portend, or a prophecy, that Belshazzar’s kingdom would not last long enough for Daniel to receive and enjoy these gifts.
 - c. In that very night Belshazzar was killed, and the Persians took over the land.
 - d. We sometimes need to frown upon the gifts the world has to offer, for we know, as Moses knew, that sin is for a season: Hebrews 11:25 *Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;*
 8. A visage of prayer, 5:19
 - a. Don’t we all need this look upon our faces: that we should always be in an attitude of prayer to our Father in heaven?
 - b. Should we not look needy and dependent so that we may come before the Lord and ask our petitions of him? 1 John 5:15 *And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.*

II. THE VISIONS OF DANIEL

A. First Vision - Daniel Chapter 2

1. The king’s vision, but Daniel interpreted it, so we count that as Daniel’s vision.
2. This was a vision of a great image that stood very tall and was made out of four different materials.

- a. The first of was of gold – Babylon
 - b. The second was made of silver – Persia
 - c. The third was made of brass – Greece
 - d. The fourth was made of iron and iron and clay – Rome
3. This vision predicted four Gentile powers that would come against and oppress God's people.
 4. The first vision in its fulfillment began in Daniel's day. Notice Daniel 2:38 *And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.*
 5. So the king and his kingdom were depicted in the first, the gold head part of the image, which is Babylon.
 6. The second one also was fulfilled in Daniel's life. Belshazzar was a wicked king in Babylon, and God took the kingdom away from him to give it to the Persians.
 7. After Daniel's day, there were two more kingdoms to come that would be the world power over the Jews, in opposition to the Jews. Greece and Rome
 8. We can notice that Rome was made, in the beginning, completely of iron, then of iron and clay, which means that Rome will be broken and will be of two parts; sometimes this part of the image is considered as one, and sometimes it is considered as two.
- B. Second Vision – Daniel 7
1. This is a dream that Daniel had, not the king, 7:1
 2. It was a vision predicting mostly the same as the first vision by the king.
 3. This time, though, there was not an image with a head, a body, arms, legs, and toes.
 4. Rather, this vision was of four beasts like wild beasts.
 - a. The first beast was like a lion, 7:4 – This depicted the Babylonian Empire.
 - b. The second beast was like a bear, 7:5 – This is Persia
 - (1) This beast devoured three ribs of the lion.
 - (2) Many interpretations have been made concerning this bear, which we cannot consider at this time.
 - c. The third beast was like a leopard, 7:6 – This is Greece
 - (1) This beast had four wings, which indicate its fast and furious victory over a very large part of the earth, and that very quickly.
 - (2) This beast had four heads, which represents four kings, and this depicts the end of this world power by its being divided into four parts by four political leaders or Roman generals.
 - d. The fourth beast is a horrible beast, 7:7 – This is Rome
 - (1) Horrible and terrible, the worst beast that ever has been or ever will be on this earth; that is, a world power in succession of other world powers.
 - (2) This beast is very, very strong
 - (3) It had great iron teeth to devour smaller kingdoms.
 - (4) This beast had 10 horns, which depicts 10 kingdoms that would divide Rome into ten parts.
 - (5) These 10 kingdoms are illustrated in almost all history books today, for they

are the Germanic tribes that took over the power of Rome in its beginning glory and broke it up into smaller kingdoms made of part iron and part clay, but this is still the Roman Empire, though divided.

- (6) The 10 are (various by historians): (1) Anglo-Saxons, (2) Franks, (3) Burgundians, (4) Lombards, (5) Allemani, (6) Ostragoths, (7) Visigoths, (8) Heruli, (9) Suevi, (10) Vandals.

C. Third Vision, Daniel 8

1. This vision takes in two empires: the Persian Empire and the Greek Empire.
2. But the vision starts, although not stated, in the Babylonian Kingdom, since Daniel is mentioned in the first verse.
3. Then the Persian Kingdom is shown in the vision to Daniel by a **Ram** that has two horns, one larger than the other.
 - a. The small horn represents the Medes.
 - b. The larger horn represents Persia
 - c. Both the Medes and the Persians overtook Babylon in the beginning, so we have this Ram with two horns mentioned in 8:4-5.
 - d. This new kingdom eventually was overpowered so that only the Persians ruled, so, although it was before called the Medo-Persian Empire, it will now be called the Persian Empire.
4. Next comes the Greek Empire beginning with verse 5.
 - a. Greece is shown by a **he goat** which had a large horn between his eyes.
 - b. This goat came against the Ram and destroyed the Persian Empire.
 - c. The great horn between the goat's eyes was none other than Alexander the Great., who conquered more than any man had ever conquered before.
 - d. When Alexander was in his greatest power, he was cut off, thus breaking the notable horn, as we read in verse 8.
 - e. Now Greece is in power by the leadership of four generals.
 - f. Then a "little horn" came up from these four horns, or the Greek Empire.
 - (1) This little horn's name as we know it today is Antiochus Epiphanes.
 - (2) He had a very terrorizing countenance and the power to make a great success from his work; verse 10 says he "waxed great."
 - (3) He took away the daily sacrifice, about which we can read in the Jewish commentaries and histories, especially Josephus.
 - g. In Daniel 8:23-27 we read the details of Antiochus Epiphanes. In the apocryphal book of 1 Maccabees we read "*And there came out of them a wicked root Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.*" (1 Maccabees 1:10)

D. Fourth Vision, Daniel 9

1. This vision of Daniel in explanation comes by Gabriel.
2. This vision comes as Daniel is thinking about the 70 years of captivity prophesied by Jeremiah (See Jeremiah 25:12).
3. This was at the near end of this 70-year captivity, and Gabriel tells Daniel what is to

- happen after these 70 years are up.
4. Notice that these 70 years are consecutive with no breaks, 7:2
 5. Daniel confesses the sins of Israel, 9:6
 6. Daniel then speaks of God's righteous judgment, 9:7-10
 7. Israel has transgressed God's law, 9:11-19
 8. Gabriel then explains the future of 70 weeks that are determined upon Israel, 9:24-27
 - a. These weeks of years are also consecutive, just as the 70 years were consecutive, no breaks in the years, no stopping of time, etc.
 - b. These 70 weeks add up to 490 years.
 - c. From Daniel's time until the death of Christ this vision is applied.
 - d. The last week of this prophecy takes in the earthly ministry of the Lord Jesus Christ.
 - e. In the midst of the week (3 ½ years) Messiah is cut off. This ends the prophecy of the 70 weeks of years. It also includes a prophecy to the end of time and states that Jerusalem will be destroyed and that which is determined will be poured out upon the desolate.
- E. Fifth Vision, Chapters 10-12
1. We cannot go into detail on this vision but to say that this vision brings Daniel's prophecies into the New Testament times when Herod was king, 11:36-39.
 2. Chapter 12 brings us to the end when Jesus returns, which we will speak of a little in the next point.

III. THE VICTORY OF DANIEL

- A. Victory In The Beginning Of The Captivity
 1. Daniel was taken to Babylon in captivity, but he was already a saved man. He had "no blemish" (1:4).
 2. He had friends who were saved also, and they were an encouragement to him.
- B. Victory In His Request To Live A Separated Life, 1:14
- C. Victory In His Knowledge of God, 1:17
- D. Victory In Interpreting Dreams
- E. Victory Of His Friends In The Furnace, 3:25
- F. Victory From The Den of Lions, 6:20-21
- G. Victory In His Weakness, 10:17-18
- H. Victory In The Lord's Coming, 12:3
- I. Victory In His Final Inheritance, 12:12

**The Minor Prophets Are A Separate Study,
So They Are Not Included In This Study**

Bible Survey

Dr. Ronnie Wolfe – December 14, 2014

LESSON TWELVE

Silent Years And The New Testament Overview

I. SILENT YEARS

- A. After the end of the Old Testament, there was a period somewhat over 400 years that were silent. We call them silent, because God did not in these years give any special revelation of himself or his will.
- B. During this time the Jewish use of the Mosaic Law and their trust in God waned and became very confused.
- C. When the New Testament opens, it opens with a polluted belief in the Law, the temple, and even of the Messiah due to the strange goings on in this 400-year period we call The Interbiblical Period.
- D. Change In Governments
 - 1. Persian Empire
 - a. We end the Old Testament in the Persian government, which had taken over the Babylonian kingdom.
 - 2. Greek Empire
 - a. During this interbiblical period, the Greeks came to power and had a great influence on the Jews in Jerusalem.
 - b. Alexander the Great accomplished almost world-wide leadership over all nations in his short lifetime.
 - c. Through his efforts, the Jews came under the influence of the Greek language, Greek culture, and a Greek legal system.
 - 3. Roman Empire
 - a. Before Christ came into the world as the Savior, the Greek system was taken over by the Roman influence.
 - b. We read of the Punic Wars which gave Rome great power and the efforts of Pompey as he entered into Palestine.
 - c. Pompey came in and killed, as it is written by some, 12,000 Jews in his battle for Jerusalem, and he and his officers entered into the Holy of Holies, which is not lawful except for the High Priest once a year for the Jews.
 - d. But Pompey did not plunder the temple nor Jerusalem but allowed temple worship and made Jerusalem a tributary to the Romans, the Jews losing their independence to Rome.
 - e. Herod the Great was later given the title of “Procurator of Judea” and eventually was able to call himself “king.”
 - f. It was under the Roman rule that Jesus was born in Bethlehem.
- E. Cultural Changes
 - 1. Jews accumulated much wealth under Greek rule.
 - 2. Jews enjoyed gymnasiums, luxurious eating, music

3. Jews intermingled with other nations to their harm, losing hold on their traditional Jewish ordinances.
4. Increase in education, which brought about many and large libraries in Alexandria, Egypt.

F. Maccabean Revolt

1. Antiochus Epiphanes erected an altar to the god Modin.
2. Antiochus installed an altar dedicated to Jupiter in the temple.
3. Maccabees had victory over this on December 25, 165 BC

G. New Jewish Sects

1. The Pharisees, keepers of the Mosaic Law, popular with the people.
2. The Sadducees, administrators at the temple, unpopular with the people
3. Zealots, no allegiance to Caesar, popular with the people - Simon Zelotes

H. The Synagogue

1. A synagogue is a house of worship, of reading scripture, and prayer.
2. Many believe that this idea of meeting houses has been used since the time of Moses according to the Jewish Encyclopedia.
3. Others say that this idea came into being around the time of Ezra when the children of Israel were returning to Palestine after the captivity in Babylon but began during the time of the captivity.
4. The synagogue was used for a meeting house of prayer when the temple was not available or when it was inconvenient to go to the temple.
5. Many say there were nearly 500 synagogues in Jerusalem during the time of Jesus.
6. The word *synagogue* is used many times in the New Testament. Jesus went to them many times, so they were valid worship houses in Jesus' day.

In Syria the great synagogue of Antioch was famous; to it, according to Josephus ("B. J." vii. 3, § 3), the successors of Antiochus Epiphanes presented the bronze votive offerings which had been taken from Jerusalem. Its site was occupied in the fourth century by a Christian basilica dedicated to the Maccabean martyrs (the seven brothers mentioned in II and IV Maccabees [see Cardinal Rampolla in "Rev. de l'Art Chrétien," 1899, p. 390]). The apostle Paul preached in various synagogues in Damascus (Acts ix. 20). In the account of his journeys through Asia Minor, Macedonia, and Greece he mentions synagogues at Antioch in Pisidia, Iconium, Ephesus, Philippi, Thessalonica, Berea, Athens, Corinth, and Salamis (several synagogues; Acts xiii. 5, 14; xiv. 1; xvi. 13; xvii. 1, 10, 17; xviii. 4, 7) – The Jewish Encyclopedia

II. THE NEW TESTAMENT

- A. Matthew has the most beautiful narration of the birth of Jesus Christ than any of the other gospels, not that it is more inspired or important, but it is just beautiful, especially in the King James Bible.
- B. Read this passage – Matthew 1:18-25
- C. Now the New Testament is divided in study into these divisions:
 1. Narrative: The four Gospels – Matthew, Mark, Luke, John – Three Gospels (Matthew, Mark, Luke) are considered *synoptic*, a word which means “looking at the life of Jesus in the same way, or from the same viewpoint.”
 - a. John is different from the other three Gospels in that his whole purpose is to bring

- out the glory of Jesus as being God manifested in the flesh.
- b. So, Matthew pictures Jesus as King
 - c. Mark pictures Jesus as Servant.
 - d. Luke pictures Jesus as Son of Man
 - e. John pictures Jesus as Son of God.
2. Acts – This book is the history book of the New Testament and gives the history of the work of the apostles and of the first church and then continues with the life of Paul the Apostle and his work of starting churches in the region beyond.
 3. The Letters – Paul wrote 14 books of the New Testament, and this is a large section of the New Testament.
 - a. There are letters to the churches – Romans, 1-2 Cor., Galatians, Ephesians, Philippians, Colossians, 1-2 Thess.
 - b. There are letters to pastors (the pastoral epistles) – 1-2 Timothy, Titus
 - c. There are general letters (or general epistles) – Philemon, Hebrews, James, 1-2 Peter, 1-2-3- John, Jude
 4. Prophecy – The book of Revelation

Bible Survey

Dr. Ronnie Wolfe – December 21, 2014

LESSON THIRTEEN The Book of Luke

- I. INTRODUCTION TO THE BOOK, 1:1-4
 - A. Many others had written about Jesus
 - B. But Luke was a doctor and seemed to have a more perfect organization of Jesus' life, so he wrote his narrative of Jesus' life.
 - C. He writes to Theophilus, who had heard about Jesus, but Luke is setting straight the story of Jesus.

- II. JOHN THE BAPTIST AND INFANCY OF JESUS, 1:5-2:52
 - A. Zacharias, the priest, and Elizabeth, his wife, were faithful to the Lord; but Elizabeth could have no children.
 - B. But God opened her womb, and she birthed a man child. God told them to name him JOHN, while many in the family instructed them to name him a name that was already in the family.
 - C. John was born six months before Jesus was born.
 1. Luke 1:17 *And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.*
 2. John was literally BEFORE Jesus, and he was before him in priority, or importance, also.
 - D. Mary, of course, birthed Jesus while she was still a virgin. This was the sign that was given to Old Testament believers in Isaiah 7:14. In that prophecy Jesus' name was to be called Immanuel, which means "God with us." (See Matt. 1:23).
 - E. Why Did Jesus Come?
 1. To Fulfill The Time
 - a. Galatians 4:4 *But when the fulfulness of the time was come, God sent forth his Son, made of a woman, made under the law,*
 - b. Mark 1:15 *And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*
 - c. Matthew 26:18 *And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.*
 2. To Be A King
 - a. John 18:37 *Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.*
 - b. Matthew 2:2 *Saying, Where is he that is born King of the Jews? for we have seen*

- his star in the east, and are come to worship him.*
- c. Luke 23:2 *And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.*
3. To Die
 - a. Matthew 16:21 *From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.*
 - b. Luke 24:7 *Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.*
 - c. Hebrews 9:16 *For where a testament is, there must also of necessity be the death of the testator. Jesus is the one who made the will, so he must die before it is executed.*
 - d. 1 Cor. 15:3 *For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures:*
 4. To Save From Sins
 - a. Matthew 1:21 *And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.*
 - b. Luke 19:10 *For the Son of man is come to seek and to save that which was lost.*
 - c. John 3:17 *For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*
 - d. Luke 5:32 *I came not to call the righteous, but sinner to repentance.*

Bible Survey

Dr. Ronnie Wolfe – December 28, 2014

LESSON FOURTEEN The Book of Luke (Continues)

III. PREPARATION FOR JESUS' MINISTRY, 3:1 - 4:13

A. John The Baptist Came, 3:1-22

1. He came from the wilderness, 3:2
2. He came preaching, 3:3
 - a. He preached repentance; that is more than some preachers do today. Repentance was required, 3:8
 - b. He preached baptism “because of” the remission of sins
3. He came fulfilling Scripture, 3:4-5 – Isaiah 40:3-4 *The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. 4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:*
4. He came bringing together, 3:6 – Notice the phrase “all flesh.” He was preaching that both Jew and Gentile will be saved by grace.
5. He came baptizing, 3:7
 - a. Publicans came to be baptized, 3:12
 - b. Soldiers came to be baptized, 3:14
 - c. All Judea came out to be baptized of John, Matt. 3:5
6. He came denying he was the Christ (Messiah), 3:15-16
7. He came baptizing Christ himself, 3:21-22

B. The Genealogy Of Jesus, 3:23 - 38

1. This is Joseph's line
2. Joseph was the son of Heli, etc. 2
3. He was the son of David, the son of Jesse, 31-32
4. Jesse, son of Obed, son of Booz (of Ruth), 32
5. Jacob, son of Isaac, son of Abraham, 34
6. Enos, son of Seth, son of Adam, son of God (in creation)

C. Christ Tempted In The Wilderness, 4:1-13

1. Led by the Spirit into the wilderness to be tempted of the devil, 4:1
2. Jesus taught us to pray “Lead us not into temptation ...” Luke 11:4
3. Forty days without food, and he was very hungry, 4:2
4. First temptation:
 - a. Devil tempted Jesus by asking him to change stones into bread, 4:3
 - b. Jesus came back with “It is written, That man shall not live by bread alone, but by every word of God, 4:4
5. Second temptation: 4:5-8
 - a. This temptation was for Jesus to worship Satan, and he would give Jesus all the

- kingdoms of the earth.
- b. Luke 4:8 *And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*
- 6. Third temptation, 4:9-13
 - a. This temptation was for Jesus to jump from the pinnacle of the temple in Jerusalem, 4:9
 - b. But Jesus answers, Luke 4:12 *And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.*

IV. MINISTRY IN GALILEE, 4:14 - 9:50

- A. This section can be summarized in Luke 4:14-15
 - 1. Luke 4:14-15 *And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. 15 And he taught in their synagogues, being glorified of all.*
- B. He Went First To His Hometown of Nazareth, 4:16
 - 1. They doubted his Messiahship, 4:22
 - 2. “No prophet is accepted in his own country,” 4:24
 - 3. They were angry at his preaching, 4:28-29
 - 4. They tried to kill him, but he passed through the midst of them and went his way, 4:30
- C. He cast out a devil, 4:31-37, and his fame went everywhere.
- D. Jesus healed Peter’s mother-in-law in 4:38-39.
- E. Jesus healed everyone they brought to him in 4:40-44
- F. Jesus Calls Peter, James, and John, 5:1-11 (Read verse 11)
- G. Jesus Calls Levi (Matthew: Matt. 9:9), 5:27-28
- H. Jesus Teaches He Is Lord Of The Sabbath, 6:1-5 (vs 5).
- I. Jesus Chooses 12 Apostles, 6:12-16
- J. Jesus preaches the sermon on the mount, 6:26-49
- K. Centurion is healed In 7:1-10
- L. Jesus raises a dead man to life, 7:11-17
- M. In Chapter 7 Jesus speaks wonderfully of John the Baptist.
- N. Then a woman with an alabaster box of ointment met Jesus and wiped his feet with her tears. Jesus forgave her and brought confusion to those who ate with him by saying, “Thy sins are forgiven.” They said, “Who is this that forgiveth sins also?” Only God can forgive sins.
- O. Jesus went throughout all the cities of Galilee teaching parables, preaching, and healing all manner of illnesses, 8:1-18
- P. Jesus’ family came by to see him, but he admitted that his true family are those who listen to his word and do them, 8:19-21.
- Q. Jesus calms the sea in 8:22-25
- R. He meets a man with devils who wore no clothes and scared everyone walking by. Notice Luke 8:35 *Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.*

- S. Jesus heals Jairus' daughter, 8:40-56
- T. Jesus sends out the twelve apostles in 9:1-9
- U. Jesus feeds 5,000 men in 9:10-27
- V. Jesus is transfigured into his glorified body in 9:28-36
- W. Jesus predicts his death in 9:43-45
- X. He teaches the disciples that the least shall be the greatest, 9:48-51

V. JOURNEY TO JERUSALEM, 9:51 - 19:27

- A. On his journey to Jerusalem, the Samaritans reject him, 9:51-56
- B. Seventy disciples were sent out, 10:1-20 – Read vs 1-2, 20
- C. Jesus tells the parable of the good Samaritan in 10:25-37
- D. Jesus gives the model prayer in Chapter 11:1-13
 - 1. He gives the words to the model prayer in 11:1-4
 - 2. Then he adds words to it in Luke 11:10 *For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.*
- E. Jesus does much preaching in Chapter 12
- F. In Chapter 13 Jesus teaches on repentance where we read the famous verse in Luke 13:3 *I tell you, Nay: but, except ye repent, ye shall all likewise perish.*
- G. In Chapter 14 Jesus teaches on the cost of discipleship and says in Luke 14:33 *So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.*
- H. In Chapter 15 Jesus tells the three stories of the lost things: (1) the lost sheep, (2) the lost coin, and (3) the lost son. These are beautiful stories which teach very important lessons.
- I. Then in Chapter 16 we read the famous story of the rich man and Lazarus, which tells us about hell and paradise, or heaven.
- J. In Chapter 17 Jesus begins to tell about offences that will come, teaches about God's kingdom, and says in Luke 17:25 *But first must he suffer many things, and be rejected of this generation. 26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.*
- K. In Chapters 18 - 19:30 Jesus preaches and heals, and he invites children to come to him in Luke 18:15-17
- L. Jesus plans to go to Jerusalem for his death: Luke 18:31 *Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.*
- M. On the way, Jesus heals a blind man and encounters Zacchaeus, the little short man who climbed the tree to see Jesus, and salvation came to his house that day.
- N. It is on this occasion that we read the famous verse in Luke 19:10 *For the Son of man is come to seek and to save that which was lost.*
- O. Then the parable of the pounds is given in Chapter 19:11-27

VI. MINISTRY IN JERUSALEM, 19:28- 21:38

- A. The disciples go to borrow a colt for Jesus to ride into Jerusalem, 19:28-35
- B. As he came into the city of Jerusalem, the people spread their clothes and began to shout

and rejoice for all that Jesus had done, 19:37.

- C. Then Jesus wept over the city of Jerusalem because of their unbelief, 19:41-42
- D. Then he ran out the money changers from the temple, 19:45-46, and taught daily in the temple, Chapters 20-21.

VII. PASSION WEEK, 22:1 - 23:53

- A. In Chapter 22 Judas agrees to betray Jesus, 22:1-6
- B. Jesus eats the Passover, 22:7-38
- C. Jesus then went to “the place” (22:40), which we know from another Gospel as the Garden of Gethsemane, and prayed his Father’s will, 22:40-42
- D. In 22:54-62 Peter denies Jesus.
- E. Jesus then is brought before the councils to defend himself, 23:1-25
- F. Jesus’ Crucifixion, 23:26-56
 - 1. Jesus was crucified with two thieves beside him, one on the left and one on the right.
 - 2. The place of his crucifixion was called Calvary, 23:33
 - 3. Jesus then said, “Father, forgiven them, for they know not what they do.” 23:34
 - 4. They took off his garment and gambled for it, fulfilling the prophecy of Psalm 22:18.

Now read:

John 19:23-24 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. 24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

- G. Jesus, then, commends his spirit to God and dies, and he lay in the tomb.

VIII. THE RESURRECTION AND ASCENSION, Chapter 24

- A. Disciples came on the first day of the week and found the stone of the tomb opened.
- B. Two men (angels) stood by the grave and reminded them of Jesus’ words. Look at Luke 24:7 *Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words.*
- C. Jesus, then, walked together with two men on their way to Emmaus and spoke to them about the events of the crucifixion. Then he revealed himself to them and stayed with them for a while, ate with them, and then he vanished out of their sight, 24:31.
- D. Later Jesus appeared to the disciples and ate broiled fish and honeycomb with them, 24:41-43.
- E. Jesus then opened their understanding that they may know the Scriptures, 24:45
- F. He told the disciples that they are witnesses of these things, but they were to wait at Jerusalem for the promise of the Father to get power from God, which we now know is the baptism of the Holy Spirit which came on the Day of Pentecost.
- G. Then Jesus led them out to Bethany, lifted up his hands, blessed them, and ascended up into heaven.
- H. Notice the end of the book, which should be applied to every believer today: Luke 24:52-53 *And they worshipped him, and returned to Jerusalem with great joy: 53 And were*

continually in the temple, praising and blessing God. Amen.

Bible Survey

Dr. Ronnie Wolfe – January 4, 2015

LESSON FIFTEEN The Book of Acts

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

I. INTRODUCTION TO THE BOOK OF ACTS

A. Let us look at the New Testament as a sentence.

1. The Subject – The Gospels will be the subject, since it speaks of Jesus and tells who he is and what he has done for us.
2. The Verb – If, then, the Gospels are the subject, then the book of Acts will be the verb of the sentence, and it is an action verb. This book tells us of the work that is done through the churches of the Lord Jesus Christ.
3. The Object – The object of the work of Christ and the action of the apostles and the churches in the book of Acts is the coming of Christ again to bring everything to a full conclusion.
4. Object Modifiers – Object modifiers describe the object of a sentence. If we say “I will paint the barn red,” the word “I” is the subject of the sentence. The phrase “will paint” is the action verb of the sentence. “Barn” is the object of the verb. The word “red” is the object modifier. The object modifiers of the book of Acts include the letters written, which describe the work of Christ and his completion of that work at his second coming.
5. Paul described what *should be* now and what *will be* later.

I | will paint | barn / red

B. Written by Luke

1. The “former treatise” in Acts 1:1 is the book of Luke, making Luke the writer of this book of Acts, also.
2. The name Luke appears only four (4) times in the New Testament – Col. 4:14; 2 Tim. 4:1; Philemon 24
3. Some of the early so-called “church fathers” put Luke and Acts together and called it “Luke-Acts.”
4. Luke is symbolized by some as an ox or a bull. A rock pillar was found in Thebes in 1866 by John T. Wood, a British archaeologist, of a cross and a bull. From this they

named the place “Luke’s Tomb.”³

C. Names Of The Book

1. The Book Of The Acts Of The Holy Spirit
2. The Book Of The Acts Of The Apostles
3. The Book Of The Acts Of The Churches
4. The Book Of Action

II. NOTES ON THE OUTLINE OF THE BOOK OF ACTS

- A. Some artificially divide this book into two parts: (1) the ministry of Peter, and (2) the ministry of Paul
1. This is artificial, because there is no specific division in the book between the work of Peter and Paul, though Peter does seem to be the leader until Paul was saved and began his ministry.
 2. There is a doctrine called “Mid Acts Dispensationalism,” which does this very thing, but adherents cannot agree where to divide the book between the two apostles.
 - a. Some begin Paul’s dispensation at his conversion, Acts 9.
 - b. Some begin Paul’s dispensation in Chapter 13 when Paul is sent as a missionary.
 - c. Some begin the second division of the New Testament at Acts Chapter 15 due to the Council at Jerusalem, which settled basic doctrine for the churches.
- B. The most prominent outline is taken from Acts 1:8 *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*
- C. Note: We must remember that, when we speak of the church, we are speaking of the generic use of the singular word, which designates individual, local churches. When we speak of the “body of Christ,” we speak of a local church, not all saved. The phrase “body of Christ” is used in this manner only twice in the New Testament: 1 Cor. 12:27; Eph. 4:12 (See also 1 Cor. 12:13). The only other two times refer to Christ’s literal body: Romans 7:4; 1 Cor. 10:16.

III. OUTLINE OF BOOK OF ACTS

- A. The Acts Of The Church In Jerusalem, 1:1 - 8:3
1. Jesus reaffirms his promise, 1:1-5
 - a. They are to wait at Jerusalem for the promise, 1:4
 - b. John baptized in water, 1:5
 - c. Jesus will soon baptize in the Holy Spirit, 1:5
 2. The choosing of an apostle to replace Judas, 1:6-26
 3. Baptism of the local church in the Holy Spirit, 2:1-13
 - a. Acts 2:1-3 - The baptism of the Holy Ghost
 - b. Acts 2:4 - The filling of the Holy Ghost
 - c. This was upon the church at Jerusalem.
 - d. This was NOT the birth of the church

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³http://en.wikipedia.org/wiki/Luke_the_Evangelist#The_ox_as_symbol_of_St._Luke (1-1-2015).

- e. The church did not begin on the Day of Pentecost.
- 4. Peter's sermon, 2:14-40
 - a. Peter told the Old Testament story.
 - b. His closing message: Repent and be baptized. Repent for salvation, and be baptized to be a part of a local church. We repent in order to receive remission of sins, and we are baptized because we have received remission of sins, 2:38
 - c. He finishes by saying in Acts 2:40 *And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.*
 - d. The result of Peter's message, 2:42-47
 - (1) They continued steadfastly in the apostles' doctrine
 - (2) In fellowship
 - (3) In breaking of bread
 - (4) In prayers
 - (5) Many wonders and signs were done by the apostles, 2:43
 - (6) The people believed together and had all things common, 2:44
 - (7) They worshiped in the temple and visited one another in their houses and ate together, 2:46
 - (8) The Lord added to the church at Jerusalem *daily* such as should be saved, 2:47.
- 5. Peter and John healed a lame man, 3:1-26
 - a. The healing, 3:1-11
 - b. The explanation, Peter explained to the wondering crowd that it is by the power of Jesus Christ that this miracle has been done, 3:12-26
- 6. Opposition to the preaching, 4:1-37
 - a. Leaders of the temple oppose Peter and the apostles, 4:1-3
 - b. But 5,000 believed the words of the apostles, 4:4
 - c. The leaders plotted against the church, 4:5-7
 - d. Peter answers, 4:8-12 – where we have this famous verse: Acts 4:12 *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*
 - e. The opposers could say nothing against them, 4:13-14
 - f. They threatened the apostles and sent them away, 4:15-22
 - g. The believers praised God, and they asked for boldness to speak. Then the place shook where they were, and they were filled with the Holy Ghost. This time they did not speak in tongues but spoke the “word of God with boldness.” 4:23-31
 - h. They had all things common, 4:32-37
- 7. Great sin enters the church at Jerusalem, 5:1-16
 - a. Ananias and Sapphira sold a possession and pretended that they gave their whole income to the church.
 - b. They had kept back a portion and, therefore, lied to the Holy Ghost, 5:3
 - c. They both died for their sin. God killed them on the spot.
 - d. Multitudes were added to the Lord and everyone who was brought for healing was healed, 5:14-16

8. More opposition, 5:17-42
 - a. The high priest and the Sadducees were furious at all of this, 5:17
 - b. The apostles were put in the “common prison.” 18
 - c. An angel opened the doors of the prison and told them to go and speak in the temple the word of life, 19-20
 - d. This made the men of the temple angry, and they brought the apostles before the religious council. Then this famous verse was spoken by the apostles: Acts 5:29 *Then Peter and the other apostles answered and said, We ought to obey God rather than men.*
 - e. Then a Pharisee named Gamaliel encouraged them to let the apostles go, making this famous statement: Acts 5:39 *But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.*
 - f. Then daily and in every house they taught and preached Jesus Christ, 5:42
9. The choosing of seven deacons, 6:1-7
 - a. These were chosen so that the apostles could give their time to the word of God and prayer, 6:4
 - b. The names of these deacons are given in verse 5.
 - c. The number of disciples multiplied greatly, 7
10. The life and death of Stephen, 6:8- 7:60
 - a. Stephen debates with men in the synagogues, and they lie against him in order to shut him up, 6:8-15
 - b. Then in Chapter 7 Stephen preaches his long sermon, reminding the Jewish leaders of their own history and encouraging them concerning Christ, (7:51-53).
 - c. The Jewish leaders took Stephen out and stoned him, while he was viewing Jesus in heaven sitting at the right hand of the Father, 7:55.
 - d. He said, “Lay not this sin to their charge” and fell asleep, 7:60
 - e. But a man by the name of Saul was receiving the coats of the men who were stoning Stephen.
11. Saul makes havock of the church at Jerusalem, 8:1-3
12. This scattered believers into various parts of the world., 8:4
- B. The Acts Of The Church In Samaria, 8:4-25
 1. Philip, a deacon, goes into Samaria to preach Christ,
 2. A man in Samaria named Simon “believed also”
 - a. But wanted the gift of giving the Holy Ghost to others by laying on of hands, which only the apostles could do, 8:18-19.
 - b. It seems that Simon repented of this, and the apostles returned to Jerusalem.
 3. Philip meets a eunuch and witnesses to him, 8:26-40
 - a. Philip gets on a chariot with the eunuch, 29
 - b. Philip asks if the eunuch understood what he was reading, 30
 - c. He was reading from Isaiah 53.
 - d. Philip takes this scripture and preaches Jesus to him, 35
 - e. Philip explains that, if he believes with all his heart, he may be baptized, 36-38
 - f. Today, if you believe what Isaiah 53 says and believe in the one of whom this

passage is speaking, then you, too, may be baptized in water.

C. The Acts Of The Church In The Uttermost Part Of The Earth (9-28)

1. The Palestinian Period, Chapters 9-12

a. Saul's conversion, 9:1-18

(1) Saul's plan (threatening), 9:1-2

(2) Saul's vision, 9:3-4

(3) Saul's questions, 9:5-6

(a) Who art thou, Lord? 5

(b) What wilt thou have me to do? 6a

(4) God's answer, 9:6b

(5) Saul's obedience, 9:7-9

(6) Ananias visits Saul, 9:10-16

(a) Acts 9:15 *But the Lord said unto him (Ananias), Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:*

(b) Acts 9:18 *And immediately there fell from his eyes (Saul's eyes) as it had been scales: and he received sight forthwith, and arose, and was baptized.*

(7) Saul fellowships with disciples in Damascus, 9:19-20 (Read)

(8) Disciples let Saul down a wall in a basket due to opposition against his preaching of Jesus Christ, 9:25

NOTE: At this point we must go to the book of Galatians 1:15-17.

Gal. 1:15-17 *But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: 17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.*

(9) Now we can proceed with Acts 9:26. He joins himself with the disciples at Jerusalem, 9:26-28. Barnabas brought him to the disciples at Jerusalem.

(10) Saul disputed against the Grecians:

John Gill on Acts 9:29: "disputed against the Grecians; or Hellenists, that is, the Hellenistical Jews; by whom are meant, not Greeks proselyted to the Jewish religion, but Jews who had been born and brought up in Greece, or at least had learned the Greek language, and used the Greek Bible ..."

(11) Then the churches in Judea and Samaria had rest from the persecutions of Saul of Tarsus, 9:31

b. Two miracles, 9:32-43

(1) Aeneas healed, 9:32-35

(a) Sick of the palsy,

- (b) Healed by Peter
 - (c) Those who saw turned to the Lord, 35
 - (2) Dorcas raised from the dead, 9:36-43
 - (a) Her name was both Tabitha, or Dorcas (gift).
 - (b) She did many good deeds
 - (c) Peter raised her from the dead, 40
 - (d) Many believed on the Lord, 42, and Peter stayed in the house of Simon the tanner, 43.
 - c. Cornelius's House, Chapter 10:1 - 11:18
 - (1) Peter's vision, 10:1-22
 - (2) Peter's visit, 10:23-43
 - (3) The Holy Spirit's visitation, 10:44-48
 - (4) Disciples' voice against Peter, 11:1-16
 - (5) Gentiles' victory, 11:17-18
 - d. Herod's persecution, Chapter 12
 - (1) Herod killed James, 12:1-2
 - (2) Herod imprisoned Peter, 12:3
 - (3) Prayer was given for Peter, 12:5 at the house of Mary, mother of John Mark, 12:12.
 - (4) An angel of God freed Peter, 12:7 "... and his chains fell off from his hands."
 - (5) In the last of this chapter, God kills Herod: Acts 12:23 *And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.*
 - e. Saul & Barnabas Sent Out, 12:25 - 13:3
 - (1) The ministry of Saul and Barnabas was to bring relief from Antioch to Jerusalem for the disciples there.
 - (2) The church was meeting now, evidently, at the house of John Mark (Acts 12:12). Mark was related to Barnabas
 - (3) So Saul and Barnabas decided to take John Mark with them on their journeys.
 - (4) Acts 13:1-3 explain the selection and commission that the church gave to Saul and Barnabas to carry on the business that God had called them to do.
2. Paul's Journeys Period, 13 - 15:35
- a. First missionary journey of Saul-Paul, 13:4-15:35
 - (1) From Antioch, embarked from here, started their journeys here, 13:4. Went to Seleucia.
 - (2) Then to Salamis, preached in the synagogues, 13:5
 - (3) In Acts 13:7 we find that Saul's name was changed to Paul, evidently due to a man by the name of Sergius Paulus.
 - (4) To Paphos, where they met a sorcerer 13:6-12
 - (5) To Perga where John Mark left them, 13:13
 - (6) To Antioch of Pisidia, where they preached and had persecution, 13:14-50
 - (a) The beginning Antioch is Antioch of Syria.
 - (7) To Iconium, where they found again persecution, 13:51 - 14:7

- (8) To Lystra, where Paul was stoned, 14:8-19
 - (9) To Derbe, where many disciples were made, 14:20-21
 - (10) Back to Lystra, or their return trip, where they confirmed the disciples
 - (11) Back to Iconium
 - (12) Back to Antioch of Pisidia, 14:21-24
 - (13) Back to Perga, 14:25
 - (14) Embarked from Attalia, 14:25
 - (15) To Antioch of Syria, where they began their journey, reported their work to the Antioch church as missionaries do today, 14:26-28.
- b. Jerusalem Council, 15:1-41)
- (1) This a sect (a cutaway in the church) of Pharisees who decided that it was necessary for men to be circumcised and to keep the law of Moses in order to be saved.
 - (2) Paul and Barnabas had argued about this in Antioch, but they thought it would be a good idea to bring this argument to the apostles and elders at Jerusalem, 15:2
 - (3) The apostles and elders explained the truth of the matter, and Peter expounded in 15:7-11. Acts 15:11 *But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.*
 - (4) So letters were written to Antioch to explain the results of this council, 15:23
 - (5) In 15:22 we meet for the first time the man named Silas, who becomes well known later in this book.
- c. Second missionary journey of Paul, 15:36 - 18:23
- (1) Departing from Antioch
 - (a) Paul and Barnabas disagree as they planned to take a trip back to the churches that had been established in Syria and Cilicia, 15:41
 - (b) At this point Barnabas took John Mark and sailed to Cyprus.
 - (c) But Paul chose Silas to go with him.
 - (2) To Derbe and Lystra. Timothy begins traveling with Paul's company, 16:1-3
 - (3) To Iconium and Antioch of Pisidia, establishing the churches, 16:2-5
 - (4) Galatia, Phrygia, Mysia, Troas, 16:6-8
 - (a) The Macedonian call, 16:8-10
 - (5) Samothrace and Neapolis, 16:11
 - (6) Philippi, Lydia, "The Philippian Jailor, 16:12-40
 - (7) Amphipolia, Apollonia, 17:1
 - (8) Thessalonica, establish a church there, 17:1-9
 - (9) Berea, preaching and strife, 17:10-14
 - (10) Athens, Mars Hill, 17:15-34, a great speech by Paul concerning philosophy and scripture and the real God.
 - (11) Corinth, church planted, Aquila and Priscilla, 18:1-17
 - (12) Ephesus, Left Priscilla and Aquila, 18:18-21
 - (13) Caesarea, landed, 18:22
 - (14) Jerusalem, saluted church, 18:22

- (15) Antioch, spent some time there, 18:22-23
- d. Paul's Third Journey, 18:23-21:26
 - (1) From Antioch, 18:23
 - (2) Galatia, Phrygia, Ephesus, establishing churches, 18:23
 - (3) Ephesus, Apollos, Tyrannus, Demetrius, 18:24-19:41
 - (4) Troas, 2 Cor. 2:12, 13)
 - (5) Macedonia, Greece. Exhortations, 20:1-2
 - (6) Greece, three months, 20:3
 - (7) Philippi. Set sail, 20:4-6
 - (8) Troas. Eutychus restored, 20:6-12
 - (9) Asos. Took in Paul, 20:13, 14
 - (10) Mitylene, Chios, Samos, Miletus, 20:14-15
 - (11) Miletus. Visit of Ephesian elders, 20:15-38
 - (12) Cos, Rhodes, Patara, Cyprus, Tyre, 21:1-3
 - (13) Ptolemais. Abode one day, 21:7
 - (14) Caesarea. Virgin prophets, Agabus, 21:8-14
 - (15) Jerusalem. Report of Paul's Gentile ministry, 21:15-26
- e. Paul's Fourth Journey, 21:27 - 28:31
 - (1) Jerusalem. Paul arrested, 21:27-36
 - (2) Jerusalem. Address in the Hebrew tongue, 21:37 - 22:29
 - (3) Jerusalem. Address before the Sanhedrin, 22:30 - 23:11
 - (4) Jerusalem. Plot of the Jews, 23:12-32
 - (5) Caesarea. Examination before Felix, 23:33 - 25:23
 - (6) Caesarea. Before Felix and Drusilla, 24:24-27
 - (7) Caesarea. Before Festus, appeal to Caesar, 25:1-12
 - (8) Caesarea. Before Agrippa and Bernice, 25:15 - 26:32
 - (9) Sidon, Cyprus, Myra, Cnidus, Crete, 27:1-13
 - (10) Sea of Adria, Melita. Shipwreck, 27:14-44
 - (11) Melita. Rescue, miracles by Paul, 28:1-11
 - (12) Syracuse. Tarried three days, 28:12
 - (13) Rhegium, Puteoli. Found brethren, 28:13-14
 - (14) Appii Forum, Three Taverns. Met by brethren from Rome, 28:15
 - (15) Rome. Conference with Jews, 28:16-29
 - (16) Rome. Preaching in own hired house, 28:30-31

Bible Survey

By Dr. Ronnie Wolfe – January 25, 2015

THE BOOK OF ROMANS

I. INTRODUCTION TO THE BOOK OF ROMANS

- A. Paul is the author of at least 13 books of the New Testament and possibly 14. Some do not believe that Paul wrote the book of Hebrews.
- B. Four of these books were written while Paul was in prison: Ephesians, Philippians, Colossians, Philemon, and 2 Timothy.
- C. The book of Romans is the theology book of the New Testament. Paul deals with some very simple and easy-to-understand theology and also some very deep and difficult theology. Theologians continue to delve into the depth of this book.
- D. Romans is a book of both divine and practical theology.
- E. Chapters 1-11 seem to be divine theology, dealing with sin, God's righteousness and wrath, and giving the Gospel as the only answer to man's problems.
- F. Chapters 12-16 give more practical theology, instructing believers how to live after the Gospel has been powerful in their lives.

II. INTRODUCING THE SUBJECT, 1:1-17

- A. Greeting to the Romans – Romans 1:7 *To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. 8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.*
- B. Introducing the Gospel – Romans 1:14-16 *I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. 15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. 16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*
- C. The Theme of the Book – “the righteousness of God” – Romans 1:17 *For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*
- D. The word *righteousness* is used 33 times in this same book.
 - 1. The righteousness of God 5 times: 1:17; 3:5; 3:21; 3:22; 10:3
 - 2. Compared to the righteousness of the law: 2:26; 8:4
 - 3. Imputed righteousness: 4:11; 4:22, 23, 24
 - 4. The Gift of righteousness: 5:17
 - 5. The righteousness of the law (10:5) compared to the righteousness of faith (10:6)

III. THE NEED FOR THE GOSPEL, 1:18 - 3:28

- A. The Reason for the Gospel – Romans 1:18 *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;*

B. The Reason for the Wrath of God –

1. Romans 1:19 *Because that which may be known of God is manifest in them; for God hath shewed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:*
2. Romans 2:15 *Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)*
3. Turned To Worship Idols –
 - a. Romans 1:23 *And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.*
 - b. Romans 1:25 *Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.*
4. Turned To Serve Sin
 - a. Romans 1:26-27 *For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: 7 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.*
5. Turning Against God
 - a. Romans 1:28-32 *And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenant-breakers, without natural affection, implacable, unmerciful: 32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.*

C. God Is No Respector of Persons

1. Romans 2:11 *For there is no respect of persons with God.*
2. Chapter two warns the Jews that God is not prejudicial for or against any nationality of people but saves people from all nations.
3. Romans 2:28-29 *For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.*
4. The only advantage the Jew has is that he has been given the oracles (the law) of God, Romans 3:1-2 *What advantage then hath the Jew? or what profit is there of circumcision? 2 Much every way: chiefly, because that unto them were committed the oracles of God.*
5. All have sinned

- a. Romans 3:11-12 *There is none that understandeth, there is none that seeketh after God. 2 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.*
- b. Romans 3:18 *There is no fear of God before their eyes.*
- c. Romans 3:23 *For all have sinned, and come short of the glory of God;*
- 6. We Are Saved by Grace
 - a. Romans 3:24-28 *Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. 27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28 Therefore we conclude that a man is justified by faith without the deeds of the law.*

IV. THE NATURE OF GOD'S GIFT OF GRACE, 4 - 11

A. The Nature of Grace In Abraham

- 1. Romans 4:1-3 *What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2 For if Abraham were justified by works, he hath whereof to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.*
- 2. Galatians 3:8 *And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.*
- 3. Romans 4:13 *For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.*

B. Not Just To Abraham

- 1. Romans 4:23-25 *Now it was not written for his sake alone, that it was imputed to him; 24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 25 Who was delivered for our offences, and was raised again for our justification.*

C. The Nature of Grace In Our Relationship With God, Chapter 5

- 1. We have peace with God, 1
- 2. We have access by faith into God's grace, 2
- 3. We glory in tribulations, 3
- 4. Romans 5:8 *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*
- 5. Saved from wrath, 9
- 6. Reconciled to God, 10
- 7. Received the atonement, 11
- 8. Grace Abounds – Romans 5:20 *Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:*

D. The Nature of Grace Upon Ourselves, Chapters 6-8

1. Shall we continue in sin? Romans 6:1 *What shall we say then? Shall we continue in sin, that grace may abound?*
 2. No – Romans 6:2 *God forbid. How shall we, that are dead to sin, live any longer therein?*
 3. Baptism is our personal picture of grace brought to action: Romans 6:4 *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*
 4. Dead to sin – Romans 6:11 *Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*
 5. Dead to the law to bring forth fruit – Romans 7:4 *Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.*
 6. Sinful flesh – Romans 7:18-19 *For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do.*
 7. Deliverance – Romans 7:24-25 *O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*
 8. No condemnation – Romans 8:1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*
 9. Spirit bears witness with our spirit – Romans 8:16 *The Spirit itself beareth witness with our spirit, that we are the children of God:*
 10. Spirit helps our infirmities – Romans 8:26 *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*
 11. Eternal security – Romans 8:33 *Who shall lay any thing to the charge of God's elect? It is God that justifieth.*
 12. More than conquerors – Romans 8:37 *Nay, in all these things we are more than conquerors through him that loved us.*
 13. Nothing can separate us from the love of God – Romans 8:38-39
- E. The Nature of Grace Upon Israel, Chapters 9-11
1. Paul's concern for Israel
 - a. Romans 9:3 *For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:*
 - b. Romans 10:1 *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.*
 - c. Romans 11:1 *I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.*
 2. The only hope for Israel
 - a. Romans 11:5-6 *Even so then at this present time also there is a remnant according to the election of grace. 6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace:*

otherwise work is no more work.

- b. To more than national Israel: Romans 11:13 *For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:*
 - c. Israel to be grafted back in by faith – Romans 11:23 *And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.*
3. All Israel shall be saved
- a. Romans 11:26 *And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:*
 - b. I believe Paul has included both national and spiritual Israel in this verse.
 - c. Romans 11:32 *For God hath concluded them all in unbelief, that he might have mercy upon all.*

V. PAUL'S PRACTICAL THEOLOGY, Chapters 12-16

- A. Presenting our bodies – Romans 12:1 *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*
1. Bodies are called vessels
 - a. Vessels of wrath, 9:22
 - b. Vessels of mercy, 9:23
 - c. Earthen vessels, 2 Cor. 4:7
 - d. Vessels of honor and dishonor, 2 Timothy 2:20
 - e. Vessels meet for the master's use, 2 Timothy 2:22
 2. Bodies are called instruments
 - a. Romans 6:13 *Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*
 3. The Lord's body is called a veil – Hebrews 10:20 *By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;*
 4. These bodies are to be presented unto God a "living sacrifice," not a dead one as under the law, acceptable and reasonable.
- B. Be not conformed but transformed – Romans 12:2 *And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*
- C. We are members in one body, the local church – Romans 12:5 *So we, being many, are one body in Christ, and every one members one of another.*
- D. Let love be without dissimulation, 12:9
- E. Not slothful, 12:11
- F. Live peaceably – Romans 12:18 *If it be possible, as much as lieth in you, live peaceably with all men.*
- G. Overcome evil with good – Romans 12:21 *Be not overcome of evil, but overcome evil with good.*
- H. Be subject to the higher powers – Romans 13:1 *Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.*

- I. Awake out of sleep, 13:11
- J. Romans 13:14 *But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.*
- K. Receive the weak without disputation – Romans 14:1 *Him that is weak in the faith receive ye, but not to doubtful disputations.*
- L. Living unto the Lord – Romans 14:8 *For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.*
- M. Let not your good be evil spoken of, 14:16
- N. The strong are to bear the infirmities of the weak, 15:1
- O. Paul gives a close to his letter by saying Romans 15:33 *Now the God of peace be with you all. Amen.*

VI. CONCLUSION

- A. So, Paul has given us an almost complete theology in this great book.
- B. We have learned of man, of sin, of the gospel, of salvation by grace and not by the law.
- C. We have learned of righteousness. Listen again to . . .
- D. Romans 5:17 *For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)*
- E. Will you reign with him by receiving this gift of righteousness by grace?

Bible Survey

By Dr. Ronnie Wolfe – February 8, 2015

PAUL'S LETTERS TO THE CHURCHES #1

I. LETTERS TO THE CHURCH AT CORINTH

A. Paul wrote two letters to the church at Corinth. These are 1 and 2 Corinthians.

B. First Corinthians

1. Introduction

- a. This church had many problems and much sin.
- b. Paul wrote to the church to correct these things.
- c. In our day many would not recognize this church as a true church.
- d. But God called it the “church of God”
- e. He calls the members “sanctified in Christ Jesus”
- f. He calls the members “saints.”
- g. He says they “call upon the name of Jesus.
- h. He says, “the testimony of Christ was confirmed in you,” 6

2. Divisions, Chapter 1

- a. They were encouraged to “speak the same thing” so there would be no divisions, 1:10.
- b. The preaching of the Gospel was very important: 1 Corinthians 1:18 *For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.*

3. Knowledge, Chapter 2

- a. We do not speak from what we see and hear: 1 Corinthians 2:9 *But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*
- b. God must reveal truth (knowledge) to us: 1 Corinthians 2:10 *But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.*
- c. Natural man cannot receive the things of God: 1 Corinthians 2:14 *But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*

4. Babes In Christ, Chapter 3

- a. Paul cannot speak to the Corinthians on deep theology, because they are babes in Christ, 3:1
- b. They are carnal, 3:3
- c. They must build as wise master-builders on the one foundation, which is Christ: 1 Corinthians 3:11 *For other foundation can no man lay than that is laid, which is Jesus Christ.*
- d. They must not glory in men: 1 Corinthians 3:21 *Therefore let no man glory in men. For all things are yours;*

5. Faithfulness, Chapter 4
 - a. 1 Corinthians 4:2 *Moreover it is required in stewards, that a man be found faithful.*
6. Fornication, Chapter 5
 - a. 1 Cor. 5:1-2 *It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.*
 - b. So they are to purge out (clean out) the old leaven (sin): 1 Corinthians 5:7 *Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:*
7. Judgment, Chapter 6
 - a. They were to "judge" the wicked person and put him away from them: 1 Corinthians 5:13 *But them that are without God judgeth. Therefore put away from among yourselves that wicked person.*
 - b. They were not to be under the power of anything that is not expedient (necessary or fitting): 1 Corinthians 6:12 *All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.*
8. Avoiding Fornication, Chapter 7
 - a. Have your own spouse: 1 Corinthians 7:2 *Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.*
 - b. Love your spouse: 1 Corinthians 7:3 *Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.*
 - c. Pleasing the Lord: 1 Corinthians 7:32-33 *But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: 33 But he that is married careth for the things that are of the world, how he may please his wife.*
9. Pertaining to idols, Chapter 8
 - a. Knowledge from God: 1 Corinthians 8:1-3 *Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. 2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. 3 But if any man love God, the same is known of him.*
10. Support of the ministry, Chapter 9
 - a. Carnal things in exchange for spiritual things: 1 Corinthians 9:11 *If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?*
 - b. Yet the Gospel is to be preached without charge: 1 Corinthians 9:18 *What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.*
11. Do not murmur, Chapter 10
 - a. No murmuring: 1 Corinthians 10:10 *Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.*
 - b. We cannot live two contradictory lives: 1 Corinthians 10:21 *Ye cannot drink the*

cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

12. Order of the head, Chapter 11

a. Headship

(1) Order of headship: 1 Corinthians 11:3 *But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.*

(2) Woman's head covering: 1 Corinthians 11:5 *But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.*

b. Lord's Supper, Chapter 12

(1) Cannot eat Lord's Supper: 1 Corinthians 11:20 *When ye come together therefore into one place, this is not to eat the Lord's supper.*

(2) The reason: 1 Corinthians 11:21 *For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.*

13. Spiritual gifts, Chapter 12

a. 1 Corinthians 12:1 *Now concerning spiritual gifts, brethren, I would not have you ignorant.*

b. 1 Corinthians 12:4 *Now there are diversities of gifts, but the same Spirit.*

c. 1 Corinthians 12:31 *But covet earnestly the best gifts: and yet shew I unto you a more excellent way.*

d. Water baptism: 1 Corinthians 12:13 *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

14. Love, Chapter 13

a. Love is the more excellent way: 1 Corinthians 12:31 *But covet earnestly the best gifts: and yet shew I unto you a more excellent way.*

b. 1 Corinthians 13:1 *Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.*

15. Tongues, Chapter 14

a. Prophecy preferred: 1 Corinthians 14:1 *Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. →Truth is greater than love←*

b. 1 Corinthians 14:19 *Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.*

16. The Gospel, Chapter 15

a. The Gospel: 1 Corinthians 15:1-4 *Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures:*

- b. The Resurrection: 1 Corinthians 15:12-14 *Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 13 But if there be no resurrection of the dead, then is Christ not risen: 14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.*
17. Offerings, Chapter 16
- a. Offerings: 1 Corinthians 16:1-2 *Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.*
 - b. A curse: 1 Corinthians 16:22 *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.*

Bible Survey

By Dr. Ronnie Wolfe – February 15, 2015

PAUL'S LETTERS TO THE CHURCHES #2

C. Second Corinthians

1. Greeting

- a. From Paul, an apostle, which he stresses in this book. The book is written to “the church of God which is at Corinth,” a local church.
- b. 2 Corinthians 1:1 *Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:*

2. Comfort - Chapter 1

- a. 2 Corinthians 1:3-4 *Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; 4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.*
- b. We cannot be comforted unless we have affliction – 2 Corinthians 1:5 *For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.*
- c. Paul uses words to describe our afflictions: tribulation (4), trouble (4, 8), sufferings (5), afflicted (6), sufferings (7), pressed without measure (8), sentence of death (9).
- d. But God will deliver us. 2 Corinthians 1:10 *Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;*
- e. 2 Corinthians 1:20 *For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.* The word *yea* means *true*.

3. Paul's love for that church - Chapter 2

- a. He will not come to them again with heaviness, as he did in the first letter – 2 Corinthians 2:1 *But I determined this with myself, that I would not come again to you in heaviness.* Evidently, they had corrected the error with the offending brother.
- b. 2 Corinthians 2:4 *For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.*
- c. The Corinth church should show love to the offending brother and forgive him – 2 Corinthians 2:6-8 *Sufficient to such a man is this punishment, which was inflicted of many. 7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. 8 Wherefore I beseech you that ye would confirm your love toward him.*
- d. He preaches the truth to them, whether it be death unto death or life unto life – 2 Corinthians 2:16 *To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?*

4. Members at Corinth are Paul's letters written in his heart – 2 Corinthians 3:3

Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

5. Preaching Christ – Chapter 4
 - a. He does not preach Christ deceitfully – 2 Corinthians 4:2 *But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.*
 - b. He preaches God's power, not his own – 2 Corinthians 4:7 *But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.*
 - c. He preaches Christ under deep affliction – 2 Corinthians 4:8-10 *We are troubled on every side, yet not distressed; we are perplexed, but not in despair; 9 Persecuted, but not forsaken; cast down, but not destroyed; 10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.*
 - d. He preaches unseen things – 2 Corinthians 4:18 *While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.*
6. Looking for a new body – Chapter 5
 - a. 2 Corinthians 5:1 *For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:*
 - b. 2 Corinthians 5:6 *Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:*
 - c. Saved before the judgment seat of Christ – 2 Corinthians 5:10 *For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*
 - d. New creatures in Christ – 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.*
7. The day of salvation – Chapter 6
 - a. This is the day that we are to make our salvation manifest in our living and preaching – 2 Corinthians 6:2 *(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)*
 - b. 2 Corinthians 6:3 *Giving no offence in any thing, that the ministry be not blamed:*
 - c. In manifesting our holy lives and the preaching of the word of God, we are not to be unequally yoked – 2 Corinthians 6:14 *Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?*
8. Joy and sorrow – Chapter 7
 - a. Joy in tribulation – 2 Corinthians 7:4 *Great is my boldness of speech toward you,*

great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

- b. Worldly and godly sorrow – 2 Corinthians 7:9 *Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. 10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.*
9. The grace of giving with Macedonia as an example – Chapter 8
 - a. The Macedonian example – 2 Corinthians 8:1-2 *Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; 2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.*
 - b. Corinth should have this grace, also – 2 Corinthians 8:7 *Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.*
 - c. Corinth is to prove their love for other churches – 2 Corinthians 8:24 *Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.*
10. God loves a cheerful giver – Chapter 9
 - a. God loves a hilarious giver – 2 Corinthians 9:7 *Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.*
 - b. Our giving based upon God’s gift of Jesus Christ – 2 Corinthians 9:15 *Thanks be unto God for his unspeakable gift.*
11. Weapons of warfare – Chapter 10
 - a. Weapons of war are mighty – 2 Corinthians 10:3-4 *For though we walk in the flesh, we do not war after the flesh: 4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)*
 - b. Paul has apostolic authority
 - (1) 2 Corinthians 10:8 *For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: [speaking of the apostles]*
 - c. Paul preaches according to the KANON, which is the standard of faith and practice
 - (1) 2 Corinthians 10:13 *But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.*
 - (2) The same word KANON is used inverse 15 “according to our rule abundantly.”
12. False preaching and Paul’s bragging – Chapter 11
 - a. Corinth is espoused only to Christ
 - (1) 2 Corinthians 11:2 *For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to*

Christ.

(2) Ephesians 5:32 *This is a great mystery [the mystery of marriage]: but I speak concerning Christ and the church.*

b. Paul did not preach another doctrine besides Christ

(1) 2 Corinthians 11:4 *For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.*

(2) 2 Corinthians 11:13 *For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.*

(3) 2 Corinthians 11:15 *Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.*

c. Paul brags about his flesh

(1) 2 Corinthians 11:18 *Seeing that many glory after the flesh, I will glory also.*

(2) 2 Corinthians 11:22 *Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. 23 Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.*

13. Paul's visit to Paradise and his apostleship – Chapter 12

a. Paul goes to Paradise – 2 Corinthians 12:1-4 *It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. 2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. 3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) 4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.*

b. God gave Paul a thorn in the flesh – 2 Corinthians 12:7 *And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.*

(1) Many believe this is his eye sight, since we know he had that problem.

c. God gave Paul sufficient grace – 2 Corinthians 12:9-10 *And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. 10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.*

d. Paul was an apostle with apostolic signs and authority – 2 Corinthians 12:11-12 *I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. 12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.*

14. The Corinthians were to examine their faith – 2 Corinthians 13:5 *Examine yourselves,*

whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Bible Survey

By Dr. Ronnie Wolfe – March 1, 2015

PAUL'S LETTERS TO THE CHURCHES #3

D. The Book Of Galatians March 1, 2015 (Sunday)

1. Introduction
 - a. Introduction, 1:1-5
 - b. Denunciation, 1:6-10
2. A Defense of Paul's apostleship, 1:11 - 2:21
 - a. Apostleship received by revelation, 1:11-12
 - b. Apostleship is independent of Jerusalem apostles, 1:13 - 2:21
 - (1) Demonstrated in his conversion – Gal. 1:13-17 *For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: 14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. 15 But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: 17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.*
 - (2) Confirmed by Jerusalem apostles – Galatians 2:9 *And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.*
 - (3) Illustrated by Paul's rebuke to Peter, 2:11-21 – Galatians 2:14 *But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before [them] all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?*
3. A Defense of Justification by Faith, 3:1 - 4:31
 - a. Experience of the Galatians – Galatians 3:1 *O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?*
 - b. Faith of Abraham – Galatians 3:6 *Even as Abraham believed God, and it was accounted to him for righteousness.*
 - c. Curse of the Law – Gal. 3:10-12 *For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. 11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12 And the law is not of faith: but, The man that doeth them shall live in*

- them.*
- d. The curse on Christ
 - (1) Galatians 3:13 *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*
 - (2) 2 Corinthians 5:21 *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*
 - e. The blessing of Abraham – Galatians 3:14 *That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.*
 - f. The Promise – Gal. 3:16-18 *Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.*
 - g. Purpose of the Law
 - (1) Galatians 3:21 *Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.*
 - (2) Galatians 3:24 *Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*
 - h. Purpose of Grace
 - (1) No longer in bondage – Gal. 4:8-10 *Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. 9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? 10 Ye observe days, and months, and times, and years.*
 - (2) Use of an Allegory
 - (a) Galatians 4:25 *For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.*
 - (b) Hebrews 12:22 *But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,*
4. A Defense of Christian Liberty, 5:1 - 6:10
- a. Liberty versus Law, 5:1-12
 - (1) Yoke of bondage – Galatians 5:1 *Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*
 - (2) The whole law – Galatians 5:3 *For I testify again to every man that is circumcised, that he is a debtor to do the whole law.*
 - (3) Circumcision, Uncircumcision – Galatians 5:6 *For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*

- (4) Offense of the Cross – Galatians 5:11 *And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.*
5. Liberty versus License, 5:13-26
- a. Galatians 5:13-14 *For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 14 For all the law is fulfilled in one word, [even] in this; Thou shalt love thy neighbour as thyself.*
 - b. Galatians 5:24-25 *And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit.*
6. Liberty versus Love, 6:1-10
- a. Galatians 6:1-2 *Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 2 Bear ye one another's burdens, and so fulfil the law of Christ.*
 - b. Galatians 6:7 *Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*
7. Conclusion, 6:11-18
- a. Paul writes with a large letter, 6:11
 - b. Galatians 6:14 *But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*

Bible Survey

By Dr. Ronnie Wolfe – March 8, 2015

PAUL'S LETTERS TO THE CHURCHES #4

E. The Book of Ephesians

1. Introduction: Written by Paul in about 62 AD while he was in prison in Rome.
Written to the saints at the church of Ephesus. The book is much about the church of the Lord Jesus Christ, and Paul uses some figurative language to illustrate this: “body, temple, mystery, new man, bride, and soldier.” Chapters 1-3 are Theological; Chapters 4-6 are Practical.
2. The Believer's Position In Christ, 1:1 - 3:21
 - a. Salutation, 1:1-2
 - b. All spiritual blessings, 1:3-14
 - (1) Chosen by the Father, 1:3-6 (4)
 - (2) Redeemed by the Son, 1:7-12 (7)
 - (3) Sealed by the Holy Spirit, 1:13-14 (13)
 - c. Paul's first prayer, 1:15-23
 - d. Salvation by grace, 2:1-10
 - (1) What we were in the past, 2:1-3 (1)
 - (2) What we are in the present, 2:4-6 (6)
 - (3) What we shall be in the future, 2:7-10 (7)
 - e. Oneness of Jew and Gentile, 2:11-22
 - (1) Gentiles without Christ, 2:11-12 (12)
 - (2) Into one body (the local church), 2:13-18 (16) Church
 - (3) The one building, 2:19-22 (21-22)
 - f. Revelation of the mystery, 3:1-13
 - (1) Dispensation of the grace of God, 3:1-6 (3)
 - (2) Fellowship of the mystery, 3:7-13 (9)
 - g. Paul's second prayer, 3:14-21 (21)
3. Believer's Practice In The World, 4:1 - 6:24
 - a. The worthy walk, 4:1-16
 - (1) Unity of the Spirit, 4:1-6 (3-4)
 - (2) Unity of faith and knowledge, 4:13-16 (13)
 - (3) Unity of the body (local church) (16)
 - b. The different walk, 4:17-32
 - (1) Description of the Gentile walk, 4:17-19 (17)
 - (2) Off with the old, on with the new, 4:20-24 (22-24)
 - (3) Practical application, 4:25-32 (25)
 - c. The loving walk, 5:1-14
 - (1) Walking in love, 5:1-7 (2)

- (2) Walking in light, 5:8-14 (8)
- d. The wise walk, 5:15 - 6:9
 - (1) Being circumspect, 5:15-17 (15)
 - (2) Being filled with Holy Spirit, 5:18 (18)
 - (3) Rejoicing in thanksgiving, 5:19-20 (20)
 - (4) Submission to practical relationships, 5:21 (21)
 - (5) Wives and husbands, 5:21-33 (22, 25)
 - (6) Children and parents, 6:1-4 (1-2)
 - (7) Servants and masters, 6:5-9 (5)
- e. Christian walk as a warfare, 6:10-20
 - (1) Whole armor of God, 6:10-17 (11)
 - (2) Prayer for all saints and for Paul, 6:18-20 (18)
- f. Closing greetings, 6:21-24

Bible Survey

By Dr. Ronnie Wolfe – March 15, 2015

PAUL'S LETTERS TO THE CHURCHES #5

F. The Book of Philippians

1. Introduction, 1:1-2

- a. Philippians 1:1 *Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:*

2. Christ And The Truth, 1:3-30

- a. The Gospel is the truth – Philippians 1:5 *For your fellowship in the gospel from the first day until now;*
- b. God's work in us – Philippians 1:6 *Being confident of this very thing, that he which hath begun a good work in you will perform [EPITELEO, "final end"] it until the day of Jesus Christ:*
- c. Defense of the Gospel – Philippians 1:7 *Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.*
 - (1) The word "defense" here means "a verbal defense, or a reasoned statement or an argument." [Defense = Apologetics]
 - (2) The word "confirmation" means "to make firm.
 - (3) We can defend the Gospel
- d. We are to grow in the truth (knowledge & judgment) – Philippians 1:9 *And this I pray, that your love may abound yet more and more in knowledge [epi-gnosis] and in all judgment;*
- e. Paul has defended the truth with suffering – Philippians 1:12 *But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;*
- f. Paul rejoices when the gospel is preached – Philippians 1:18 *What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.*
 - (1) Judaizers were preaching Christ in pretense, but at least Christ is preached. His name is being mentioned.
 - (2) Therefore, Paul rejoices in this, whether it be in love or contention, that Christ is preached.
 - (a) *Robertson's Word Pictures* says, "A little Christ is better than no Christ."
These false teachers were actually helping the name of Christ to be spread abroad.
 - i) A little Bible reading is better than no Bible reading.
 - ii) A little prayer is better than no prayer
 - iii) A little good works are better than no good works
 - iv) A little church membership is better than no church membership
 - v) A little giving is better than no giving

- vi) A little love is better than no love, etc., etc.
- (b) Atheists do not understand that they, in all of their propaganda are helping to spread the name of God, thus helping us along; for, if there were no God, then there would be no atheists.
- (c) Every time a cursing sinner uses God's name in vain, he is helping to spread the name of God, though this is still a sin, and the sinner will stand before God in judgment for it.
- g. What the Gospel truth means to Paul – Philippians 1:21 *For to me to live is Christ, and to die is gain.*
 - (1) Romans 14:8 *For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.*
- h. Paul's desire for heaven – Philippians 1:23-24 *For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: 24 Nevertheless to abide in the flesh is more needful for you.*
- i. Suffering for truth – Philippians 1:29 *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;*
- 3. Christ In Our Testimony, 2:1-30
 - a. Our testimony of unity in Christ – Philippians 2:2 *Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.*
 - b. Our testimony of thought – Philippians 2:5 *Let this mind be in you, which was also in Christ Jesus.* Will speak more of this in a moment.
 - c. Our testimony of Christ is one of Deity – Philippians 2:6 *Who, being in the form of God, thought it not robbery to be equal with God:*
 - (1) The beginning of our true service to God is found in our understanding as to who Jesus is.
 - (2) He is the Son of God; He is Deity; He is God. No other Jesus will do.
 - d. Our testimony of Christ is his Humiliation – Philippians 2:8 *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*
 - e. Our testimony of Christ is His Exaltation – Philippians 2:9 *Wherefore God also hath highly exalted him, and given him a name which is above every name:*
 - f. Our testimony of Christ is His Honor – Philippians 2:10 *That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;*
 - (1) God will not give his glory to another – Isaiah 42:8 *I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.*
 - g. Our testimony of Christ is our work for Him – Philippians 2:12-13 *... work out your own salvation with fear and trembling. 13 For it is God which worketh in you both to will and to do of his good pleasure.*
 - h. Our testimony of Christ should be done without murmuring – Philippians 2:14 *Do all things without murmurings and disputings:*

END 3-15-2015

4. Christ And Our Trust, 3:1-21
 - a. Paul's simple statement – Philippians 3:1 *Finally, my brethren, rejoice in the Lord . . .*
 - b. In our trust, we beware of dogs, Gentiles, who may pervert the Gospel of Christ, or even Jews who may do the same – Philippians 3:2 *Beware of dogs, (Gentiles) beware of evil workers, beware of the concision (Jews).*
 - (1) A “concision” is a split, a cut. Beware of those who upon their “cutting,” or their circumcision, even teaching Gentiles that they must be circumcised.
 - c. Trust Christ without our own righteousness – Philippians 3:9 *And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*
 - d. Trusting Christ, having not attained, or become perfect – Philippians 3:12 *Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.*
 - e. We trust Christ to change our vile bodies – Philippians 3:21 *Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*
5. Christ In Our Thought, 4:1-20
 - a. Rejoicing thoughts – Philippians 4:4 *Rejoice in the Lord alway: and again I say, Rejoice.*
 - b. Refreshing thoughts – Philippians 4:6 *Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.*
 - (1) Two words translated careful in this chapter.
 - (2) The first (in 4:6) means *anxious* [MERIMNAO]
 - (3) The second (in 4:10) means *to point one's mind to* [PHRONEO]
 - (a) Philippians 4:10 *But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.*
 - c. Replenishing thoughts – Philippians 4:8 *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.*
 - d. Reassuring thoughts – Philippians 4:11 *Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.*
 - e. Rewarding thoughts
 - (1) Philippians 4:13 *I can do all things through Christ which strengtheneth me.*
 - (2) Philippians 4:19 *But my God shall supply all your need according to his riches in glory by Christ Jesus.*

Bible Survey

By Dr. Ronnie Wolfe – March 29, 2015

PAUL'S LETTERS TO THE CHURCHES #6

G. The Book of Colossians – The Supremacy of Christ

1. Christ's Supremacy In The Church, 1:1 - 2:7

- a. The word “church” is used four times in this book: two in chapter one and two in chapter four.
 - (1) Colossians 1:18 *And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. Col 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.*
 - (2) Colossians 1:24 *Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:*
 - (3) Col 4:15 *Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.*
 - (4) Col 4:16 *And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.*
- b. Three main Christian characteristics are mentioned: faith, hope, and love, which all churches, through their members, are to have.
 - (1) Colossians 1:4-5 *Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, 5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;*
- c. The church is to have the “truth of the Gospel” – 5b . . . *whereof ye heard before in the word of the truth of the gospel;*
- d. The churches are to be filled with knowledge –
 - (1) Colossians 1:9 *For this cause we also, since the day we heard [it], do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;*
 - (2) Verse 10 ends with . . . *increasing in the knowledge of God;*
- e. The church members are to *walk worthy of the Lord* (10)
- f. Church members are to be *fruitful in every good work* (10)
- g. God has done much for believers who are in this church (12-14)
 - (1) He made us fit – Colossians 1:12 *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light;*
 - (2) He delivered (saved) and translated us – Col 1:13 *Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:*
 - (3) We have redemption through his blood, the forgiveness of sins – Col 1:14 *In*

whom we have redemption through his blood, even the forgiveness of sins:

- h. Paul reminds them of the preeminence of Christ (15-23)
 - (1) Image of the invisible God, 15
 - (2) Firstborn of every creature, 15
 - (3) The creator of all things, 16
 - (4) Christ is before all things, 17
 - (5) By him all things consist, 17
 - (6) He is the Head of the body, the church , 18
 - (7) He is the beginning, 18
 - (8) He is the firstborn from the dead, 18
 - (9) He has preeminence in all things, 18
 - (10) In Him all fulness dwells, 19
 - (11) Christ made peace through the blood of the cross, 20
 - (12) Christ reconciles all things to Himself, 20
 - (13) Christ reconciles those who were alienated by wicked works, 21
 - (14) Reconciliation is through his body, 22
 - (15) He will bring believers to God holy and unblameable if we continue in the faith grounded and settles, 23. Our faith will not faith if we truly believe.
- i. Paul's ministry of these things (24-29)
 - (1) Paul had some suffering to do, for which Christ did not suffer for him on the cross. These are the sufferings and afflictions we have as believers, 24
 - (2) Paul does this for the body's sake, which is the church (the local assemblies of believers), 24
 - (3) The mystery, which was hidden from ages and generations has been revealed to the saints, 26
 - (4) The mystery is *Christ in you, the hope of glory*, 27
 - (5) Paul does this, not on his own power, but *according to his working, which he worketh in me mightily*, 29
- 2. Christ's Supremacy In The Universe, Chapter 2
 - a. In Christ is found all the treasures of wisdom and knowledge, 3
 - b. In Christ is found the fulness of the Godhead bodily – Colossians 2:9 *For in him dwelleth all the fulness of the Godhead bodily.*
 - c. Christ is the head of everything – Colossians 2:10 *And ye are complete in him, which is the head of all principality and power:* – Col 2:15 *And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.*
 - d. Paul gives warnings about the world
 - (1) Col 2:4 *And this I say, lest any man should beguile you with enticing words.*
 - (2) Col 2:8 *Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*
 - (3) Col 2:18 *Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen,*

- vainly puffed up by his fleshly mind,*
- e. Paul encourages the work of Christ in us
 - (1) Col 2:6 *As ye have therefore received Christ Jesus the Lord, so walk ye in him:*
 - (2) Rooted and built up in him, and stablished in the faith, 7 as ye have been taught, abounding therein with thanksgiving.
 - (3) We are complete in him, 10
 - (4) Circumcised with the circumcision made without hands, 11
 - (5) Buried with him in baptism, 12
 - (6) We have been “quickenened together” and “forgiven,” 13
 - (7) Nailed the Law to the cross, taking it out of the way, 14
 - (8) For us he triumphed over principalities and powers, 15
 - (9) Men cannot judge us according to the Law, which is a shadow, 16-17
 - (10) We are dead from the rudiments of the world, 20
 3. Christ’s Supremacy In The Home, Chapter 3
 - a. We are to “put off” some things,
 - (1) We are to do this by setting our affections on things above, not on things on the earth, 2
 - (2) We are to put off these: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:, 5
 - (3) We are also to put off these: anger, wrath, malice, blasphemy, filthy communication out of your mouth, 8
 - (4) We are, then, to put off the *old man* with his deeds, 9
 - b. We are to “put on” some things
 - (1) We have put on the *new man* after the image of Christ, 10
 - (2) We are to *put on* these: 12 . . . *bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; 13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. 14 And above all these things put on charity, which is the bond of perfectness.*
 - c. We are to *put on* worship: Col 3:16 *Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*
 - d. Our conduct in the home
 - (1) Wives are to submit to their own husbands, 18
 - (2) Husband are to love their wives, 19
 - (3) Children are to obey parents, 20
 - (4) Fathers are not to provoke their children to wrath, 21
 - (5) Servants are to obey their masters, 22
 - (6) We are to do all things heartily as unto the Lord, 23
 4. Christ’s Supremacy In The Community, Chapter 4
 - a. Masters and servants (bosses and employees) are to be given justly, knowing they have a Master in heaven, 1

- b. We are always to pray, 2
- c. We in the churches are to walk in wisdom toward those who are without the church, redeeming the time, 5
- d. Our speech is to be seasoned with salt, 6
- e. Paul closes with greetings and a request – Col 4:18 *The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.*

Bible Survey

By Dr. Ronnie Wolfe – April 12, 2015

PAUL'S LETTERS TO THE CHURCHES #7

Text: 1 Thess. 3:12-13

H. Letters To The Thessalonians

1. I Thessalonians

a. Introduction to the Epistle

- (1) The author of both first and second Thessalonians, of course, is Paul
- (2) Establishment of this church by Paul on his second missionary journey – Acts 17:1-4 *Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: 2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, 3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. 4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.*
- (3) The city of Thessalonica was capital city of Macedonia province.
- (4) It seems the church was mostly Gentile but did have many Jews in it.
- (5) Many believe this epistle was written early in Paul's writings, perhaps even the first to be written by Paul, written from Corinth somewhere around 52 AD.

b. Purpose of the Epistle

- (1) To encourage the people at this church to keep serving the Lord and to praise their steadfastness under persecution
- (2) To instruct them about holy living
- (3) To correct their doctrine, especially about the second coming of Christ.

c. Theme verses for the Epistle

- (1) 1 Thess. 3:12-13 *And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: 13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.*

d. Outline of the Book

- (1) Paul's Interest In This Church, 1:1 - 3:25

(a) Interested in their condition

- i) In respect to the Gospel – 1 Thess. 1:5 *For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.*

ii) In respect to his own conduct

- a) In his manner of preaching, 2:1-8 (1, 4)
- b) In his manner of life, 2:9-12 (9)

- iii) In respect to his concern for them
 - a) For their faithfulness – 1 Thess 2:13 *For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.*
 - b) For their growth – 1 Thess. 3:12-13 *And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: 13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.*
- (2) Paul's Instruction To This Church, 4:1 - 5:28
 - (a) To walk in holiness - 4:1-8
 - i) To please God – 1 Thess. 4:1 *Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.*
 - ii) To abstain from immorality – 1 Thess. 4:3 *For this is the will of God, even your sanctification, that ye should abstain from fornication:*
 - (b) To walk in love - 4:9-10
 - i) Increase one toward another – 1 Thess 4:9 *But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.*
 - ii) Increase more and more – 1 Thess 4:10 *And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;*
 - (c) To walk in diligence, 4:11-12
 - (d) To walk in hope, 4:13-18 –> 4:13-14 *But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.*
 - (e) To walk in light, 5:1-11
 - i) The DAY of the Lord will come – 1 Thess 5:2 *For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.*
 - ii) We are “children of the day” – 1 Thess 5:5 *Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.*
 - iii) God has appointed us to obtain salvation – 1 Thess 5:9 *For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,*
 - (f) To walk in obedience, 5:12-22
 - i) With respect to our leaders – 1 Thess 5:12 *And we beseech you,*

brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

- ii) With respect to one another – 1 Thess 5:15 *See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.*
- iii) With respect to joy and thanksgiving – Read 1 Thess. 5:16-22
- iv) Closing remarks
 - a) His prayer for them, 5:23-24
 - b) His request for prayer for him, 5:25
 - c) Love one for another, the holy kiss, 5:26
 - d) Benediction of “grace,” as usual, 5:28

2. 2 Thessalonians

a. Introduction to the Epistle

- (1) Written by the apostle Paul
- (2) Background of the church, Acts 17:1-4
- (3) This letter was written on Paul's second missionary journey and is dated by some to be around 53 AD.
- (4) It was probably written from Athens, Greece.

b. Purpose of the Epistle

- (1) This will be shown more clearly in the outline of the epistle in today's study.
- (2) In the first letter Paul encourages this church to continue in holiness even through persecution.
- (3) In this second letter Paul encourages them to remain strong in persecution, but one of the main reasons, again, is to correct them on some false teaching about the second coming of Christ (see 1 Thess. 3:12-13 and 5:23).

c. Theme of the Epistle

- (1) 2 Thess. 2:15-17 *Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. 16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, 17 Comfort your hearts, and stablish you in every good word and work.*

d. Outline of the Book

(1) Encouragement Regarding Persecution, 1:3-12

- (a) First, Paul is thankful for their spiritual growth – 2 Thess 1:3 *We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;*
- (b) Paul boasts of their faith to others – 2 Thess 1:4 *So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:*
- (c) Persecution will make them “worthy.”

- i) The word “worthy” is used twice in this book, once in 1:4 and once in 1:11.
- ii) In 1:4 they are

Unworthy

Unworthy am I of the grace that He gave,
Unworthy to hold to His hand;
Amazed that a King would reach
down to a slave,
This love I cannot understand.

Chorus

Unworthy, unworthy, a beggar;
In bondage and alone;
But He made me worthy and now
by His grace,
His mercy has made me His own.

- made worthy of the kingdom of God
- a) We are counted worthy by the judgment of God.
 - b) This is God's declaration of righteousness in us that happens when we are saved by grace through faith.
 - c) We are worthy, because God has made us worthy; in ourselves we are worthy of nothing but destruction.
 - d) Therefore, we are worthy to suffer for him.
- iii) In 1:11, they are made worthy of the calling of God.
- a) In this they are worthy servants to fulfill the will of God in their lives.
 - b) In this they are worthy to sell out everything for the sake of doing God's will in their lives.
 - c) This is why missionaries and preachers and others give their entire lives to the work of the Lord—because they have been made worthy of it.
- (d) The purpose is that the name of Jesus Christ might be glorified – 2 Thess 1:12 *That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.*
- (2) Enlightenment Regarding Second Coming, 2:1-17
- (a) Some had taught that the resurrection was past 2:1-2
 - i) 2 Tim. 2:18 *Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.*
 - (b) But they are not to give up on the hope of the resurrection
 - i) Rom. 5:2 *By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*
 - ii) Titus 1:2 *In hope of eternal life, which God, that cannot lie, promised before the world began;*
 - (c) There must be a falling away first.
 - i) Many believe this happened nearly 2,000 years ago.
 - ii) Some believe it happened around 300-400 AD.
 - iii) Some believe it happened when the Catholic Church divided in 1053-1054.
 - iv) Some believe that it began to happen when groups split out from many of the mainline Protestant churches to build new kinds of churches and even produce cults.
 - v) Some believe it is yet to come and that we will all know it when it comes.
 - vi) We do know that this falling away is a coming to the truths of the word of God and then falling back away from them.
 - vii) This happened in New Testament times, and it happens now. It is a trend of society.
 - (d) The man of sin (the lawless one) will be revealed in his time 2:6-7
 - i) I believe the lawless one is Satan himself and will be embodied in a

- person, a great religious leader, who will deceive people worldwide.
- ii) The question remains, “Has he been revealed? Will he be revealed? When will he be revealed?”
 - iii) I am of the persuasion that he will head up a great religious body that is somehow “Christian.” That way he will be able to deceive many.
 - iv) He will use signs and lying wonders, 2:9
 - v) God will send the lost world strong delusion that they might believe a lie, 2:11
- (e) Paul is thankful for their election, 2 Thess 2:13 *But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:*
- i) 2 Peter 1:10 *Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:*
 - ii) Col 3:12 *Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;*
 - iii) This election is the only thing that makes us to differ from the world. It is not due to anything of our own.
- (3) Exhortation Regarding Holy Living, 3:1-15
- (a) Paul asks for their prayers – 2 Thess 3:1 *Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:*
- i) The word for “free course” is a metaphor for a person running a race. It means “to run ahead, or to continue to run the race without interruption.
- (b) But the victory comes from the Lord – 2 Thess 3:3 *But the Lord is faithful, who shall stablish you, and keep you from evil.*
- i) The word “evil” here means “the evil one,” which is Satan
 - ii) Once a person is saved, Satan has no more power over him.
 - iii) No need to worry about our “falling away,” because we will not fall away. This is a promise from God.
 - iv) Psalms 37:24 *Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand.*
- (c) So, let us keep on serving Jesus. Let us endure through persecution. Let us preach the Gospel. Let us teach our children. Let us live holy lives to the glory of God.
- i) 2 Thess 3:6 *Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.*
 - ii) 2 Thess 3:13 *But ye, brethren, be not weary in well doing.*
- (4) Conclusion, 3:16-18

- (a) Paul concludes with – 2 Thess 3:16 *Now the Lord of peace himself give you peace always by all means. The Lord be with you all.*
- (b) Paul ends the book again with grace, as he does many times – 2 Thess 3:18 *The grace of our Lord Jesus Christ be with you all. Amen.*
- (c) We need the exhortation today so we can also endure persecution and continue to serve the Lord faithfully.
- (d) Are you ready to serve him faithfully? Are you ready to begin today to serve him?

Bible Survey

By Dr. Ronnie Wolfe – May 3, 2015

THE PASTORAL EPISTLES

1 - 2 Timothy, Titus

I. THE BOOKS OF 1 AND 2 TIMOTHY

A. 1 Timothy

1. Warning of false doctrine and help for the Christian soldier, 1:1 - 2:8
 - a. 1 Tim. 1:3 *As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,*
 - (1) Acts 13:12 - “the doctrine of the Lord”
 - (2) Rom. 16:16 - “the doctrine which ye have learned”
 - (3) 1 Tim. 6:3 - “the doctrine which is according to godliness”
 - (4) Titus 2:10 - “the doctrine of God our Saviour”
 - (5) 2 John 1:9 - “the doctrine of Christ”
 - b. As opposed to that true doctrine, we have mentioned in the N.T.
 - (1) Rev. 2:14 - “the doctrine of Balaam”
 - (2) Rev. 2:15 - “the doctrine of the Nicolaitans”
 - c. Then we have “doctrines” in the plural, which are not “the doctrine” such as . . .
 - (1) Col. 2:22 - “doctrines of men”
 - (2) 1 Tim. 4:1 - “doctrines of devils”
 - d. The false teachers are teachers of the law. Notice 1 Tim. 1:7 *Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.*
 - (1) They teach “contrary to sound doctrine” 1:10
 - e. God gives grace to Paul – 1 Tim. 1:14 *And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.*
 - f. He encourages Timothy and the church to pray for all men – 2:1-3 *I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 3 For this is good and acceptable in the sight of God our Saviour;*
2. Women to learn in silence, 2:9-15
 - a. 2:11-12 *Let the woman learn in silence with all subjection. 12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.*
3. Work of bishops and deacons, 3:1-16
 - a. Bishops, or pastors – Read 3:1-7
 - b. Deacons – Read 3:8-13
4. Warnings of false teachers, 4:1-11
 - a. Some will depart from “the faith” (not from faith) – 1 Tim. 4:1 *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;*
 - b. Some have already erred (swerve away from) the truth.

- (1) 1 Tim. 6:10 *For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.*
- (2) 1 Tim. 6:21 *Which some professing have erred concerning the faith. Grace be with thee. Amen.*
- (3) 2 Tim. 2:18 *Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.*
- (4) Even 1 Tim. 5:15 says, *For some are already turned aside after Satan.*
5. Walking as an example, 4:12-16
 - a. 1 Tim. 4:12 *Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.*
 - b. Then he tells Timothy some things he needs to do such as to give heed to “reading, exhortation, and doctrine.”
6. Word of instruction for the church, 5:1 - 6:21
 - a. Provide for the widows indeed, 5:1-16
 - b. Honor the elders, 5:17-25
 - (1) Counted of double honor - honor where honor is due, 5:17
 - (2) Accusations only before two or three witnesses, 5:19
 - (3) They are to be rebuked before all when they sin, 5:20
 - (4) This is to be done without preference, 5:21
 - (5) They are not to lay hands on anyone suddenly, to ordain or accept him as an elder, for the elder, or bishop, is not to be a novice, a newcomer, 5:22
 - c. Honor masters, 6:1-4
 - d. Gain is not godliness, 6:5-10
 - (1) 1 Tim. 6:6 *But godliness with contentment is great gain.*
 - e. Fight the good fight, 6:11-16
 - (1) 1 Tim. 6:12 *Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.*
 - f. Be Trustworthy, 6:17-21
 - (1) 1 Tim. 6:20 *O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:*
- B. 2 Timothy
 1. Be Strong In The Present, Chapters 1-2
 - a. Paul write to Timothy for the second time – 1:2 – “To Timothy, my dearly beloved son:”
 - b. Timothy’s Personal Qualifications, 1:6-18
 - (1) Remember his gift of God, 1:6
 - (2) God has given us a spirit of power, love, and a sound mind, 1:7
 - (3) Do not be ashamed of the testimony of the Lord, 1:8
 - (4) It is God who has saved us, 1:9
 - (5) Paul, with Timothy, is to be persuaded that God is able to keep that which has been committed to him against the coming day of judgment, 1:12

- (6) Hold fast the form of sound words, 1:13
- c. Timothy's Public Qualifications, 2:1-26
 - (1) Be strong in God's grace, 2:1
 - (2) Commit the doctrine to faithful men who will become teachers, 2:2
 - (3) Endure hardness as a good soldier, 2:3
 - (4) The word of God is not bound, 2:9
 - (5) Work for God's approval, 2:15 "Study to shew . . ."
 - (6) Shun profane and vain babblings, 2:16
- 2. Be Strong In The Future, Chapters 3-4
 - a. Perilous times will come, 3:1-9
 - b. But scripture is what matters, 3:10-17
 - (1) 2 Tim. 3:16 *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:*
 - c. Preach the word, 4:1-4
 - d. Watch in all things, 4:5
 - e. The Lord will deliver, 4:17
 - (1) 2 Tim. 4:17 *Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. 18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.*

II. THE BOOK OF TITUS

A. Chapter One

- 1. The Leaders In The Church, 1:5-9 – qualifications of bishops
- 2. The Legalists In The Church, 1:10-16 – Titus 1:16 *They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.*

B. Chapter Two

- 1. The People In The Pew, 2:2-6, 9-14
 - a. Older men, 2:2
 - b. Older women, 2:3-5
 - c. Young men, 2:6
 - d. Servants, 2:9-10
 - e. What God has done for us, 2:11
 - f. What we should do for God, 2:12-13
- 2. The Preacher In The Pulpit, 2:1, 7-8, 15
 - a. Titus is to teach sound doctrine, 2:1
 - b. Titus is to be positive role model, 2:7-8
 - c. Encourage and rebuke with authority, 2:15

C. Chapter Three

- 1. The Will of God, 3:1-2
- 2. The Work of God, 3:3-7 – (read 4-7)

3. The Warning From God, 3:8-11
 - a. In arguing controversial points, 3:8-9
 - b. In arguing with controversial people, 3:10-11
4. The Workers For God, 3:12-15
 - a. Paul sends greetings to four workers for God
 - b. Artemas, Tychicus, Nicopolis, Zenas, Apollos
 - c. He closes with this admonition in Titus 3:14 *And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.*

Bible Survey

By Dr. Ronnie Wolfe – May 10, 2015

THE GENERAL EPISTLES

Philemon, James, 1 & 2 Peter, 1, 2, and 3 John, Jude

I. INTRODUCTION TO THE GENERAL EPISTLES

- A. Traditionally these number seven: James, 1-2 Peter, 1-2-3- John, and Jude.
- B. I am including Philemon in this study due to the fact that it was not considered under the study of Paul's church epistles.
- C. In some old manuscripts the books are in a different order from our own Bibles. In many instances, they were ordered in this way:
 - 1. Gospels
 - 2. Acts
 - 3. Catholic (or General) Epistles, James - Jude (7 of them)
 - 4. Paul's Epistles, which included Hebrews.
 - 5. The Apocalypse (Revelation)
- D. These are called General Epistles, because they were not addressed to particular churches, as some of the Pauline Epistles are.

II. THE BOOK OF PHILEMON

- A. Introduction To This Letter, 1:1-3
 - 1. Charles Burke wrote: "This letter was from two great Christians: Paul and Timothy. It came with the greatest credentials: Paul being in prison. It was to the greatest people on earth: Christians. It desired the greatest blessings: Grace and peace. It was from the greatest source: God and Christ."⁴
- B. The Prayer of Paul For Philemon, 1:4-7
 - 1. Paul prayed for Philemon – Philemon 1:4 *I thank my God, making mention of thee always in my prayers,*
 - 2. We should pray for one another – James 5:16 *Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.*
 - 3. Purpose of the prayer
 - a. Because of his love and faith, 5
 - b. That Philemon's communication of his faith may be effectual, 6
 - c. Because he refreshed the saints by his love, 7
- C. The Intercession of Paul For Onesimus, 1:8-22
 - 1. This was Paul's intention that Philemon receive back a runaway slave.
 - 2. It is thought that perhaps Onesimus had stolen something from Philemon and that Onesimus was put in the same prison where Paul was a prisoner.

⁴http://www.christianlibrary.org/authors/Charles_Burke/outlines/Philem-Out.htm (5-7-2015)

3. Notice Philemon 1:18 *If he hath wronged thee, or oweth thee ought, put that on mine account;*
 4. An implication may be found here that Paul was instrumental in preaching the Gospel to Onesimus, and now he is a son of Paul in the faith.
 5. He is now asking Philemon to receive him back, not simply as a servant, but a servant in the flesh and in the Lord – Philemon 1:16 *Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?*
 6. Paul's proposition is found in Philemon 1:17 *If thou count me therefore a partner, receive him as myself.*
 7. Paul is confident that Philemon will do as he asks, for he says in Philemon 1:21 *Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.*
- D. Paul's Salutation To Friends, 1:23-24 – Epaphras, Marcus, Aristarchus, Demas, Lucas.
- E. Paul's Usual Closing – Philemon 1:25 *The grace of our Lord Jesus Christ be with your spirit. Amen.*

III. THE BOOK OF JAMES

A. Introduction

1. Author: Four men by the name of James are mentioned in the N. T.
 - a. James, the father of Judas (Luke 6:16; Acts 1:13)
 - b. James, the son of Alphaeus (Matt. 10:3; Mark 3:18; 15:40)
 - c. James, the son of Zebedee and brother of John (Matt. 4:21 ...)
 - d. James, the Lord's brother (Matt. 13:55; Mark 6:3; Gal. 1:19)
 - (1) Same James who was leader in Jerusalem church and spoke in Acts 15
2. Theme: The theme is, no doubt, practical living with genuine faith, or we could say the subject may be True Religion.

B. Outline

1. True Religion Endures Temptations, 1:2-18
 - a. Count it all joy when temptation comes, 1:2
 - b. Faith works patience, 1:3
 - c. We need wisdom for this, 1:5
 - d. Blessed if we endure temptation, 1:12
 - e. Remember that God tempts no man, 1:13
 - f. Man is "drawn away" of his own lust, 1:14
 - g. All good gifts come from above, 1:17
2. True Religion Is Doing, Not Just Hearing, 1:19 - 2:26
 - a. But we must hear – James 1:19 *Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:*
 - b. James 1:22 *But be ye doers of the word, and not hearers only, deceiving your own selves.*
 - c. God's word is called the *perfect law of liberty*, in 1:25. If a man will continue in that word, he will be blessed, this verse goes on to say.

- d. Every person must bridle his tongue, 1:26
- e. Pure religion, 1:27
- f. Faith has no respect of persons, 2:1-9
- g. The law is strict – James 2:10 *For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*
- h. But faith without works is dead, 2:17
 - (1) Dead faith, 2:17
 - (2) Devilish faith, 2:19
 - (3) Dynamic faith, 2:21-22 (Abraham)
- 3. True Religion Has True Wisdom, Not Just Words, 3:1-18
 - a. Wisdom concerning the tongue, 3:1-12
 - b. Wisdom is from above, 3:14-17
- 4. True Religion Portrays True Humility, 4:1-17
 - a. We ask amiss – James 4:3 *Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.*
 - b. True humility – James 4:7 *Submit yourselves therefore to God. Resist the devil, and he will flee from you.*
 - c. James 4:6 *But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.*
 - d. Humility is complete trust in God – James 4:15 *For that ye ought to say, If the Lord will, we shall live, and do this, or that.*
- 5. True Religion Works Through Patience, Prayer, and Love, 5:1-20
 - a. Patience – James 5:7 *Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.*
 - b. Prayer – James 5:14-15 *Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: 15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.*
 - c. Love – James 2:8 *If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:*

IV. THE BOOK OF FIRST PETER

A. Introduction, 1:1-2

- 1. To whom the letter is written: “strangers scattered:” the Jewish dispersion when the great persecution came upon Jerusalem in the early days of the church.
- 2. To the elect: The word *elect* is used 16 times in the New Testament. At least 13 of those times the word refers to believers in Jesus Christ.
- 3. Author: Of course, the author is the Apostle Peter.
- 4. He extends to them *grace* and *peace*, and that to be multiplied, or that they are to grow in grace and peace. Later he says they are to grow in *grace and knowledge* in 2 Peter 3:18.

B. Their Salvation (and ours), 1:3-12

1. Provided a living hope, 1:3-5
 - a. Because of the abundant mercy of God, 3
 - b. Because of the resurrection of Jesus Christ, 3
 - c. Because he has prepared for us a wonderful inheritance, 4
 - d. Because he will keep us to be revealed in the last time, 5
2. Produces joy in suffering, 1:6-9
 - a. We can rejoice while having manifold temptations, 6
 - b. This is genuine faith, 7
 - (1) Because our faith is more precious than gold that perishes
 - (2) Because, when our faith is tried with fire (persecution), brings praise, honor, and glory to God Son, Jesus Christ.
 - c. Though we have not seen Jesus, we believe and rejoice with joy unspeakable and full of glory
3. Provided by prophets and apostles in message, 1:10-12
 - a. The prophets enquired and searched into the things that they wrote at the hand of God through inspiration.
 - b. Were these things to be fulfilled in their day or not?
 - c. They prophesied of the grace that should come to us in these last days.
 - d. They prophesied of the suffering of Christ and the glory that should follow.
 - e. It was revealed to the prophets that their revelations of Christ' suffering and his following glory was not for them to experience but for the saints in the last days, which was preached to them by the apostles.
- C. Their Service (and ours), 1:13-25
 1. Holy conduct, 13-21
 - a. Gird up the loins of your mind, 13 – “ready mind” (2 Cor. 8:19; 1 Pet. 5:2)
 - b. Rest in hope, 13
 - c. Be holy in all our conduct, 14-16
 - d. Conduct ourselves in the fear of the Lord, 17
 - e. Knowing that we are redeemed with incorruptible things, 18-21
 2. Holy love, 22-25
 - a. Unfeigned love of the brethren, 22
 - b. Being born again of the word of God that lives and abides forever, 23
 - c. But everything else is as grass, 24-25
- D. Our Progress in Christ, 2:1-3
 1. We are to lay aside malice, hypocrisy, envy and evil speaking, 1
 2. We are to desire the sincere milk of the word, 2
- E. Our Privilege in Christ, 2:4-10
 1. As living stones, 4-8
 - a. Christ is the living Stone, 4, chosen of God and precious
 - b. As living stones we are built up a spiritual house, a holy priesthood, the household of faith, the kingdom of God, 5
 - c. Christ is the Cornerstone, 6-8 (Isaiah 28:16; Psalm 118:22)
 2. As people of God, 9-10

- a. We are a chosen generation, a royal priesthood, a holy nation, a peculiar people, 9
 - b. As his people we are to praise him as the One who has called us out of darkness into his glorious light, 9-10
- F. Our Performance in Christ, 2:11-25
 - 1. As sojourners, 11-12
 - a. Abstain from fleshly lusts
 - b. Have conduct honorable among the Gentiles – Paul: “as touching the law blameless” (Phil. 3:6)
 - 2. As citizens, 13-17
 - a. Submit to every ordinance of man, for they are of God
 - b. This is the will of God
 - c. As free, but not using our freedom as a cloak of maliciousness.
 - d. In summary – 1 Peter 2:17 *Honour all men. Love the brotherhood. Fear God. Honour the king.*
 - 3. As servants, 18-25
 - a. Submit to masters
 - b. This is commendable to God
 - c. Jesus is our example – 1 Peter 2:21 *For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:*
 - (1) He committed no sin, 22-23
 - (2) He bare our sins in his own body, 24-25
- G. Our Duties As Wives and Husbands, 3:1-7
 - 1. As wives
 - a. Submissive one to the other
 - b. Adorn properly
 - 2. As husbands
 - a. Dwell with wives in knowledge, giving honor to them, 7
 - (1) As the weaker vessel
 - (2) As heirs together of the kingdom of God
 - (3) That your prayers be not hindered
- H. Our Duties As Brethren, 3:8-12
 - 1. Duties one to another, 8-9
 - a. Be of one mind, 8 – Amos 3:3
 - b. Compassion one to another
 - c. Love one another as brethren
 - d. Tenderhearted, courteous
 - e. Not returning evil for evil
 - 2. Motivation to duty, 10-12
 - a. If you love life and seek good days,
 - (1) Refrain your tongue from evil
 - (2) Turn from evil to good
 - (3) Seek peace and pursue it
 - b. If you desire the Lord’s favor

- (1) His eyes are on the righteous
- (2) His ears are upon your prayers
- (3) His face is against those who do evil
- 3. Duties As sufferers, 3:13-22
 - a. Things to remember, 13-17
 - (1) Who will harm you if you do good?
 - (2) Sanctify the Lord in your heart
 - (3) Always be ready to give a defense of your beliefs, 15
 - (4) It is better to do the will of God, 17
 - b. Reasons to remember, 18-22
 - (1) Jesus Christ suffered once for sin – 1 Peter 3:18 *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:*
 - (2) Jesus Christ, in the Spirit, went by way of the prophets and preached to those spirits of the lost in the prison of their lost souls in the days of Noah, while the ark was being prepared.
 - (3) This became a figure of water baptism today in that the water in the flood did not wash away the sins of anyone, but gave a witness in a figure of the resurrection of Jesus Christ, not taking away the filth of the flesh (our sins), but simply gives a good conscience toward God.
 - (4) Now Jesus is sitting at the right hand of the Father, having completed all the figures showed forth, both the flood and baptism itself, that Jesus overcame death by his own death, burial, and resurrection.
 - (5) Now all the angels and principalities are under his authority.
- I. Our Duties As Suffering For Righteousness' Sake, 4:1-6
 - 1. We are to have the mind of Christ, 1-3
 - 2. We are not to be daunted by our persecutors, 4-6
- J. Our Duties As Those Waiting For Christ's Coming, 4:7-19
 - 1. To pray, love, and serve, 7-9
 - 2. To rejoice and glorify God, 1 Peter 4:11 *If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.*
 - 3. To trust in the will of God, 17-19
 - a. Judgment begins at the house of God, among the saints of God, so let us trust him and be faithful to him, 17
 - b. When we suffer, we are to commit our souls to him in well doing, 19
- K. Our Duties As Shepherds To The Flock, 5:1-5
 - 1. Shepherds to the flock, 1-4
 - a. Feed the flock of God
 - b. Take the oversight
 - 2. Younger ones of the flock, 5
 - a. Submit to the elders and to one another

- b. Clothe ourselves with humility
- L. Our Duties To God And Satan, 5:6-9
 - 1. Regarding God, 6-7
 - a. Regarding God, we are to humble ourselves under his mighty hand
 - b. We are to cast all our care upon him.
 - 2. Regarding Satan, 8-9
 - a. Be sober and vigilant of our adversary, the Devil
 - b. Resist the devil
 - c. Remember that others have also suffered under the hand of the devil's darts.

M. Book's Conclusion, 5:10-14

- 1. We will use only this one verse for our closing: 1 Peter 5:10 *But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.*

V. THE BOOK OF SECOND PETER 5-24-2015

A. Introduction

- 1. The author: the Apostle Peter
- 2. The audience
 - a. Those who have obtained like precious faith with us, 1
 - b. Through the righteousness of God and our Savior, Jesus Christ.
- 3. The blessing: grace and peace multiplied through the knowledge of God & Christ, 2

B. The Christian Nature – The Work of God (1:3-11)

- 1. Fact of the divine nature, 3-4
 - a. Divine power, 3
 - b. Divine promises, 4a
 - c. Divine partnership – Escaped the corruption of the world through lust, partnering with God to do His work in the world by His grace.
- 2. Function of the divine nature, 5-9
 - a. Characteristics of the function – We are to add to our faith all the things that are mentioned in these verses, 5-7
 - b. Consequences of the function – Neither barren nor unfruitful in knowledge, 8
 - c. Contrasts of the function of divine nature, 9
 - (1) Some people lack these things that are to be added to faith.
 - (2) They are blind – Without sight. A secondary meaning of *TOOFLOS* is to be proud or to be mentally blind.
 - (3) They cannot see “afar off,” which describes the word *blind*. The Greek word *MUOPAZO* produces in English the word *myopic*, which means “nearsighted,” cannot see afar off.
 - (4) They have forgotten that they have been purged from their old sins, 9
 - (a) This must have been spoken to believers, since the book is written to them of “like precious faith,” though some take this to mean a lost person for one reason or another.
 - (b) That which is “afar off” may relate to the things that are “not seen” (2 Cor.

- 4:18), the heavenly things that are the result of the precious promises given to us as believers.
- (c) That which is “afar off” may also refer to the mysteries of the Gospel as the death, burial, and resurrection of Jesus Christ, not understanding, or at least not be knowledgeable of, the mystery which brought these things about and how they were executed by God’s own will.
- (d) At any rate, this man who lacks the things mentioned above for believers, things that are to be added to faith, is a man who has his mind on the things on the earth and not on things in heaven – Col 3:2 *Set your affection on things above, not on things on the earth.*
- (5) The divine nature allows us to see far beyond the physical world into the metaphysical, the spiritual world so that we may look unto Jesus, *the author and finisher of our faith*, Heb. 12:2.
3. The finality of the divine nature, 10-11
- a. Experience of our final hope, 10 – 2 Peter 1:10 *Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:*
- b. Eternity of our final hope, 11 – 2 Peter 1:11 *For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*
- C. The Christian Nurture: The Word of God, 1:12-21
1. Memory of God’s Word, 12-15
- a. 1 Cor 15:2 *By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.*
2. Majesty of God’s Word, 16-18
3. Meaning of God’s Word, 19-21
- D. The Christian’s Warfare: Attack of False Teachers, Chapter 2
1. Deliverance from false teachers, 1-9
- a. False teachers, 1 – This is the only place in N. T. where the phrase “false teachers” is used.
- b. “False prophets” is used seven times in the N. T.
- (1) Mark 13:22 *For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.* (Matt. 24:24)
- (2) 1 John 4:1 *Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.*
- c. Damnable heresies, 1 – Galatians 5:19-21 *Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*
- d. Denying the Lord that bought them, 1
- (1) Deut. 32:6 *Do ye thus requite the LORD, O foolish people and unwise? is not*

he thy father that hath bought thee? hath he not made thee, and established thee?

- (2) The word here for Lord is not the usual word referring to Christ, the word KURIOS in the Greek, but it is the word DESPATOS, which is a reference to God the Father, who is everyone's Lord by their creation, so God bought them through his creation, for he owns everything that is created.
 - (3) Titus 1:16 *They profess that they know God; but in works they deny [him], being abominable, and disobedient, and unto every good work reprobate.*
 - (4) 2 Tim. 3:8 *Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.*
 - e. Privily, 1 – Secretly or deceitfully. Gal. 2:4 *And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:*
 - f. Swift destruction, 1
 - (1) Either in this life, as in the case of Er in Gen. 38:7 *And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.*
 - (2) Or in eternal destruction from the presence of the Lord – 2 Thess 1:9 *Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;*
 - g. Pernicious ways – Basically the word *pernicious* means “destructive,” so their ways are destruction and the truth is evil spoken of, 2
 - h. Feigned words – literally, words made from clay, words that can be taken one way or another, molded to fit a situation, no established truth in them.
 - i. Deliverance, 4-9
 - (1) God spared not the sinful angels, 4
 - (2) God spared not the old world (before the flood), 5
 - (3) But he saved Noah, 5
 - (4) God did not spare Sodom and Gomorrha, 6
 - (5) But he saved just Lot, 7
 - (6) God knows the godly out of temptation, 9
 - (7) God knows how to reserve the unjust unto the day of judgment to be punished, 9
2. Description of False Teachers, 10-16
 - a. They are rebellious, 10-12a
 - b. They are animalistic, 12b
 - c. They are deceitful, 13
 - d. They are chronic sinners, 14
 - e. They are mercenary, 15-16
 3. Destruction by false teachers, 17-22
 - a. Targets of destruction, 17-18
 - (1) Those who were clean escaped from them who live in error, 18
 - (2) These saw the benefit of the Christian faith and its duties, but they were easily led astray into the old life, allured through the lusts of the flesh, 18

- b. Techniques of destruction, 19
 - (1) They promise liberty, but there is no real liberty in the world.
 - (2) The false teachers, who promised liberty, were servants (slaves, if you will) of corruption, being brought into bondage.
- c. Termination of destruction, 20-22
 - (1) John Gill: “these, men may escape, abstain from, and outwardly reform, with respect unto, and yet be destitute of the grace of God.”
 - (2) They had a profession of the knowledge of Christ, but they did not know Christ spiritually and savingly.
 - (3) They are entangled again or overcome by the false teachers, who deceive them through the lusts of the flesh, and the end of them is worse than the beginning.
 - (4) 2 Peter 2:22 *But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.*
- E. The Christian’s Hope: The Lord’s Return, 3:1-16
 - 1. Believers remember, 1-2
 - 2. Scoffers laugh at it, 3-7
 - 3. God guarantees it, 8-9
 - 4. Peter describes it, 10-13
 - 5. Behavior is changed by it, 14-16
- F. Conclusion, 17-18

VI. 1, 2, AND 3 JOHN

A. 1 John

- 1. Introduction: 1:1-4
 - a. The author is the Apostle John
 - b. Notice the familiar sound of the words in verses 1-2 with John 1:1-2
 - c. Validity of this book:
 - (1) External evidence: “The church father .” Polycarp, Papias, Irenaus, Origen, Cyprian, Clement of Alexandria, Tertullian, and Eusebius.
 - (2) Internal Evidence: Similarities in vocabulary, thought phrases and style of writing to the gospel of John.
 - (a) “To do truth.” (1:6; John 3:21).
 - (b) “To walk in darkness.” (2:11; John 8:12)
 - (c) “Children of God.” (3:2; John 11:52)
 - (d) “To be born of God.” (3:9; John 1:13)
 - (e) “Children of the devil.” (3:10; John 8:44)
 - (f) “To pass from death to life.” (3:14; John 5:24)
 - (g) “The Spirit of truth.” (4:6; John 14:17; 15:26; 16:13)
 - (h) “The only begotten Son.” (4:9; John 3:16, 18)
 - (i) “No man has ever seen God.” (4:12; John 1:18)
 - (j) “The Savior of the world.” (4:14; John 4:42)
 - (k) “The water and the blood.” (5:6; John 19:34).

- d. Written in about 90 AD probably from Ephesus
 - e. Main argument was against Gnosticism
 - (1) “Gnosticism was a philosophy of religion rather than a single system. It was built on the premise that spirit is good, that matter is evil, and that the two can have no enduring relation with each other. Salvation consists of escape from the realm of matter into the realm of the spirit . The means of this escape are numerous. Chief among them is knowledge by which man can rise above the earth-bound chains of matter into the heavenly apprehension of truth. This knowledge, or gnosis, to use the Greek term which gave the philosophy its name, could be attained only by those who were initiated into the inner secrets of the group. The teaching of the Gnostics was from an unorganized but cohesive cult, bound together by common rites and by common thinking rather than by officers and societies.” (Merrill C. Terrey, New Testament Survey, Grand Rapids, Eerdmans Publishing Co., 1953, p. 375).
 - (2) Among the adherents to Gnosticism were the **Ebionites**, **Docetists**, and the **Cerinthians**.
 - f. Reasons for writing the book:
 - (1) That their joy may be full (1:4)
 - (2) That they may not sin (2:1)
 - (3) That they may be warned against error (2:26)
 - (4) That they may know that they have eternal life (5:13)
 - g. Main words in this letter are: Life, Light, Love, and Faith
- B. Outline Of The Book
- 1. Introduction: 1:1-4
 - 2. Walking in the Light, 1:5 - 2:29
 - a. A Spiritual Conduct, 1:5 - 2:6
 - (1) Walking in the light out of darkness, 1:5-10
 - (2) Walking with our Advocate, Jesus Christ the righteous, 2:1
 - (a) Rom. 3:29 *Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:*
 - (b) Rom. 9:24 *Even us, whom he hath called, not of the Jews only, but also of the Gentiles?*
 - (c) Matt 28:19 *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*
 - (d) Mark 16:15 *And he said unto them, Go ye into all the world, and preach the gospel to every creature.*
 - b. A Social Relationship, 2:7-11
 - (1) We must love our brothers to walk in light; for, if we hate our brother, we walk in darkness, 2:10-11
 - c. A Separation From The World, 2:12-17
 - (1) Read 2:15-17
 - d. An Adherence To The Truth, 2:18-29
 - (1) There are many antichrists, 18

- (2) They went out from us ..., 19
- (3) The truth must abide in us, 24
- (4) The truth will give us confidence in the end, 28
- (5) Righteousness comes from the new birth, 29
- 3. Walking In Love, 3:1 - 4:21
 - a. The ethical proof of love, 3:1-12
 - (1) God's great love for us makes us God's sons, 3:1-2
 - (2) Our love for God is manifested in the new birth, 3:9
 - (3) Our love for the brethren manifests our love for God, 3:10
 - (4) We should love one another, 3:11
 - b. The social proof of love, 3:13-24
 - (1) We know we have passed from death unto life if we love the brethren, 14
 - (2) We know God's love by his act of dying for our sins, 16, and we should also lay down our lives for the brethren.
 - (3) We know we are of the truth if we manifest the love of God in our lives, 18-19
 - (4) We know the true commandment, 23
 - (5) We know his abiding (dwelling in us) by the Spirit which he has given us, 24
 - c. The theological proof of love, 4:1-6
 - (1) We must theologically try (or prove) the spirits, 1
 - (2) We must test whether a spirit believes that Jesus is come in the flesh, 2
 - (3) We must know that any other belief is antichrist, 3
 - (4) We must know that the Spirit that is in us is greater than the antichrists, who are in the world, 4
 - (5) So, then we can know the spirit of truth and the spirit of error, 6
 - d. The emotional proof of love, 4:7-21
 - (1) 1 John 4:8 *He that loveth not knoweth not God; for God is love.*
 - (2) We live through God's love for us in sending his own Son, 9
 - (3) God loved us first, so we should love one another, 10-11, 19
 - (4) Our love is perfected in boldness in standing in the day of judgment, 17
 - (5) There is no fear in love, 18
 - (6) We must love both God and our brothers, 21
- 4. Walking In Faith, 5:1-12
 - a. Whosoever believeth, 1
 - b. We overcome by faith, 4
 - c. We have a testimony in heaven and in earth, 5:7-8
 - (1) Three in Heaven: Father, Word (Jesus), and the Holy Ghost
 - (2) Three on Earth:
 - (a) The Spirit (Holy Spirit), which lives within us.
 - (b) The Water (declaration of Jesus beloved by the Father at his baptism & our testimony of the Gospel at our own baptism), and
 - (c) The Blood (the blood of Jesus in his death and the blood in the Lord's Supper which depicts his death)
 - (d) Three witnesses today of the Gospel: (1) The Holy Spirit, (2) Baptism, and

(3) The Lord's Supper, all working to make manifest the love of God that is shed abroad in our hearts and the eternal life given to us through his death, burial and resurrection.

- d. We have assurance of Life to the ones who believe on the Son, 10-12
- 5. The True Assurance, 5:13-21
 - a. We know we have eternal life, 13
 - b. We know that God will hear us, 15
 - c. We know that believers do not practice sin, 18
 - d. We know that we know God, 19
 - e. We know the whole world lies in wickedness, 19
 - f. We know that the Son of God has come, 20
 - g. We know God's instruction: "keep yourselves from idols."

C. SECOND JOHN

June 7, 2015

- 1. Introduction, 1
 - a. Author, the Apostle John, here called "The Elder," (last living apostle) vs 1
 - b. To "the elect lady," is probably written to the local church at Jerusalem and applies to us as pertaining to our own local church.
 - c. The children would be the members of the local church at Jerusalem.
 - d. Written to believers, "but also all they that have known the truth."
- 2. John's Purpose, 2-3
 - a. Verse 2 says, "for the truth's sake."
 - b. He speaks in verse 3 of grace, mercy, and peace.
 - c. The most used words in the book are "truth" and "love."
 - d. These two things go together, as we found in his first book.
- 3. John's Praise, 4
 - a. This lady's children are "walking in truth," and John rejoices in this.
- 4. John's Pronouncement, 5-6
 - a. He commands them to "love one another," not that he needed to, but he just wanted to remind them.
 - b. Love is keeping the commandments of God, 6
 - (1) John 14:15 *If ye love me, keep my commandments.*
 - (2) 1 John 5:3 *For this is the love of God, that we keep his commandments: and his commandments are not grievous.*
 - c. They are to walk in the truth, 6 "heard from the beginning, ye should walk in it."
- 5. John's Prediction, 7-8
 - a. Many deceivers are in the world, who do not profess that Jesus is come in the flesh. This is antichrist, 7
 - b. He predicts that some may lose the things that they have wrought and will not receive a full reward but encourages them to continue in the things of the Lord, 8
- 6. John's Persuasion, 9-13
 - a. Whosoever transgresses and does not stay in the doctrine of Christ does not have God in possession, 9

- b. The “doctrine of Christ” is the doctrine of the person and work of Christ and about what he taught.
 - c. He is persuading them not to receive those of false doctrine into their houses to teach their false doctrine,10-11
7. John’s Closing, 12-13
- a. He has much to say but will wait until he comes to talk in person to the church (or to the lady).
 - b. This “elect sister” is, no doubt, the church from where John is writing this letter.

D. THIRD JOHN

1. To Gaius, who was, no doubt, a son in the faith, whom John had brought to Christ through his witness and tutored him along the way and helped him to grow in the grace and knowledge of the Lord. Notice in “my children” in verse 4.
2. Gaius was liberal and helpful to the brethren and to strangers, no matter to him if they are Jews or Gentiles, to encourage them in the work, 5
3. The strangers were Gentiles, and they took no help from them; but they were to receive them into the local church, 8
4. But there was one Diotrephes, who would not receive a letter from John and put some out of the church; so John will deal with him and his problem when he comes to that local church, 9-10
5. They are to follow that which is good and not evil. If any practice evil, he is not of God, 11
6. Demetrius has done well, who loves the truth and has a good report, 12

E. BOOK OF JUDE

6-14-2015

1. The Prelude, 1-3
 - a. Jude is, no doubt, Judas, the Lord's brother.
 - b. He writes to them that are sanctified (saved), preserved, and called.
 - c. He speaks of the "common salvation," which is common among those who believe, there being only one gospel and one salvation, by grace.
 - d. The saved are to "earnestly contend" for "the faith"
 - e. "The faith" was once (for all) delivered unto the saints, never to change.
2. The Problem, 4-13, 16-19
 - a. The problem is "men crept in unawares."
 - b. All evil men are ordained to condemnation. They are ungodly men, turning the grace of God into lasciviousness (sinfulness) and denying the Lord God, 4 – (See 2 Peter 2:1 – "denying the Lord that bought them.")
 - c. Examples of these men's character:
 - (1) Hebrews who were saved from the land of Egypt but later were destroyed because of unbelief, 5
 - (2) The angels which kept not their first estate but were cast out of Heaven, 6
 - (3) Sodom and Gomorrah and the other cities which were destroyed for "going after strange flesh," "despise dominion and speak evil of dignities." 7-8
 - (4) The Lord is the great Judge of all, 9 "The Lord rebuke thee."
 - (5) They have gone the way of Cain, 11
 - (6) They have perished in the gainsaying of Core, 11
 - d. Description of these men's character:
 - (1) They speak evil of the things they know not, 10
 - (2) They corrupt themselves in the things they know as "brute beasts," 10
 - (3) They are spots in the love feasts of the Lord, 12
 - (4) They are clouds without water, 12 – no substance to them.
 - (5) They are carried about with winds (every wind of doctrine), 12
 - (a) Eph 4:14 *That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;*
 - (6) They are trees without fruit, twice dead, plucked up by the roots, 12. We shall know them by their fruits, Matt. 7:20.
 - (7) They are raging waves of the sea, foaming out their own shame, 13
 - (8) They are wandering (erratic) stars. The blackness of darkness is reserved forever, 13
 - (9) Now go to verse 16
 - (a) They are murmurers, complainers, lustful, desire that men admire them, 16
 - (b) They are mockers, 18
 - (c) They separate themselves, 19
 - (d) They are sensual, fulfilling the desires of the flesh, 19
 - (e) They have not the Spirit, 19
3. The Prophecy, 14-15

- a. Enoch, the seventh from Adam prophesied of these, 14
(1) Seventh: Adam, Seth, Enos, Cainan, Mahaleel, Jared, Enoch
 - b. The prophecy has to do with the coming of the Lord with his saints, 14
(1) 1 Thess 3:13 *To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.*
 - c. Christ's coming will be to execute judgment upon all, for the Lord is the Judge of both the quick (living) and the dead.
(1) 2 Tim. 4:1 *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;*
 - d. He will judge the ungodly of their ungodly deeds and their hard speeches spoken against the Lord and His Christ, 15
(1) Acts 4:26 *The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.*
4. The Priority, 20-25
- a. Everyone sanctified by God the Father, preserved, and called should hearken to the message in these verses.
 - b. All of the verbs of action given in these verses are in present tense, which means that we should continue to do the things mentioned.
 - c. Building up yourselves (continually) in the most holy faith in the Spirit, 20
 - d. Praying (continually) in the Holy Ghost, 20
 - e. Keep (continually) yourselves in the love of God, 21
 - f. Looking (continually) for the mercy of God unto eternal life, 21
 - g. Making (continually) a difference, 22, a difference in different people. Some will repent easily and quickly; others will not so easily and quickly. We must understand the disposition of all members of our churches and take this into consideration. We are to have compassion when they repent from their error, are converted and begin to teach others the word of God.
(1) Luke 22:32 *But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.*
 - h. Save (continually) others with fear, pulling them (continually) out of the fire (hell fire) by preaching the Gospel to them, and hating (continually) the garment spotted by the flesh (the fleshly lusts he mentions in this book).
 - i. To God be the glory, 24-25
 - (1) The Promise of God
 - (a) Jude 1:24 *Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,*
 - (2) The Glory of God
 - (a) Jude 1:25 *To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.*
 - (b) Romans 16:27 *To God only wise, be glory through Jesus Christ for ever. Amen.*

VII. REVELATION 6-21-2015

A. Introducing The Revelator, Chapter 1

1. The writer is the Apostle John, but the Revelator is Jesus Christ.
2. "Revelation of Jesus Christ," 1
3. "Testimony of Jesus Christ," 2
4. "From Jesus Christ," 5
5. "Faithful Witness," 5
6. "First begotten from the dead," 5
7. "Prince of the kings of the earth," 5
8. "Alpha and Omega," 8, 11, 17
9. "The Son of man," 13
10. "I am he that liveth, and was dead . . . I am alive for evermore," 18
11. "Have the keys of hell and of death," 18
12. This is the Revelator

B. Instructing The Churches, Chapters 2-3

1. "John, to the seven churches which are in Asia," 1:4
2. "The seven candlesticks which thou sawest are the seven churches," 1:20
3. These seven churches are presented in many studies, and many outlines (good ones) are used to designate the meaning and message of these churches.
4. Bro. Berlin Hisel, former pastor of this church, designated each church with a three-point outline: (1) Christ Presented, (2) Their Works Pondered, and (3) Their Future Published.
5. Ephesus, 2:1-7⁵
 - a. Christ presented: "the sole authority over His churches."
 - b. Works Pondered: They were commended, but they left their first love.
 - c. Future Published: "The blessings of Chapters 20-22 are promised to those who in this life overcome sin, flesh, and the devil."
6. Smyrna, 2:8-11
 - a. Christ presented: "the One Who has robbed death of its sting and the grave of its victory."
 - b. Works Pondered: Their works are commended, but they will go through much tribulation due to false teachers.
 - c. Future Published: Again, the blessings of Chapters 20-22 are promised to those who are faithful.
7. Pergamos, 2:12-17
 - a. Christ presented: The one who has a sharp sword with two edges (the word of God).
 - b. Works Pondered: Commended for their holding fast, even though one of them was martyred for his faith; but they were condemned for having the doctrine of Balaam.
 - c. Future Published: They were promised a white stone with a new name.

⁵Hisel, Berlin, *New Testament Bible Studies*, Volume Two, First Baptist Church, Harrison, Ohio, 1977

8. Thyatira, 2:18-29
 - a. Christ presented: As a Judge, 18
 - b. Works Pondered: He commended their works, charity, service, faith, patience, and growth, 19; but their condemnation was that they allowed that woman Jezebel, a symbol of evil, who brought Baal worship into the church.
 - c. Future Published: Will become kings (26), rule with Christ (27), will possess Christ (28)
9. Sardis, 3:1-6
 - a. Christ presented: Seven spirits
 - b. Works Pondered: Works condemned, because many professors were spiritually dead, though there were a few who were worthy.
 - c. Future Published: Presented to the Father as friends of Christ, 3:5
10. Philadelphia, 3:7-13
 - a. Christ Presented: Key of David, 7
 - b. Works Pondered: Open door of deliverance to the weak (8)
 - c. Future Published: Receive a new name and dwell with Christ in his house.
11. Laodicea, 3:14-22
 - a. Christ Presented: The Amen, faithful and true witness, beginning of the creation of God, 14
 - b. Works Pondered: God knows their works, but they do not. They are neither cold nor hot but lukewarm.
 - c. Future Published: Promises of 21-22 if they will repent. The Lord stands at the church's door and knocks (20); if anyone opens the door, he will come into the church, renew its favor with Christ, and the believers will sit in Christ's throne.
- C. Entering Heaven, Chapter 4
 1. In this chapter John enters the realm of heaven in order to receive revelation from God.
 2. He sees the glories of heaven as they are described in this chapter.
 3. We also meet four beasts (living creatures) and 24 elders representing the saints of God who give praise to God.
- D. Introducing The Book, Chapter 5
 1. In this chapter we are introduced to a seven-sealed book, 1
 2. Each seal will open a revelation of things to come.
 3. Only one person was able to open the book and the seals, 5
 4. This book and seals will be opened by the Lamb throughout the book.
- E. Opening Six Seals, Chapter 6
 1. In this chapter the Lamb opens six of the seven seals.
 - 2.
 3. Many interpretations of these six seals.
 4. First seal = False Christs, 6:1-2 (See Matt. 24:4-5)
 5. Second seal = War, 6:3-4 (See Matt. 24:6-7)
 6. Third Seal = Famine, 6:5-6 (Matt. 24:7)
 7. Fourth Seal = Death 6:7-8 (Matt. 24:7-9)

8. Fifth Seal = Martyrdom, 6:9-11 (Matt. 24:9-10; 16-22)
 9. Sixth Seal = Sun Darkened, 6:12-17 (Matt. 24:29)
 - a. Sixth Seal continued in the divine judgment of God (Matt. 24:32 - 25:36)
 10. Seventh Seal is opened in Rev. 8:1 and describes the Great Tribulation upon the earth upon the lost world.
- F. Entering Heaven In The Rapture, Chapter 7
1. In 6:12-17 we have one group of people, none of the elect of God.
 2. In 7:1-17 represent another group, the elect of God.
 3. These are sealed so the wrath of God will not harm them.
 4. These are the saints of God on earth who are taken to heaven in the Rapture.
 5. Twelve tribes represent all the saved. This is a different listing of tribes than the twelve tribes listed in the Old Testament.
 6. This makes up the Israel of God, Gal. 6:16.
 7. Before the wrath of God is poured upon the earth, the elect of God are sealed against that wrath by salvation through the work of the Holy Spirit.
 8. Now in verse 9, we see that these elect ones are taken to Heaven, 7:9
 9. These came out (away from) the great tribulation, 7:14
 10. The word Rapture is not found in the Bible, but the Greek word HARPAZO is. It means “to snatch out away from.” – 1 Thess. 4:17 *Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*
- G. Opening The Seventh Seal, Chapters 8-9
1. When the seventh seal is opened, it reveals seven trumpets.
 2. These trumpets are an illustration of victory, taking over a kingdom (See Joshua 6:15-16).
 3. Joshua 6:15-16 *And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. 16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.*
 4. The last three of these seven trumpets are called “woes”
 5. When the last woe (the seventh trumpet) sounded, then we read in Rev. 11:15 *And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*
- H. Taking A Break, Chapters 10-13
1. Chapters 10-13 allow us to take a break, or a parenthesis, from the ongoing drama of God’s wrath and his deliverance.
 2. Chapter 10 tells us of a *little book*, 10:2, to eat, which illustrated how that John must continue to prophesy for some time to come.
 3. Chapter 11 measures the temple of God, which designates in eternity the “real temple,” in which all believers will be later. Those without the temple (without the grace and security of God through Jesus Christ) are not to be measured, for they are

- not a part of the people of God.
4. Chapter 12 – Reveals a woman dressed in beautiful, religious apparel. This represents the kingdom of God which is all the saved. The kingdom of God brought forth a child, but a great red dragon which desired to devour the child as soon as it was born, 12:4. The woman, God’s kingdom, was protected from the Devil’s wicked plan, 12:14.
 5. Chapter 13 – Here is a beast with seven heads and ten horns. This is the totality of human history from the beginning of world powers to the coming of Christ. Seven world powers will exist throughout all history. We are living in the last one today. The world powers are: Egypt, Assyria, Babylon, Persia, Greece, Rome, and Broken Rome. 13:1
- I. Continuing The Revelation, Chapters 14-16
1. Chapter 14
 - a. Remember that the saints were raptured in Chapter 7
 - b. Remember that the saints were numbered to be 144,000, which is a perfect number.
 - c. Remember they were all taken to Heaven.
 - d. Now in Chapter 14 we see these 144,000 again standing on Mt. Zion. 14:1
 - e. We see here another view of the rapture, 14:15-17, a gathering of the harvest.
 - f. But we also see a gathering of the “clusters of the vine of the earth,” which is a gathering of the wicked, vs 18, to be cast into the “great winepress of the wrath of God.” 14:19
 2. Chapter 15
 - a. In this chapter we see one more group of seven, the seven last plagues, which will finish the wrath of God, 15:1
 - b. In 15:2 we see the saints standing on the sea of glass before the throne and singing to the glory of God, 15:2-3
 - c. These plagues were held by angels in vials, or bowls, 15:7
 3. Chapter 16
 - a. First Vial = a noisome and grievous sore on the people, 16:2
 - b. Second Vial = Every living thing died in the sea, 16:3
 - c. Third Vial = Rivers and fountains became blood, 16:4
 - d. Fourth Vial = Scorch men with fire, 16:8
 - e. Fifth Vial = Darkness upon the seat of the beast (world power), 16:10
 - f. Sixth Vial = Drying up of the River Euphrates that the kings of the east might be prepared, 16:12
- J. Describing The Woman, Chapter 17
1. Here is a woman, a wicked woman, Wickedness itself.
 2. She is dressed to deceive and to receive any who will be involved with her.
 3. Her clothes and her name, 17:4-5
 4. This wicked woman makes war with the Lamb.
 5. The woman is “that great city which reigneth over the kings of the earth,” which is Rome, since we are in the Roman period at the end of history.

K. Destroying Babylon, Chapter 18

1. We see here the fall of Babylon, the worldly kingdom, the nation of wickedness, the lost world, the devil's paradise.
2. The message to us is "come out of her, my people," 18:4
3. The saints are to rejoice over the destruction of wickedness, 18:20
4. Because "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth," 18:24

L. Returning To Earth, Chapter 19

1. The first part of Chapter 19 is rejoicing because of God's victory, 19:1
2. We see a white horse, not the one as in Chapter 6, but the one that carried the Faithful, True, and Righteous, 19:11
3. He had many crowns, 12; a name, which was the word of God, 13; armies of believers followed him on white horses, 14; out of his mouth goes a sharp sword to smite the nations, 15; he has on his clothes a name written KING OF KINGS AND LORD OF LORDS.
4. The nations of the earth were slain, 19:21

M. Reigning One Thousand Years, Chapter 20

1. The Lord will then, as in Chapter 20, take hold on the Devil, 20:2, and cast him into the bottomless pit, and shut him up for a thousand years.
2. The saints of God have followed him to the earth, and now we are to be judged, which is called the Judgment Seat of Christ (Rom. 14:10; 2 Cor. 5:10).
3. 20:4 says, "and judgment was given unto them ..."
4. They reign with Christ 1,000 years
5. The rest of the dead lived not again until the 1,000 years were up, 5
6. After the 1,000 years, Satan will be loosed and will gather wicked men against Christ, and Christ will devour them with fire, 20:9, upon which the devil was cast into the lake of fire, 10
7. Then there is a Great White Throne judgment upon the lost, 11
8. Whosoever was not found written in the book of life was cast into the lake of fire, 15.

N. Creating A New Heaven And Earth, Chapter 21:1 - 22:11

1. In these verses a new heaven and a new earth are made by God, 21:1
2. Jesus says, "I make all things new" 5
3. John was shown the bride of Christ, 21:9-10, which is depicted as the New Jerusalem.
4. In this new heaven and earth there is no temple, 21:22
5. In this new heaven and earth there is no sun, 21:23
6. The gates will never be shut, nothing to fear, 21:25
7. There will be no more curse in it, 22: 3
8. There will be no night, 22:5
9. And we shall reign for ever and ever, 22:5

O. Inviting People To Come, Chapter 22:6-21

1. I come quickly, 22:7
2. I come quickly, 22:12
3. I come quickly, 22:20

4. All are invited to come, 22:17
5. We are not to add nor subtract from this prophecy, 22:18-19
6. “Even so, com, Lord Jesus,” 22:21

T H E E N D

Dr. Ronnie W. Wolfe
First Baptist Church of Harrison, Ohio
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