

MASTERING THE ENGLISH BIBLE

Romans to Corinthians



DAVID W. CLOUD

Mastering the English Bible: Romans to Corinthians

Copyright 2023 by David W. Cloud

First Edition 2023

ISBN 978-1-58318-328-1



Published by Way of Life Literature
PO Box 610368, Port Huron, MI 48061
866-295-4143 (toll free) - fbns@wayoflife.org
www.wayoflife.org

Canada:
Bethel Baptist Church
4212 Campbell St. N., London Ont. N6P 1A6
519-652-2619 (voice) - 519-652-0056 (fax)
info@bethelbaptist.ca

Printed in Canada by
Bethel Baptist Print Ministry

Contents

Introduction to Mastering the English Bible.....	6
Paul and His Epistles.....	14
Romans.....	18
Introduction to Romans.....	18
Paul's Greeting (Romans 1:1-14).....	22
The Gospel (Romans 1:14 - 4:25).....	28
The Believer's New Standing (Romans 5).....	60
The Believer's Holy Living (Romans 6-8).....	68
What about Israel? (Romans 9-11).....	92
Christian Living (Romans 12-15).....	97
Romans 13:1-7 Relationship with Civil Government.....	116
Romans 13:11-14 Christ's Return and Christian Living.....	121
Romans 14 The Believer's Liberty.....	125
Romans 15:4 The Power of the Scripture.....	130
Romans 15:14 Paul's Confidence in the Church at Rome.....	131
Romans 15:30-33 Paul's Request for Prayer.....	132
Paul's Conclusion (Romans 16).....	133
Romans 16:17-20 Separation from False Teachers.....	136
Romans 16:25-27 God's Eternal Glory.....	139
Corinthian Epistles.....	142
Introduction.....	142
1 Corinthians.....	154
Outline of 1 Corinthians.....	154
The Church's Blessings in Christ (1 Co. 1:2-9).....	155
Biblical Unity (1 Co. 1:10-17).....	157
Man's Wisdom vs. God's Wisdom (1 Co. 1:17 - 2:16).....	158
All Are Ministers of God (1 Co. 3:5-10).....	167
The Judgment Seat of Christ (1 Co. 3:11-17).....	169
Church Discipline (1 Co. 5).....	175
The Unrighteous Shall Not Inherit God's Kingdom (1 Co. 6:9-11).....	183
Marriage (1 Co. 7).....	185
The Lord's Supper (1 Co. 11:17-34).....	193
Spiritual Gifts and the Unity of the Spirit (1 Co. 12).....	197
The Preeminence of Charity (1 Co. 13).....	205
The Exercise of Gifts in Public Worship (1 Co. 14).....	217
The Gospel (1 Co. 15:1-4).....	223
The Resurrection (1 Co. 15).....	225
The Rapture (1 Co. 15:50-58).....	238

2 Corinthians	242
Introduction to 2 Corinthians	242
God's Comfort in Trouble (2 Co. 1:3-11)	245
Triumph in Christ (2 Co. 2:12-17)	248
The Old Testament Contrasted with the New (2 Co. 3:1-18)	251
The Power of the Gospel and Why It Is Hid to Some (2 Co. 4:3-6)	255
Treasure in Earthen Vessels (2 Co. 4:7-18)	257
A House of God in the Heavens (2 Co. 5:1-8)	260
The Judgment Seat of Christ (2 Co. 5:9-10)	261
The Ministry of Reconciliation (2 Co. 5:11- 6:2)	263
Approving Ourselves as the Ministers of God (2 Co. 6:3-10)	267
Separation from Unrighteousness (2 Co. 6:11 - 7:1)	270
Repentance (2 Co. 7:8-16)	279
Grace Giving (2 Co. 8:1 - 9:15)	281
Paul Describes Spiritual Warfare (2 Co. 10:3-6)	291
Paul Warns of Bearing with False Teachers (2 Co. 11:1-15)	296
Paul's Journey to Heaven (2 Co. 12:1-10)	299
The Signs of an Apostle (2 Co. 12:11-13)	302
New Testament Pictorial Timeline	304

Introduction to *Mastering the English Bible*

Mastering the English Bible is a comprehensive survey of the Old and New Testaments, covering the entire Bible history and every book of the Bible.

It consists of the following segments:

- Old Testament History Genesis to the Silent Years
- Old Testament Job to Psalms
- Old Testament Proverbs
- Old Testament Prophetic Books
- The Gospels
- Acts
- Romans to Corinthians
- Galatians to Thessalonians
- Pastoral Epistles
- General Epistles
- Revelation

Mastering the English Bible is for beginning Bible students as well as for advanced ones. It is for youngsters (teens and above) and oldsters. In fact, the Bible pictures can be used for children. It is for individuals, homes, and churches. It is for preachers, both for those formally educated and informally.

Mastering the English Bible is nearly a complete Bible college curriculum in one course. The aim is to educate the student in **Bible history**, **Bible times** (e.g., Egypt, ancient Babylon, the Hittites, Assyria, neo-Babylon, Persia, Greece, Rome), **Bible interpretation** (e.g., context, comparing Scripture with Scripture, defining words, paying attention to details, understanding repetition, interpreting metaphoric language), **Bible doctrine**, **theological terms**, **Bible geography**, **Bible typology** (e.g., the Passover, the Tabernacle, the Levitical Priesthood, the Levitical offerings), **Bible culture**, **Bible biography**, **Bible archaeology**, and **Bible prophecy**, and to teach the fundamentals of the law of Moses, the Gospel, Israel, and the Church. The course aims to give the student a broad comprehension of the Bible as a whole and how each part fits into the whole.

Mastering the English Bible is very practical. There are extensive lessons on prayer, Christian growth, spiritual warfare, the husband-wife relationship, child training, evangelism, church planting, pastors, deacons, church discipline, the woman's ministry, youth discipleship, the church as a body, spiritual gifts, congregational singing, and much more.

Mastering the English Bible is accompanied by the *Way of Life Pictorial Bible*, which is an extensive series of multimedia PowerPoints packed with detailed maps, historical backgrounds, treasures from archaeology, Bible pictures, reconstructive drawings of ancient places, charts, video clips, and other visual aids. Many of these were captured by the author in the best archaeological museums in America and abroad, plus research trips to Israel, Greece, Turkey, Jordan, Egypt, Europe, and England.

Mastering the English Bible is the textbook, and *The Pictorial Bible* is the multi-media supplement. Both are an essential part of the course.

Paul and His Epistles

Paul is prominent in the early history of the churches. Eighteen of the 28 chapters of the book of Acts are devoted to his ministry. He wrote 14 of the 27 New Testament epistles (if we include Hebrews).

Paul began his life as Saul, a Jew of the tribe of Benjamin (Php. 3:5), doubtless named after Israel's first king who was of the same tribe (1 Sa. 9:1-2).

Saul was called Saul of Tarsus, because he was born in Tarsus, the chief city of the Roman province of Cilicia (Ac. 9:11; 22:3). It was "one of the great learning centers of the Eastern World." He was brought up a Pharisee (Php. 3:5), the son of a Pharisee (Ac. 23:6). He was educated in Jerusalem by Gamaliel, a prominent rabbi, and his expertise was "the law of the fathers," referring to Jewish tradition (Ac. 22:3). He was "exceedingly zealous of the traditions" (Ga. 1:14). This is the rabbinical tradition that was later incorporated into the Talmud.

Paul was also a freeborn Roman citizen (Ac. 22:25-29). He was familiar with pagan literature (Ac. 17:28; Tit. 1:12) and was taught the trade of tent making (Ac. 18:1-3).

Saul persecuted Christians unto death, beginning with his consent to the martyrdom of Stephen (Ac. 7:58; 22:4; Ga. 1:13; 1 Ti. 1:13).

Paul apparently was not impressive in appearance (2 Co. 10:1, 10; 11:6), and he had some sort of eye problem (Ga. 4:13-15).

Paul was converted in about AD 48 in the midst of his persecuting activity. A large portion of Scripture is devoted to the account of his conversion (Ac 9:1-31; 22:1-21; 26:1-23). On a journey to Damascus, the resurrected Christ appeared to him in a bright light and spoke to him. He fell to the ground, was stricken with blindness, and was led to Damascus, where he was healed at the hands of Ananias, put his faith Jesus as the Christ, and was baptized. Ananias was instructed by the Lord that Paul "is a chosen vessel unto me, to bear my name before the Gentiles" (Ac. 9:15). Paul immediately began to preach Jesus as Christ, and the Jews tried to kill him. He escaped by being let down the city wall in a basket (Ac. 9:20-25). He went to Arabia (Ga. 1:17), then to Jerusalem after three years (Ga. 1:18), where he was befriended by Barnabas (Ac. 9:26-28). There, the Greek Jews plotted again to kill him, and he went to Tarsus (Ac. 9:29-30; Ga. 1:21).

Saul began to be called Paul (Greek *Paulos*) after his conversion (Ac. 13:9) and is called by this name 163 times in the New Testament. Peter called him "our beloved brother Paul" (2 Pe. 3:15). The Greek *Paul* means "small," whereas Hebrew *Saul* means "asked for."

When Antioch began to receive the gospel, Barnabas traveled to Tarsus and fetched Saul from thence to be his co-laborer in the establishment of that church (Ac. 11:19-26). This is an example of the great benefit of two or more ministry-gifted men working together in founding churches. We see the same pattern in chapter 13.

Barnabas and Saul traveled to Jerusalem with aid for the brethren who were suffering from a famine (Ac. 11:27-30).

Barnabas and Saul were called by God to be sent out from Antioch as the first foreign missionaries (Ac. 13:1 - 14:28). On this journey, they preached on the island of Cyprus, where the sorcerer Elymas was smitten with blindness and the Roman deputy Sergius Paulus believed

(Ac. 13:4-12). They then preached in the Roman provinces of Pamphylia, Pisidia, and Lycaonia. Paul was stoned at Lystra and raised from the dead (Ac. 14:19-23). Churches were founded in Antioch of Pisidia, Iconium, Lystra, and Derbe (Ac. 14:20-23). "And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles" (Ac. 14:26-27).

Paul and Barnabas attended the conference in Jerusalem to establish the doctrine of salvation by grace alone without the works of the law (Ac. 15).

After returning to Antioch, Paul and Barnabas had a falling out, and Paul chose Silas as his partner for the second missionary journey (Ac. 15:40-41). The highlights of that journey are as follows: Timothy was chosen to be Paul's co-laborer (Ac. 16:1-3); Paul had the "Macedonian Call" (Ac. 16:6-10); Lydia became the first member of the church at Philippi (Ac. 16:11-15); Paul and Silas were imprisoned in Philippi and the jailor was converted (Ac. 16:16-40); the church at Thessalonica was founded (Ac. 17:1-9); the Jews at Berea were called noble in that they searched the Scriptures daily and tested Paul's doctrine by it (Ac. 17:11); Paul preached on Mars Hill in Athens (Ac. 17:16-34); the church at Corinth was founded and Paul's lifelong friendship with Aquila and Priscilla began (Ac. 18:1-17). Paul returned to Antioch (Ac. 18:18-22).

Paul then left on a third missionary journey (Ac. 18:23). The highlights of this journey are as follows: the church at Ephesus was founded (Ac. 19:1-20); a riot was stirred up in Ephesus by Demetrius the silversmith in support of the goddess Diana (Ac. 19:21-41); at Troas, Paul preached until midnight and Eutychus was raised from the dead after falling down from the loft (Ac. 20:7-12); Paul delivered his final message to the elders of the church at Ephesus after calling them to Miletus (Ac. 20:17-36).

Paul determined to go to Jerusalem for the feast of Pentecost, and there, he was arrested during a riot in the temple (Ac. 21:17 - 23:11). When a plot to kill him was exposed, Paul was taken to Caesarea on the coast (Ac. 23:12-35). During his two years there (Ac. 24:27), he appeared before Felix the governor (Ac. 24:1-27), Festus (Ac. 25:1-12), and Agrippa (Ac. 25:13 - 26:32). Paul was transported from Caesarea to Rome on ship and was shipwrecked at Melita (Ac. 27:1 - 28:10). From there he traveled to Rome (Ac. 28:11-31).

Paul spent two years in Rome, living in his own hired house (Acts 28:30). It does not appear that he was free to go outside of the house, but he could receive visitors. During this time, he wrote "the Prison Epistles" (Ephesians, Philippians, Colossians, and Philemon). It was probably during this time that the book of Acts was written, with Luke working together with Paul on this project.

Paul was released from prison in Rome in AD 64. There are several reasons to believe this. First, in Philemon 22 and Philippians 1:23-25 and 2:24, Paul expressed confidence that he would be released. Second, that he was released was commonly believed by Christians during the early centuries. Clement and Eusebius stated this in their extant writings. Third, Paul was planning to visit Spain after he went to Rome (Ro. 15:24-29). Fourth, we know that 2 Timothy was written just before Paul was put to death (2 Ti. 4:6-8), and here Paul mentions things that were not true of his first imprisonment. For example, he says he left Trophimus at Miletum (Miletus) sick (2 Ti. 4:20), but Paul did not go by Miletus on his first voyage to Rome.

Romans

In the studies on the New Testament Epistles in *Mastering the English Bible*, we are going to spend more time in Romans than in the other epistles, because Romans is the queen of the epistles and well deserves its place at the head of the epistles.

Introduction to Romans

The Occasion of the Epistle

Paul was in Corinth on his third missionary journey. He had completed his work in Asia Minor and was planning to go to Jerusalem and then to Rome (Ro. 15:19-29). Compare Acts 20-21.

Phebe was planning to visit Rome from Cenchrea (Ro. 16:1), a harbor city five miles east of Corinth, and Paul used this circumstance to send his letter. The tradition added to the end of the epistle says, "Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea."

The City of Rome in Paul's day

Rome, located on the Tiber River, was the chief city of the great Roman Empire. An artificial harbor named Portus was built 15 miles from Rome at the mouth of the river by the emperor Claudius (ruled AD 41-54). It had an artificial island with a lighthouse. The city was the dwelling place of the emperors and the Senate. It had a population of one to two million, half of whom were slaves (Henry Burton, *The Biblical World*, Vol. 3, 1894). It was the city of seven hills (Capitoline, Palatine, Quirinal, Viminal, Esquiline, Caelian, Aventine). There were splendid government and civic buildings and temples, colonnaded marketplaces, libraries, baths, theaters, and race tracks. The Circus Maximus seated 250,000. The city that Paul witnessed was built by Caesar Augustus. He boasted that "he found the city of brick, and left it of marble." The even more magnificent structures that ancient Rome is known for did not yet exist (the Pantheon as completed by Adrian, the Colosseum, the triumphal arches of Titus and Constantine, the columns of Trajan and Aurelius, Hadrian's temple and mausoleum, and the basilica of Constantine). There was a large indolent class of government dependents who received a daily allowance of grain from the public stores and free admission to games and baths. The city swarmed with traveling merchants from every part of the empire. There was a wealthy class who lived in idle luxury and feasting. The slaves and the trade class did the manual labor. They were the clerks, teachers, scribes, shoemakers, potters, founders, bakers, cooks, actors, musicians, and dancers. The city was devoted to entertainment provided by the theaters, the chariot races, and the gladiatorial contests. The city was devoted to idolatry and pagan festivals. The chief gods and goddesses were Jupiter (the Greek Zeus), Mercury, Poseidon, Nike, Fortuna, Venus, Juno, Minerva, and Victoria. There were temples devoted to Caesar worship (the Imperial Cult), which began with Julius Caesar (died 44 BC) and Augustus (died AD 14).

For an extensive pictorial study of the Roman Empire of Paul's day, see *Bible Times & Ancient Kingdoms*, PowerPoint #20, "Roman Empire and Herod's Temple," available from Way of Life Literature, www.wayoflife.org.

the aforementioned book, Clemens told about two boys in Hannibal, Missouri, where he grew up. One boy was very wicked and cared nothing about God and the other boy was religious and tried to live a good life and memorized many Scripture verses. Both boys drowned, and Clemens was confused, because he thought that God rejected bad people and accepted good people. He said, "If a boy who knows more than 3,000 verses by heart is not satisfactory, what chance is there for anybody else?" The book of Romans answers Clemens' question, in that all men are sinners before God and none are accepted by their own righteousness. Sinners are accepted only by faith in Jesus Christ on the basis of Christ's atonement.

Romans is the first place in Scripture that we should look to for the doctrine of salvation. The proper method of Bible study is to develop doctrine from strong, clear doctrinal passages, then interpret the less clear by this teaching. False teachers, on the other hand, often build their doctrines from parables and from passages that are not clear or that do not directly address that particular doctrine. This abuse of Scripture results in heresy and confusion.

For example, those who teach that salvation is a process of faith plus works use the book of James (2:24), though James was not written to teach salvation but rather to teach Christian living. James is talking about justification before man, not justification before God. It is one's works that justifies man before man; in other words, works are the evidence before men. But it is faith alone without works that justifies man before God. That is the teaching of Romans 3:24 - 4:6. False teachers use the Old Testament to interpret the New. One study that I saw on the internet allegedly proving that the believer can lose his salvation began with a lengthy study from the Old Testament. The Old Testament, though, primarily teaches the law, not the Gospel, and the law of Moses must be interpreted by the New Testament (e.g., Ro. 3:19-24; Ga. 3:10-26).

2. Romans is a systematic theology.

Romans is the most important doctrinal book in Scripture. It is a divinely inspired systematic theology. It has been called "a theological education in itself" (H. Griffith Thomas) and "the key that unlocks the door to vast treasures of Scripture" (Irving Jensen). It should be studied by every child of God. It should be taught expositively in every church in every generation.

It covers fundamental doctrines in an orderly fashion: salvation, sin, death, law, sanctification, God, Jesus Christ, the Holy Spirit, prayer, suffering, baptism, resurrection, God's will, Christian living, Christian service, Israel, the church, prophecy.

It deals with important doctrinal terms such as gospel, justification, propitiation, reconciliation, holiness, hope, faith, grace, sin, mercy, peace, adoption, foreknowledge, predestination, election, glory, kingdom of God, and mystery.

3. Romans is a treatise on Christian living.

Romans contains seven chapters on practical living. Romans 6-8 deals with holiness, sanctification, and spiritual growth. Romans 12 is the most extensive and practical passage on knowing God's will in Scripture. Romans 13-15 deals with the Christian's relationship with government, Christ's return and its impact on Christian living, and edification and unity in the church.

Outline of Romans

I. Paul's Greeting (Romans 1:1-14)

Paul's ministry (Ro. 1:1-5)

The believers at Rome (Ro. 1:6-7)

Paul's prayer (Ro. 1:8-10)

Paul's desire (Ro. 1:11-14)

II. The Gospel (Romans 1:14 - 4:25)

Paul stated that he was going to preach the gospel (Ro. 1:15).

The Gospel Part 1 - All men are condemned sinners before a holy God and there is nothing they can do to save themselves (Ro. 1:18 - 3:20). The gospel begins with the bad news of man's condemnation.

The Gospel Part II - God has provided salvation through Jesus Christ (Ro. 3:21 - 4:25). This salvation is a gift of God's grace based on Christ's atonement and is received by faith without works.

Key verses: Romans 1:18; 2:12; 3:9-10; 3:19-24; 4:4-6.

III. The Believer's New Standing (Romans 5)

The blessings of the believer's new standing in Christ (Ro. 5:1-11).

The basis of the believer's new standing in Christ (Ro. 5:12-21).

Key verses: Romans 5:1-2, 6, 8, 9, 12

IV. The Believer's Holy Living (Romans 6-8)

The main questions that are answered in this section are as follows:

1. If salvation is by grace without works, as taught in the previous passages, can the believer continue in sin? Ro. 6:1-2
2. If the believer is not under the law of Moses, is he not under any law? Can he live as he pleases? Ro. 6:15
3. Is the law sin because it brings forth sin in men? Ro. 7:7
4. How can the believer live in victory over sin in this present world while he is still "in the flesh"?
5. Can the believer gain complete freedom from sin in this present life?

Key verses: Romans 6:1-2; 6:15-16; 7:4; 7:7; 7:18; 8:9-11

V. What about Israel? (Romans 9-11)

The subject is Israel. Paul makes this clear at the very beginning (Ro. 9:1-5). Israel and Jews are mentioned 16 times in Romans 9-11. The question that is answered in this passage is this: Have God's covenants with Israel failed? Has the word of God "taken none effect" (Ro. 9:6)?

The answer in a nutshell is that, though God has set Israel aside and is saving the Gentiles, He is not finished with Israel, and He will yet fulfill His covenants with Israel when He has completed the building of the church ("the fulness of the Gentiles"). See Romans 11:25-27.

This refutes the allegorical, spiritualizing method of interpreting prophecy. Paul interprets the prophecies literally.

This refutes Replacement Theology that says that God's promises to Israel have been given to the church. Paul maintains a clear distinction between the church and Israel and plainly states that God's covenants with Israel will be fulfilled in Israel after the church age.

This refutes any view that the Rapture takes place after the beginning of Daniel's 70th Week (Da. 9:27), because those prophecies pertain to Israel and to the completion of God's covenants with Israel (Da. 9:24).

Key verses: Romans 11:25-27

VI. Christian Living (Romans 12-15)

Relationship with Civil Government (Ro. 13:1-7)

Christ's Return and Christian Living (Ro. 13:11-14)

The Believer's Liberty (Ro. 14)

The Power of the Scriptures (Ro.15:4)

Paul's Confidence in the Church at Rome (Ro. 15:14)

Paul's Request for Prayer (Ro. 15:30-33)

Key verses: Romans 12:1-2; 13:1; 14:4; 14:19; 15:30-31

VII. Paul's Conclusion (Romans 16)

Commendation and greetings (Ro. 16:1-16)

Separation from false teachers (Ro. 16:17-20)

God's eternal glory (Ro. 16:25-27)

Key verses: Romans 16:17-18, 26-27

Paul's Greeting (Romans 1:1-14)

Paul's Ministry (Romans 1:1-5)

1. Paul is a servant of Jesus Christ (Ro. 1:1).

Paul begins by calling himself a servant of Jesus Christ. Before he expresses his authority as an apostle, he is quick to say that he is a mere servant and that he is nothing in himself. "Servant" is the Greek *doúlos*. In that day, this first of all referred to a slave as opposed to a free man. It is translated "bond" to describe a bond servant in contrast to a free man (Eph. 6:8; Col. 3:11; Re. 6:15).

Every true believer is a servant of Christ and must live as a servant of Christ. Salvation is not a mere ticket to heaven. It is new life that begins the very day that one is saved. The born again child of God is twice owned by God: by right of creation and by right of redemption. We are redeemed with a great price in order that we might serve our new Master in new life. "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" (Ro. 6:4). "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Co. 6:20). "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). "Who gave himself for us, that

- Abraham's faith **was fully persuaded**. "... and being fully persuaded that, what he had promised, he was able also to perform" (Ro. 4:21). True faith is certain faith. It is the faith of Peter who said, "we believe and are sure that thou art that Christ, the Son of the living God" (Joh. 6:69). It is the faith of the Samaritans who said, "[We] know that this is indeed the Christ, the Saviour of the world" (Joh. 4:42). It is the faith of Paul, who said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Ti. 1:12). It is the faith of Job, who said, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:25). It is to believe "with all thine heart" (Ac. 8:37). It is "full assurance" (Col. 2:2). It is to "know that ye have eternal life" (1 Jo. 5:13). I once asked a man if he believed in Jesus as Lord and Saviour, and he replied, "I believe 99%." I said, "That isn't enough."

- Abraham's faith **was in God's trustworthy character**. "... being fully persuaded that, what he had promised, he was able also to perform" (Ro. 4:21). Abraham's faith was in "him whom he believed" (Ro. 4:17). His faith was in a Person. He believed in a God who cannot lie and a God who can perform that which He has promised. We believe the Word of God because we believe the God of the Word. We believe that He is true to His Word, that He is a God who cannot lie (Tit. 1:2). We believe in His almighty, infinite, eternal, omniscient character. The better we know God, the better we can trust Him. To doubt the promises of God is to doubt His veracity and ability. "... he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son" (1 Jo. 5:10-11).

The Believer's New Standing (Romans 5)

This chapter contains an infinity of teaching on what the believer has in Christ. God wants His people to know all about their salvation; He wants them to be sure of it and to rejoice in it and enjoy it. How good God is to unworthy, undeserving sinners!

How eager God's people should be to learn of their salvation! A lifetime of studying these things is only the barest beginning. We will continue to learn the meaning of justification, grace, peace, reconciliation, propitiation, adoption, atonement, hope, love, God, Jesus Christ, and the Holy Spirit, etc., through all eternity.

This passage has layer upon layer of promises that teach security. The believer has justification, atonement, peace with God, access into grace, rejoicing, multiplied hope (repeated four times), and salvation from wrath. There is not a hint of uncertainty. These are present possessions. We are "now justified" and have "now received the atonement" (Ro. 5:9, 11). The verb tenses are aorist, signifying something that is done, accomplished. Salvation is fully purchased, and when it is received by faith, it is the believer's possession. The devil himself can't touch it. It is safe in the hands of Almighty God.

What a case for confident, steadfast rejoicing! I think of David. After he was given God's eternal covenant by the prophet Nathan, he "sat before the LORD" and expressed wonder and gratitude (2 Sa. 7). The New Testament believer has reason to be even more amazed and grateful, for he has spiritual realities and promises that exceed that of David (e.g., indwelt by Christ, sealed by the Spirit, blessed with all spiritual blessings in heavenly places in Christ, seated in heavenly places in Christ, a member of Christ's body, a member of Christ's bride, a joint heir with Christ, and a member of a royal priesthood).

The blessings of the believer's new standing in Christ (Romans 5:1-11)

Corinthian Epistles

Introduction

The city of Corinth in Paul's day

Corinth was the capital of the Roman province of Achaia. The Romans divided Greece into two provinces: Macedonia to the north and Achaia to the south. Corinth is located about halfway between Athens and Sparta, the distance to these cities being about 45 miles. It was located on the isthmus connecting mainland Greece to the north with the Peloponnesus peninsula to the south. The isthmus separated the Aegean sea to the east from the Ionian and Adriatic seas to the west.

To the east beyond the Aegean Sea was the province of Asia, where the seven churches of Revelation were located: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea. To the north was Philippi, the chief city of Macedonia. Paul was in Troas in Asia when he had the dream of the Macedonia call (Ac. 16:8-10).



By the 8th century BC, Corinth was one of the powerful city states of Greece, together with Athens, Sparta, Lydia, Thebes, Delphi, Olympia, Delos, and others. Corinth founded trading colonies to the west on the Italian peninsula and east as far as Egypt. Corinth was a chief city of Greece in the days of Alexander the Great in the 4th century BC. In 146

BC, Corinth was conquered by Rome and destroyed by the Roman general Mummius. In 44 BC, it was rebuilt by Julius Caesar and declared a free city, regaining its former splendor and prominence. The new city was laid out according to the Roman grid system with a *Cardo Maximus* (main north-south boulevard).

The city was located on the plain below an 1,800-foot mountain called the Acrocorinth on which the city's acropolis resided. The acropolis was a heavily fortified citadel where the city withstood enemy attacks. The walls were 2,000 meters in length. There is a spring within the walls to supply water.

1 Corinthians

Outline of 1 Corinthians

Theme: Correction of a carnal church

The following is the full outline of the *Way of Life Commentary Series* on 1 Corinthians.

The points listed in bold are not included in this abbreviated study for *Mastering the English Bible*.

Paul's Authority (1 Co. 1:1)

The Church's Blessings in Christ (1 Co. 1:2-9)

Biblical Unity (1 Co. 1:10-17)

Man's Wisdom vs. God's Wisdom (1 Co. 1:17 - 2:16)

Carnality (1 Co. 3:1-4)

All Are Ministers of God (1 Co. 3:5-10)

The Judgment Seat of Christ (1 Co. 3:11-17)

A Warning about the Temple of God (1 Co. 3:16-17)

Glory in God, Not in Man (1 Co. 3:18-23)

Stewardship (1 Co. 4:1-2)

Right Judgments (1 Co. 4:3-7)

Christian Living in This Present World (1 Co. 4:8-21)

Church Discipline (1 Co. 5)

Resolving Disputes (1 Co. 6:1-8)

The Unrighteous Shall Not Inherit God's Kingdom (1 Co. 6:9-11)

Fornication and Other Defilements (1 Co. 6:12-20)

Marriage (1 Co. 7)

Eating Things Offered to Idols (1 Co. 8)

Ministers and Financial Support (1 Co. 9)

Lessons from Israel's History (1 Co. 10:1-13)

Idolatry (1 Co. 10:14-22)

High Standards for Christian Living (1 Co. 10:23-33)

Divine Order for Male and Female (1 Co. 11:1-16)

The Lord's Supper (1 Co. 11:17-34)

Spiritual Gifts and the Unity of the Spirit (1 Co. 12)

The Preeminence of Charity (1 Co. 13)

The Exercise of Gifts in Public Worship (1 Co. 14)

The Gospel (1 Co. 15:1-11)

The Resurrection (1 Co. 15:12-49)

The Rapture (1 Co. 15:50-58)

Final Things (1 Co. 16)

The Church's Blessings in Christ (1 Co. 1:2-9)

Paul first instructs and reminds and exhorts this carnal church about its standing in Christ. He doesn't begin by calling them carnal. He doesn't do that until chapter three. The most effectual solution to carnality is to know one's position in Christ and to act upon it. It is to get one's eyes off of man and put them on God and Christ. So, Paul begins with Christ, and the great blessings that the believer has in Christ. He mentions God and Christ 13 times in these few verses. He is saying to this carnal church, "Look at Christ! Think of what He has done for you. Consider your new standing in Him. You have been called, saved, sanctified; you have fellowship with God; you have grace and peace; you have gifts and ministries in this present world; you will be blameless in the next world; Christ is coming! Meditate upon Him; love Him; please Him; stop being man-centered and this-world-centered!"

Paul begins by reminding the Corinthian believers of their high calling in Christ Jesus, and shortly he will begin to exhort them to live up to that calling. Sound doctrine is the foundation for exhortation, reproof, rebuke, and warning. We see this in all of the Epistles.

It was "***the church of God***" (1 Co. 1:2). The church belongs to God, not man. It must be governed by God's Word, not man's tradition.

It was a church composed of "***them that are sanctified in Christ Jesus***" (1 Co. 1:2).

- The word "sanctify" is the Greek *hagiázo*, which is also translated "hallow" (Mt. 6:9) and "holy" (Re. 22:11). The basic meaning is set apart for God's possession and purpose. The redeemed in Christ are "a peculiar people" (Tit. 2:14), which means a people for Christ's possession. They are redeemed from among sinners and set apart for God.
- Sanctification is "in Christ Jesus" Only by Christ and through Christ and in Christ can sinners be saved and be God's possession.
- This emphasizes a regenerate membership. A true New Testament church is a spiritual house made of living stones (1 Pe. 2:5).
- There are two parts to sanctification or holiness in the Christian life: Position and Practice. Positionally, every born again believer is sanctified because he has been cleansed and forgiven and justified and adopted (1 Co. 1:30; 6:11). This position in Christ is eternal and sure and unchanging. Then there is practical sanctification, which is to grow in Christ. "For this is the will of God, even your sanctification, that ye should abstain from fornication" (1 Th. 4:3). The two aspects of sanctification are also called Standing and Walk.

It was a church composed of them who "***call upon the name of Jesus Christ our Lord***" (1 Co. 1:2).

- It is impossible to be saved without hearing of Christ and calling upon Him. The popular idea that people can be saved without personal faith in Jesus Christ is a great heresy.
- Salvation is a relationship with the person of Jesus Christ. Salvation is not a religion, a reformation, or a philosophy.
- Salvation requires calling upon Christ. It is not merely hearing about Christ and believing intellectually. It is to come to Him (Mt. 11:28), to call upon Him (Ro. 10:13).
- Salvation is to call upon Him as ***Jesus*** (Saviour), as ***Christ*** (the Promised One of prophecy), and as ***Lord***. "Lord" is the Greek *kúrios*, which is used for God in Mt. 4:7, 10; 11:25; 22:37, etc. It is

2 Corinthians

Introduction to 2 Corinthians

The Context

Paul had written 1 Corinthians from Ephesus to correct the church's many errors (1 Co. 16:8).

After the uprising led by Demetrius the silversmith, Paul left Ephesus and traveled north (Ac. 20:1). He visited Troas, where he was expecting to meet Titus; not finding him there, he traveled to Macedonia where he met Titus at Philippi (2 Co. 2:12-13).

Titus had good news that the offender (mentioned in 1 Co. 5) had been disciplined and that the church had obeyed Paul's instructions and had repented in that matter and probably in other things that Paul had dealt with in the first epistle (2 Co. 7:5-16). They had acknowledged Paul "in part" (2 Co. 1:14), but not in whole.

Titus also informed Paul that there was still a faction in the church that was opposed to him. "There had been an upsurge of grief, and a flaming-out of new zeal, and a new expression of affection for Paul. ... But, alas, there were other and darker aspects of the situation at Corinth" (J. Sidlow Baxter). See 2 Co. 10:2, 10-12; 11:12-13; 12:11. Paul's enemies said that he was fickle and changed his mind (2 Co. 1:15-17). They said that he didn't have a letter of commendation (2 Co. 3:1-2), that he walked according to the flesh (2 Co. 10:2), that his bodily presence was weak and his speech contemptible (2 Co. 10:10). They corrupted God's Word (2 Co. 2:17). They walked in dishonesty and craftiness and handled the word of God deceitfully (2 Co. 4:2). They preached themselves (2 Co. 4:5). They compared themselves among themselves (2 Co. 10:12). They preached another Jesus and another spirit and another gospel (2 Co. 11:4). They claimed to be apostles (2 Co. 11:13). They exalted themselves (2 Co. 11:20). They boasted of their Jewish roots (2 Co. 11:21-22). In the church, there were still "debates, envying, wraths, strifes, backbitings, whisperings, swellings, tumults ... uncleanness and fornication and lasciviousness" (2 Co. 12:20-21).

It is this faction that Paul addresses in 2 Corinthians, which was dispatched from Philippi. Titus took the letter to Corinth and waited there to assist the church in raising its share of the collection for the poor saints in Jerusalem (2 Co. 12:17-18 and 8:6).

By writing this second epistle to Corinth (actually the third), Paul wanted to see the church come to full victory. He could have been content with their repentance pertaining to the matters he had written about in the first epistle, but he wanted to see comprehensive change. He wasn't content until the church was on stable ground in all matters. This is an example for all church leaders. It is not enough that God's people repent in some matters of sin and error. They must be led toward perfection. "... warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1:28).

After leaving Macedonia, Paul spent three months in Greece (Ac. 20:1-3). It was during this third visit to Corinth that Paul wrote the epistle to the Romans. He was preparing to go to Jerusalem, after which he planned to visit Rome (Ro. 15:25-29).

Paul was under great stress in these days. In Asia, he had been “pressed out of measure, above strength, insomuch that we despaired even of life” (2 Co. 1:8). We aren’t told exactly what happened, whether this was a sickness nigh unto death or an assault on his life. He likened the persecution at Ephesus to fighting with wild beasts, so vicious were his persecutors (1 Co. 15:32). Then there was the citywide uprising led by Demetrius the silversmith (Ac. 19:23-41). In Troas, Paul had no rest in his spirit even though a door was opened by the Lord (2 Co. 2:12-13). In Macedonia, “our flesh had no rest, but we were troubled on every side; without were fightings, within were fears” (2 Co. 7:5). Then there was the ongoing trouble in the church at Corinth, the slanders of the false teachers and their attempt to steal the hearts of Paul’s converts. This caused Paul much grief (“For out of much affliction and anguish of heart I wrote unto you with many tears,” 2 Co. 2:4).

The Theme

2 Corinthians continues the theme of 1 Corinthians, which is the correction of a carnal church. See the introduction to the studies on 1 Corinthians. In 2 Corinthians, Paul continues to correct them by:

- describing the triumph of the gospel (2 Co. 2:14-16)
- exposing the aggression and deceit of false teachers (2 Co. 2:17; 4:2; 11:3, 13-15)
- describing the superiority of the gospel over the law of Moses (2 Co. 3:6-15)
- describing the process of spiritual growth (2 Co. 3:16-18; 7:1)
- returning to the theme of the love of the saints (2 Co. 2:4; 6:11-13; 7:2-3; 7:15; 12:14-15)
- re-emphasizing the judgment seat of Christ (2 Co. 5:9-10)
- emphasizing the ministry of the gospel (2 Co. 5:11-21)
- emphasizing the necessity of separation from sin and error (2 Co. 6:14-18)
- describing true repentance (2 Co. 7:8-12)
- teaching about grace giving (2 Co. 8-9)
- emphasizing apostolic authority (2 Co. 10:8-11; 12:12; 13:2-3)
- reproving the church for bearing with false teachers (2 Co. 11)

A secondary major theme of 2 Corinthians is the ministry of the Word of God.

- The Greek word for ministry (*diakonia*) is used 11 times in 2 Corinthians. It is translated “ministry” (2 Co. 4:1; 5:18; 6:3), “ministering” (2 Co. 8:4; 9:1), “ministration” (2 Co. 3:7, 8, 9; 9:13), “administration” (2 Co. 9:12), and “service” (2 Co. 11:8).
- Other than the Pastoral Epistles, 2 Corinthians contains more teaching about the ministry than any other New Testament Epistle. The teaching of this one epistle about the ministry is inexhaustible. It is necessary training for every preacher.
- Paul gives extensive information about his own life and ministry, and this is intended to be an example for all ministers throughout the church age. See 1 Co. 4:16; 11:1; Php. 3:17; 4:9; 2 Th. 3:7, 9.
- 2 Corinthians could be **outlined by the theme of “lessons on the ministry”**:
- The trials and tribulations of the ministry (2 Co. 1:3-11)
- The sincerity of the ministry (2 Co. 1:12-20)
- The anguish of the ministry (2 Co. 2:1-4)
- The triumph of the ministry (2 Co. 2:14-16; 4:7-18)

- The fruit of the ministry (2 Co. 3:2-5)
- The judgment of the ministry (2 Co. 5:9-10)
- The ministry of gospel preaching (2 Co. 5:14 - 6:13)
- The separation necessary for a pure ministry (2 Co. 6:14-18)
- The ministry and true repentance (2 Co. 7:8-12)
- The ministry of finances (2 Co. 8-9)
- The true ministry contrasted with the false (2 Co. 10-12)

Other Main Lessons

The grace of God (mentioned 13 times; 2 Co. 1:2, 12; 4:15; 6:1; 8:1, 6, 7, 9, 19; 9:8, 14; 12:9; 13:14)

Suffering in the Christian life (2 Co. 1:4-10; 4:7-11, 16-18; 12:7-10)

God's faithfulness and help (2 Co. 1:3-5, 9-10, 20-22; 3:4-5; 4:1, 8-11; 7:6; 12:9)

The power of prayer (2 Co. 1:11)

The coming of Christ (2 Co. 1:14)

Life after death (2 Co. 4:14; 5:1-8)

The believer as an ambassador (2 Co. 5:11-21)

The Trinity (2 Co. 13:14) -- The Father -- grace and peace from 2 Co. 1:2; "the Father of mercies, and the God of all comfort" 2 Co. 1:3; "commanded the light to shine out of darkness" 2 Co. 4:6; "hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" 2 Co. 4:6; "hath reconciled us to himself by Jesus Christ" 2 Co. 5:18; "God was in Christ, reconciling the world unto himself" 2 Co. 5:19; "the living God" 2 Co. 6:16; "comforteth those that are cast down" 2 Co. 7:6; "is able to make all grace abound toward you" 2 Co. 9:8; "the Father of our Lord Jesus Christ" 2 Co. 11:31; "blessed for evermore" 2 Co. 11:31; "the God of love and peace" 2 Co. 13:11. Jesus Christ -- "the Son of God" 2 Co. 1:19; "all the promises of God in him are yea, and in him Amen" 2 Co. 1:20; "the image of God" 2 Co. 4:4; "the Lord" 2 Co. 4:5; "the knowledge of the glory of God" 2 Co. 4:6; "the love of Christ" 2 Co. 5:14; "died for all" 2 Co. 5:14; "rose again" 2 Co. 5:15; "God was in Christ, reconciling the world unto himself" 2 Co. 5:19; "made him to be sin for us, who knew no sin" 2 Co. 5:21; "for your sakes he became poor, that ye through his poverty might be rich" 2 Co. 8:9. The Spirit -- sealing 2 Co. 1:21-22; regenerating 2 Co. 3:3; sanctifying 2 Co. 3:18.

Outline

God's Comfort in Trouble (2 Co. 1:3-11)

Triumph in Christ (2 Co. 2:14-17)

The Old Testament Contrasted with the New (2 Co. 3:1-18)

The Power of the Gospel (2 Co. 4:3-6)

Treasure in Earthen Vessels (2 Co. 4:7-18)

A House of God in the Heavens (2 Co. 5:1-8)

The Judgment Seat of Christ (2 Co. 5:9-10)

The Ministry of Reconciliation (2 Co. 5:11 - 6:2)

Approving Ourselves as the Ministers of God (2 Co. 6:3-10)
 Separation from Unrighteousness (2 Co. 6:11 - 7:1)
 Repentance (2 Co. 7:2-16)
 Grace Giving (2 Co. 8:1 - 9:15)
 Paul Describes Spiritual Warfare (2 Co. 10:3-6)
 Paul Warns of Bearing with False Teachers (2 Co. 11:1-15)
 Paul's Journey to Heaven (2 Co. 12:1-10)
 The Signs of an Apostle (2 Co. 12:11-13)

God's Comfort in Trouble (2 Co. 1:3-11)

There are two major themes in this opening passage: suffering ("tribulation," "trouble," "sufferings," "afflicted") and comfort ("comfort," "consolation," "deliver").

Paul begins by praising God and revealing God's character (1 Co. 1:3).

- "**Blessed be God.**" Paul's mind was always filled with God, always filled with praise to God no matter what the circumstance. This is the example for all of the redeemed. We aren't saved to live for ourselves; we are saved to live for God. We owe Him everything, and He must be the center of our existence and the chief object of our affection. "For of him, and through him, and to him, are all things: to whom be glory for ever" (Ro. 11:36). When we know Him personally as "the Father of mercies, and the God of all comfort," it is easy to bless Him.

- He is "**the Father.**" God is called "Father" eight times in the Corinthian epistles (1 Co. 1:3; 8:6; 15:24; 2 Co. 1:2, 3; 6:18; 11:31) and 272 times in the New Testament. He is the Head of the Trinity: the Father, the Son, and the Spirit. The Bible's revelation of God as Father is unique. Some pagan gods, such as Jupiter, were called "father" (Jove), but they were not attributed with the Father character of the God of the Bible. (Jupiter was immoral, debauched, cruel, and fickle.) "Father" is the revelation of God as a compassionate, caring, providing, faithful Creator. God is the Father of all men in the sense that He made them and sustains them ("for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," Mt. 5:45; "he giveth to all life, and breath, and all things," Ac. 17:25). But He is the Father of the redeemed in a special sense. He is called "our Father" 17 times (Ro. 1:7; 1 Co. 1:3, etc.). He is the Author of salvation. It is the Father who sent the Son to be the Saviour of the world (1 Jo. 4:14). The redeemed are taught to know God as Father. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Ga. 4:6). Even baby Christians know the Father (1 Jo. 2:13). What an amazing thing, to have the Almighty Creator God as one's Father! We can pray to God as Father (Mt. 6:9), love God as Father, rejoice in Him as Father, trust Him as Father, rest in Him as Father, serve Him as Father, and receive His chastening as from a Father (Heb. 12:5-10).

- He is "**the Father of our Lord Jesus Christ.**" The Old Testament revealed briefly that God has a Son (Ps. 2:12; Pr. 30:4). Jesus called God "my Father" 52 times in the Gospels (Joh. 5:17). He is the only begotten Son (Joh. 1:18), one with the Father (Joh. 10:30). The Father loves Him and has given all things into his hand (Joh. 3:36).

- He is "**the Father of mercies.**" God is so merciful that mercy is one of His names. "Mercy" is *oiktirmós*, to have compassion on, to pity. "Mercies" is plural, signifying plenteousness. God is often thought of as distant, hard, forbidding, and that is the Mt. Sinai side of God, God as holy Judge, but that same God is the Father of mercies. He is the Author of mercy. From Him all mercies flow. His

mercy conceived of and carried out redemption, so that condemned sinners can be forgiven and accepted.

- He is “**the God of all comfort.**” This is another of God’s names, revealing His glorious character. “Comfort” is *paráklēsis*, which is often translated “consolation” (2 Co. 1:5, 6, 7; 7:7; Php. 2:1). God is a comforting, consoling, caring God. *Paráklētos* is a name for the Holy Spirit (Comforter, Joh. 14:16, 26; 15:26; 16:7). “All” speaks of God as the Fountainhead of comfort; comfort has its ultimate source in God. The sinner naturally wants to run away from God as Adam and Eve did (Ge. 3:8), but God is the only help for sinners. Other names for God that focus on His gracious character are “God of patience and consolation” (Ro. 15:5), “God of hope” (Ro. 15:13), “God of peace” (Ro. 15:33), “God of love and peace” (2 Co. 13:11), and “God of all grace” (1 Pe. 5:10).

Paul describes his trouble (1 Co. 1:4-10).

- God’s Word promises that the child of God will suffer trouble in this present world. “... we must through much tribulation enter into the kingdom of God” (Ac. 14:22). “For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake” (Php. 1:29).

- There was multiplied trouble. The “sufferings of Christ abound in us” (2 Co. 1:5). Paul uses six Greek words to describe the suffering, and these are translated into six English words. All of these describe harsh, unpleasant situations. *Thlípseis* is translated “tribulation” and “trouble” (2 Co. 1:4) and means “to crush, compress, break.” *Thlíbo*, similar to *thlípseis* and having a similar meaning (to compress, crush), is translated “afflicted” (2 Co. 1:6). *Páthema* is translated “sufferings” (2 Co. 1:5, 6, 7). It is used for Christ’s terrible sufferings (1 Pe. 1:11; 5:1; Heb. 2:9). *Páscho* is translated “suffer” (2 Co. 1:6) and means “to be affected by something from without.” It is elsewhere translated “vexed” (Mt. 17:15) and “passion,” referring to Christ’s suffering (Ac. 1:3). *Baréo* is translated “pressed” (2 Co. 1:8). It is elsewhere translated “heavy” (Lu. 9:32) and “burdened” (2 Co. 5:4). *Exaporéomai* is translated “despair” (2 Co. 1:8), “from *ek* (an intens.) and *aporeo* (to be at a loss), to be wholly without resource, to despair utterly” (*Complete Word Study Bible*). These terms describe all sorts of trouble, external and internal. The crushing trouble produced inner turmoil. There was despair (2 Co. 1:8), anguish of heart (2 Co. 2:4), grief (2 Co. 1:5), no rest in the spirit (2 Co. 1:13), perplexity (2 Co. 4:7), fears (2 Co. 7:5). The psalmist described similar conditions: “My flesh and my heart faileth” (Ps. 73:26); “my soul cleaveth unto the dust” (Ps. 119:25); “my soul melteth for heaviness” (Ps. 119:28); “my soul fainteth” (Ps. 119:81); “for I am become like a bottle in the smoke” (Ps. 119:83); “I am afflicted very much” (Ps. 119:107); “my soul is continually in my hand” (Ps. 119:109); “rivers of waters run down mine eyes” (Ps. 119:136); “trouble and anguish have taken hold on me” (Ps. 119:143); “Therefore is my spirit overwhelmed within in me; my heart within me is desolate” (Ps. 143:4).

- The trouble was “the sufferings of Christ” (2 Co. 1:5). In this passage, Paul is not referring to suffering in general. All men suffer in this fallen world as Job so eloquently described. “Yet man is born unto trouble, as the sparks fly upward” (Job 5:7); “Man that is born of a woman is of few days and full of trouble” (Job 14:1). Paul is referring to trouble for Christ’s sake, for Christ’s name’s sake, for Christ’s ministry’s sake. It is the trouble of “all that will live godly in Christ Jesus” (2 Ti. 3:12), referring to all who determine to live for Christ. Those who suffer in the service of Christ suffer with Christ. It is “the fellowship of his sufferings” (Php. 3:10). It is to “fill up that which is behind of the afflictions of Christ” (Col. 1:24). It is to be “partakers of Christ’s sufferings” (1 Pe. 4:13). The believer’s sufferings in Christ in this present life are associated with glorification in the next life. **The suffering is the evidence of salvation and the promise of glory.** Consider the following Scriptures: “if so be that we suffer with him, that we may be also glorified together” (Ro. 8:17); “If we suffer, we shall also reign with him” (2 Ti. 2:12); “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: Which is a manifest token

NEW TESTAMENT PICTORIAL TIMELINE



4 BC

Jesus' Birth



AD 9

Jesus' Visits Jerusalem
Age 12

AD 27

Jesus Begins Public Ministry



AD 30

Jesus' Crucifixion & Resurrection



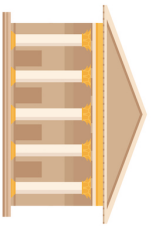
AD 30

Pentecost (Acts 2)



AD 33

Paul Converted (Acts 9)



AD 45

Barnabas Calls Paul to Antioch (Acts 11:22-26)

AD 47

Paul's 1st Missionary Journey (Acts 13-14)
Galatians

AD 49

Jerusalem Council (Acts 15)



AD 52

Paul's 2nd Missionary Journey (Acts 15-18)
James
1 Thessalonians
2 Thessalonians



AD 57

Paul's 3rd Missionary Journey (Acts 18-20)
Romans
1 Corinthians
2 Corinthians

AD 58

Paul Imprisoned at Caesarea (Acts 24-26)

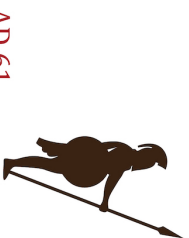


AD 60



AD 60

Paul's Journey to Rome (Acts 27)
1 Peter



AD 61

Paul under house arrest in Rome (Acts 28)
Ephesians
Philippians
Colossians
Philemon

AD 62

AD 64

Acts
2 Peter
1 Timothy
Jude
Titus

AD 67

Paul's Imprisonment in Rome
Hebrews
2 Timothy

AD 68

1 John, 2 John
and 3 John



AD 96

Revelation given to John on Isle of Patmos
Revelation