



# **DAYBREAK**

**Mark, 1 & 2 Corinthians, 1 & 2 Timothy, Titus,  
Philemon, 1 & 2 Peter**



<input type="checkbox"/> Mark 1:1-20	<input type="checkbox"/> Mark 14:53-72	<input type="checkbox"/> 2 Corinthians 12:1-21
<input type="checkbox"/> Mark 1:21-45	<input type="checkbox"/> Mark 15:1-20	<input type="checkbox"/> 2 Corinthians 13:1-14
<input type="checkbox"/> Mark 2:1-14	<input type="checkbox"/> Mark 15:21-47	<input type="checkbox"/> 1 Timothy 1:1-20
<input type="checkbox"/> Mark 2:15 — 3:6	<input type="checkbox"/> Mark 16:1-20	<input type="checkbox"/> 1 Timothy 2:1-15
<input type="checkbox"/> Mark 3:7-19	<input type="checkbox"/> 1 Corinthians 1:1-17	<input type="checkbox"/> 1 Timothy 3:1-16
<input type="checkbox"/> Mark 3:20-35	<input type="checkbox"/> 1 Corinthians 1:18 — 3:4	<input type="checkbox"/> 1 Timothy 4:1-16
<input type="checkbox"/> Mark 4:1-25	<input type="checkbox"/> 1 Corinthians 3:5 — 4:21	<input type="checkbox"/> 1 Timothy 5:1-16
<input type="checkbox"/> Mark 4:26-41	<input type="checkbox"/> 1 Corinthians 5:1-13	<input type="checkbox"/> 1 Timothy 5:17-25
<input type="checkbox"/> Mark 5:1-20	<input type="checkbox"/> 1 Corinthians 6:1-20	<input type="checkbox"/> 1 Timothy 6:1-21
<input type="checkbox"/> Mark 5:21-43	<input type="checkbox"/> 1 Corinthians 7:1-40	<input type="checkbox"/> 2 Timothy 1:1-18
<input type="checkbox"/> Mark 6:1-29	<input type="checkbox"/> 1 Corinthians 8:1 — 9:27	<input type="checkbox"/> 2 Timothy 2:1-13
<input type="checkbox"/> Mark 6:30-56	<input type="checkbox"/> 1 Corinthians 10:1 — 11:1	<input type="checkbox"/> 2 Timothy 2:14-26
<input type="checkbox"/> Mark 7:1-23	<input type="checkbox"/> 1 Corinthians 11:2-16	<input type="checkbox"/> 2 Timothy 3:1-17
<input type="checkbox"/> Mark 7:24-37	<input type="checkbox"/> 1 Corinthians 11:17-34	<input type="checkbox"/> 2 Timothy 4:1-22
<input type="checkbox"/> Mark 8:1-26	<input type="checkbox"/> 1 Corinthians 12:1-31	<input type="checkbox"/> Titus 1:1-16
<input type="checkbox"/> Mark 8:27-38	<input type="checkbox"/> 1 Corinthians 13:1-13	<input type="checkbox"/> Titus 2:1-15
<input type="checkbox"/> Mark 9:1-13	<input type="checkbox"/> 1 Corinthians 14:1-40	<input type="checkbox"/> Titus 3:1-15
<input type="checkbox"/> Mark 9:14-32	<input type="checkbox"/> 1 Corinthians 15:1-58	<input type="checkbox"/> Philemon 1:1-25
<input type="checkbox"/> Mark 9:33-50	<input type="checkbox"/> 1 Corinthians 16:1-24	<input type="checkbox"/> 1 Peter 1:1-12
<input type="checkbox"/> Mark 10:1-12	<input type="checkbox"/> 2 Corinthians 1:1 — 2:4	<input type="checkbox"/> 1 Peter 1:13-25
<input type="checkbox"/> Mark 10:13-31	<input type="checkbox"/> 2 Corinthians 2:5-17	<input type="checkbox"/> 1 Peter 2:1-10
<input type="checkbox"/> Mark 10:32-52	<input type="checkbox"/> 2 Corinthians 3:1-18	<input type="checkbox"/> 1 Peter 2:11-25
<input type="checkbox"/> Mark 11:1-26	<input type="checkbox"/> 2 Corinthians 4:1-18	<input type="checkbox"/> 1 Peter 3:1-22
<input type="checkbox"/> Mark 11:27 — 12:12	<input type="checkbox"/> 2 Corinthians 5:1-21	<input type="checkbox"/> 1 Peter 4:1-19
<input type="checkbox"/> Mark 12:13-34	<input type="checkbox"/> 2 Corinthians 6:1 — 7:1	<input type="checkbox"/> 1 Peter 5:1-14
<input type="checkbox"/> Mark 12:35-44	<input type="checkbox"/> 2 Corinthians 7:2-16	<input type="checkbox"/> 2 Peter 1:1-21
<input type="checkbox"/> Mark 13:1-27	<input type="checkbox"/> 2 Corinthians 8:1-24	<input type="checkbox"/> 2 Peter 2:1-9
<input type="checkbox"/> Mark 13:28-37	<input type="checkbox"/> 2 Corinthians 9:1-15	<input type="checkbox"/> 2 Peter 2:10-22
<input type="checkbox"/> Mark 14:1-11	<input type="checkbox"/> 2 Corinthians 10:1-18	<input type="checkbox"/> 2 Peter 3:1-18
<input type="checkbox"/> Mark 14:12-31	<input type="checkbox"/> 2 Corinthians 11:1-15	
<input type="checkbox"/> Mark 14:32-52	<input type="checkbox"/> 2 Corinthians 11:16-33	

Daybreak is a personal Bible study continuum for the high school and adult levels. Scripture references are taken from the King James Version of the Bible. A companion series of Sunday school lessons, titled Discovery, is also available. All of the material is available on our website, as well as in printed form. The print version is designed to be stored in a binder; subsequent modules can then be easily inserted. Daybreak is an official publication of the Apostolic Faith Church. All rights are reserved.



## Overview for Mark

---

**Purpose:** The Book of Mark was written as a straightforward, simple announcement of Jesus as the Suffering Servant of the Lord. Mark's intent was to present the humanity of Jesus, and he did so by emphasizing His emotions (Mark 1:41; 3:5; 6:34; 8:12; 9:36), human limitations (Mark 4:38; 11:12; 13:32), and small details that highlighted the Son of God's human side (Mark 7:33-34; 8:12; 9:36; 10:13-16).

**Author:** Mark (also known as John Mark) was the son of Mary of Jerusalem, the woman whose home Peter went to when he was released from prison (Acts 12:12). Mark was a cousin of Barnabas (Colossians 4:10) and close companion of the Apostle Peter. Some credit Peter as the source of much of the information contained in this Gospel; it was referred to as "Peter's Gospel" by some ancient writers, and as "the memoirs of Peter" by Justin Martyr (around A.D. 150).

**To Whom Written:** The book seems to have been directed to the Greek-speaking residents of the Roman Empire, who had become Gentile believers. It contains very few references to the Old Testament and often explains Jewish words, customs, and traditions to provide clarity for readers who would not be familiar with them.

**Date Written:** The exact date is unknown, although Mark 13:2, which mentions the impending destruction of the Temple in Jerusalem, would indicate it was written prior to A.D. 70. It was likely written sometime between A.D. 50-67.

**Setting:** Most likely written in Rome, the book contains incidents that took place in the Galilean region where Jesus ministered.

**Summary:** One approach to organizing the Gospel of Mark is to divide it into six parts that describe the life and ministry of Jesus Christ.

Mark 1:1-13 — Jesus' Introduction and Preparation for Ministry. The Book of Mark opens with a quotation from Isaiah, the Old Testament prophet, and the account of John the Baptist, who prophesied the coming of the Messiah. This chapter also details the baptism and the temptation of Jesus.

Mark 1:14-6:29 — Calling of Disciples and Early Ministry in Galilee. This next section describes Jesus' call of Simon Peter and his brother Andrew, along with the other ten disciples. Jesus starts performing miracles, and His Galilean ministry is described.

Mark 6:30-9:50 — Leaving Galilee and Ministry Through Miracles. This part depicts Jesus' withdrawal from Galilee into Tyre and Sidon. It details the feeding of five thousand people with five loaves of bread and two fish, and describes the miracle of Jesus walking on water. This is followed by Peter's confession that Jesus is the Messiah, and the transfiguration. In the last portion of this section, Jesus foretells His death and Resurrection.

Mark 10:1-52 — Christ's Ministry in Perea. Chapter 10 covers the period when Jesus ministered on the other side of the Jordan River. There, He instructed the people on many subjects, restored sight to a blind man, and again foretold to His disciples His death and Resurrection.

Mark 11:1-13:37 — Christ's Concluding Ministry. The Triumphal Entry into Jerusalem at the start of Passover marks the start of this section, which ends with the Olivet Apocalypse (end times revelation), in which Jesus gave grave warnings to the people.

Mark 14:1-16:20 — The Betrayal, Death, and Resurrection of the Lord. The Lord's Supper is recounted, followed by Jesus' betrayal, arrest, trial, and Crucifixion. The last section of Mark details the account of Christ's Resurrection, the giving of the Great Commission, and Christ's Ascension into Heaven.

# Timeline

Many of these dates are approximate, as reference materials differ slightly.

B.C.				A.D.						
Herod the Great begins to rule 37		Jesus is born 6/5	Herod the Great dies 4		Boy Jesus visits Temple 6/7			Jesus begins ministry 26/27	Jesus feeds 5,000 29	
	John is born 7/6	Escape to Egypt 5/4	Return to Nazareth 4/3	Judea becomes a Roman Province 6	Tiberius Caesar becomes Emperor 14	Pontius Pilate appointed Governor 26	John begins ministry 26	Jesus chooses Twelve Disciples 28	Jesus is crucified, rises again, ascends 30	

## Outline

Hannah's Bible Outlines used by permission per WORDsearch.

A complete amplified outline of this book is available on our website at [www.apostolicfaith.org](http://www.apostolicfaith.org).

- I. The credentials of the Son of God (1:1-13)
  - A. Title: "The beginning of the gospel of Jesus Christ, the Son of God" (1:1)
  - B. Certified by His forerunner (1:2-8)
  - C. Certified through His baptism (1:9-11)
  - D. Certified through His temptation (1:12-13)
- II. The introduction of the Son of God (1:14-45)
  - A. The message of the Son of God (1:14-15)
  - B. The disciples of the Son of God (1:16-20)
  - C. The authority of the Son of God (1:21-45)
- III. The opposition to the Son of God (2:1—4:34)
  - A. The commencement of opposition to the Son of God (2:1—3:6)
  - B. The consequences of the opposition to the Son of God (3:7—4:34)
- IV. The authentication of the Son of God (4:35—8:26)
  - A. His power over nature (4:35-41)
  - B. His power over the Satanic realm (5:1-20)
  - C. His power over disease (5:21-43)
  - D. His power over men (6:1-6)
  - E. His power to delegate authority (6:7-13)
  - F. His power over pagan rule (6:14-29)
  - G. His power to meet physical needs for Jews (6:30-44)
  - H. His power to provide protection (6:45-52)
  - I. His power over sickness (6:53-56)
  - J. His power over tradition (7:1-23)
  - K. His power over Satanic domination of Gentiles (7:24-30)
  - L. His power over physical impediments (7:31-37)
  - M. His power to meet physical needs for Gentiles (8:1-10)
  - N. His power over the Pharisees (8:11-20)
  - O. His power over blindness (8:21-26)
- V. The instructions of the Son of God (8:27—10:52)
  - A. Instructions concerning His person (8:27-30)
  - B. Instructions concerning His death (8:31-33)
  - C. Instructions for the disciples (8:34-38)
  - D. Instructions concerning His kingdom (9:1-13)
  - E. Instructions concerning His power and human helplessness (9:14-29)
  - F. Instructions concerning His death (9:30-32)
  - G. Instructions concerning humility (9:33-37)
  - H. Instructions concerning unity (9:38-41)
  - I. Instructions concerning offences (9:42-50)
  - J. Instructions concerning divorce (10:1-12)
  - K. Instructions concerning children (10:13-16)
  - L. Instructions concerning wealth (10:17-31)
  - M. Instructions concerning His death (10:32-34)
  - N. Instructions concerning positions in the kingdom (10:35-45)
  - O. Instruction concerning faith (10:46-52)
- VI. The presentation and rejection of the Son of God (11:1—13:37)
  - A. The presentation of the Son of God (11:1-11)
  - B. The symbolic rejection of Israel by the Son of God (11:12-14)
  - C. The cleansing of the temple by the Son of God (11:15-18)
  - D. The teaching of the disciples by the Son of God (11:19-26)
  - E. The conflict with the nation by the Son of God (11:27—12:34)
  - F. The Instruction of the Son of God (12:35—13:37)
- VII. The crucifixion and resurrection of the Son of God (14:1—16:20)
  - A. The plot of the religious leaders (14:1-2)
  - B. The burial preparation by Mary (14:3-9)
  - C. The betrayal by Judas (14:10-11)
  - D. The Passover and supper (14:12-31)
  - E. The prayer in Gethsemane (14:32-42)
  - F. The betrayal and arrest (14:43-52)
  - G. The trials (14:53—15:20)
  - H. The crucifixion of the Son of God (15:21-47)
  - I. The resurrection of the Son of God (16:1-20)



### DEVOTIONAL FOCUS

---

**“And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him.” (Mark 1:17-18)**

Like many children, my siblings and I used to play “Follow the Leader”—the game where one child leads others around. When we were very young, this involved merely trailing behind the leader as he walked around chairs and the sofa or, when outside, around bushes and trees. When we were a little older, we made the game more challenging. The followers had to climb rocks, follow the leader under fences, and even crawl through culverts. Often the game would start with just a few participants, and as it attracted attention, others would join and follow. Those who gave up or stopped following the leader, for whatever reason, were out.

Obviously there is a vast difference between the game “Follow the Leader” and Jesus calling His disciples, but there are some similarities that are worth noting. The followers in the game do not know where they are going to be led or what they are going to encounter, and neither did the disciples. In both cases, trust in the leader is a necessity. Jesus’ disciples showed remarkable faith as “straightway they forsook their nets, and followed Him,” leaving their livelihood behind. They also grew to trust Jesus implicitly.

When playing the game, the leader knows where he is going, although those following him do not. Jesus led by example and went through great difficulties Himself. He knew what His followers would go through, and He led the disciples, instructing them how to follow, and even warning and preparing them for the difficulties to come.

Do you find yourself walking through some dark valley today? Are you in a “culvert” with no clear path out? Even though you are following the Lord, maybe you are facing grief, financial trouble, relationship difficulties, or other problems. Just as Jesus knew what was ahead as He led His disciples, He also knows your predicaments and trials. He will guide and help you as well. All you have to do is follow.

### BACKGROUND

---

The Gospel of Mark is believed to have been written sometime before A.D. 70, and it may have been the first of the four Gospels to be penned. Since Mark was not one of the twelve Apostles, a number of Bible

commentators consider Peter to have been the chief source of information for the book. It was noted as early as A.D. 140 that Mark was Peter’s interpreter, which caused him to spend years listening to Peter talk and preach. Some scholars believe the book was written for pastoral and ministerial purposes, rather than archival purposes.

The book begins with the certification of Jesus Christ as the Son of God. This is shown through the witness of His forerunner (verses 2-8), by God at the time of Jesus’ baptism (verses 9-11), and His temptation (verses 12-13). Verse 14 begins Jesus’ introduction as the Son of God, telling of His message and the call of four of His disciples.

The prophets had foretold the forerunner of the Messiah (see Isaiah 40:3 and Malachi 3:1), and John the Baptist fulfilled those predictions by preaching and baptizing. Some of the multitudes who went to hear John walked twenty miles to get to him, including a four-thousand-foot descent. They found John dressed like the Old Testament prophet Elijah and eating the food of the poorest (locusts) and wild honey. John was a mighty preacher, yet his emphasis was on the coming Messiah. Slaves’ duties included carrying sandals and tying or loosening the latchets, but John said he was unworthy to do this for the One who was coming. He also said the Messiah would baptize with the Holy Ghost.

Jesus traveled from Nazareth to be baptized in water by John. When Jesus came out of the water, the Voice of God the Father said, “my beloved Son,” thus confirming Christ’s deity. The third person of the Trinity was also witnessed when the Spirit descended upon Jesus like a dove.

Mark’s description of Jesus’ temptation is more terse than Matthew’s and Luke’s. The verb translated “the Spirit driveth him” communicates forceful direction. For forty days, Satan endeavored to divert Jesus from His purpose for coming to earth. It was a lonely trial, with only wild beasts and angels nearby.

When John the Baptist had been put into prison, Jesus began His ministry by “preaching the gospel of the kingdom of God.” The Gospel Jesus preached was God’s theme throughout His Word—repent and believe. To “repent” meant people were to see how evil their sins were and to forsake them. Then they were to believe in Jesus, and in God’s message that He spoke.

Verses 16-20 tell of Jesus calling four disciples. Some Bible scholars believe John the Baptist had introduced Jesus to a few of these men. These four were fishermen by trade, which was common near the Sea

of Galilee. They left their method of earning a living to follow Jesus. Additionally, James and John left their father and his profitable business, which was successful enough to have employees. Their decisions were not without cost.

**AMPLIFIED OUTLINE**

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

- I. The credentials of the Son of God (1:1-13)
  - A. Title: “The beginning of the gospel of Jesus Christ, the Son of God” (1:1)
  - B. Certified by His forerunner (1:2-8)
    - 1. Through Old Testament prophecy (1:2-3)
    - 2. Through John’s preaching (1:4-8)
  - C. Certified through His baptism (1:9-11)
    - 1. The baptism by John (1:9)
    - 2. The Spirit’s descent (1:10)
    - 3. The Father’s words (1:11)
  - D. Certified through His temptation (1:12-13)
- II. The introduction of the Son of God
  - A. The message of the Son of God (1:14-15)
  - B. The disciples of the Son of God (1:16-20)
    - 1. Simon and Andrew (1:16-18)
    - 2. James and John (1:19-20)

**A CLOSER LOOK**

1. Who were the first four disciples to follow Jesus?

---

---

---

---

2. What does the word “straightway” in verses 18 through 20 mean, and what does it indicate about the disciples?

---

---

---

---

---

---

---

3. How can we develop in our lives the kind of positive traits that the disciples showed by responding to Jesus’ call?

---

---

---

---

---

---

---

---

**CONCLUSION**

Simple obedience brought great blessings for these uneducated fishermen, and they became an integral part of a movement that changed the world. We, too, can make an impact on our world—we simply need to faithfully follow.

**NOTES**

---

---

---

---

---

---

---

---

---

---

---

---





### DEVOTIONAL FOCUS

---

**“And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.” (Mark 1:22)**

Even wearing three-inch heels, Mrs. Smith was still a bit shy of five feet tall. However, despite being short of stature, she was a woman of authority. Fellow teachers noticed that her students learned well and her classes seemed well-disciplined.

My husband’s classroom was next door to a habitually unruly fourth grade class, and often their disturbances could be heard through the walls. Noise was a daily occurrence. One day Mrs. Smith came as the substitute teacher for the rowdy fourth graders. My husband heard her as she stopped the incoming students at the door. “If you are here to work, you may come in,” she said. “If you don’t plan to work, don’t even come through the door.” All the students (many as tall as the teacher of the day) entered quietly. There was no sound through the walls, and my husband marveled at their behavior in the halls that day.

It was not Mrs. Smith’s size that influenced the children’s behavior. Rather, they sensed her authority and knew she would not hesitate to notify the principal of students who were disruptive. Mrs. Smith knew that she had the authority of the principal behind her to fortify her edicts.

The word *authority* begins with the root word *author*, which means “one who originates or gives existence.” We usually think of an author in regard to a written work such as a book or poem. John 1:1 tells us, “In the beginning was the Word, and the Word was with God, and the Word was God.” No wonder the people at the synagogue recognized the authority in Jesus’ teaching—He was the Word, the Truth, and the Son of God! What greater authority could there be?

The Gospel, which means “good news,” stands out from all other news or teachings. Many new converts say things like: “The Gospel message was suddenly so clear,” “I could feel God speaking to me,” “My doubts were gone,” “The Bible came alive,” or “My life changed completely.” These are all ways of saying one recognizes the authority of Jesus Christ. Authority is the power to influence or command thought, opinion, or behavior. Authority can be a convincing force.

Notice also that the people recognized Christ’s authority in teaching because it was *not* like the teaching of the scribes. In other words, evidence of authority

can be recognized by what is not done as well as by what is done.

We can trust in the authority of Christ over our lives and plans because He is always in agreement with the Almighty Father. Consider what an advantage this is to us as Christians—we can know that He has the power and authority to orchestrate what is best for us. However, in order for Him to work freely in our lives, we must submit to His authority. Are you submitted to Christ’s authority today?

### BACKGROUND

---

A group of ten Jewish men above the age of twelve was sufficient to organize a synagogue. The synagogue was the place where Jewish people read Scriptures, prayed, and worshiped God. The services were led by laymen. It was customary to ask rabbis visiting in the area to read the Scriptures and teach, so Jesus had freedom to minister there. Services were held on two weekdays as well as the Sabbath.

Jesus possessed more than just authority regarding the Scriptures; He had the heart of a servant. Though He felt it important to teach God’s Word, He could not turn away the many who came for physical healing and deliverance from demons.

Verse 22 mentions the astonishment of the people and verse 27 mentions their amazement at the authority of Christ. In verse 38, He reminded them of His true purpose, which was to preach in as many towns as possible. Possibly that was the reason He told people to refrain from telling others about their healings. He knew many more would come for healing and the time required would further delay His preaching ministry. Yet, He could not refuse the hopeless cases such as the leper in verse 40. He knew His earthly ministry would be brief.

The scribes mentioned in verse 22 were learned Jewish teachers. They are mentioned in the Bible from the time of ancient Israel. They studied Scriptures and served as copyists, editors, and jurists. Often they quoted well-known rabbis to give themselves more authority. Jesus did not need to quote others; He had a complete and exact understanding of the Scriptures and their applications.

Jewish exorcists used magic and wordy incantations in an attempt to cast out demons. However, Jesus spoke only a few words (verse 25) and the unclean spirit came out, although not without doing as much harm as possible.

Jesus was on the earth as a man and He became very weary, but His habit of prayer (verse 35) kept

Him in unity with the Father’s plan. Jesus made this time of communion a priority, even when it meant going without sleep.

In verse 44, Jesus reminded the leper He had just healed of the ritual required of cleansed lepers in Moses’ time. These details can be found in Leviticus 14:1-32.

**AMPLIFIED OUTLINE**

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

- II. The introduction of the Son of God
  - C. The authority of the Son of God (1:21-45)
    - 1. Over demons (1:21-28)
      - a. His authority revealed (1:21-22)
      - b. His authority demonstrated (1:23-26)
      - c. His authority realized (1:27-28)
    - 2. Over sickness (1:29-31)
      - a. The time (1:29)
      - b. The illness (1:30)
      - c. The double miracle (1:31)
    - 3. Over diverse infirmities (1:32-34)
    - 4. Over the disciples (1:35-39)
      - a. The time (1:35)
      - b. The desire of the disciples (1:36-37)
      - c. The desire of Christ (1:38)
      - d. Summary of Christ’s ministry (1:39)
    - 5. Over leprosy (1:40-45)
      - a. The leper’s request (1:40)
      - b. Christ’s response (1:41-42)
      - c. Christ’s instruction (1:43-44)
      - d. The result of the miracle (1:45)

**A CLOSER LOOK**

1. Cite three examples from today’s text of Jesus’ authority over life situations.

---

---

---

---

---

---

---

2. Why do you think the people responded as they did to Jesus healing the man with an unclean spirit?

---

---

---

---

---

3. How can we make spending time in prayer a priority in our lives?

---

---

---

---

---

---

---

**CONCLUSION**

Living under the authority of Jesus Christ brings great benefits, and is a testimony to those who are watching our lives.

**NOTES**

---

---

---

---

---

---

---





### DEVOTIONAL FOCUS

---

**“But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house.”  
(Mark 2:10-11)**

Don Wolfe, a father in our Portland congregation, tells of a time when today’s text resolved a defining moment in his life. Don was attending a required psychology class in college. One day the professor said, “You know, the power of the mind is incredible. We just don’t realize how strong it is. There have been groups of people who have been ill, and half of them were given medicine, and the other half a placebo (un-medicated pill). The people did not know what kind of pill they were getting. Many times those who received the placebos got better. This illustrates that you can convince yourself, and you can control things with your mind.” As the professor continued, he implied that religions were just something in the mind. He said, “There are some religions that encourage weeping. You just spill out your feelings; it’s a wonderful release, and you feel better.”

As Don listened to the professor, the devil tried to make him doubt God and his own salvation, and a battle began within his soul. That night in a church service, the minister preached from Mark 2. The Lord reminded Don of a time some years before when his two-year-old daughter, Connie, had been terribly sick with a raging fever. That Saturday evening was a prayer meeting at the church, and Don called requesting special prayer. As he was rocking the toddler, he listened to her labored breathing. Suddenly, she jumped out of his arms and began running around the apartment and giggling. When Don took hold of her arm, it was completely cool.

During that sermon, the minister read, “That ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house.” The Lord said to Don, “So that you know that I make a difference in a life, who do you think healed Connie? You had no power over her mind that night.” That settled the battle for Don. He had a fresh assurance that God has the power to change lives, as well as heal the sick.

In today’s lesson, the scribes questioned the authority of Jesus to forgive the sins of the man brought by his four friends to Jesus. Knowing for certain that

God has forgiven the sins that are in our past is one of the most powerful and liberating benefits of salvation. It is vital that we know Jesus has the authority to forgive. No one may have been able to tell from the outside that the sick man’s sins had been forgiven, but all who were present knew that he had been healed when he stood up and walked away with the bed on which he had been carried in!

Today, if you need forgiveness, you can be assured that Jesus has the authority and the desire to forgive your sins. If you are saved, you can be assured that Jesus has the authority and desire to forgive your unsaved loved ones if they will ask.

### BACKGROUND

---

This section of the Book of Mark shows a contrast in responses to Jesus. The scribes and Pharisees opposed Him (verse 6), while the palsied man and Levi obeyed Him (verses 12 and 14).

As Jesus again entered into Capernaum, which had become His hometown, the news spread, and soon the house where He was teaching was overflowing with people. The houses in Jesus’ day had flat roofs made of clay that were hardened into tiles by baking, and these tiles were supported by sticks and branches. Stairways on the outside of the one-story houses went to the roofs. After carrying their friend up this stairway, the four men in today’s text were able to take off the tiles and make an opening in the roof.

Jesus was establishing to those present that He was the Son of God. The Jewish leaders knew that only God could forgive sins. When Jesus said that He forgave the man’s sins, these leaders understood that Jesus was claiming divine power, an action which they considered blasphemy. Since no one could see the forgiveness that took place, Jesus showed that He had divine power by healing the man. Then Jesus applied to Himself the title, “Son of man,” to emphasize His incarnation.

Verses 13 and 14 note the calling of Levi (another name for Matthew). Located at the intersection of several highways, Capernaum was a military and business center. The Roman government appointed the tax collectors who took commissions, and many of them greedily overcharged. Many people considered these tax collectors traitors, and hated them. Matthew was employed in this ignominious profession.

When Jesus said, “Follow me,” He was not suggesting that Matthew go on a short errand; Jesus was proposing a lifestyle change. While Peter, Andrew, James, and John could have gone back to fishing,

Mathew's decision was permanent, for it necessitated turning in his books and the money collected. Yet Matthew's response was immediate and without reservation—he "arose and followed him."

## AMPLIFIED OUTLINE

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

- III. The opposition to the Son of God
  - A. The commencement of opposition to the Son of God
    - 1. The healing of the paralytic (2:1-12)
      - a. Christ's authority declared (2:1-5)
      - b. Christ's authority questioned (2:6-7)
      - c. Christ's authority demonstrated (2:8-12)
    - 2. Further preaching and the call of Levi (2:13-14)

## A CLOSER LOOK

- 1. What attributes did the four men who carried the paralyzed man to Jesus display?**

---

---

---

---

---

---

- 2.** Why did the scribes consider Jesus' words, "Son, thy sins be forgiven thee" blasphemy?

---

---

---

---

---

---

- 3.** Jesus called Matthew to leave his profession. What might He call us to leave?

[illegible]

## CONCLUSION

We can have full trust in the power and authority of the Lord to forgive sins and heal bodies because He has proven that power many times.

## NOTES

[illegible]



### DEVOTIONAL FOCUS

**“And they watched him, whether he would heal him on the sabbath day; that they might accuse him.” (Mark 3:2)**

My six-year-old son is a stickler for following directions. I do not mean directions given to him, but rather those given to others! In the heat of a disagreement with one of his siblings, he will begin to cry that they are not following my prior directions.

This is not only a problem in our home. His schoolteacher has let me know that my son is very concerned with what others are doing in class—who is following directions and who is not. If someone is doing something contrary to the teacher’s instructions, my son jumps in to correct them in a vehement manner. The real problems arise when my son is not following directions himself. He is so concerned with the behavior of others that he loses sight of his own misbehavior.

My son, in this matter, is similar to the Pharisees that Jesus was dealing with. They were constantly on the lookout for problems and contradictions they perceived between the Law of Moses and the actions of Jesus. The Pharisees were very concerned with following the old Law exactly, but not for the right reasons. They wanted to be seen by others and to have their standing in the community become highly exalted. When they saw Jesus performing deeds which they considered to be in conflict with the Law, they sought to turn others against Him.

It is possible, as Christians, to get so caught up in watching others that we lose sight of our own personal need for a godly walk with the Lord. We can end up spending our time pointing fingers at others and worrying about how someone might not be acting in an appropriate manner. Let’s strive to keep our eyes on Christ, and to ensure that our own behavior is pleasing to Him.

### BACKGROUND

Several references are made to the Law of Moses in this passage. The need for fasting was the first to be addressed. In verse 18, the Pharisees asked Jesus why His followers were not fasting. Jesus pointed out that the one reason for fasting was to draw closer to God, but because He was with them, it was not necessary.

The next behavior in question regarded the disciples picking corn on the Sabbath day. Jesus clarified that they were not picking corn for personal gain, but

rather for personal nourishment. Nor were the disciples stealing from a field; according to the Levitical Law, farmers were to leave the corners and edges of their fields unreaped for the poor and those who were traveling.

The last law that the Pharisees were concerned about in this passage regarded the healing in the synagogue. According to the old Law, medical attention was not to be administered on the Sabbath except in matters of life or death. Jesus was angry with the Pharisees and their hardened hearts, and healed the man. In spite of the merciful deed Jesus had done, they were determined to discredit Him.

In verse 22, reference is made to new and old wine, as well as new and old wine bottles. Bottles were made of goatskin that had been sewn together. As new wine fermented, the new skins would stretch. However, if an already stretched bottle was filled with new wine that was yet to ferment, there would be no possibility for expansion and the seams would burst.

### AMPLIFIED OUTLINE

Hannah's Bible Outlines  
Used by permission per WORDsearch

- III. The opposition to the Son of God
  - A. The commencement of opposition to the Son of God
    - 3. Controversy over separation (2:15-17)
      - a. The Pharisees’ question (2:15-16)
      - b. Christ’s answer (2:17)
    - 4. Controversy over Pharisaic tradition (2:18-22)
      - a. The Pharisees’ question (2:18)
      - b. Christ’s answer (2:19-22)
        - (1) The bridegroom (2:19-20)
        - (2) The patch (2:21)
        - (3) Old wine skins (2:22)
    - 5. Controversy over working on the Sabbath (2:23-28)
      - a. The setting (2:23)
      - b. The Pharisees’ question (2:24)
      - c. Christ’s answer (2:25-28)
    - 6. Controversy over healing on the Sabbath (3:1-6)
      - a. The Pharisees’ trap (3:1-2)
      - b. Christ’s reaction (3:3-5)
      - c. The Pharisees’ plot (3:6)

### A CLOSER LOOK

- 1. What physical healing took place in this passage and where did it happen?

---

---

---

---

**2.** What did Jesus mean in Mark 2:17 when He said, “They that are whole have no need of the physician, but they that are sick”?

---

---

---

---

---

**3.** The Pharisees followed Jesus to find cause to accuse Him. How can and should we be different from the Pharisees?

[illegible]

## CONCLUSION

Let us strive to keep our eyes on Christ and monitor our own actions, rather than others'.

## NOTES

[illegible]



### DEVOTIONAL FOCUS

**“And he ordained twelve, that they should be with him, and that he might send them forth to preach” (Mark 3:14).**

Our focus verse talks about Jesus choosing twelve followers to be His disciples. These men were not chosen because of their amazing abilities or potential; they were ordinary people. The attributes that caused them to be called were willingness and obedience. Their association with Jesus, His instruction, and God’s power were what qualified them.

Today, Jesus is still looking for followers, and the necessary characteristics are the same—willingness and obedience. One young mother tells how God prompted her to be willing and obedient regarding sharing the Gospel with her neighbor who was dying. She said, “They were new neighbors, and I had talked to his wife, but not to him. I wanted to help, and someone suggested I take him some of our Gospel literature. I thought, I can’t do that; I don’t know this man. But the idea did not leave me, and it put conviction on my heart.

“One day, I picked up a couple of *Higher Way* magazines and the booklet, *Thirty Days on the Road to Eternity*. Before I went over to their house, I got down and prayed. They took the material, and a while later, he passed on. I thought, Nothing came of it. I had really prayed hard for this man and his family, so I felt sad about that. Later, when I talked again to the lady, she told me, ‘My husband never was a religious man, but when you brought that material over, he read it. And he gave his heart to the Lord before he died.’ It really sank into my heart that we need to do what the Lord tells us to do!”

At times, we may feel unqualified to do what the Lord asks of us. Yet if we will spend time with Him, as this young mother did, He can instruct us and give us His power. We just need to be willing and obedient—attributes which are not out of reach for any of us when we ask for God’s help.

Just think what might happen today if all of us willingly and obediently follow the Lord’s promptings to our hearts!

### BACKGROUND

After angering the Pharisees by healing a man’s withered hand on the Sabbath, Jesus and His disciples distanced themselves by withdrawing to the seashore. Although Jesus was being challenged by religious

leaders, many of the people were happy to hear Him. A great crowd followed Him to the sea and then to the mountaintop.

These people came from a large geographical area. Idumea was south of Judea and was the area which had been occupied by the Edomites. “From beyond Jordan” referred to the localities that were east of the Jordan River. Tyre and Sidon were cities to the north in Phoenicia.

Those who followed Jesus had varying motivations. Some wanted to be healed; some wanted to see what was happening; some sought information to discredit Him; and some desired to know if He was, in fact, the promised Messiah. By getting into a boat, Jesus prevented the crowd from thronging Him.

Jesus directed the evil spirits “that they should not make him known.” The spirits recognized Jesus, but if they had been allowed to identify Him as the Son of God, the people could have been confused. Also, the Jewish people believed the Messiah would deliver them from the Roman government’s control, and these political hopes could easily be stimulated. Jesus’ words and the miracles He performed were meant to cause people to understand who He was and His mission, not to promote political unrest.

From the people who followed Him, Jesus chose, or “appointed,” twelve for intense instruction. The number twelve was familiar to the people of Israel because of their twelve tribes. These men were not specially educated, talented, or wealthy, but were ordinary people with varied backgrounds and personalities. However, they were all willing to obey Jesus. They learned by being with Him—watching and listening to Him. He commissioned them to preach and gave them the power to heal sicknesses and cast out devils. In time, these disciples (except Judas) became mighty witnesses for Jesus and were willing to die for their faith.

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

#### III. The opposition to the Son of God

##### B. The consequences of the opposition to the Son of God

###### 1. The separations of the Son of God

###### a. Separation from Capernaum (3:7-12)

(1) His vast popularity (3:7-9)

(2) His healing ministry (3:10-12)

###### b. Separation of the twelve (3:13-19)

## A CLOSER LOOK

### 1. Why did Jesus ordain the twelve?

---

---

---

---

**2.** What do you think the crowds who followed Jesus expected?

---

---

---

---

---

**3.** What is the most important reason that you are a follower of Jesus?

---

---

---

---

---

---

## CONCLUSION

God wants us to be His followers. Are we willing and obedient?

## NOTES

[illegible]





### DEVOTIONAL FOCUS

**“And if a house be divided against itself, that house cannot stand.” (Mark 3:25)**

For years, slavery was prevalent in the southern portion of the United States. Plantation owners in the South depended upon slaves for their livelihood, while many in the northern states opposed the concept of one human owning another. In 1853, a policy was initiated that was to settle the slavery debate. However, five years later, agitation over slavery had only increased.

During the summer of 1858, Abraham Lincoln was named a candidate for the United States Senate at the Republican State Convention in Springfield, Illinois. As the convention drew to a close, Abraham Lincoln was asked to give a speech. In it, he expressed his concern over the slavery issue. He said, “In my opinion, slavery will not cease until a crisis shall have been reached and passed. A house divided against itself cannot stand. I believe government cannot endure permanently half-slave and half-free. I do not expect the Union to be dissolved; I do not expect the house to fall; but I do expect it will cease to be divided. It will all become one thing [slavery], or all the other [no slavery].”

Abraham Lincoln used our focus verse to express to the Republican Convention that allowing slavery in some states but not in others would not work. It would divide and eventually destroy the country. History proved Lincoln correct. A crisis—the Civil War—eventually caused national policy to no longer be divided.

In today’s text, some scribes from Jerusalem had accused Jesus of obtaining His power to cast out evil spirits from Beelzebub, the devil. Jesus answered this untrue statement with several parables the people could understand, pointing out that division brings weakness. One illustration was our focus verse, which states that a home with discord and strife will destroy itself. Jesus went on to say that if Satan were fighting against himself, he could accomplish nothing and would eventually destroy himself.

We, too, cannot have one foot in the world and one foot in God’s church. If we do, the world of sin and the powers of Satan will pull us into their grasp and we will become eternally lost, unless we turn back to God. We must put our all into serving the Lord and walking in His ways if we want to make Heaven our eternal home.

### BACKGROUND

So many people wanted to hear Jesus speak that He did not always take time to eat. His family members and friends thought He was behaving irrationally. They felt he was taking unwise risks by not getting the food and rest He needed. Even those close to Jesus did not understand who He was and what He came to do.

Scribes from Jerusalem had more authority than local scribes. These men knew Jesus was doing great things, and because they could not explain His miracles, they accused Him of working through the power of Satan (Beelzebub) rather than the power of God.

Jesus refuted their illogical accusation by pointing out that if a kingdom is divided, it cannot stand. If Satan were to do away with his own demonic helpers, he would be destroying his own kingdom. The defeat of Satan must be accomplished by the One who is against Satan, and that is the Son of God. Jesus drew another picture, saying that no one could enter a strong man’s house and spoil, or steal, his goods without first restraining the strong man. Again, the logic was irrefutable. Satan must have been a conquered foe, for how else could Jesus be “seizing” his property?

In verses 28-29, Jesus spoke of what has been termed “the unpardonable sin.” Blasphemy against the Holy Ghost means persisting to reject the very One who convicts of sin. The person who does this rejects the only One who can draw him to repentance, and thus loses any possibility of being pardoned.

Verse 31 indicates that Jesus’ family continued to be concerned about Him. Those who were with Jesus said His family was outside the house and wanted Him. Jesus used this example of His brothers, sisters, and mother wanting to see Him for a spiritual lesson. His comment was not meant to be disrespectful or offensive. He wanted those about Him to understand that spiritual kinship is more important than biological ties; eternal relationships far outweigh earthly ones.

Through His example, Jesus illustrated that commitment to God and serving Him must take priority, even over one’s family. Doing His will causes people to become brothers and sisters in Christ, and this family is not exclusive. Obedience is the key to closeness to Jesus.

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

- III. The opposition to the Son of God
  - B. The consequences of the opposition to the Son of God

1. The separations of the Son of God
  - c. Separation from Nazareth (3:20-35)
    - (1) The accusation of insanity (3:20-21)
    - (2) The accusation of demonic empowerment (3:22)
    - (3) Christ's reply (3:23-30)
      - (a) Unity of Satan's kingdom (3:23-26)
      - (b) Weakness of Satan's attack (3:27-30)
    - (4) Separation from natural bonds (3:31-35)

### **A CLOSER LOOK**

**1.** Where did the scribes say that Jesus' power came from?

---

---

---

**2.** Why did Jesus disregard His mother and brothers' request to see Him?

---

---

---

---

---

---

---

**3.** How can we be sure we are among the Lord's "brothers and sisters" today?

---

---

---

---

---

---

---

---

---

### **CONCLUSION**

Divided loyalties will ultimately end in dismal failure. Let's all examine where our true loyalties lie, and determine to remain wholly true to Christ.

### **NOTES**

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

---

**“And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.” (Mark 4:8)**

My garden book has this to say about soil: “Entirely satisfactory garden soils are rare indeed, and when they exist they usually represent careful preparation and careful management over a period of years.”<sup>1</sup> I know where they are coming from. In the yard surrounding our previous home, we had very fine, clay-like soil. There were no rocks to get in the way, but when the soil was wet, it was so dense that the drainage was poor. By plowing huge amounts of sawdust into this — along with needed nutrients — we eventually came up with a workable mixture. However, it took a great deal of effort!

At our current home, the situation is somewhat reversed. The first time we dug a hole in our back yard, after penetrating the top few inches of soil, we were surprised to encounter dense, gray-colored gravel. To make any headway in this, we have to use a pick — and when doing so, sparks fly as the metal strikes the rocks. Drainage is so bad that a nurseryman recommended we replace it with a mound of good soil before planting a tree he had sold us.

Jesus told a parable comparing people’s spiritual receptivity to soil. As Christians, we desire our hearts to be good ground — soil that is “entirely satisfactory.” However, having such good spiritual soil will not happen accidentally in our hearts any more than it happens accidentally in our yards. Just as physical ground takes cultivating and work to make it good, so we must work to cultivate receptivity in our hearts.

Careful spiritual “preparation and management” includes gaining strength from God’s Word and prayer, paying attention when God’s Spirit corrects us, and patiently enduring the trials that come our way. We want to be watchful that we are not drawn away from God by the busyness of our schedules or the allurements of earthly pursuits. God will help us to have good spiritual soil if we will be sure to do our part to cultivate it!

### BACKGROUND

---

Jesus often used parables in His teaching. These were common situations used to illustrate spiritual matters. Those who heard Him were required to think deeply to understand the meaning. In today’s text,

verses 2-9 tell the parable, and verses 13-20 give the application.

In Jesus’ time, farmers sowed seed by hand. A large bag was slung over the shoulders, and seed was thrown by handfuls as the farmer walked through his field. Farmers made sure to sow plenty of seed, knowing that some would fall on the wayside, rocks, or among thorns. Jesus told His disciples that the seed in the parable represents the Word of God.

The wayside was the ground of a path. It was hard, and birds could easily pick up the seeds there. Spiritually, this soil represents the hard heart which does not even allow God’s Word to enter. In this situation, Satan can easily snatch the truth away.

The stony ground was large slabs of rock with only shallow soil on top. Stony soil depicts a sinner who receives the Word but quickly falls away because there is nothing in which it can take root. Jesus wanted His followers to know their relationship to God needed to be deeply grounded in faith, not emotion, so it would stand in adversity.

The thorny ground had weeds that choked the planted crop. This soil symbolizes Jesus’ followers who allow recreation, work, school, finances, and other cares of life to take precedence in their lives. A warning is given about materialistic desires and the deceptive attraction of riches.

The good ground was considered good because it brought forth fruit in varying amounts. The emphasis was not on the quantity of the crop, but on the fact that the ground produced fruit. This soil represents those who “hear the word, and receive it.” The words *receive it* could also be translated “welcome it.” Those whose hearts are good ground do more than just agree with what they hear; they wholeheartedly accept and act upon it.

In the final portion of today’s text (verses 21-25), Jesus used the illustration of a candle to emphasize the responsibility of those who hear His Word. A bushel was a container that held approximately eight gallons. The beds of that time were mats that could be rolled out of the way during the day. Either the bushel or the bed mat could have been used to obstruct the light of a candle, but obviously that would defeat the candle’s purpose. Much better illumination would result when the candle was placed on a candlestick.

Jesus came to shed the Light of the Gospel in the world and to give His life as the atonement for humanity. Therefore, those exposed to His Light needed to “take heed” and pay attention to what He said. “With what measure ye mete, it shall be measured

to you” could be translated, “The measure you give will be the measure you get.” Obedience to the Lord’s teachings results in a better understanding of more truth. Refusing the truth results in spiritual decline and eventually spiritual death—“For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.”

**AMPLIFIED OUTLINE**

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

- III. The opposition to the Son of God
  - B. The consequences of the opposition to the Son of God
    - 2. The institution of a new program by the Son of God
      - a. The setting (4:1)
      - b. The parable of the sower (4:2-20)
        - (1) The parable stated (4:2-9)
        - (2) The use of parables (4:10-12)
        - (3) The parable explained (4:13-20)
      - c. An admonition (4:21-25)

**A CLOSER LOOK**

1. What did the thorns represent?

---

---

---

---

2. Why do you think Jesus talked about four different types of soil?

---

---

---

---

---

---

---

---

3. What could you do today to make your spiritual “soil” better?

---

---

---

---

---

---

---

---

**CONCLUSION**

Let’s make sure that we are cultivating good spiritual soil!

**NOTES**

---

---

---

---

---

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

---

**“And he said unto them, Why are ye so fearful? how is it that ye have no faith?” (Mark 4:40)**

Several years ago, I had the privilege of going to Israel and seeing the places where Jesus ministered while He was here on earth. The day our group visited the Sea of Galilee was bright and sunny, and during our boat ride, as we recounted the story of Jesus calming the sea, the lake was calm and the surrounding hills were beautiful. We could only imagine what the sea would be like during a raging storm—one so violent that it would shake the faith of Jesus’ chosen disciples.

The Sea of Galilee is Israel’s largest freshwater lake and, at 686 feet below sea level, it is the second lowest lake in the world (after the Dead Sea). Because of the lake’s low-lying position in the Jordan Great Rift Valley, and the fact that it is surrounded by hills, it is susceptible to sudden violent storms. The difference in elevation between the sea and surrounding land produces sizeable temperature and pressure changes. When the contrasting air masses converge, a storm can develop quickly and without warning. Small boats caught out on the sea when one of these storms arises are in immediate danger.

In our text, Jesus and His disciples experienced such a storm. Even though the disciples were experienced fishermen and had no doubt been through many previous storms on this unpredictable sea, this particular storm terrified them and they feared for their lives. While they battled the storm and tried to stay afloat, Jesus was asleep in the rear of the boat. It must have seemed absurd to the disciples that Jesus could sleep through such a fierce storm, and they interpreted His slumber as showing indifference to their welfare. Fearing for their lives, the disciples cried out, “Master, carest thou not that we perish?” Jesus awakened, immediately rebuked the winds and the waves, and there was instant calm. When Jesus asked the disciples why they were so afraid and faithless, He was not chastising them for normal human feelings. He was reprimanding them for a lack of faith in His ability to save them, and also because they felt He was not concerned about their needs.

At times, we may doubt God’s ability to deliver us from the storms of life, or we may mistakenly assume that because God is with us, the storms will pass us by. When trials come our way and it seems we are sinking, we may wonder why God appears

to be “asleep” while we are in such dangerous peril. When we call on God for His help and deliverance, we must trust His ability and also His timing. We can determine in our hearts that regardless of what we are going through, we will never question the loving concern of Jesus or doubt His ability to help us in our times of need.

### BACKGROUND

---

In today’s text, Jesus gave two more parables to the multitude gathered by the seashore. The first parable, related only in the Book of Mark, is about the growing seed. Jesus compared the kingdom of God to a man planting seed. During the course of time, even though the planter does not understand how, the seed begins to grow and eventually develops into a full crop that is ready to be harvested. In Jesus’ previous parables, He had said that the seed is the Word of God. The sowers of the seed are those who spread the Gospel message. Jesus made it clear that the sower is not responsible for the growth of the seed. Once the seed is sown, it is God who causes the seed to take root and grow. However, it takes a period of time for the seed to yield a crop.

Jesus knew that His kingdom would grow and develop, but His followers would not control or necessarily understand how it happened. Their responsibility was only to plant the seed. Good seed on good soil was certain, in time, to bring a harvest.

In the second parable, Jesus likened the kingdom of God to a mustard seed, which is extremely small. When just one mustard seed, smaller than the head of a pin, is planted in the ground, it can grow into a six to ten-foot tree with branches big enough for birds to nest in. Within their culture, the Jewish people were familiar with looking at the beginning and ending of a matter without focusing on the process. Therefore, with this parable, Jesus encouraged His followers by illustrating that though their efforts to spread the Gospel seemed small and insignificant, the Kingdom of God would continue to grow and spread throughout the entire world.

When Mark said “with many such parables,” he indicated that this Gospel contained selected parables, not a complete recounting of every parable Jesus gave. Jesus was the Master Teacher, and He taught His audience in ways that they could best understand. Those who paid close attention could consider what He said and discover His meaning. Often, He explained and amplified His teachings to His disciples when they were alone.

## AMPLIFIED OUTLINE

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

- ## A CLOSER LOOK

- 2.** Why should the parables about the seeds have encouraged the disciples?

- ## CONCLUSION

## NOTES





### DEVOTIONAL FOCUS

---

**“Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.” (Mark 5:19-20)**

During the last year of my high school days, I was in a backslidden state and was not a good example to my peers. One of my very close school friends was killed, and the Lord convicted me while I was at the funeral. Not once had I told her about Jesus and His power to save. Shortly after her funeral, I prayed and God wonderfully restored my salvation. However, I felt terrible that I had failed the Lord while I was in school.

Before too long, I received a draft notice, and in a few months I was overseas in the Vietnam war zone. It seemed that the Lord was giving me another chance to be a witness for Him.

Serving God in the military was a challenge, but He was with me. At different times, I saw two soldier friends saved as we prayed together. Several of the men in my unit had made a bet that within six months of being overseas, I would be drinking and swearing along with the rest of them. I did not know this until the end of my term, when some of the men came and told me they had lost the bet. Years later, another young man phoned me to say that after he left the service, he was contemplating suicide, but then he thought of my testimony. It caused him to find help at a church, where he prayed through to salvation, and he is now a minister. How thankful I am for a second chance to prove that the Lord can keep us in difficult circumstances and help us to be witnesses for Him!

The Gadarene Demoniac had surely brought great sorrow, pain, and embarrassment to his family and friends, and he must have felt extreme gratitude when the Lord delivered him from demon possession. When Jesus was rejected and ordered to leave by the Gadarenes, He needed someone to carry on the work there. He commissioned this new believer and gave him an opportunity to return to his own people and show them God's great power.

This man wanted to stay with Jesus, but he was told to go where he could witness most effectively. God may also put us in a place that is not particularly where we would choose; however, let us be ready to

answer Christ's call, no matter where He leads us. A soul may be waiting to hear your witness!

### BACKGROUND

---

The story of the Gadarene demoniac is told in Matthew 8:28-34 and Luke 8:26-36, as well as today's text in Mark 5. Mark stated in verse 1 that this event took place in the country of the Gadarenes. The city of Gadara was about eight miles southeast of the Sea of Galilee. Today, a high ridge in the Lower Golan Heights rises above the harbor of Gadara.

Tombs of that time were carved out of the limestone, and the Jewish people believed these tombs to be unclean. This miracle took place at night, or at least late in the evening (Mark 4:35), when evil spirits were thought by many people to exercise the greatest power. The setting vividly portrayed the conflict between evil powers and the power of God.

There are many Biblical accounts of an evil spirit being cast out, but this is the only place where Jesus asked for the name of the demon. The name that was given was "Legion," because it was not just one demon, but many. In the Roman military, a legion included three to six thousand troops. This man was hosting a large number of demons, probably even more than the two thousand pigs in Mark 5:13. Mark described the wretched condition of the possessed man in detail, and he was hopelessly possessed. He had reached the bottom of what life had to offer and was cut off from society. Yet, there was hope for the man in Jesus.

The legion of demons recognized Jesus and knew that He had come to destroy evil. The power of Christ is stronger than any power of evil. After the demons left, the man was at peace and in his right mind.

Verses 14-17 tell of the opposition by the local people to the miracle that Jesus performed. This may have been because of the economic loss of the large herd of swine, or because of the superstitions of some of the people.

In predominantly Jewish areas, the proclaiming of Jesus' Messiahship was often misunderstood, and on many occasions Jesus instructed the people to tell no one of His miracles. This area of Decapolis (ten cities that were east and southeast of the Sea of Galilee) was a non-Jewish area where the people might have perceived Him as a magician. Jesus encouraged the man that was delivered from the legion of demons to spread the word about what Jesus had done. This would correct the people's misunderstanding of the great miracle Jesus had performed, and would

---

---

---

---

---

---

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

### 3. Christ's continuing witness (5:18-20)

We might prefer to stay in our comfort zones, but God has called us to be His witnesses to the lost. They may be as close as our next-door neighbors.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There is no text or other markings on the paper.

---

---

---

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

---

**“And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.” (Mark 5:22-23)**

Sometimes we are in a position where we need to pray for miracles. A man in our congregation testifies, “A number of years ago I lay on my deathbed in the hospital. The doctors held little hope for my recovery. They had no record of anyone having lived as long as I had after a total kidney failure. The only possible hope they held out for me was a transplant or a kidney machine, but they did not believe my heart was able to take either.

“About this time, my mother-in-law called the Apostolic Faith Church, asking the people there to pray, and they put me on their prayer list. The very same day, my kidneys started functioning and continued to function normally. The Lord completely healed me! The doctor could not understand what had happened. He had never heard of anything like this.”

Through this sickness, God talked to this man’s heart. When he yielded to God’s call, the Lord saved his soul, and he has had many years to serve God since then. He needed a miracle, and God gave him two—salvation and physical healing.

In today’s text, several people needed miracles. Jairus’ daughter was dying and had passed away before Jesus arrived at their home, yet the Lord was not too late to perform a miracle for this family. He brought the girl back to life. On the way toward Jairus’ home, a woman who needed a miracle touched the hem of Jesus’ garment. Because she reached out in faith, she received healing for her body and peace in her soul.

When Jesus was here on earth, He regularly intervened in the needy lives around Him, and today His power is still the same. He sees our needs and knows our hearts. He will answer our prayers. Do you need a miracle today? Be assured that Jesus knows your situation, and He sees your faith. In prayer, reach out and touch Him!

### BACKGROUND

---

Today’s text continues Mark’s verification of the Son of God by showing His dominion over disease. The story of Jairus’ request for his daughter and the

girl’s subsequent healing is interrupted by the account of the woman who touched Jesus’ garment. Yet, in His infinite power, Jesus intervened for all of those involved.

Jairus, as a ruler of a Jewish synagogue, held a prominent elected position. His responsibilities likely included operation of the weekly school, conducting worship, and maintenance of the building. The Pharisees, who as a group had little regard for Jesus, had close connections to many of the synagogue rulers. Therefore, Jairus could have been taking a risk when he fell at Jesus’ feet, but desperation and despair drove him. Although Jairus’ daughter was twelve years old, her father used the words “little daughter” because she was especially dear to him.

Among the crowd that thronged Jesus as He walked toward Jairus’ home was a “certain woman” with an incurable hemorrhage. The ailment caused her to be unclean according to the Law, thus preventing her from associating with other people socially. Anyone she touched was also considered unclean. Yet in faith she touched Jesus’ clothes. The garments of Jewish men had tasseled borders, which may have been the part of Jesus’ clothes that she touched.

Jesus knew the difference between the touch of faith by the woman and the jostling of the crowd. His virtue was released by His choice and with His knowledge in response to the woman’s faith in Him.

When Jesus asked who touched Him, the woman feared He would be angry because she had made Him ceremonially unclean. Jesus, however, wanted it to be clear that no magic was involved in touching His clothes, for the healing was a result of her faith in Him. Also, Jesus wanted to heal more than her body; He wanted her to have peace in her soul.

No doubt Jairus’ concern over his daughter mounted as Jesus was delayed. When the news came that his daughter was dead, Jesus’ words could be translated, “Be not afraid, go on believing.”

It was a Jewish custom to hire mourners to weep and wail after a death. These professionals were in addition to family and friends who were actually grieving. A tumult was the result. When Jesus said “she sleepeth,” it could be interpreted “her body is asleep,” because He planned to reunite her body and her spirit (which had departed). Jesus knew her death was temporary. However, the professional mourners were scornful, and so Jesus sent them away.

The words Jesus spoke, “Talitha cumi,” were Aramaic for, “Little girl, get up.” She was brought back to life and healed of her disease. By this miracle,

Jesus demonstrated His power over death and also His great compassion for those about Him.

This chapter recounts Jesus healing the man who had been possessed of the devils, the woman with the issue of blood, and Jairus’ daughter. All these people were unclean and should have been avoided according to the Law. Yet Jesus reached out and helped them.

**AMPLIFIED OUTLINE**

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

- IV. The authentication of the Son of God
  - C. His power over disease (5:21-43)
    - 1. Jairus’ plea for his dying daughter (5:21-23)
    - 2. The healing of the woman (5:24-34)
    - 3. The healing of Jairus’ daughter (5:35-43)

**A CLOSER LOOK**

1. What was Jairus’ attitude when he came to Jesus?

---

---

---

---

2. Why did the disciples comment on Jesus’ question, “Who touched me?”

---

---

---

---

---

---

3. What should we do if we need a miracle in our lives today?

---

---

---

---

---

---

---

---

**CONCLUSION**

Miracles may not occur in the order or manner which we anticipate, but the day of miracles is not over!

**NOTES**

---

---

---

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

---

**“And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits.” (Mark 6:7)**

When my husband and I bought our house a little over a year ago, we had a list of “improvements” we wanted to make. We believe that when we sell the house, the improvements will make it more appealing to potential buyers, and will hopefully increase its market value.

The first improvement was to convert the existing mudroom into a laundry room. This entailed installing a new washer and dryer hookup, drain, and electrical outlet in the room. In beginning this project, my husband first had to remove the siding and insulation from the exterior of the house. You can imagine my surprise when I returned home from work one evening to find a hole in the side of our house!

For days my husband worked diligently on this project. He bought PVC pipe and rerouted the hot and cold water and the drain. Then he installed the box with the washer and dryer hookups, and the electrical outlet. Finally, after many trips to the local building supply store, he was finished with the work inside the walls and could hang the new siding on the exterior of the house. This part of the project proved more difficult than the rest and he remarked to me, “Next time I do this, I am going to ask someone to help me!”

In the focus verse, Jesus sent the disciples out two by two. If they had gone individually, the disciples could have reached more people by traveling to more areas. However, Jesus knew exactly what approach was best. He knew that together, the disciples could strengthen, support, and encourage each other. This would be especially necessary when they encountered those who rejected their message. They would be able to display unity and agreement in doctrine, and there is strength in numbers.

The Lord gave His disciples power, and He has also promised to give us power. Sometimes we may be in circumstances where no other Christians can be with us. In those times, we must remember that the Lord has said He will always be there, so we are never truly alone. However, when it is possible, God also encourages us to find strength in numbers. He tells us that whenever two or more are gathered in His name, He will be there! We do not have to “go it alone” in this spiritual warfare. Let us take advantage of the opportunities God gives us for strength by worshipping

with others, praying for each other, and helping each other in any way we can.

### BACKGROUND

---

This chapter begins with the rejection of Jesus in His hometown of Nazareth. The people of His own country were offended at Him, and unwilling to view Him as anything more than a carpenter. Among Jesus’ siblings, two brothers are known to us today—James, who led the Jerusalem church and wrote the Book of James, and Jude (Juda), who wrote the epistle by that name. The unbelief of the people in Nazareth caused Jesus to choose not to work many miracles in that area, because He knew the miracles would be ineffective in convincing them that He was God’s Son.

Mark next gave the account of the commissioning of the twelve disciples. Jesus sent them out two by two with minimal provisions, but He gave them “power over unclean spirits.” Their message was the same as the one preached by Jesus himself and also John the Baptist: repent. Miracles were the result of their ministry.

Shaking the dust from their feet was a Jewish practice to indicate separation when they left Gentile areas. To shake dust from their feet when leaving a Jewish area was a strong signal by the disciples of a desire for separation from those who rejected Christ.

The third portion of the text gives the account of the death of John the Baptist. Palestine was divided into four territories, each ruled by a “tetrarch.” Herod Antipas, Herod the Great’s second son, was ruler over Galilee. His brother Philip was ruler over Trachonitis and Idumea. Philip’s wife was Herodias, but she left Philip and married Herod Antipas. After John the Baptist made this adultery a public issue, Herodias had a grudge against him, and she wanted him to be killed. Herod was reluctant to harm John, as he feared God would be vengeful. However, under pressure from Herodias and his advisors, he had John arrested. When Herodias’ daughter danced, Herod made a rash statement, promising half a kingdom that he did not have, since he was only a tetrarch under Rome. Yet Herodias seized the opportunity, and John the Baptist was killed.

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

#### IV. The authentication of the Son of God

- D. His power over men (6:1-6)
- E. His power to delegate authority (6:7-13)
- F. His power over pagan rule (6:14-29)

## A CLOSER LOOK

1. What was the reaction of the people of Nazareth to Jesus? Why did they view Him the way they did?

---

---

---

---

---

---

---

---

2. What was Jesus' goal in sending out the disciples?

---

---

---

---

---

---

---

---

3. In our lives today, what are some indicators that we believe in Jesus?

---

---

---

---

---

---

---

---

## CONCLUSION

We can draw strength from working with others in the Gospel whenever we have opportunity.

## NOTES

---

---

---

---

---

---

---

---





### DEVOTIONAL FOCUS

**“And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves: for their heart was hardened.” (Mark 6:51, 52)**

When I was about fourteen years old, my dad took me to a trout fishing resort in Canada. Near our destination, a man met us in an open boat to take us to the lodge. He had several more boats behind him that were to carry us and our fishing gear through a chain of lakes to the remote resort.

There were big fish in those lakes, and over the next several days, I was pleased with my catches. At the lodge, the men would talk to me and want to know my secret for success. It seemed strange to me that, even though I was young, they treated me like a fishing expert because I was catching fish. They scrutinized the smallest details of how my line was fixed, what bait I used, and many other specifications I had not even thought about. However, they seemed to ignore my comment that I woke up early in the morning, and instead of fishing at the main lake, hiked up a trail to one of the smaller lakes. I suspect they missed that point because they did not want to hear it. The larger lakes were more accessible, and they wanted the convenient way.

It seems that often we humans can be slow to catch on to a concept or principle. Sometimes, as in the case of the fishermen I met, it is because we do not want to hear. At other times, the concept itself may be difficult to grasp. And sometimes we might just be thick-headed. The focus verse says the disciples’ hearts were “hardened.” In this context, hardened does not mean cruel, but rather dull or calloused. Their minds were not always able to grasp the miracles that Jesus worked right before their eyes. The disciples did not immediately recognize that a significant miracle had occurred when Jesus fed the five thousand with only five loaves of bread and two small fish. Consequently, they were “sore amazed in themselves beyond measure, and wondered” when they saw Jesus walk on the water.

Are we ever “hardened” Christians? Like the disciples, do we sometimes have difficulty seeing, comprehending, and accepting the miracles of God? We want to use our eyes of faith to see God at work in every area of our lives. He truly is a miracle-working God, and He is working miracles on our behalf! Let’s be sure we grasp the point today!

### BACKGROUND

After the disciples returned from their evangelistic trips and gave their reports to Jesus (Mark 6:7-13), He suggested a rest. They departed privately, but were observed by some who ran on foot and were waiting when the disciples and Jesus arrived at their intended resting place. Although the trip was shorter by boat than on foot, those in the boat were dependent upon sufficient and cooperative winds.

Jesus saw the people, and He had compassion on them. *Compassion* means “a pity communicated by assistance.” Jesus knew that just as sheep scatter easily and are in danger if they do not have a shepherd, so the people needed guidance to follow God. Therefore, He taught them.

At Jesus’ command to feed the people, the disciples said it would take “two hundred pennyworth,” which was equivalent to six or eight months of wages. The disciples collected the food that was available, which was not much. The word translated “brake” is in a tense that indicates an instantaneous, completed action. The word translated “gave” shows continuing action. This could indicate that Jesus’ supply never diminished, or that the supply in the baskets from which the disciples distributed never ran out. Either way, it was a miracle. The Gospel writer made it clear that there was no natural explanation for the feeding of the five thousand. The exact number of loaves and fishes was specified: five loaves and two fishes, a small amount. The number of adult men was specified: five thousand, a very large crowd. The number of baskets of leftover food was also specified: twelve. In addition, Mark recorded that the feeding of the five thousand was very orderly, so there was no chance of exaggeration based upon a chaotic situation. Jesus performed a supernatural miracle when He broke the bread and blessed it.

Immediately following this miracle, Jesus sent the disciples in a ship to Bethsaida. This town on the west side of the Sea of Galilee was the home of Peter, Andrew, and Philip. During the ensuing storm, the disciples were “toiling in rowing.” This phrase could be translated, “They were distressed or tormented in rowing.” The fourth watch, when Jesus walked to them on the water, was 3:00 a.m.

Gennesaret (verse 53) was a plain known for its fertility and loveliness. It was south of Capernaum, the town which Jesus used as a headquarters. The area had a dense population, and people quickly recognized Jesus and brought the sick for healing.

## AMPLIFIED OUTLINE

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

- IV. The authentication of the Son of God
  - G. His power to meet physical needs for Jews (6:30-44)
    - 1. The setting (6:30-32)
    - 2. The pressing need (6:33)
    - 3. The miracle (6:34-44)
      - a. The lack of food (6:34-35)
      - b. The plenteous provision (6:36-42)
      - c. The abundance (6:43-44)
  - H. His power to provide protection (6:45-52)
    - 1. The setting (6:45-46)
    - 2. The cause (6:47)
    - 3. The miracle (6:48-51)
    - 4. The reason (6:52)
  - I. His power over sickness (6:53-56)

## A CLOSER LOOK

**1.** How many different needs did Jesus meet in this brief section of Mark's Gospel? List them.

---

---

---

---

---

---

**2.** Why do you think the disciples had a hard time comprehending Jesus' ability to perform supernatural miracles?

---

---

---

---

---

---

**3.** How can we make sure we notice the miracles that God performs in our lives?

---

---

---

---

---

---

## CONCLUSION

Like the disciples, we too can overlook, take for granted, or even discount the miracles that God is performing all around us. Let us pray that God will open our minds to His supernatural workings.

## NOTES

---

---

---

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

---

**“For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.” (Mark 7:8)**

“Tradition” is a word that has diverse meanings to different people. Some traditions, such as specific ways of celebrating holidays, or recipes that are handed down from one generation to the next, are a special aspect of being part of a family.

Some traditions are humorous, such as the story of the young bride who cut off the end of a ham before she cooked it. When her husband asked why, she said, “Because my mother always did.” At the next opportunity, the young man asked his mother-in-law the same question, and she replied, “Because my mother always did.” When the young man asked his wife’s grandmother why she cut the end off a ham, she replied, “Because we didn’t have a pan big enough to cook it in.”

Some religious traditions, such as those of the holiness movement, were formed to encourage positive values, separation from the world, and a holy walk before God. For example, holiness churches of the 1800s began holding open-air camp meetings. Attending a camp meeting service has no spiritual value in itself; however, thousands of souls have repented and found salvation at camp meetings over the years. Others have consecrated and received sanctification, the baptism of the Holy Ghost, comfort, and direction from God. The holiness movement tradition of camp meetings has proved extremely valuable spiritually, even though the practice has been largely abandoned.

By contrast, the Pharisees had accumulated hundreds of traditions and rules that they gave preeminence over the Law, yet they felt that keeping these justified their status. They tried to impose these many traditions on Jewish people and Gentile converts alike, and consequently they were putting a stumbling block in the people’s way of understanding God’s commands. This is why in today’s text Jesus rebuked their traditionalism so strongly.

In our time, church traditions and customary formats can be beneficial as long as they point people toward the Bible and help preserve a godly way of life. The key is in understanding and remembering that justification does not come from keeping traditions or fulfilling rituals. Our spiritual standing is dependent upon our relationship with God, and our traditions of

worship and service must be a result of what God has done within our hearts.

It will benefit all of us if we ask God to help us test our traditions under the searchlight of His Word. We want everything we do in our homes, in our churches, and everywhere else that we go, to truly glorify the Lord.

### BACKGROUND

---

Today’s text contains a discussion initiated by the Pharisees and scribes about ceremonial defilement (verses 1-8), Jesus’ responding indictment (verses 9-13), and Jesus’ explanation of what defiles a person (verses 14-23). The Lord addressed His critics, then the people around Him, and finally the disciples.

The Jewish religious leaders had hostile feelings toward Jesus and what He was teaching. They criticized His disciples for neglecting the Pharisees’ tradition of ceremonial washing, which had nothing to do with the Law. They taught that hand washing needed to follow a certain procedure, including using water from stone jars, holding the hands with the fingertips upward while the water went over them, and rubbing the fist in the palm of the other hand. Strict Pharisees washed their whole bodies after being in a marketplace “contaminated” by Gentiles. They applied additional rules like these to the cleansing of cooking utensils and household items. The point of their regulations was not hygiene, but rather ceremony. The Pharisees were teaching their traditions, esteeming them superior to God’s laws.

Jesus responded by quoting the Prophet Isaiah and calling these religious people hypocrites. The word “play-actors” could be substituted for the term “hypocrites.” These leaders were pretending to defend God’s words, but the defense was actually for their manmade traditions. Jesus indicted them for their violation of the Law, not a tradition.

Verses 10-13 present an example of how their traditions nullified the Law. These verses referred to the fifth commandment, which gave instruction regarding the treatment of parents. When the Pharisees’ parents needed financial assistance, they used the excuse of *corban* for not helping them. *Corban* was a gift or offering set aside and dedicated to God so it could be used for religious purposes only. The Pharisees were declaring their resources “corban” and thus they could not be used for their parents. They themselves continued to benefit from that wealth, although technically it had been given to God. Consequently, they were not truly honoring their parents or God.

Later, when His disciples asked for further clarification, Jesus seemed saddened by their lack of understanding. He told them that a person's food does not go into his heart, but rather into his digestive tract. Then Jesus listed a number of vices that come from within. Evil thoughts were mentioned first, for that is where sin begins. Jesus Himself would provide the cure for this inner defilement.

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

## 2. Christ's reply (7:6-23)

**1. What specific custom or tradition did the disciples violate?**

---

---

---

---

---

---

---

---

---

---

---

---

---

---

We do not become pure through observing traditions or performing certain outward acts. Inward faith and true holiness come from a right relationship with God. Are you serving God from your heart today?

[illegible]



### DEVOTIONAL FOCUS

**“But Jesus said unto her, Let the children first be filled: for it is not meet to take the children’s bread, and to cast it unto the dogs.” (Mark 7:27)**

When I was invited to church and heard about salvation for the first time, I was thirty-one years old. The Gospel message was completely foreign to me. Although at that time I thought I was living a good life and was not a bad person, I saw something in some Christians’ lives that intrigued me and caused me to want to know more.

The first time I went forward to the altar bench to pray, in an effort to encourage me, one of the people praying with me said, “Tell Jesus you are a sinner and you are sorry for your sins.” Immediately, my reaction was one of pride. My thoughts were: Who are you to call me a sinner? What right do you have to say that? That “insult” bothered me, but thankfully, I did come to the realization that—whether I wanted to admit it or not—I was a sinner. Consequently, I was unworthy and did not deserve anything from God. It was only after I realized my unworthiness that the Lord changed my life. Pride could have stopped the whole wonderful process for me.

Today’s text contains the story of a woman who came to Jesus desiring the healing of her daughter. The focus verse is Jesus’ response to her request. The Jews often referred to Gentiles as “dogs,” and Jesus was letting the woman know that God’s plan was for the Jews to hear His message first.

The point to consider is the woman’s reply. She grasped what the Jewish people had missed, and evidenced humility and faith by her response. She did not take offense that Jesus would minister to the Jews first, and she did not allow pride to stop her from a second request.

It is possible to let pride hinder us from receiving from God. All of us need to recognize our unworthiness and come to the Lord humbly. When we do, we can believe His promises and know He will work for us, just as He did for the woman in today’s text.

### BACKGROUND

Jesus and His disciples went to Phoenicia, an area in Syria northwest of Galilee along the Mediterranean Sea, about fifty miles from Capernaum. Apparently, the intent behind this journey was to go where Jesus was less known, perhaps so He could have some solitude and rest.

The woman who came to Jesus was a Greek, and Syrophenicia was the region where she lived. She was persistent in her request to receive healing for her daughter.

Contrary to how it may sound in today’s language, Jesus’ response to this woman was not harsh. When He said “children,” He meant the Jewish people, and “dogs” referenced the Gentiles. He was explaining that His message had to go to the Jews first, and He was also testing her. She was not even slightly deterred, for she responded, “Yes, Lord: yet . . .” Her persistence and faith were rewarded; her daughter was healed. At home, she found “her daughter laid upon the bed.” She was finally relieved of what had tormented her, and was peacefully resting.

From Phoenicia, Jesus went to the Sea of Galilee via Decapolis. This was an indirect route with two potential benefits. Jesus and His disciples traveled through less densely populated areas, and they avoided the territory ruled by Herod Antipas, who was hostile to Jesus.

Decapolis was the area where the man with the legion of devils had been delivered. At that time, the people asked Jesus to leave their coasts (Mark 5:17), and Jesus instructed the man to go home and tell his friends what God had done for him. He did (Mark 5:20), and perhaps his testimony prompted the people’s response to this visit by Jesus. They brought a man who was deaf and mute to Jesus for healing.

Jesus took the man aside, and healed him with a series of steps which the man could be aware of without hearing. When Jesus looked up to Heaven, He indicated that the power for healing came from God above and not by earthly or magical power.

The people were astonished and said, “He hath done all things well.” In all these dealings with people that Mark described, Jesus understood each particular situation, He had compassion on those who were involved, and He was true to the principles of God and the purpose for which He was sent.

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

- IV. The authentication of the Son of God
  - K. His power over Satanic domination of Gentiles (7:24-30)
  - L. His power over physical impediments (7:31-37)
    - 1. The setting (7:31)
    - 2. The miracle (7:32-35)
    - 3. The result (7:36-37)

## A CLOSER LOOK

1. What actions of the Syrophenician woman showed that she had faith and humility?

---

---

---

---

2. What did Jesus do to heal the deaf man?

---

---

---

---

3. What are some ways that we can exhibit humility in our lives today?

---

---

---

---

---

---

---

---

---

## CONCLUSION

If we come to God in faith and humility, as the Syrophenician woman did, we can expect Him to answer our prayers.

## NOTES

---

---

---

---

---

---

---

---

---

---





### DEVOTIONAL FOCUS

**“Having eyes, see ye not? And having ears, hear ye not? And do ye not remember?” (Mark 8:18)**

For six months I knew my job of seventeen years was going to terminate. Diligent searching for other employment produced nothing. Many times, I prayed that the Lord would provide me with employment according to His perfect will, hoping that He would not wait until I was unemployed!

The Lord gave me promises regarding a job and let me know that I was to fully trust Him. Yet, as each opportunity for a new job faded, my faith seemed to fade also. One night at a church service, when the minister preached, “It only takes a wee bit of faith to believe,” I got down on my knees and cried out to God, “What happened to the faith I once had? Why is it so hard to trust You now? I used to feel like I had quite a measure of faith, and now I feel down to nothing. Please help me!” Christ filled me with His Spirit and reminded me that He is in control of my life, and that I can trust Him for every aspect of my life.

The Gospel of Mark indicates that Jesus’ disciples had trouble perceiving the full meaning of the miracles that He performed. In spite of what they had seen Him do, they could not seem to remember that He was all-powerful and could handle any situation. Sometimes we may struggle to comprehend or remember that as well! Yet the Lord never fails His people. At times, He does not act until we feel as if all possibilities have been exhausted, and we are ready to faint. But He is able, for He is God.

The Lord answered my prayers and gave me a job. Today, let us remember that He wants to help in whatever situation we are facing. We can remember how He has helped us before, and trust His power to undertake for us now.

### BACKGROUND

In this chapter, Mark continued his substantiation of Jesus as the Son of God. In today’s text, Jesus provided food for the Gentiles, gave a warning regarding the Pharisees, and restored sight to a blind man.

Verses 1-10 contain the account of Jesus feeding the four thousand. This is not the same event as when Jesus fed the five thousand (Mark 6:30-44), for there are significant differences in the accounts. Jesus was still in Decapolis when He fed the four thousand, so this was largely a Gentile crowd. The number of loaves, fish, and baskets were specifically noted and

were different on the two occasions. Also, there may have been a substantial time lapse between the two events. In the first part of his Gospel, Mark was trying to show how difficult it was for the disciples to grasp who Jesus was and His mission. The two accounts of feeding the multitudes helped point this out.

This text gives the number as four thousand without saying “men,” as the account of feeding the five thousand did. Therefore, this may have been a smaller crowd. Yet, it is quite possible that there were more leftovers on this occasion, because the Greek word translated *basket* in the account of the five thousand was *kophinos*. This was a container used by Jewish people to carry food and keep it ritually clean. In today’s text, the Greek word was *sphuris*, which was a larger basket constructed from reeds or rope. These were large enough to hold a person (see Acts 9:25).

As noted in verse 11, the Pharisees tempted Jesus again, seeking a supernatural sign from Heaven. They were testing His claim that God had sent Him. Because they had already proved their unwillingness to believe Him, Jesus did not give a sign, and departed to the other side of the lake.

When the disciples were concerned about having insufficient food, Jesus told them to beware of the leaven of the Pharisees and Herod. To the Jewish people, leaven was symbolic of sin; a little leaven will spread and affect a whole batch of dough. Jesus was warning the disciples to watch out for unbelief, criticism, and hypocrisy, which could easily contaminate their spirituality.

Verses 21-26 tell of the healing of a blind man. Bethsaida, also called Bethsaida-Julias, was at the northeast part of the Sea of Galilee. The Bible does not say why Jesus healed this man in stages. The man’s statement, “I see men as trees, walking” (verse 24), could be translated, “I can actually see people, for they look to me like trees—only they walk!” Although the man could see some, his vision was not distinct until the Lord put His hands upon his eyes, and he was healed completely. Again, as in the previous chapter, Jesus tried to minimize the publicity by instructing the man not to tell of the miracle in the town.

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

- IV. The authentication of the Son of God
  - M. His power to meet physical needs for Gentiles (8:1-10)
    - 1. The need (8:1-4)
    - 2. The miracle (8:5-10)

- N. His power over the Pharisees (8:11-20)
  - 1. The demand for a sign (8:11)
  - 2. The demand refused (8:12)
  - 3. An accompanying warning (8:13-20)
- O. His power over blindness (8:21-26)

## A CLOSER LOOK

1. What was Jesus' reaction to the disciples' distress about forgetting bread?

---

---

---

---

---

2. What does remembering past miracles have to do with faith?

---

---

---

---

---

---

---

---

3. How can we be sure that our spiritual lives are not contaminated?

---

---

---

---

---

---

---

## CONCLUSION

The Lord is well able to help us in small things or when we have reached our extremity. Let us remember to trust Him!

## NOTES

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

---

**“And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.” (Mark 8:29)**

Have you ever been exasperated with someone who was slow to pick up on a key point? After careful explanation, that person still just did not seem to grasp the concept. In the past year, I have gained a little perspective on this. After completing a difficult course which would have qualified me to teach others, I was chagrined to learn that I had failed. The instructors recognized that I had worked hard, but somehow I just had not grasped the point of the course. Then I had four long months to consider what had gone wrong (and to repair my bruised ego) before I retook the course. The second time, thankfully, I passed with flying colors. Finally, I had really understood the intended concept!

In our focus verse, Peter showed that he truly understood who Jesus was. We might wonder why understanding this was so difficult. However, we must remember that many others also had heard and seen Jesus and yet did not fully understand that He was the Messiah. Some thought He was the reappearance of John the Baptist, or of Elijah, or one of the other prophets. Jesus’ response to Peter’s comprehension of this critical concept is recorded in Matthew’s parallel account of this incident: “And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven” (Matthew 16:17). The only way we can grasp important spiritual truths is for God to enlighten us, because spiritual truths are spiritually discerned.

God is faithful to give each of us the opportunity to find salvation for our souls. Once we have been born again, He wants to teach us just as He taught His disciples. Sometimes we may be challenged to grasp the point regarding a spiritual matter, but the Lord is happy—and we are too—when we understand it. We want to have hearts that are open when God’s truths come our way.

### BACKGROUND

---

Many Bible scholars consider today’s text as a midpoint in the Book of Mark. Jesus had been ministering to crowds of people, but He would face the Cross in about six months. From this point on in

Mark’s account, Jesus spent most of His time with His close followers, teaching them of His impending death and resurrection.

The city of Caesarea Philippi was located in the mountainous area north of the Sea of Galilee, near the base of snow-capped Mt. Hermon. Philip the tetrarch (Herod Philip, considered Herod the Great’s favorite son) had renovated the city and changed the name from Caesarea to Caesarea Philippi. (It was a different town than the coastal Caesarea in Herod Antipas’ territory.) Worship of Greek gods thrived in this pagan city, so it was a significant place for Jesus to ask His disciples who He was.

When Jesus inquired who people thought He was, it was more than a test of knowledge. He was moving toward asking the disciples the pointed question, “But whom say ye that I am?” Peter’s response has been called the “Great Confession,” and indicated that he recognized Jesus as the Messiah. However, the Jewish people thought the Messiah would be a political and military leader. The continuing conversation showed that Peter did not understand the full implication of his statement, “Thou art the Christ.”

Immediately, Jesus made the first of three predictions about His death and resurrection (Mark 8:31; 9:31; 10:33-34). The Great Sanhedrin, who instigated His death, was composed of the elders, chief priests, and scribes who were mentioned in verse 31. The Suffering Servant had been prophesied, but Peter and the other disciples could not comprehend that. When Peter tried to dissuade Him, Jesus gave a strong rebuke. Jesus used forceful words because He knew anything that tried to divert Him from the Cross was a tool of Satan. Peter was looking from the human rather than the divine perspective.

In verses 34-38, Jesus gave instructions regarding discipleship. The Roman people who were Mark’s audience were familiar with crucifixion. Criminals were forced to demonstrate submission to the power of Rome by carrying their own crosses. Jesus was teaching the necessity of full submission to God and His will. He said those who tried to preserve their lives would lose them, but those who gave themselves for Christ and the Gospel would save their lives. Jesus wanted His followers to understand that there is no profit whatsoever if one were to gain the whole world but in the process lose his soul, and there is nothing so precious to an individual as his never-dying soul. To be ashamed for Christ in this life would bring a sad end in eternity.

## AMPLIFIED OUTLINE

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

- V. The instructions of the Son of God
  - A. Instructions concerning His person (8:27-30)
    - 1. Various claims (8:27-28)
    - 2. Peter's confession (8:29)
    - 3. Christ's warning (8:30)
  - B. Instructions concerning His death (8:31-33)
  - C. Instructions for the disciples (8:34-38)

## A CLOSER LOOK

1. What were some of the differing opinions as to who Jesus was?

---

---

---

---

---

---

2. Why was Peter's statement, "Thou art the Christ," significant?

---

---

---

---

---

---

---

---

---

---

3. How might the choice to take up the Cross of Christ be demonstrated in our lives?

---

---

---

---

---

---

---

---

---

---

## CONCLUSION

The Lord wants us to be spiritually perceptive. Let's keep our hearts open to His teaching.

## NOTES

---

---

---

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

**“And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.” (Mark 9:7)**

People “hear” God in different ways. Our pastor tells that when he was in college, a professor said the only way an encounter between God and man could be experienced was if God initiated it. A girl in that class objected, saying that she could initiate an encounter with the God of Heaven. What alarmed our pastor was that an encounter could take place at all! As he thought about it, he became afraid and wondered what would happen if God spoke to him.

Eventually he began to read the Bible. His sister had recently become a Christian, and not many weeks after the incident at college, he went to church with her. He heard people testify about what God had done for them, and the minister preached a sincere and hopeful message from the Bible.

That night, before retiring for the evening, he read the Bible as he had been doing for several nights. He tells, “After I turned out the light, God initiated an encounter with me. The Spirit of God flooded my room. Though I did not know how to pray, God gave me the right words to say. I asked Him to forgive my sins. I told Him that I would try my best to serve Him if He would help me. In that instant, God changed my life. I did not know that it was called salvation, but things were completely turned around from that time on.” He “heard” God.

In contrast to our pastor, who had little religious background and did not understand that a person could have a relationship with God, the disciples were walking with Jesus and listening to Him every day. Why, then, did God say, “Hear him”? His command indicated that He wanted them to pay attention to what Jesus said and to understand that He was the fulfillment of the Old Testament prophecies.

Today, we also need to hear the Lord. Whether we are new to communicating with God or have been walking with Him for many years, we need to heed what He says. He wants to speak to our hearts through His Word, through the still, small voice of His Spirit, through a song or a sermon, through our devotional time, through His creation, through our life experiences, and many other ways. It is critical for us to recognize and honor Him as the highest authority in our lives, for He is the only way to eternal life.

Have you “heard” the Lord today?

### BACKGROUND

The beginning of this chapter describes Jesus’ transfiguration on the mount. Mountains were often associated with openness or closeness to God. God’s voice clearly established Jesus as divine.

In the first verse of chapter 9, Jesus said that some of the people who stood there would “not taste of death, till they have seen the kingdom of God come with power.” This statement has been interpreted in different ways. The disciples were to see God’s power revealed in the Resurrection and at Pentecost. Because verse 2 indicates that the transfiguration took place six days after Jesus made this statement, many Bible scholars believe He was referring to that event.

Peter, James, and John are sometimes called “the inner circle” of the disciples, because they were clearly close to Jesus and at times He requested their presence when the others were not included. Jesus took these three men to a mountain near Caesarea Philippi, possibly Mount Hermon.

The word *transfigured* is from the Greek term *metamorphoo*, a word which “signifies an outward manifestation of an inward change.” This change was a revelation of Jesus’ divine nature and of the glory He had with God before Creation. It was also a foreshadowing of the glory Jesus will have when He comes back again. The Lord’s clothing became “shining, exceeding white,” whiter than any cleaner could make them.

Moses and Elijah (Elias) appeared with Jesus. Moses had received the Law from God, and Elijah represented the prophets. Both the Law and the prophets pointed toward the Messiah and the ultimate sacrifice of His life. Luke revealed that at this time Moses and Elijah spoke with Jesus of His forthcoming death. Consider the strength this discussion and God’s words must have given Jesus. Moses and Elijah substantiated Jesus’ deity, His mission, His teachings, His death, and His resurrection.

Peter impulsively suggested that three tabernacles be built on that spot. However, God the Father made His presence known with an enveloping cloud and commanded, “This is my beloved Son: hear him.” Those words elevated Jesus above Moses and Elijah in both power and authority, confirming that Jesus was indeed the Son of God.

As Jesus and the three disciples descended from the mountain, Jesus said they were not to speak of this experience until He had risen from the dead. The disciples struggled with the concept that Jesus would

suffer and die. They were not completely able to understand what they had seen and heard on the mountain until after they had watched Jesus experience the Cross and then looked into the empty tomb.

In their question about Elijah, the disciples referred to Malachi 4:5-6, the very last verses of the Old Testament, which said Elijah would come before Christ. Jesus agreed to the truth of that prophecy, but indicated that it had been fulfilled by John the Baptist (see Matthew 17:13).

**AMPLIFIED OUTLINE**

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

- V. The instructions of the Son of God
  - D. Instructions concerning His kingdom (9:1-13)
    - 1. The setting (9:1-2)
    - 2. The revelation of His kingdom (9:3-4)
    - 3. Peter's reply (9:5-6)
    - 4. The Father's confirmation (9:7-8)
    - 5. The forerunner (9:9-13)

**A CLOSER LOOK**

1. Where did God speak from?

---

---

---

2. Why do you think Peter suggested building three tabernacles on the mountain?

---

---

---

---

---

---

3. How has God spoken to your heart in the past?

---

---

---

---

---

---

---

---

**CONCLUSION**

Each of us has the opportunity to “hear” God and communicate with Him. Take advantage of it!

**NOTES**

---

---

---

---

---

---

---

---

---

---

---

---





### DEVOTIONAL FOCUS

---

**“And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.” (Mark 9:24)**

Sometimes we find ourselves in a position where we are helpless and in desperate need of God’s power to deliver us. That happened to me not many winters ago, when I was driving alongside a river on a snow-covered, two-lane state highway. That day, I had traveled over one hundred miles when suddenly I found that the van was no longer responding to the steering wheel, and I was heading toward the river. Many thoughts raced through my mind in those few split seconds, but I only had time to say, “O Lord!” twice before I was heading down the steep bank into the river.

I expected to get a face full of icy water the next instant and be fighting for my life, but the van rolled once and landed upright in the river. Water came in through the damaged side door, but I was able to open the window and get onto the roof. As the van had rolled, it had knocked down a small tree, and I climbed on that to the riverbank. The only part of me that got wet was my feet, and I walked away with only a small scratch. It truly was a miracle!

Even though I could do nothing as the van went over the bank, I really believed that God could help me in the situation, and I instinctively cried out to Him. My faith was based on His help to me in the past. Years before, the Lord had come into my life and saved me, sanctified my soul, and filled me with His Holy Spirit. He had healed my body, and helped through many stressful and dangerous situations, when I had no control over the outcome. So in that moment of helplessness, I knew where to turn.

The man in today’s text was humanly helpless, and had watched his son suffer for a long time. He pled that Jesus would help if He could, and Jesus caused him to understand the necessity of believing. He cried for help with his faith, and Jesus responded and cured his son.

When we ask the Lord to do something for us, we also must believe that He really is able to do what we ask. On some occasions, we may identify with the man in the text and pray, “Lord, I believe; help thou mine unbelief.” At such times, God will hear and help us believe. In sudden situations, with only split seconds to lift our hearts to God, or in on-going difficulties such as the one this man in Jesus’ time

faced, we can have a solid faith that God will work on our behalf.

### BACKGROUND

---

In Mark 9, Jesus was in His third year of ministry, and most of His disciples had been with Him for two years or longer. During that time, they had seen Jesus calm the stormy sea, feed the multitudes, walk on water, and bring Jairus’s daughter back to life. Earlier in His ministry, He had also given them power to cast out demons and heal. Yet in today’s text, when Jesus was not with them, their faith was weak and they could not help the epileptic child that the father brought to them. The scribes were quick to exploit this weakness and “question” or debate with them. Therefore, Jesus descended from the Mount of Transfiguration to a scene of argument between His followers and religious leaders of the day, and despair on the part of the father.

The phrase “were greatly amazed” may mean that Jesus’ arrival took the crowd by surprise. It may also indicate that His face was still glistening from the Transfiguration. Whatever the cause of the amazement, the people quickly looked to Jesus for a resolution of the discussion.

When Jesus said, “O faithless generation,” He referenced the unbelief of the entire population, not just the disciples. Mark carefully documented the drastic state of the child, making it clear the situation was not temporary. The foul spirit caused muteness and life-threatening convulsions.

The father demonstrated despair and uncertainty of Jesus’ power when he said, “If thou canst do any thing.” However, Jesus quickly clarified that His power was sufficient, but faith was necessary to receive the deliverance. The father’s plea for help with his faith was answered, and Jesus gave the boy permanent healing. Later, when the disciples asked Jesus why they could not help the boy, He indicated that faith strong enough for this type of victory came only through persistent prayer.

After this scene, which probably took place in the area of Caesarea Philippi, Jesus passed through Galilee, leaving the crowds so He would have an opportunity to teach the disciples. This was the beginning of His last trip to Jerusalem, and here He gave His second emphatic prediction of His upcoming death. However, the disciples did not understand. Some of their lack of understanding may have been because they were focused on Jesus establishing an earthly kingdom.

## AMPLIFIED OUTLINE

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

- V. The instructions of the Son of God
  - E. Instructions concerning His power and human helplessness (9:14-29)
  - F. Instructions concerning His death (9:30-32)

### A CLOSER LOOK

1. What do you think the scribes were questioning the disciples about?

---

---

---

---

2. What happened to the afflicted boy when he was first brought to Jesus?

---

---

---

---

---

---

3. What are some steps we can take to help us pray persistently and effectively?

---

---

---

---

---

---

---

---

---

---

---

### CONCLUSION

If we maintain a life of daily prayer and desire to walk with the Lord, when we need God's help, we can call on Him with the full assurance that He is willing and able to undertake for us.

### NOTES

---

---

---

---

---

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

---

**“Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.”  
(Mark 9:50)**

A young woman was preparing a meal for several friends, when she realized that she had added much more salt to the meat dish than the recipe called for. Since she was not yet experienced in cooking, she decided to compensate by not putting any salt in the other dishes she served. Of course, the meat dish turned out inedible and the other items were flavorless.

There are many uses for salt. In fact, the Salt Institute in Virginia says there are over fourteen thousand uses. Consequently, salt is a valuable commodity. In Bible times it was used like money. Roman soldiers were paid “solarium,” or “salt rations,” and the ancient Greeks traded salt for slaves. The average American will use sixteen tons of salt during his or her lifetime. Of course, only a small percentage of that is actually ingested as food; the statistic also refers to the many chemical processes that use salt, the use of salt on highways for ice and snow, and many other processes that require salt.

Salt makes food taste better, but it is not the taste of salt that we want. Rather, we want the salt to enhance the flavor of what we are eating. So it is spiritually. Christians are called to be “salt” in this world. We are called to bring out the “flavor” of Jesus Christ in the world by following the Lord and performing His will. It is not that we want the world to see us, but rather, Jesus in us.

When salt loses its saltiness, it is worthless. Spiritually, we can compromise and lose our effectiveness as witnesses. We are called to spread the Good News of Jesus Christ throughout the world. Often the lives of those around us are lacking flavor, and we need to help them taste of the Lord’s goodness. If we have Jesus in our hearts and are becoming more Christ-like by drawing closer to Him, our associates will see our testimonies.

Are the graces of Jesus Christ demonstrated in your life, bringing a good flavor to those around you? The Lord can help you be good salt.

### BACKGROUND

---

Jesus and the disciples had come through Galilee, and in today’s text, had arrived back at Capernaum, which had been their headquarters in the area. It

is possible that “the house” referred to was Peter’s home. When Jesus asked the disciples what they had been deliberating about along the way, their silence was indicative of embarrassment, for they had been discussing who among them should be greatest.

Assuming the Jewish teacher’s typical posture of sitting, Jesus gathered His disciples and gave them a lesson about humility. He told them that the way to greatness was through service to others. The Greek word *diakonos* is translated as *servant*. It indicates one who is willing to do any task without worrying about any sort of recognition. Jesus illustrated His point by drawing a child to Himself and saying that to receive, or welcome, a child in His Name was like welcoming Jesus Himself. The children of that time were not ordinarily given much regard, so Jesus was also showing their value.

In verse 38, John expressed concern about someone who was casting out devils in Jesus’ Name, but was not in their company. Jesus let the disciples know that they should not reject the services of others who believed in Him. Any effort—even simply giving a cup of water—to aid the cause of Christ would have a reward.

In verse 42, Jesus gave His disciples strong admonition about offending anyone who endeavors to be His follower. A millstone was a large stone used to grind wheat. A stone of this size required a work animal such as a mule or donkey to move it. If a person was thrown into the water with such a weight tied around his neck, death would be sure.

In verses 43-48, Jesus gave a grave warning about sin. Some commentators suggest that the phrase “where their worm dieth not, and the fire is not quenched” refers to the Valley of Hennon, south of Jerusalem. This valley was a dumping ground for trash where fires burned and worms reproduced in the rubbish. Over time, the valley acquired a spiritual application referring to eternal damnation. Jesus’ point was that nothing—not even things which seem most priceless—is more valuable than a person’s soul.

The phrase “every one shall be salted with fire” is often interpreted to mean that “fire”—or affliction, persecution, and trials—will purify the followers of Christ. “Every sacrifice shall be salted with salt” referred to Old Testament sacrifices that were made with salt (see Leviticus 2:13). However, salt is only of value when it is salty. Demonstration of the Lord’s graces would result in peace with one another—a condition the disciples had not demonstrated when they disputed amongst themselves.

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

---

---

---

---

---

## CONCLUSION

During the time Jesus was on this earth, He provided instructions for making Heaven and taking others with us. We can follow those directions and flavor our world for Christ.

## NOTES

[illegible]



### DEVOTIONAL FOCUS

---

**“For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh.” (Mark 10:7-8)**

My parents were married for twenty-seven years before the death of my father due to cancer. Some-time after my father’s passing, I reflected upon several of the incidents my mother had shared about their marriage and what had made it successful. There were many stories emphasizing how, during the early years of their marriage, they had learned to communicate effectively. Early on, they embraced the challenge of building their own home and staying out of debt. There was also teamwork necessary to successfully navigate raising children. I remember my sister and me occasionally being whisked off to Grandma’s house for an evening, so my parents could ensure that some romance stayed in their marriage even though they had children. All of these accounts were positive actions, which I now realize helped my parents’ marriage to endure. Yet one other event stands out above all the rest.

My mother took care of my father at home during his last few months of life. By that time, my father was in a hospital bed and spent much time sleeping. One time, when I was visiting, my mother mentioned that each evening when it was time for bed, she would go into the bedroom and lower the hospital bed to the same level as her bed, which had recently been moved into his room. She would then roll the two beds together and lower the railing on the hospital bed. That routine was repeated until the night my father died. This was not the romance of courtship or the passion of newlyweds, for the cancer had robbed them of that. There was no longer much verbal communication because of the nature of the illness that was consuming my father. But there was something, not seen or noticed at first, beyond all of that. An amazing bond had been formed because of the commitment they made on their wedding day and the nearly ten thousand days that followed. Just as Jesus quoted, “They twain shall be one flesh,” so my parents became one, and they continued to nurture that bond until the end. Their initial commitment became a continuing commitment.

A few years after my father’s passing, my wife and I reminisced about the commitment and investment that both of our parents had made to assure the

permanence of their marriages. We rejoiced at the examples which were lived out before us. We continue to rejoice that God is still able to make “two into one” in a world that seems to value such commitment less and less each day.

If you are married, make the commitment that by God’s grace and power you will be “one flesh.” Then continue to preserve and protect that bond every day.

### BACKGROUND

---

Chapter 10 begins with Jesus leaving Capernaum in Galilee and heading toward Jerusalem in Judea. While other Gospel writers mentioned several trips south, Mark mentioned only this one following the early trip south for Jesus’ baptism by John. His route went through the Trans-Jordan area east of Jerusalem, which was under the rule of Herod Antipas. A partial explanation of why the Pharisees questioned Jesus about divorce might be John the Baptist’s speaking boldly before his own execution about Herod’s adulterous marriage to his brother Philip’s wife, Herodias (Mark 6:14-29). When the Pharisees brought up the issue, they were trying to trap Jesus in the controversy and somehow discredit or destroy His influence.

In Jesus’ day, there were two conflicting views concerning divorce, based on the two prevalent rabbinical interpretations of Deuteronomy 24:1-4. These views were named for the leaders of the two rabbinical schools which espoused the differing views. Rabbi Hillel was quite lenient, allowing divorce for virtually any reason. Rabbi Shammai was more strict, teaching that the phrase “some uncleanness,” which was justification for divorce, referred only to premarital sin.

Because Jesus was asked, He had an opportunity to sanction either of these two views. Instead, He focused on the permanence of marriage, noting that remarriage after divorce is adultery. Jesus appealed to a Higher Authority than Moses the lawgiver; He appealed to the God of creation and His original design for marriage, reinstating it over Moses’ exception.

Verses 1-12 concern the permanence of marriage and can be summarized by the phrase, “And they twain shall be one flesh.” Not so simply explained, the principle of marriage can be expressed by two (a man and woman) becoming one. While the Pharisees’ question was about divorce, Jesus’ response regarded the permanence of marriage. The Pharisees sought to tempt Jesus, but He took it as an opportunity to teach the truth that marriages must be preserved, guarded, and cherished.

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

- 
- 
- 
- 
- 
- 

## CONCLUSION

---

---

---

---

---

---

---

---

---

---

---

---

---

---

[illegible]





### DEVOTIONAL FOCUS

**“Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.” (Mark 10:15)**

A hairnet is such a little thing—if put on a postage scale it would not move the pointer to the first mark. If placed in an envelope, it would require only minimum postage. Even though years have passed, I still marvel that so small a thing could bring such weight to a young woman’s conscience. This young lady had been required to have a hairnet for a class at school, and she had, in her words, “stolen” one from me. When she learned about restitution, her childlike response was to seek my forgiveness. Of course, that forgiveness was instantly granted. Had I known she needed it, I would have gladly given her a whole package of hairnets!

This young lady’s quick and wholehearted response to what she learned from God’s Word continues to be a lesson to me. Today’s verse reminds us that God’s children of any age should have a tender conscience, an ear tuned to His voice, and a willingness to obey quickly. Children have a marvelous capacity to do as they are directed without considering every detail or angle. It is a childlike trait that we should emulate. We also want to be teachable and quick to obey when God gives us instructions.

As His children, God does not expect us to have perfect insight or judgment in every situation. He understands our spiritual growth rate just as parents understand that their children will mature over time. The crucial issue is our response to what we do comprehend. When we grasp a new aspect of a spiritual concept, do we immediately and willingly take the action God wants us to?

My young friend could have reasoned away the necessity of asking me to forgive her. That would have been the response of many adults. But she would have missed a stepping stone in spiritual growth. We do not want to let our physical maturity hinder the childlike qualities that Jesus commended. We want to cultivate a heart that is sensitive to God’s Spirit and quick to obey His instructions. The reward Jesus promised is the Kingdom of God.

### BACKGROUND

Today’s text shows Jesus interacting with children and then a rich young man. As was often the case, He used these situations to instruct His disciples.

When the disciples rebuked those who brought children to Jesus, no doubt they were concerned about conserving Jesus’ time and energy, but their actions caused the Lord to be “much displeased.” He took the children in His arms and told the disciples that those with childlike traits—such as trustfulness, receptivity, quick obedience, and dependence—would enter God’s kingdom.

As Jesus set out to travel again, the rich young ruler came to Him. The young man wanted to qualify for eternal life by doing something. However, Jesus let him know that goodness is not earned; it comes from God. Jesus addressed the second portion of the Ten Commandments, which deals with how a person treats others, and in these areas, the young man’s life had been exemplary.

Jesus loved the young man, and therefore went straight to the heart of the matter. The one thing he lacked centered on the first of the Ten Commandments: loving God above everyone and everything else. Jesus gave direct instructions on how the problem could be remedied. The young man needed to go and sell what he had, give to the poor, and follow Jesus. Sadly, the price looked too large, and he went away grieved.

The Lord’s statement, “How hardly shall they that have riches enter into the kingdom of God!” shocked the disciples. Jewish people of that time thought that wealth was an indication of God’s special favor, yet Jesus knew that many people trusted in their riches instead of God. The reference to a camel going through the eye of a needle was a common illustration method of the time; Jesus used an exaggeration to illustrate a point—what was humanly impossible was possible with God.

The disciples had “left all,” and Jesus promised a gracious reward (with persecutions) and eternal life for those who had sacrificed with the correct motive: “for my sake, and the gospel’s.”

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

- V. The instructions of the Son of God
  - K. Instructions concerning children (10:13-16)
    - 1. Rebuke by the disciples (10:13)
    - 2. Reception by Jesus (10:14-16)
  - L. Instructions concerning wealth (10:17-31)
    - 1. The rich young ruler (10:17-22)
    - 2. The disadvantage of riches (10:23-25)
    - 3. The reward for following Christ (10:26-31)

## A CLOSER LOOK

**1. What was the disciples' reaction to the people bringing children to Jesus?**

---

---

---

**2.** What did the rich young ruler give up when he went away sadly?

---

---

---

**3.** What are some things that compete for your love and devotion today?

---

---

---

---

---

---

## CONCLUSION

Are you demonstrating the childlike qualities that Jesus commanded?

## NOTES

[illegible]



### DEVOTIONAL FOCUS

---

**“And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.” (Mark 10:47-48)**

Bartimaeus had a great need—he was blind—and he had faith that Jesus could restore his sight. Then the day arrived when Jesus would pass right by him. As Jesus approached, Bartimaeus called out to Him, and immediately faced opposition to those actions. Resistance and hindrances often come to those who reach out to Jesus. In this case, the opposition was in the form of bystanders who told Bartimaeus to be quiet. Most people would find it embarrassing to be reprimanded like this. Many would feel like quieting down or perhaps even getting away as fast as they could. Whether Bartimaeus was embarrassed or not, we do not know. But we do know that in his mind, his need was far more important than the opinions of those around him. So he cried out even louder. The result? Jesus not only gave him the desired gift of sight, but He also praised him for his faith.

In my young adulthood, I had a far more serious problem than physical blindness. The Lord had started to speak to me about my spiritual condition. Although I attended church regularly and was even involved in Gospel work, I began to realize that I was not right with God. For a time I carried water on both shoulders, trying to pray privately about my condition but not really facing up to the issues and making a complete break with the past. Part of my problem was, “What would people think?” It would be embarrassing to me to admit that I was backslidden in heart and that I needed to make things right with God again. On the other hand, I had to admit that I did not have the inward peace or victory that comes from having my sins forgiven and living my life for the Lord.

Then one Saturday, while on an outing with my family, I faced up to the crisis. Silently, with no one else realizing what was going on, I determined that I was going to do whatever it took to get right with God, including openly telling my Christian friends of my need for forgiveness and restoration. The following morning I did just that. Like Bartimaeus, I cried out to God for mercy, and just as Jesus responded to Bartimaeus’ request so long ago, He also responded to mine. Oh, the wonderful peace and joy and victory I

experienced as I became completely honest with God! And I learned that my Christian brothers and sisters did not think less of me for my actions, but were wholly supportive of me.

God knows what we need today, just as Jesus knew what Bartimaeus needed. Nevertheless, He wanted Bartimaeus to clearly state his need. What a lesson for us as we come to God in prayer! Whatever our spiritual situation, we must be sure not to allow the opinions of others to hinder us. God looks at us and deals with us individually, and He will help us if we come wholeheartedly to Him.

### BACKGROUND

---

In today’s portion of text, Jesus again predicted His upcoming death, taught His disciples about positions in God’s kingdom, and healed Bartimaeus.

Mark’s narrative gathers momentum as he describes Jesus on the way to Jerusalem for the final time. In Jesus’ third major prediction of His death (verses 32-34), He clearly delineated for His disciples what was ahead: the religious leaders would condemn Him to death; He would be mocked, scourged, spit upon, and killed; and He would rise again. Jewish teachers of that time walked ahead of their followers, but in this case, the disciples did more than just follow as students; they were afraid. They had left all to follow Jesus, and now He was saying He would die. Even though they did not fully understand, they felt dread.

Although the Jewish people as a whole looked for the coming of the Messiah, they were thinking in terms of a conquering king—one who would restore the glories and independence of the nation of Israel. In verses 35-37, James and John were asking for the two highest positions in this kingdom. Matthew 20:20-21 indicates that their mother was also involved in this request. How quickly the disciples seemed to have forgotten Jesus’ earlier instructions about who would be the greatest in His kingdom.

When Jesus asked James and John if they could endure suffering such as He would face, they were sure they could. Even though Jesus knew they did not understand what they were saying, He could foresee that in time James would be martyred and John would be persecuted and banished for the Gospel.

Jesus again instructed His disciples that the pathway to greatness was through service, a contrasting concept to the attitude of the world. The Lord Himself was the supreme Example of this.

Verse 45 is the first time in Mark’s Gospel that Jesus explained the reason for His life and death. He

came “to give his life a ransom for many.” The Greek word translated *ransom* denoted loosing a slave or freeing a debtor. The word *for* could be translated “in place of.” Jesus’ point was clear: He came to die in place of all sinners.

Jericho was on the route from Capernaum to Jerusalem. The travelers had crossed the Jordan River not far north of the Dead Sea. Bartimaeus’ words, “thou son of David,” identified Jesus as the Messiah with the right to rule through King David. When Jesus called for him, in his haste Bartimaeus literally threw aside his garment, which was probably one of the few things of value he possessed. Because he was blind, he might have had no hope of finding that garment again, but his faith reached out for sight. He was rewarded, and he traveled along with the crowd after Jesus healed him.

**AMPLIFIED OUTLINE**

Hannah's Bible Outlines  
Used by permission per WORDsearch

- V. The instructions of the Son of God
  - M. Instructions concerning His death (10:32-34)
  - N. Instructions concerning positions in the kingdom (10:35-45)
    - 1. The desire for a position of prominence by James and John (10:35-37)
    - 2. The distribution of positions by the Father (10:38-41)
    - 3. The achievement of a position through service (10:42-45)
  - O. Instruction concerning faith (10:46-52)
    - 1. The condition (10:46)
    - 2. The faith (10:47-51)
    - 3. The restoration (10:52)

**A CLOSER LOOK**

1. Why do you think the disciples did not understand Jesus’ upcoming death and resurrection when He stated it clearly to them?

---

---

---

---

---

---

---

---

2. Who did Jesus say would be “great” and “chiefest” among His followers?

---

---

---

3. What are some ways we can minister to others?

---

---

---

---

---

---

---

---

**CONCLUSION**

Do not let embarrassment or the opinions of others prevent you from seeking the Lord for the needs in your life.

**NOTES**

---

---

---

---

---

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

---

**“And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.”**  
(Mark 11:25)

“A tree crashed down on me before I could get out of the way,” a veteran ex-logger testified. “You know, the bark of a tree is pretty rough, and it skinned me down one side. I had several broken ribs, my back was broken in three places, my spleen was ruptured, and I don’t know what all else was wrong. They took me into the hospital, and the doctor said I wouldn’t live.

“I was so weak I couldn’t even roll over in bed. The second night when the nurse turned me over, she rolled me onto my sore side. The pain was excruciating! As I lay there, I prayed and asked the Lord if He could relieve me of that pain.

“The Lord said, ‘If somebody had beat you with a club, and left you lying in this kind of shape for no reason at all, could you forgive him?’ I laid there and prayed about that for a while. I was dealing with God, and there was no point in saying a bunch of empty words. When I said I could forgive that one, I had to mean it from the bottom of my heart. After a while I told the Lord, ‘With Your help, and by Your grace, I can forgive someone like that.’ And you know, it couldn’t have been more than a minute and I was asleep. I slept all night long. That pain was gone; it didn’t keep me awake.

“I woke up in the morning, and I just felt so thankful that the God I serve can give the victory in any circumstance. It doesn’t make any difference what it is or what has happened. His grace is sufficient!” The Lord healed this logger, and he was healed perfectly. His prayer and consecration had gone through to Heaven!

If we want to get a prayer through, we also must forgive. As George Herbert (religious poet, 1593-1633) said, “He who cannot forgive others destroys the bridge over which he himself must pass.” Thus, in addition to pardoning those who ask for forgiveness, we must also do the same for those who do not ask to be forgiven.

After we have forgiven a few small matters, the larger problems are easier to forgive with the Lord’s help. However, in order to grant heartfelt forgiveness, there may be times when we must approach a serious injustice with earnest consecration and prayer. Remember, when dealing with God there is no point in being less than totally honest; He knows the thoughts

and intents of our hearts. When we can say from the bottom of our hearts, “I forgive,” we are free from the problem, and all is clear between God and us.

Is there someone you need to forgive today?

### BACKGROUND

---

This chapter, along with the following two, gives an account of Jesus’ Jerusalem ministry. The towns of Bethphage and Bethany were near Jerusalem, on the opposite side of the Mount of Olives from Jerusalem.

The occasion detailed in this chapter was the only time the Lord permitted a public display in His honor, and it was to fulfill the prophecy in Zechariah 9:9 and to turn the people’s hearts back to the Word of God. The word *hosanna* means “Oh, save!” and is an exclamation of adoration. This event took place on the Sunday of the week Jesus was crucified, just before Passover began.

An Old Testament law decreed that animals used for certain religious customs must not have been previously ridden, burdened, or harnessed for labor. A colt that had never been ridden could be unruly, but apparently this particular one was docile while Jesus was riding.

Fruit appears on fig trees before the leaves, and then continues to grow and ripen after the leaves have budded. Ripe figs are ready in the spring and autumn. This was the spring season, but this tree was barren. Jesus used the fig tree as a picture of Israel—taking up space but not producing fruit.

Beginning with verse 15, we read of Jesus going to the Temple. The leaders were using religion and the Temple as a place to make money—preying on others—with business especially flourishing at Passover. Moneychangers positioned themselves at the Temple and exchanged foreign coins for Hebrew money so worshipers could pay the required half-shekel tax to support the Temple. These unscrupulous men extorted money from foreigners by over-charging on both the exchange rate and purchase price of an animal for sacrifice. Jesus must have observed this when He was in the Temple the day of the Triumphal Entry, but He did not act on it until the next day.

The Court of the Gentiles was the only part of the Temple that was open to non-Jewish people. There, wealthy and unpopular Sadducees sold sacrificial animals. The noise, confusion, and odors would have made it a very unpleasant place to worship God.

“Stand praying” references the fact that Hebrew men usually stood to pray, and called their prayers their “standings.”

## AMPLIFIED OUTLINE

Hannah's Bible Outlines  
Used by permission per WORDsearch

- VI. The presentation and rejection of the Son of God
  - A. The presentation of the Son of God (11:1-11)
    - 1. Entrance into Jerusalem (11:1-10)
      - a. The disciples' instructions (11:1-3)
      - b. The disciples' actions (11:4-7)
      - c. The procession (11:8-10)
    - 2. Entrance into the Temple (11:11)
  - B. The symbolic rejection of Israel by the Son of God (11:12-14)
    - 1. Fruitless (11:12-13)
    - 2. Cursed (11:14)
  - C. The cleansing of the Temple by the Son of God (11:15-18)
    - 1. Christ's cleansing (11:15-16)
    - 2. Christ's instructions (11:17)
    - 3. The enveloping hatred (11:18)
  - D. The teaching of the disciples by the Son of God (11:19-26)
    - 1. Israel symbolically cursed (11:19-21)
    - 2. Faith encouraged (11:22-24)
    - 3. Forgiveness asked (11:25-26)

## A CLOSER LOOK

1. Why did Jesus allow Himself to be lauded and treated as a king?

---

---

---

2. What is the key to receiving forgiveness?

---

---

---

---

---

3. In today's text, what two powerful points did Jesus teach His disciples?

---

---

---

4. In what areas of our daily life can we extend or show forgiveness?

---

---

---

---

---

---

## CONCLUSION

We need God's forgiveness in order to spend eternity in Heaven with Him. However, to receive His forgiveness, we must first honestly forgive others.

## NOTES

---

---

---

---

---

---

---

---





### DEVOTIONAL FOCUS

---

**“But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.” (Mark 12:7)**

The Romanov Dynasty began on February 13, 1613, when Mikhail Feodorovich was elected as Sovereign of all Russia in Moscow’s Red Square by the Assembly of the Land. During the next 304 years, eighteen successive Czars supremely ruled Russia.

Nicholas II, the last of the Russian Czars, was crowned on May 14, 1896. During his reign, Russia suffered heavy casualties through its involvement in two major conflicts: the war with Japan in 1904-1905, and World War I in 1914. After both of these wars, Nicholas struggled to hold on to power and the entitlement of the sovereign rule. In February of 1917, the people of Russia revolted, forcing Nicholas to abdicate his throne on March 2, 1917.

After his abdication, Nicholas and his family were put under house arrest and were eventually moved to Ekaterinburg in the Ural Mountains. To many in Russia, Nicholas was still the rightful ruler, and as long as he was alive, there would be those who would rally to his cause. Thus, if he happened to escape, he would pose a threat to Lenin and the Bolshevik Revolution. On July 17, 1918, Nicholas II and his entire family were executed to end the Romanov Dynasty and eliminate any future threat to the current regime.

In our text, Jesus told the parable about the owner of a vineyard who leased the vineyard to husbandmen while he went on a long journey. When the owner’s servants went to collect his fruit, they were either beaten or killed. Eventually, the owner of the vineyard sent his only son, believing that they would reverence him. The evil husbandmen killed the son and thought that the vineyard would then belong to them. Instead, Jesus said the owner of the vineyard would come back and destroy the evil husbandmen and give the vineyard to others.

The religious leaders of Jesus’ day knew He directed this parable at them. Their ancestors had been guilty of persecuting the prophets of God, but they were responsible for trying to do away with Jesus, God’s only Son. While many people were eager to listen to Jesus and believe on Him, the religious leaders looked at Him as a threat to their religious dynasty. They wanted to eliminate Him and His influence with the people. Through this parable, Jesus told them that because of their rejection of Him, Israel (the vineyard)

would eventually be given to others, which came to pass when Jerusalem was totally destroyed by the Romans in 70 A.D.

In our Christian walk, it is essential that we acknowledge God’s supreme authority in our lives. If we do, we will submit to His Son, Jesus, and His will for us. We will be a trustworthy caretaker of the spiritual fruit He has cultivated in our hearts, and we will want others to see His image reflected in every aspect of our daily lives.

### BACKGROUND

---

The morning after Jesus had removed the money-changers from the Temple, He returned to Jerusalem and once again made His way to the Temple. While there, an established sect of the Sanhedrin, made up of chief priests, scribes, and elders, questioned who gave Jesus the authority to do these things, undoubtedly referring to His driving out the moneychangers and His teaching in the Temple.

While Jesus taught and healed on the outskirts of Jerusalem, He had been outside of the jurisdiction of the Jewish religious leaders. Once he entered the city, they began attempting to set a trap by asking who gave Him authority. If Jesus had answered that His authority came from God, they would have charged Him with blasphemy. If he had stated that His authority was because of His identity as the Son of David, He would have been charged with treason against Rome. If He had refused to claim any authority at all, they could have accused Him of being a fraud.

In the typical style of rabbinical debates, Jesus responded with a question of His own. When He asked them whether John’s baptism was from God or man, they were put into the same position as Jesus was. If they had responded that it was from man, the people would have risen up against them because they believed that John was a true prophet of God. Jewish leaders could not say it was from God either because then Jesus would have asked them why they did not believe. When they refused to answer Jesus’ question, they no longer had the authority to demand an answer from Him.

As Jesus continued with His teaching in the Temple, He used another parable to speak to them. In this parable, Jesus used the example of a vineyard. (This may have been an adaption of Isaiah 5:1-7.) Vineyards were common in Israel, and many of them contained the elements Jesus described, such as a hedge or fence, a pit for a winepress, and a tower that was used for a lookout. It was also a common practice for an

owner of a vineyard to rent out shares of the vineyard to husbandmen for various reasons.

The point of this parable must have been obvious to the religious leaders. The vineyard represented Israel, and God was the owner. The evil husbandmen were the religious leaders and rulers of Israel, and the servants who were beaten or killed were the prophets whom God had sent to Israel to warn the nation. The only son of the owner of the vineyard represented Jesus. The prediction by Jesus that Israel would eventually be given to Gentiles would have been unimaginable to the Jewish people. Jesus was trying to warn the Jewish leaders of the dire consequences of rejecting Him as God's Son.

Jesus then questioned the religious leaders whether they had read the Scripture in Psalm 118:22-23, which declares that the "stone which the builders refused is become the head stone of the corner." Jesus obviously applied this Scripture to Himself.

Angered by the teachings of Jesus, and knowing that this parable was spoken against them, the Jewish religious leaders sought for a way to arrest Jesus. However, they feared an uprising of the people and decided against it at this time.

**AMPLIFIED OUTLINE**

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

- VI. The presentation and rejection of the Son of God
  - E. The conflict with the nation by the Son of God
    - 1. The conflict with the religious leaders (11:27 — 12:12)
      - a. The attack on His authority (11:27-28)
      - b. Christ's reply (11:29 — 12:12)
        - (1) His question (11:29-30)
        - (2) Their dilemma (11:31-33)
        - (3) His parabolic instruction (12:1-11)
        - (4) Their hatred (12:12)

**A CLOSER LOOK**

1. What did the owner of the vineyard do after the husbandmen refused to listen to his servants?

---

---

---

2. How does the postponement of judgment by the vineyard's owner show God's mercy to those who are not saved?

---

---

---

---

---

3. What are some ways you can draw closer to God and honor Him as Lord of your life?

---

---

---

---

---

---

---

---

**CONCLUSION**

As we acknowledge God's authority in our lives, and we honor His Son, Jesus, through obedience, we will cultivate a good crop of spiritual fruit that will be pleasing in God's eyes.

**NOTES**

---

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

---

**“And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.”  
(Mark 12:13)**

As Christians, we may find ourselves in situations when questions from unbelievers will challenge our knowledge of the Word of God and cause us to search our hearts to give an appropriate answer. As a young convert, I went to a barber in a town I had recently moved to. Since I was a new customer, the barber began asking me questions. When he realized I was a Christian, the conversation took on a different tone as he began to question me concerning religion. The queries grew more challenging, and the barber started to question my spirituality and the doctrines and guidelines that I stood for. It soon became evident that he was attempting to trip me up and discredit my beliefs. Because I had not been saved very long, I felt inadequate and intimidated. I whispered a prayer to Jesus, asking Him to help me give the right response. He did help me that day, and soon the barber proceeded to cut my hair without any further comment.

In our text, the Jewish religious leaders asked Jesus questions that were meant to entrap Him. In response to their first question about whether the Jews should pay tribute to Caesar, Jesus told them that since the coin had Caesar's inscription on it, he had authority to claim any portion of it as his own. By the same token, God had the authority to demand that they give Him their hearts. Jesus' answers to all their questions astounded them and effectively stopped further questioning on their part.

Today, too, there are those who will try to question our beliefs or voice doubt as to whether the Word of God is accurate. There may be times when we come under fire for standing for the truth. Instead of entering into a futile discourse, we want to ask the Lord to help us give the right response, and pray that He will use the situation to speak to a soul.

### BACKGROUND

---

The Pharisees were a religious group and the Herodians were a political faction that favored returning the Herodian Dynasty to Judea. Both groups disliked Jesus and considered him a threat, albeit for different reasons. The Pharisees hated Him because He unmasked their hypocrisy. The Herodians were concerned that He might cause more contention in the city, and Rome would never allow them to achieve

their goal of replacing the Roman governors with a descendant of Herod. Typically, the groups did not have interaction with one another, but for these reasons they united in trying to trap Jesus.

The Pharisees and the Herodians hoped that they could ensnare Jesus with a tax question because either a yes or no answer could have been used against Him. If Jesus had answered yes, He would have been accused of supporting Rome, and the Jewish people would have turned against Him. The Jews opposed paying taxes to Rome because it implied their subjection and supported the lavish lifestyle of Rome's upper class. If Jesus had answered no, He would have been accused of treason against Rome. After Jesus asked for a coin to be brought to Him, He answered the question very wisely, astonishing those who hoped to entrap Him. He said that Caesar's inscription was on the coin, so that gave him authority over it. By telling the Pharisees and Herodians to also give to God the things that are God's, He established the principle that their duty to God and their duty to Rome were not conflicting. They could live a life that was pleasing to God and still be good citizens of Rome.

After the Pharisees and Herodians failed to trap Jesus with their question, the Sadducees asked a question of their own. The Sadducees were a smaller group than the Pharisees, but were an aristocratic clan that was quite powerful through their leadership in the Temple. They rejected the doctrine of the resurrection as taught by the Pharisees, believing instead that life ended with the grave. The question they asked Jesus had to do with the Levitical Law and marriage. Under the Law, if a man died childless, the man's brother was required to marry his widow and produce a son for the lineage of the man who died. The question the Sadducees asked Jesus was probably one that they had asked the Pharisees in their debates about the resurrection.

Jesus did not try to debate the issue with the Sadducees, but went straight to the point of their ignorance of the Scriptures and the power of God. The Sadducees were wrong in their denial of the resurrection, but the Pharisees were also wrong in their assumption that people would still be married after the resurrection. Jesus set them both straight when He stated that there would not be marriage in the resurrection, and that resurrected bodies would be equal to the angels. Responding to the Sadducees' doubt about the resurrection, Jesus reminded them of God's statement to Moses, “I *am* the God of Abraham, and the God of Isaac, and the God of Jacob.” God spoke in

the present tense because the souls of Abraham, Isaac, and Jacob lived on after they died.

One of the scribes who had listened to Jesus respond to these trick questions was impressed with how He had answered them. The scribe then asked an honest question about which was the greatest commandment. By this time in Jewish history, the religious leaders had amassed over six hundred laws. While some of the religious leaders tried to differentiate between major and minor laws, some taught that each law was as compulsory as any other. Jesus' response to the scribe was that if he would love God with all his heart, soul, mind, and strength, and love his neighbor as himself, there were no greater commandments than these. The scribe was pleased with this answer, and Jesus told him he was not far from the kingdom of God. All he needed to do was take that next step and profess faith in Jesus Christ.

## AMPLIFIED OUTLINE

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

### VI. The presentation and rejection of the Son of God

- E. The conflict with the nation by the Son of God
  - 2. The conflict with the Pharisees and Herodians (12:13-17)
    - a. The attack through governmental loyalty (12:13-14)
    - b. His reply (12:15-17)
  - 3. The conflict with the Sadducees (12:18-27)
    - a. The attack through the doctrine of resurrection (12:18-23)
    - b. His reply (12:24-27)
  - 4. The conflict with a scribe (12:28-34)
    - a. The attack through the commandments (12:28)
    - b. His reply (12:29-31)
    - c. The scribe's addition (12:32-33)
    - d. His statement (12:34)

## A CLOSER LOOK

1. What was the motive of Jesus' enemies in asking Him if it was lawful to pay tribute to Caesar?

2. What do you think the scribe's attitude was when he asked Jesus about the greatest commandment?

3. What is the best approach to take if your beliefs are questioned or undermined?

## CONCLUSION

When we ask the Lord for His assistance and leading in situations where our Christianity and beliefs are challenged, we can be assured that He will help us give the right response.

## NOTES



### DEVOTIONAL FOCUS

---

**“And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.” (Mark 12:43-44)**

Hattie May Wiatt was a young girl who lived in the city of Philadelphia during the 1880s. She came from a poor family and lived in one of numerous tenement buildings in the city. She wanted to attend Sunday school, but the church near her home was small and the area where the Sunday school was conducted held only a limited number of children. Week after week, many of the neighborhood children were turned away because there was no room.

One Sunday, the pastor of the church noticed Hattie May standing at the gate wondering whether to go back home or wait and see if there would be space for her later. The pastor felt compassion for her, and personally ushered her into Sunday school and found a place for her. The next day, the pastor saw Hattie May on her way to school and told her that one day they would have enough money to build a Sunday school room large enough for all of the children.

Some time later, Hattie May fell ill and died. Her parents asked the caring pastor to handle the funeral arrangements. After the service, Hattie May's mother gave the pastor a little purse with fifty-seven cents in it and told him that Hattie May had been saving the money to help build a bigger church.

The pastor was touched by Hattie May's desire to help children attend Sunday school, and he challenged the deacons and congregation to come up with a way to raise the money for a bigger church. He took fifty-seven pennies, representing Hattie May's contribution, and sold them individually, raising \$250. Fifty-four of the fifty-seven pennies were returned with the contributions. Then, as word spread throughout the community, a realtor offered to sell a parcel of land to the church with a down payment of only fifty-four cents. Within five years, Hattie May's gift had resulted in new church and Sunday school buildings.

In our text, Jesus had been observing people as they put money into the treasury. He knew that even though many of them cast in large amounts, they gave out of their abundance and not sacrificially from the heart. The poor widow woman gave two mites, the equivalent of half a cent. Even though she gave far

less than other contributors, Jesus told His disciples that she had given more because she had given all she had—an example of sacrificial giving.

It is essential that we give our offerings and time to the Lord out of a heart and attitude of love and obedience. If we do, God will be pleased that we are giving our best in service to Him regardless of the amount.

### BACKGROUND

---

During the week preceding Jesus' crucifixion, the religious leaders were trying to force Jesus to make an unpopular statement by asking hard questions. When they finally refrained from asking Jesus any more questions, He took the opportunity to question the scribes concerning their teachings about the Messiah. The scribes taught that the Messiah would come as a prominent political man who would be a descendant of David. However, they neglected to explain what David meant in Psalm 110:1 when, under the inspiration of the Holy Spirit, he called the Son of David his “LORD,” which was not a term he would have used if he were talking about a descendant. Jesus was making the point that He was not only a descendant of David, but He was Christ, the Son of God.

After Jesus had pointed out the errors of the teachings of the scribes, He warned the common people to be wary of their hypocrisy. By Jesus' time, the influence of the scribes had grown significantly, and they used their authority for dishonest conduct. They took pride in parading around in their scholarly clothing, and valued themselves above the general population. They loved the applause they received, and they chose the most important seats in the synagogues and the most honorable rooms at feasts, with disregard for anyone else. Some of them used their great influence to intimidate or persuade widows to hand over management of their property, and the scribes would in turn charge excessive fees or extort the property for personal gain. To cover their greedy ways, they made long prayers in public places to try to convince the people that they were pious. Jesus warned that because of their hypocrisy, their damnation would be greater than if they had not made any pretense.

After Jesus' controversial conversation with His opponents, He began to observe the people as they came into the Temple with their offerings. The Temple treasury was located in the Women's Court and consisted of thirteen receptacles shaped as trumpets. Nine of the receptacles were for the receipt of what the worshipers lawfully owed, and four were specifically



## AMPLIFIED OUTLINE

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

## F. The instruction of the Son of God

- ## A CLOSER LOOK

- 2. Why was Jesus' question regarding His identity of far more importance than the questions previously asked by the religious leaders?**

- ## CONCLUSION

## NOTES





### DEVOTIONAL FOCUS

**“But take ye heed: behold, I have foretold you all things. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory.”**  
(Mark 13:23-26)

Periodically since the 9-11 terrorist attacks on the United States, individuals claiming authoritative knowledge have alleged that if certain intelligence information had been heeded, that day’s destruction could have been averted. Whether or not this is true, the concept of having information and either heeding or neglecting it ties in with our focus verses.

Jesus left very clear instructions about occurrences that we need to watch for, including an extensive list of events that will occur prior to His coming back to earth. In today’s text, three times Jesus said, “Take heed.” He was warning His followers, “Take serious notice! Pay attention!” This was not a casual warning. The information is critically important—it relates to spiritual life or death.

The credibility of this warning is substantiated by the fact that much of what Jesus foretold has already come to pass. We have seen wars and rumor of wars, earthquakes in many different places, and widespread famines. The Lord also predicted deception, false Messiahs, persecution, and betrayal. Many happenings in the world today fit into what these verses prophesy. How close the time of Jesus’ return must be!

We have warning signs; we have concrete intelligence data. These are not possible indicators; they are the sure word of the Lord Himself. Yet, many people appear to be ignoring these danger signals. How sad it will be when, as has happened with some other catastrophes, the importance of those warnings is recognized only when it is too late—after Jesus comes!

We do not have to be among those who are left behind because of lack of preparation. If we pay attention and take heed, we will be ready for Christ’s return. Recognizing that time may be getting short is not sufficient. We must take action! We need to be following the Lord with all of our hearts and ready to go in a moment, because Jesus will come back quickly and rapture away those who are prepared.

### BACKGROUND

In Mark 13, Jesus told His disciples about future events. Some of His statements referred to Jerusalem’s destruction and others to the end times, when He will return to this earth.

In verses 1-2, the disciples commented on the beauty of the Temple. Herod the Great had begun to rebuild the Temple before Jesus’ birth, and the inner portion had been completed about 20-19 B.C. However, some of the surrounding grounds and buildings were still under construction in Jesus’ time. The Temple’s magnificence was renowned; some of the stones were forty feet in length, eighteen feet wide, and twelve feet high. Jesus predicted that these stones would be thrown down, and this prophecy was fulfilled when the Roman government destroyed Jerusalem in 70 A.D.

From the Temple, Jesus and His disciples went to the Mount of Olives. Although the Temple itself was on a hill, the Mount of Olives was two hundred feet higher, so the Temple could be seen by looking across the Kidron Valley. There on the mountain, the disciples asked for more details and a sign of when the Temple’s destruction would take place.

Jesus said clearly in verses 5-13 that His followers would face extreme persecution and tribulation. Repeatedly in the chapter He told them to “Take heed,” or to be alert and on their guard. False Christs would come and family members would betray one another. Famines, earthquakes, and wars were ahead. The Lord’s followers would have to testify in courts of law and face physical abuse. Still, those who endured to the end would be saved.

Some Bible scholars believe that verses 14-23 foretold of Jerusalem’s destruction and also of the end times. When the Roman army destroyed Jerusalem, many Christians fled to the mountains. Jesus instructed that they would need to leave quickly, without going into their houses to get anything. Those who were pregnant or had small children would find it difficult to move fast enough. They needed to pray that their flight was not in the winter because the Jordan River flooded annually. The Jewish historian Josephus indicated that this siege was horrendously grim for those who did not flee, and over a million people died. However, the Roman leaders abruptly returned to Italy, so the days perhaps were “shortened.”

Jesus’ warnings also referred to the Tribulation of the last days. Many of the signs, such as false

Christs, would be the same. Jesus wanted His followers to pay attention and be watchful so they would escape what was coming.

Verses 24-27 foretell the Second Coming of Jesus Christ. The language He used was similar to that found in Isaiah and other Old Testament prophecies, and therefore the disciples were familiar with it. When Jesus returns with “great power and glory,” the suffering of Christians throughout the ages will be over, and all of His “elect” will be gathered to Him. This is the hope of all believers.

**AMPLIFIED OUTLINE**

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

- VI. The presentation and rejection of the Son of God
  - F. The instruction of the Son of God
    - 3. Concerning the future of Israel (13:1-27)
      - a. The stimulus for the discourse (13:1-4)
      - b. The Tribulation (13:5-23)
        - (1) The first half (13:5-13)
        - (2) The second half (13:14-23)
      - c. The appearance of the Shekinah Glory (13:24-26)
      - d. The regathering of Israel (13:27)

**A CLOSER LOOK**

1. Who asked Jesus about the signs regarding the destruction of the Temple and when it would happen?

2. What steps might be necessary in order for us to “take heed”?

3. How does a Christian view what is foretold by these Scriptures, compared to how they are viewed by unbelievers?

**CONCLUSION**

Are you ready if Jesus should come back today?

**NOTES**



### DEVOTIONAL FOCUS

**“Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning.” (Mark 13:35)**

At a routine doctor’s appointment five weeks before our second child was due to be born, my physician made a startling announcement. I needed to prepare for an imminent arrival—it looked like baby could be born at any moment! The relaxed pace of “getting ready for baby” shifted abruptly into high gear around our house. A list of things to do was posted on the refrigerator, and quickly my husband and I began checking off the items.

Because this was before cell phones, each day when my husband left for work, I checked to be sure that I had a phone number where he could be reached. As we discussed upcoming activities and plans, we prefaced our comments with the phrase, “If the baby hasn’t come yet . . .” Countless numbers of times I asked myself, What if it were today? Is everything ready? It seemed like nothing else but that imminent arrival really mattered.

In today’s text, Jesus warned His disciples four different times to take heed and watch. He wanted them to be ready for the upcoming events.

My husband and I did not know the exact moment our baby would arrive, but indications were that the day would not be far off. Jesus said that no man knows the day or the hour of His return, but He told of many events and signs in the world that will immediately precede His coming. When we compare the world situation today to the Bible, we must conclude that the day of Jesus’ return cannot be far off.

Exactly six weeks after we were told to be ready at a moment’s notice, our beautiful little daughter arrived. Those six weeks seemed to last forever, but my husband and I learned what preparation is all about. We made sure we were ready!

Today, let’s take an inventory. Is Christ’s return the focus of our lives? How often does the thought of it cross our minds? Do our actions of today and plans for tomorrow revolve around that tremendous event? Let’s live in anticipation of that moment, and make sure our preparations have been made!

### BACKGROUND

In today’s text Jesus continued to talk with four of His disciples, warning them of the signs of His return.

Jesus opened with the parable of the fig tree. The fig tree is symbolic of the nation of Israel, and the disciples would have known this from Old Testament writings. (See Jeremiah 24:5-10; Hosea 9:10.) Because fig trees are deciduous, the growth of new leaves and blossoms indicate that summer is coming soon. Jesus was letting His disciples know that the indicators He had given them would be signs that the fulfillment of His prophecies was imminent.

The prophecies in the first part of this chapter were parallel, applying to the destruction of Jerusalem and also the end times, and this parable has a double meaning as well. The destruction of Jerusalem did transpire within the lifetime of the disciples’ generation. However, the end-times application of the parable relates to the nation of Israel. Because of disobedience, the Jewish people were scattered throughout the world, but in 1948, Israel was declared a nation for the first time since the Babylonian Captivity in 597 B.C. The symbolic fig tree had started to bud as an indicator of the nearness of Biblically-predicted events.

In verse 32, Jesus stated that no one knew the hour of His return. He illustrated this by the example of a landowner who had taken a long journey (verses 34-36). During this time period, travel was on foot, on an animal, or by ship so many journeys took months. Notifying the household of the exact time a person would return was difficult. In order not to be caught off guard, household servants were diligent to take care of their master’s goods in preparation for his return. The night hours were the most difficult time to be alert. Between 6:00 p.m. and 6:00 a.m., Roman guards had four watches—evening, midnight, cock-crowing, and morning. Similarly, Jesus’ disciples needed to be alert and ready for His return at all times.

The point of this chapter was not to fully understand each detail of the Second Coming, but rather to be prepared for the Lord’s return. Three times in the last five verses of this chapter, Jesus said to “watch.” The final time He said, “What I say unto you I say unto all.” This warning was for all who would listen.

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

- VI. The presentation and rejection of the Son of God
  - F. The instruction of the Son of God
    - 4. The exhortations to watchfulness (13:28-37)
      - a. The lesson of the fig tree (13:28-32)
      - b. The lesson of the housekeeper (13:33-37)

## A CLOSER LOOK

### 1. Who knows the hour of Jesus' return?

---

## 2. What does it mean to “watch” spiritually?

---

---

---

---

---

**3.** Whether you are saved or unsaved, what do you need to do right now to be sure you are ready for Christ's return?

[illegible]

## CONCLUSION

Jesus has promised that He will return again. Our responsibility is to prepare for His coming and to share the Good News with others so that they may do the same.

## NOTES

[illegible]



### DEVOTIONAL FOCUS

**“Being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.” (Mark 14:3)**

Without sparing time or effort, a friend of mine applies herself to the tasks of decorating, cooking, and serving at various church gatherings. Each event is beautifully orchestrated. There are napkins to iron, flowers to arrange into vases, serving dishes to choose, a crew to recruit, groceries to procure, food to prepare and serve, and the inevitable clean-up.

Although these occasions are not meals for her own family, the effort is still a labor of love. She pours herself into each function, and the result is a tasty meal, always delightfully presented. Her unstinting generosity in giving time and effort is an example to all of us. It is one of her ways of giving to the Lord.

Preparing a wonderful meal for eighty may not be our specialty. And I cannot think of anyone who has an alabaster box of ointment to offer the Lord, as the woman in our text today brought to Jesus. However, there are many other ways we can give to Him. Every avenue of life needs to be touched by the love of God, for He uses our hands, feet, and abilities to accomplish His purposes here on earth. A craftsman has excellent opportunities to speak to those in the building trades; a homemaker can reach out to her neighbors; an office worker can befriend a fellow employee; a mother can give her children godly instruction and interact with other parents at school functions; and the list can go on. When we share our time, effort, or possessions in Jesus’ Name, we are also giving to Him. He sees the motives behind our deeds, as well as the sacrifices required, and accepts our offerings.

As opportunities arise to step up and do our part, we can do it as unto the Lord, giving it our best effort. There is no virtue in being slothful: let’s put a little energy into it and demonstrate excellence! Maybe the walks at the church need to be shoveled, a class needs a Sunday school teacher, intercession needs to be made, or, as always, praises offered up. Because of her actions, the woman who offered the alabaster box of ointment has been immortalized on the pages of the Bible. And as we give of ourselves to the Lord, we will be immortalized in eternity.

### BACKGROUND

Today’s text recounts events that led up to Jesus’ arrest—the plotting against Him by the Jewish leaders, His anointing by Mary, and the onset of Judas’ betrayal.

The chief priests and scribes knew that Jesus had been directing His parables and teachings toward them. They were seething with anger, and plotted to kill Him. The Passover was an annual feast commemorating Israel’s escape from Egypt, when the Israelites followed God’s directions and applied a lamb’s blood to their doorposts and He “passed over” their firstborn sons. The Feast of Unleavened Bread lasted seven days and celebrated the same exodus, when there was no time for their bread to rise. By Jesus’ time, the two events had merged together. The Passover was the Jewish people’s most important feast, and it had to be kept at Jerusalem. Consequently, perhaps between one and three million people were in the area.<sup>1</sup> The Jewish rulers knew the situation was volatile because Jesus was popular among the people and the Roman armies were on alert, due to the crowds. So they planned not to arrest Him during the feast.

Jesus spent the nights of this last week in Bethany or on the Mount of Olives. Jerusalem was on the western side of the Mount of Olives. Bethany was about two miles from Jerusalem on the eastern side of the Mount, and was where Lazarus had been raised from the dead (see John 11:1).

Nothing is known about Simon the leper (Mark 14:3), but he must have been healed, presumably by Jesus, since he was functioning in society.

Mary, the sister of Lazarus (see John 12:3), poured precious ointment on Jesus as an expression of devotion. This perfume was spikenard, also called nard, and came from a plant grown in the Himalayas of India. The best perfume came from the root of the plant, and the ointment Mary used was worth nearly a year’s wages. Wealthy people at that time anointed their guests with a drop or two of expensive perfume. Yet Mary “brake the box,” in other words broke the jar at the neck so the whole amount had to be used at once, and poured it all out upon Jesus. The word *messiah* means, “anointed one,” and here, Mary anointed Jesus for His burial. Her actions declared that He was the Messiah and that He was going to die.

Mary’s devoted sacrifice annoyed some, including Judas Iscariot (see John 12:4-5), who viewed her deed as an extravagant waste, and shortly thereafter contacted the chief priests. His offer gave the Jewish

rulers access to Jesus at night when He was away from the crowds, thus avoiding an uprising.

**AMPLIFIED OUTLINE**

Hannah's Bible Outlines  
Used by permission per WORDsearch

VII. The Crucifixion and Resurrection of the

Son of God

- A. The plot of the religious leaders (14:1-2)
- B. The burial preparation by Mary (14:3-9)
- C. The betrayal by Judas (14:10-11)

**A CLOSER LOOK**

1. What did Jesus say was the purpose of the woman anointing Him?

---

---

---

---

2. What was really bothering those who had indignation against this woman?

---

---

---

---

---

---

---

---

3. Consider someone you think has gone “above and beyond” in their service. What ability do you have that can be similarly devoted to the Lord?

---

---

---

---

---

---

---

---

**CONCLUSION**

Whatever we do in Jesus’ Name is worth doing to the best of our ability. There is no way to out-give or out-love the Lord.

**NOTES**

---

---

---

---

---

---

---

---





### DEVOTIONAL FOCUS

---

**“And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.” (Mark 14:22)**

It may have been the world’s smallest serving of the Lord’s Supper, and the location was unusual. However, God’s Spirit was so close as our pastor and his wife came to the nursing home to lend our family spiritual and moral support while my mother’s life was ebbing away.

Days earlier, Mother had mentioned taking the Lord’s Supper, but now she had not taken food or drink for several days. We could only caress her lips with chipped ice on a cloth. Was it too late for her to partake of communion one last time before she stepped into Heaven? We decided to try. When I asked the pastor if he would serve the emblems if I could locate them there in the nursing home, he agreed. Then I asked Mother if she would still like to observe this ordinance. Her response was an eager smile.

The nurse was happy to assist us with a small saucer containing a pea-sized piece of plain cracker and a tiny amount of fresh grape juice, from which we lifted about an eighth of a teaspoon. Our pastor read the directives from Scripture and prayed over the emblems. I was privileged to place them between my mother’s lips, and she did not choke at all. How the presence of the Lord filled the room! As our pastor led in some hymns, he included one of her favorites. In a very weak voice, she sang a few measures, but was soon out of breath. We actually thought she had fallen asleep until we looked toward her feet and noticed her big toe keeping accurate time until the last note.

The peace and God’s presence in my mother’s final days were a result of her relationship with Jesus Christ. She understood why, during some of His last hours on earth, Jesus had instituted a new memorial which gave bread and wine, the common elements of every Passover meal, a new significance. Our deliverance from sin and salvation are made possible by the shed Blood and broken body of Jesus. *Remembrance* means “a present participation in a past event,” and Jesus established the Lord’s Supper as a reminder to His followers. How blessed we are when we avail ourselves of His salvation!

### BACKGROUND

---

Keeping the Passover was not new to Jesus and His disciples. His instructions regarding these plans

illustrate His omniscience. He knew in advance that the disciples would meet a man bearing a pitcher. (Women of that day carried water in pitchers. Men seldom carried water, but if they did, they used waterskins, so the man carrying a pitcher would be very noticeable.) Jesus also knew who would betray Him following the Last Supper and His institution of the sacrament known today as communion or the “Lord’s Supper.”

Lambs for Passover were killed in the Temple on Thursday afternoon, and the Passover meal took place between sunset (6:00 p.m.) and midnight. Preparation included roasting the lamb and gathering unleavened bread, bitter herbs, and other symbolic food and drink.

As Jesus and the disciples ate the Passover meal, Jesus made it plain that His life was ending. He predicted His betrayal by “one of the twelve, that dippeth with me in the dish.” The sauce was served in a common dish that was handed from one person to the next, and unleavened bread or bitter herbs were dipped in it. Jesus indicated He would be betrayed by one who had close fellowship with Him, which fulfilled the prophecy in Psalm 41:9. Jesus’ words kept Judas’ motives from the other disciples. Had Judas repented of his plans and asked Jesus for forgiveness, he would have been restored and would not have been shamed before his fellow disciples. But Judas chose to continue with his plans.

During the traditional meal, Jesus instituted a new memorial. The word “for” in the phrase “shed for many” (verse 24) means “in behalf of” and specifies a substitutionary death. Jesus attached a new significance to the common elements of bread and wine. From then on, they would serve as a memorial of His death. These elements were not miraculously converted to something different. They emphasized that the Blood of God’s Son would be shed and that His body would literally be broken to bring salvation to all who would come to Him in faith and repentance. This was a “new testament” (new covenant) between God and men. Instead of obtaining forgiveness by offering an animal, people could pray for Jesus’ shed Blood to take away their sins.

Songs known as Hallel Psalms were traditionally sung at Passover. The closing song was probably parts of Psalms 115-118. After Jesus and the disciples left the Upper Room for the Mount of Olives, Jesus said they would all “be offended,” or fall away, from Him. Peter was adamant that he would not, but Jesus said before the rooster crowed, Peter would deny Him three times. Although Peter was the most outspoken, the other disciples also pledged their allegiance (verse 31).

## AMPLIFIED OUTLINE

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

### VII. The Crucifixion and Resurrection of the Son of God

- D. The Passover and supper (14:12-31)
  - 1. The preparation for the Passover (14:12-16)
  - 2. The participation in the Passover and prediction of betrayal (14:17-21)
  - 3. The institution of the Lord's Supper (14:22-26)
  - 4. The prediction of denial (14:27-31)

### A CLOSER LOOK

1. When did Jesus say He would drink of the fruit of the vine again?

---

---

---

2. Why do you think the disciples asked, "Is it I?" when Jesus said one of them would betray Him?

---

---

---

---

---

---

---

---

3. Why does the ordinance of the Lord's Supper give us hope?

---

---

---

---

---

---

---

---

### CONCLUSION

We will be blessed by remembering the Lord's death until He comes again. Observing the Lord's Supper is a wonderful way to do so.

### NOTES

---

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

---

**“And he cometh, and findeth them sleeping, and saith unto Peter, Simon sleepest thou? couldest not thou watch one hour?” (Mark 14:37)**

During the early years of my marriage, I experienced a nagging health problem over a prolonged period of time. My wife and I would seek God about the matter, and through prayer and trust in Him, I would seemingly get the victory over this, only to have it recur several months later. The last attack was the worst of all—that time it seemed as if I was on a roller coaster. We would trust and pray and I would find relief, only for it to get worse again.

It reached a crisis one night, and my wife called for our minister to come over and anoint my head with oil and pray for me according to James 5:14. Coming to our home was not a small thing on his part. To get to our house, he had to drive some forty miles one way, but he was willing. After a good session of prayer and some encouraging words, he left. And, praise the Lord, the answer came! I not only recovered from the problem very quickly after that, but in all the years since then, it has never come back.

This taught me a little about the value of watching in prayer. That minister invested his personal time and effort to come and pray for me in my hour of need, and God answered our prayers. In contrast, we find in our focus verse that Jesus asked His disciples to pray with Him in His time of agony, and yet they fell asleep.

We need to tarry in prayer for one another. Are we faithful and persevering in that privilege? It is easy to tell people that we will pray for them. Yet if we are not careful, we might actually spend little time or intensity in prayer, in spite of our good intentions. Perhaps a person's life or well-being depends on our faithfulness. It is even possible that an eternal soul is hanging in the balance. Let's challenge ourselves to watch and pray faithfully for others!

### BACKGROUND

---

Jesus and His disciples had finished the Passover meal, and Jesus had instituted the Lord's Supper. Then they walked east about half a mile from the walls of Jerusalem to Gethsemane. The word *Gethsemane* means “oil-press.” Situated at the foot of the Mount of Olives, Gethsemane was no doubt the site where workers processed the olives from the nearby hillside. The location provided seclusion and quiet, and it is

thought that Jesus and His followers frequently went there. That night, there was an ominous pressure on Jesus, and He desperately needed to pray.

Verses 32-42 record one of the saddest and most intimate scenes in all of Holy Scripture. Leaving most of the group near the garden's entrance, Jesus took the three who were closest to Him (Peter, James, and John) and went a little further into the grove. These three men had seen Christ transfigured, and on this night, they witnessed His extreme agony. Bible scholars speculate about why He brought these three close to the place where He would agonize in prayer, but then went beyond for a short distance. Some think that He did not really need their prayers, but that they were there simply to witness the enormity of the ordeal. Another explanation is that while Jesus ultimately had to pay the supreme sacrifice from His own heart, in His humanity He needed the moral and spiritual support of those close to Him.

In verse 34, Jesus said, “My soul is exceeding sorrowful unto death.” Although Jesus was truly the Son of God—the co-Creator of the entire world—He had laid aside His kingly powers and authority to come to earth and live in a body of flesh and blood. Jesus knew that the torture leading up to and culminating on the Cross was going to be unbelievably painful. His human body naturally drew back from the pain.

Yet, there was a far more serious dimension beyond the coming physical pain and suffering. Jesus, who had never sinned in His entire existence, was about to take on Himself the sins of the entire world, including those of all people, past, present, and future. Because God is supremely righteous, He cannot look upon sin, and Jesus knew that taking mankind's sins upon Himself would mean separation from the Father. Jesus was facing the reality of paying that price, and in supreme agony, He sweat “as it were great drops of blood” (Luke 22:44).

Jesus prayed that if it were possible to save mankind any other way, that way would be taken. Nevertheless, if giving His own life was the only way, He was willing. Three different times He made this plea. By the third time, there was no need for further prayer. He was totally committed, and the time was at hand.

Verses 43-52 document the arrival of the soldiers, guided by the traitor, Judas, who greeted Jesus with a hypocritical kiss of friendship though He was there to lead Jesus to His death. Peter took a sword and cut off the ear of the high priest's servant Malchus (see John 18:10), but Jesus healed him (see Luke 22:50-51).





### DEVOTIONAL FOCUS

---

**“And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together.”  
(Mark 14:55-56)**

Susan B. Anthony was born on February 15, 1820, in Massachusetts. Being raised in a devout Quaker family, she developed a keen sense of justice and moral behavior. Because she was a woman, she was not allowed to speak publicly about her convictions, and consequently she joined the women's rights movement in 1852.

While she actively organized meetings and made speeches, she became accustomed to hostile mobs making threats and various objects being thrown at her. She was even hung in effigy, and in one major city, her image was dragged through the streets. In spite of all the persecution, she continued to campaign for a woman's right to vote and own property, and she remained active in these causes until her death on March 13, 1906.

In June of 1873, Justice Ward Hunt found Susan B. Anthony guilty of the federal crime of voting without the right to vote. Before pronouncing her sentence, he asked if she had anything to say regarding the guilty verdict. She replied, “Yes, Your Honor, I have many things to say. My every right, constitutional, civil, political, and judicial has been tramped upon. I have not only had no jury of my peers, but I have had no jury at all.”

In our text, Jesus was subjected to an unfair trial by the religious leaders of His day. They secured false witnesses to say things that were twisted or untrue, but the witnesses could not agree with each other because their charges against Jesus were without foundation. Just as the men in Susan B. Anthony's day felt threatened by a woman's ability to vote and have a voice in public affairs, the religious leaders in Jesus' day felt threatened by His influence with the common people. They perceived it as a threat to their authority over religious and political affairs. Jesus came to show everyone, including religious leaders, the way to true salvation. However, those who preferred holding their position instead of receiving the blessing of God, rejected Him and tried to destroy Him once and for all.

In our Christian walk, there may be some who will make false accusations or even threats against

us because of our belief in Biblical truth. We may be faced with situations where we have to take an unpopular stand against society's attempts to convince people that the truths of God's Word are not relevant or necessary. We must purpose to remain true no matter what comes.

Susan B. Anthony's commitment to women's rights gave women the opportunity to vote. Far more importantly, Jesus' willingness to endure severe persecution and die on the Cross for the sins of humankind gave everyone the opportunity to obtain salvation. Let us follow their examples. Our steadfastness and loyalty to uphold the truths of God's Word will also have an impact on those we come in contact with in our day-to-day lives.

### BACKGROUND

---

After Jesus was arrested, He was taken before the Sanhedrin, which consisted of the chief priests, Sadducees, Pharisees, and elders. In Matthew's account (see Matthew 26:58), it was implied that Jesus was taken to the palace of the high priest, Caiaphas. Some scholars state that because this took place in a home, it was likely considered an initial hearing and not a full trial. The Sanhedrin attempted to secure witnesses to testify against Jesus, but their statements did not agree with each other. Because the Law required numerous witnesses to agree with the charges, the Sanhedrin was unable to condemn Jesus through the testimony of false witnesses.

Jesus did not answer any of the charges against Him until Caiaphas asked Him if He was the Christ. Then He responded that He was, and that they all would witness His power and union with God when He returned at His Second Coming. This affirmation of Jesus' claim to be the promised Messiah enraged the Sanhedrin. The Jewish leaders stated that His response gave them the legal right to condemn Him for blasphemy. Such condemnation by the religious leaders caused some to persecute Jesus by spitting on Him and striking Him.

While Jesus stood before His accusers, a fearful Peter stood outside in the courtyard. Although Peter had assured Jesus many times that he would never deny Him, the intensity of his fear broke down his resolve. Three times he denied that he knew Jesus, each time feeling more panic as those around him began to recognize who he was. After hearing the sound of the cock crowing, Peter remembered the warning of Jesus, and the dreadful realization of his failure caused him to weep bitterly.

## AMPLIFIED OUTLINE

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

### VII. The Crucifixion and Resurrection of the Son of God

#### G. The trials

1. The trial before the religious leaders (14:53-65)
  - a. The false testimonies (14:53-59)
  - b. The questioning (14:60-62)
  - c. The resultant findings (14:63-65)
2. The denial of Peter (14:66-72)

### A CLOSER LOOK

1. What did the false witnesses accuse Jesus of saying about the Temple?

---

---

---

---

2. Why do you think the religious leaders of Jesus' day did not recognize that He was the true Messiah?

---

---

---

---

---

---

---

---

3. How can you prevent experiencing the lack of resolve that Peter did when you are faced with having to take a stand for Biblical truth?

---

---

---

---

---

---

---

---

### CONCLUSION

Although we may face times when standing for God's Word will bring persecution and false accusations, remember that if we remain faithful to Biblical truth, we will win the crown of eternal life.

### NOTES

---

---

---

---

---

---

---

---





### DEVOTIONAL FOCUS

---

**“And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.”  
(Mark 15:15)**

I am a substitute teacher. As such, I am called upon, sometimes with little notice, to go to a local junior or senior high school to replace a teacher who is unable to teach his or her regular classes. Sometimes this job is more difficult than at other times, but it nearly always presents interesting challenges.

On one occasion, I had students try to change the classroom clock to trick me into dismissing early. In another class, the students all chose to sit in a different order than that assigned by the regular teacher, thinking I would not notice. Often I have had students suggest that the “real” teacher’s rules were wrong or not applicable since I was there. Not every day or every student is a problem, but it is generally understood by the students that a substitute can be taken advantage of quite easily.

So . . . why would I continue to accept the job of a substitute? Is it the great pay? Hardly! Do I enjoy the attempts by students to manipulate me? Not at all! It is because of the joy I receive when I hear a student call me by name in the hallway, thanking me for coming. It is for the joy of working with young people and the potential that exists for making a difference in young lives.

Jesus was called to be a substitute by God the Father. When sin entered into the world and death because of sin, God ordained that One would come to earth and take the place of those who were destined to die for their own sins. God’s plan—one that was in place from the foundation of the world—meant that Jesus would need to set aside many attributes of His divine nature and privileges of His divine office as co-Creator of the universe. Humbling Himself, Jesus became a human. He lived a human life with all of its temptations, pains, and disappointments, yet without yielding to or being under the control of sin. God’s plan culminated in Jesus’ death upon the Cross.

Jesus accepted His assignment as man’s substitute willingly. He endured the false accusations of the Jewish leaders, the political maneuvering of the Roman governor, the rejection of the crowd, and the mocking of the soldiers who would later kill Him. He went through all of this because there was an ultimate purpose behind His actions—mankind’s redemption.

The murderer Barabbas was the first to benefit from Jesus’ role as a substitute; he was released from custody instead of the innocent Jesus. Though He had committed no crime, Jesus was cruelly mistreated and crucified. Barabbas, on the other hand, had committed murder and insurrection, but he was set free.

Things have changed little since the time of Jesus’ death. As humans condemned to death because of our own sinful ways, Christ offers us peace, forgiveness, freedom, and eternal life. All of this is available because He became our Substitute. Today, let us challenge ourselves to be ready to share our testimony so others may know that Jesus has paid the price for their sins. If they will repent of the sins of their past and ask the Lord into their hearts, He will give them eternal life.

### BACKGROUND

---

Chapter 15 represents the culmination of the message Mark was presenting to his readers: the contrast of Jesus as Messiah-king, “the Anointed One,” to Jesus as the Suffering Servant of God. Six times in this chapter Jesus is referred to as “king” (verses 2, 9, 12, 18, 26, and 32). However, He was shown no honor on the Cross, but rather was mistreated and executed as a common criminal.

Verses 1-20 of this chapter describe Jesus’ trial and ultimate condemnation by the Roman governor Pontius Pilate, who ruled in southern Palestine from A.D. 26 through A.D. 36. Pilate is described by Jewish historians Philo and Josephus as greedy, inflexible, cruel, and oppressive, particularly to his Jewish subjects. The Scriptures portray Pilate as a consummate politician looking to balance the truth and the legal system against the influence of the Jewish leaders and public opinion. This is evident in his offering of the already-incarcerated Barabbas as an alternative to the release of Christ. Pilate was finally removed from office for his harsh treatment of the people.

At holidays, it was customary for the local rulers to release a prisoner of the people’s choice to the public. The people requested that a notable prisoner, Barabbas, be released. Pilate, recognizing that the chief priests had brought Jesus to trial because of envy, suggested that Jesus be released instead. However, the chief priests “moved the people” to reject Jesus and to continue clamoring that Barabbas be released, so that Jesus would be crucified.

Barabbas was a murderer and an insurrectionist, who apparently was condemned to death (perhaps by crucifixion). His pardon, release, and freedom were

paid for by the condemnation of Jesus. He prefigures all of humanity in what is available to condemned sinners who are headed for eternal death—pardon, release from sin, and eternal life. The words “Crucify Him” were hurled at Jesus rather than at Barabbas. In his terse style, Mark summarized the mocking and abuse of the Roman soldiers, but conveyed the extremes of the paradox of the new kingdom which was ushered in by Jesus. His was a kingdom in which the King offered Himself as a servant sacrifice for those who openly rejected Him.

**AMPLIFIED OUTLINE** Hannah's Bible Outlines  
Used by permission per WORDsearch

- VII. The Crucifixion and Resurrection of the Son of God
  - G. The trials
    - 3. The trial before Pilate (15:1-20)
      - a. The questioning by Pilate (15:1-5)
      - b. The alternative of Barabbas (15:6-11)
      - c. The concession by Pilate (15:12-15)
      - d. The mocking of Christ (15:16-20)

**A CLOSER LOOK**

1. What was the name of the Roman soldiers’ meeting hall of the in Jerusalem?

---

---

2. Why do you think Jesus was silent during His interrogation by Pilate?

---

---

---

---

---

---

---

---

3. The religious leaders were able to manipulate the crowd. How can we be true to our convictions today?

---

---

---

---

---

---

---

---

**CONCLUSION**

Jesus was a substitute, and was subjected to many forms of mistreatment. The Jewish leaders accused Him. Pilate tried to maneuver Him. The crowds condemned Him. Roman soldiers mocked and abused Him. Barabbas received life because of Him. How are you treating Jesus today?

**NOTES**

---

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

**“And when the sixth hour was come, there was darkness over the whole land until the ninth hour.” (Mark 15:33)**

For many people, May 18, 1980, was just another Sunday, but for those who lived in Washington and Oregon states, something big was happening. Beneath Mount St. Helens in southwestern Washington, something was taking place that would affect the lives of many. The ground there began to tremble and shake. At 8:31 in the morning, the mountain came to life and exploded with a tremendous blast of searing ash and gases packing the power equivalent to a hydrogen bomb.

Within an hour of the eruption, parts of the States of Washington and Oregon turned so dark from the volcanic ash falling that light-sensored streetlights and neon signs came on as if it were night. The thick, dark clouds of ash had turned the sky into midnight.

I remember that morning well. My husband and I, along with our seven-month-old baby, were on our way to church. Suddenly, I noticed the morning light start to fade, and as we continued to drive along, semi-darkness settled in around us. By the time we approached the church parking lot, we had to turn on our headlights. My husband also turned on the windshield wipers because ash was piling up on our windshield so quickly that we could not see through it. The darkness was heavy and totally quiet. I have never felt such darkness as I felt then.

Heavy darkness also settled over Jerusalem after Jesus was hung on the Cross. In Jesus' time, the Jews often demanded a sign from Heaven, and this was a sign they could not miss. It may be that the darkness of that dreadful day symbolized the work of darkness that was taking place there at Golgotha, or the power of darkness that was to come upon their nation. Whatever its meaning, Christ certainly faced the darkness of sin as He hung there, making atonement for all of mankind.

Darkness is often connected with evil or bad things happening. But out of the darkness that fell as Jesus hung on the Cross came eternal life for all who will call upon His Name, asking to be forgiven and saved from their sins.

Have you been liberated from the darkness of sin? If so, you, too, have a deep appreciation for the Gospel and what was purchased for you that dark day at Calvary.

### BACKGROUND

Jesus was taken to a place called Golgotha to be crucified. Some suggest this knoll was given the name *Golgotha*, which means, “the place of the skull,” because it was shaped like a skull.

At 9:00 in the morning, Jesus was placed on the Cross. He was offered vinegar mixed with gall (a sour wine) to drink. This was often given to those who were crucified to help alleviate the suffering this kind of punishment brought. Jesus, however, refused this sedation. A signboard was placed above His head by Pilate announcing, “The King of the Jews.” It could be that Pilate intended the wording to cast disgrace on the Jews by indicating they were people who deserved a king no better than a man who was crucified between two criminals.

Crucifixion is one of the most painful forms of death. Eventually those punished this way die of suffocation. As Jesus suffered in awful agony, those who passed by insulted and railed upon Him. The words “railed upon” could also be translated “kept on blaspheming.” The chief priests, who were ordained to be kind and tender to the suffering and dying, mocked Him and challenged Him to come down from the Cross if He were really whom He said He was.

In verses 33-34, darkness completely covered the land. Jesus cried out, “My God, my God, why hast thou forsaken me?” Because Jesus had been made sin for all mankind, the light of God's countenance was withdrawn from Him. Jesus' greatest anguish was caused by this separation from His Father.

As Jesus died, the thick curtain in the Temple was torn from top to bottom (verse 38). Previously, only a high priest had been allowed to enter beyond this curtain to sacrifice once a year on the Day of Atonement. Jesus was the Perfect Sacrifice, and His death opened the way into God's presence for everyone. The torn curtain symbolized that the separation between God and man was removed so that all might have access to the Throne of Grace.

Joseph of Arimathea, a rich man who loved Jesus, was secretly one of Jesus' disciples. He went boldly to Pilate and asked for the body of Jesus so he could place Jesus in his own new tomb. After Pilate's consent, Joseph took Jesus and wrapped Him in fine linen with a mixture of myrrh and aloes for embalment. Then he laid Jesus in his tomb and rolled a big stone in front of the opening. From a distance, the women who loved Jesus watched where He was laid so they could later bring more embalming spices for His body.

## AMPLIFIED OUTLINE

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

### VII. The Crucifixion and Resurrection of the Son of God

#### H. The Crucifixion of the Son of God

(15:21-47)

1. The journey to the site (15:21-22)
2. The refusal of an anesthetic (15:23)
3. The distribution of His garments (15:24)
4. The charge against Him (15:25-26)
5. The two malefactors (15:27-28)
6. The mockery on the Cross (15:29-32)
7. The agony on the Cross (15:33-37)
8. The confirmation of the Son of God (15:38-41)
9. The burial (15:42-47)

### A CLOSER LOOK

#### 1. Where was Jesus taken to be crucified?

---

---

#### 2. Why did the chief priests mock Jesus?

---

---

---

---

---

---

---

---

#### 3. How does the tearing of the curtain in the Temple affect our lives today?

---

---

---

---

---

---

---

---

### CONCLUSION

The darkness of sin is covering the world today. Many are searching for light. What a joy it is to meditate on Jesus, who took on Himself the sins of the whole world so we can be saved from eternal death and become heirs of eternal life!

### NOTES

---

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

---

**“After that he appeared in another form unto two of them, as they walked, and went into the country.” (Mark 16:12)**

Try to place yourself in the situation of these two people. Their close friend had experienced a violent death just a few days earlier. Because their future plans had involved Him, they found themselves dealing with uncertainty as well as heart-breaking grief. Then, one of their acquaintances reported seeing their friend alive. How could that be? Troubled thoughts and questions undoubtedly were weighing on their minds as they walked along the road in the country. Their hearts were heavy with sorrow.

I remember making a descent off a mountain in northern Washington after my friends and I had been involved in a climbing accident. I too had a heavy and burdened heart. Two of my friends and one rescuer were in such poor shape that they had been evacuated off the mountain by helicopter. They were alive when they left, but those of us remaining on the mountain did not know anything beyond that. By the time the helicopter flew away for the last time, it was too late in the evening for the rest of us to make it safely down the cliffs between us and our camp. We spent a fitful night huddled on a rock outcropping that had been warmed by the last rays of the setting sun. All of us were wrestling with the “what if’s” of the situation. It was hard, under the circumstances, not to imagine the worst.

The next morning, we trekked back down to our camp at Lake Ann and prepared for the hike out. In addition to our own equipment, we also needed to pack out all of our injured friends’ gear: tents, stoves, sleeping bags, and backpacks. The prospects of the physical burdens we would need to bear was daunting, but even more oppressive was the burden of anxiety about our friends’ condition.

As we were packing up, a couple of hikers came over to us. Somehow they knew that we were the party that had been involved in the accident, and they volunteered to carry as much of our friends’ gear as they could. I remember to this day how that kind gesture lifted our spirits a little, but we were still desperately worried about our friends. Like the two in our Bible text today, I know what it is like to walk with a heavy heart and much uncertainty.

Thankfully, when we got out to our cars at the trailhead, under a windshield wiper we found a note

from a park ranger saying that our friends were doing fine and were not seriously hurt. We had quite a reunion with them that afternoon in town!

Maybe you remember a time when you had a heavy heart. Some situations do not have happy endings like my friends and I had on the mountain, and like these men had when Jesus appeared to them. Perhaps you have stood by the graveside of a loved one, and you felt as if there would never be another happy day in your life. The Resurrection is what gives us hope! Jesus conquered every situation, including death, and if we have yielded our hearts to Him, we have the anticipation of eternal life. We have that hope for the future as well as His help for the present.

### BACKGROUND

---

The Resurrection, Jesus’ commission to His followers, and the Lord’s Ascension are recorded in this grand finale to the Book of Mark.

The women in our text honored the Sabbath, but once it ended on Saturday evening, they bought spices to anoint the body of Jesus. They started for the tomb on Sunday morning while it was still dark, arriving at the tomb as the sun was coming up. The sepulcher was probably a square chamber of about six or seven feet. In front of it was a large wheel-shaped stone that rolled down into a groove to cover the opening of the sepulcher. The stone had to be rolled uphill to remove it, and the women saw no way they could do this. However, when they arrived at the tomb, the stone had already been rolled away.

When the women went into the sepulcher, they were startled and frightened to see an angel. The angel’s message had three parts: Jesus, whom they were seeking, was not there; the reason He was not there was because He had risen; they could see the clothes, which confirmed that His body had been there.

Before His death, Jesus had told His disciples that He would meet them in Galilee (Mark 14:28), and the angel instructed the women to tell this to the disciples and Peter. Special mention was made of Peter, no doubt so he would not feel so ashamed of his denial of his Master that he would not come. Although the women were fearful of saying anything at first, the other Gospels indicate that they did tell the disciples.

The oldest Greek copies of the Gospel of Mark end at verse 8. Nothing is known about why this is so, but a possible explanation is that the original manuscript was damaged, or Mark was interrupted—perhaps even martyred—before he finished it. In the ancient copies that contain verses 9-20, the writing







## Overview for 1 Corinthians

---

**Purpose:** Paul's intent in writing to the Corinthian church was to expose evil that persistently threatened to destroy true Christianity. The Gospel was applied to a host of issues, including immorality, marriage and adultery, intellectualism, public worship, and spiritual gifts.

**Author:** Paul the Apostle

**Date Written:** About A.D. 55

**Setting:** Corinth was a large seaport city in southern Greece, and a major trade center. Its people were immoral and full of idolatry. The Christian church there was primarily made up of Gentiles.

**Key People:** Paul, Timothy, members of Chloe's household

**Summary:** Commerce was the source of Corinth's prosperity. The city was located on the narrow isthmus that connected mainland Greece with the peninsula called the Peloponnese. Traders found it more economical to go through Corinth as weather and rocks made it hazardous to sail around the Peloponnese. Therefore, most commerce going to Rome from Ephesus, China, or Egypt went through Corinth. Having seaports on two seas gave the city vast economic control and led to the great wealth of the city, which was the richest in Achaia. In addition, it was the capital of that Roman province.

The prosperity of Corinth led to luxury and immorality. A common saying among the Greeks was, "to Corinthianize," which meant, "to practice sexual immorality; to debauch." The city sponsored the Isthmian Games, which honored the Greek gods Poseidon (god of the sea) and Palaemon (a marine deity), and were second in importance only to the Olympic Games. There were also many temples in Corinth; the most notorious was dedicated to Aphrodite, the goddess of love. Historic accounts report that a thousand female

slaves worked at the temple practicing ritual prostitution with worshipers (including sailors and tourists).

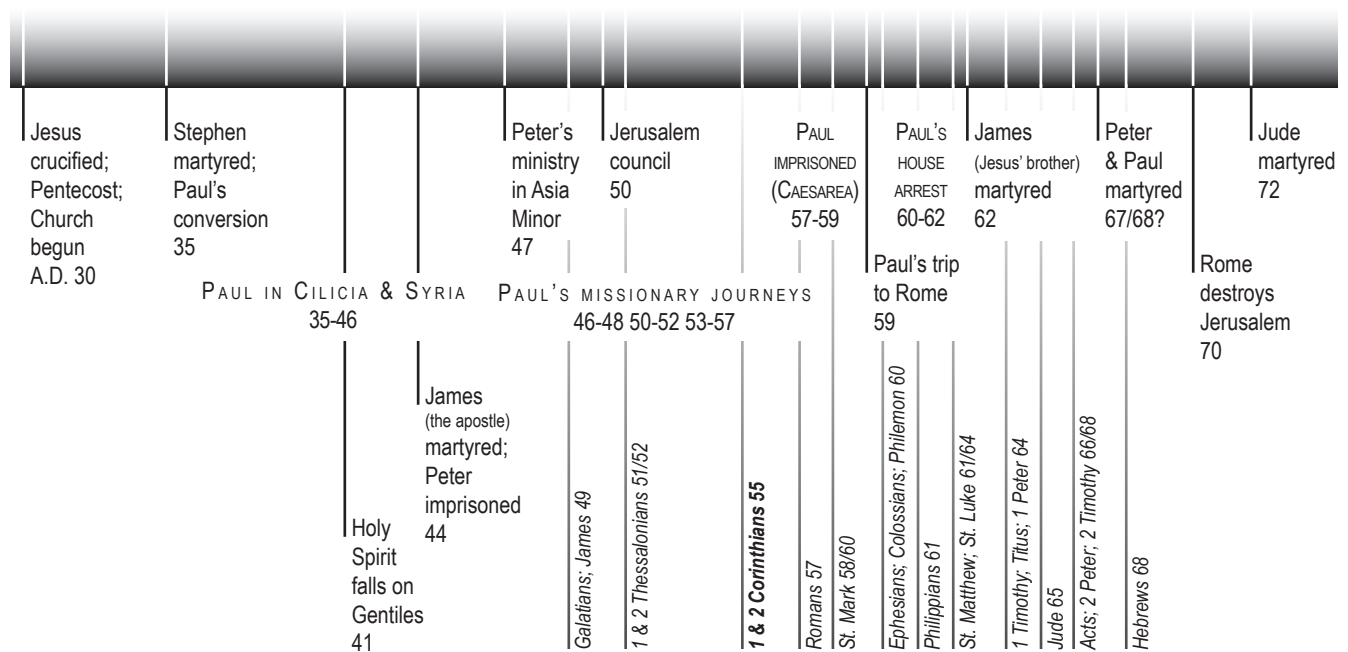
Toward the end of his three-year stay in the city of Ephesus, Paul began to receive disturbing news from the group in Corinth. What he learned caused him to write a letter instructing the Corinthian church not to associate with members who practiced fornication (1 Corinthians 5:9). Sometime later, members of the household of a believer named Chloe reported to Paul that the Corinthian church was splitting into factions, some following one leader while others followed another (1 Corinthians 1:11). Eventually, three representatives of the church body brought a letter to Paul which requested his advice on a number of issues (1 Corinthians 7:1 and 16:17). The messengers also reported to Paul the disgraceful actions such as incest, fornication, and idolatry of a few individuals that were having a disturbing effect on the church.

Divisions existed between church members. Some liked Paul's simple style of preaching while others preferred a more sophisticated and philosophical approach. Some thought "freedom in Christ" meant freedom to commit sin of every sort while others felt that Christians must strictly adhere to all the Jewish rules and regulations. Yet another faction over-emphasized certain gifts of the Spirit and considered themselves to possess a higher spirituality than those who did not claim these gifts. There were also unchristian feelings between the rich and the poor, as evidenced by their lack of generosity toward one another.

Paul addressed all these issues and also sent Timothy to help deal with these matters in person. The key emphasis that Paul made through this letter was love and its true meaning (chapter 13). The Book of 1 Corinthians is a pastor's guide in responding to problems within the church body, and is a source of some of our most valuable information about the Christian faith.

# Timeline

Many of these dates are approximate, as reference materials differ slightly.



# Outline

Hannah's Bible Outlines used by permission per WORDsearch.  
A complete amplified outline of this book is available on our website at [www.apostolicfaith.org](http://www.apostolicfaith.org).

- I. Introduction (1:1-9)
  - A. The salutation (1:1-3)
  - B. The prayer of thanksgiving (1:4-9)
- II. Answer to reports (1:10—6:20)
  - A. The problem of church divisions (1:10—4:21)
  - B. The problem of social irregularities (5:1—6:20)
- III. Answers to inquiries (7:1—15:58)
  - A. Concerning marriage (7:1-40)
  - B. Concerning meats offered to idols (8:1—11:1)
  - C. Concerning matters in public assembly (11:2—14:40)
  - D. Concerning the doctrine of resurrection (15:1-58)
- IV. Conclusion (16:1-24)
  - A. The collection for the saints (16:1-4)
  - B. Personal plans (16:5-9)
  - C. Personal instructions about Timothy and Apollos (16:10-12)
  - D. Personal concluding exhortations (16:13-18)
  - E. Personal greetings and benediction (16:19-24)



### DEVOTIONAL FOCUS

**“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.” (1 Corinthians 1:10)**

Several years ago, I visited two small churches near Mexicali, Mexico. In addition to organizing Bible school activities for the children of the barrio where one church was located and building an addition to their church building, the group I was with had the opportunity to worship with both congregations. At each service, we heard Psalm 133:1, “Behold, how good and how pleasant it is for brethren to dwell together in unity!” and we found that it was true! We visitors were very different from our hosts. We spoke different languages, wore contrasting styles of clothes, ate dissimilar foods, and lived in opposite circumstances. Yet, none of these things mattered to us. We were all “brethren” in Jesus Christ. Our focus was on Him. As we worshiped Him, the Holy Spirit was with us. We were one congregation praising our God together.

A few months later, a visiting minister came to our church in Los Angeles, California. He, too, read that verse in Psalms. Once again, we felt the Holy Spirit working among us, and our hearts were unified. As the service came to an end and the Holy Spirit drew us, we flocked to the altars of prayer. Before we knew what had happened, three or four hours had passed, and we were still grouped around the altar benches and sitting in the front pews of the sanctuary. No one wanted to leave! Instead, after we had finished praying, people began to testify of the wonderful things God was doing in their lives. Between testimonies we would sing. The singing brought praise. Then we would start to pray, and the cycle would begin again. Because there were no divisions among us, God had liberty to work in our hearts and lives. All who were there felt His sweet and wonderful Spirit.

The common thread in both of these experiences was the unity among those who had gathered to worship Jesus. Diversities of race, nationality, age, language, or socioeconomic status, did not hinder our worship. We knew that before the Throne of God we were all equal. Our love for Jesus Christ created a bond between us that could not be broken by earthly differences. As we looked to Jesus, the Holy Spirit had the freedom to work among us, changing us into

His likeness and bringing our lives into the center of His will.

Once I became aware of God’s desire for us to be unified, and of the way He moves among us when we are unified, I began to be more conscious of my own attitudes when attending church. Now when I go to pray, I check myself. Am I in one accord with the brothers and sisters around me? Is my heart where God would have it to be? Am I doing anything in my life that might cause strife? I listen to the Spirit’s voice, and make changes as He shows them to me. Sometimes at the altar, I hear others praying near me, and I find myself agreeing with their prayers. I begin to pray along with them, and I feel God’s presence in a special way. When I am bound in unity to God and to fellow Christians, my life becomes a tool that God can use, and He causes me and the people around me to grow in Him.

Paul wanted this same kind of unity to exist in the church at Corinth. He knew that they needed to overcome their differences and put their focus on God.

### BACKGROUND

The city of Corinth was one of the most prosperous Greek cities in Paul’s time. It was known for its decadence and wickedness to the extent that a Greek verb *Corinthianize* meant “to practice sexual immorality; to debauch.” In this wicked environment, Paul and his contemporaries planted a church. While there were some Jewish believers in the church, it was made up mostly of Gentiles who had left their pagan lives to follow Christ.

After Paul left Corinth, many problems surfaced, and division spread among the believers. Soon, reports of these problems came to Paul, and a delegation of Corinthians brought a letter from the church requesting his guidance on a number of issues. Paul’s first letter to the Corinthians was a response to those questions.

Paul began his letter by addressing their need for unity. Various church members had become more attached to certain leaders than to Christ, so Paul reminded his readers that the Cross of Jesus Christ must be the foundation of His Church. The Corinthians needed to be careful to keep their focus on Jesus.

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

- I. Introduction (1:1-9)
  - A. The salutation (1:1-3)
    - 1. The writer (1:1)

2. The addresses (1:2)
3. The benediction (1:3)
- B. The prayer of thanksgiving (1:4-9)
  1. Cause for thanksgiving (1:4-7)
  2. Confidence of the thanker (1:8-9)

## II. Answer to reports

- A. The problem of church divisions
  1. The introduction (1:10-17)
    - a. An exhortation to unity (1:10)
    - b. A description of the disunity (1:11-12)
    - c. The basis of unity (1:13-17)

## A CLOSER LOOK

1. What were the divisions in the Corinthian church?

---

---

---

---

---

2. What is the foundation of Christian unity? Give examples of individuality within a unified church.

---

---

---

---

---

---

---

---

---

---

3. What can you do to be sure that you have an attitude of unity toward fellow Christians? Are there areas in your life that might cause division?

---

---

---

---

---

## CONCLUSION

Unity under God is essential in the Body of Christ. We must care for our fellow believers, not strive with them!

## NOTES

---

---

---

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

**“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” (1 Corinthians 1:18)**

My last term in university, I was assigned to work with a group of several students, including one young man in particular. The assignment came as no surprise to me, for although I cannot explain exactly how, the first day I sat in that class, I knew I was there for him. As I began to watch for an opportunity to speak a word to him about the Lord, it came. The young man shared his philosophies with me, and I shared the Gospel, from Genesis to Revelation you might say, with him.

We discussed the origin and purpose of life, and came to realize that we were vastly different in our beliefs. He held that God was not a being, but rather a force behind nature that we all collectively believe in, but just express in different ways. He was offended by my “intolerance” of other religions—although he admitted that his offense at my beliefs did violate his tolerance ethic, creating a distressing contradiction.

He was not at all impressed by the sacrifice of Jesus on Calvary. One man sacrificing himself for the souls of countless others, he indicated, was nothing different than what any combat casualty has done; an act he himself would perform, should the appropriate occasion present itself. Without a belief that Jesus is the Son of God, or that such a Supreme Being even exists, Calvary to him was simply one man’s death. That was when I realized that without the experience of salvation, the preaching of the Cross is only foolishness.

Then there are those who have been to Calvary—those rescued from sin-ravaged lives and others protected from such horrors by salvation at an early age. Ask the smoker, delivered in a moment from his addiction; the convict, forgiven of his crime; the prostitute, shown her worth by God’s love; the couple whose marriage was restored by their Savior; the child whose fears are calmed by that Friend. Ask those who have been to the Cross, those who have claimed its promise, and what a difference you will find! To us, it is the power of God and an experience that will never be forgotten or denied.

Foolishness? No, the preaching of the Cross is God’s faithfulness. And in that faithfulness, and with that power, He encourages even the unbelieving to realize that “the foolishness of God is wiser than men; and the weakness of God is stronger than men” (1 Corinthians 1:25).

### BACKGROUND

The preaching of the Cross of Jesus will not meet the expectations of the unconverted mind. This is true for every generation and society. Paul focused on two groups of people, the Jews and the Greeks (Gentiles), and indicated that the Cross was “unto the Jews a stumblingblock, and unto the Greeks foolishness” (1 Corinthians 1:23).

The Jews expected that their Messiah would be the one who would deliver them from the Roman government. They looked for a deliverer who would restore David’s throne and bring glory back to Israel as a nation. They also expected the Messiah to be accompanied by marvelous signs and wonders. Thus, they looked for direct evidence that Jesus was the Messiah, not just another great Rabbi. Jesus’ execution as a common criminal on a cross dashed their hopes of both political restoration and miraculous evidence.

Additionally, the Jews held to the Old Testament idea that God blessed with material prosperity those with whom He was pleased, and sent judgment, such as illness and death, to those who disobeyed His laws. Only those who were cursed of God were crucified (Deuteronomy 21:23). Crucifixion was such a horrible and shameful death that it was illegal to crucify a Roman citizen. This instrument of execution was not discussed in polite conversation. Therefore, to preach that such a criminal was the Messiah was a great stumbling block, despite prophecies such as Psalm 22 and Isaiah 53, which indicated the Savior would die just such a death.

The Greeks desired intellectual splendor. Their focus was on logic and rational evidence. They did not believe in bodily resurrection and, therefore, believed death to be the ultimate defeat; a savior dying on a cross—the instrument of death reserved for murderers—was even more ridiculous. They saw such a savior as weak compared to their mythological gods.

Corinth was filled with philosophers and teachers gaining followers through eloquent speech and wisdom learned through intellectual exercises. In order to keep worldly knowledge subordinate to the Gospel, Paul chose to preach only “Jesus Christ, and him crucified” (1 Corinthians 2:2) to the Corinthians, although considering his Gamalielite education, he was no doubt capable of brilliant speech and argument. Paul realized that nothing but the direction of the Spirit and the power of God could convince anyone of the reality of the Cross and its meaning to mankind. He repressed his natural abilities and gifts in order to be certain the

Spirit of God was leading in his ministry. He wanted people to follow God and His message, not the messenger, as there would always be someone who could argue more eloquently to turn hearts away from the Gospel. In order for God's power to work, Paul's words had to be guided by the Spirit.

Those Spirit-directed words, then, had to be received by the spiritual man. The Gospel is not to be understood with intellect or human wisdom. The natural man, guided by logic and emotions of the heart, cannot understand spiritual things. In the natural, the Cross is foolishness. Similarly, the carnal man, guided by bodily appetites, cannot understand the spiritual. One cannot receive the message of the Cross in its entirety if distracted and absorbed by physical appetites. The spiritual man, however, who has experienced God's revelation, can learn and grow as the Spirit guides him. Paul encouraged the Corinthian church to focus on such learning and growth.

## AMPLIFIED OUTLINE

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

- II. Answer to reports
  - A. The problem of church divisions
    - 2. The basis of the divisions
      - a. A misconception of the message (1:18—3:4)
        - (1) The nature of natural wisdom (1:18—2:5)
          - (a) Stumbles at the cross (1:18-25)
          - (b) Boasts not before God (1:26-31)
          - (c) Produces no strong Christians (2:1-5)
        - (2) The nature of true wisdom (2:6—3:4)
          - (a) True wisdom described (2:6-13)
          - (b) True wisdom compared (2:14—3:4)
            - [1] To natural men (2:14)
            - [2] To spiritual men (2:15-16)
            - [3] To carnal men (3:1-4)

## A CLOSER LOOK

1. What two general groups of people were the focus of Paul's message, and what was each group's response to the preaching of the Cross?

2. What statement in our text identifies Paul's approach when preaching to the Corinthians? Why do you think he chose this approach?

3. What is your response when you encounter those who consider your faith to be foolishness? What should your response be?

## CONCLUSION

Only the Spirit of God can draw people to the Gospel. Do not be surprised if others fail to understand your desire to follow Christ; in the logic of men it is foolishness. Pray that the Spirit will direct your life so that, through you, God can reveal *His* wisdom to others.

## NOTES





### DEVOTIONAL FOCUS

**“Other foundation can no man lay than that is laid, which is Jesus Christ.” (1 Corinthians 3:11)**

Anchor bolts, tie down brackets, strap ties, and shear nails are all terms that have become much more common in the construction industry in recent years. Building codes in many areas have been made more stringent to ensure that structures are as resistant as possible to storms and earthquakes. In their effort to meet these requirements, contractors sometimes have been heard to grumble, “I guess the wind must blow harder now than it used to!”

As Christians, there may be times in our spiritual lives when we feel like the “winds of adversity” are indeed blowing harder than they ever have. Satan would like to destroy our spiritual buildings, and he will use any method he can to bring this about. In order to withstand his devices, our faith must be built on the only sure foundation—Jesus Christ. He will never fail!

It is up to us, however, to be sure we are securely fastened to that foundation. Investigations of buildings damaged in storms and earthquakes have shown that the foundation usually does not fail, but rather, the building’s attachment to the foundation is what breaks down. As Christians, we must be aware that we live in perilous times, and anything that can be shaken will be shaken. We must make certain our attachment to Christ is secure. As we study His Word, obey His commands, and meet with Him daily in prayer, our connection to Him will be strengthened. Then, when the world around us is shaken and the winds of adversity batter our spiritual building, we can be sure it will stand—strong and secure, and fastened to The Rock, Christ Jesus.

### BACKGROUND

The geographical location of Corinth made it easy for all manner of religions and cults to integrate into the Corinthian society. The Apostle Paul saw this cross-section of life as a great evangelistic opportunity. After establishing the church in Corinth, he later found it necessary to remind the saints there of their deliverance from sinful behaviors and customs, and to encourage them in the Gospel.

Chapters 3 and 4 are Paul’s exhortation to the brethren in Corinth to put aside frivolous differences. It seemed that some factions within the church preferred Paul’s simple approach to preaching the Gospel,

while others enjoyed a more philosophical approach. Some believed that liberty in Christ meant freedom from the Jewish customs regarding food, while others felt that all these rules must be followed strictly.

The influences of society had made their way into the church, and were contradictory to Paul’s message. Greek architecture was a source of pride for many of these people, and Paul chose the building analogy to demonstrate the need for the various strengths and gifts within the Corinthian body to complete the Gospel structure.

The Corinthians also saw opportunities for debate as a means to test and stretch the intellect. Paul warned them about such practices by telling them in verse 19 of chapter 3, “For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.” Paul realized the danger of becoming vain and full of self. In light of Paul’s teaching of “dying daily,” the Corinthian believers needed to be careful about exalting each other or themselves in their own wisdom.

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

- II. Answer to reports
  - A. The problem of church divisions
    - 2. The basis of the divisions
      - b. A misconception of the ministry (3:5—4:21)
        - (1) The nature of the ministry (3:5-17)
          - (a) A farmer (3:5-9)
          - (b) A builder (3:10-15)
          - (c) The temple (3:16-17)
        - (2) The challenge regarding the ministry (3:18—4:5)
          - (a) The vanity of glorying in men (3:18-23)
          - (b) The necessity of leaving judgment to God (4:1-5)
        - (3) The application (4:6-21)
          - (a) The spectacle of the apostles (4:6-13)
          - (b) The prospect of his coming (4:14-21)

### A CLOSER LOOK

**1.** What is the requirement given for a steward? Give specific examples of what you think that means.

---

---

**2.** Why do you think the Corinthians divided into factions and favored some leaders over others?

[illegible]

**3.** How did Paul say that the Corinthians should regard their leaders? How does this apply to believers today?

[illegible]

## CONCLUSION

There is only one rock-solid security in this world today: Jesus Christ. As we endeavor to build our spiritual lives on that Foundation, we will enjoy true liberty and safety which only He can provide.

## NOTES

[illegible]



### DEVOTIONAL FOCUS

**“Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 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.” (1 Corinthians 5:6-7)**

Several years ago, I worked at the headquarters of a bank that had a large number of customers. The record of the customers’ banking transactions was maintained on a powerful central computer. Periodically, due to memory space limitations, it was necessary for us to remove old transaction information from our computer system. We called this process a “system purge.” Leaving the old information in the system caused the computer to respond slowly and created a potential for great problems, including the corruption of records or even a possible system crash.

Paul instructed the church at Corinth to purge pride, partiality, and immorality from their lives and fellowship, just as the Children of Israel were instructed to purge yeast, or leaven (which was symbolic of sin), from their homes prior to partaking of the Passover meal. A careful search was made for any speck of leaven that had escaped scrutiny.

We, too, must keep our lives, homes, and churches free from anything that would contaminate us spiritually. Christ, our Passover sacrifice, has already paid the price for our freedom from sin by giving His own life. How could we then tolerate in our lives any of those elements for which our Savior paid such a tremendous price? Christ died to make us holy, not to leave us struggling in our sins. We should celebrate our deliverance from the bondage of sin with lives of sincerity and truth, just as Paul instructed the Corinthians.

Avoid a “system crash” in your life. Keep sin out!

### BACKGROUND

Chapter 5 begins the second major division of the Book of 1 Corinthians. Although the Corinthian converts had broken from idolatry and stepped out of the corruption of their society to form a local church, it was imperative for them to realize that the Gospel does not tolerate sin. There must be a clean break from the old sinful lifestyle, and it was at this point the Corinthian believers had faltered. Ethical and moral purity had degenerated to the level of public scandal. In this passage, Paul addressed the immoral behavior that had been reported in the life of one in the church, and even worse, those who refused to deal with it.

Paul was very aware of the sensual and licentious practices prevalent at Corinth, but he also knew that the Gospel dealt completely with sin. He knew that Christianity centered in the Cross and that Christ died to make men holy. Thus, he regarded any situation that allowed sin, or opposed a life of holiness, as a perversion of the Gospel.

The problem Paul addressed in this chapter was incest. While it was commonly regarded as a particularly foul situation—one that was contrary to social standards and religious practices, as well as being abhorrent to God—Paul was especially concerned about the reaction of the church to the situation. It is not clear why the church had not dealt with the guilty individual, but it is clear that the church was immobilized regarding the situation.

Verses 3-5 reveal how discipline was administered in the Early Church. Paul’s pronouncement of judgment showed concern for the offender but also the urgent necessity of protecting the Church from the infiltration of sin. Paul challenged the congregation to “purge out therefore the old leaven,” referring to the commandment for a Jewish family to get rid of all leaven in preparation for the Passover.

In the interest of maintaining purity, Paul commanded the believers “not to keep company” with the offender. The phrase translated here means, “to mingle together with,” and implies a close, habitual relationship.

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

- II. Answer to reports
  - B. The problem of social irregularities
    - 1. Immorality (5:1-13)
      - a. The problem (5:1-2)
      - b. The condemnation (5:3-5)
      - c. The command of Paul (5:6-8)
      - d. The clarification of Paul (5:9-13)

### A CLOSER LOOK

**1. Who did Paul say was not to be included in Christian fellowship?**

---

---

---

---

---

---

[illegible]

---

---

---

---

---

---

Jesus gave His life that we could live free from sin. Have you experienced the Lord's purging of sin in your life?

[illegible]



### DEVOTIONAL FOCUS

---

**“For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” (1 Corinthians 6:20)**

A while back, my mother began contemplating the purchase of a new serger to complement the sewing machine she already had. After doing some comparison-shopping to find the make and model that fit her parameters, she noted all the information and filed it away. Some time later, when I asked her when she was going to order the serger, her response was, “When I have the money.”

She bought the serger a couple of months ago and enrolled in a basic serger class so she would feel more comfortable using the machine. During the class, the instructor emphatically pointed out the necessity of keeping the area around the needles and knife free of lint. They even had handy kits for sale to aid in this maintenance. My mom likes to keep her equipment clean and I suspect that she regularly checks to ensure that there are no loose threads or fabric pieces filling up this area. Having waited several months to buy the machine, I am confident that my mom will keep it working at its best.

How many of us have experienced a similar situation? We find that new sewing machine, power tool, or whatever it is that has caught our attention, but lack funds to make the purchase. So, we come up with a financial plan and begin to save up the required funds over a period of time. Finally, the day arrives when we excitedly make the purchase, and then we set about to enjoy this new “toy” for which we have so painstakingly saved. No doubt, the weeks and months following are filled with polishing, cleaning, and other careful maintenance to ensure that our purchase remains looking and performing like new.

Our lives, once they have been redeemed, are far more valuable and essential than a serger, or any other item we might purchase. Yet, if we are not careful to place the proper value on our redemption, we may find that loose attitudes and practices can impact our Christian witness. Paul realized the tremendous price that Christ paid at Calvary to buy back our lives from eternal separation from God. Here, we find him reminding the Corinthian church that the Blood of Christ bought them, and that they should glorify God in their bodies. This included everything from avoiding grievances that could lead to lawsuits to maintaining sexual purity.

We need to ensure that we are doing all we can to “glorify God” in our bodies. Whenever there is a disagreement between us and another believer, we must take every step to resolve the situation so as to maintain unity in the Body of Christ. Paul even tells us to take a loss, if necessary, to keep the unity intact. Likewise, we also need to take every precaution necessary to remain pure in our sexual lives. We are living testimonies to the world of the redemptive power of Christ’s Blood. As we live pure lives, unspotted by the world, we will glorify God and others will be drawn to Christ.

### BACKGROUND

---

This chapter continues Paul’s warnings to the Corinthian church. Significant in this chapter are his warnings against lawsuits and sexual immorality. The believers’ witness was being damaged and Paul saw the need to address these two issues specifically.

Verses 1-11 of this chapter deal with the issue of brethren suing each other. Paul felt that Christians should be able to settle differences between themselves, rather than taking a problem to the secular courts. The Jews at Corinth had secured permission from Rome to apply their own laws in handling Jewish affairs. As a matter of principle, a practicing Jew would never take a Jewish problem to a Gentile court for a solution. Paul felt that the Corinthian brethren should conduct themselves likewise and settle differences according to precepts established by Christ himself. Unfortunately, the Greek members of the Corinthian church enjoyed public debate and competition. Whether the contest was physical, intellectual, or in this case oratory, the enticement of seeing who was best ultimately led many of the Corinthian brethren away from Christ’s teachings. The skill in presenting an argument and winning a debate became almost a form of entertainment. Paul strongly disagreed with this behavior, saying, “Nay, ye do wrong, and defraud, and that your brethren” (1 Corinthians 6:8).

Paul brought out another Christian precept when he questioned, “Why do ye not rather suffer yourselves to be defrauded?” The non-believers watched the Early Church, much as they do today, to see if Christians lived the message they preached. Paul saw these forays into the secular legal system as detrimental to the Christian message.

The second section of this chapter deals with immorality in the church. Paul reminded the believers that they came from various non-believing backgrounds, and went on to say, “but ye are washed,

but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” As such, they were to glorify God in their bodies.

The statement in verse 12, “All things are lawful unto me,” could have been touted as the motto of the day. There was a prevailing theology that the soul was considered good, but the body bad. This concept affected behavior in two distinct ways. Some thought that because the body was bad, it should be punished and denied even the most basic needs. The other, and more popular approach to asceticism, was to indulge every appetite and desire of the body, with the notion that what the body did could not affect the soul. Paul used a simple analogy to reinforce his statement, saying, “Meats for the belly, and the belly for meats: but God shall destroy both it and them,” indicating that some day, they both will cease to exist. Another practice that was popular among the Grecian population was the use of temple prostitutes. This practice had invaded the church and Paul reminded them that their bodies were meant for the Lord, and the Lord for their bodies. There could be no union between a body that belonged to Christ and that of a harlot.

Paul concluded his admonitions to the Corinthian believers by telling them to “flee fornication.” He knew that temptations would come, and that the people should not underestimate the power of temptation, nor overestimate their abilities to resist.

## AMPLIFIED OUTLINE

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

### II. Answer to reports

#### B. The problem of social irregularities

2. Lawsuits (6:1-8)
  - a. The question (6:1)
  - b. The answer (6:2-8)
    - (1) The reasons (6:2-3)
    - (2) The solution (6:4-8)
3. Misuse of the body (6:9-20)
  - a. Our bodies have been sanctified (6:9-11)
  - b. Our bodies are for the Lord (6:12-14)
  - c. Our bodies are members of Christ (6:15-18)
  - d. Our bodies are temples of the Holy Spirit and are to glorify God (6:19-20)

## A CLOSER LOOK

1. Paul set out the guidelines for settling disputes among Christians. What are they?

---

---

---

---

---

---

---

---

2. What does it mean to be one with Christ?

---

---

---

---

---

---

---

3. What are some practical steps that you can take to maintain your integrity before God and your fellow man?

---

---

---

---

---

---

---

## CONCLUSION

Realizing the tremendous price Christ paid for our redemption will help us place the appropriate value on our salvation. When situations arise that could cause us to destroy our integrity, we can resist evil by removing ourselves from the situation. In so doing, we witness to a struggling world of the saving and keeping power of Jesus Christ.

## NOTES

---

---

---

---

---

---

---





### DEVOTIONAL FOCUS

**“Brethren, let every man, wherein he is called, therein abide with God.” (1 Corinthians 7:24)**

More than a dozen years ago, my father-in-law planted some tulips in our backyard. My gardening book says that tulips like sun, but the corner of our yard where the tulips found a home is in deep shade about 97 percent of the time. The same book says tulips need good, fertile soil. I am not sure that my father-in-law knew it, but the mound where he planted the tulips was formerly a pile of old tires that we had covered up with a layer of dirt! Still, the tulips do not seem to know that according to my gardening book, their surroundings are less than ideal. Every year, their scarlet and yellow blooms provide a showy sprinkling of color in the corner of our yard.

In today’s language, our focus verse might be paraphrased, “Bloom where you’re planted.” This instruction was part of Paul’s answer to questions posed by the believers at Corinth. It seems they were reacting to the sinful sexual practices so prevalent in their environment and wondering whether they should make wholesale changes. Paul explained, through the use of examples concerning marriage, circumcision, and slavery, that they could be Christians where they were. They could bloom where they were planted!

Look around you and notice the people who have proven that the Christian life can be lived joyously and victoriously, regardless of what might be considered less-than-optimum circumstances. I think about one believer named Ruth, a childless woman who longed for children, and I remember the thousands of “children in the Lord” that God gave her in Africa. There is Marie, a young mother who suffers from a debilitating disease, whose testimony always radiates contentment and victory. I remember the heartfelt “amen” and upbeat attitude of Reuel, a minister who suffered a stroke that left him virtually without speech for more than twenty-five years. I ponder the grace given to May and Gert, who prayed for unbelieving spouses for decades before God answered their prayers and saved their husbands.

It is easy to think that an adjustment in circumstances would be the solution to our problems, or provide an arena where we could serve God better. However, that may not be God’s solution. He wants us to brighten the corner where we are, to prove to an unbelieving world that no matter what our circumstances, we can be content when we belong to God.

### BACKGROUND

In the first six chapters of 1 Corinthians, Paul dealt with problems that had been reported to him concerning the Corinthian church. Beginning with this chapter, Paul’s agenda changed, and he began addressing specific questions from these new believers. By reading his answers, one can almost reproduce the questions that must have been asked. Paul seemed to have a list in front of him, and appeared to quote from that list from time to time.

Chapter 7 focuses on questions regarding marriage and singleness. Because these were answers to concerns of a particular church in a setting where prostitution and immorality were pervasive, this chapter must be understood in conjunction with what the rest of the Bible has to say on the topic. From the beginning, God ordained that marriage is to take place between a single man and a single woman, and those two, once united in marriage, are united for life.

Some of the questions posed to Paul were:

Verse 2: Is sex sinful? (Paul’s answer: No, as long as it is within marriage.)

Verses 7-9: May single Christians marry? (Paul’s answer: Yes, if that is God’s will for them.)

Verses 10-11: What should be done if a spouse leaves the marriage? (Paul’s answer: Do not divorce. However, if a divorce takes place, both should remain unmarried or reconcile their marriage if possible.) This admonition assumes the marriage was Biblically correct (neither the husband nor wife have another living spouse). Paul would not have encouraged a believer to stay in a marriage that was not lawful in God’s sight.

Verses 12-16: Should a believer withdraw from a marriage with an unbelieving spouse? (Paul’s answer: Believers should stay in a Biblical marriage, even if the marriage is with an unbeliever.) Many of the Corinthians had come to Christ from paganism. They seemingly felt that after being converted, they should break all ties with the unbelieving world, including the marriage bond. In his response, Paul laid out several guidelines. First, he instructed that a Biblical marriage, even with an unbeliever, should be preserved. He explained that the children of such a marriage would be blessed by the fact that one parent, at least, was a believer. Christian spouses were reminded of their responsibility to model the Christian life before their unbelieving mates, because such an example could lead to a spouse’s conversion. If the unbelieving spouse left the marriage, the believing spouse would

not be condemned for the dissolution of the marriage; however, no permission was given for remarriage.

Paul went on to give several examples illustrating that believers were to be content in all circumstances wherein they were called by God. Had God called them to be single? They were to be so. Had God called them to be married? They were to be so. They could acceptably serve God whether married or unmarried, whether circumcised or uncircumcised, whether slaves or free men, by trusting God's sovereignty to reign in their lives.

Paul continued to address further questions.

Verses 25-35: Should an unmarried daughter (virgin) marry? (Paul's answer: Jesus never spoke on this matter, so Paul offered only his opinion. In view of the impending persecution, he said it might be wise to remain single, though he did not forbid marriage.)

Verses 36-38: What should a father do about his engaged daughter? Should he allow her to marry? (Paul's answer: A wise consideration of all the circumstances is required. Whatever he decides is good.)

Verses 39-40: How long do marriage vows remain intact? Should widows remarry? (Paul's answer: The vows last until one party in the marriage dies, after that the surviving spouse could remarry in the Lord.)

In summary, Paul's advice in this chapter concerned the prioritizing of marriage (which involved commitment to one's spouse) and ministry (which involved a higher commitment to God). Those who were not married were encouraged to see that there were good reasons for remaining as they were. The overriding emphasis, however, was that all areas of life were to come under the influence of one's relationship with Christ.

## AMPLIFIED OUTLINE

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

### III. Answers to inquiries

#### A. Concerning marriage (7:1-40)

1. The purpose of marriage (7:1-7)
2. The application of the doctrine of marriage (7:8-40)
  - a. To the unmarried or widows (7:8-9)
  - b. To the marriage of believers (7:10-11)
  - c. To mixed marriages (7:12-24)
    - (1) When both desire the union (7:12-14)
    - (2) When the unbeliever desires a separation (7:15-16)
    - (3) When a believer desires to separate: abide in your calling (7:17-24)
      - (a) Example of circumcision (7:17-19)
      - (b) Example of slavery (7:20-24)

- d. To the unmarried young (7:25-35)
- e. To parents with unmarried young (7:36-38)
- f. To widows (7:39-40)

## A CLOSER LOOK

1. What different life situations does Paul address in this chapter?

---

---

---

---

---

---

2. What advice does Paul give to married Christians, and why?

---

---

---

---

---

---

3. What opportunities do you have in your marriage, or as a single person, to glorify God?

---

---

---

---

---

---

## CONCLUSION

Remaining contentedly where God has called you to be requires ongoing commitment and courage. As we look to God for needed grace, He will provide it!

## NOTES

---

---

---

---

---

---



## 1 Corinthians 8:1 through 9:27

### DEVOTIONAL FOCUS

---

**“Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.” (1 Corinthians 9:24)**

The day was perfect for skiing downhill into a world of white. The snow pack was just right, making the slopes ideal for the magnificent skiing that would soon take place. Excitement mounted and hearts pounded as the contestants lined up at each event in the long-awaited Winter Olympics. Many years of practice and strict training were behind each participant. The contestants had vied for this honor over the past few months, and now, only the best from each country were waiting to perform—to go for the gold!

As various other sporting events got underway, it was breathtaking to watch the grace and style of each talented athlete. Occasionally, though, a miscalculation would extinguish the long-hoped-for dream of a medal. Some of those eliminated from the event would never have another chance.

As Christians, we are in a spiritual “Olympics” and need to be careful and vigilant. There are many people watching our lives, and we must take every precaution against offending another of our “teammates” and ultimately causing one to fall. The key is persistence, obedience, and commitment to the course the Lord has laid out for us. Our course may wind uphill and include steep downhill runs. Very likely there will be obstacles in our path, and some of those might seem impossible to navigate—but we can make it through! If we turn our eyes to the things around us, we will find ourselves zipping off course. If we get discouraged with the length of the race or the challenges we face, we may fall by the wayside. But that does not have to happen! If we call on the Lord, He will help us and give us the stamina we need to keep on going right through the last mile.

This spiritual race is not easy. It is challenging, and often the conditions around us are not favorable. Yet, with God as our trainer and coach, the “gold”—eternal life in Heaven—is certain, if we have followed God’s guidelines and stayed on His course.

### BACKGROUND

---

In previous chapters of 1 Corinthians, Paul primarily addressed individual problems. In chapters 8-11, he expanded his comments to include the responsibilities of believers to the Church as a whole.

In chapter 8, Paul focused on the principle of Christian liberty. He started with the subject of knowledge, pointing out that it can lead to conceit, and that the first priority must be charity (love). True knowledge of God does not come through acquiring cognitive data, but rather by loving Him.

Next, Paul addressed a controversy that had arisen regarding eating meat that had been offered to idols. Meat was often brought to a butcher after it had been offered to idols, and then it was sold at a temple “restaurant” or in the marketplace. Some questioned whether or not it was right to consume this meat. Paul’s answer was based on two principles that can still be used in deciding if a Christian has liberty to take a certain action. First, is the action in question Scripturally acceptable? Second, would it be a discouragement or stumbling block to someone else?

Paul pointed out in verse 4 that the food had been offered to gods that did not exist. They were nothing more than a piece of metal or wood; therefore there was no significance in eating or not eating of the meat.

Paul’s advice relating to the second principle highlights the importance of love. Although eating the meat offered to idols was not a sin, it was difficult for those who had been delivered from idol worship to accept this practice. They did not want to have anything to do with the meat used in idolatrous practices, and for that reason, many even chose not to eat meat at all. Paul exhorted the Corinthian believers to be mindful of their sisters and brothers who were weaker in the faith. His concluding statement on the matter was: “Wherefore I will eat no flesh while the world standeth,” showing that he was willing to forego his rights if exercising such a right would cause another person to stumble.

In chapter 9, Paul made clear that Christian liberty is subject to a higher law, and used his rights as an Apostle as an example of exercising personal liberty. He opened with a defense of his apostleship (verses 1-3), and then pointed to the Apostle’s right to material support from the church as an illustration (verses 4-14). Through a series of rhetorical questions, he showed the Corinthians that while he had a right to material support, he had forgone that right so as not to be a hinderance to others. His conclusion was that “they which preach the gospel should live of the gospel” (verse 14).

Then Paul went on to explain why he had not availed himself of the material support due to him, making the point that dedication has priority over liberty. Although preaching was a task laid on him by





### DEVOTIONAL FOCUS

**“And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of the spiritual Rock that followed them: and that Rock was Christ.” (1 Corinthians 10:3-4)**

Each week, grocery stores advertise their best buys in the local paper. Pictures of lean cuts of meat sizzling on the grill make our mouths water. Illustrations of locally-grown fruits and vegetables demand attention, encouraging potential shoppers to come and select from their rich variety. Bakery products are described in words designed to make us give up baking altogether, and head for the nearest store to purchase food more delectable than anything we could hope to prepare. What is the point behind each of these colorful and descriptive advertisements? The advertisers want to persuade us that their products will satisfy—and that we need to rush right out and obtain a supply!

The meat and drink referred to in this verse were the miraculous provisions from God for the Children of Israel: the manna He had sent them each morning and the water that flowed from a rock to nourish them in the wilderness. Tragically, the Israelites were not satisfied with God’s provisions, but instead reminisced about all the food they had when they were in Egypt. Paul used their example to point out to the Corinthian believers that even those who enjoyed great privileges from God could fall into error.

What a lesson to us in the importance of desiring things of God instead of the allurements the world presents as objects that will satisfy! No matter how tasteful and attractive the “advertisements” of Satan may be, we must realize that there is only one provision that will truly satisfy our souls, and that is what God himself provides.

Have you recently feasted on the spiritual meat of God’s Word, or quenched your thirst from the Rock Christ Jesus? If you have, you know the contentment this brings. If you have not, learn a lesson from the Israelites and do not try to satisfy your spiritual man with the “leeks and onions” of this world. Come and sample the delights the Lord has waiting for you. “Taste and see” how wonderful His provision is!

### BACKGROUND

Having ended chapter 9 with a discussion of the need for self-discipline, in which he used his own life as an illustration, Paul concluded his discussion of Christian liberty in chapter 10 by reminding the

Corinthian church of previous failures made by the Children of Israel. This was not to be negative, but to act as a warning. In verses 7-10, Paul referenced several instances when the Israelites sinned. First, there was the time when they made a golden calf and worshiped it in the wilderness (Exodus 32). Second, they engaged in sexually immoral behavior with the Moabite women and worshiped Bael-peor (Numbers 25:1-9). God was displeased when the Israelites complained about their food (Numbers 21:5-6). Also, they “tempted” God to see how far they could go, when they complained against God (Numbers 14:26).

Throughout these examples, Paul charged the Corinthian believers to beware of temptation and unbelief (verses 1-13), to flee any practice that would edge them toward idolatry (verses 14-22), and to be guided by principles of thankfulness and expediency (verses 23-33). In these verses about liberty, he addressed the following issues: whether one could eat meat sacrificed to idols, whether attendance was allowed at heathen feasts, and whether or not one was allowed to eat meat purchased in the marketplace.

Paul was anxious to lead the Corinthian believers to maturity under grace. He made clear to them that the Christian life was not governed by legalism, but this did not justify lawlessness. He pointed them to the best example to follow: Jesus Christ, in whom can be seen the ultimate sacrifice and supernatural love. Every act was to be judged by His standard.

### AMPLIFIED OUTLINE

Hannah's Bible Outlines  
Used by permission per WORDsearch

- III. Answers to inquiries
  - B. Concerning meats offered to idols
    - 3. Possibility of forfeited privilege (10:1-13)
      - a. The illustration of Moses’ generation (10:1-10)
      - b. The application (10:11-12)
      - c. The consolation (10:13)
    - 4. Application of the principles (10:14—11:1)
      - a. To heathen festivals (10:14-23)
      - b. In the marketplace (10:24-26)
      - c. In a home (10:27-30)
      - d. Conclusion (10:31—11:1)

### A CLOSER LOOK

1. List three mistakes of the Children of Israel that Paul mentioned.



**2. What did Paul mean when he said believers should seek “another man’s wealth”?**

**3.** What are some tasks you do in everyday life that can take on new meaning if you do them “to the glory of God”?

[illegible]





### DEVOTIONAL FOCUS

---

**“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.”  
(1 Corinthians 11:3)**

One of our children’s schoolteachers used to say, “Who’s in charge around here, huh? Huh?” This was her humorous reminder to students that she was the leader in the classroom.

Every group must have a leader and an order for organization. Departments within a company must have a supervisor, or the workers of the department will not have any direction or know how to work together. City traffic must also have order and control. (I’ve visited some cities where it seemed there was no order or control, and travel was pretty scary! Yet, even there, some system was used, and we were just happy that our driver understood it.) Governments must have order and leadership, too. President Harry Truman was famous for the sign on his desk that said, “The buck stops here!” Someone must have the final authority.

To operate properly, families also must have order and leadership. Today’s verse says, “The head of the woman is the man.” In this day of liberated women, some might say, “Whoa! Don’t go there!” However, it is important to remember that God established this leadership order. Look at what the verse says about the man! “The head of every man is Christ.” Will it be difficult for a wife to follow the leadership of a man who is following Christ with all his heart?

The verse ends, “and the head of Christ is God.” Thus, the Trinity also has an order and leadership, even though the three Persons of the Godhead are equal. Did Jesus ever resist the Father’s directions? No, He faithfully followed God’s will and plan. Jesus is our example.

God created human beings in an order—the man first, and then the woman—but all souls are equal and cherished in God’s eyes. Therefore, following God’s ordained order does not diminish anyone. Rather, it puts all of us in a position to receive God’s blessings!

Today, are we following God’s order in our lives? We will never be sorry if we do.

### BACKGROUND

---

The thrust of Paul’s concern in this passage was submission, specifically regarding a practice of worship. In Corinth, two cultures were coming together.

Grecian women took a head covering at marriage, which was a sign of their married state and indicated that they were under their husbands’ authority. Jewish women covered their heads at all times; to uncover their heads in public indicated they were loose morally. Some of the women in Corinth thought that because Christianity contained no distinction between Jews and Gentiles, bond and free, males and females, they could take off their coverings, even though it was a sign of their submission to their husbands.

Paul wanted the Corinthians to understand that by creating man first and then woman, God set forth an order and established the roles he wanted men and women to have. Christ is the head of the man and the man is the head of the woman.

This order does not imply inferiority; all people are equally valuable in God’s sight. His lines of authority are not lines of superiority, but rather a system for working together. God wants the unique and complementary characteristics of men and women to strengthen their marriages and usability. Jesus is equal with God the Father, but Jesus submitted His will to God’s will and plan. In the same way, if a man submits to God and a woman submits to the man, their marriage and family will benefit. This is a submission by choice, not force, just as serving God is a submission by choice.

At the time of this writing, for a man to wear a head covering while worshipping implied another authority had come between him and God (verse 4). If a woman worshipped without her head covered, she indicated that she was not subjecting herself to her husband, and therefore not to God, either. This lack of subjection was not a light offense to Paul, or to God. Verse 10 implies that even the angels would notice whether or not that submission was in place when a woman worshipped.

The blending of the sexes is also not a light issue to God. Paul made it clear that a man should not wear his hair in a way that would be considered effeminate by his culture. In Corinth, long hair on a man was thought to be an indicator of male prostitution. Female prostitutes cut their hair short or shaved their heads. Thus, the length of hair would have been important to a person’s witness in Jesus Christ.

Paul set forth a principle here—in any culture, God wants His people to submit to His authority and the order He has prescribed. Each aspect of a Christian’s life, including hair and attire, should show that he or she submits to and obeys God. Anything that detracts from the Christian’s witness should be avoided.

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

### C. Concerning matters in public assembly

- ## A CLOSER LOOK

---

---

---

---

---

---

---

---

---

---

[illegible][illegible]

Everything about a Christian—hair, attire, conduct, entertainment, relationships, and conversations—should exemplify a holy life. How does your life measure up today?

[illegible]



### DEVOTIONAL FOCUS

**“And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.” (1 Corinthians 11:24-25)**

I have a terrible memory! This is a known fact to my close friends and often joked about. I do not take it personally though, because I have little to no control over it.

Not long ago, however, my husband and I had an opportunity to drive through the little town where I went to college. It had been fourteen years since I had been there. As we drove by houses where I had lived and buildings where my classes were held, a flood of wonderful memories flashed through my mind. Professors, classes, conversations, situations, many things I had forgotten presented themselves in vivid color. As we drove down the main street, I would say, “Over there . . .” or, “That is where . . .” Of course, some things looked different, but enough was the same that it made me smile and remember.

Jesus knew that revisiting certain events periodically would keep them fresh in our minds. When we partake of the Lord’s Supper, we are reminding ourselves of what the Lord did for us. He said, “This do in remembrance of me.” Not just once, but twice, He said that. It is almost as if he were saying, “Don’t forget. *Really* don’t forget!”

The Lord pointed back to the Old Testament ways when He said, “This cup is the new testament in my blood.” In other words, “We are no longer going to sacrifice animals. I will be that perfect and final sacrifice.” What a price He was willing to pay so that we could make Heaven our home! It is no wonder He wanted us to remember! The words of a song come to mind, “I stand amazed in the presence of Jesus the Nazarene.” He truly is amazing!

In addition to the initial price Christ paid, He uses these special times to remind us of blessings we have received at communion services in the past, thus boosting our faith in what He can do today. I love to listen to testimonies of those who have also received definite experiences from the Lord at ordinance services. Let your memories be stirred, reminding you of God’s goodness!

### BACKGROUND

Paul started this portion of the letter to the church at Corinth by addressing the differences, or heresies, in the church. He pointed out that those promoting the differences accomplished only one thing: to manifest those who had God’s approval.

Prior to the actual Lord’s Supper, a fellowship feast was held, which was equivalent to a church potluck. Everyone was to bring what they had. Following the feast, they moved into the observance of the Lord’s Supper. Paul’s frustration, expressed in verses 21 and 22, was that although the feast preceding the Lord’s Supper was intended to enhance unity among the brethren, it was actually accentuating their differences. In their coming together, they were not eating together; the poor in their midst were not invited to participate in the fellowship dinner. This conduct certainly was not in keeping with the unity and love that should characterize the church, nor was it a preparation of their hearts for the Lord’s Supper which was to follow. The Apostle condemned these practices with the intent of encouraging the believers to correct the abuses.

After telling them what they were doing wrong, Paul took his readers back to the initiation of this teaching. The Greek word for *ordinance* in verse 2 of this chapter is translated in other places as “tradition” or “teaching.” Paul used the Lord’s own words to explain the purpose of the Lord’s Supper. Jesus taught this observance on the night of the Passover (Luke 22:13-20). The Passover looked back to deliverance from slavery in Egypt; the Lord’s Supper looks back to deliverance from sin by Christ’s death.

Paul issued a warning regarding those who would partake “unworthily.” This included those who treated the communion as a purely ritualistic matter of ceremony, those who had a spirit not yielded to God or were holding grudges against another in the Body, and those who had sin in their lives. Paul admonished these individuals to judge themselves so that God would not have to judge them.

The reference in verse 24 to Christ’s body and Blood is meant figuratively, not literally. Because Christ was present with the disciples when He instituted this ordinance, it is clear that the bread and wine used were symbolic.

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

#### III. Answers to inquiries

##### C. Concerning matters in public assembly

- [illegible]

[illegible]

---

---

---

---

---

---

---

[illegible]



### DEVOTIONAL FOCUS

**“Now ye are the body of Christ, and members in particular.” (1 Corinthians 12:27)**

Did you know that approximately every seven years, your body replaces the equivalent of an entire skeleton? Were you aware that the average person will breathe about seventy-five million gallons of air during his lifetime? The fun part of learning anatomy in school was discovering these intriguing facts. The hard part was memorizing all the correct terms! The study of the human body is complex and interesting. Though there are many structures within the body that each have a particular function, they interact with each other in a precise manner. When there is normal interaction, the body functions properly and is strong. When the normal interaction is interrupted, performance slows down and the body lacks the energy it needs.

The Apostle Paul, in his letter to the Corinthians, used the human body as an example of how the Body of Christ should work. We are one church body, made up of many individuals with different personalities and talents. God has a specific purpose for each of us, yet we must interact with each other in our work. As we desire to do His will each day, God will use us to attend to needs within and outside of the Body of Christ.

Perhaps today He wants you to be the “hand” that helps a brother or a sister who is ill. God may use your act of kindness to lift up his or her spirits. Tomorrow, He may want you to be a “foot” and travel for Him. Regardless of whether we travel across the street to invite a neighbor to church, or travel overseas to spread the Good News of salvation, God will use our service to work out His purpose. Often, His purpose is two-fold in nature. While He uses our efforts to reach out to others, He also continues to reach out to us. He lovingly molds us and encourages us to look to Him as the Source of our strength. The more surrendered we become to His will, the more His love will flow through us to others.

So, whether you will live long enough to breathe approximately seventy-five million gallons of air or not, remember that God has a purpose for you for each day of your life!

### BACKGROUND

In this chapter, the Apostle Paul answered questions that the brethren at Corinth had seemingly

asked regarding spiritual gifts. The supernatural demonstrations of the Holy Spirit that God had permitted to be manifested in their midst had become symbols of spiritual power. This distorted view of divine revelation and inspiration, held by some in the group, had become grounds for strife and contentions that were tearing apart the unity of the body of believers.

In his attempt to clear up misunderstandings, Paul reminded the Corinthian believers that before their conversions they were worshipping the Greek gods and serving idols. He wanted them to recognize that the evil spirit who had guided their lives then was different from the Holy Spirit who originates from God. By differentiating between the two, Paul established that a person could not both affirm and blaspheme God through the same spirit.

Next, Paul enumerated the different ways God had manifested Himself through His Spirit by listing the various offices through which He accomplished His purpose. The functioning of the human body was used as a vivid picture to show how God intended the Body of Christ to work. By describing how each part of the physical body has a different function, he illustrated the fact that each individual had a unique role to play in the function and well-being of the church.

God designed the human body in such a way that even small parts cannot be removed without the body as a whole being affected. In the same manner, the Body of Christ loses symmetry, function, and beauty when a person uses the gifts of the Spirit to promote oneself rather than to edify, nourish, and support the Body as a whole. The Corinthians were further exhorted to build unity by having mutual sympathy and joy one for another. By doing so, each individual supported and strengthened the Body of Christ.

The apostle ended his dissertation on this topic by exhorting the believers to act as one body with one purpose, which is derived from one Source, Jesus Christ.

### AMPLIFIED OUTLINE

Hannah's Bible Outlines  
Used by permission per WORDsearch

- III. Answers to inquiries
  - C. Concerning matters in public assembly
    - 3. The use of gifts
      - a. Introduction (12:1-3)
      - b. The unity of spiritual gifts (12:4-11)
      - c. The diversity of spiritual gifts (12:12-31)

## A CLOSER LOOK

**1. What spiritual gifts are mentioned in chapter 12 of 1 Corinthians?**

---

---

---

---

---

## 2. When does God allow the workings of the Spirit to be manifested?

---

---

---

---

---

**3.** Consider what unique talents God has given you. How might they be used to benefit the Body of Christ?

---

---

---

---

---

---

## CONCLUSION

We each have a part we can contribute to the well-being of the Body of Christ. Are you faithfully making your contribution today?

## NOTES

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.





### DEVOTIONAL FOCUS

**“Charity suffereth long and is kind.”  
(1 Corinthians 13:4)**

Attending camp meeting as a wary unbeliever, I was skeptical of the reaction I would encounter. Would I be ignored or overlooked because I was not a Christian? My parents were faithful Christians, but thus far I had not been convinced. I was only there because another vacation option had fallen through and I decided to attend the week-long Christian convention with my friends.

As I went through the cafeteria line to get dinner on my first day, I was unprepared for the warmth I encountered from the cashier. A smiling lady named Connie rang up my total and greeted me kindly, asking my name. Throughout the week to follow, she smiled when she met me and addressed me by my name. It surprised me, really, to be so warmly welcomed even though I was basically unknown and had nothing to contribute to the services.

It was a simple and completely natural action on her part, and yet it impacted me more powerfully than a dynamic sermon on sin would have. Her living example of charity was one of the “bands of love” (Hosea 11:4) that drew me to give my life to the Lord. By the end of the week, after bringing up each of my excuses before the Lord and watching them wither to nothing, I was ready to surrender. On my knees, I promised the Lord I would give Him my best if He would only place in my heart the happiness and peace I had witnessed in other Christians during that camp meeting. Happily, I was not disappointed; the Lord planted real love, joy, and peace in my heart.

*Agape* love—the humble, merciful, sacrificial love that God gives—is foundational to Christian life. God’s love is the cornerstone on which we build our faith; it is the heart and soul of Christianity. This charity comes from God above; it is superior to all other love, and is neither deserved nor earned. It is spontaneous, selfless, and forgives offenses. It is patient with lack of perfection in others, and puts the best interpretation on their actions. It builds bridges between people, drawing them to Christ’s love. *Agape* love bestows value on an otherwise hollow life, transforming it into a vessel of honor.

Today, reflect on ways you can demonstrate God’s love to those you encounter. A simple act may change someone’s life entirely, drawing him or her to Christ!

### BACKGROUND

The city of Corinth (now called Korinthos) was situated on the isthmus of Greece, a principal trade route where cultures of the East and West met. As a result, the city, boasting a population of 400,000, was only surpassed in size by Rome. Foreign languages were commonly encountered, and this diversity of ethnic backgrounds created natural barriers in the church that needed to be overcome through love.

Paul had spent more than a year in Corinth on his second missionary journey, laying the groundwork for this group, which was one of his largest churches. However, over time the church members had become self-righteous about their knowledge, faith, gifts, philosophy, and liberality, and left behind the most valuable tenet of their Christian life—the love of God. The gifts of prophecy and tongues became reminiscent of medals to be admired. Individuals felt important if people noticed they spoke in a language they had not studied. Instead of seeking to edify the whole group, they merely sought personal attention.

In his letter to the Corinthians, Paul brought their focus back to the key attributes available to the child of God. They placed too much value on fleeting signs, so Paul pointed them to something enduring—love.

Four Greek words which translate into the English word “love” are: 1) *Agape*—selfless, sacrificial love that acts in conformity to the character and nature of God; 2) *Phileo*—endearing love that cherishes, such as the husband/wife relationship, the love of a brother/sister, or dearest friend; 3) *Eros*—passionate or physical love; and 4) *Storge*—affectionate love, such as the loyalty of an employee to his employer. Translators had no proper word to use when attempting to convey the true meaning of Christian love. Hence, in this chapter they chose the word “charity,” which is related to “cherish.”

### AMPLIFIED OUTLINE

Hannah's Bible Outlines  
Used by permission per WORDsearch

#### III. Answers to inquiries

- C. Concerning matters in public assembly
  - 3. The use of gifts
    - d. The regulator of spiritual gifts (13:1-13)
      - (1) The prerequisite of love (13:1-3)
      - (2) The properties of love (13:4-7)
      - (3) The permanence of love (13:8-13)

## A CLOSER LOOK

**1. What gifts are we told will fail, vanish, or cease?**

---

---

---

---

---

---

**2.** Explain the phrase, “Now I know in part; but then shall I know even as also I am known.”

---

---

---

---

---

---

**3.** In what areas might God be challenging you to demonstrate love toward others?

[illegible]

## CONCLUSION

In living as the thirteenth chapter of 1 Corinthians teaches, we will have the unity and freedom God desires for us. We will esteem others better than ourselves, and keep no record of wrongs. Let us challenge ourselves to daily live this more excellent way!

## NOTES

[illegible]



### DEVOTIONAL FOCUS

---

**“What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.” (1 Corinthians 14:15)**

I love to sing. I sing in church, at home, driving in the car, in a choir, in a group, alone, with accompaniment, and without accompaniment. I also love to listen to singing, but on one condition: I MUST be able to understand the words! If I cannot understand the message of the song, I turn it off or tune it out. It is as simple as that.

Would your schooling or your job be impacted if you could not be understood? I have a co-worker who almost did not get a job with our company because it was suggested she did not articulate well enough to be understood over the phone. How important it is that others understand us!

As a soloist, when selecting a song to sing at church, I often ask myself: Do I truly know and understand the message of this song? Is it a part of my testimony? Will others recognize that I know the message on a personal level, even if they do not know me? There are many songs that I have decided not to sing because I have yet to experience what the words communicate.

A young family in our congregation has a unique way of making sure their two-year-old son understands what they are saying to him. When they want him to do something, they gently take his face in both of their hands and follow the instructions with, “Do you understand?” Only when he acknowledges that he understands do they take their hands away. Still, because of his age, his understanding is limited. They are not always sure that he *did* understand until he takes the proper action! A couple of weeks ago, he came to his mother and asked for her assistance. She did not jump to do what he was asking as quickly as he had hoped, and he finally reached up for her face and said very clearly, “Mother, do you understand?” How they laughed! But it clued them in that he understands why they have been asking him that question.

In today’s text, understanding was an issue. The way the Corinthians were speaking in tongues in their public meetings was causing confusion and helping no one. This beautiful gift of God was being misused. The main purpose of this gift was as a sign, but if the gift was exercised without regard for order or understanding, the result for an unbelieving observer

could be just the opposite. Paul wanted the Corinthian believers to know that it was better to preach and be understood than to preach in tongues and not be understood. Everything done in a worship service should be beneficial to the worshipers.

Here is the point for us to consider: Does what comes from our mouths glorify God to others? Do they understand the real message we are trying to communicate? While it is true that God knows our hearts and all the languages of the world, those around us do not have that ability. How important it is that what we say in the Lord’s House be clearly understood by those who hear us, and be to the glory of God. Are we speaking and singing to be understood?

### BACKGROUND

---

The first verse of this chapter refers to the preceding chapter, which highlighted the preeminence of love. Paul wanted the Corinthians to understand that, while spiritual gifts are valuable, they need to be kept in the proper perspective. Thus, because prophecy would benefit the greatest number of worshippers, it was appropriate that this gift be sought above all the others.

It is important to note that the word “prophecy” in this passage is not used in the limited sense of foretelling the future, but rather refers to a pouring forth of Heaven-given speech.

In this chapter, Paul gave two guiding principles for orderly worship. First, worship should be conducted in a form that the assembled congregation would understand. Second, instruction was a most necessary part of worship. His directions spelled out that worship services were to edify, and that components of the worship service should be carried out in an orderly manner. He used the word “decently” to show that the dignity and gravity of the services should not be interrupted; and the words “in order” indicated that each part of the service should occur by design and arrangement, and not by impulse. The Apostle’s ideal was that a calm and simple majesty would characterize all solemn assemblies, which should not be marked by any impression of fanatical or frenzied excitement.

Paul’s instruction in verse 34, that women were to keep silent in the churches, did not mean that women should never speak in worship services. Reading 1 Corinthians 11:5 makes it clear that women did pray and prophecy in public worship. Seemingly, however, some of the women who had become Christians in Corinth thought their Christian freedom gave them





### DEVOTIONAL FOCUS

**“For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.”  
(1 Corinthians 15:21-22)**

Utter devastation was all I saw as I drove across the mountain pass—mile after mile of blackened, burned-out hillside. Former homes, outbuildings, and automobiles had become charred hulks. The forest fire, the result of one camper’s carelessness, had blazed fast and hot as it swept across the area, leaving devastation in its wake. It was almost hard to believe one negligent action could cause so much damage.

What a different scene met my eyes when I drove through the same area a few years later. Homes had been rebuilt. Workable automobiles were parked in the driveways. Livestock roamed the hills. The area had been reforested with small trees, and shrubbery was starting to grow back. Though there were burn scars left, life had begun anew.

Since the sin of Adam and Eve in the Garden, utter devastation has ruled in the unregenerated lives of men and women. During my lifetime, I have seen lives ruined by the effects of sin. Drugs and alcohol have reduced many to mere shells of what they had been. Their disfigured bodies bear the scars of their sins; their minds have suffered a similar impact. Some have lost all self-esteem because of the immoral lifestyles and sinful choices they have made.

What a joy it is to share the Gospel and the hope of new life in Christ with those who do not know Him. Restoration is possible! Even though they are dead in trespasses and sin, they can be made alive through Jesus Christ. What a joy it is to see them pray and ask Jesus into their hearts, and become new creatures in Christ Jesus. Yes, there may be scars from their sins, but life has begun anew, and there is a hope of Heaven in their hearts.

Paul encouraged the Corinthians to “awake to righteousness and sin not.” We, too, can be encouraged and thankful that Christ died for our sins, and we can rejoice in the fact that we have new life through Him. Take time right now to praise the Lord for His wonderful salvation!

### BACKGROUND

Corinth was a Greek city, and in general, the Greeks believed in immortality of the soul but not physical resurrection of the body. When Paul preached

at Athens and declared the Resurrection of Christ, many laughed and mocked him (Acts 17). Most Greek philosophers considered the human body a prison for the soul, and they welcomed death as deliverance from bondage, thinking the soul alone would enter an eternal state. Christianity, in contrast, teaches that the body and soul will be united after resurrection. Because the church at Corinth was in the heart of Greek culture, Paul addressed this point of confusion and disbelief among members of the church at Corinth.

Belief in Christ’s Resurrection from the dead is vital to the Christian faith because it is absolute proof that He is God. Because He arose, as believers we have the assurance that our sins are forgiven, that Christ represents us before the Throne of God, and that some day we, too, will be resurrected.

Paul lovingly but fervently emphasized to the Corinthian church the importance of their belief in the Resurrection, giving detailed examples of what resurrected bodies will be like. He explained that Christians who are resurrected will be recognizable, each having their distinct personality and individuality. However, unlike physical bodies on earth, resurrected bodies will be perfected through Christ’s work. He likened the difference to seeds planted in a garden. Plants look very different than the small seeds from which they grow—God gives them new “bodies.”

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

#### III. Answers to inquiries

##### D. Concerning the doctrine of resurrection (15:1-58)

1. The necessity of the resurrection (15:1-34)
  - a. The confirmation of Christ’s Resurrection (15:1-11)
  - b. His Resurrection is the foundation of the faith (15:12-19)
  - c. His Resurrection is the pledge of ours (15:20-28)
  - d. His Resurrection is a motive for service (15:29-34)
2. The method of the resurrection (15:35-57)
  - a. The illustration from nature (15:35-41)
  - b. The interpretation of the illustration (15:42-49)
  - c. The instructions to the living (not all will die) (15:50-57)
3. The conclusion (15:58)

## A CLOSER LOOK

1. If one believes the argument that Christ was not raised from the dead, what happens to his faith?

---

---

---

---

2. Why would Paul say that people would be miserable if there was only earthly value to Christianity?

---

---

---

---

3. A friend tells you he does not believe in the death and Resurrection of Christ. How do you persuade him of this Biblical truth?

---

---

---

---

---

---

---

## CONCLUSION

The death and Resurrection of Christ and salvation through faith in Christ alone are basic tenants of the Christian faith. Ask yourself: How well can I defend these principles? What texts would I use to defend them? Take some time today to study and commit to memory important texts relating to the death and Resurrection of Christ, and salvation through faith in Christ.

## NOTES

---

---

---

---

---

---

---

---





### DEVOTIONAL FOCUS

**“Watch ye, stand fast in the faith, quit you like men, be strong.” (1 Corinthians 16:13)**

Tucked between Siletz Bay and the Pacific Ocean on the Oregon Coast is the small coastal community of Gleneden Beach. I have happy memories of that little town—my husband and I spent our honeymoon there thirty-eight years ago. However, for many people, sorrow darkens their memories of that particular stretch of coastline. Gleneden Beach is known for its dangerous sneaker waves, and every year lives are lost there. In spite of numerous warnings posted along the water’s edge, cautioning visitors of the danger and advising them to be on the alert, occasional high waves roll in unexpectedly and claim the unwary. The warnings are there, but they are overlooked or unheeded, and tragedy is the result.

In our spiritual lives, there is a danger of becoming complacent. Though Scripture contains many warnings regarding the enemy of our souls, it is possible to overlook or ignore them, and thus become vulnerable to Satan’s attacks. Paul directed those at Corinth to be alert to spiritual dangers. He knew that the believers would face persecutions and suffering, and would be enticed to waver from the truth. He knew apathy could overtake them, and that they would be tempted to leave the faith, so he urged them to stand fast and hold to the truth that they had been taught. The same cautions apply to us.

Heeding God’s warnings involves watchfulness on our part. Watching implies a sensitive conscience—not a scrupulous, overanxious conscience, but one that is healthy, tender, and void of offense. We are habitually “looking unto Jesus” and walking in fellowship with Him. The communication between our souls and the Lord is unbroken. We are watchful to abide in His will, to avoid activities that would grieve His Spirit, and to align our actions and attitudes with His law of love.

When we walk with that type of vigilant spirit, we need never be overwhelmed by the assault of the enemy. No spiritual “sneaker wave” will catch us unaware. We are obedient to the warnings that He who knows all things gives to those who are watchful, and we are safely kept in His care.

### BACKGROUND

Paul followed his comment that good work is never wasted (1 Corinthians 15:58) with specific

recommendations for a tangible response of Christian duty. The concluding chapter of 1 Corinthians opens with advice concerning contributions for the support of the Jerusalem church, which was suffering from poverty and famine. The believers at Corinth were aware that the Apostle was collecting funds, and apparently they had written to inquire to what extent they could participate in this collection. His response outlined several points: their giving was to be systematic and planned, the amount of each gift was to be proportionate to the giver’s income, and the collection was to be taken before he arrived.

After brief comments about his travel plans and the plans of his fellow laborers, Timothy and Apollos, Paul made his closing remarks. He directed the Corinthian believers to be alert to spiritual dangers, to remain true to the Lord, to behave maturely, to be strong, and to do all things with kindness and love.

As the spiritual father of the church at Corinth, he extended his love to all in the assembly, including believers and unbelievers. He also extended a serious warning to those who failed to love and accept Christ. He said, “Anathema Maranatha,” which means, “Let them be cursed, the Lord cometh.” He knew that those who chose not to believe on Jesus Christ would be cursed upon the return of the Lord.

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

#### IV. Conclusion (16:1-24)

- A. The collection for the saints (16:1-4)
- B. Personal plans (16:5-9)
- C. Personal instructions about Timothy and Apollos (16:10-12)
- D. Personal concluding exhortations (16:13-18)
- E. Personal greetings and benediction (16:19-24)

### A CLOSER LOOK

**1.** What does verse 2 indicate about the timing of the offerings?

---

---

---

**2.** Why did Paul instruct about charitable giving?

---

---

[illegible][illegible]



## Overview for 2 Corinthians

---

**Purpose:** To refute criticisms leveled at Paul's apostolic authority, and to expose the false teachers in Corinth

**Author:** Paul the Apostle

**Date Written:** Approximately A.D. 55-57, from Macedonia

**Key People:** Paul, Timothy, Titus, the believers at Corinth, and the false teachers

**Setting:** Located on the shores of the Mediterranean Sea, Corinth was a prosperous commercial city, and the capital of the Roman province of Achaia. Major trade routes passed through it, and it was famed as a licentious, sophisticated city of pleasure. The church at Corinth had been founded on Paul's first visit to that city. However, the believers there were under attack by Satan, and problems with worldliness, moral issues, internal strife, and doctrinal deviations continued to threaten the Corinthian church. Paul had to spend much time warning and correcting them.

Prior to the writing of 2 Corinthians, Paul had written other letters to the infant church at Corinth. Seemingly, another epistle had been written prior to 1 Corinthians (see 1 Corinthians 5:9). The Book of 1 Corinthians addressed moral problems in the church, and answered specific questions on several issues. That letter failed to produce the desired results, so Paul made a "painful visit" to the church at Corinth (see 2 Corinthians 2:1). Apparently, this visit

was followed by another "sorrowful letter" written between 1 Corinthians and this epistle.<sup>1</sup>

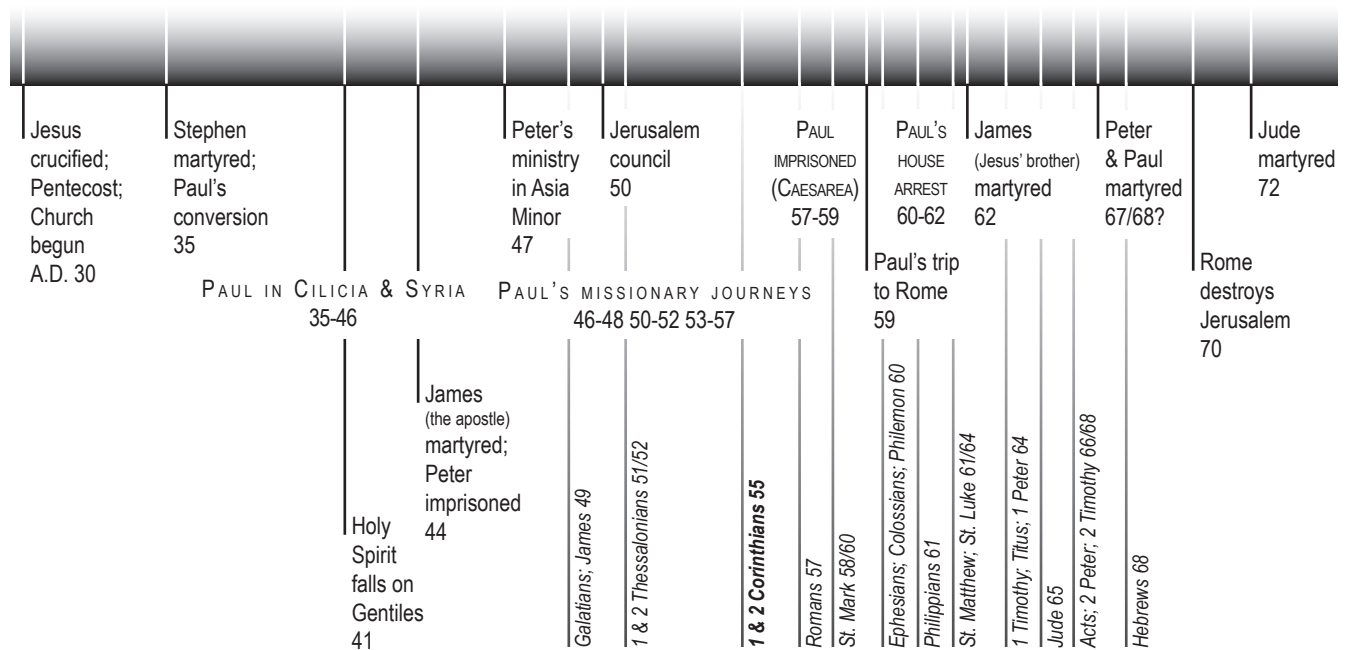
Approximately one year after the Book of 1 Corinthians was written, the challenges against Paul's apostolic authority had increased and a number of accusations had been leveled against him. Paul wrote 2 Corinthians to set forth his credentials as a true apostle of Jesus Christ, and to denounce those who were twisting the truth and discrediting him.

**Summary:** The Epistle of 2 Corinthians begins with Paul's greeting to the church and an expression of praise to God for His comfort. Chapters 1 through 7 focus on Paul's apostolic ministry, and express his anxiety and relief in connection with the mission of Titus, who had taken Paul's "sorrowful letter" to the Corinthian church (2 Corinthians 7:6). He defended the legitimacy of his apostleship by describing the sufferings he had endured in the course of his ministry, and urged the Corinthians not to turn away from the truth but to be fully reconciled with God. Chapters 8 and 9 center on the grace of Christian giving, revealing Paul's efforts to motivate the Corinthian believers' generosity in the collection for the church at Jerusalem. He told them how others had given, and encouraged them to demonstrate their love in a tangible way as well. Finally, in chapters 10 through 13, Paul presented a further vindication of his authority, and looked ahead to factors that still needed attention within the church. The epistle closes with final greetings and a benediction.

1. Carver, Frank G., *Beacon Bible Commentary*, Vol. VIII, p. 494.

# Timeline

Many of these dates are approximate, as reference materials differ slightly.



# Outline

Hannah's Bible Outlines used by permission per WORDsearch.  
A complete amplified outline of this book is available on our website at [www.apostolicfaith.org](http://www.apostolicfaith.org).

- I. Introduction (1:1-11)
  - A. Salutation (1:1-2)
  - B. Thanksgiving (1:3-11)
- II. The apology of the Apostle (1:12—7:16)
  - A. The conduct of Paul (1:12—2:11)
  - B. The calling of Paul (2:12—6:10)
  - C. The conclusion (6:11—7:16)
- III. The arrangement of a contribution for the saints (8:1—9:15)
  - A. The examples to consider (8:1-15)
  - B. The mission of Titus (8:16-24)
  - C. The principles to heed (9:1-15)
- IV. The authority of the Apostle (10:1—13:10)
  - A. The approval of the Apostle (10:1-18)
  - B. The boast of the Apostle (11:1—12:10)
  - C. The credentials of the Apostle (12:11-18)
  - D. The challenge of the Apostle (12:19—13:10)
- V. Conclusion (13:11-14)
  - A. Exhortations (13:11-12)
  - B. Greetings (13:13)
  - C. Benediction (13:14)



### DEVOTIONAL FOCUS

---

**“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.” (2 Corinthians 1:4)**

In the winter of 1998, after working thirteen years as a logger, I was taken off the job with a back problem. The pain was severe. I spent a month lying on our living room floor before starting to walk again.

During this difficult time, I began to wonder why I was facing this trial. Though I was only thirty-one years old, I was incapacitated physically, and uncertain of what lay ahead for me and my family. It was a very stressful time physically and mentally, but also spiritually.

When we face unknowns in our lives, we learn to appreciate not only God’s caring touch, but also the comfort of those around us. Day after day, I would find myself looking up from the floor into the eyes of friends, brothers and sisters from the church, and family. They would assure me that things would get better. What an encouragement! I could feel those words of comfort lifting my spirits.

At night, however, when the visitors were gone and the children in bed, I would once again feel the weight of my situation. I would talk to God and seek comfort from Him. I’ve been told that Satan likes to attack us at our low points in life, and I found this to be true. In the quiet of the night, while lying there in pain, my mind would start filling with negative thoughts. The enemy of my soul was using circumstances to try to weaken me spiritually. Tears would flow as I would reach out and try to claim victory through the Blood of Jesus.

It was in those nights of despair that my angel of comfort would arrive. Even though my wife had to tend to me all day long, she would leave the comfort of a soft mattress and come to my side on the hard floor of the living room. Many times, as I would be groaning in agony, I would hear her whispering a prayer or speaking words of encouragement. Through her comforting words I would find my thoughts turning from negative back to positive again.

After a time, thank the Lord, I found myself back in a reasonable state of health. As I think with gratitude of all who encouraged me in those difficult days, I want to do the same for others in need. I want to be alert to opportunities to comfort those around me. There is a blessing in doing so!

Today, let’s ask God to give us spiritual eyesight to see the needs of others. In the workplace, at home, or wherever life’s journey takes us, let’s be attentive to people who may need support. Through a comforting word or deed, a soul may come to know the Lord, or be encouraged in Him. We can be channels that God can use to send comfort to those around us!

### BACKGROUND

---

The church at Corinth had been established a few years prior to the time this intensely personal letter was written by Paul. Located on the shores of the Mediterranean Sea, the city of Corinth was a place where pagan cultures flourished. Because the converts at Corinth were subject to suffering and persecution, Paul reminded them of the corresponding comfort and consolation available through the Gospel.

While the Book of 1 Corinthians deals largely with moral matters, 2 Corinthians deals primarily with Paul’s relationship to the Corinthian church and the character of his apostleship. He responded to attacks against his personal integrity with an appeal to the nature of the Gospel itself.

This portion of text begins with Paul’s greeting and his prayer for the Corinthian church. In verses 3-11, he spoke about comfort and hope in adversity. In the remaining portion of the text, Paul explained his change of plans and the reason for it.

Paul’s admonition was that the Corinthian church become steadfast. He let the church know that just as God had been a comfort to him, he wanted to comfort them, even in the face of adversity (2 Corinthians 1:4). Paul and his companions had suffered in order to minister to the people in Corinth, as well as those in other places, but he saw those afflictions as being for the good of these people. Although Paul did not give specifics about the trouble in Asia, the Book of Acts contains many accounts of the difficulties Paul and his companions faced on their missionary trips. At times they thought they would die, but because they trusted God, He miraculously delivered them.

In a previous letter, Paul had declared his intention to again visit Corinth. Because he had not followed through yet, some were questioning his integrity (2 Corinthians 1:15-17), accusing him of failing to keep his word. In acknowledging that his change of plans had prevented him from immediately keeping his promise, Paul reminded them that God’s promises never fail (2 Corinthians 1:20). He also assured them that he was not being unfaithful to his word, but that his motive for not coming had been to spare







### DEVOTIONAL FOCUS

**“Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.”  
(2 Corinthians 2:14)**

Recently, while walking through a bookstore, a book titled “Drawing on the Right Side of the Brain” caught my attention. I picked it up to see whether the book was referring to art masterpieces or if it was a self-help type book.

After flipping through the first few pages, it was obvious that the book covered techniques on learning how to draw. Since my drawing skills are comparable to those of a ten-year-old child or younger, I bought the book, thinking that it might be nice to be able to draw more than sticks to represent people and animals.

The book did present interesting insight regarding drawing. It offered step-by-step exercises and maintained that drawing was not a “magical ability,” but a skill that could be taught to anyone with average eyesight and hand-eye coordination. It even stated that anyone who can print legibly has ample dexterity to draw.

That intrigued me, so while off from work for a few days, I decided that I would read through the book and follow the exercises in it. On a hot summer day, I set up my work area outside on the deck. Everything surrounding me was just right—all I had to do was conquer this skill. As I followed the suggestions, I found myself caught up in what I was doing. It was relaxing and fun. In fact, I even picked up a few techniques from the book that definitely improved the quality of my stick people!

All of this caused me to consider the focus verse above, which states that God “always causeth us to triumph.” Obviously, triumphing in Christ is a far more important matter than learning to draw! However, just as I had to read the drawing directions, and then follow them by practicing the exercises I had read, so we need to read the instructions given to us in the Bible, and then follow them in our daily lives. If we allow the “exercises” that come our way to teach us what God would like us to learn, we will always succeed in the Gospel. Small obediences and victories will add up to a triumphant Christian life made possible by the power of God.

Each of us can triumph in Christ today. God wants to enable us moment by moment.

### BACKGROUND

Chapter 2 of Paul’s second epistle to the church at Corinth immediately revealed his desire to visit the Corinthians without “heaviness” of heart. Paul let it be known that his earlier epistle to them, occasioned by the wrongdoing of one member of the congregation in Corinth, was written with “many tears” and “anguish of heart,” but out of necessity.

It is thought that Paul was referencing an incestuous man who had suffered punishment by the Church for his actions and subsequently repented. Therefore, Paul encouraged the Corinthians to forgive him. He wanted the discipline to stop lest this individual be “swallowed up with overmuch sorrow.” Paul also made them aware that Satan could use discipline intended for correction to cause destruction and bring a reproach against the Gospel. He encouraged the Corinthians to affirm their love toward this individual and to restore him.

Paul further disclosed his concern and love for those at Corinth when he told them that he had no rest in his spirit while in Troas until he learned how they had responded to his letter. Apparently, God had opened a door for Paul to preach the Gospel at Troas, for which Paul was thankful. Then Paul traveled to Macedonia to look for Titus and to learn the state of the saints at Corinth. Paul rejoiced greatly when he heard the good news from Titus of the church at Corinth, and gave God the glory for it, who “always causeth us to triumph in Christ.”

To “triumph” means to celebrate victory with pomp and ceremony. In Roman times, triumph meant a magnificent procession through the city and a public and solemn honor bestowed upon the one who had won a decisive victory. This included the wearing of crowns and purple robes interwoven with patterns of gold, and riding in a grand chariot drawn by two white horses. The chariots were followed by musicians, then young men leading captives to be sacrificed, and then chariots full of spoils.

During this procession, every temple was open and every altar burned incense so that the whole city was filled with perfume. This fragrance was sweet to the victors, but to their captives it meant slavery and death. The Apostle Paul wanted these believers to understand that the message of Christianity meant triumph to those who would embrace it, but defeat to those who would not.

The Corinthians would have understood the meaning of triumph, and would have grasped what

Paul was referring to when he said, “and maketh manifest the savour of his knowledge by us in every place.” Just as the perfume filled the city, God made His doctrine known to the people of Corinth and caused the believers to be victorious over the power and the devices of Satan.

**AMPLIFIED OUTLINE**

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

- II. The apology of the Apostle
  - A. The conduct of Paul
    - 2. The case of the offender (2:5-11)
  - B. The calling of Paul
    - 1. The privilege of the ministry (2:12-17)

**A CLOSER LOOK**

1. Why did Paul go to Troas?

---

---

---

---

---

2. Name some of Satan’s “devices” of which we should not be ignorant.

---

---

---

---

---

---

---

---

---

---

3. List at least three ways that we can live triumphantly as Christians.

---

---

---

---

---

---

---

---

**CONCLUSION**

Through Jesus Christ, we can lead triumphant lives in this present world. Our lives can cause others to come to the knowledge of Christ, as we allow the “savour” of Christ to emanate from us.

**NOTES**

---

---

---

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

---

**“Ye are our epistle written in our hearts, known and read of all men: 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.” (2 Corinthians 3:2-3)**

Some time ago, when taking a flight, I sat in the center seat beside my wife, who was next to the window. As we watched others board the plane, an elderly lady stopped in the aisle beside me, carrying a bag that appeared to be far too heavy for her. She had difficulty hoisting it into the overhead storage, so I offered to help her. After taking the seat next to mine, she thanked me for the help and told me that the bag contained homemade fruitcakes that she was taking home for her family. I lightly remarked that I was glad she was sitting next to us; if we had a long delay, at least we would have food! We shared a few more casual remarks, and then suddenly she asked, “Are you a pastor?” I told her I was and asked, “How did you know?” Since I was casually dressed, I knew that my clothes had not been the indicator. She said, “I just know. Your way of speaking and your offer of a helping hand gave me that impression.” She did not have to ask me to show any documents or credentials—she was already convinced. What she observed on the outside was because of the change on the inside.

The grace of God, ministered by the Spirit of God, can transform lost sinners into living epistles who glorify Jesus Christ. This internal transformation of the heart is brought about by true repentance for sin and through the atoning Blood shed on Calvary. It produces righteousness and changes lives to the glory of God, a change on the inside that is reflected on the outside. As Moses reflected the glory of God, you and I should also radiate the glory of God.

We are not competent to carry out the responsibilities of God’s calling in our own strength. Without the Holy Spirit’s enabling, natural abilities can take us only so far. As Christ’s witnesses, we need the character and special strength that only God can give.

As our knowledge deepens, the Holy Spirit will continue to help us be more like Him. The closer we follow Him, the more we will reflect Him!

### BACKGROUND

---

It was common in the Early Church for Christians who were traveling to carry letters of introduction.

These letters were used to introduce themselves to other groups of believers who were strangers. Unfortunately, some false teachers had started carrying forged letters of recommendation to increase their authority.

Paul stated that he did not need any such letters; the believers to whom he had preached were enough of a recommendation. Paul’s ministry to the people at Corinth had made a direct impression on their lives, and these converts were living testimonials for all to see that Paul was a true minister.

Paul did not take credit for the conversion of the Corinthians, but indicated that their transformation was the work of the Holy Spirit in their hearts, giving them power to live for Christ. It was not written with ink or on tables of stone, but by the Holy Spirit on the fleshy tables of the heart.

By this example, Paul was contrasting the New Covenant (the Gospel of Jesus Christ) with the Old Covenant (the Law of Moses). His statement brought out that Moses’ law was external, an outward, written code, while the law of the Spirit is internal. The Gospel of Jesus Christ superseded the Law of Moses. Moses was a minister of the Old Covenant, but Paul called it a ministry of death (verse 7) and condemnation (verse 9). This did not mean that the Law was evil, because God gave it and Paul had been devoted to it. However, the Law did not bring life. It was temporary and needed to be replaced by something permanent. The Law had no saving, life-giving power in itself, but was disciplinary and penal. The best it could do was condemn the sinner, but the Spirit can give life. The New Covenant is superior in that it involves the ministry of the Holy Spirit, who enables people to walk and live in obedience to God’s commands. It brings righteousness. In addition, the New Covenant is permanent, whereas the old was temporary and fulfilled by Christ.

Paul also contrasted the glory of the Old Covenant with the new. If the Law which led to death was glorious, how much more glorious is God’s plan to give life through His Spirit! In verse 13, Paul commented that Moses put a veil over his face because it shone (Exodus 34:33-35). The veil kept the people from being terrified by the brightness of his face. Paul added that Moses and his veil illustrated people’s moral rejection of the light of truth, thus veiling their minds and understanding with their pride, hardness of heart, and refusal to repent. When the Corinthians would turn to the Lord, they would see and understand, and the veil would be removed.

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

## NOTES



### DEVOTIONAL FOCUS

---

**“Therefore, seeing we have this ministry, as we have received mercy, we faint not.”  
(2 Corinthians 4:1)**

A while back, my sister decided to remove the aging wallpaper on the second-floor walls of her home. However, when she began to strip the paper from one of the walls, it was obvious that the bare sheetrock had not been properly prepared. Chunks of wall came off with the paper, leaving rough patches and divots in the wall. Several rooms were involved, so this was clearly no quick and easy fix.

Seeing the volume of work ahead of her did not seem to deter my sister in the least—she chose to repair the walls herself. Over the ensuing weeks, whenever she had a little spare time, she would remove a strip of wallpaper, patch the damaged wall underneath, and then prime the newly-repaired section. This was an intimidating task, so to stay encouraged she would challenge herself to work just an hour or two at a time. After all, moving her project ahead ever so slowly still counted as forward motion! Eventually one room, and then two, were done and painted a new hue. In the end, what a difference her steady efforts made! The walls were beautifully transformed. Although the work was tedious, the results proved to be well worth the effort.

My sister’s remodeling process is similar to the way we grow as Christians. After we have received our foundational Christian experiences, we will continue to make spiritual progress if we “faint not.” While we may desire to grow by leaps and bounds, perhaps baby steps are more realistic. That way, each step of new spiritual territory is thoroughly understood, and future precepts will be based on previous understanding.

When we ask God what He would like us to do personally, He may point us in any of numerous directions that feel like new territory. Some people will be used in the music ministry, where lessons and practice help develop their talents. Others will have opportunities to minister one-on-one with individuals: children, the sick, or those who have lost a loved one. The Lord may suggest, “Why don’t you go speak a friendly word to this lonely person?” Or, “Go pray with the Sunday school child at the altar.” Still others keep the Gospel moving forward by cleaning the church, assembling printed material for distribution, or doing yard maintenance, where the challenge could be the endless and invisible nature of the job.

The enemy of your soul will attempt to discourage you and make you think your efforts count for little. But remember: faint not! The Lord will honor your faithfulness as you labor in His strength. Hudson Taylor, the famous missionary to China, once said, “All God’s giants have been weak men who did great things for God because they reckoned on Him being with them.”

In any avenue we are pointed toward, a measure of persistence is required. There are always new lessons to learn and abilities to develop. Asking the Lord to teach us what to say and when to say it is the key to success. We want the Lord to guide in each undertaking so that our contribution is directed of Him and meets a real need, whether it is food, comfort, encouragement, or a helping hand.

The challenges may seem difficult at times, but remember, “. . . as we have received mercy, we faint not.” Let us not allow the immensity of needs to overwhelm us. We can make our own contribution to the Gospel, even if it seems insignificant. After all, any motion forward is moving in the right direction.

### BACKGROUND

---

This chapter speaks of keeping on; not giving up. The author, Paul the Apostle, was not discouraged when he ran into difficulties. Maintaining the perspective that we all are recipients of God’s grace kept him full of courage when faced with troubles. He spoke of his challenges without self-pity, and his example of living Christianity was more powerful than mere words would have been. Paul spoke the truth clearly, with no craftiness or dishonesty, discharging his responsibility to the souls of his listeners.

“The god of this world” (verse 4), refers to Satan, the deceiver, whose work is to keep people from understanding the truth.

When Saul of Tarsus encountered the light on the road to Damascus, the resulting change in him was profound—so profound that even his name was changed. After that event, he never wavered from his mission of preaching the truth of the Gospel; he was forever committed. Paul encountered the “light of the knowledge of the glory of God,” which provided what he called in verse 7 as a “treasure in earthen vessels.”

The earthen vessel was symbolic of the outward man (verse 16), and referred to the frailty of the physical body. Human frames are fragile, easily broken, prone to weakness, and not always very lovely. The “inward man” referred to the spiritual person. Christians are “renewed day by day” because they bear

a priceless, heavenly treasure within—God’s power and presence.

Paul used contrasts to emphasize his points to the Corinthians: death/life; hidden/manifested; earthen vessels/treasure; darkness/shining light; and fainting/renewed. His colorful writing was infused with word pictures, bringing spiritual concepts to life for the reader.

In spite of the numerous tribulations Paul faced, he maintained a positive outlook. He suffered inner stresses, persecutions, dangers, physical injuries, and trials, helping him to comprehend the suffering Jesus endured for each person. He considered these as a “light affliction,” when compared to the weighty and eternal reward which awaited him in Heaven.

## AMPLIFIED OUTLINE

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

### II. The apology of the Apostle

#### B. The calling of Paul

3. The theme of the ministry:  
the new covenant
  - e. The ministry of the new covenant (4:1-6)
4. The sacrifice for the ministry (4:7-12)
5. The prospect of the ministry
  - a. Present distress (4:13-15)
  - b. Future reward
    - (1) Present encouragement (4:16-18)

## A CLOSER LOOK

1. Although Paul the Apostle encountered difficulties in his life, where was his focus?

---

---

---

---

---

2. What will we reap if we patiently endure our “light affliction”?

---

---

---

---

3. Describe what “faint not” means in your life.

---

---

---

---

---

---

---

---

## CONCLUSION

This wonderful Gospel—a priceless treasure—has been entrusted to us. Let us continue to move forward, sharing the message, and the tribulations that assail us will not sway us from our goal: Heaven!

## NOTES

---

---

---

---

---

---

---

---





### DEVOTIONAL FOCUS

---

**“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” (2 Corinthians 5:17)**

As I listened to my father’s testimony during my childhood, I often wondered how he could have been so different before he was saved. The way he lived in our home was nothing like the life he described before he had given his heart to God. He had been raised by a Christian mother who taught him about serving God, but he had chosen to go his own way. He joined the Air Force and became a navigator in World War II. In the twenty-nine missions he flew over Germany, he never gave a thought to praying, even though he saw many of his comrades lose their lives as their planes were shot down. After the war, he married and settled into a life of sin, including a gambling addiction that ultimately destroyed his marriage. Even though my mother was not a born-again Christian, she did attend church. On the few occasions when she would persuade my father to attend church with her, he would taunt her and pretend that he was going to smoke his pipe during the service.

Eventually my mother filed for divorce, and my father realized that he needed to make a change in his life. He attended his brother’s church one Sunday evening and prayed through to salvation. When he told my mother what had happened, she laughed at him and continued with her plans to divorce him. My father determined that he was going to serve God whatever the cost, and as he began to grow in his Christian walk, my mother saw a real change and decided to reconcile their marriage. However, she let him know that she had no intention of going to church. When she changed her mind and did go, she determined not to be friendly. However, God continued speaking to her heart, and one night she prayed and was saved.

As I grew up in this Christian home, I observed my parents’ dedication and love for God. What a transformation God had made in both their lives! In the key verse, Paul stated that when a person comes to Christ, he becomes a new person. The old desires for the sins of the world are gone, and his desire is to serve God and live a life of victory over the sins that previously bound him. This is only possible when a person surrenders his life and will completely to God and receives true salvation.

The amazing change that God made in both my parents’ lives is available today to anyone who has

not experienced it—you, your family members, your acquaintances and co-workers. If you have not been transformed, seek God today. If you have been born again, take hope and pray for others who are not. God still changes lives.

### BACKGROUND

---

The first ten verses of chapter 5 continue the thought of the previous chapter, which relates to Paul’s ministry of suffering. In verses 11-21, the subject turns to Paul’s ministry of reconciliation, and this thought carries through into chapter 6.

The “earthly house of this tabernacle” refers to the physical bodies of people here on earth. The word *tabernacle* could be translated as “tent,” so Paul gave a picture of the passing nature of life by comparing it to folding up a tent. He contrasted this with the new, resurrected body, which will be eternal. Because the resurrected body will be far superior, believers “groan” for the new body.

Greek culture was still strong in Corinth, even though the Corinthians were under Roman rule. Consequently, Christians there were familiar with the Greek belief that a person’s body would not be resurrected. Paul wanted to contradict that thinking. In verse 5, Paul said the “earnest,” or “guarantee,” of an eternal body is the Holy Spirit dwelling within the heart. This knowledge of an eternal existence with God was part of the reason for Paul’s consuming desire to please God.

In verse 10, Paul stated, “We must all appear before the judgment seat of Christ.” In Corinth, the Roman magistrate sat on an elevated seat in the local square, from which point he administered the law. This was also the place where triumphant athletes received their rewards. While there will be no condemnation for Christians in eternity, their lives will be reviewed and they will be rewarded accordingly.

Starting in verse 11, Paul spoke of his ministry of reconciliation. By “the terror of the Lord,” he indicated his recognition of the urgency of the task and his accountability to God, which motivated him to zealously fulfill his call to the ministry. Some in Corinth had questioned his credentials. He wanted the people in the church there to know he was not preaching to serve his own interests, though some of his critics were doing so. Rather, he was constrained by his responsibility to God and by the love of Christ, which was demonstrated by Christ’s death and resurrection.

In verse 17, Paul described the result of salvation: a new person. The old life passes away, and union





### DEVOTIONAL FOCUS

**“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?” (2 Corinthians 6:14)**

For over thirty-five years I have never tired of hearing Lonnie Carlson testify about the childhood object lesson his father frequently gave to him and his siblings. His father would say, “Christianity and the world do not mix. Trying to combine the two is like mixing oil and water. They will separate.” He would demonstrate this fact by putting oil and water into a jar, and shaking it vigorously. Always, in a short time, the two liquids would separate. As a child, Lonnie thought he could shake that jar hard enough so the oil and water would combine to form a new liquid. He tells that often after his father left, he would take the jar and shake it until he knew the oil was well mixed into the water. Then he would set it down, but sure enough, in a short time the two liquids would again separate.

Paul saw believers and unbelievers in stark contrast to each other, so he stressed in our focus verse that Christians must not be bound to unbelievers. He challenged the believers at Corinth to a radical ethical separation from their pagan environment, telling them, “Come out from among them, and be ye separate, saith the Lord” (2 Corinthians 6:17). Even though a coalition with an unbeliever may seem ideal at the outset, it can be detrimental because the goals of believers and unbelievers are fundamentally different.

God’s desire for His people is found in some of the descriptive words that Paul used, such as *fellowship*, *communion*, *concord*, and *agreement*. Each of these words speaks of having something in common. When we try to walk with the Lord and associate closely with the world at the same time, we damage that spiritual fellowship. However, as we avoid situations that would force us to divide our loyalties, we will find that the blessing of refusing to “mix” with the world is a close relationship with God. What a benefit that is as we journey through life!

### BACKGROUND

Chapter 6 is a continuation of the characterization of Paul’s ministry, resuming the thought of 2 Corinthians 5:20 that he was an ambassador for Christ. His sufferings proved the validity of his

apostleship. Those who sought to discredit him could boast of letters of commendation, but not of similar trials for the sake of the Gospel.

Paul’s sufferings are presented in three groups of trials. The first set includes *afflictions* (experiences of physical, mental, or spiritual pressure which might have been avoided), *necessities* (hardships which could not have been avoided), and *distresses* (dire straits from which escape was impossible). The second set presents sufferings that were inflicted by men: *stripes*, *imprisonments*, and *tumults*. The third set presents situations Paul imposed upon himself for the furtherance of his mission: *labours* (pushing himself to the point of weariness), *watchings* (shortening his periods of rest for the sake of his ministry), and *fastings* (not eating when his work was urgent).

The Apostle had affectionate concern for the Corinthians. He counseled them not to be yoked with unbelievers, and instructed them that God would be their Father if they would avoid evil companions and evil practices. The phrase *unequally yoked* alludes to Deuteronomy 22:10, which forbade the yoking of an ox and a donkey for the purpose of plowing a field. Two beasts of a different species cannot associate comfortably together, and never pull well together. The message is clear: God’s people are to be a separate people, pure and holy. They must invest their lives in relationships and alliances that bring glory to God and offer the potential of furthering His Kingdom.

Holiness requires that believers live according to God’s standard, not the standard of the world. Holiness recognizes the serious nature of alliances and will avoid entering into such with unbelievers.

Christians are the temples of the living God—dedicated to and employed for the service of God, Who has promised:

- To dwell and walk in them
- To be their God
- That they will be His people.

The manifestation of love among believers is dependent upon their separation from sin and from alliances with unbelievers. To achieve Christian unity and to love one another, they must be separate from that which contaminates.

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

- II. The apology of the Apostle
  - B. The calling of Paul
    6. The program of the ministry
      - c. The characteristics (6:1-10)

- (1) Nine tests (6:1-5)
- (2) Nine facets (6:6-7)
- (3) Nine paradoxes (6:8-10)

C. The conclusion

- 1. An appeal for separation (6:11 — 7:1)

## A CLOSER LOOK

1. What did Paul mean by saying, “We . . . beseech you also that ye receive not the grace of God in vain”?

---

---

---

---

---

2. From what did the Apostle Paul say we are to cleanse ourselves?

---

---

---

---

---

3. Why is it dangerous for us to enter into close relationships with non-believers?

---

---

---

---

---

---

---

---

---

---

---

---

## CONCLUSION

The very nature of a Christian demands that he separate himself from that which is unholy. Our faith and Christian testimonies are strengthened and protected when we refuse to enter into relationships which could cause us to compromise.

## NOTES

---

---

---

---

---

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

**“Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.” (2 Corinthians 7:6-7)**

A while back, my wife began experiencing pain. It became so severe that she had to be transported by ambulance to a hospital. After tests were run on her and the pain was brought under control, she came home again. However, the hardest part was still ahead of us: waiting for the test results. Our minds tend to think the worst. Even when we pray about it, Satan will try and get us to focus on the most negative possible scenario. In my case, I entertained the thought that my wife might have cancer. When the good news came that the results were normal, it was as if a heavy burden had been lifted from my shoulders. I was able to look heavenward through tears of joy and say, “Thank you, Jesus!”

We love to hear positive reports. We rejoice when we hear a good report that a soul has come to know the Lord. When we read our church letters and magazines, it lifts our spirits to know how God is working with individuals around the world.

The message that Titus brought to Paul in today’s focus verse must have had a similar impact. Back in Paul’s day, there was no high-tech way for Titus to deliver his message. In our minds, we picture him hurrying to Macedonia to meet Paul in person. He knew Paul was burdened, and a good report would be welcomed by him and would be a great comfort.

Paul was concerned about more than the physical welfare of the Corinthians; he was burdened for their spiritual well-being. The news that Titus brought him—that the Corinthians were burdened for Paul’s sake—was encouraging to Paul. When we learn that someone has us on his or her heart and is holding us up in prayer, we are cheered and comforted by such concern.

As eager as we are to hear good news, we should be just as excited to spread a good report to others who need the message. As we look around us, we see a world that is becoming more and more burdened down with sin. It is our responsibility to tell the good news that Jesus saves!

### BACKGROUND

These verses relate to Paul’s relationship with the church at Corinth, and Titus’ role as a messenger who brought Paul good news about the group of Corinthian believers.

In its early years, the Corinthian church was facing problems from within. Satan was using his tactics to try to destroy it. Paul felt the burden of trying to get the Corinthians to return to their original foundation, which was the Gospel he had preached to them. Paul’s letters to this church exhorted its members to address their internal issues so the church could grow and flourish. In his letters, he rebuked the Corinthians and let them know God was not pleased. Paul felt saddened by the pain this message must have inflicted on the people at the Corinthian church, but he was not sorry to tell them the truth. This proved to be a great benefit to these people.

In this chapter, Paul expressed a reason to rejoice. While at Macedonia, he received a visit from Titus. This visit relayed the good news that the Corinthian church was in a repentant state and wanted to embrace the Gospel as presented to them by Paul. We read that Paul, while at Macedonia, was facing a time of unrest, with pressures from outside the church and also from within (verse 5). Titus’ report could not have come at a better time. This news about the church at Corinth was encouraging and uplifting (verses 6 and 7).

When Paul departed from the Corinthian church, he was aware of those who sought to undermine him. After receiving the good news, Paul’s confidence in the Corinthians was restored (verse 16).

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

- II. The apology of the Apostle
  - C. The conclusion
    - 2. An appeal for confidence (7:2-16)

### A CLOSER LOOK

1. What was the news brought by Titus?

---

---

---

---

---

---

---

---

**2.** Why were the Corinthians made sorry by Paul’s writing?

---

---

---

---

**3.** As Christians, how can we be bearers of good news?

---

---

---

---

---

---

---

---

---

---

**CONCLUSION**

As we focus on good reports and share the Gospel message, we can encourage and uplift those around us and help to change lives in a positive direction.

**NOTES**

---

---

---

---

---

---

---

---

---

---





### DEVOTIONAL FOCUS

---

**“For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.” (2 Corinthians 8:3-4)**

Lem was handicapped by cerebral palsy from birth and never had much income. He received a small check from Social Security and a small disability check from the government. When I became his pastor, I found out what he was doing with his money. For one thing, he was paying tithes—and not just tithes, but double tithes. Then he would come to me and say, “Have you sent the check for Korea yet?” or, “Have you sent my offering for Africa?” An annual youth conference was started in our church in Brooklyn, New York, and Lem would ask, “Have you sent my contribution to the youth conference yet?” How did he do it? I do not know. Many of us have a hard time giving from our abundance, but Lem had a spirit of giving.

Some children in our church wanted to play instruments, but their family could not afford music lessons. Lem asked, “Could I pay for them?” He did not want the family to know who was providing the funds, but when one of those young people stood up in Sunday school and played “Jesus Loves Me,” Lem had the biggest smile you ever saw. Why? Because he had a heart of giving, and the by-product was joy.

In today’s text, Paul was encouraging the believers in the Corinthian church to give from their hearts to help the impoverished believers in Jerusalem. In our focus verse, he pointed to the example of the churches in Macedonia, which had given money even though they were poor. In fact, they gave so generously and sacrificially that it was more than Paul had expected.

Giving is a natural response from a heart full of love. The point of giving is not so much the amount, but the spirit of how and why we give. God wants us to give freely, out of love for Him, caring for the family of God, and the joy of helping those in need.

Today, let’s consider how well our giving measures up to the excellent examples set by Lem and the Macedonian church.

### BACKGROUND

---

Chapter 8 is an extensive teaching on Christian stewardship. Paul was on his third missionary journey

and knew that Jerusalem was a major religious center where a number of impoverished people lived. Many Christians there were almost penniless because of persecution. Adding to this hard situation, a famine had hit the area. To help with these difficulties, Paul encouraged the churches he visited in his missionary journey to give an offering for their needy brethren in Jerusalem.

Paul saw the Gentile congregations as debtors to the Jews for sharing the Gospel of Jesus Christ with them. A special collection was a way to help repay that debt and bring unity among the churches.

In verses 1 through 7, Paul pointed to the example of liberality set by the churches in Macedonia. They, too, had suffered persecution for their faith, and this had affected them financially. Yet, they still gave sacrificially, as unto the Lord. Paul did not want the Corinthians to feel they were forced to give. Instead, he wanted them to be motivated by the example of other Christians as well as their godly love for the Jewish congregation.

Verses 8 through 15 are Paul’s exhortation to benevolence. The Corinthian church had pledged to help with the needs, and this had inspired the Galatians, Macedonians, and Romans (2 Corinthians 8:10; 9:2). However, special actions and instructions seemed to be necessary in order to make sure the pledge was fulfilled.

In verses 16 through 24, Paul stated the safeguards surrounding the collection, and gave a commendation of Titus and others who had been sent to collect the offering in Corinth. Those in Christian ministry who handle God’s money must have certain qualifications. Verses 16 through 19 establish that Titus and his fellow workers had a God-given desire to serve others and the church. Paul stressed that these servants of God had honest reputations and cooperative spirits. They had been chosen by the church and could be trusted to do this job. An additional reason for sending more than one person was precautionary in nature: Paul did not want people to suspect any wrongdoing in the handling of the money collected. By having several people working together, they could each be accountable to the others as well as to God.

Throughout this chapter, Paul never referred to the offering as “money.” Instead, he called it “the gift,” “generosity,” a “blessing,” and a “partnership.” This reflects the spiritual nature of the offering, and also indicates that Paul regarded willing and sacrificial giving as a vital Christian virtue.

## AMPLIFIED OUTLINE

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

- III. The arrangement of a contribution for the saints
  - A. The examples to consider (8:1-15)
    - 1. The Macedonians' gift (8:1-8)
    - 2. Christ's gift (8:9-15)
  - B. The mission of Titus (8:16-24)

## A CLOSER LOOK

1. What is the main theme of this chapter?

---

---

---

---

---

2. Why was more than one Christian involved in the collection described in our text?

---

---

---

---

---

---

---

---

---

---

3. What are some ways God has blessed you for demonstrating a benevolent spirit?

---

---

---

---

---

---

---

---

## CONCLUSION

As we remember God's great Gift to us, let us challenge ourselves to give freely and sacrificially to meet the needs of others!

## NOTES

---

---

---

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

---

**“Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.”**  
(2 Corinthians 9:7)

About fifty years ago, when I was a boy, our pastor used the words of today’s focus verse as he asked us to save our pennies and nickels over the coming winter months. The purpose was to make donations to help with the construction of a church building at another location. At that time, there was not much money to draw from in our little fishing settlement. Most errands done for someone did not bring monetary payments. Yet, there were times we were given a nickel, and at other times we received the few pennies left over from a purchase at the store.

With money so scarce, it was a sacrifice to throw those coins into the empty jam jar we set up at our house for our gifts. But there were incentives. It was not uncommon to hear another boy or girl say how much he or she had saved. This, in turn, would provoke the rest of us to not spend any of our earned coins for candy or a chocolate bar, but to put it into the savings jar.

It was sometime in the spring when our pastor announced that our savings could be taken to the parsonage, where they would be receipted and forwarded on to help another congregation with its church construction. Even though the amount given by each child was not much, it was exciting to know that we had done it for the Lord’s work. After all, it represented most of our receivables for a number of months! It was rewarding to know that we were a part of such a worthy cause.

What encouraged us to give was that we were taught that it would please the Lord, and I am thankful for that early training. In the years since, I have learned other lessons about Biblical giving.

- Our giving must come from the heart, and the motives in our hearts need to please God, for He is more concerned about the motivation than the amount given.
- Our purpose in giving should not be the hope of becoming wealthy. Rather, our desire should be to benefit others and express appreciation for God’s goodness to us.
- We should not let a lack of faith in God’s provision keep us from giving freely and generously, for God is able to meet our needs.

Perhaps God will allow you an opportunity for giving today. If you do give, you will be blessed and so will those who receive the gift.

### BACKGROUND

---

In the first five verses of chapter 9, Paul expressed his confidence in the generosity of the church in Corinth. They had made a commitment to help the Jerusalem Christians financially, and Paul was tactfully prodding them to follow through. He had told others of their generosity, and he did not want them to embarrass him or themselves by not fulfilling their commitment. He was sending men to help expedite the preparation of the gift.

In verses 6-15, Paul expounded on the blessings of benevolence. He illustrated generous giving by comparing it to sowing seeds. The farmer who puts a few seeds into the ground will have a small harvest, but one who plants liberally will have a bountiful harvest. The giving was to be done cheerfully, not because the giver felt obligated. A specific amount was not stated, for Paul wanted these people to give the amount God laid upon their hearts. He was not speaking here of tithes, for that ten percent belongs to God. Rather, he was exhorting them to make a generous offering for a specific need.

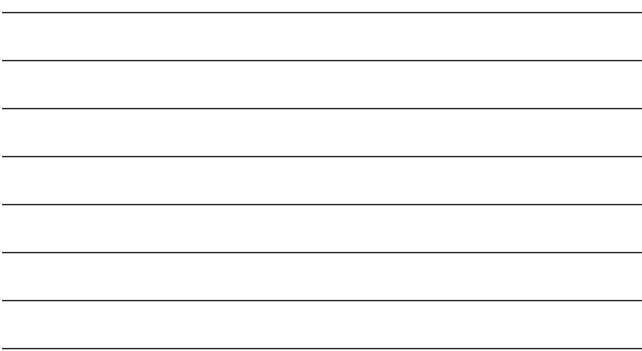
Paul knew that if the Corinthian Christians honored God with their giving, He would take care of their life necessities. Grace was the key word—God was able to make all grace abound so that His people would have sufficient and would consider what they had as enough for their needs. Paul realized that if these people denied themselves in order to give sacrificially and generously to others, God would bless them.

In addition to God’s blessing, Paul foresaw that this particular gift would strengthen the bonds between the Jewish believers in Jerusalem and the Gentile believers in Corinth. This financial gift would be evidence that their hearts had been genuinely changed by the Lord. The Christians in Jerusalem would express their appreciation by praying for those in Corinth.

“Thanks be unto God for his unspeakable gift” was an outburst of Paul’s gratitude to God, who gave the greatest gift of all when He gave His Son.

The Christians in Corinth did fulfill their promise, because in Romans 15:26, Paul said, “For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.” Corinth was a city of Achaia.

**3.** How might God prompt Christians today to make special offerings for particular needs?



Because God loves “a cheerful giver,” let us determine to express our gratitude to Him by willingly giving where He allows us opportunity.

III. The arrangement of a contribution for the saints

C. The principles to heed (9:1-15)

1. A call to readiness (9:1-5)
2. A call to liberality (9:6-15)

### 1. What guiding principles did Paul establish for Christian offerings?

**2.** Why did Paul consider the motive behind giving so important?

---

---

---

---

[illegible]



### DEVOTIONAL FOCUS

**“For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. 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 Corinthians 10:12-13)

Several years ago, I worked at the headquarters of a major retail company. Our department was responsible for making sure that the vendors who sold products to this retailer complied with specific standards and regulations set forth in the Vendor Operations Manual. Each vendor was issued a periodical report card stating its degree of compliance with the retailer's expectations.

For instance, clothing vendors were required to use a specific hanger for all the clothing items they sold to this retailer. There were times when clothing vendors would attempt to use a hanger that was comparable to what other retailers used, but did not meet the standards of the operation manual. When this occurred, they would receive a warning, and if they still did not comply, they would be issued a penalty. If they continued to use a hanger that was substandard, they would be disqualified as vendors.

In our focus verses, Paul was warning the believers at the Corinthian church not to judge themselves according to their own standards or by what others did, but to examine whether they were conducting themselves according to God's standards. There were some false teachers who claimed that they could do a better job of leading the Corinthian church than Paul could, but Paul stated that he did not need to boast about or measure his accomplishments against their allegations. He had received his authority from God, and his track record proved that God was blessing his efforts.

Comparing ourselves with other Christians instead of God's Word may cause us to think we are better than someone else, or it could result in having standards that are lower than what God wants for us. We could think that because someone else is doing it, it must be okay. On the other hand, when we use God's Word as our determining factor, we can examine ourselves to see if our lives measure up to God's standards, and if our lives reflect Jesus Christ.

### BACKGROUND

False teachers were trying to divide the Corinthian church by stating that Paul was authoritative in his letters, but weak and unimpressive in person. In chapters 10-13, Paul endeavored to respond to these charges and convince the Corinthian church that his authority came from God. He said that his methods were not carnal or man-made, but were given by God to fight against Satan's strongholds. Paul reminded his readers that Christ was also gentle and meek in His appearance, and this was the attitude that Paul wanted to impart to the Corinthian church. Any boasting that he did was meant to lift up Christ, not himself. Paul stated that it was not the outward appearance that was important, but whether one belonged to Christ.

Paul was the first person to bring the Gospel to the Corinthians. Verse 10 could have implied that Paul had some difficulties with his speech and was not the most powerful preacher, but he was obedient to God's call to introduce the Gospel to the Gentiles.

Paul rebuked the false teachers who were attempting to prove their worthiness by comparing themselves with others instead of with God's standards. Paul had no desire to compete against the false teachers who were trying to undermine his authority. Paul's responsibility was to preach the Gospel to the Corinthians, and as their faith increased and they grew spiritually, he would be able to go into other regions to spread the Gospel.

The Corinthians had a tendency to glory in man, which allowed the false teachers to come into the church and cause division. Paul told the church to glory in the Lord. It is not the one who commends himself that is approved, but the one whom the Lord commends.

### AMPLIFIED OUTLINE

Hannah's Bible Outlines  
Used by permission per WORDsearch

#### IV. The authority of the Apostle

- A. The approval of the Apostle (10:1-18)
  - 1. By his attitudes (10:1-6)
  - 2. By his authority (10:7-11)
  - 3. By divine commendation (10:12-18)

### A CLOSER LOOK

#### 1. What qualities did Paul say Christ had?

---

---

---

---

**2.** How did Paul respond to the accusations against him?

---

---

---

---

---

**3.** What steps can we take to make sure we are measuring ourselves to God’s standards and not to the standards of others?

---

---

---

---

---

---

---

---

---

---

**CONCLUSION**

Pleasing God and making sure we are measuring up to His standards should be our goal.

**NOTES**

---

---

---

---

---

---

---

---

---

---

---

---





### DEVOTIONAL FOCUS

---

**“But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.” (2 Corinthians 11:3)**

Hoping to save his stranded wife and children, James Kim made a tragic decision: he left his car and ventured into the cold and unforgiving Oregon wilderness. It had been more than a week since Kim and his wife had begun their drive home after a vacation in Oregon. Attempting to take a shortcut, they had found themselves stranded in snow and lost with their young daughters on a treacherous back road in southern Oregon.

The family spent days stuck in the rugged, steep, snowy terrain, nestled between sheer cliffs and surrounded by slick rocks, downed trees, and poison oak. They ran the car engine and used the heater for warmth until they ran out of gas, and then burned the tires. When their food and options were running out, Kim left to try to find help. His wife and two young daughters were later rescued, but Kim did not survive. His body was recovered two days later.

As sad as this account is, it became even more tragic with some information that came to light a week after the event: a gate had been left unlocked which should have blocked access to the logging road that the Kim family got lost on. That gate was meant to prevent people from turning into the maze of logging spurs off the main road to the Oregon Coast.

In today’s text, Paul was attempting to “close the gate” and protect the Corinthian believers from going down a wrong path that would lead to eternal death. He knew that they would be at terrible risk if they deviated from their pure and simple devotion to Christ and accepted the false teachings that were being presented to them. Some of the Corinthian congregation had fallen for preaching that sounded good and seemed to make sense, and Paul’s deepest concern was that they were being seduced from their faithfulness to Christ.

Today, too, there are many false teachings in the Christian realm that sound authoritative and offer an “easier way.” We have to guard against taking a wrong turn spiritually. We must be careful not to get sidetracked by erroneous teachings that do not align with the Word of God.

There are no shortcuts to Heaven. The warnings given by godly men and women of faith who have

traveled the road ahead of us are for our benefit. May God help each of us to take heed, and stay on the right path!

### BACKGROUND

---

Chapter 11 begins what some Bible scholars consider the sharpest polemic, or controversial argument, in all of Paul’s writings. This section is characterized by strong irony, as the Apostle stepped into the role of his opponents and offered a type of defense for which he had no real appetite.

The “boasting” which Paul engaged in could appear to be a contradiction to his statement in the previous chapter that his intention was “not to boast in another man’s line of things” (2 Corinthians 10:16). For that reason, he began this chapter by presenting the basis for his boast. He asked the Corinthians to endure his boasting (verses 1-6) and to understand that it was necessitated by his affectionate concern for them; he was afraid they would be seduced from their faithfulness to Christ by false teachings.

The word “folly” in verse 1 was Paul’s warning that he would be arguing as if he had the same selfish motives and worldly outlook as his opponents. Paul’s efforts were prompted by his “jealousy” (deep concern) for this troubled congregation. In verse 2, he used the metaphor of marriage to further explain his single-hearted devotion to them.

The “serpent” mentioned in verse 3 prefigures the false apostles described in verses 13-15, who were subtle and satanic in their methods. They were striving to lead the believers away from the simplicity (single-minded sincerity) that is in Christ.

The acknowledgement that Paul was “rude” in his speech (verse 6) did not mean that he was impolite or unskilled, but rather that he was untrained in Greek rhetoric, just as Peter and John were untrained in rabbinic methodology (see Acts 4:13).

In verses 7-15, Paul proved his sincerity by refusing to be financially dependent upon the Corinthians. His opponents had accepted pay for their services, while attempting to degrade Paul in the minds of his Corinthian converts. Paul knew that those who proclaimed the Gospel should be supported by the Church (see 1 Corinthians 9:14), but in order to give his detractors no opening to criticize him, he had refused aid from the believers in Corinth. Again, irony fairly drips from his pen.

Paul’s statement that he “robbed” other churches for the benefit of the Corinthians (verse 8) meant that he had allowed others to contribute to his support

while he labored to bring the Gospel message to the believers in Corinth.

In verse 13, Paul abandoned the tactic of implication, and plainly stated what he really thought of those who were attempting to deceive the Corinthian believers. He declared that they were pseudo-apostles, claiming to be something that they were not. Therefore their message, their spirit, and the Gospel they offered did not ring true. He pointed out that since Satan himself masquerades as an angel of Light, it is not surprising that those who are agents of Satan’s realm would attempt to present themselves as “ministers of righteousness” (verse 15).

**AMPLIFIED OUTLINE**

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

- IV. The authority of the Apostle
  - B. The boast of the Apostle
    - 1. The boast of his burden (11:1-15)
      - a. The reason (11:1-6)
      - b. The method (11:7-12)
      - c. The false apostles (11:13-15)

**A CLOSER LOOK**

1. How did Paul describe his detractors?

---

---

---

---

---

2. In what way was Satan trying to “beguile” the Corinthian believers?

---

---

---

---

---

---

---

3. What are three ways we can guard our hearts from false teachers?

---

---

---

---

---

---

---

**CONCLUSION**

Just as in Paul’s day, our world is full of cults, heresies, and deceitful ideologies. We must be on guard in order to preserve the truth of God’s Word and to reject all false teachings.

**NOTES**

---

---

---

---

---

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

**“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.” (2 Corinthians 11:23)**

A man in our Portland congregation often told how he promised God early in his Christian walk that, if it were at all possible, he would never leave a church service without spending time at the altar of prayer. “I’ve kept that promise,” he would say. “God has given me the gift of tears for my fellow man. I have a love for the souls of men. I have no greater joy than to kneel across the altar and help pray a sinner through to salvation!”

This brother was not boasting. In fact, his love for souls and his desire to spend time in prayer were evidence of his commitment to God, and were actually part of the “credentials” that qualified him for a place of service on the foreign mission field. He had no formal training in the ministry, no doctorate in theology, no expertise in a foreign language, or training in international missions. However, he did have a burden of prayer and a willingness to expend his time, money, and effort in winning souls for God. Long before he went to the mission field, he and his wife entertained hundreds of merchant mariners in their home. He was involved in Sunday school work and participated in open-air meetings. While his credentials would have looked unimpressive on a résumé, he made himself available to God and did what he could. God gave Harold Barrett the spiritual qualifications and the commission from Heaven, and He used him.

“God gave us the privilege of laboring in His harvest field [in Korea] for more than twenty years,” the veteran missionary would say in later years. “I remember years ago when we were about to go to Korea, one dear saint of God told me, ‘If you win one soul for the Kingdom of God, it will be worth everything.’ Thank God, there was not just one soul, but there have been hundreds. Today we have seven Apostolic Faith churches in Korea and many, many souls who are rejoicing in the victorious Gospel that was brought to them.”

In today’s text, Paul was “proving” to the church at Corinth that his was a true ministry. His authority had been challenged, and the Corinthians’ pure and simple devotion to Christ was being threatened by this attack and by false teachings. Paul was pointing out that his trials were his résumé—his sufferings were

what validated his apostolic authority. The false teachers could make no such claims.

Today, what credentials do you have that “prove” your testimony? Do your actions, words, and responses to trials validate your Christian witness? Let us ask God to help us have a spiritual résumé that cannot be disputed!

### BACKGROUND

In an attempt to elevate themselves, certain members of the Corinthian church had resorted to discrediting Paul, while boasting of their own spiritual qualifications. In today’s text, Paul boldly rejected the idea that he was inferior to these false apostles who claimed divine authority as God’s servants, but whose claims were bogus. He intentionally mimicked them by providing details of his own résumé, which was far superior in the Gospel. Paul referred to these “imitation” apostles as fools (verse 19). In verse 16, Paul told the Corinthians not to think of him as a fool, but if it took boasting of himself to prove his apostolic authority, then he was willing to become as though he were a fool and present his own indisputable credentials.

In verses 22-33, Paul told of the sufferings and persecution he had endured as a follower of Christ. This was a contrast to the boasting of those who were disrupting the Corinthian church. Those false teachers boasted of worldly things, whereas Paul presented a list of hardships he had endured. He covered everything from being beaten and shipwrecked, to having the burden of caring for the churches throughout the world. He even mentioned the time he had to be let down outside the city wall in a basket in order to escape the governor of that city. By speaking of his trials and the hardships he had gone through, Paul was able to give proof to these people of the true character of his apostleship. He, not they, showed the true marks of a servant of Christ: his sufferings. The love this Church leader had for his people was demonstrated by what he was willing to go through to keep them faithful to the true Gospel.

Verse 20 seems to indicate that these new, self-appointed leaders at Corinth were preaching and practicing very strict ideas. Paul appears to have found this strange, considering that he did not practice or preach these traditions.

### AMPLIFIED OUTLINE

Hannah's Bible Outlines  
Used by permission per WORDsearch

- IV. The authority of the Apostle
  - B. The boast of the Apostle
    - 2. The boast of his experiences (11:16-33)

## A CLOSER LOOK

**1. What name did Paul use for the false teachers in the Corinthian church? What were his reasons?**

---

---

---

---

## 2. What are the credentials of a true servant of God?

---

---

---

---

---

---

**3. What types of false teaching are prevalent in our society today? How can we equip ourselves to recognize their errors and stand against them?**

---

---

---

---

---

---

---

---

---

## CONCLUSION

The trials and afflictions we endure for the Gospel build our character, witness to our faith, and equip us to work for the Lord.

## NOTES

[illegible]



### DEVOTIONAL FOCUS

---

**“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.” (2 Corinthians 12:9)**

In a split second on a hot July afternoon in 1967, a diving accident transformed the life of seventeen-year-old Joni forever. When she dove into shallow water, her head hit the bottom and snapped her neck. In an instant of time she went from being an active young woman to a quadriplegic.

In the months that followed, Joni struggled to accept her disability. In an interview given in 2005<sup>1</sup> she said, “I could not imagine living life in a wheelchair, having other people do my toileting routines, bathe me, dress me, sit me up in a wheelchair, push me out the front door. It was overwhelming!” As the reality of her condition sank in, depression settled over her. Thankfully, in the midst of despair she reached out to God, telling Him, “God, if I can’t die, then please show me how to live. I can’t do this thing called ‘paralysis.’ I can’t, I can’t do this. I have no strength for this. But You do and I need You big time.”

God heard that prayer, and Joni learned that God’s grace is, indeed, sufficient. No, she was not miraculously healed, though God certainly could have done that. But she found that strength is given when we need to endure and there is no “happy ending.” In countless ways, God proved to Joni that He was on the scene and that He cared about her. The hard-earned truths she discovered and the special ways God revealed His love to her are testimonies to faith’s triumph over hardship and suffering.

It’s still an ongoing process. “Don’t be thinking I’m a veteran at this,” Joni says. “I haven’t got this quadriplegic thing figured out even after thirty-eight years. I still wake up in the morning needing God desperately.” Today, Joni Eareckson Tada is a well-known author, artist, and founder and CEO of *Joni and Friends*, an organization promoting Christian ministry in the disabled community. But she would be the first to say that these accomplishments have been done through God’s strength, not her own. She has proven that His strength is made perfect in weakness!

Joni’s life, and the lives of countless others who have triumphed spiritually in the midst of tremendous adversity, teach a powerful lesson. When we feel that we are facing the hardest times of our lives, God has

a plan to carry us through. When we know our spiritual strength or physical “muscles” are not enough, we can trust in God and find His help. Our very weakness makes His help so much more remarkable! Even when there are no evident options, God is there, waiting for us to ask Him for help. And take note: when God steps in, usually His answer is not the one we would have planned. His resources are endless, and His wisdom infinitely exceeds ours!

Although mountains and valleys will always be a part of life, we can navigate them with God’s help. In those times, admitting our weakness is a benefit because when we have no strength, we rely fully on the strength of the Almighty!

### BACKGROUND

---

In this chapter, Paul was addressing a church where his ministry had been questioned and his integrity challenged.

Paul was reluctant to share the visions and revelations that God had given him, so he referred to himself as “a man in Christ” as a way of minimizing attention to himself. The incident which occurred “fourteen years ago” cannot be definitely ascribed to any event in Paul’s life as recorded in Scripture, although some commentators feel it may have been when the Jews stoned Paul at Lystra. Paul seemed unsure if he had been bodily caught up to Heaven, or if his spirit was caught up out of the body, but he told about the incident to show that he had been uniquely blessed by God.

In the “third heaven,” Paul was allowed the rare privilege of an audience with the Lord. The unspeakable words were understood by Paul, but apparently not intended for others—they were sacred and meant for him alone.

Paul was left with a “thorn in the flesh” (verse 7), which kept him humble and reminded him of his need for a continual connection with God, even though he had been given the wonderful vision. While Bible scholars have varied theories of what his thorn might have been, the most common thought is that he had problems with his eyes. Whatever the affliction, it was apparently both visible and uncomfortable. It seemingly caused acute pain (as the word *thorn* implies) and shame (the word *buffet* means “to be hit with the fist,” treatment that a slave might endure).

Paul asked the Lord three times to remove this thorn, and the Lord’s response was, “My grace is sufficient for thee.” So Paul endured the affliction with the assurance that the Lord was always with him: the







### DEVOTIONAL FOCUS

**“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?” (2 Corinthians 13:5)**

Some years back, I worked at a bank. One part of the employee training of those who would be in a cash-handling position involved how to detect a counterfeit bill. We would give employees instructions on the features of a genuine bill and show them the various security items to look for on the bill. However, identification of a counterfeit bill really came down to familiarity with a real bill.

The paper of United States currency is very distinctive: it has tiny red and blue fibers embedded throughout. In addition, the currency is plated so the ink on the bill is actually slightly raised. Thus, a genuine bill has a distinctive feeling in your fingers as you hold it, and it is possible to become very familiar with that feel. In fact, in every case that I can recall, when a counterfeit bill was detected it was through the feel of the bill. When you are well acquainted with the genuine, a counterfeit is not hard to spot.

In today's text, Paul indicated his intention to return to the Corinthian church in person and administer justice. He warned the people there that he would “not spare” those who refused to repent. In our focus verse, Paul encouraged the recipients of his letter to examine themselves, to “prove” whether they were really Christians. Paul's detractors were prepared to examine him by challenging his right relationship to Christ, so Paul instructed the Corinthians to subject themselves to the same scrutiny. Did their lives align to the standards of genuine Christianity? Just as a counterfeit bill can be identified by a comparison with a genuine bill, counterfeit Christianity is revealed when it is compared to the genuine.

Paul's advice is timeless—appropriate for every era through history. Today, too, we must carefully measure our Christian lives by the standards of genuine Christianity spelled out in God's Word. It is not enough to be Christians in name only. Our daily lives must prove that our testimony is real!

### BACKGROUND

In the final chapter of 2 Corinthians, Paul informed the members of the Corinthian church that he would be coming for a third face-to-face meeting, and declared that he would administer discipline if he

found evidence of disobedience and sin in their midst. As indicated in verse 3, Paul's spiritual authority had been questioned by some of the Corinthian congregation. These people had even been bold enough to ask Paul for proof that his messages were inspired by Jesus. The fact alone that they had come to know Christ through Paul's ministry should have confirmed that Paul was led by God.

In verses 5 and 6, Paul exhorted the saints at Corinth to examine themselves, telling these early believers to look within their own hearts to see if they were truly in the faith. This required some individual soul searching. Regardless of each one's personal status, Paul was hopeful that they would recognize that he and his associates in the ministry were genuine.

In verses 6-9, Paul once again demonstrated his humble spirit. His love for the Corinthians outweighed his desire for personal vindication. He hoped and prayed that they would do nothing evil or dishonest, nor side with the impenitent sinners in their midst. Paul wanted these people to walk in the truth, even if it meant he had to appear in the wrong. His desire was that this church would become unified and perfect. With that goal in view, he would have been glad to forego the legitimate use of his disciplinary authority, if their moral and spiritual state did not require it.

Paul again reminded the Corinthians (verse 10) that even though he was absent, he was exercising his right as the church leader. He wanted to build up the Corinthian church, not destroy it, and if this could be done in his absence, so much the better.

The last four verses contain Paul's conclusion to this epistle. He encouraged the Corinthians to be peaceable, to love each other, and to live close to God. Paul exhorted them to obtain grace from Jesus the Son, love from God the Father, and communion of the Holy Ghost. The concluding verse incorporated the third person of the Trinity and also let the Corinthians know that Paul wanted God's blessing to be upon their lives.

### AMPLIFIED OUTLINE

Hannah's Bible Outlines  
Used by permission per WORDsearch

- IV. The authority of the Apostle
  - D. The challenge of the Apostle
    - 1. To repentance
    - b. The statement of his authority (13:1-4)
  - 2. To self-examination (13:5-10)
- V. Conclusion (13:11-14)
  - A. Exhortations (13:11-12)
  - B. Greetings (13:13)
  - C. Benediction (13:14)

## A CLOSER LOOK

1. To whom did Paul say he was writing?

---



---

**2.** What do we use as our guide for spiritually assessing our lives? How can we use the results of this test of our souls to become stronger Christians?

---

---

---

---

---

---

[illegible]

## CONCLUSION

When we examine ourselves spiritually, can we say with assurance that we are genuinely “in the faith”? The answer to that question is of eternal importance!

## NOTES

[illegible]



## Overview for 1 Timothy

---

**Purpose:** To remind Timothy of his charge to refute false teachings, and to provide him with instructions for the believers at Ephesus.

**Author:** The Apostle Paul

**Time Period Covered:** About the same time that Paul wrote his letter to Titus, prior to his second imprisonment.

**Date Written:** A.D. 63 to 64

**History:** Timothy was apparently converted as a result of Paul's missionary work in Lystra. His mother, Eunice, and grandmother, Lois, were Jewish believers, and his father was a Greek. Paul's relationship with Timothy was beyond one of simple mentorship; it was a spiritual father-son bond.

Timothy had become one of Paul's closest companions, accompanying the Apostle on at least two of his evangelistic journeys through such places as Phrygia, Galatia, Mysia, Troas, Philippi, Berea, Athens, Thessalonica, Corinth, and Ephesus.

Paul visited Ephesus at the end of his second missionary journey, leaving Aquila and Priscilla in that city to spread the Gospel. On his third missionary journey, Paul stayed in Ephesus for three years to establish the work there. Timothy was later left in Ephesus as Paul continued on to Macedonia and Philippi. His responsibilities included choosing and installing suitable workers in the church, refuting and

warning against heretical teachings, and providing direction and discipline for new believers.

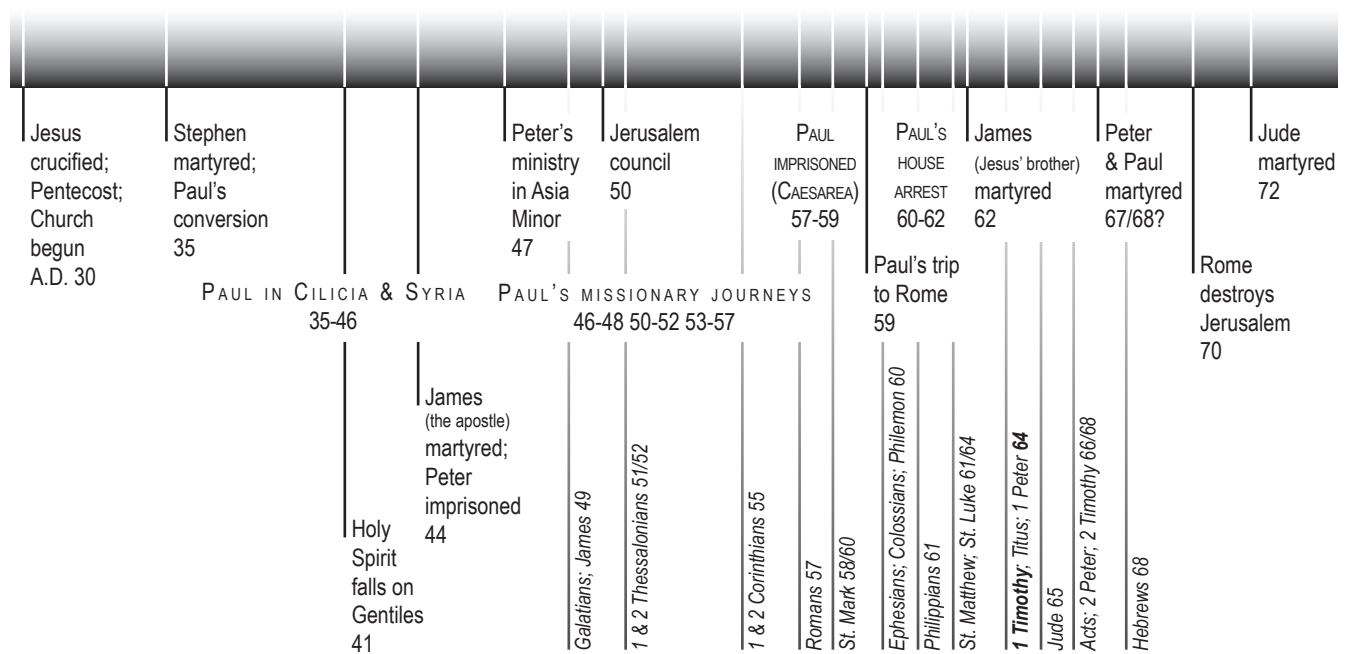
**Key People:** Paul and Timothy

**Setting:** This letter is thought to have been written from Mesopotamia or Rome after Paul's first imprisonment. Timothy was laboring in Ephesus at Paul's direction. Paul hoped to visit Timothy soon (see 1 Timothy 3:14-15 and 4:13), but in the meantime, he wrote the younger man to offer practical advice concerning his ministerial responsibilities.

**Summary:** Paul opened his letter with a salutation to his son in the faith, and then focused on the importance of sound doctrine, warning Timothy about false teachers and urging him to cling to his faith in Christ. In chapter 2, he gave directions concerning church organization and dealt with matters relating to public worship. Paul established the qualifications for church leaders in chapter 3, listing specific criteria for each office. Returning to the theme of false teachers in chapter 4, Paul instructed Timothy regarding how to recognize and respond to those who would undermine the faith. In chapter 5, Paul focused on the matter of relationships, giving practical advice on pastoral care for those in the congregation. He concluded the epistle by exhorting Timothy concerning godliness. Throughout the letter, Paul encouraged Timothy by "charging" him to remain steadfast in the Gospel, and to teach and maintain sound doctrine.

# Timeline

Many of these dates are approximate, as reference materials differ slightly.



## Outline

Hannah's Bible Outlines used by permission per WORDsearch.  
A complete amplified outline of this book is available on our website at [www.apostolicfaith.org](http://www.apostolicfaith.org).

- I. Introduction (1:1-2)
  - A. The author (1:1)
  - B. The recipient and blessing (1:2)
- II. Charge concerning sound doctrine (1:3-20)
  - A. The danger to sound doctrine (1:3-11)
  - B. The demonstration of sound doctrine (1:12-17)
  - C. The direction to Timothy (1:18-20)
- III. Charge concerning church order (2:1 — 3:16)
  - A. The worship of the church (2:1-15)
  - B. The leadership of the church (3:1-13)
  - C. The reasons for the charge to church order (3:14-16)
- IV. Charge concerning the ministry of Timothy (4:1 — 6:19)
  - A. Concerning doctrine (4:1-16)
  - B. Concerning relationships with various groups (5:1 — 6:19)
- V. Conclusion (6:20-21)
  - A. The concluding charge: what to guard and what to avoid (6:20)
  - B. The concluding word (6:21)



### DEVOTIONAL FOCUS

---

**“This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.”**  
(1 Timothy 1:15)

Brother “Scotty” Clasper, one of our Gospel veterans, used to give this testimony: “Working in one of the largest explosive factories in the world, I saw men and women blown into eternity in a moment of time. Each time, God thundered out of Heaven to me, ‘What would happen if it were you?’ I didn’t feel ready to meet God, even though I was a deacon in a church. I had entered that church as a young man, and when I grew older they made me a deacon. I was the minister’s right-hand man and never missed a church service.

“In Portland, Oregon I caught the sound of the old-time religion. I heard a band of Apostolic Faith people on a street corner singing, ‘Rock of Ages.’ As I stood two blocks away with tears flowing down my cheeks, God was talking to me! I went a ways closer and heard the ex-drunkard and the ex-dope addict telling the marvelous things God had done for them. I reasoned that it was all right for them, but I was a deacon in the church, and I didn’t need it.

“However, I accepted their invitation to attend services at their church. At the Apostolic Faith Church one Sunday morning, I heard something that went down into my heart, and I learned that acting religious and being born again are two different things. That morning a preacher got up and began to preach about hypocrisy. I left the meeting with my fists clenched, determined never to go back.

“I went from the church to my job, where I had to work for two hours that day. Tears began to run down my face, and I wondered what was wrong with me. I went to the motor room to make an electrical adjustment on one of the motors, but in my state I was too afraid to touch anything for fear of severe burns or death. As I stood there in tears, every click of those motors seemed to say, ‘You hypocrite!’

“There was a terrible internal battle going on as I wondered what my co-workers would say if I prayed. I finally decided that if God would give me what the preacher had talked about, I would give it a try. I got down on my knees before three of my fellow workers. I lifted my hands to Heaven and said, ‘God be merciful to me a sinner. I want salvation!’ God answered, the heavens opened, and the glory of

God flowed into my soul. He saved me through and through. In about two minutes I rose to my feet saying, ‘I’ve got it! I’ve got it!’”

Brother Scotty had real salvation from then until the Lord called him home. Like Paul, he never forgot how God delivered him from his self-righteousness and changed him into a “sinner saved by grace.”

The Lord knows the condition of our hearts even if it is hidden from everyone else. When something stands between God and us, we are not assured of Heaven. If God puts His finger on a problem in our lives, we can pray through to a clear conscience before Him and find true victory.

### BACKGROUND

---

The Epistle of 1 Timothy, along with 2 Timothy and Titus, is one of three “pastoral epistles,” letters written to young pastors (Timothy and Titus). Bible scholars believe Paul wrote 1 Timothy (and Titus) between his first and second Roman imprisonments, whereas 2 Timothy was written during Paul’s second imprisonment, shortly before his martyrdom.

In verses 1-11 of chapter 1, Paul addressed Timothy (whose name means “he who honors God”) speaking of him as “my own son.” He challenged the younger man to uphold the sound doctrine of the pure Gospel in his oversight of the church at Ephesus. The word *charge* in verse 3 means “to take a strong stand.” He reminded Timothy of the purpose for which he had been left at Ephesus: to correct the false teachings of some there regarding the Law of Moses. Outward conformity to a variety of cumbersome rites and ceremonies would not suffice; rather, love out of a pure heart and a good conscience were the basic principles of religion.

Next, in verses 12-17, Paul expressed his deep gratitude to God for His mercy and for the fact that he had been entrusted with the message of salvation. There was no arrogance in Paul’s words, and he did not take his privileges for granted. At one time he had been a blasphemer against Jesus, not knowing He was God, but he did it “ignorantly in unbelief” (Acts 26:9). However, God had granted him mercy, and had given him understanding of the plan of salvation—a plan that was worthy of universal proclamation.

In verses 18-20, Paul charged Timothy with the solemn duty of preaching the Gospel, encouraging him to remain faithful to the charge that had been committed (or deposited) to him. Finally, two examples are named—individuals who had not remained true and had made shipwreck of their faith.

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

- 3.** What steps can you take to make sure you are learning and living sound doctrine?

[illegible]

## NOTES

[illegible]

- ### 1. Why did Paul ask Timothy to stay with the church at Ephesus while he went into Macedonia?

---

---

---

---

---

- 2.** What did Paul mean when he said that some “have made shipwreck” concerning their faith?

---

---

---

---

---





### DEVOTIONAL FOCUS

**“In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works.” (1 Timothy 2:9-10)**

I can still hear my mother telling me as a child, “Pretty is as pretty does.” She wanted me to understand that how I acted was more important than the way I looked, and this oft-repeated phrase was her way of reminding me. No doubt I needed the reminder, as I was quite high-spirited as a child. I heard that phrase until I was tired of it—in fact, I can even remember mimicking her saying it. Now that certainly wasn’t “pretty”!

These days, as a mother myself, I completely understand why my mother thought it was so important to teach me this concept. I try to be sure our children look nice when we head out the door—even more so when we are going to church. However, there have been times when we have taken our children to church looking great, only to be embarrassed by something they did or said. The clothing they wore did nothing to mitigate the inappropriate actions or words.

In our focus verse, Paul stressed the importance of living a godly life that is characterized by good works, rather than donning gold, pearls, or fancy clothing. Paul instructed Timothy to direct this message to many women of Ephesus because it was a concern for them at the time of this writing. The women were arraying themselves in costly apparel and outward adornments. Paul was trying to convey the difference between the artificial glamour of the world and the true spiritual beauty that comes from within.

Today, as Christian men and women, we should also take a look at our inner garments. Are we focusing on the inner person—the true beauty that only God can give? Let’s ask God to help us examine our lives to ensure we are living a godly life that is pleasing to Him.

### BACKGROUND

The first portion of this chapter focuses on the importance of prayer. Paul identified four different forms of communication with God: supplication, prayer, intercession, and giving of thanks. While there are at least seven different Greek words for prayer, he focused on these four. *Supplication* means carrying

to God a need that is sensed or felt. *Prayers* should not only be offered for oneself, but extend to prayers for “all men.” *Intercession*, in this case, is different from the way we use it in the English language, and indicates that we come to God because we have confidence in Him. *Giving of thanks* is a significant part of praise and worship.

Ephesus, where Timothy was leader of the church, was a very wealthy city. Many of the women in the city competed with each other, showing off how much they had acquired by adorning themselves with costly apparel and gold. Paul wanted the women to recognize that this was not appropriate for those who were following the teachings of Christ. He told Timothy to point the women toward balance and propriety, with an emphasis on modesty and holy character.

The word “silence” in verse 11 is the same word that is translated as “peaceable” in verse 2. Paul was not implying that women were not to speak in the church, as he acknowledged and greeted women who were involved in church affairs numerous times in the Books of Acts and Romans. (See Acts 9:36; 16:14; 17:4, 12; 18:1-3; Romans 16:1.)

In the Jewish culture of that day, women were not permitted to study, so Paul’s instruction that women were to learn was actually presenting them with a new opportunity. However, their participation was to be done in a spirit of “subjection” (which means “to rank under”). They were not to create confusion in a church service by interrupting. Nor were they to teach, because as yet they did not have enough knowledge or experience to do so.

In verses 13 and 14, Paul pointed to the precedent for order and chain-of-command that God established within the household. He referred to the order in which Adam and Eve were created. Just as Eve was first led astray, some of the women in Ephesus were following false teachers. Paul wanted Timothy to attempt to get them back on track.

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

- III. Charge concerning church order
  - A. The worship of the church (2:1-15)
    - 1. Prayer in public worship (2:1-8)
      - a. The kinds of prayer, objects of prayer and reason for prayer (2:1-4)
      - b. The basis for prayer (2:5-7)
        - (1) Christ our mediator (2:5)
        - (2) Christ our ransom (2:6-7)
      - c. The manner of prayer (2:8)

2. Women in public worship (2:9-15)
  - a. Their dress (2:9-11)
  - b. Their action (2:12-15)
    - (1) Learn in submissiveness (2:12)
    - (2) Reason for submissiveness (2:13-14)
    - (3) Result of submissiveness (2:15)

## **A CLOSER LOOK**

**1.** What was Paul referring to in verse 3 when he said, “For this is good and acceptable in the sight of God our Savior”?

---

---

---

---

---

**2.** In verse 7, why was Paul stating his qualification?

---

---

---

---

---

---

---

---

**3.** How does the need for “lifting up holy hands, without wrath and doubting,” apply to your personal prayer life?

---

---

---

---

---

---

---

---

## **CONCLUSION**

As Christians, our lives should reflect an inner beauty that comes through yielding our lives to Christ and maintaining constant communion with Him.

## **NOTES**

---

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

**“And let these also first be proved; then let them use the office of a deacon, being found blameless.” (1 Timothy 3:10)**

Brother Loyce Carver, who served for nearly twenty-nine years as leader of the Apostolic Faith organization, understood how important it was to be “found blameless” in terms of one’s Christian testimony. He often told of the blessing he found in making right a seemingly insignificant incident.

Brother Carver would relate that in the South where he grew up, the farmers always planted more watermelons than necessary because it was expected that some would be stolen by the teenage boys in the community. The unspoken rule was that it was all right to take the watermelons as long as they were eaten—it was not acceptable to crack them open and leave a mess, or use them to vandalize property. Because helping oneself to watermelon was a generally accepted part of his southern culture, it was not considered stealing by the Christians of the community.

As a young lad, Brother Carver and his friends occasionally took advantage of this “opportunity” for a refreshing snack on hot summer days. However, after he was saved, the Lord reminded him about those watermelons, and he paid the farmers for the watermelons he had taken. Everyone in the community heard about it when the checks started to arrive! One farmer even returned the money and told Brother Carver to contribute it to his church instead.

More than thirty years later, Brother and Sister Carver visited the same community in Tennessee, and Brother Carver was asked to speak at a gathering on the church grounds. After he finished, one of the men who had stolen watermelons with him as a boy yelled out so everyone could hear, “Hey, Carver! Remember the watermelons we used to steal?” Brother Carver replied, “Yes, I do! I paid for mine; did you?” He later told how thankful he was that he had followed the leading of the Lord and made that restitution!

The value of a clear conscience and a blameless life cannot be overestimated. Today, let’s ask ourselves, Does my Christian life bear scrutiny? Is it above reproach?

God can and will help us to make sure it is!

### BACKGROUND

Chapter 3 of 1 Timothy continues the Apostle’s focus on public worship, with a shift in emphasis

from concerns about proper church order in Ephesus, to an explanation of ministerial qualifications.

Today’s Scripture talks about two levels of church leadership. The word translated as *bishop* means “pastor, church leader, or presiding elder.” Although in current usage the word *deacon* refers to one in a position of leadership or authority in the church, the word translated *deacon* in this passage simply means “one who serves.” Deacons were initially chosen for waiting on tables and other situation-specific ministries. (For example, Stephen was one of the original seven deacons appointed to serve the Early Church concerning the needs of Greek-speaking widows.) The requirements for deacons were very similar to those for bishops, making it clear that what must be true of leaders in the work of God ought to be true of every believer.

The phrase “the husband of one wife” in verse 2 is simply an injunction against being married wrongly in God’s sight or of promiscuity as a married individual. This does not prohibit an unmarried man from becoming a leader, or a widower from remarrying.

Verse 3 contains the stipulation that those in leadership roles must not be “greedy of filthy lucre,” nor “covetous.” Since church leaders would be responsible for church finances, only a person who had been completely delivered from any spirit of covetousness could be safely set apart for the duties of the ministry.

Verses 14 through 16 are a transition in Paul’s epistle from the prior section on public worship to the practical instructions and exhortations which conclude the book. The phrase “how thou oughtest to behave thyself in the house of God” indicates the thoughtful care that should always mark the work of the church. In addition to a right order in church services and a proper chain of command in church structure, there must also be a policy of correct behavior within the church in order for God’s work to function properly.

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

- III. Charge concerning church order
  - B. The leadership of the church (3:1-13)
    - 1. The office of overseer (3:1-7)
      - a. The honor of the office (3:1)
      - b. The qualifications for the office (3:2-7)
    - 2. The office of deacon (3:8-13)
      - a. The qualifications for the office (3:8-12)
      - b. The reward of the office (3:13)

- C. The reasons for the charge to church order (3:14-16)
1. Because of Paul's absence (3:14)
  2. Because of Timothy's responsibility (3:15)
  3. Because of the truth possessed by the church (3:16)

## **A CLOSER LOOK**

**1.** What phrase did Paul use to describe the office of a bishop? Why do you think he characterized it in this way?

---

---

---

---

**2.** Why do the requirements for bishops also apply to those of us who are not pastors or church leaders?

---

---

---

---

---

---

---

---

**3.** What are some steps we can take to make sure our Christian lives can be deemed "blameless"?

---

---

---

---

---

---

---

---

## **CONCLUSION**

May our godly behavior demonstrate each day that Christianity is real and the very thing that all men need.

## **NOTES**

---

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

**“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.”  
(1 Timothy 4:12)**

Years ago, the communist government in China commissioned a biography of Hudson Taylor with the purpose of distorting the facts and presenting him in a bad light. They wanted to discredit the name of this consecrated missionary of the Gospel. However, as the author was doing his research, he was increasingly impressed by Taylor’s saintly character and godly life, and he found it extremely difficult to carry out his assigned task with a clear conscience. Eventually, at the risk of losing his life, he laid aside his pen, renounced atheism, and gave his heart to God.

Whether we realize it or not, our example leaves an impression on others! In today’s focus verse, the Apostle Paul encouraged young Timothy to be an “example of the believers,” so as to earn the respect of the elders in the congregation. Today, his admonition applies equally to all of us—we all have those who are watching our lives, potentially following the example we are setting before them.

Paul suggested specific areas where Timothy could serve as an example. The first two related to the younger man’s public life and interaction with others: Timothy’s “word” (what he said), and his “conversation” (what he did). The remaining areas were inner qualities. Timothy was to exemplify “charity,” a word translated from the term *agape*, which denotes God’s self-sacrificing love and is part of the fruit of the Spirit. He was also to model “faith,” in the sense of faithfulness or fidelity. Finally, his life was to portray “purity,” which meant not only sexual propriety, but also sincerity and blamelessness.

Paul was reminding Timothy that consistent, godly living was his best advocate. Through it, he could win over those who would observe his life—his example would speak on his behalf.

Young people can be examples, even to those who are older than them, by following and modeling the way of Christ. Godly living not only helps other believers, but it also has an influence on the spiritually lost. One of the greatest witnesses to non-believers is young Christians setting a godly example. They are powerful representations of God’s love.

Though our focus verse was directed to a young man, God can use us regardless of our age. Whether

we are young or old, we must live so others can see Christ in us!

### BACKGROUND

In verses 1-5 of today’s text, Paul warned Timothy about false teachings that would plague the church. Some had begun to adhere to the early teachings of a sect called the Gnostics, which considered everything pertaining to the human body to be evil. They encouraged very strict asceticism (rigorous self-denial), including abstention from marriage and certain foods. They were so absorbed in maintaining stringent rules and an outward show of piety that they overlooked sins of the heart and careful obedience to God’s instructions.

In verse 2, Paul warned that those who spread false teaching already had consciences that were “seared with a hot iron.” In other words, their consciences had been numbed through the presence of sin.

Paul addressed the character of a good minister of Christ in verses 6-10. He told Timothy to exercise himself in godliness (verse 7), which would bring great profit in this life and in the life to come. He listed ways to do this in the following verses.

In the final five verses of the chapter, Paul admonished Timothy regarding what to teach others about the role of a minister as an example for the saints. In order to teach effectively, Timothy was told to be an example in word (speech), conversation (conduct), charity, spirit, faith, and purity, and to “give attendance” to reading, exhortation, and doctrine. As he gave himself wholly to these things, everyone would see his spiritual profit and would respect him, despite his youth. (Timothy was probably between thirty and forty years of age, and thus would have been considered young by the elders at Ephesus.) The implication was that Timothy should exemplify a diligence comparable to that of an athlete in training—to make these matters his business and his absorbing interest. There was no place for half-heartedness or qualified devotion.

The chapter ends with Paul warning Timothy to continue in the doctrine, in order to save himself and those who would follow him.

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

- IV. Charge concerning the ministry of Timothy
  - A. Concerning doctrine (4:1-16)
    - 1. The fact of false teachers (4:1-5)

- a. The source of their teaching (4:1-2)
  - b. The content of their teaching (4:3)
  - c. The refutation of their teaching (4:4-5)
2. The responsibility of a good minister (4:6-15)
  - a. Teach sound doctrine (4:6)
  - b. Refuse fables and live a godly life (4:7-11)
  - c. Be an example (4:12)
  - d. Neglect not your gift (4:13-15)
3. The reward of a good minister (4:16)

## A CLOSER LOOK

**1.** What comment did Paul make about bodily exercise? To what did he contrast it?

---



---



---



---

**2.** In verse 14, what did Paul mean when he admonished Timothy not to neglect the gift within him?

---



---



---



---



---



---



---



---

**3.** What are ways we can keep our consciences from becoming numb or insensitive?

---



---



---



---



---



---



---



---

## CONCLUSION

Godly living is not only profitable for us, it is also profitable for others. When we are good examples, we encourage others to live in the same manner.

## NOTES

---



---



---



---



---



---



---



---





### DEVOTIONAL FOCUS

**“Rebuke not an elder, but entreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity.” (1 Timothy 5:1-2)**

Most of my childhood memories center around family. It was Dad who popped a big kettle of popcorn for our bedtime snack many nights. It was Mom who regularly set my hair in pink foam curlers and, the next morning, carefully brushed my hair into the ringlets I so loved. One of my grandmothers taught me to bake her own special bread, and my other grandma taught me how to make jam and do Swedish embroidery. An aunt kindly instructed me in the basics of knitting—several times! One uncle taught me to play Chinese Checkers (even letting me win on occasion), and another slipped me a few dollars when I memorized a poem that he particularly liked. Cousins were requisite attendees at birthday parties and occasional sleepovers, and the recipients of many a childish secret. In short, I was blessed with a large, caring family!

A recent national survey of families conducted by the University of Nebraska came up with a profile of a strong family. Some of the characteristics mentioned were showing appreciation for one another, having the ability to deal with crises in a positive manner, spending time with each other, and having a high degree of commitment to each other.

In today’s focus verses, the Apostle Paul clearly had a picture of a strong family unit in mind as he defined the delicate social relationships between members of the Church. As the family of God, the love which unites us is like the love of parents and children, and brothers and sisters. If we regard each other as fellow members of God’s family, we will show appreciation for one another, support one another in times of crisis, spend time with one another, and generally be respectful, committed, and caring of one another.

Today, could your relationship with others in the Body of Christ fit the description of “a strong family”? If we keep this Biblical analogy in mind as we interact with our brothers and sisters in the Gospel, we will enjoy the strength, unity, and freedom from strife that is God’s plan for His family.

### BACKGROUND

In chapter 5, Paul gave specific instructions to Timothy related to his role as pastor and leader of the

church at Ephesus. The key concept in 1 Timothy 5:1-16 is the necessity of respecting and serving all ages and groups within the Church.

Verses 1-2 bring out that young people should respect their elders. Part of a minister’s duty is to reprove others, but Paul instructed Timothy to be very tender in correcting elders of the Church. The word “rebuke” in verse 1 has an implication of being harsh; thus, Paul’s admonition did not imply that correction should not take place, but rather, it stressed the importance of tact and prudence. Respect must be shown to those of older age because of the dignity of their years and position.

In verses 3-16, Paul dealt with the responsibility of the ministry toward the widows of the congregation. In the Ephesian culture, there were no pensions or welfare funds to provide for women, and few honorable jobs were available to them. Thus, widows were often unable to support themselves. Paul brought out that the duty of caring for these women belonged first to their families. However, if no family member was able to assume the responsibility, the family of God should step in to provide for the needs of those who were “widows indeed”—widows without relatives to whom they could turn. Clearly, Paul was concerned that those in real need and deserving of the Church’s help should receive appropriate support.

Paul indicated that it was important that the Church’s support be given to those who were destitute. He described a widow who should receive help from the Church as being one who had genuine devotion to God, had been in a lawful marriage, had good moral character, lived a life characterized by good works and hospitality, was willing to do menial tasks, had an active prayer life, was helpful to the afflicted, and had her hope set on God.

Paul concluded this section by reiterating in verse 16 that those in the Body of Christ should assume responsibility for the care of their own, that the “church be not charged.”

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

- IV. Charge concerning the ministry of Timothy
  - B. Concerning relationships with various groups
    - 1. A general axiom (5:1-2)
    - 2. Concerning widows (5:3-16)
      - a. Older widows (5:3-10)
        - (1) The principle of honor (5:3)
        - (2) The obligation of relatives (5:4)

- 3. What are some ways we can help those in need within the Body of Christ?**

[illegible]

## A CLOSER LOOK

**1.** What does the word “supplication” mean? What are some examples of supplication either in your own life or in the Bible?

[illegible]

**2.** What directive did Paul give to Timothy regarding the rebuke of an elder?

---

---

---

---

---

---

## CONCLUSION

As the family of God, members of the Church should support, care for, and encourage one another, especially those who are in need.

## NOTES

[illegible]



### DEVOTIONAL FOCUS

**“Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.” (1 Timothy 5:17)**

It has been a number of decades since the Sunday morning that I learned the principle of respecting and honoring the ministry. I was seven years old at the time, and had invited a school friend to attend church with me. When it was time for the service to begin, my mother, a member of the church orchestra, positioned my friend and me in the front of the center section of the congregation, where she could keep an eye on us from the platform. Things went fine through the song service, but as the meeting progressed, my friend and I got squirmy. It was a downhill slide from there!

When the minister stood up to speak, we poked each other and giggled at his comments. He was preaching on the topic of Hell, and we would shiver dramatically at each of his emphatic statements. After only a few minutes into the sermon, my mother could no longer put up with our antics. When I saw her get up from her seat on the platform and head meaningfully in our direction, I instantly became a model of perfect church decorum. However, it was too late for my reformed behavior to make an impression on my mother. She marched me back to the Ladies’ Room, where we came to a clear understanding about respect for the ministry that I have never forgotten. At the conclusion of the service, my mother escorted me to the preacher who had given the sermon, and I had an opportunity to personally apologize for my actions. That day, I learned that ministers deserve our honor and respect. I have never forgotten!

In today’s focus verse, Paul pointed out that ministers are not only worthy of honor, but of double honor! Paul felt that faithful servants of God deserve recognition and respect. These individuals have been chosen from among the congregation on the basis of God’s call. They have been equipped by the Spirit to perform the work of the Lord, and have been set apart and ordained to the ministry. Along with receiving fair compensation for their services, they should also be supported and appreciated. They are God’s chosen representatives!

Today, does your attitude toward the ministry reflect a spirit of respect? Are you careful to be supportive in your words and actions? Let’s make it a point to follow Paul’s instruction and accord honor to the men and women God has appointed.

### BACKGROUND

In this portion of text, Paul reminded Timothy of what is due those who have been set apart for the work of the ministry. In the Early Church, leaders customarily supported themselves, just as the Apostle himself did. Still, Paul believed that faithful service deserved due recognition and reward, and that those who devoted themselves full-time to the work of the Lord as preachers and teachers should receive “double honour.” It is God’s plan that, when possible, the needs of His servants be met by the congregation of the local church.

The word *labour* in verse 17 has a connotation of “working hard to the point of exhaustion.” The work of the church is not to be regarded lightly. It is not just laboring physically, but also bearing the burden of the spiritual welfare of the congregation.

In verses 19-21, Paul instructed Timothy that church discipline must be fair and impartial. While discipline of church members is explained in other Scriptures, here Paul discussed the discipline of church leaders. He cautioned Timothy to first be sure of his facts. Only then was he to administer discipline, and it was to be done in a manner that was open and aboveboard. Finally, he was to obey the Word, no matter what his personal feelings might be, acting without prejudice for or against the accused.

In verses 22-25, Paul counseled Timothy to avoid haste in the ordaining of ministers. He was making the point that Timothy must be careful not to compromise his stand for righteousness by endorsing individuals who were neither spiritually qualified nor worthy of his trust.

Verse 23 is an interjected thought of a personal nature. Paul’s advice to Timothy was not advocating drinking, but rather, taking the wine for medicinal use, which was a common practice of the day. It is also possible that Timothy had indigestion from contaminated water and therefore Paul was encouraging him to drink liquids other than water.

In the final two verses of the chapter, Paul returned to the topic of ordaining workers. He admonished Timothy not to ordain a man until his character was quite evident by his works. In time, his works would prove him.

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

- IV. Charge concerning the ministry of Timothy
  - B. Concerning relationships with various groups

3. Concerning elders (5:17-25)
  - a. The honor due elders (5:17-18)
  - b. The discipline of elders (5:19-21)
    - (1) Before all (5:19-20)
    - (2) Without partiality (5:21)
  - c. The ordination of elders (5:22-25)

### **A CLOSER LOOK**

1. According to our text, how many witnesses are required to bring a complaint against an elder? What is the purpose for having this number, rather than just one witness?

---

---

---

---

---

2. What does it mean to be “counted worthy of double honour”?

---

---

---

---

---

---

---

---

3. How might church members today honor our church leaders and ministers?

---

---

---

---

---

---

---

---

### **CONCLUSION**

Let us be certain that we treat our ministry with the respect and honor due them!

### **NOTES**

---

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

**“But godliness with contentment is great gain.”  
(1 Timothy 6:6)**

The rest house which was to provide lodging on their journey had only holes for windows. There was a doorway but no door, the floor was made of dried mud, and there was not even a table or a chair. But Mary Slessor could be happy with nothing; she would have been satisfied with bare ground for a bed and the starry sky for a covering. She was in the land where God wanted her to be, and she was doing what God had called her to do. She was content, no matter what her circumstances.

The thirty-nine years Mary spent ministering to people in different regions of Nigeria were filled with excitement, disappointment, horror, and joy. She stood up to warriors, chiefs, witch doctors, and murderers. Her adventures included rescuing prisoners and slaves from being murdered, saving and caring for countless children and infants, settling disputes among warring tribes, and telling sinful men and women about the love of God. She suffered privation, loss, hardship, illness, and adversity of all kinds. But she was content, no matter what her circumstances.

Today’s focus verse is a gem of timeless wisdom. Paul was pointing out to young Timothy that living a godly life and being satisfied with what God has provided (whether little or much) is the greatest gain that can be had in this world. The Christian life pays rich dividends to the ones who discover for themselves the satisfaction that comes by living selflessly for Christ!

The world today tells us that we need more possessions to be happy. Credit cards and instant loans have become readily accessible, making it easier to satisfy our urges for immediate gratification. In addition, an ever-increasing array of “necessary” products and services are constantly dangled before us. If we are not careful, we can give in to the temptation to fill our lives with material possessions and lose sight of the true riches of the Heavenly Kingdom.

As Christians, we cherish our inward serenity and close relationship with God. To preserve that relationship, we must be aware of the difference between *needs* and *wants*. Mary Slessor learned and lived that truth, and we can too. Today, let’s remind ourselves that serving God and gladly accepting whatever circumstances He allows to come our way is the happiest life!

### BACKGROUND

Paul opened this chapter with an admonition regarding slaves and their behavior towards their masters. Some historians have estimated that during this time in history, up to half of the population of the Roman Empire were slaves. Since slaves were considered property and “non-persons,” a religion that preached that God did not esteem one person above another drew many slaves to conversion. In verses 1-2, Paul brought out that the slaves’ new-found liberty in Christ did not mean that they were no longer required to submit to their masters. Salvation changes a person’s eternal standing, not their civil standing.

Masters were entitled to receive honor from their servants, just as God is entitled to receive all honor. (See Colossians 3:22–24.) If the master was an unbeliever, then it was especially important and necessary for the converted slave to render faithful service, to avoid bringing a reproach on Christ. If the master was a believer, faithful service was still required out of honor. In addition, Christian love demanded that a Christian master show respect for his servant. Though far above his slave in the economic and social realms, a believing master was to treat his slave fairly, as a brother in the Lord. Both servants and masters would benefit from such actions.

In verses 3-5, Paul returned to his discussion of those who had attempted to corrupt the faith of the Ephesian church. The Apostle gave a scathing portrayal of those who deviated from the truth, and warned that wrong teachings and attitudes would bring “envy, strife, railings, evil surmisings, perverse disputings.”

Financial matters were of great concern to Paul. The city of Ephesus was very wealthy and it is possible that the church there had many affluent members. It seemed that some had developed such a desire for the accumulation of wealth that they had turned away from the Gospel in order to pursue their lust. Paul warned that there were some who would even use their “spiritual knowledge” to make gain for themselves. In verses 9-10, he clearly stated that the love of money, not money itself, would bring about spiritual destruction. Later, in verses 17-19, he instructed Christians who had been financially blessed by God to put their funds to work for the benefit of those in need. The rich were warned that wealth is fleeting, so their trust was to be put in God rather than accumulated resources.

In verses 11-16, Paul laid out guidelines that were the antithesis to the pursuit of riches, focusing on the aims and rewards of godly living. In verses 17-19, he followed those guidelines with an exhortation on the proper stewardship of wealth.

Throughout this epistle, Paul warned of false teachers. Verses 20-21 gave a final warning concerning this subject. During this time, there were some who taught a religion called Gnosticism. Proponents of this philosophy believed that a person attained salvation through special or secret knowledge. Paul may have been referring to these teachings when he said to “avoid . . . oppositions of science falsely so called.” The word translated *science* is from the Greek word *gnosis*, meaning “to know” or “knowledge.” Overall, Paul was warning Timothy of how important it was to steer clear of false doctrines and to “hold fast” to the truth that he had been taught.

## AMPLIFIED OUTLINE

Hannah's Bible Outlines  
Used by permission per WORDsearch

- IV. Charge concerning the ministry of Timothy
  - B. Concerning relationships with various groups
    - 4. Concerning slaves (6:1-2)
      - a. Those with unbelieving masters (6:1)
      - b. Those with believing masters (6:2)
    - 5. Concerning godly living (6:3-16)
      - a. Avoid impure motives (6:3-10)
        - (1) The manifestation of impure motives (6:3)
        - (2) The nature of impure motives (6:4-5)
        - (3) The curb to impure motives (6:6-8)
        - (4) The result of impure motives (6:9-10)
      - b. Pursue a proper walk (6:11-16)
        - (1) The characteristics of a proper walk (6:11)
        - (2) The command to a proper walk (6:12-14)
        - (3) The reward of a proper walk (6:15-16)
    - 6. Concerning the rich (6:17-19)
      - a. Their proper attitude (6:17)
      - b. Their proper conduct (6:18)
      - c. Their proper goal (6:19)
- V. Conclusion (6:20-21)
  - A. The concluding charge: what to guard and what to avoid (6:20)
  - B. The concluding word (6:21)

## A CLOSER LOOK

1. What are the pitfalls of pursuing riches?

---

---

---

---

---

2. Name at least three specific things that could be considered the “gain” of godliness.

---

---

---

---

---

---

---

3. In verse 12, Paul gave the admonition to “fight the good fight of faith” and to “lay hold on eternal life.” What can you do today to follow these instructions?

---

---

---

---

---

---

---

---

## CONCLUSION

When we are content with what God has allowed and purpose in our hearts to live according to His Word, we can be assured of His blessings!

## NOTES

---

---

---

---

---

---

---

---





## Overview for 2 Timothy

---

**Purpose:** In anticipation of his coming martyrdom, Paul wrote this message of farewell to Timothy, charging him to keep the faith.

**Author:** The Apostle Paul

**Time Period Covered:** Paul's second letter to Timothy was written two to four years after the first letter. It is believed to have been written toward the end of Nero's persecution of Christians in Rome, which began in A.D. 64 and lasted until A.D. 68.

**Date Written:** A.D. 66 to 67

**History:** Paul had been released from his first imprisonment and had actively ministered for about two additional years before his arrest and second imprisonment in Rome under Nero. The second letter to Timothy, penned shortly before his martyrdom, is generally considered to be the last recorded words of Paul.

**Key People:** Paul and Timothy

**Setting:** This letter was written from Rome while Paul was imprisoned. As a leader of the harshly persecuted Christian faith, his treatment and living conditions had become that of a public enemy. Incarcerated and facing a death sentence, Paul was cut off from the world except for a visitor or two and his writing materials. Knowing that he would soon be executed, Paul wrote this letter to his son in the faith, giving him a last charge. With many emotional overtones, he conveyed his priorities and the burden of his heart—that Timothy maintain sound doctrine, steadfast faith, and confident endurance to the end.

**Summary:** It is evident that Paul understood this was likely to be his last communication to Timothy. In chapter 1, he encouraged the younger man to remain passionate for the cause of Christ and firm on sound doctrine. In chapter 2, he offered instructions regarding endurance, pointing to Christ as our example. Paul went on to remind Timothy to avoid ungodly beliefs and practices, and to flee from everything immoral.

In chapter 3, Paul warned Timothy about “perilous times” and opposition that would face true believers in the last days due to self-centeredness. Paul then instructed him regarding the impending apostasy and its evil perpetrators, who would only increase in their deception. He again directed Timothy to the inspiration and strength of the Holy Scriptures.

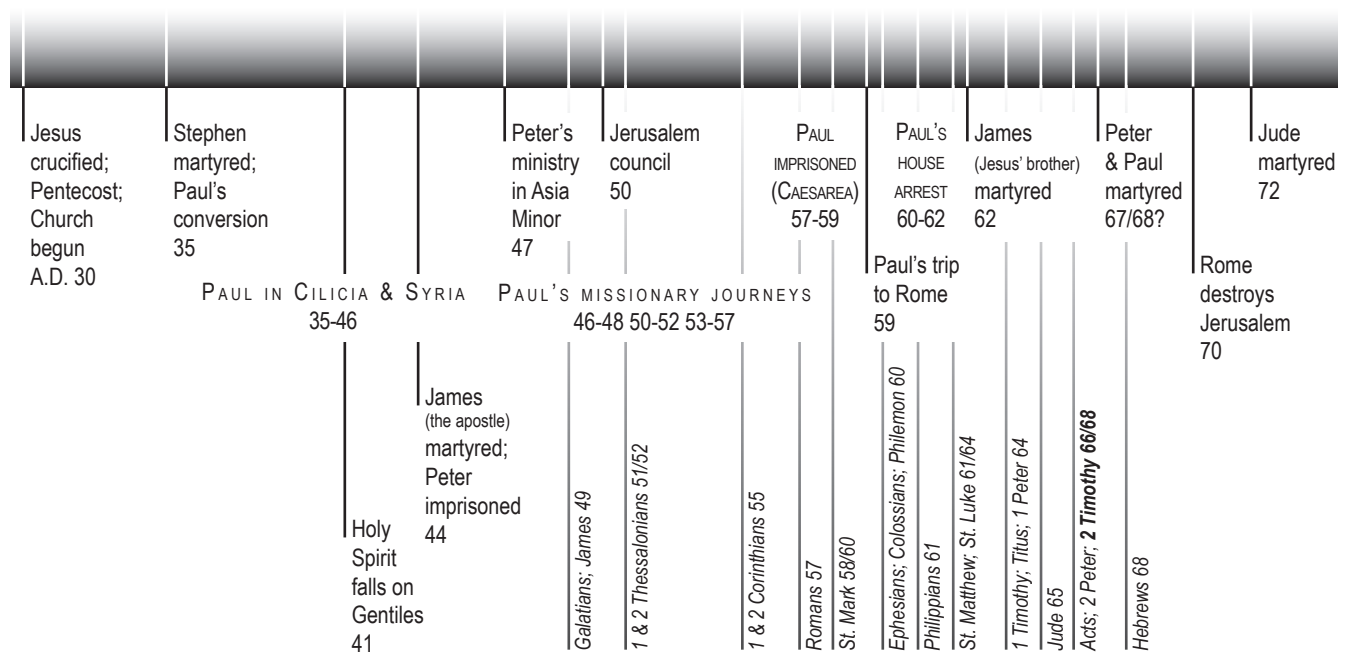
Paul began the conclusion of his final letter with an intense plea for Timothy, and all believers, to remain steadfast in the faith. Before several personal notes, he gave one last testimony of victory, stating, “I have fought a good fight, I have finished my course, I have kept the faith” (2 Timothy 4:7). Paul then encouraged all to do the same, so they, too, would receive a “crown of righteousness.”

Even though Paul felt forsaken by man in his last few days, He knew that the Lord stood with him, giving him strength. Paul mentioned that he had been “delivered out of the mouth of the lion.” This may have been literal, since Nero often had Christians thrown to the lions in the arena.

This final letter from Paul could be considered the “passing of the Gospel torch” to the next generation of church leadership.

# Timeline

Many of these dates are approximate, as reference materials differ slightly.



## Outline

Hannah's Bible Outlines used by permission per WORDsearch.  
A complete amplified outline of this book is available on our website at [www.apostolicfaith.org](http://www.apostolicfaith.org).

- I. Introduction (1:1-2)
  - A. The author (1:1)
  - B. The recipient and blessing (1:2)
- II. Exhortation to faithfulness in service (1:3—2:13)
  - A. Exhortation to loyalty (1:3-18)
  - B. Exhortation to endurance (2:1-13)
- III. Expectation of faithfulness in service (2:14—3:17)
  - A. In the Word (2:14-19)
  - B. In walk (2:20-26)
  - C. In the midst of apostasy (3:1-17)
- IV. Expression of faithfulness in service (4:1-8)
  - A. The charge (4:1-2)
  - B. The reason (4:3-4)
  - C. The contrast (4:5)
  - D. The example (4:6-8)
- V. Conclusion (4:9-22)
  - A. Paul's requests (4:9-13)
  - B. Paul's reflections (4:14-18)
  - C. Greetings, some information, and further requests (4:19-21)
  - D. Benediction (4:22)



### DEVOTIONAL FOCUS

**“Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.” (2 Timothy 1:6-7)**

The charred wood that remained in the woodstove looked completely black when I opened the door to add some more fuel. I always hope for a few live coals to start the new wood burning. Our home has an oil furnace, but by using our woodstove we can make a tank of oil stretch for a few extra months. After building several dozen fires through the winter, I have learned a few tricks in accomplishing that task!

I halfheartedly poked at the blackened lumps in the woodstove, and my stirring finally unearthed a slight radiance deep down in the pile. Wonderful! After carefully arranging the large pieces of wood around the dim glow, leaving a little room for air, I added a few pieces of dry kindling. Soon the kindling began to burn, and before long a nice blaze was warming the room. Hallelujah! I hadn't been too late.

In today's focus verse, Paul instructed Timothy, who was facing opposition and ridicule, to “stir up” the gift of God that he had received. Paul was exhorting him to exercise the faith that had been given to him, and also to remember the faith of his mother and grandmother before him.

If life challenges have pressed in and smothered our zeal so that our faith feels more like charred remains than a flaming fire, we can change matters by stirring up what we have been given. How is this possible? Recognizing our lack of fervor is the first step. Once we admit that we are not as zealous as we could be, we need to allow more time for God. Time should be scheduled to read the Bible, meditate on God's Word, and pray.

In addition, we can exercise the faith we have, even though it seems small. We can remind ourselves of how God has blessed us and helped in the past. Then, as we trust the Lord to help in each small circumstance we encounter, He delights in showing Himself strong on our behalf. One little answer to prayer, joined to another answer to prayer, placed upon a “faith shelf” in our hearts, soon yields a stronger faith. Each successive answer from God will further encourage faith. We will realize that we can trust God for whatever we face in the future, and a flame will be rekindled that will spread warmth to others!

### BACKGROUND

The Book of 2 Timothy is probably the last recorded words of the Apostle Paul. After a couple years of freedom following his first house arrest in Rome, Paul had been imprisoned again, but this time under much more stringent terms. In this setting, an intimate admonition was written by a veteran minister nearing the end of his life's assignment, to his “son in the faith.”

It is possible that Timothy's family (his mother, Eunice, and grandmother, Lois) was converted on Paul's first missionary journey through Lystra and Derbe. Paul warmly spoke of the “unfeigned faith” which seemed to belong to all three generations. Later, Timothy joined Paul and Silas as they traveled through Lystra and Derbe during Paul's second missionary journey (Acts 16:1). He accompanied Paul to many locations, including Athens, Corinth, Ephesus, Thessalonica, Berea, and possibly even Rome. Apparently, he later became Paul's emissary to the church in Ephesus, where he would receive the letter we know as 2 Timothy. Tradition suggests Timothy was the first bishop, or pastor, of the Ephesian church.

Scholars generally date the composition of this letter as approximately A.D. 67. This was just prior to the martyrdom of Paul, during a time of increased persecution of Christians by the Roman emperor Nero, who committed suicide in A.D. 68.

Paul's final instructions included personal encouragement to Timothy to stand as a strong witness in the face of opposition and persecution. He warned of false teachers and instructed Timothy in how to counter them and their teachings. His advice was sprinkled with gems of wisdom acquired during his years of ministry, which he passed on to Timothy and others who would later read this letter.

Paul concluded with his “last words,” charging Timothy to remain faithful in his ministry, and indicated that his own ministry was coming to an end. Following this charge, the Apostle mentioned his rejection by many, and acknowledged his pain and loneliness. Apparently it was this loneliness which prompted Paul's sincere desire to see Timothy one final time.

### AMPLIFIED OUTLINE

Hannah's Bible Outlines  
Used by permission per WORDsearch

- I. Introduction (1:1-2)
  - A. The author (1:1)
  - B. The recipient and blessing (1:2)
- II. Exhortation to faithfulness in service

- A. Exhortation to loyalty (1:3-18)
  - 1. The basis (1:3-5)
  - 2. The manifestation (1:6-14)
    - a. Zeal (1:6-7)
    - b. Courage (1:8-12)
    - c. Steadfastness (1:13-14)
  - 3. The examples (1:15-18)
    - a. Phygellus and Hermogenes (1:15)
    - b. Onesiphorus (1:16-18)

## **A CLOSER LOOK**

**1.** To what three positions was Paul appointed?

---

---

---

---

---

**2.** Paul encouraged Timothy not to be ashamed and later stated that he was not ashamed. Of what might they have been tempted to be ashamed?

---

---

---

---

---

---

---

---

**3.** What are three specific ways you can “hold fast the form of sound words,” or pattern of correct teaching, which you have heard?

---

---

---

---

---

---

---

---

## **CONCLUSION**

If we find our spiritual “flame” to be low, we can stir up the remaining embers and get the fire burning brightly again. God is gracious and will help us—He is interested in our spiritual success.

## **NOTES**

---

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

**“Thou therefore endure hardness, as a good soldier of Jesus Christ.” (2 Timothy 2:3)**

One of our veteran ministers had this testimony of his time as a soldier: “It was my privilege to serve my God and my country in the United States Army. I was a front-line infantryman with the 88<sup>th</sup> Division. God took care of me there. I had shrapnel come so close to me that it burned the side of my head parallel to the stem of my eyeglasses, but it never even drew blood. I crawled through muddy drainage ditches until my knees were raw, with machine gun slugs whizzing over my head, but God brought me through it all.”

Obviously, this soldier had to endure some hardships. Conditions were unpleasant, he was far from home, and his life was in imminent danger. Still, because of his commitment to serve in the armed forces and defend his country, he endured the hardships and fulfilled his military obligation. Ultimately, he was discharged with honor.

In our Christian walk, too, we must be willing to suffer hardship in order to be good soldiers of Jesus Christ. In our society, these hardships may come in the form of suffering for righteousness’ sake, perhaps enduring ridicule for our Christian beliefs, or being denied a promotion because of our unwillingness to “shade the truth” for an employer. Some may endure loneliness and the lack of physical comforts as they take the message of the Gospel into non-Christian lands. Whatever circumstances we face, if we remember our goals—to spread the message of the Gospel and eventually to spend eternity in Heaven with Jesus—we find the strength to persevere.

Throughout our lifetime, there will be times of trial that will come our way. The challenge to us is to hang on. We should not relinquish our hold on Jesus when the battle becomes fierce. Quite the contrary: if we hold fast to God’s promises and endure times of distress and difficulty, we will come through victorious and further the cause of Christ. After all, the Captain is on our side and He never lost a battle!

### BACKGROUND

In this portion of 2 Timothy, Paul likened the Christian to a soldier, an athlete, and a farmer. A soldier must be prepared for battle and willing to endure hardship. An athlete must abide by the rules of the game to win the prize. A farmer who labors in the field will be able to partake of the fruits of his labor.

Paul exhorted Timothy to instruct others to remain faithful to the Word of God and teach it to future generations. The word *witnesses* in verse 2 is taken from the Greek word *martus*, which means “martyr.” Undoubtedly, Timothy had witnessed many people give their lives for their faith, and Paul encouraged him to be willing to suffer hardship as a “good soldier.” Paul instructed Timothy to remain committed to his service to God and not to become so enmeshed in day-to-day living that he lost sight of that commitment. Timothy needed to make sure he followed all the directives set forth in God’s Word so that he could win the crown at the end of his life.

In verse 6, Paul reminded Timothy that as a “husbandman” he would be rewarded for his labors not only in eternity, but in this life as well. Even though Paul was in bonds because of his preaching, God’s Word could not be bound and would continue to go forth. Paul was willing to endure persecution for the sake of the Church and for others to obtain salvation and eternal life. He told Timothy that if he would be willing to suffer with Christ, he would also reign with Him. However, if he denied Christ, the Lord would also deny him. Even if one were to doubt God, He would remain faithful.

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

- II. Exhortation to faithfulness in service
  - B. Exhortation to endurance (2:1-13)
    - 1. The basis (2:1)
    - 2. The purpose (2:2)
    - 3. The cost (2:3-7)
      - a. As a soldier: devotion (2:3-4)
      - b. As an athlete: obedience (2:5)
      - c. As a farmer: patience (2:6-7)
    - 4. The illustration (2:8-13)
      - a. Of Christ (2:8)
      - b. Of Paul (2:9-10)
      - c. The application (2:11-13)

### A CLOSER LOOK

**1. What three professions did Paul use to illustrate the Christian walk?**

---

---

---

---

---

**2.** What was the reason Paul gave Timothy for being willing to endure his bonds?

---

---

---

---

---

**3.** What are the benefits of disciplining ourselves to become better soldiers in the Lord’s army?

---

---

---

---

---

---

---

---

---

---

---

---

**CONCLUSION**

Let us endeavor to patiently endure the trials that come our way, and be good soldiers of Jesus Christ. We can lean on His strength, and as a result, He will be glorified.

**NOTES**

---

---

---

---

---

---

---

---

---

---

---

---





### DEVOTIONAL FOCUS

**“The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.” (2 Timothy 2:24-25)**

A man in our congregation tells how the Lord called him to be saved. After Don’s Christian mother died when he was only ten years old, the light went out of their happy home. His mother had managed to keep the family clothed and fed despite difficult circumstances, but raising the children alone was too much for his father. Soon, classmates ridiculed the children because they wore ragged clothing and ate “poor” food.

Don began to act out and got into trouble, eventually ending up in jail. Shortly after he was released, he ran away from home. The downward spiral he slipped into made him callous, and life was very hard. He found a job as a sailor, and in time, many more sinful habits became attached to his life.

One day when his ship was docked in Portland, Oregon, a man from the Apostolic Faith Church was standing on the dock when they tied up. He was not like the sailors or helpers around the docks; peace was written on his face. The Christian man came to Don’s door on the ship and invited him to church, but Don belligerently yelled in his face, saying, “No! I am not going to church!” The man meekly replied, “You better come along. It will do you good.”

Even though the Christian man left, Don could not get rid of those words. They spoke to his heart. Just a few minutes later, he ran down to the dock and told the Christian he had changed his mind—he would go to church. Although he did not get saved that night, the Spirit of the Lord spoke to him in the service. He began reaching out to God, and before long was wonderfully saved. Since then, he has shared the love of Jesus with countless others.

The meekness shown by that Christian man helped a rough and defiant young sailor to hear God’s Voice once again. If we remember to be gentle and patient, we may be able to help “those that oppose themselves” to come to repentance.

### BACKGROUND

In today’s text, Paul gave Timothy advice on how to serve faithfully in matters of doctrine, and also in his own spiritual walk.

Timothy was exhorted to remind the congregation in Ephesus of the truths of the Gospel. The word translated as *study* (verse 15) in this context means “give diligence” or “exert oneself.” Paul was telling Timothy to apply himself to being a minister. This included serious study of God’s Word and also the maintenance of a wholehearted attitude regarding his responsibilities, so he would receive God’s approval and correctly interpret (rightly divide) the truth.

The Apostle warned Timothy to avoid striving about vain or useless words, which would undermine the truth. Paul was concerned about false teachers whose arguments brought discord. Unchecked, their teachings would spread and be spiritually deadly. The word *canker* (verse 17) comes from a Greek word that can be translated *gangrene*. Paul gave a specific example—that of Hymenaeus and Philetus, two people who had damaged the faith of others by teaching that the resurrection had already past. Then Paul reminded Timothy that “the foundation of God standeth sure” (verse 19). Nothing anyone said would change God’s truth.

In verses 20-21, Paul made a comparison using household items, some which were valued and some which were not. In Ephesus, some people were devoted to the truth and others were dissidents. If believers would choose to wholeheartedly follow God, they could be “sanctified”—set apart or dedicated for holy purposes, and cleansed. This would make them like the valuable vessels because they would be usable to God and equipped for what He wanted them to do.

Timothy, who was nearly forty years old when Paul wrote this letter, was considered a young man. As such, Paul addressed his personal behavior. He admonished Timothy to avoid evil, and in verse 22, he said to “flee also youthful lusts,” which could be translated “turn from the wayward impulses of youth.” Timothy (as other sincere believers) would be helped in this process by striving to have “righteousness, faith, charity, peace.”

Timothy needed to be gentle, patient, and meek, even though he was withstanding false teachings. The hope was that those who were resistant to the truth or had been swayed by false teachings would be recovered and brought back into fellowship.

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

#### III. Expectation of faithfulness in service

##### A. In the Word (2:14-19)

1. Proper use of the Word (2:14-15)
2. Avoid the use of empty words (2:16-19)

- B. In walk (2:20-26)
1. Avoid sin (2:20-22)
  2. Practice righteousness (2:23-26)

## A CLOSER LOOK

**1.** What did Paul tell Timothy to do so he would be a workman who was not ashamed?

---

---

---

---

---

## 2. What is “vain babbling”?

---

---

---

---

---

### 3. How can we be purged and then vessels of honor?

---

---

---

---

---

---

## CONCLUSION

As we abide in Christ, His gentleness will be apparent to even the belligerent ones we meet.

## NOTES

[illegible]



### DEVOTIONAL FOCUS

---

**“From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”  
(2 Timothy 3:15)**

Although I was carefully raised in a Christian home, it did not automatically cause me to seek salvation at a young age. This was not for lack of knowledge or opportunity, though, because we had Bible reading and prayer every evening at home. Church was probably the first place I was taken as a baby, and this pattern continued as Dad and Mom faithfully took our family to church every time there was a service. Many times, we children felt that we were too busy playing to get all cleaned up and go to church on a weeknight—it just took too much time! But away we went.

Now, I am very grateful for that wonderful guidance. All of the training from our parents and the church about godly living was so valuable when I finally yielded my life to God. Through Scriptures and Sunday school songs, the Lord called me again in my college years and gently persuaded me to give His way a try. How well I remember telling Him, “But I don’t want to be a Christian. I don’t like it!” The Lord countered with, “How do you know, if you have never tried it?”

That response stopped me because I had no answer. All those years growing up in a Christian home, the Bible had been read to us and we had gone to church regularly. At different times I had prayed, but never actually prayed through to salvation. Therefore, Christianity and attending church just seemed like rules and regulations to me: getting spiffed up, missing free time, not being allowed to wear certain styles that other girls chose, and not joining all of the activities other teens seemed to enjoy. I had not experienced the peace, joy, and freedom I heard about from real Christians.

Walking to and from classes in college, I knew I was missing something. I did not exactly fit in with the pleasure-seeking crowd around me. Nor was I really comfortable with the church group, since I was not saved. The Lord was able to speak to me during those walks, and remind me that He was still there, still waiting. Bible verses from my early years and the little Sunday school songs we sang ran through my head again and again, even though I tried hard to push them from my mind. As the focus verse tells us,

the Scriptures were able to make me “wise” enough to know something was missing.

Finally, I told the Lord that if He would give me the peace, joy, and happiness I saw in other Christians, I would do my best to serve Him. Then He saved me! Since then, He has more than kept His part of the bargain, giving me all of that and much, much more. I have done my best to serve Him, and have never been sorry that I chose “salvation through faith which is in Christ Jesus.” Life is simply better as a Christian.

My story is a testimony to the value of good spiritual training. Some of the most important “evangelizing” is done by parents and grandparents in their own homes. At church, children are watching the examples set by the Christians around them. What can we do today to help some children know the Lord? Small efforts could have rich results in the future, as Jesus tarries.

### BACKGROUND

---

In this chapter, Paul warned Timothy about the perilous times that would face the world in the last days, and gave examples of the selfish offenses in which people would indulge. False preachers and teachers would be prevalent, and the Apostle cautioned Timothy on the importance of continuing in the sound teaching he had learned from Paul himself. By holding to his firm foundation, he would be equipped to refute the false teachers of the age. The term *false* can mean “deliberately untrue” or even “based on a misconception.” *Incontinent* here means “without self-control.”

The Apostle cautioned about those who had a “form of godliness” but denied God’s power. Going to church, making good-sounding statements, and maintaining religious traditions is not enough. The reference Paul made to “silly women” does not mean that he believed women to be mindless. In Ephesian society, women were considered lower than men and had very little opportunity for religious education. Christianity offered them an opportunity to study, but consequently, they were more susceptible to false teachers.

Jewish tradition indicated that Jannes and Jambres were some of Pharaoh’s magicians who “withstood Moses” by endeavoring to duplicate the miracles God sent. Timothy must have been familiar with these names, for Paul did not explain much about them.

Beginning with verse 10, Paul used himself as an example to encourage Timothy to continue in the

faith—to persevere. The phrase, “thou hast fully known” indicates that Timothy was very aware of what Paul had suffered. It is possible that Timothy had actually been with Paul on some of the occasions mentioned. However, the point the Apostle was making was that God was able to and did deliver him. Timothy could take courage in that knowledge.

Timothy was to remember the Scriptures that he had learned as a child. Those Scriptures could be used as valuable tools to teach or reprove in a variety of circumstances. This was because they were inspired by God. *Inspiration* means “breathed into by God,” signifying that God gave His message to the Bible’s writers.

## AMPLIFIED OUTLINE

*Hannah’s Bible Outlines*  
Used by permission per WORDsearch

- III. Expectation of faithfulness in service
  - C. In the midst of apostasy (3:1-17)
    - 1. The essence of apostasy (3:1-9)
      - a. The morality of apostates (3:1-4)
      - b. The religion of apostates (3:5)
      - c. The methodology of apostates (3:6-9)
    - 2. The example of the Apostle (3:10-13)
      - a. The experience of persecution (3:10-12)
      - b. The explanation of persecution (3:13)
    - 3. The effect of the Word (3:14-17)
      - a. The Word gives divine instruction toward salvation (3:14-15)
      - b. The Word divinely equips (3:16-17)

## A CLOSER LOOK

1. Who did Paul say will suffer persecution?

---

---

---

---

---

2. Which characteristics of the last days have you observed recently?

---

---

---

---

---

---

---

---

---

3. How can we be sure we “continue” according to Paul’s instructions?

---

---

---

---

---

---

---

---

## CONCLUSION

Any Scriptures and godly principles that children learn when they are young have a good chance of staying in their hearts and producing results in the future. Look for an opportunity to help a child spiritually today.

## NOTES

---

---

---

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

---

**“I have fought a good fight, I have finished my course, I have kept the faith.” (2 Timothy 4:7)**

It pays to determine to keep the faith even in difficult situations. When I was saved as a teenager, I was living with my parents in Nigeria. They strongly opposed my attending the Apostolic Faith Church, and one day my father confronted me about it. He said that I had to attend his church, but I indicated I preferred to go to a place that taught me how to live victoriously over sin. Because of that choice, my father said he would no longer pay for my college expenses, and he also instructed my mother not to support me in any way or even give me food. I became a stranger in my own home.

The persecution was severe and sometimes almost unbearable, yet God was close to me. At one point, I looked for a job outside our town. However, when I talked to my pastor, he said I should not run away from persecution. He encouraged me to endure and be true to God no matter what it took. After three years, God in His own way provided money for me to go to college without the support of my parents. Later, I received a scholarship to come to the United States to continue my studies.

I prayed earnestly for my parents' salvation. When I went back to Nigeria to do a research project, my mother volunteered that she wanted to start attending our church, and until she passed away she traveled from another town each Sunday to attend services. About nine years later, I called my dad from the United States, and he told me that he was packing to attend camp meeting at our church in Lagos! He was saved at those meetings, and he has since been sanctified and filled with the Holy Ghost. At eighty-two years old, he is still serving the Lord.

The Apostle Paul faced many persecutions, but God took him through, and many people heard the Gospel because of his faithfulness. At the end of his life, he could say that he had fought a good fight and kept the faith.

When we face persecutions, we want to have that same determination to continue on with the Lord. It pays to fight the good fight of faith because God always has a purpose for everything we go through. I did not know that God was speaking to my parents' hearts while they were persecuting me, but my dad later mentioned how my steadfastness helped to bring him to Christ. If we continue serving the Lord, we

will be glad we did, and others may be saved as a result. It is worthwhile to keep the faith!

### BACKGROUND

---

In 2 Timothy, the Apostle Paul's final writing to Timothy, Paul admonished the younger man to be faithful in his ministry. It was written shortly before the Apostle was executed by the Emperor Nero around A.D. 67. In this chapter, Paul delivered a solemn charge to Timothy to preach the Word of God.

In the previous part of his letter, Paul had instructed Timothy in how to be a minister, and in verse 1, he put the responsibility upon Timothy to be faithful in fulfilling this calling. The word *charge* could be translated “adjure,” for the original language had a legal tone. Paul reminded Timothy that he would be accountable to God for this responsibility.

To fulfill this calling, Paul exhorted Timothy to “preach the word.” He was to declare the Gospel urgently and authoritatively, like the heralds of that time announced a pending arrival of the emperor. And he was to do this consistently. “Be instant in season, out of season,” has also been translated, “Press it home on all occasions, convenient or inconvenient.” Reproof, rebuke, and exhortation would be necessary, but Paul wanted these to be given patiently and with a doctrinal basis.

Paul warned Timothy that some would not want to hear the truth he preached. Consequently, Timothy needed to be alert and to work at winning souls. If Timothy endured afflictions and proclaimed the Gospel, he would “make full proof” of his ministry. That phrase could also be translated, “carry out to the full the commission that God gave you.”

The time of Paul's ministry was nearly over, and he had done what he was exhorting Timothy to do. In saying, “I am now ready to be offered,” he referred to a drink offering that was poured out when making sacrifices under the Law. “The time of my departure” alluded to a soldier taking down his tent.

When Paul said, “I have fought a good fight, I have finished my course, I have kept the faith,” his comparison was to the Greek athletic competitions. Paul looked back and knew he had done his best for God. As a result, he knew he would receive a “crown of righteousness.” The crown Paul referred to here was not the crown of royalty, but the victory crown given to the winner of a race at sporting events of that time. Paul contrasted the athlete's crown, which was made of olive branches that would eventually wither, to the crown given by the Lord, which will last forever. He

said that “all them also that love his appearing” could obtain this crown.

With the major portion of his letter completed, beginning at verse 9, Paul gave some concluding remarks and greetings. The tone reveals some of Paul’s feelings, including loneliness, as he lived in a Roman dungeon not long before his execution. One of his workers, Demas, had departed. “Alexander the copersmith” may refer to the Alexander mentioned in 1 Timothy 1:20. In spite of Paul’s circumstances, the Apostle knew the Lord would be with him and preserve him.

**AMPLIFIED OUTLINE**

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

- IV. Expression of faithfulness in service (4:1-8)
  - A. The charge (4:1-2)
    - 1. The gravity of the charge (4:1)
    - 2. The responsibility of the charge (4:2)
  - B. The reason (4:3-4)
  - C. The contrast (4:5)
  - D. The example (4:6-8)
    - 1. The endurance (4:6)
    - 2. The consummation (4:7)
    - 3. The crown (4:8)
- V. Conclusion (4:9-22)
  - A. Paul’s requests (4:9-13)
    - 1. For companionship (4:9-12)
    - 2. For his cloak, books, and parchments (4:13)
  - B. Paul’s reflections (4:14-18)
    - 1. The danger of Alexander (4:14-15)
    - 2. The first trial (4:16-17)
    - 3. The confidence of His protection (4:18)
  - C. Greetings, some information, and further requests (4:19-21)
  - D. Benediction (4:22)

**A CLOSER LOOK**

1. In today’s text, what are three of the things Paul told Timothy to do?

---

---

---

---

---

---

2. Why could Paul say he had fought a good fight?

---

---

---

---

---

---

---

---

3. What challenges have you faced in your service for Christ?

---

---

---

---

---

---

---

---

**CONCLUSION**

God wants to help every one of us fight a good fight and keep the faith, if we will purpose to follow Him with all our hearts.

**NOTES**

---

---

---

---

---

---

---

---

---

---

---

---





## Overview for Titus

---

**Purpose:** The Epistle of Paul to Titus was written to instruct Titus in his oversight of the churches on the island of Crete, and to advise Titus concerning ministerial duties, doctrines, and godly living.

**Author:** The Apostle Paul

**Time Period Covered:** About the same time as Paul wrote his first letter to Timothy, likely from Macedonia; between Paul's first and second imprisonments in Rome.

**Date Written:** About A.D. 64 to 66

**History:** Titus, a Greek believer, was a beloved and trusted helper to Paul. He was taught and mentored by Paul and, for a time, was his traveling companion. On at least one occasion, Paul sent Titus as a special ambassador to Corinth. Paul and Titus traveled to the island of Crete and they worked together to establish churches there. After a time, Paul traveled on to Macedonia and left Titus at Crete to continue the work they had begun together.

**Key People:** Paul, Titus

**Setting:** Crete was an island located southwest of Asia Minor in the Mediterranean Sea. As a center for the training of Roman soldiers, Crete's culture had a strong pagan influence. It was known for an atmosphere of laziness, lying, evil, and self-indulgence. Therefore, there was a need for strong leadership,

structure, and discipline in the establishment of the Cretan churches.

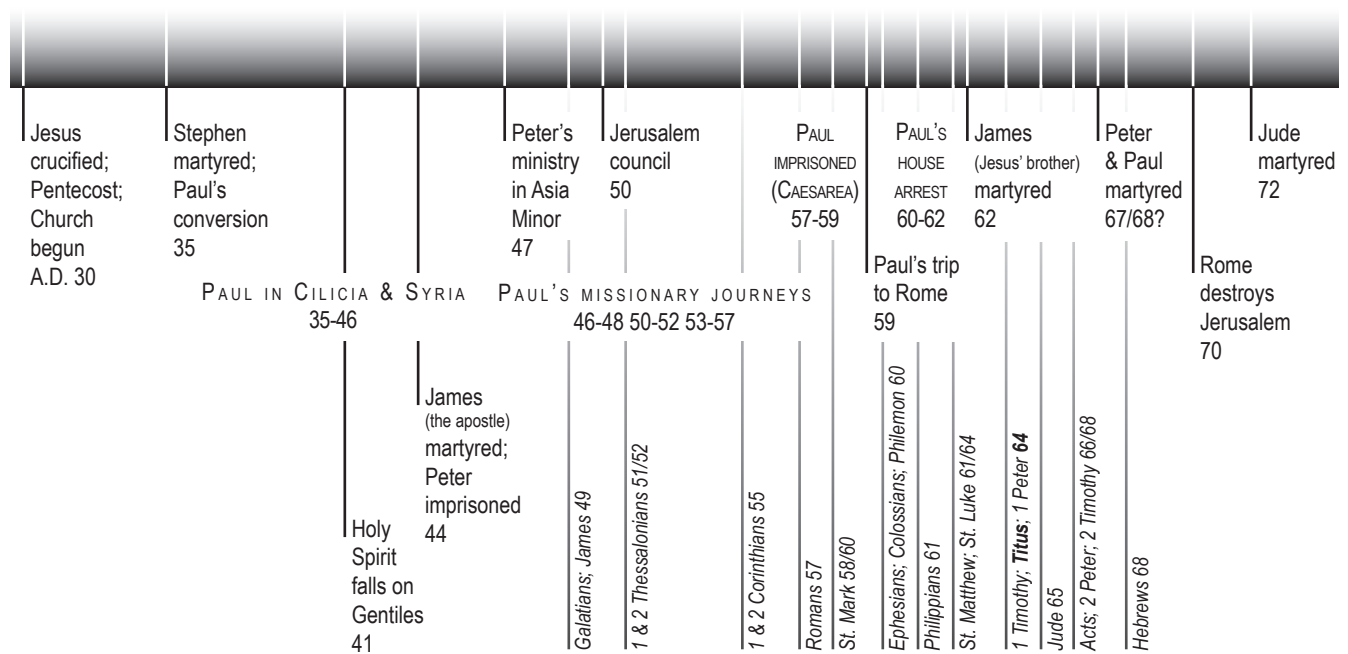
**Summary:** After Paul's salutation, he continues by giving instruction concerning church structure and discipline, including qualifications for church leadership. They were to be blameless in their home life as well as their public life.

Paul warned Titus of false teachers, describing their character, their evil conduct, and the steps that would be necessary to stop them. Titus was told to encourage various groups in the church to adhere to sound doctrine. The older men and women were to be sober and provide examples of righteous living to the younger ones. The young men and the servants were to maintain righteous conduct and uphold sound doctrine. All of these groups, by having received salvation and by living godly in this world, would have the blessed hope of Jesus' return.

Instruction concerning the believers' responsibility toward the established civil authority was also included in this letter. Paul admonished these believers to be in subjection to their political leaders and to do good works. He said they should be meek and gentle to all men because they, too, were once unregenerate, but God in His love and mercy, through Jesus Christ, had renewed and justified them and made them heirs of eternal life. Paul closed the letter by giving final instructions and his benediction.

# Timeline

Many of these dates are approximate, as reference materials differ slightly.



# Outline

Hannah's Bible Outlines used by permission per WORDsearch.  
A complete amplified outline of this book is available on our website at [www.apostolicfaith.org](http://www.apostolicfaith.org).

- I. Introduction (1:1-4)
  - A. The author (1:1-3)
  - B. The addressee and salutation (1:4)
- II. Conduct in the church (1:5-16)
  - A. The "how" of ordering the church: the elders (1:5-9)
  - B. The "why" of ordering the church: the false teachers (1:10-16)
- III. Conduct in the home (private life) (2:1-15)
  - A. The "how" of living this life (2:1-10)
  - B. The "why" of living this life (2:11-15)
- IV. Conduct in state (public life) (3:1-8)
  - A. The "how" of living this life (3:1-2)
  - B. The "why" of living this life (3:3-8)
- V. Conclusion (3:9-15)
  - A. Personal exhortations to Titus (3:9-11)
  - B. Personal messages (3:12-13)
  - C. A personal appeal (3:14)
  - D. Personal greetings and benediction (3:15)



### DEVOTIONAL FOCUS

**“Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.”  
(Titus 1:15)**

A young student caught my eye as I stepped into the classroom. His frown and hostile manner seemed so out of place in a Christian school. I sent a smile his way hoping he would respond, but his frown only deepened. Over the course of the next several weeks, I observed his words and actions. It seemed he could not find anything good to say. His attitude was negative. He daily said how bad the school was and how learning Bible verses would not benefit him. Often, he incited the younger students to speak inappropriately or unkindly, and then would laugh about it.

His conduct seemed to illustrate the second part of our focus verse, which states, “but unto them that are defiled and unbelieving is nothing pure.” I prayed and sought the Lord’s help in how to deal with him, but initially things did not seem to improve. Then one day the classroom was quiet and peaceful, and everyone was working. When I looked over at this young man, he shyly smiled at me. Amazingly, a glow almost seemed to radiate from him! After asking permission, he walked over to me, and in a quiet and respectful voice, told me he had been saved the day before!

Through the following days, he did not say anything bad about anyone, and his smile never went away. As part of an assignment, he read about a missionary and told me how much he admired this worker for Christ. When we talked about future careers, he said he might like to be a minister. He also told me that he had started reading his Bible and that he especially loved the stories of Jesus. The difference in him was like night and day, and the other students commented on the change. As I rejoiced over this new Christian, the first part of the devotional focus verse came to mind, “Unto the pure all things are pure.”

If we are serving the Lord with all our hearts, and our thoughts are centered on Him, we will find the good and pure in things even when the world around us is evil. The reverse is also true: if we are serving the devil, our minds will focus on evil, and we will act on those thoughts. This contrast was illustrated by my student when he became a Christian.

Once we have been saved, we should fill our minds with what is good. Then we will have little room for what is evil and defiles the mind.

### BACKGROUND

Paul wrote this letter to guide Titus in instructing the churches on the island of Crete. Roman soldiers were trained in Crete, and consequently, pagan influences were strong. Thus, the Christian churches needed strong leaders. Titus was a Greek who had traveled with Paul and had proven himself dependable. He had demonstrated ability in leadership, so Paul left him in Crete to help lead and encourage the new churches.

The Christians of Crete worshiped and prayed together, but they needed guidance in church policy and structure. Paul told Titus to appoint elders and, beginning at verse 6, outlined the qualifications for church leadership. Most of these qualifications involved character, not knowledge or skill. It was important for those leading the churches to live God’s Word and be examples for others to follow. An elder was to have one wife and raise children who were well-behaved and loved the Lord. He was to be faithful and truthful, and not a person who was easily angered. He needed to be a lover of all that was good and have a temperate spirit. He also needed to hold firmly to the teachings that he had learned.

The false teachings that were prevalent in Crete needed to be refuted. False teachers were misleading many by attacking the foundation of truth upon which the Christian faith was built. Some continued to teach Jewish law rather than the Gospel of grace (see Titus 1:10). Others were motivated by personal financial gain (1:11). They would not subject themselves to authority and needed to be stopped in order to prevent the ruin of the innocent by their teachings.

In our focus verse, Paul reminded Titus that defilement and purity are intrinsic conditions that exist in the heart, not the results of external forces. It would have been easy for the Christians of Crete to compromise their convictions because of the lifestyle around them, but through Paul’s letter, they were firmly instructed not to do so. They were kept by their determination to maintain a pure heart and conscience.

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

- I. Introduction (1:1-4)
  - A. The author (1:1-3)
    - 1. His position and service (1:1-2)
    - 2. His standard (1:3)
  - B. The addressee and salutation (1:4)
- II. Conduct in the church (1:5-16)
  - A. The “how” of ordering the church: the elders (1:5-9)

1. Their desirability (1:5)
  2. Their character (1:6-8)
    - a. Blameless in home life (1:6)
    - b. Blameless in public life (1:7-8)
  3. Their functions regarding themselves, the saints and sinners (1:9)
- B. The “why” of ordering the church:  
the false teachers (1:10-16)
1. Their character (1:10-12)
  2. Their rebuke by the elders (1:13-14)
  3. Their predicament (1:15-16)

## A CLOSER LOOK

1. Why do you think Paul believed it was necessary to write to Titus?

---

---

---

---

---

---

---

2. What were some of the qualifications an elder or bishop was supposed to have?

---

---

---

---

---

---

---

---

---

---

3. How can we maintain our spiritual integrity?

---

---

---

---

---

---

---

---

---

---

## CONCLUSION

In the world today, our Christian foundation is threatened by evil. However, if we put the Lord first in our lives and keep our minds on things that are pure, our lives will reflect God to those around us.

## NOTES

---

---

---

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

**“In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.” (Titus 2:7-8)**

In the United States presidential primary elections held in 1860, four political rivals ran for the nomination of the newly-formed Republican Party. Edward Bates, Salmon Chase, and William Seward were the main three contenders for the nomination. Each of them underestimated the fourth, a little-known country lawyer named Abraham Lincoln. By positioning himself as the second choice of the delegates at the Republican convention, Lincoln out-manuevered his three rivals and was able to capture the party's nomination.

After he became President, Lincoln used each of his former opponents in his cabinet. Initially, all of them treated the new President as an inferior politician and leader. However, rather than dismissing them or allowing their disrespect to cause division, Lincoln harnessed their strengths for the good of the country. His pattern of honesty and “good works” toward these former rivals eventually won their support and admiration. Each of them filled important roles during a critical period in the nation's history. In time, all of these men recognized President Lincoln to be a great leader and not one of them had any “evil thing to say” of him.

As Christians, it is necessary for us to show “a pattern of good works.” Someone once said that we are to preach Christ, and if we must, use words. Our testimonies are lived out every day as others observe our actions and reactions. Showing kindness to a fellow student or coworker who has wronged us, being honest in our business and personal dealings, and looking for opportunities to encourage others are just a few examples of ways that we can show good works.

Our goal is not to win support and admiration for ourselves, but to provide a living example of the change that Christ makes in a person's life. While we may never be considered a great leader like Abraham Lincoln, we can be considered great in the Kingdom of Heaven by leading others to Christ through our actions here on earth.

### BACKGROUND

The second chapter of Titus is considered by some to be a beautiful summary of everything contained in the pastoral epistles. Within it are Christian-living guidelines for older men and women, younger men and women, servants, employees, and good citizens.

Both the “aged” and the young men and women are admonished to be sober. The Greek word *nephali-os*, translated *sober*, means “sobriety in contrast to drunkenness from overindulgence of wine.” This word is also used in a broader sense of “clear-headedness in general.” In this context, sobriety means keeping oneself from the influence of outside forces, whether alcohol, money, anger, lust, greed, etc.

In Crete, at the time this letter was written, young women had no options in life other than marriage and motherhood. The only employment outside of the home for young women was prostitution in the streets or in the pagan temples. In that context, Paul exhorted these young women to “love their husbands, to love their children, to be discreet, chaste, keepers at home.”

The Greek word for *pattern* is *tupos*, which gives us the English word *type*. The original meaning of the word was “an impression made by a die.” Titus was encouraged to live so that his life would be like a “spiritual die” that would be impressed on others.

*Purloining*, in verse 10, is from a Greek phrase meaning, “appropriating” what does not belong to one, or keeping back dishonestly or deceitfully (i.e. embezzlement). Titus was to exhort servants not to behave in such a manner.

*Peculiar*, in verse 14, means “beyond usual,” referring to a people especially God's own, as Israel of old had been.

### AMPLIFIED OUTLINE

Hannah's Bible Outlines  
Used by permission per WORDsearch

- III. Conduct in the home (private life) (2:1-15)
  - A. The “how” of living this life (2:1-10)
    - 1. Aged men (2:1-2)
    - 2. Aged women (2:3)
    - 3. Young women (2:4-5)
    - 4. Young men (2:6-8)
    - 5. Servants (2:9-10)
  - B. The “why” of living this life (2:11-15)
    - 1. Manifestation of grace (past—salvation) (2:11)
    - 2. Instruction of grace (present—sanctification) (2:12)
    - 3. Expectation of grace (future—glorification) (2:13-15)

## A CLOSER LOOK

### 1. Who were called to be “teachers of good things?”

---

---

---

---

**2.** What is meant by the phrase, “denying ungodliness” in verse 12?

---

---

---

---

---

---

**3.** List three ways that we can live righteously and godly in this present world.

[illegible]

## CONCLUSION

Does our attitude, conduct, and speech impress the right pattern on those around us? By God's grace, it can!

## NOTES

[illegible]





### DEVOTIONAL FOCUS

---

**“But after that the kindness and love of God our Saviour toward man appeared.” (Titus 3:4)**

All of us stand in need of God’s kindness to navigate the challenges of life. About sixteen years ago, I was faced with a serious visa issue. My visa type had a two-year home residency rule attached to it, meaning that I had to move back home for two years before I could apply to be a permanent United States resident. The only way this rule could be changed was if someone from the Department of Education in my home country would write to the U.S. State Department, releasing me from the rule. Getting such a letter would be close to impossible. First of all, I had been out of my country for seven years and I did not know anyone in the Department of Education. Secondly, to get a document like that in my country, you would have to bribe someone.

Though I did not know anyone in the department, I knew God, and I started praying for His will to be done. I located the address of the Department of Education and wrote, asking for the release letter. For several months I heard nothing back, but I kept praying for God’s will to be done. Nine months after I wrote the letter, I received a letter from a Christian brother in the city where the Department of Education is located. He told me that his wife, who is also a Christian, had been transferred to the Department of Education just two months earlier. His wife’s boss was the one in charge of release letters. This sister came across my letter, so she told her boss of her connection with me and asked that he write the necessary letter. A few weeks later I received the release letter. I was, of course, eternally grateful to God and to this sister for the miracle.

Interestingly, fifteen years after this incident, the sister lost her husband and was faced with the financial challenge of raising four children by herself. One day, God laid it on her heart to call me and ask if there was anything I could suggest for her to do. By that time, God had put me into a position where I could easily help her come to this country to further her education and still support her children. Within a few months, she was able to move to the United States. She now teaches her native language at a university here, and is also earning a higher degree from the same institution.

God was good to my friend and me, just as He loves and deals kindly with each of His children. In

this chapter of Titus, we are reminded that God has shown His kindness to us by mercifully saving us through the sacrifice of His only Son. More important than temporal blessings, God in His kindness calls our hearts, that we can become “heirs according to the hope of eternal life” (Titus 3:7).

### BACKGROUND

---

In this final chapter of his brief epistle to Titus, the Apostle Paul gave important instructions for Titus to pass on to the church. He began by telling Titus to make sure the saints were obedient to all the civil authorities. Paul wanted them to see a larger picture: these authorities had been ordained of God. His point was that human authority does not take precedence over God’s authority, but obeying God does not, usually, necessitate defying authority in the home, church, or civil society. This position is necessary to maintain order in the community. The second verse instructs Christians to be gentle, “showing all meekness unto all men,” a command also designed to ensure stability and peace.

Verses 3 through 8 address the fact that we were all in need of the kindness and redemption of God, and without His help we could not have been saved. Furthermore, once we have been redeemed, we need to share God’s kindness with those around us.

Paul gave the same rationale for compassion to sinners that Moses gave for compassion to foreigners: Christians should not forget their own dependency on God’s mercy and forgiveness when dealing with others. Moreover, mercy is the source of salvation. These, then, are the three reasons for compassion: it is our duty, it is only fair, and it works.

In the remainder of the chapter, Paul gave examples of what is spiritually profitable and what is spiritually unprofitable. Finally, as in other epistles, he sent greetings to people by name, which reminds us that the Gospel is personal and pertains to real life. He closed with a reminder to be spiritually fruitful.

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

- IV. Conduct in state (public life) (3:1-8)
  - A. The “how” of living this life (3:1-2)
    - 1. In relation to the state (3:1)
    - 2. In relation to the community (3:2)
  - B. The “why” of living this life (3:3-8)
    - 1. Our past life (3:3)
    - 2. Our new relationship (3:4-8)
      - a. The source and medium of our new relationship (3:4-5)

- b. The basis of our new relationship (3:6)
- c. The result of our new relationship (3:7)
- d. The activity of our new relationship (3:8)

V. Conclusion (3:9-15)

- A. Personal exhortations to Titus (3:9-11)
  - 1. Avoid foolish strife (3:9)
  - 2. Maintain discipline (3:10-11)
- B. Personal messages (3:12-13)
- C. A personal appeal (3:14)
- D. Personal greetings and benediction (3:15)

### **A CLOSER LOOK**

**1.** What reason did Paul give for showing meekness to everyone?

---

---

---

---

---

**2.** Why would strivings about the Law be unprofitable (verse 9)?

---

---

---

---

---

---

---

---

---

---

**3.** What makes it easy for you to show compassion? What makes it difficult?

---

---

---

---

---

---

---

---

---

---

### **CONCLUSION**

We are so blessed to have an eternally kind and good Heavenly Father. As a Sunday school song reminds us, “God is good, all the time!”

### **NOTES**

---

---

---

---

---

---

---

---

---

---



## Overview for Philemon

---

**Purpose:** Paul wanted Philemon to accept Onesimus, his runaway slave, as a brother in the Gospel.

**Author:** The Apostle Paul

**Date Written:** About A.D. 60

**History:** Most Bible scholars believe this book was written while Paul was imprisoned in Rome. Philemon lived in Colosse, and the letter was probably sent by Tychicus along with the Epistle to the Colossians (see Colossians 4:7-9).

**Key People:** Philemon, Onesimus, Paul

**Setting:** During the first century, millions of people in the Roman Empire were slaves. Both the government and their masters considered slaves to be property, and they were purchased and sold as such. They could be beaten for small wrongdoings, and if they ran away, they could be killed.

Paul did not specifically write condemning slavery. However, he addressed the Gospel principles of

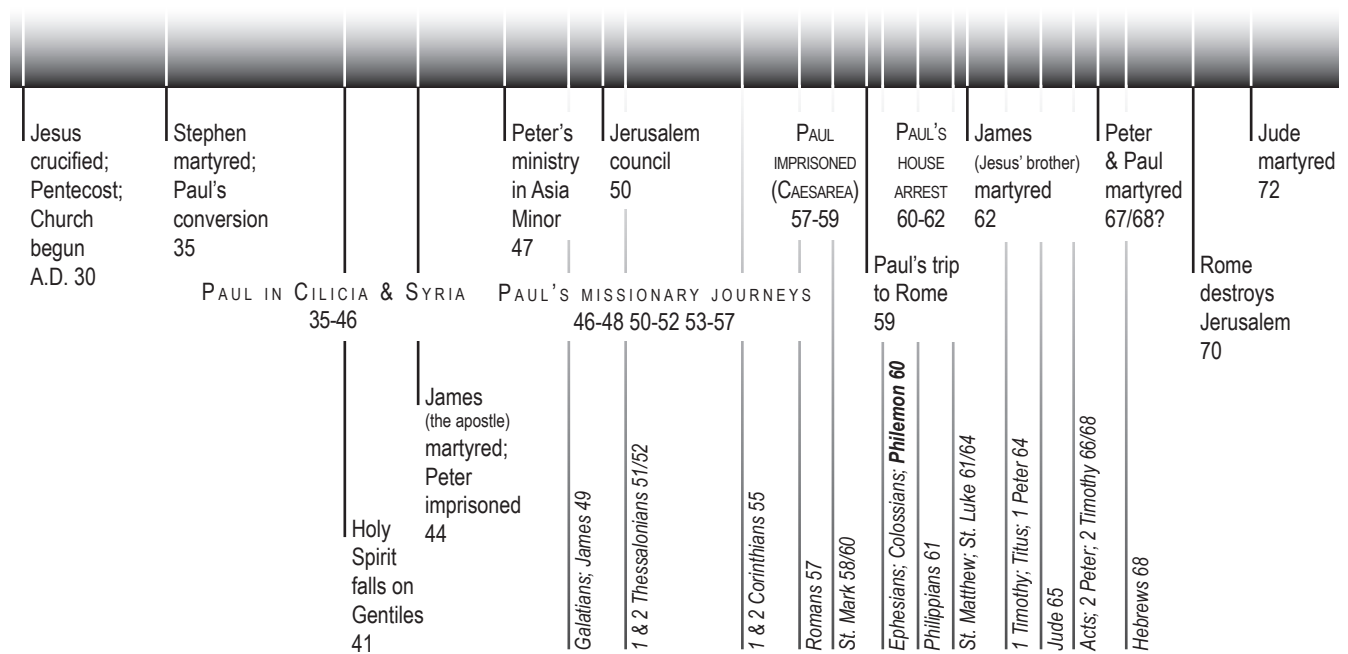
forgiveness and brotherhood in Christ. He wanted the believers of his time to understand that salvation changed people from any culture or class into fellow members of the body of Christ.

**Summary:** This short book is a personal letter from Paul to his friend, Philemon, and the church which met in Philemon's house. It reflects Paul's deep love for both Philemon, who had been converted under Paul's preaching, and Onesimus, who had been saved while Paul was a prisoner. With incredible tact, Paul encouraged Philemon to forgive Onesimus, and to treat him as a Christian brother rather than a runaway slave.

Beyond the deep Christian love demonstrated by Paul in this letter, the book is also an object lesson in God's love and how He reaches out with forgiveness to those who stray from Him. Additionally, it shows fellowship between Christians being put into practice. It remains today as a challenge for God's people to love those who have done wrong and repented.

# Timeline

Many of these dates are approximate, as reference materials differ slightly.



## Outline

Hannah's Bible Outlines used by permission per WORDsearch.  
A complete amplified outline of this book is available on our website at [www.apostolicfaith.org](http://www.apostolicfaith.org).

- I. Introduction (1:1-3)
  - A. The writers and recipients (1:1-2)
  - B. The salutation (1:3)
- II. The thanksgiving of Paul (1:4-7)
  - A. The fact of his thanksgiving (1:4)
  - B. The cause of his thanksgiving (1:5)
  - C. The petition with his thanksgiving (1:6)
  - D. The motive of his thanksgiving (1:7)
- III. The appeal of Paul (1:8-21)
  - A. The source for his appeal (1:8-9)
  - B. The object of his appeal (1:10-11)
  - C. The reason for his appeal (1:12-14)
  - D. The necessity of his appeal (1:15-16)
  - E. The basis for his appeal (1:17-21)
- IV. Conclusion (1:22-25)
  - A. Personal plans (1:22)
  - B. Personal greetings (1:23-24)
  - C. Benediction (1:25)



### DEVOTIONAL FOCUS

**“If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account.”  
(Philemon 1:17-18)**

In 1956, five missionaries were killed when they made contact with a tribe living along the Curaray River in Ecuador. Their story inspired other believers toward full commitment to Christ. Now, more than fifty years after their deaths, the follow-up story is an inspiration in forgiveness. Both the sister and the wife of one of the missionaries chose to continue the efforts to reach that tribe, and eventually they accepted the good news of Jesus Christ. Children and grandchildren of the murdered missionaries have ministered there and worshiped with believers from the tribe. Some years after the killing, one of the converted killers even baptized the son and daughter of one of the martyred men.

While most of us will not face a challenge to forgive like these missionary families did, all of us encounter situations where forgiveness is needed. Offenses may range from minor irritations in marriage to infidelity, or from hasty words spoken by parents to years of child abuse. They may occur on the playground, in the classroom, on the job, or in the church. Whether it is a misunderstanding or true mistreatment, everyone faces circumstances which demand forgiveness. And each new situation requires a new decision to do so.

In our focus verse, Paul the Apostle was entreating Philemon to forgive Onesimus. A former slave of Philemon, Onesimus had run away and perhaps even stolen some items from his master when he left. Later, Onesimus came into contact with Paul, probably in Rome where Paul was a prisoner at the time. After God convicted Onesimus and he was saved, Paul sent him back to Philemon with a letter containing this plea. When Philemon received the letter, he faced the choice of whether or not to forgive.

We, too, face choices about forgiving those who have wronged us. At times that may not be easy. Perhaps the hurt is so deep that forgiveness seems an impossibility, and earnest prayer is necessary to obtain or retain a godly attitude. Yet forgiving is worth any price, because it makes us eligible to receive God's forgiveness, and it releases us from the bitterness that Satan would bind around our hearts.

When faced with a decision of forgiveness, let us choose to seek God for a forgiving heart!

### BACKGROUND

In this short personal letter, Paul the Apostle sent greetings to Philemon, told of his prayers for him, made a plea for the forgiveness of Onesimus, and asked him to treat Onesimus as a brother in Christ.

The first three verses contain Paul's greeting. Philemon was a resident of Colosse, and the believers there met in his home. He was wealthy enough to have at least one slave, Onesimus. Paul's salutation extended to Apphia, who may have been Philemon's wife, and Archippus, possibly Philemon's son or a responsible member of the Colossian church.

Verses 4-7 give Paul's prayer for Philemon. He thanked God for Philemon's love and faith, and for his faithfulness as a follower of Jesus, which was reflected in his actions toward other Christians. Their hearts (bowels) were refreshed by Philemon.

In verse 8, Paul moved on to the point of his letter. As an older man and also a prisoner, Paul did not demand forgiveness of Philemon, but rather pled for it. Onesimus had been Philemon's slave and had escaped, perhaps stealing some of Philemon's possessions when he left (verse 18). Yet, he had come under Paul's preaching and had been saved, and Paul loved him as a son.

*Onesimus* means “profitable” or “useful.” Although he had not been useful previously, salvation had caused Onesimus to become useful and valuable to Paul. He would have liked to keep Onesimus with him to minister to him, as Philemon would have done had he been there. However, according to Roman law, Onesimus belonged to Philemon. Therefore, Paul would not keep him without Philemon's permission. Paul sent Onesimus back, but he entreated Philemon to receive him, forgive him, and treat him as a brother in Christ. While not addressing slavery directly, Paul was showing the godly attitude believers should have toward one another.

Paul offered to personally pay Philemon for anything Onesimus had stolen or damaged, but then gently indicated to Philemon that what he owed Paul, as his spiritual father, far exceeded Onesimus' debt. This was a picture of how Christ by His Blood paid sin's penalty for those who repent, and they are eternally indebted to Him.

Paul expected Philemon to do all that he requested, and perhaps more. He expressed his confidence in Philemon and his prayers. Paul closed with greetings from his fellow laborers and a prayer for God's blessing upon Philemon.

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

- 3.** How might our willingness to forgive affect others around us?

[illegible]

## NOTES

[illegible]

### 1. Why was Philemon a friend of Paul?

---

---

---

---

**2.** While Onesimus was running away from Philemon, he encountered Paul. What does this show?

---

---

---

---

---

---





## Overview for 1 Peter

---

**Purpose:** Peter wrote to the scattered Christians of the Early Church, following the Lord's instructions for him to "strengthen thy brethren" (Luke 22:32) by encouraging them in the face of their intense suffering and persecution.

**Author:** Simon Peter, one of the twelve Apostles.

**Time Period Covered:** Possibly around A.D. 60-64. Emperor Nero's extensive and intensive persecution of Christians took place from A.D. 64 through 68. During this time, believers throughout the Roman Empire were tortured and killed for their faith. History indicates Peter was executed in Rome during this persecution.

**Date Written:** Bible scholars believe this epistle was written between A.D. 62 and 64, perhaps before Nero's official persecution began.

**History:** Because the Christians of this time were under such intense persecution, they often used code words to disguise their actual locations. Many Bible scholars believe that "Babylon" was a codeword for Rome and that Peter was there when he wrote the epistle (1 Peter 5:13).

A historical timeline of events in Peter's life:

- |            |  |
|------------|--|
| A.D. 26-27 | Peter was called and followed Christ.  |
| A.D. 30    | Peter denied Christ before the Crucifixion; he later repented, and on the day of Pentecost, proclaimed with boldness that Jesus had risen. |
| A.D. 40    | The Lord revealed to Peter that salvation is for the Gentiles. Cornelius and other Gentiles with him were filled with the Holy Ghost.      |
| A.D. 63-67 | Peter wrote 1 Peter and 2 Peter.   |
| A.D. 67-68 | Peter and Paul were martyred in Rome.  |

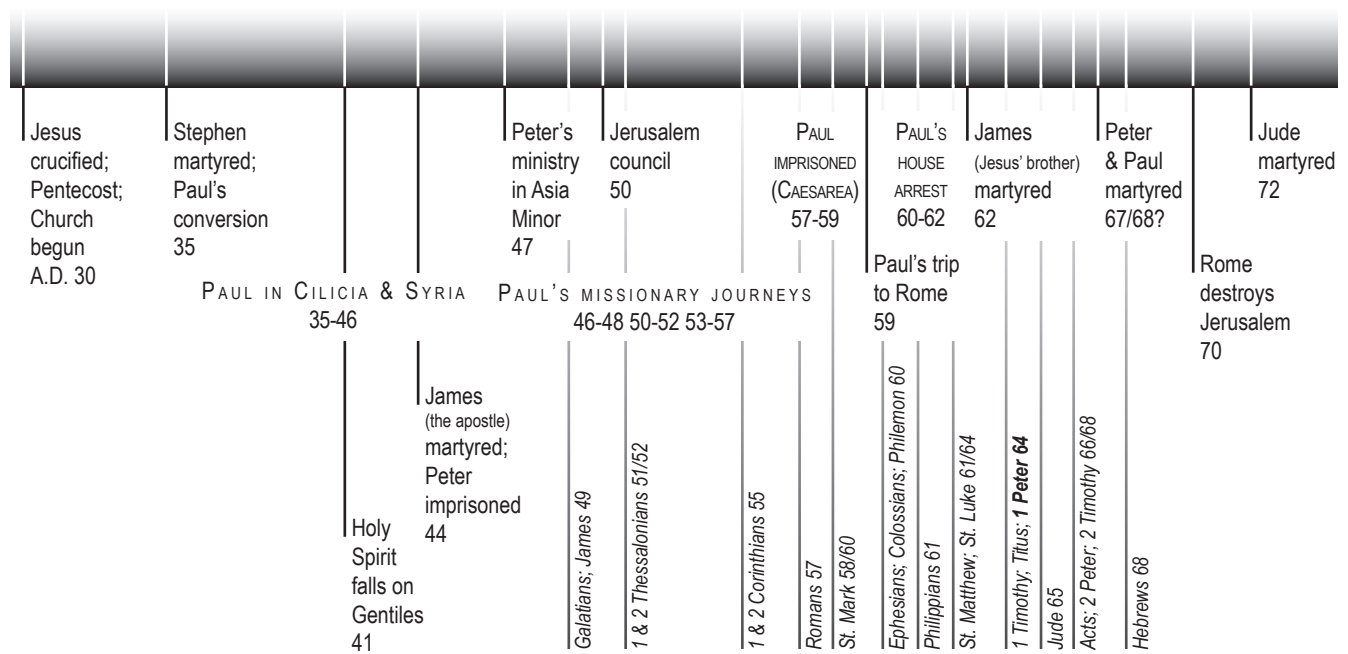
**Setting:** Once Nero had made his official decree that believers in Jesus be attacked and persecuted, many Christians were forced to flee for their lives, and the church in Jerusalem was scattered throughout the Mediterranean world. Peter wrote to Christians in five Roman provinces in the Black Sea area—Pontus, Galatia, Cappadocia, Asia, and Bithynia—where many had apparently tried to find safety. However, the letter was also intended to be read to all churches everywhere. Emperor Nero died in A.D. 68, which brought a temporary lull to the persecution, but soon after a new round of fierce persecution began.

**Summary:** Peter himself summarized the purpose of the Book of 1 Peter. In Chapter 5 verse 12, he offered concluding thoughts on his letter when he said, "I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand." Peter earnestly urged the dispersed Christians to have patience, hope, holiness, and endurance in the face of hostile mistreatment and persecution by those who wished to see this growing faith destroyed. His focus was on their attitudes in these trying situations, and he encouraged them to remember the inheritance God had promised them.

In chapter 1, Peter began his epistle by writing of the believers' character in their current circumstances, introducing the subject of holiness. He challenged them to holy living, and explained how holiness was provided and experienced in daily life. From chapter 2 through chapter 5 verse 9, Peter advised Christians on how holiness would lead them to conduct themselves in various types of relationships, especially in times of suffering and persecution. He concluded the epistle with personal salutations from the church, and a prayer for peace.

# Timeline

Many of these dates are approximate, as reference materials differ slightly.



# Outline

Hannah's Bible Outlines used by permission per WORDsearch.

A complete amplified outline of this book is available on our website at [www.apostolicfaith.org](http://www.apostolicfaith.org).

- I. Introduction: the author, recipients and blessing (1:1-2)
- II. The character of the believer (1:3-12)
  - A. The present possessions (1:3-5)
  - B. The present posture (1:6-9)
  - C. The present privilege (1:10-12)
- III. The challenge to the believer (1:13 — 2:10)
  - A. To holiness (1:13-21)
  - B. To love (1:22-25)
  - C. To growth (2:1-3)
  - D. To priestly service (2:4-10)
- IV. The conduct of the believer (2:11 — 5:11)
  - A. In summary (2:11-12)
  - B. In submission (2:13 — 3:12)
  - C. In suffering (3:13 — 4:19)
  - D. In service (5:1-11)
- V. Conclusion (5:12-14)
  - A. Closing exhortation (5:12)
  - B. Greetings and benediction (5:13-14)



### DEVOTIONAL FOCUS

---

**“That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.” (1 Peter 1:7)**

The first year of our marriage was, in many ways, a difficult time. After the exhilaration of the engagement, the wedding, and starting a new life together, we came back to earth rather abruptly.

We had been married about two months when we were traveling home from a Thanksgiving vacation with my husband’s parents. Going through the Blue Mountains on the highway, we suddenly hit black ice. Our little Volkswagen “bug” somersaulted through the air, bouncing like a rubber ball. A truck driver who saw the accident thought we had been killed, but God had His hand over us. There were many miracles that happened that night. The biggest—we were alive! The ambulance attendants, however, feared that my husband’s back was broken.

The next few hours, days, and weeks were a time of pain, ambulance and medical bills, loss of our car, time off work, and questions of why. Our faith was tried as Satan mounted an all-out offensive from several directions.

Because of the unexpected bills, we had very little money. We can laugh about it now, but one morning my husband came to breakfast to find the noodles from a can of chicken noodle soup on his plate. For lunch, the broth from the can of soup was in his thermos. At Christmas time, a caring family brought us a “ninety-nine-cent special” Christmas tree, and shared their ornaments; had they not extended this kindness, I am not sure what we would have come up with for decorations.

The trials continued to come. On his birthday in January, my husband’s car was sandwiched in a three-car pileup in the snow. With front and back damage, the old car we had purchased was totaled! Later, when my husband was narrowly missed by another car, he pulled over to the side of the road and just cried.

One evening, after six months of marriage, my husband came running up the stairs from the basement where he had been working on a project with his table saw. He was screaming, “I think I just cut off my finger!” We jumped into the car and raced to the emergency room. There we learned the thumb was almost entirely severed. After emergency surgery, the doctor

told me there was only a two-percent chance that the thumb could be saved. After much prayer, and much more time off work, the doctor informed us that my husband would keep his thumb, but it likely would cause him a lot of pain.

Those were great trials for our young marriage—as Peter termed it in our focus verse, they were each a “trial of . . . faith.” However, God was so gracious to us, and we had many reasons to offer “praise and honour” to God as the days went by. God healed what looked to be a serious injury to my husband’s back. God enabled us to pay our bills and purchase another car. My husband’s thumb improved and it has caused him no pain.

As we look back on those hard places now, we see that they were a time when God showed His love to us in a special way. We learned to trust Him more, and we saw that He never did forsake us. That first year of marriage was a time of great faith building, which we now see was more precious than gold!

Today, let us remind ourselves that the trials we face in this life are part of the refining process which prepares us to meet Christ and benefit from the joys of Heaven forever. It will be worth it all when we see Jesus!

### BACKGROUND

---

The Apostle Peter began 1 Peter by identifying himself as the author, indicating who was to receive the letter, and giving a greeting. Verses 3-12 reminded these believers of their hope and inheritance, exhorted them to rejoice and trust God even though they were experiencing fiery trials, and told them they lived in a time anticipated by prophets and angels.

Peter knew that those reading this letter were facing difficult times. They faced opposition from the Jews who did not accept Christ as the Messiah, and they were ostracized, imprisoned, and sometimes martyred for refusing to worship Roman gods and idols. The Apostle reminded these people that they were chosen (elect), and that all three members of the Trinity—God the Father, Jesus Christ the Son, and the Holy Spirit—were active in their redemption.

Verse 3 praises God because out of mercy He has “begotten us again,” or given the second birth. Because they are born again, Christians have a “lively hope” (verse 3), an “inheritance” that will not perish (verse 4), and “salvation” (verse 5), meaning eternal life. Christ’s love was shown by His death, and His power to save was shown by His resurrection, causing His followers to have this lively hope.

The inheritance God promises is “incorruptible,” or imperishable. Earthly treasures can crumble, wear out, or be damaged, but the inheritance of the Christian will not decay. This promised inheritance is also “undefiled” (without pollution) and “fadeth not away.” Athletes in New Testament times were given awards that were counted valuable but faded and lost their splendor quickly. In contrast, God’s inheritance will not diminish even slightly.

These promises are for those “who are kept by the power of God.” The Greek word translated *kept* was a military term and indicated a garrison protecting a city. Peter wanted these believers to have a mental picture of God’s power protecting them as soldiers with the single purpose of defending a city. Knowledge of this protection only comes “through faith” in God’s strength and ability. His final salvation, or eternal life, is “ready to be revealed in the last time.” It is already prepared and will be manifested at God’s appointed time.

In verses 6-9, Peter acknowledged the current situation facing these people. They had many and difficult trials. The Apostle wanted them to understand that their sufferings would prove the validity of their faith. When gold is heated, impurities rise to the surface for removal, and heat also tempers steel. In like manner, Christians are perfected and strengthened by “heated” trials.

Peter was telling these embattled Christians that they were experiencing the grace foretold by the Old Testament prophets. Those prophets and even the angels had longed to know more and to truly understand salvation and its implementation. Christians living after the death and resurrection of Christ know and possess this salvation, which should give them courage to hold on in trials.

## AMPLIFIED OUTLINE

Hannah's Bible Outlines  
Used by permission per WORDsearch

- I. Introduction: the author, recipients, and blessing (1:1-2)
- II. The character of the believer (1:3-12)
  - A. The present possessions (1:3-5)
    1. Living hope (1:3)
    2. Imperishable inheritance (1:4)
    3. Preservation (1:5)
  - B. The present posture (1:6-9)
    1. Rejoice in trials (1:6-7)
    2. Love and believe God (1:8-9)
  - C. The present privilege (1:10-12)
    1. Prophets sought for it (1:10-11)
    2. Angels longed for it (1:12)

## A CLOSER LOOK

1. According to Peter, why is our Christian faith so precious?

---

---

---

---

---

2. What attitude should Christians have when suffering for their faith? Why?

---

---

---

---

---

3. How do you usually respond when painful or difficult circumstances come into your life?

---

---

---

---

---

## CONCLUSION

Peter told the Christians of Asia Minor that they could greatly rejoice in their salvation, even though they might have many heavy temptations “for a season.” When you are going through the fire of affliction, focus your thoughts on Jesus Christ and you can also “rejoice with joy unspeakable and full of glory.”

## NOTES

---

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

---

**“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.”  
(1 Peter 1:18-19)**

A traveling salesman of many years, John testified, “When I first came to Portland, Oregon, I rolled into the city on the velvet cushions, riding like a prince. I wore diamonds and fine clothes, and I loved sin and all it had to offer. The money I made, I made easy, never working hard or soiling my hands. Everything that I accumulated I offered upon the altar of pleasure, looking for a good time. The night life of our American cities appealed to me: the grills, the clubs, the lodges, the best of meals, the finest of liquors. But that kind of life has a sting. I found myself haunted by the devil; and though I had everything, I realized I was nothing but a debauched, drunken outcast.

“Following a three-month drunken spree, this man without character, without principle, without virtue, was brought to bay. A businessman I had known in Chicago took me to the Apostolic Faith Mission hall. Although I went merely out of courtesy, there I heard the shout of victory. A former drunkard testified that God could deliver. I had vowed many times that I would never take another drink, but I always failed and sank down once again in the mire of defeat.

“That night, as I looked at the glowing faces of those Christian people, they told me that prayer could change my life. They said God was real; that He would deliver. The question was, would I surrender to God? At the close of the meeting, I went forward to the little pine bench that was their altar of prayer. God showed me my crooked past, and I told Him, ‘I will pay back every dollar I have stolen or gotten through fraud.’ God had mercy and gave the victory. He broke every fetter on my life and set me free.

“God began to talk to me about my restitutions. He showed me a boiler shop where I could get a job. It meant blistered hands for a man who had only pushed fountain pens and lead pencils; it meant cowhide gloves and overalls for a man who had never worn them. I began swinging the sledge hammer for eight hours a day, and God would come down in that place. I could feel Him! Eight years of toil, hundreds of letters, and a great deal of money is what it cost me to make my restitutions.”

Saved in 1910, John Schieferstein enthusiastically gave his testimony until he passed away over forty years later. He had found that the “silver and gold” and fine things of life left him feeling empty and corrupted. His life was transformed through the precious Blood of Jesus Christ.

Our stories of salvation may not be as dramatic as John Schieferstein’s, but the same precious Blood was our only hope. Today, take a few moments to consider the price Jesus paid for you. That knowledge, and the change He made in our hearts, should prompt us to live holy lives that will glorify the Lord.

### BACKGROUND

---

Today’s text contains a command to holiness and love. In the first part of the chapter, Peter had described God’s promises of an incorruptible inheritance. Those promises are a by-product of holy living.

Verse 13 begins, “Wherefore gird up the loins of your mind.” This was a reference to the custom of that time when people wore loose robes. As they prepared to do hard work, they tied up their garments in order to be prepared for action. The Apostle was telling these believers that action and effort were necessary to obey God’s commands, and that they needed to focus their minds on this.

The believers were not to pattern themselves after the life they had lived before, as Peter said, “not fashioning yourselves according to the former lusts in your ignorance.” Some commentators call this the negative side of holiness—the purposeful separation from sin. The positive side of holiness is presented in verse 15, which showed that God Himself is the pattern to follow: “But as he which hath called you is holy, so be ye holy.” When the heart is holy, this will be demonstrated in every area of daily living and “in all manner of conversation.” Such holiness must be imparted by God and maintained, as Peter described, by a diligent purpose to serve Him.

In verse 17, the Apostle challenged these people to have “fear” (reverence and awe for God) and to remember that He impartially reviews every person’s actions. Peter knew that a proper understanding of God’s holiness and of man’s responsibility to Him would prevent spiritual indifference. The reason for holy living and reverence for God is because Christ purchased every believer’s redemption (verses 18-19). A price was paid, not with money, but with God’s own Blood, “the precious blood of Christ.”

In verse 20, Peter assured the believers that Christ’s atoning death was planned by God before the

creation of the world. The Old Testament sacrifices and exhortations of the prophets had pointed toward Jesus. The basis for the hope of Christianity is rooted in God's power and love as demonstrated by Christ's death and resurrection.

In verse 22, Peter indicated that heart purity comes from wholeheartedly obeying the truth (Christ and His commandments), and that the Holy Spirit is the Person who implements this purification. The result will be fervent brotherly love without hypocrisy.

"Being born again" is secured by the Word of God. The Apostle quoted Isaiah 40:6-8 to substantiate that the things of this life will pass away, but God and His Word will last forever.

**AMPLIFIED OUTLINE**

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

III. The challenge to the believer

- A. To holiness (1:13-21)
  - 1. As sentinels: "gird your minds" (1:13)
  - 2. As children: "be holy" (1:14-16)
  - 3. As sojourners: "pass time in godly fear" (1:17-21)
- B. To love (1:22-25)
  - 1. The command (1:22)
  - 2. The cause (1:23-25)

**A CLOSER LOOK**

1. According to Peter, how does a person obtain a pure heart?

---

---

---

2. How does obedience relate to confidence when a person prays?

---

---

---

---

---

3. How do you personally show love to others?

---

---

---

---

---

---

---

---

---

**CONCLUSION**

By sacrificing His life, Jesus showed that He truly loves you. Through His power, you can live a holy life and love others.

**NOTES**

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---





### DEVOTIONAL FOCUS

**“Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.” (1 Peter 2:6)**

In our focus verse, Jesus is referred to as the “corner stone.” In modern days, a cornerstone is a stone laid at the intersection of two masonry walls. Often, it is alluded to in a formal ceremony and engraved with the building name and date of construction. In Bible times, a cornerstone was a crucial element of the foundation as the point from which other measurements and references were made.

When I was growing up, I had personal experience to help me clearly understand the concept of Jesus as our cornerstone. Our family lived in the country, and my father owned a number of acres of property. My brother and I helped Dad build live-stock fences to establish pastures. Correct and careful placement of the corners of these fences was critical; corner posts had to be exactly placed and properly braced. They, like cornerstones, provided the reference points for the rest of the structure. They established the angle and provided integrity that the rest of the fence relied upon. If improperly braced, the fence would not be able to withstand the stresses to which it would be subjected.

After my dad, brother, and I had properly installed the corner posts, we had a basis from which the rest of the fence could be built. Before every fence post along a run was set, it was checked against the line and bearing of the corner post. If we had not done this, we would have quickly deviated off course. By aligning to the corner posts, the whole fence was kept true.

As we “build” our Christian lives, Jesus is the true point of reference. As long as we are constantly looking to Him, checking our lives and actions against His unwavering reference point, we will be true. If we cease to do so, we will quickly find we have deviated from where we are supposed to be.

Jesus provides not only critical guidance, but also strength and integrity that we can rely on, and bracing to support us when we are exposed to potentially destructive forces. Jesus is the stable element upon which we can and must rely. Today, we want to be sure that we are correctly “lined up” with Him, because that is the only way to build for eternity.

### BACKGROUND

Today’s text describes the priestly calling of believers, placing additional emphasis on holy living. The five traits listed in verse 1 (malice, guile, hypocrisies, envies, and evil speaking) are to be laid aside because they are inconsistent with a pure walk. The one thing to be desired, identified in verse 2, is the Word of God. It will facilitate the true life of Christian holiness.

Beginning with verse 4, Peter compared believers to a building, indicating that the foundation is Jesus Christ, and believers are “lively stones” because He has made them spiritually alive. Christ was “disallowed,” or rejected by the people of His time, but He was “chosen of God.” As part of a spiritual house, believers also have a priesthood. In the Old Testament, the priests offered animals, but believers of the New Testament dispensation offer “spiritual sacrifices”—their hearts, thoughts, speech, and conduct—which are acceptable to God because believers have been redeemed through Jesus’ Blood.

Jesus Christ is the Cornerstone of the Gospel, and Peter’s Old Testament reference in verse 6 showed this was foreordained by God (see Psalm 118:22; Isaiah 8:14; 28:16). Consequently, those who believe on Him will not be “confounded,” or put to shame, but will be saved. While Christ is precious to believers, to those who disobey He is “a stone of stumbling, and a rock of offence.” They will be eternally lost because they rejected Him.

Verses 9 and 10 contrast the lives of Christians with what they were like before they were born again. The people of the Old Testament had to come to God through a priest; Peter was saying that New Testament and modern believers are called to be “a royal priesthood” because they can come directly to God through Christ. As such, they are to be lights to others around them.

In verse 10, Peter applied passages from Hosea (Hosea 1:6, 9-10; 2:23) to believers, saying God’s grace and mercy caused them to be His people.

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

- III. The challenge to the believer
  - C. To growth (2:1-3)
  - D. To priestly service (2:4-10)
    - 1. A spiritual house (2:4-5)
    - 2. The chief cornerstone (2:6-8)
    - 3. The people of God (2:9-10)

## A CLOSER LOOK

### 1. What will make Christians grow spiritually?

[illegible]

**2.** What does the phrase “He that believeth on Him shall not be confounded” mean to you?

---

---

---

---

---

**3.** Verse 8 states that Jesus, our Cornerstone, is a “stone of stumbling, and a rock of offence.” What does this mean?

---

---

---

---

**4. In what specific ways can we keep Jesus as the cornerstone of our lives?**

---

---

---

[illegible]

## CONCLUSION

Jesus is the point on which we must be sure to remain focused if we want to be true and faithful to His purpose. By keeping Him as our Cornerstone, we can build our spiritual lives in a manner that is “acceptable to God by Jesus Christ.”

## NOTES

[illegible]



### DEVOTIONAL FOCUS

---

**“For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.” (1 Peter 2:20)**

When she was in eighth grade, a friend of mine realized that merely attending Sunday school did not make her a Christian. The Lord began talking to her heart, and one Sunday evening she accepted her Sunday school teacher’s offer of a ride to church, where she confessed her sins to the Lord. As each sin came to her mind, she told Him how sorry she was, and His love and forgiveness flooded into her heart. Her whole life was changed!

The difference in my friend’s life was obvious. From then on, she wanted to read her Bible and go to church. Her dad gave her permission to go to the services if she could get rides from the church family, so she went at every opportunity. After several months, her family could tell that her desires were different. She did not watch certain television programs, she no longer used bad language, and her clothing was not as extreme as it had been previously. Her life was different from the inside out.

As time went on, these changes began to cause tension between my friend and her dad. This was very difficult for her, as she had always looked up to him. More and more often, for any slight infraction, her dad and stepmother would refuse to allow her to attend church or Sunday school. At first she had to stay home for a week or so at a time, but gradually the time lengthened. One day, she accidentally stepped on a vacuum cleaner, and consequently she was not allowed to attend church for three months. She had picked up several tapes of church services on her previous visit, so when church time came, she went to her room and listened to the tapes, sang along, and prayed.

Eventually, her dad told her that she was causing division in the family, and that he had arranged for her to meet with a counselor at the church he was attending. He had decided he would follow the counselor’s advice as to which church she should attend. Rather than objecting to her dad’s decision, she prayed and asked the Lord what she should say to the counselor. The Lord went before her, and the counselor advised her father to allow my friend to continue attending her own church.

Although my friend was adversely treated for her faith, she was still respectful of her father’s request

and the Lord went before her. Her patient attitude was acceptable with God. Likewise, we may suffer for doing well, but we can remember that the key to victory is to pray and be patient, though that may seem very difficult. In doing so, we become partners with Christ in His suffering, and afterward we are so grateful we relied on Him. How comforting it is to remember that the Lord will be with us!

### BACKGROUND

---

Beginning with 1 Peter 2:11, Peter gave instruction regarding how believers were to conduct themselves in their relationships with unbelievers. Today’s text tells how holiness should be demonstrated through submission to rulers and masters. Verses 11 and 12 summarize the Christian’s responsibility and the reason for it. Verses 13 to 17 are specific to the believer response to governmental authority, and verses 18 to 25 instruct servants.

Peter encouraged these believers to remember they were “as strangers and pilgrims.” As such, they were not to take part in the “fleshly lusts” of the culture about them, because those warred against their souls. Those who were reading Peter’s epistles were living where pagan deities and idols were worshiped, often with sensual feasts and activities. He wanted them to stay away from anything that would hinder them spiritually. Additionally, Peter knew that if the believers’ “conversation” (daily conduct) was good, then their testimonies would be strong to the unbelievers around them, and those people might be converted.

Verses 13 to 17 command submission to governmental authority. When this epistle was written, Nero, who was especially cruel to Christians, led the Roman Empire. Peter was not telling these believers to violate their consciences, for Acts 4:19-20 and Acts 5:29 show how Peter responded when he could not conscientiously abide by the instructions he was given. Rather, he wanted these people to respect the authority of the civil institutions that were over them whenever the directives were not opposed to Scripture. Peter knew that such holy living would help silence those who slandered Christians. God had made the believers free from fear and the rituals of the Mosaic Law, but they needed to be sure they used that freedom to serve God willingly, and were good representatives of Christ to those around them.

In verse 17 Peter summarized his instructions. “Honor all men”—remember that each person was created by God and consequently give the proper regard. “Love the brotherhood”—have the right attitude

toward other believers. “Fear God”—humbly reverence God. “Honour the king”—obey civil authority.

Beginning with verse 18, Peter addressed those who were servants, giving principles which apply to various positions ranging from slaves to employees. Despite the disposition of their masters, servants were instructed to show respect (fear) and to conduct themselves in a godly manner. Faithfulness to God was to be their motivation. When a person does right and receives undeserved punishment, yet continues to be humble and submissive, God’s grace is displayed and it is “acceptable with God.” The reaction is more important than the circumstance, for character is revealed by reactions.

In verse 21 Peter cited the example of Christ. Because Christ died in place of sinful men, the believer’s thanksgiving should result in a willingness to suffer for Him. The word *example* indicated the line a teacher would write on a tablet for a student to copy underneath, making his letters just like that of his master. Christians are to “follow,” meaning, follow exactly the Lord’s steps by submitting meekly, even to unjust treatment. Peter reiterated that, beyond being an example, Christ took mankind’s sins on Himself and paid the price of the punishment, thereby making it possible for believers to be dead to sins and live unto righteousness.

## AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

- IV. The conduct of the believer
  - A. In summary (2:11-12)
  - B. In submission
    - 1. Saints to civil authority (2:13-17)
      - a. The command (2:13-14)
      - b. The cause (2:15)
      - c. Another command (2:16-17)
    - 2. Servants to masters (2:18-25)
      - a. The command (2:18)
      - b. The causes (2:19-25)
        - (1) The favor of God (2:19-20)
        - (2) The example of Christ (2:21-24)
        - (3) The new state (2:25)

## A CLOSER LOOK

1. What are we to abstain from, and why?

---

---

---

---

---

2. What personality trait is exhibited by our natural reaction to a wrongful accusation?

---

---

---

---

---

3. How do our reactions to difficult situations affect our Christian testimony?

---

---

---

---

---

---

---

---

---

---

## CONCLUSION

Peter gave us helpful guidelines to live by: if we honor all men, submit to those who have the rule over us, and patiently and humbly bear our burdens, our lives will be acceptable with God.

## NOTES

---

---

---

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

---

**“Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives.” (1 Peter 3:1)**

Our daily lives have an impact on those around us, especially on our families. The Apostle Peter gave instructions to Christian women whose husbands were not saved. If these women lived holy lives according to the principles of God’s Word, their husbands might come to know Christ also.

A lady in our congregation illustrated this point. When she was a teenager, she drifted away from God. At eighteen years of age, she married a nice young man, and they had four daughters. For years she tried to keep busy so she would not have to think about eternity. When she was twenty-nine years old, however, God called her again, and she sought salvation. The Lord answered her prayer and changed her heart.

Then the Lord began to teach her about life with an unsaved husband. One time, soon after she was saved, she and her husband had a disagreement. When he became angry, she quoted from the Bible, “A soft answer turneth away wrath.” He stopped and did not say another word. A long time after that, she said something sharply to him, and he responded, “Ah, ah, ah—a soft answer.” She said it was quite a lesson.

This woman’s husband came to church from time to time, but he did not turn his life over to God. He had good health, loved his business, loved to travel, and looked forward to retirement and more travel. For thirty years she prayed for him.

One summer he had a heart attack, and then a couple of months later, a stroke. When he was better, he began to attend church and to pray. One night he was truly saved, and he knew it. His speech was limited because of the stroke, but he would say, “The wonderful day I had,” and then, “Now my wife will tell you.” He lived about a year after he was saved and then went peacefully to be with the Lord. He had been won by his faithful wife’s conduct.

Maybe you are a woman who is living with an unsaved spouse. Today’s text contains God’s instructions to you. Take heart! Even though your situation may be disheartening and painful at times, keep on praying. God hears your prayers and sees your determination to follow Him, and He will reward you.

For those who are not married to an unsaved spouse, there is also a challenge. Each of us interacts

with other people regularly. How we live will make a difference to those around us and will affect the credibility of our testimonies. We want our lives to encourage others to serve the Lord. Let us ask God to help us exemplify holy behavior that will draw people to Him.

### BACKGROUND

---

In previous chapters of 1 Peter, the Apostle had advised believers about their conduct toward governmental authority, and between servants and their masters. In this text, he addressed husbands and wives (verses 1-7), and then relationships among Christians in general (verses 8-12). In the remaining portion of this chapter, he again wrote about suffering.

As Peter had exhorted citizens to be submissive to civil authorities, and servants to be subject to their masters, he also instructed wives to be in subjection to their husbands. God established that the husband is to be the loving head of the house, and the wife is to submit to his God-given authority even if he is not saved. Peter’s admonition does not mean the wife is inferior, or that she must comply with her husband’s commands if those commands violate God’s law. The purpose for these instructions is clear—the salvation of an unsaved husband.

In Peter’s time, when a man was converted to Christianity, often he caused all his household to come to the church. However, when a woman accepted Christianity, she often came alone. According to Roman law, the husband held complete authority over his wife. Therefore, if a wife insisted on her way because she was a Christian and her husband did not approve, the marriage could be in jeopardy. Peter wanted these women to exemplify Christ’s love, rather than preaching at their husbands. Through this love, they might be able to win their husbands for the Lord.

The behavior (conversation) of the women was to show respect. Their beauty was to come from their inner attitudes rather than outward adornment. Peter was not suggesting that personal appearance be totally disregarded, but that the women focus on having holy and humble attitudes.

Peter also instructed the husbands to “dwell” with their wives and honor them, particularly in view of their more delicate nature (“the weaker vessel”). Peter encouraged Christian husbands to respect their wives and to show them proper honor, so their prayers would not be hindered. When a wife showed submission and a husband consideration, their marriage would be blessed.



In verse 8, Peter's exhortation encompassed all believers, as he gave five specific instructions which will bring unity.

- "Be ye all of one mind"—have mutual principles and goals.
- "Having compassion one of another"—have sympathy for each other.
- "Love as brethren"—show fellow believers love, since all belonged to God's family.
- "Be pitiful"—have tenderheartedness.
- "Be courteous"—show others respect.

The Apostle quoted Psalm 34:12-16 in verses 10-12. The Christians were to be careful of what they said, and to pursue peace. Peter reminded these people that the Lord was watching out for them.

In verse 14, Peter again took up the subject of suffering. If believers suffer "for righteousness' sake," they will be happy because they know they are pleasing God. Furthermore, suffering combined with holy living may result in opportunities to witness. Christ was the example in suffering.

There are differing views as to the meaning of verses 19-20, but they should not be interpreted as offering any hope for those who do not repent while here on earth. It is a divine principle that in time the righteous will be delivered and the wicked punished. Noah and his family believed and obeyed God, and they were saved from the Flood. Those who did not believe and heed God's warning were destroyed.

Water baptism identifies believers with Jesus Christ. It is a portrayal of dying to sin and rising to live for Christ, a transformation which was made possible by Jesus' death and resurrection. Those who continue living for God are assured of eternal glory.

## AMPLIFIED OUTLINE

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

### IV. The conduct of the believer

#### B. In submission

3. Wives to husbands (3:1-7)
  - a. The wife's relationship (3:1-6)
  - b. The husband's relationship (3:7)
4. Saint to saint (3:8-12)

#### C. In suffering

1. Maintain a good conscience (3:13-22)
  - a. The fact of suffering (3:13-14)
  - b. The conduct in suffering (3:15-16)
  - c. The example of suffering (3:17-22)

## A CLOSER LOOK

1. What are some of the ways stated in our text that wives can help win their unsaved husbands to the Lord?

2. How could Peter's instructions to Christian husbands be applied in our day?

3. What will be the result if believers follow Peter's instructions about unity?

## CONCLUSION

Whatever our life circumstances, God can give us the power to live so other people will be drawn to serve Him.

## NOTES





### DEVOTIONAL FOCUS

---

**“Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.”  
(1 Peter 4:19)**

Etched indelibly in my memory is the night my uncle had a massive stroke. As our family gathered around his bedside in prayer, snatches of sermons he had preached replayed themselves in my mind. Copies of those sermons had circled the globe, inspiring many. Would we ever hear him preach again?

The stroke left my uncle partially paralyzed and unable to speak except for a few words. It left me grappling with a haunting question: why?

Months went by. While the keen edge of my question dulled, at times it would surface. Why was this man, whose ministry had been so blessed by God, suffering an affliction that deprived him of his speech?

One day when I was at my uncle’s home, I heard the distinctive sound that meant he wanted me to come to the living room. Seated in his armchair, he had been listening to a tape of a sermon he had preached a number of years before. He rewound the tape, and motioned for me to sit down at his feet, indicating that I was to listen with him.

The sermon was titled, “Why Christians Suffer.” We listened for a moment or two, and then his tape-recorded “voice from the past” said words that arrested my attention with an almost physical jolt: “In the natural, from our human point of view, when we are called to go through fiery trials we wonder why. But Peter said, ‘Think it not strange concerning the fiery trial which is to try you.’ . . . If the Lord is going to use us, He may prove us by our suffering. He is going to test us and see whether we are going to be a help to someone else. If we rebel against the suffering, we are rebelling against that which we need . . .”

My uncle looked at me, nodded his head emphatically, and even shook his finger to emphasize the words we were hearing. It was as if he knew the question that had been rolling through my mind since the day of his stroke. He wanted me to know that he still believed the words he had preached those few years earlier!

My uncle understood that Christians may suffer “according to the will of God.” The believers to whom our focus verse was written were likely suffering persecution. Our suffering may come in the form of physical affliction, emotional stress, financial

concerns, or a myriad of other ways. However, if we are following the Lord with all of our hearts, we can be sure our suffering is according to the will of God. That means it is necessary. He has allowed it in order to fulfill a purpose in our lives!

If you are suffering today, don’t give up. If you continue in well doing—in making godly choices and staying the course of faithfulness—you will find that there is eternal gain in the hard place you are going through!

### BACKGROUND

---

Chapter 4 continues the subject of suffering for the Lord. Holy living can bring persecution (verses 1-11), but if believers share the sufferings of Christ, they will rejoice when His glory is revealed (verses 12-19).

Peter began the chapter by warning these believers that the change salvation had made in their lives could result in persecution by the unsaved people about them. When he said, “Arm yourselves,” he meant for them to be equipped as soldiers who have the proper weaponry for battle. For Christians, having the “same mind” as Christ is their weapon—yielding to God’s will and hating sin. Before their conversions, they had spent time living in sin, but coming to Christ had caused a separation from that lifestyle and from those who maintained it. The result might be mistreatment by their former associates. However, God will one day judge those who do not serve Him, because the Gospel has been preached to them and they have rejected the opportunity to live for Him.

Peter challenged his readers to be serious (sober, verse 7) about serving God, and to pray. They were to have “fervent charity”—self-sacrificing love—toward each other, which would cause shortcomings to be less noticeable. At the time Peter wrote, persecution might have caused people to leave their homes, and thus be in need of hospitality. Also, those preaching the Gospel traveled and needed to be cared for, without complaint (grudging) by their hosts. The Christians were to use what God had given them to help others.

In verses 12-13, Peter cautioned the believers not to think their fiery trials were strange or bewildering. Rather, he wanted them to consider these a privilege, for when Christ returned, they would have “exceeding joy.” In verse 14, Peter alluded to Jesus’ words in Matthew 5:11. There is no blessing in suffering for doing wrong, but there is great blessing in suffering because of following Christ.

In Peter's time, the name Christian (verse 16) was used derisively by unbelievers to ridicule those who followed Jesus. However, rather than being ashamed of the title, believers were to glorify God. One commentator suggests that believers did not call themselves Christians, but considered it a high honor when the opposition used it regarding them.

When times were hard for the believers, Peter wanted them to remember that God's judgment for those who did not follow Christ would be much worse than what they were going through. If God disciplines His followers to purify them, consider what punishment will come upon those who rebel!

**AMPLIFIED OUTLINE**

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

IV. The conduct of the believer

- C. In suffering
  - 2. Walk in the will of God (4:1-6)
    - a. The command (4:1-2)
    - b. The reason (4:3)
    - c. The result (4:4-6)
  - 3. Live soberly in view of the coming judgment (4:7-11)
    - a. In prayer (4:7)
    - b. In love (4:8)
    - c. With hospitality (4:9)
    - d. In service (4:10-11)
  - 4. Realize trials are normal (4:12-19)
    - a. Means for glorifying God (4:12-17)
    - b. Reason for confidence (4:18-19)

**A CLOSER LOOK**

1. Why did Peter contrast a different type of suffering (verse 15) with suffering as a Christian? What is the difference between the two?

---

---

---

---

---

---

---

---

2. Where did Peter say judgment would first begin?

---

---

---

3. How can we keep the right perspective in our sufferings as Christians?

---

---

---

---

---

---

**CONCLUSION**

Living life is not always easy. Yet, the challenges we face are allowed in our lives by God Himself. There are no accidents with God; He makes it all work for our good and spiritual increase. We must make sure, however, that we have the right outlook *in* the trial, in order for there to be a positive outcome *after* the trial!

**NOTES**

---

---

---

---

---

---

---

---



### DEVOTIONAL FOCUS

---

**“Casting all your care upon him; for he careth for you.” (1 Peter 5:7)**

It has been seven years since the Lord called my husband home to Heaven. When I found myself alone and had to cope with things that I had never had to do before, I called upon the Lord, and He helped me. The instruction to cast our cares on the Lord took on a new dimension, and God has been there for me in so many ways.

For example, one time I invited my siblings, my children, and a good friend for dinner. I had not cooked a large meal for some time, but this one did not seem as if it would be particularly stressful. The day before the dinner, I prepared everything possible to ease any last-minute pressure, and even though one of my eyes was having a problem, I was not panicked.

However, on the scheduled day, everything seemed to go wrong. The sciatic nerve in my leg started to hurt, which made walking difficult. The meat was not getting tender, and then I dropped a much-needed potato on the floor. It disintegrated into a mushy mess and I had to stop and clean the floor. Finally, I bowed my head and said, “Lord, You have to take over, I am casting this on You. I am weak but You are strong.” In just a few minutes, the telephone rang. It was the good friend I had invited to the dinner. She said, “I just have a feeling that I should come and help you.” How thankful I was for that call! Her assistance was an answer to prayer!

Aren’t we glad that the Lord cares for us enough to assist us with the insignificant things, as well as the big matters that come our way? Sometimes we may forget to take advantage of this help because we think we can manage on our own, but we could save ourselves much trouble by just calling on Him. If we can remember to give God the daily problems that seem small, then instead of being stressed and frustrated, we will have an answer to prayer, a testimony to share with others, and praise in our hearts. What a difference an “insignificant” problem can make when we cast it on the Lord!

At my dinner, the meat did get tender, there were potatoes left over, and everyone truly enjoyed the meal. Probably not one of my guests will remember the food, but I hope I will never forget how the Lord came through for me that day! It pays to cast our cares on Him.

### BACKGROUND

---

In this chapter, Peter continued his instructions regarding the conduct of the believers. He addressed the elders, the young men, and all the saints.

The elders were the church leaders, mature individuals who handled the administration and pastoral responsibilities of the congregations. Even though he was one of the Apostles, Peter identified himself with the elders, noting that he could personally verify the authenticity of the sufferings of Christ.

Before the Lord’s ascension, He had told Peter three times to feed His sheep. Peter was fulfilling that charge, and in addition, he was passing the instruction on to the other elders. They were to act as shepherds toward the “flock,” or congregation. The word *feed* could be translated as “tend.” These leaders were to make sure their congregations were fed and protected spiritually.

Peter gave specific instructions. Even though the responsibility of leadership might be life-threatening, they were to do it willingly. Their motive was not to get monetary gain, but to have an eagerness to help others. They were to lead by living holy lives and not by being domineering. They would receive their rewards when Jesus Christ, the Chief Shepherd, appeared.

Again the Apostle exhorted believers to be submissive to one another. The elders were to care for the flocks, and the younger ones were to submit to the elders. However, they were all instructed to “be clothed with humility.” The Greek word for *be clothed* means to “tie on,” like a person would an apron. With humility firmly fixed in their lives, they would have the correct attitude toward each other and their Christian responsibilities, and could rely on God to handle their cares. The promise in verse 7 could be paraphrased: “Toss all your anxieties over to God, because He has meticulous and personal concern about you.”

Peter wanted these believers to be self-controlled (sober) and watchful (vigilant) because the enemy stalks and seeks to devour those who serve God. Spiritual survival is the result of steadfastly resisting in the faith. God has “all grace” and the power to make believers established and strong in Him.

It is generally accepted that Silvanus is the man referred to as Silas in the Book of Acts. He was a missionary companion to the Apostle Paul. Marcus was John Mark, who is also mentioned in the Book of Acts.

## AMPLIFIED OUTLINE

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

### IV. The conduct of the believer

#### D. In service (5:1-11)

1. Elders: shepherd the flock (5:1-4)
  - a. Tend the flock (5:1-2)
  - b. Be an example to the flock (5:3)
  - c. The reward (5:4)
2. Young men: be subject [5a] (5:5)
3. All [5b-11] (5:6-11)
  - a. Be humble [5b-6] (5:6)
  - b. Be trustful (5:7)
  - c. Be vigilant (5:8-9)
  - d. Be confident (5:10-11)

### V. Conclusion (5:12-14)

- A. Closing exhortation (5:12)
- B. Greetings and benediction (5:13-14)

## A CLOSER LOOK

### 1. With what did Peter tell the elders to be clothed?

---

---

---

---

### 2. What was Peter implying when he advised the believers to be sober?

---

---

---

---

---

### 3. How can we put on humility each day?

---

---

---

---

---

---

---

---

---

---

## CONCLUSION

God offers us relief from our burdens by encouraging us to throw them on Him. When we do, we will experience God's strength to go forward.

## NOTES

---

---

---

---

---

---

---

---

---

---



## Overview for 2 Peter

---

**Purpose:** In this second epistle to the scattered Christians of the Early Church, Peter addressed the distinction between true teachers and false teachers. He encouraged the believers to live holy lives as they waited in anticipation of Jesus' return.

**Author:** Simon Peter, one of the twelve Apostles.

**Time Period Covered:** Emperor Nero's extensive and intensive persecution of Christians took place from A.D. 64 through A.D. 68, a time when believers throughout the Roman Empire were tortured and killed for their faith. The epistle of 2 Peter was written during this period, shortly after the Book of 1 Peter. History indicates Peter was executed in Rome during this persecution.

**Date Written:** A.D. 64-67, approximately

**History:** Although Peter initially lacked understanding of the concept of the Gospel being preached to the Gentiles, God taught him about the equality of Gentiles and Jews. Not only did Peter accept the Gentiles as fellow believers, but he also proclaimed that "grace and peace" had been given to all.

A historical timeline of events in Peter's life:

- A.D. 26-27 Peter was called and followed Christ.
- A.D. 30 Peter denied knowing Christ before the Crucifixion; he later repented, and on the day of Pentecost, proclaimed with boldness that Jesus had risen.
- A.D. 40 The Lord revealed to Peter that salvation is for the Gentiles. Cornelius and other Gentiles with him were filled with the Holy Ghost.

A.D. 63-67 Peter wrote 1 Peter and 2 Peter.

A.D. 67-68 Peter and Paul were martyred in Rome.

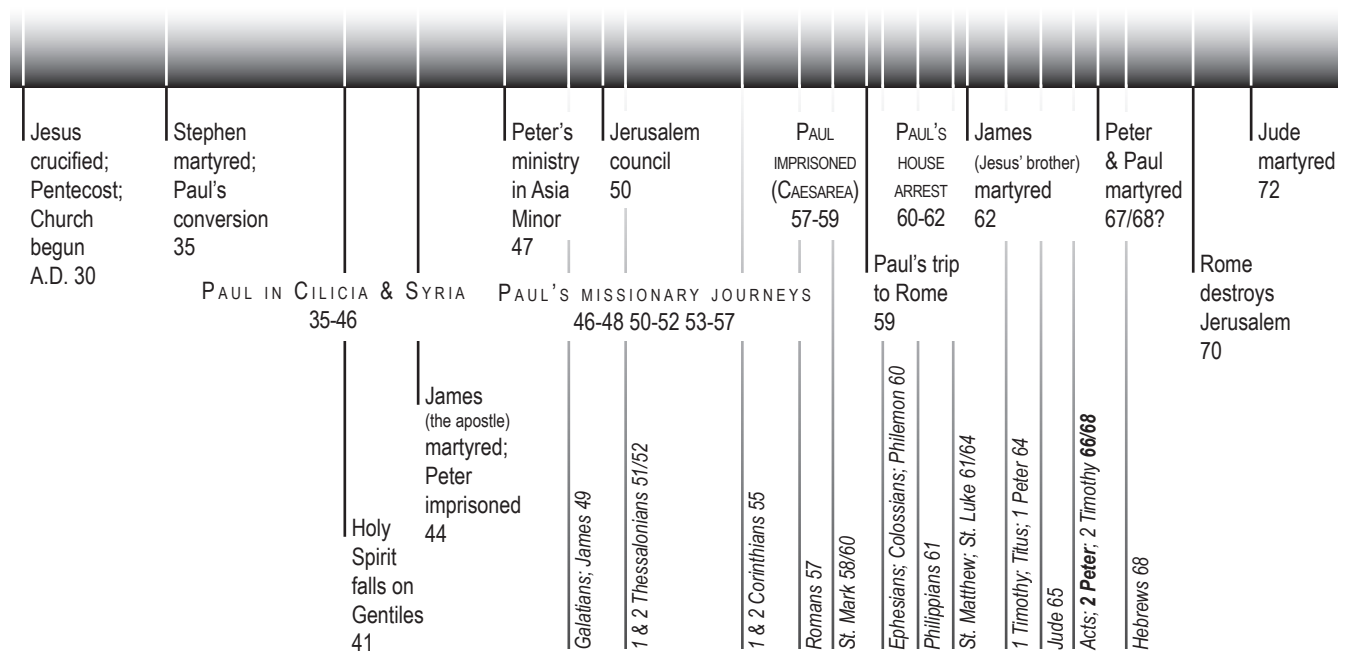
**Setting:** Nero had made his official decree that believers in Jesus be attacked and persecuted. Many Christians were forced to flee for their lives, and the church in Jerusalem had been dispersed throughout the Mediterranean world.

Shortly after his first letter to these scattered believers, Peter had apparently received reports on the activities of false teachers among the congregations. Thus, his second letter, probably also written from Rome, was to provide a written warning of the effect that false teachers might have. Peter seemed to sense that the end was near for him (see 2 Peter 1:15), and this was, in fact, the last recorded communication from this great warrior of Christ. Soon after, he was martyred for the faith.

**Summary:** Second Peter is an alert written by an Apostle with the experience and commitment to make such a warning reputable. In chapter 1, after a brief greeting, Peter presented the believers with a call to spiritual growth, encouraging them to supplement their faith with Christian virtues. He reminded them of the certainty of the revelation they had received through Spirit-inspired Scriptures. In chapter 2, he warned of the danger of false teachers, exposing and denouncing the principles and conduct of those who undermined the very foundations of the Gospel. In the final chapter of the epistle, Peter encouraged the believers to stand fast in their hope of Christ's coming, and exhorted them regarding appropriate conduct in view of that anticipated event.

# Timeline

Many of these dates are approximate, as reference materials differ slightly.



# Outline

Hannah's Bible Outlines used by permission per WORDsearch.

A complete amplified outline of this book is available on our website at [www.apostolicfaith.org](http://www.apostolicfaith.org).

- I. Introduction: the writer and recipients (1:1)
- II. Call to spiritual growth (1:2-21)
  - A. The basis for growth (1:2-4)
  - B. The manner of growth (1:5-7)
  - C. The necessity of growth (1:8-11)
  - D. The means of growth (1:12-21)
- III. Call to awareness of error (2:1-22)
  - A. The fact and methodology of false teachers (2:1-3)
  - B. The destruction of false teachers (2:4-9)
  - C. The description of false teachers (2:10-22)
- IV. Call to reassurance in Christ's coming (3:1-18)
  - A. The denial of Christ's coming (the theological problem) (3:1-7)
  - B. The explanation of Christ's delay (the theological explanation) (3:8-10)
  - C. The conduct of the believer in view of His coming (the theological application) (3:11-18)





### DEVOTIONAL FOCUS

---

**“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.” (2 Peter 1:5-7)**

A few years ago, Rebekah, a young wife and mother-to-be, died suddenly before the age of twenty in an automobile accident. After her death, her family found her personal journal. Her notes began with the thought: “The Person I Want to Become (With God’s Help).” She listed some twenty-five Christian goals she had set for herself, including the following:

- I do not want to be afraid to reach out to those in need.
- I want to make a difference no matter the circumstances.
- I want to be a godly mentor to the young people, a shining light in the darkness.

The list went on, each goal being thoroughly Bible-based yet intensely practical. It is evident that Rebekah understood that without Christ in her heart and life, she could not possibly accomplish these things. But even with an up-to-date experience of salvation and the other foundational experiences God has for us, there was still something for her to do personally if she were going to fulfill God’s plan for her life. No doubt she thought about these goals frequently, checked her life decisions against the list, and prayed for God’s guidance in areas where the proper response was not obvious. Those who knew Rebekah concur that she met her goals and did, indeed, become the person she described in her journal.

In today’s focus verses, we are given a list of eight important Christian attributes. The promise is that if we are diligent about adding these to our lives, we will be solid, stable Christians—we will “never fall.” The question is, just how do we “add” these attributes to our lives? A good first step is for us to clearly understand the meaning of the words. More than a dictionary definition, however, we need practical applications of these terms to our daily lives. Just how we personalize them may depend upon our age, family situation, and other factors. It would be beneficial to spend time in prayer and meditation on each of these attributes, asking God to help us see areas where He would have us to grow. The important point is that there is something here for everyone.

For the next step, we can take a hint from Rebekah. As God lays things upon our hearts, it would be a great idea to write them down. The very act of writing them will reinforce these principles in our minds, as well as help us not to forget them at a later time. Then, above all, we must try daily to live by these concepts. And if God should check us in some area where we were not at our best, we need to talk openly to Him about this in prayer and determine to do better next time. He will help us!

### BACKGROUND

---

In general, the second epistle of Peter advises Christians to remember the words of the true prophets and be aware of false teachers. In the first chapter of the book, however, Peter exhorted Christians to develop their faith, assuring eternal rewards to those who do. Peter added that he wanted them to be able to remember his words after he was gone.

In verses 3-4, Peter assured all believers that God has sufficient power to enable them to live holy lives. This power is conveyed in God’s promises, which are accessed by faith. Through faith, believers can be “partakers of the divine nature” and delivered from “the corruption that is in the world.”

Once this connection to God was made by faith, Peter wanted the believers to apply themselves to supplementing (adding to) their faith. He focused on eight key words. Briefly defined, they are:

- Faith: A deep belief or trust in God and in the Bible.
- Virtue: Moral excellence or spiritual fortitude.
- Knowledge: The learning of information with accompanying wisdom for application.
- Temperance: Self-control.
- Patience: Endurance under trial, steadfastness, perseverance.
- Godliness: Living for God as opposed to living for self.
- Brotherly kindness: The love and caring of fellow Christians toward one another.
- Charity: Unselfish, sacrificial Christian love for others.

Peter stated the results of growth in these qualities, giving both the positive and the negative sides. He said if the believers had these, they would be spiritually fruitful and effective, and would eventually gain eternal life. However, if they neglected to add these qualities, they would lose their perspective (“cannot see afar off”) and fail spiritually. This was good reason to “give diligence.”

Because of the false teachers, Peter wanted the believers to understand that they had a strong basis for their faith; they did not follow “cunningly devised fables.” As proof, Peter reminded them that James, John, and Peter himself had been eyewitnesses of Christ’s majesty when He was transfigured and God the Father said, “This is my beloved Son, in whom I am well pleased.” Moreover, the Old Testament prophecies were fulfilled, and thus their validity was confirmed, by Jesus. As a final affirmation, Peter said the Scriptures were inspired by the Holy Ghost, who moved the men who delivered them.

## AMPLIFIED OUTLINE

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

- I. Introduction: the writer and recipients (1:1)
- II. Call to spiritual growth (1:2-21)
  - A. The basis for growth (1:2-4)
    - 1. Their position: grace (1:2)
    - 2. Their provisions: promises (1:3-4)
  - B. The manner of growth (1:5-7)
  - C. The necessity of growth (1:8-11)
    - 1. For fruitfulness (1:8-9)
    - 2. For abundant entrance into the kingdom (1:10-11)
  - D. The means of growth (1:12-21)
    - 1. The reminder (1:12)
    - 2. The reason (1:13-15)
    - 3. The revelation (1:16-18)
    - 4. The recognition (1:19-21)
      - a. The certainty of the revelation (1:19)
      - b. The origination of the revelation (1:20)
      - c. The inspiration of the revelation (1:21)

## A CLOSER LOOK

1. How were the Scriptures given?

---

---

---

---

2. How can ordinary people be godly in this life?

---

---

---

---

3. What are some ways we can work on personal growth as the Apostle exhorted us?

---

---

---

---

---

---

---

---

## CONCLUSION

Spiritual growth does not happen automatically; effort is involved in the process. As we go about our everyday lives, asking for the Lord’s help, He will guide us.

## NOTES

---

---

---

---

---

---



### DEVOTIONAL FOCUS

**“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.” (2 Peter 2:9)**

Recently I was at my friend’s house for lunch. While she was preparing some soup, she put her toddler in a highchair and placed some bread in front of him. However, her son was far more interested in the sharp knife that she had used to cut the loaf than he was in the bread. She thought she had placed the knife beyond his reach, but he saw the light reflect off the blade and was intrigued by it. By stretching as far as possible, he was almost able to grab it. Thankfully, my friend saw him just in time and was able to move the knife. The little guy was not happy about that, and he let her know of his dissatisfaction by starting to cry. She had pulled the tantalizing object away for his own safety, but of course her son was too young to understand why he was being denied the object he desired.

My friend “delivered” her son from danger by removing the object. Today’s text indicates that God also delivers His children, but those who are ungodly will be punished. The focus verse, along with verses 7-8, is based on the account of Lot, whom the Lord delivered from the evil of Sodom. In Lot’s case, God delivered him by removing him before the city was destroyed as punishment for the sinfulness of its inhabitants.

God’s deliverance for trials and temptations comes in different forms. Sometimes God removes His children (as in the case of Lot). Sometimes He gives grace to endure hardship (as Peter experienced when he was martyred). At other times, He may remove the source of potential harm (as my friend did for her son), though we might not see the danger in the items God removes. Like my friend’s son, we may reach for them, and even have them almost in our grasp, when God comes and moves them away. We may not understand why, but God is concerned about our spiritual safety and He wants to deliver us. At times, what He chooses for us is not what we would have chosen for ourselves; it might not make any sense to us at all. However, if we trust God, He will safely lead us in paths of righteousness.

God knows what He is doing. If you are in a situation where God has removed something you wanted, or has seemingly “relocated” you, consider today’s verse. As we yield to God’s choices for each aspect of life, trusting Him to guide and direct our steps, we can

be confident that His ways are best. He knows how to deliver the godly out of temptation, and He wants to be glorified through our lives. We can trust Him fully.

### BACKGROUND

In contrast to the first chapter of 2 Peter, which reminds readers to add to their faith in order to grow spiritually, chapter 2 addresses avoiding false teachers, who will bring destruction and punishment if followed. This chapter warns against them, exposes their motives and characteristics, and describes their destruction. Peter said that just as there had been false prophets in Israel throughout that nation’s history, there would also be false teachers among Christians, whose teachings would be contrary to the Word of God. These “damnable heresies,” or false doctrines, would destroy the faith of any who believed them.

Peter stated that these false teachers would reside among the people and claim to be true followers of Christ, but they would secretly bring in teachings that would be against God’s Word. They would lead many astray with their reprehensible ways, and the path of truth would be disregarded. These teachers would use “feigned” or artificial words to gain wealth or high positions for themselves.

Even though judgment of false teachers may be long in coming, they will be punished in God’s time. Peter gave some specific examples of God’s previous judgments for wrongdoing and rebellion. God punished the angels who sinned and consigned them to Hell to be reserved for future judgment. The Greek word translated *hell* is *Tartarus*, which refers to the deepest abyss of Hades. The knowledge that these angels are chained in torment until their final judgment illustrates that rebellion will be judged by God. The Lord also sent the Flood to destroy mankind for its wickedness, and He burned Sodom and Gomorrah, making them an example of what happens to those who rebel against God. While God destroyed the wicked, He spared and delivered those who put their trust in Him, as exemplified by Noah and Lot. God deals justly with each person according to what He observes in the heart.

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

#### III. Call to awareness of error

- A. The fact and methodology of false teachers (2:1-3)
  - 1. Their deception (2:1)
  - 2. Their success (2:2)
  - 3. Their exploitation (2:3)

- 
- 
- 
- 
- 
- 

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

## NOTES

[illegible]



### DEVOTIONAL FOCUS

---

**“These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.” (2 Peter 2:17)**

For as long as I remember, our farm’s well had a windmill on it. It is a typical rural American sight: a tall framework composed of four long, angle-iron posts with cross bracing of the same material in huge X shapes. A wheel of curved blades that caught the wind topped this tower, swiveling to face the breeze by means of a “tail” in the back. Before the days of electricity in rural areas, water was pumped from wells by wind-generated motion.

Where we lived, water from our single well was usually plentiful enough to supply the four homes on the property, as well as the sheds and cattle. However, every now and then, during a long dry spell, Dad would caution us not to waste water because the well was showing signs of running dry. Thankfully, these occasions were rare and short-lived! It is so easy to be spoiled by an abundance of water for cooking, bathing, and washing.

The day came when our well actually did go dry. No more water could be pumped from it. Even though it was a few hundred feet deep, it was no longer deep enough to reach the receding water table. The well became useless, and a deeper well had to be dug.

In our focus verse, false teachers were compared to wells without water. Peter also likened them to spots and blemishes, and to directionless clouds. All of these are useless. Christians are warned not to be deceived by those who lead people astray doctrinally; these false teachers are worse than useless, because they actually can cause grave spiritual damage.

If we keep our eyes on Jesus and our hand in His, He will help us to guard against false teaching and to support and uphold the truth found in God’s Word. Let’s be watching and praying that God will keep us spiritually alert!

### BACKGROUND

---

In this passage, the Apostle Peter continued his warning to the church. Here he focused on the insidious attack that would come upon the church from false teachers. Like a good shepherd, the Apostle not only warned the church, but gave specific characteristics and attributes of false teachers. Since the attack would be subtle, the identifiers laid out by the Apostle

would help the church to recognize any who had become instruments of Satan against them.

The first characteristic of a false teacher is pride. Pride is the chief sin of the heart, and the Apostle warned that false teachers would exhibit this. They would display their lust for power by despising those in authority and speaking evil of dignitaries and of things that they do not even really understand. He contrasted them with the angels of God who would not bring accusations of these evildoers before God. God alone is in a position to judge. While the false teachers would presume that these are minor infractions, the Apostle said such actions are serious and damnable sins that bring sure destruction to those who practice them.

False teachers also display the characteristics of a morally-depraved person and engage in open sins like immorality, greed, wickedness, seduction, and sheer degeneracy. The Apostle used Balaam as an example. He was the prophet who received instructions from God, expressed his desire to follow them, but ultimately went ahead and did the opposite of God’s instructions because of the enticement of promised gifts.

Peter used this to illustrate that it is possible for a person to state the Word of God, pretend to be genuine by speaking “swelling words of vanity,” and then act in complete contradiction to God’s instructions. Thus, it is not simply the position or the words spoken that identifies one who truly follows the Lord, but whether or not that one is staying completely true to the Word of God.

This passage does not indicate that one must exhibit *all* the characteristics outlined to be identified as a false teacher. Peter listed these things to caution believers to be aware of the stealth of this danger. He pointed out that Christians can escape the threat by growing in faith and depending completely on the Word of God, so they can easily discern and confront the danger posed to their souls by false teachers.

### AMPLIFIED OUTLINE

Hannah’s Bible Outlines  
Used by permission per WORDsearch

#### III. Call to awareness of error

- C. The description of false teachers (2:10-22)
  - 1. Lustful and lawless (2:10-11)
  - 2. Ignorant (2:12)
  - 3. Immoral (2:13-14)
  - 4. Greedy (2:15-16)
  - 5. Unsaved (2:17)
  - 6. Enslaved and enslavers (2:18-19)
  - 7. Merely professors (2:20-22)

## A CLOSER LOOK

### 1. Why are false teachers so dangerous to the church?

---

---

---

---

---

---

**2. List four characteristics of a false teacher.**

---

---

---

---

---

---

**3.** What should one do to avoid the negative impact of a false teacher?

[illegible]

## CONCLUSION

The warning the Apostle Peter gave to the scattered Early Church is relevant today. We must cherish God's Word and the truth of the Gospel.

## NOTES

[illegible]





### DEVOTIONAL FOCUS

---

**“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”  
(2 Peter 3:10)**

It was Saturday evening, and our family packed our vehicle in preparation for the 135-mile trip we would make early Sunday. The trunk of our car was loaded with expensive musical instruments—a trombone, an accordion, and a guitar—as well as other items for the trip. The plan was to wake up our four children, get ready, and depart for the branch church we would minister to on Sunday.

The next morning, our family got up, dressed, ate, and hurried out the back door to get into the car. But—the car was not there! Confused at first, I checked around front to see if I had forgotten where I had parked it, but soon the truth dawned: the car had been stolen during the night.

Our trip was cancelled, and we reported the theft to the police. Had we known that someone would steal our vehicle during the night, we certainly would not have loaded it. What a jolting illustration of the warning given in our focus verse that the day of the Lord will arrive like a thief who comes when we are not expecting it.

Many cataclysmic events will transpire in the last days, and at the end of those events, the earth will be destroyed, and God will establish the new heavens and a new earth. The Rapture of the Church will transpire at the beginning of these last-days events. The Bible is clear that Jesus will snatch His followers away suddenly, unexpectedly, and lightning-fast. When we were first told about it, we may have been concerned about the imminent return of the Lord, but over time, it is human nature to relax and forget.

There is a moment appointed for the Lord to return and no man knows when it will be. God does not want us to be ignorant of this; He wants all to be saved and ready. Unfortunately, many will not be watchful and cautious, and will someday experience unspeakable regret when they realize what has happened. There will be no rolling back time and preparing after the Lord has come.

The sinking feeling I had when I realized our car had been stolen was only a hint of the terrible anguish we will have if we are not ready when the Lord

returns. Let's make sure we are prepared and watching for that moment! Then we will be safe through the remainder of the end time events and all of eternity.

### BACKGROUND

---

The first letter Peter wrote was for the encouragement of believers. He reminded them of the familiar truths of the Gospel, especially redemption by Christ and the hope of glory in the future. His second letter dealt with heretics, false teachings about Christ, rebels against His authority, subverters of the Gospel, and those who scoffed at the Second Coming of the Lord. Peter's goal was to warn against these false teachers who opposed the truth and attempted to undermine the very foundation of the Gospel.

In this chapter, Peter spoke of “the day of judgment,” “the day of the Lord,” and “the day of God”—the time when judgment will fall upon the corrupt and scornful. The Second Coming of Christ will have two distinct appearances. First, the Rapture of the Church will occur when the saints are “caught up” (1 Thessalonians 4:17) at the beginning of the Great Tribulation. Second, the Revelation of Christ will take place at the close of the Tribulation, when the heavens will open and Christ will return to this earth in power and great glory with the heavenly host. He will then execute judgment on the ungodly and set up His Millennial Kingdom.

Chapter 3 reminds readers to anticipate Jesus' return. Some mocked the brethren who were alert and waiting for Christ's return, saying He would never come back. Some had become apostate in doctrine and had failed to live a holy life. Peter explained that the scoffers were willingly ignorant because they did not want to know the truth.

The letter continues by stating that regardless of what some may say, God's promise is sure, and all His promises will come to pass. The longsuffering mercy of God reaches out to the entire world during the period of waiting for His return, that many may believe unto salvation and receive eternal life.

Peter spoke of the commodity of time, which may appear to be long to us. However, to God, Who is eternal, it is very short. He looks at time as a vapor that quickly disappears, and He contrasts time with eternity. The epistle ends in a similar manner as it began—with an admonition to “grow in grace,” and finally with praise to God, “To him be glory both now and for ever” (verse 18). Peter spoke here of when “time” will move to eternity.

## AMPLIFIED OUTLINE

*Hannah's Bible Outlines*  
Used by permission per WORDsearch

### IV. Call to reassurance in Christ's coming (3:1-18)

- A. The denial of Christ's coming  
(the theological problem) (3:1-7)
  - 1. The presence of mockers (3:1-3)
  - 2. The accusation of mockers (3:4)
  - 3. The ignorance of mockers (3:5-7)
    - a. Of a past divine intervention (3:5-6)
    - b. Of a coming divine intervention (3:7)
- B. The explanation of Christ's delay  
(the theological explanation) (3:8-10)
  - 1. The patience of the Lord (3:8-9)
  - 2. The certainty of His coming (3:10)
- C. The conduct of the believer in view of  
His coming (the theological application)  
(3:11-18)
  - 1. Be holy and godly (3:11-13)
    - a. The exhortation (3:11)
    - b. The basis (3:12-13)
  - 2. Be at peace (3:14-16)
  - 3. Be growing (3:17-18)

### A CLOSER LOOK

1. What did Peter tell believers to think about when they hear scoffers?

---

---

---

---

2. What are some ways we can grow in the grace and knowledge of Christ?

---

---

---

---

---

---

---

---

3. What changes, if any, would you make in your life if you knew Jesus would return today?

---

---

---

---

---

---

---

---

### CONCLUSION

Each day brings us closer to the next wonderful event Christians are anticipating: Christ's return. If you still need to prepare for His coming, now is the time. We want everyone to be ready!

### NOTES

---

---

---

---

---

---

---

---

---

---

---

---