

TTB2022-411 – Week 50 – December 11 to 17

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TTB2022-402, Week 41, October 9 to 15	TTB2022-409, Week 48, November 27 to Dec 3
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Day 345 – December 11 Christ Is Preeminent Col. 1-4; Philem.**Colossians Chapter One**

1. The letter opens with a note of thankfulness for the work of Epaphras in establishing the Colossian church (Col. 1:1-6).
 - a. Paul had never been to Colossae, but was engaged in a fervent prayer ministry on their behalf (Col. 2:1).
 - b. Like Thessalonica, Colossae Bible Church[†] was grounded in faith, hope, and love (Col. 1:4,5).
2. Paul outlines the Christian Way of Life (Col. 1:9-14). A faithful believer will:
 - a. Pray for the ἐπίγνωσις epignōsis ^{#1922} full knowledge of God’s will (v.9).
 - b. Walk worthy of the Lord (v.10a).
 - c. Please the Father (v.10b).
 - d. Bear fruit in every good work (v.10c).
 - e. Increase in the knowledge of God (v.10d).
 - f. Receive Divine power for endurance (v.11).
 - g. Joyously give thanks to the Father for His work in saving us through Christ (vv.12-14).
3. The eternal glory of Christ is then described (Col. 1:15-20).

[†] Pastor Bob’s nickname for the local church founded in Colossae. They didn’t really call themselves that.

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- a. The visible image of the invisible God the Father (v.15a).
 - b. The firstborn of all creation (v.15b).
 - 1) The Deity of Christ is (of course) eternal (Jn. 1:1,2), but the humanity of Christ and therefore the hypostatic union of Christ was the first creative act of the Father (Prov. 8:22; Col. 3:15; Rev. 3:14).
 - 2) The humanity of God the Son was a source for Divine delight prior to the creation of man (Prov. 8:31), and the very cause for man's creation to be in the image and likeness of God (Gen. 1:26,27).
 - c. The delegated Creator and Sustainer of all things according to the will of the Father (v.16,17; Jn. 1:3; Prov. 8:30; Heb. 1:3).
 - d. The Head of the Church (v.18a; Eph. 1:22).
 - e. The Firstborn from the Dead (v.18b; 1st Cor. 15:23).
 - f. The Fulness of the Father's plan manifest through Him (v.19).
 - g. The Reconciler of all things to the Father (v.20), including the Colossian believers that Paul is writing to (vv.21-23).
4. The privilege of sacrificial intercessory sufferings is then outlined, as Paul rejoices in the mystery doctrine of the Church (Col. 1:24-29; Eph. 3:3-10; Rom. 16:25,26).

Colossians Chapter Two

1. Paul prayed for the Colossian and Laodicean believers as those whom he had never personally taught (Col. 2:1-7).
 - a. That these local churches would have hearts knit together in love.
 - b. That these local churches would understand their grace blessings as the Bride of Christ.
 - c. That these local churches would be equipped to handle false teaching.
 2. Paul gets to the chief corrective matter of the epistle when he addresses the false teaching that had crept into the Colossian church (Col. 2:8,16-23).
 - a. False teaching is enslaving (Col. 2:8), whereas the Truth sets us free (Jn. 8:32).
 - b. Human philosophy & tradition are snares to believers' proper worship in the local church (Col. 2:8).
 - c. False teaching makes issues out of non-issues, as the κόσμος kosmos wisdom of demonic teaching achieves its purpose (Col. 2:16-23; Jas. 3:15).
 - 1) Dietary issues.
 - 2) Calendar issues.
 - 3) Shadow ritual issues.
 - 4) Asceticism issues.
 - 5) Crusader issues.
 - d. False teaching is the work of fallen angels promoting the worship of angels (Col. 2:18; 1st Tim. 4:1).
 3. Occupation with Christ, and the blessings of His work on our behalf, serve to put all false teaching into the proper perspective of emptiness (Col. 2:9-15).
 - a. The cancellation of our certificate of debt, having nailed it to the cross (v.14).
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- b. The disarming of our enemies, and His triumph over them by the cross (v.15).
- 4. The essence of Church Age liberty is a right distinction between shadows and substance. This happens most readily as the growing Body holds fast to the Head (Col. 2:16-23).

Colossians Chapter Three

1. Reality must shape our realizations. The reality is that we have been raised up with Christ (Col. 2:12; 3:1; Eph. 2:6). Our realizations must be seeking and thinking heavenly things (Col. 3:1-4).
2. The heavenly-minded believer conducts his life according to seven principles of our new life in Christ (Col. 3:5-17).
 - a. We are to consider ourselves to be dead to sin (v.5; Rom. 8:13).
 - b. We are no longer among the sons of disobedience (vv.6,7; Eph. 2:1-3).
 - c. We lay aside the old self, and put on the new self (vv.8-11; Eph. 4:22-25).
 - d. We are to clothe ourselves with a compassionate & forgiving heart (vv.12,13), and most especially love (v.14).
 - e. We are to submit to the peace of Christ, as it rules in our heart (v.15).
 - f. We are to learn from the word of Christ, as it dwells richly in our heart (v.16).
 - g. We are to dedicate every action in the name of Christ in thankfulness to the Father (v.17).
3. These principles of zoe life have practical application in bios life relationships as well (Col. 3:18-4:1; Eph. 5:22-6:9).

Colossians Chapter Four

1. Paul's final two exhortations focus on the importance of corporate prayer within the assembly (Col. 4:2-4), and the critical importance of maintaining an outreach ministry outside the assembly (Col. 4:5,6).
2. The Book ends with personal words of encouragement (Col. 4:7-18).
 - a. Tychicus was the courier for the Ephesians epistle as well as the Colossian epistle (Col. 4:7; Eph. 6:21).
 - b. Onesimus traveled with Tychicus, and carried the epistle to Philemon (Col. 4:9; Philem. 10).
 - c. Archippus evidently pastored the Colossian church in Epaphras' absence (Col. 1:7; 4:17; Philem. 2).

Philemon

1. Paul opens the letter with a personal address to three people by name, and to a local assembly in general (Philem. 1-3).
 - a. Philemon "kisser" was a believer in Colossae, who hosted the local church there.
 - b. Apphia "fruitful" was likely his wife.
 - c. Archippus "horse-master" was possibly their son, and certainly the pastor of the Colossian church (cf. Col. 4:17).
2. Paul begins with a note of thankfulness for Philemon's love (Philem. 4-7).

- a. Love and faith for Christ motivates love and faith for the saints (v.5).
- b. Faith becomes effective in a fellowship with other believers through a full knowledge (ἐπιγνώσις epignōsis) of the eternal grace blessings every believer possesses (v.6).
3. Although he has the authority to issue a command, Paul also has the love to issue an appeal (Philem. 8,9).
4. Paul's appeal was for the runaway slave, Onesimus (Philem. 10-16).
 - a. Onesimus was a slave, separated from Philemon for an unstated reason (vv.15,16).
 - b. In the course of his departure, Philemon was financially harmed (v.18).
 - c. Onesimus became saved under Paul's ministry in Rome (v.10).
 - 1) Onesimus became a minister to Paul (v.13).
 - 2) Onesimus became his heart-friend (v.12).
 - d. Paul sent Onesimus back to Philemon, giving him the opportunity to do the right thing under his own positive volition (v.14).
 - 1) Paul prompted Philemon to consider God's purpose for Onesimus' departure (v.15).
 - 2) Onesimus "useful" was formerly useless, but is being returned useful (v.11).
 - 3) A slave ran away, but now, a slave and a beloved brother is returning (v.16).
5. Partner acceptance and vicarious penal substitution are fundamental doctrines pertaining to the plan of God for humanity (Philem. 17-20).
 - a. Partner acceptance is grounded in God the Father's and God the Son's unity partnership (Prov. 8:30,31; Ps. 2:7; 8:4-6; 89:5-10; Isa. 42:1; Zech. 13:7; Mt. 3:17; Jn. 10:30; 17:21).
 - b. Every wrong and every debt owed by the first Adam is charged to the account of the last Adam (Isa. 53:1-12; Jn. 1:29; 2nd Cor. 5:21; 1st Pet. 3:18; 1st Jn. 2:1,2).
6. The conclusion bears many similarities to Colossians, mentioning many of the same people (Philem. 21-25).

Day 346 – December 12 - Blessings In Christ Eph. 1-3

Ephesians Chapter One

1. Paul addresses a body of faithful saints (Eph. 1:1), greeting them with a prayer for God's grace and peace (Eph. 1:2). Likely an encyclical epistle, expanding the Colossian epistle to a more comprehensive discourse on the Mystery of the Church (cf. Eph. 3:3).
2. Paul begins the Book with a Paterological benediction: ascribing blessedness to God the Father for His grace eternal plan (Eph. 1:3-14).
 - a. The Father is the source of all blessings (v.3 cf. Jas. 1:17).
 - 1) Members of the Church are not lacking any spiritual blessing.
 - 2) Members of the Church possess heavenly blessings apart from any earthly activity.
 - 3) Members of the Church reap these blessings due to our position "in Christ."
 - b. The Father is the One Who lovingly elected each Member of the Church to an eternity of holy perfection in His immediate presence (v.4).
 - c. The Father is the One Who predestined each Member of the Church to full adult standing through adoption as sons (v.5).

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- d. These grace blessings are free gifts of the Father in the Beloved One (Christ) (v.6).
 - e. The Beloved One's blood is the Father's grace provision for our redemption (the forgiveness of our trespasses) (v.7).
 - f. The Father is the One Who reveals to the Church the mystery of His will (vv.9,10).
 - 1) It pleases the Father to reveal His will.
 - 2) It pleases the Father for His purpose to be fulfilled in the Son.
 - 3) The grace eternal plan of the Father is progressing towards a Dispensation of the Fullness of Times.
 - a) This dispensation will feature the headship of Christ over all things.
 - b) Heavenly headship over the Church and their angelic subjects.
 - c) Earthly headship over Israel and their Gentile subjects.
 - g. The Father also supplies the eternal inheritance to each Member of the Church in Christ (the Heir of All Things, Heb. 1:2) (vv.11,12).
 - h. The Father assigned the Holy Spirit with the work of sealing each Member of the Church in Christ as a deposit for our eternal inheritance in Christ (vv.13,14).
3. Paul had some particular believers in mind, as he rejoiced in their faith and love, and as he prayed for their hope (Eph. 1:15-23).
- a. Believers need to have spiritual eyes to see with the Father's perspective (vv.18,19a).
 - 1) What the Father has done (our calling).
 - 2) What the Father will do (our inheritance).
 - 3) What the Father is doing (our power).
 - b. Believers need to have the Father's perspective towards an exalted and glorified Lord Jesus Christ (vv.19b-23).

Ephesians Chapter Two

1. Chapter 2 takes all of the eternal plan of chapter 1 and demonstrates its activity in the life of believers.
 2. The unbeliever is a spiritually dead creature (Eph. 2:1) conducting his life according to the κόσμος kosmos world system under Satanic authority (Eph. 2:2) and operating under the power & influence of his own sinful nature (Eph. 2:3).
 3. God the Father's mercy and love towards spiritually dead creatures (Eph. 2:4,5a) motivated His work in saving them by grace (Eph. 2:5b-10).
 - a. The Father made us alive (spiritual life) in Christ. This is the definition of salvation.
 - b. The Father positionally seated us in the heavenly places in Christ. This is for both present and future grace demonstrations.
 - c. The Father's grace is designed for His own glory, and leaves no room for human boasting.
 4. The spiritually alive creation can now conduct his life according to the grace eternal plan of God the Father (Eph. 2:10).
 5. Previously far away Gentiles and previously nearby Jews are fused together into one body in Christ through the Spirit with access to the Father (Eph. 2:11-22).
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Ephesians Chapter Three

1. Paul began a train of thought (Eph. 3:1) in response to the eternal glory of the Church (Eph. 1&2), but doesn't get that train rolling until the end of the chapter (Eph. 3:14-19).
2. The union of Gentiles and Jews into one body was mystery doctrine, not revealed in the Old Testament, but reserved for New Testament revelation to the Apostles and Prophets of the Church (Eph. 3:2-7).
 - a. The greatest example of grace in action (Paul) was selected to be the primary Apostle to the Gentiles (Eph. 3:8).
 - b. The greatest example of grace in action was selected to be the primary human author of New Testament revelation in written form (Eph. 3:9).
 - 1) The Church and the mystery doctrine given to the Church are manifestations of the Father's wisdom to the angelic realm of creation (Eph. 3:10).
 - 2) Thus it is that in the Church, God the Father accomplishes His grace eternal plan in the Body of Christ (Eph. 3:11-13).
3. In view of the eternal glory of the Church, Paul offers a Paterological prayer of praise for the Body of Christ to realize the blessings in time that are uniquely ours (Eph. 3:14-19).
4. This section of Ephesians closes with another benediction: ascribing glory to God the Father for His grace eternal plan (Eph. 3:20,21).

Day 347 – December 13 - Relationships and Holiness Eph. 4-6**Ephesians Chapter Four**

1. Eph. 4-6 is practical application for the deep Paterological theology of Eph. 1-3.
2. We are expected to walk in a worthy manner—summarized by the principle of Christian unity (Eph. 4:1-6).
3. We are expected to walk according to the grace gift the Lord supplied, for the edification of the entire body (Eph. 4:7-16).
 - a. Christ the Victorious One is pleased to bestow gifts to His bride (Eph. 4:7,8).
 - b. The Holy Spirit provides believers with spiritual gifts (Rom. 12; 1st Cor. 12), but the Lord Jesus Christ provides local churches with spiritually gifted believers (Eph. 4:11,12).
 - 1) In the Apostolic Age, Apostles, prophets, evangelists, and pastor-teachers were the spiritually gifted believers that the Lord provided to particular local churches for their equipping and building up.
 - 2) In the Local Church Age, evangelists and pastor-teachers carry on that primary work-assignment.
 - c. The function of the local church assembly is to equip and build up believers for the work of service, as we grow together to spiritual maturity.
4. We are to lay aside our old manner of life as unbelievers (Eph. 4:17-24), and live the new manner of life as recipients of God's forgiveness (Eph. 4:25-32).

Ephesians Chapter Five

1. The summary statement for our walk is to be imitators of God, and walk in love (Eph. 5:1,2). This is the unconditional, sacrificial, integrity love of God.

2. The walk of love, as children of light, means that believers are to have no participation in the unfruitful deeds of darkness (Eph. 5:3-7,11-14).
 - a. The walk of love, as children of light, is a simple walk for the pleasure of God the Father (Eph. 5:8-10).
 - b. The walk of love, as children of light, is a careful walk, redeeming the time and remaining sober-minded (Eph. 5:15-18).
 - c. The walk of love, as children of light, is a thankful walk, praising the Lord from the heart (Eph. 5:19,20).
 - d. The walk of love, as children of light, is a submissive walk, fearing the Lord and serving one another (Eph. 5:21-6:9).
 - 1) The submissive walk of wives (Eph. 5:22-24,32,33) and husbands (Eph. 5:25-33).
 - 2) The submissive walk of children (Eph. 6:1-3) and parents (Eph. 6:4).
 - 3) The submissive walk of slaves (Eph. 6:5-8) and masters (Eph. 6:9).

Ephesians Chapter Six

1. Submission to the Lord (Eph. 5:21-6:9) is essential for victory in the angelic conflict (Eph. 6:10-17; cf. 1st Pet. 5:6&7,8&9).
2. Believers in the Dispensation of the Church have the privilege of putting on and taking up the full armor of God (Eph. 6:10,13).
 - a. ἐνδύω enduō ^{#1746}: get into, put on.
 - b. ἀναλαμβάνω analambanō ^{#353}: take up. In this sense, “taking” signifies undertaking the duties of an office or position: i.e. take a job, take office, take command.
3. Believers in the Dispensation of the Church that have put on, and taken up the full armor are equipped to do battle against the Satanic forces of darkness (Eph. 6:11,12).
 - a. The battle is primarily defensive (1st Pet. 5:9), resisting (Eph. 6:13), standing firm (Eph. 6:11,13,14), and withstanding the flaming arrows (Eph. 6:16).
 - b. The believer’s primary offensive weapon is the sword of the Spirit, the (spoken/preached) Word (ῥῆμα rhēma ^{#4487}) of God (Eph. 6:17).
4. Believers in the Dispensation of the Church support one another’s spiritual combat operations through the communications network of prayer (Eph. 6:18-20).
5. The epistle closes with a recommendation of Tychicus and an appeal to peace, love, faith, and grace (Eph. 6:21-24).

Day 348 – December 14 - Joy in Christ Phil. 1-4

Philippians Chapter One

1. Phil. 1:1 defines the primary unit of instruction/fellowship/service/discipline: the local church.
 - a. A body of believers (saints) in Christ, assembled together at a defined locality.
 - b. Overseers & deacons provide the examples of leadership and service for the body.
2. Paul offered thanksgiving and rejoicing to God the Father in appreciation for His work on their behalf (Phil. 1:3-5). Even as he is thankful for what the Philippians have done, Paul is excited about what is yet to come (Phil. 1:6-11).

3. Paul rejoiced with double-portion capacity because his imprisonment was working to promote a greater progress of the gospel (Phil. 1:12-18).
4. Because of his mental attitude of joy, Paul was not worried over the issue of physical life or death (Phil. 1:19-26).
5. As in the Ephesian epistle, Paul urged his readers to live their Christian life in a manner worthy of the gospel of Christ (Phil. 1:27-30).
 - a. Again, the summary is Christian unity (v.27; Eph. 4:1-3).
 - b. Local churches stand together by means of Christian unity in order to withstand the anti-Christian unity (v.28).
 - c. Local churches experience conflict “for Christ’s sake” (vv.29,30).

Philippians Chapter Two

1. The four “ifs” of Phil. 2:1 are all 1st class conditions—assumed to be true. The words “if” can be rendered “since.”
2. Like-mindedness in a local church assembly requires genuine humility for one another (Phil. 2:2-4).
3. The greatest example of genuine humility is found in the κένωσις kenōsis of Jesus Christ (Phil. 2:5-11).
4. Believers are expected to carry out their salvation to its ultimate conclusion (Wuest) with fear and trembling (Phil. 2:12) as they allow God the Father to be at work within them (Phil. 2:13).

Not slavish terror, but wholesome, serious caution. “This fear is self-distrust; it is tenderness of conscience; it is vigilance against temptation; it is the fear which inspiration opposes to high-mindedness in the admonition ‘be not high-minded but fear.’ It is taking heed lest we fall; it is a constant apprehension of the deceitfulness of the heart, and of the insidiousness and power of inward corruption. It is the caution and circumspection which timidly shrinks from whatever would offend and dishonor God and the Saviour.

5. Like-mindedness in the local assembly requires individual believers to set aside all grumbling & disputing (Phil. 2:14-16).
 - a. This allows believers to maintain personal holiness in the κόσμος kosmos.
 - b. This allows believers to hold fast to Truth.
6. Paul encouraged the Philippians to rejoice with him, joining their sacrifice to his own (Phil. 2:17,18).
7. In order to share these sufferings and their celebrations, Paul delegated Timothy (Phil. 2:19-24) and Epaphroditus (Phil. 2:25-30) to journey to Philippi and offer spiritual encouragement.

Philippians Chapter Three

1. Paul had previously urged the Philippians to rejoice in the Lord (Phil. 2:18), but doesn’t mind doing so again (Phil. 3:1), and again (Phil. 4:4a), and again (Phil. 4:4b).
2. Paul warns the Philippians to “beware of the dogs” (the Judaistic legalists, and their continued observance of Old Testament ritual) (Phil. 3:2,3).
3. If anyone can place confidence in their own human ability, or earthly qualifications, it would be Paul (Phil. 3:4-6).

- a. Paul considered all of these temporal-life benefits to be worthless write-offs in spiritual-life (Phil. 3:7).
- b. The true confidence for the believer is a growing intimacy with the power of Christ's resurrection (Phil. 3:8-10a).
 - 1) The resurrection is powerful for the believer who has fellowship with Christ's sufferings.
 - 2) The resurrection is powerful for the believer who is conformed to His death.
4. Anticipation of eternal reward is a motivation for temporal faithfulness (Phil. 3:12-14).
 - a. We can trust the Lord to adjust our mental attitude properly as He renews us in the spirit of our mind (Phil. 3:15,16; Rom. 12:2).
 - b. We can discern the right examples from the wrong examples (Phil. 3:17-19).
 - c. We can orient ourselves to the present reality of our heavenly citizenship as we anticipate the future realization of that heavenly citizenship (Phil. 3:20,21).

Philippians Chapter Four

1. When a local assembly is focused on their heavenly citizenship, earthly disputes can be settled (Phil. 4:1-3).
2. Paul closes the epistle with clear instructions for a faithful flock to continue in the faith (Phil. 4:4-19).
 - a. Rejoice in the Lord (v.4).
 - b. Relate your gentle spirit to all men (v.5).
 - c. Request whatever you desire (Phil. 4:6).
 - d. Relax in the peace your father provides (Phil. 4:6,7).
 - e. Reflect on the glories of Christ (Phil. 4:8).
 - f. Rehearse the Christian walk according to the example of your faithful spiritual leaders (Phil. 4:9).
 - g. Rely on the all-sufficient provision of the Father to sustain you in every circumstance (Phil. 4:10-14,19).
 - h. Relish the privilege of offering spiritual sacrifices through temporal activity (Phil. 4:15-18).
3. The Father is eternally glorified as the grace of the Son is realized (Phil. 4:20-23).

Day 349 – December 15 - Living in Light of God's Awesome Grace 1st Peter 1-5

First Peter Chapter One

1. Peter writes an Apostolic epistle to the "scattered aliens" of five Roman provinces in Asia Minor (modern Turkey) (1st Pet. 1:1).
 - a. παρρηπίδημος *parepidēmos* ^{#3927}: stranger, sojourner, alien.
 - b. διασπορά *diaspora* ^{#1290}: a scattering, dispersion.
2. Peter describes election, foreknowledge, sanctification, & salvation as a work of God the Father, the Holy Spirit, and Jesus Christ (1st Pet. 1:2).

3. Peter describes the Christian life in terms of our blessings in time and eternity as those who have been born again to a living hope (1st Pet. 1:3-9).
 - a. Our new life in Christ consists of an eternal inheritance (vv.4,5).
 - b. Our new life in Christ consists of temporal testing (vv.6,7).
 - 1) These tests are necessary.
 - 2) The proof of our faith results in the glory of Jesus Christ.
4. Peter describes the Dispensation of the Church as a stewardship in between the two advents of Jesus Christ; a stewardship that Old Testament saints could not have anticipated, and even the angels long to understand (1st Pet. 1:10-12).
5. Given our necessary testing, and the great privilege of revelation we enjoy, every believer is expected to prepare their minds for action (1st Pet. 1:13-25).
 - a. We are to be sober, and oriented completely to the imminent Rapture of the Church (v.13).
 - b. We are to be holy, oriented to the character of God (vv.14-16).
 - c. We are to function in the fear of the Lord, living our life mindful of the coming judgment, and in remembrance of the price that Christ paid to give us this life (vv.17-21).
 - d. We are to fervently love one another in purity and sincerity (vv.22-25).

First Peter Chapter Two

1. With a mind prepared for action, believers can put aside the sinful things of the flesh, and grow in the Word of God (1st Pet. 2:1-3).
2. Believers grow individually and corporately (1st Pet. 2:4-10).
 - a. Christ is the Stone (Isa. 28:16; Ps. 118:22; Isa. 8:14).
 - b. Each believer in the Church is also a stone, being crafted into the overall Church.
 - c. The Church is a unique body in human history. This passage is similar to a passage relating to Israel (Ex. 19:5,6), but important differences must be observed. The Church is God's heavenly people, while Israel is God's earthly people.
 - 1) A Chosen Race, based upon our spiritual parentage of God the Father.
 - 2) A Royal Priesthood, based upon our King-Priest, the Lord Jesus Christ.
 - 3) A Holy Nation, based upon our sanctification by the Holy Spirit.
 - 4) A people for God's own possession.
3. As a holy nation, residing as aliens and strangers in the κόσμος kosmos world system, we have a manner of life appropriate to our new life in Christ (1st Pet. 2:11-25).
 - a. We fight the internal battle of the soul against our sin nature (v.11).
 - b. We maintain the external witness of our faith in view of unbelievers (v.12).
 - c. We conduct ourselves in public according to the Laws of Divine Establishment (vv.13-17).
 - d. We conduct ourselves at work according to the good pleasure of God (vv.18-20).
 - e. We follow the example that was set by the Shepherd and Guardian of our souls (vv.21-25).

First Peter Chapter Three

1. Our ministry as Royal Priests will also be manifest in our marriages (1st Pet. 3:1-7).
 - a. Wives have a ministry to their husbands by silently living the example of Christ for their husbands to observe (vv.1-6).
 - b. Husbands have a ministry to their wives by showing them honor as a fellow heir of the grace of life (v.7).
 - c. Husbands and wives form an effective prayer team within the royal priesthood of Christ.
2. Peter summarized the Christian life as a life of harmony (1st Pet. 3:8-12). ὁμόφρων
homophrōn ^{#3675}.
3. Peter summarized the Church's opportunity to maintain a public witness, even in the face of persecution (1st Pet. 3:13-17).
4. Jesus Christ stands as our great example, for how persecution can become an opportunity for public witness (1st Pet. 3:18-22).
 - a. The Victorious Proclamation was made to the disobedient spirits that engineered the corruption of the human race in the days of Noah (vv.19,20; 2nd Pet. 2:4; Jude 6).
 - b. Jesus Christ also disarmed the fallen angelic forces at that time (Col. 2:15), and
 - c. Jesus Christ led forth the captives from Sheol into the presence of God the Father (Eph. 4:8).

First Peter Chapter Four

1. Christ established the example in His humanity, and believers likewise function in our humanity according to the will of God (1st Pet. 4:1-6).
 - a. Although He left us in our physical bodies after salvation, we are not to continue in the sinful practices of our humanity prior to salvation.
 - b. We are to proclaim the gospel to those who are dead, so that they may face the judgment of the living rather than the judgment of the dead.
2. Imminency demands urgency (1st Pet. 4:7-11).
 - a. Urgency in prayer.
 - b. Urgency in love.
 - c. Urgency in hospitality.
 - d. Urgency in the exercise of spiritual gifts for the edification of the Church.
3. Expectation of glory entails an expectation of suffering (1st Pet. 4:12-19).
 - a. Keep our suffering in the realm of undeserved suffering rather than Divine discipline.
 - b. Keep our focus on the coming judgment.
 - c. Keep our trust in the faithful Creator.

First Peter Chapter Five

1. Peter concludes his epistle with an appeal to the elders in the local churches to provide the shepherding example of Christ for the flock to follow (1st Pet. 5:1-5).
2. Humility is essential for any engagement in the angelic conflict (1st Pet. 5:6-9), and the reward of exaltation will come from God the Father (1st Pet. 5:10,11).

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3. The epistle closes with greetings from Peter's scribe Silvanus, Peter's wife, and Peter's spiritual son, Mark (1st Pet. 5:12-14).

Day 350 – December 16 - Sound Doctrine Titus 1-3

Titus Chapter One

1. The salutation to Titus is the most extended description of Paul's apostolic ministry in any of his epistle salutations (Tit. 1:1-4).
2. The letter begins with a reminder of Paul's reason for leaving Titus in Crete (Tit. 1:5).
 - a. To set in order what remains.
 - b. To appoint elders in every city according to Paul's direction. Titus was evidently a pastor-teacher by gift, serving in Paul's apostolic ministry, manifesting God the Father's effects in supervising multiple local churches throughout Crete.
3. Qualifications for the elder (Tit. 1:5) / overseer (Tit. 1:7) are similar to the parallel passage written to Timothy (Tit. 1:6-9; 1st Tim. 3:1-7).
4. Humble, God-fearing Pastors are critical in order to combat the arrogant, rebellious false teachers (Tit. 1:10-16).

Titus Chapter Two

1. Paul emphasizes for Titus how sound doctrine will have practical application in the daily lives of believers (Tit. 2:1-15).
2. Older men and women have fruitful ministries to younger men and women—teaching the Word of God through the examples of their lives (Tit. 2:2-5).
3. Younger believers are to also conduct their lives in an exemplary manner (Tit. 2:6-8).
4. Bond-slaves also have opportunity to live their faith for the glory of Christ (Tit. 2:9,10).
5. Every believer has the duty to reject ungodliness and manifest godliness in our daily anticipation of the happy hope (Rapture) and the subsequent glorious appearing (Second Advent) of Jesus Christ (Tit. 2:11-14).
6. The urgency that results from imminency is a doctrinal matter that must be diligently taught. "Speak and exhort and reprove with all authority" (Tit. 2:15).

Titus Chapter Three

1. When a believer is properly oriented in his spiritual life, that believer can also provide temporal life blessings to his community (Tit. 3:1,2).
 2. Godliness is motivated by appreciation in the believer's soul for what we are now compared with what we used to be (Tit. 3:3-7).
 3. Pastors need to teach the Word confidently, and demonstrate for the flock the priority of pursuing the good works that God saved us to perform (Tit. 3:8; Eph. 2:10).
 4. Factious men need to be removed from the assembly as soon as possible (Tit. 3:9-11).
 5. Paul closes the Book with personal instructions for Titus regarding his successor on Crete, and two other ministers passing through town (Tit. 3:12-15).
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Day 351 – December 17 - Paul Instructs Timothy 1st Tim. 1-3
First Timothy Chapter One

1. Paul introduces the letter to Timothy with the stated purpose for his appointment to the church in Ephesus (1st Tim. 1:3-5,18-20).
 - a. Although still youthful (1st Tim. 4:12), Timothy is gifted, trained, & equipped to pastor and train other Pastors (v.3; 3:1-7; 5:17-22).
 - b. The Pastor must keep the local church's focus on the true issues, and avoid strange doctrines (vv.3,4).
 - c. The Pastor must stay faithful to the stewardship that he has been entrusted with, speaking the Truth in love (vv.4,5; Eph. 4:15).
 - d. The Pastor must keep faith and a good conscience personally, in order to fight the good fight on behalf of the flock (vv.18-20).
2. Some men in Ephesus were losing sight of the Gospel of grace by striving to become teachers of the Law (1st Tim. 1:6-11).
3. Paul was thankful to the Lord Jesus Christ for the grace of God and the service to which no one takes for themselves (1st Tim. 1:12-17 cf. Heb. 5:4).
 - a. The Lord provided Paul with the strength, grace, mercy, faith and love in order to be found faithful and placed in service (vv.12-14).
 - b. Jesus Christ selected the greatest sinner in the history of the world to stand as the greatest demonstration of Divine patience (vv.15,16).
 - c. The work which only God can do produces the praise and glory that only God is entitled to (v.17).

First Timothy Chapter Two

1. The first priority for any local church is to have a body of men dedicated to intercessory prayer (1st Tim. 2:1-8).
 - a. Entreaties, prayers, petitions, and thanksgivings on behalf of all men (v.1).
 - b. Particular intercession for political leaders and temporal freedoms (v.2).
 - c. Burdens for evangelism opportunities (v.4).
 - d. Prayer leadership for Church unity (v.8).
 2. The second priority for any local church is for the women of the assembly to exhibit godliness (1st Tim. 2:9-15).
 - a. Inner beauty & spiritual garments taking priority over physical beauty & garments (vv.9,10).
 - b. Women are designed in the Church for serving, rather than speaking (vv.11,12 cf. 1st Pet. 4:11).
 - c. It is the function of men & women in the local church to portray Christ and the Church, and not to reenact Adam & Eve and the consequences for Adam's failure to exercise spiritual leadership (vv.13-15).
- P= The order of the man and woman in creation is given as the basis for the organization of men and women within the local church. Just as in the orderly design of a Godly marriage, the
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issue is not a woman's ability compared to a man's, or a woman's equality with a man. The issue is an illustration of the orderliness that God the Father was pleased to design within the local church.

First Timothy Chapter Three

1. The men who teach and exercise authority within the local church are appointed to the office of overseer (1st Tim. 3:1-7).
 - a. The term ἐπίσκοπος episkopos overseer is interrelated with the term πρεσβύτερος presbuteros elder when Acts 20:17,28 & Tit. 1:5,7 are compared. Additional interrelated terms include the προϊστάνομενος proistanomenos *ruler* (1st Thess. 5:12) and the ἡγούμενος hēgoumenos *leader* (Heb. 13:17).
 - b. The primary responsibility of the overseer/elder is to shepherd (pastor) the flock (Acts 20:28; 1st Pet. 5:1,2).
 - 1) Overseer is a term of office, not a gift (Phil. 1:1; 1st Tim. 3:1).
 - 2) Elder is a term of maturity status, not a gift (1st Tim. 5:17-22; 1st Pet. 5:1-5).
 - 3) Pastor-Teacher & Evangelist are spiritual gifts (Eph. 4:12) that are naturally placed within the office of overseer when the maturity status qualifications for elder/overseer are manifest.
 - c. The qualifications of an overseer spell out the requirements for his fruitful ministry, and not the qualifications for a spiritual gift which is given by the Sovereignty and grace of God (Rom. 11:29).
 - 1) A dozen self-explanatory qualifications are given (vv.2,3).
 - 2) Three additional qualifications are given, with corresponding explanations (vv.4-7).
2. Assisting the overseer(s)/elder(s) in the local church are the deacons (1st Tim. 3:8-13; Phil. 1:1).
 - a. Qualifications for Deacons are similar to those of Overseers in terms of their spiritual walk (1st Tim. 3:8-10,12,13).
 - b. Additional characteristics for Deaconesses are incorporated within the overall passage concerning Deacons (1st Tim. 3:11).
 - 1) Deaconesses do not violate the prohibition against teaching or exercising authority over men (1st Tim. 2:12). Biblically, Deacons have delegated responsibility, but it is the Elder/Overseers that have the delegated authority within the local church.
 - 2) One Deaconess is referred to by name—Phoebe (Rom. 16:1).

The office of deaconess became a regular feature of church organization as early as the first part of the second century. In 112AD, Pliny the Younger, governor of Bithynia, wrote a letter to the emperor Trajan of Rome, indicating that in his investigation of Christians he had tortured two Christian maidens who were called deaconesses.*

3. Paul explains that all of the ecclesiastic polity of 1st Timothy has been written so that Timothy would know how the Church was supposed to function (1st Tim. 3:14-16).
 - a. There is appropriate (& inappropriate) conduct within the household of God.

* *Nelson's New Illustrated Bible Dictionary*, © 1995 Nashville: Thomas Nelson.

- b. The Church is the pillar and support of the Truth. Any other activity that a local church participates in other than that is without Biblical sanction. It may be acceptable under the Law of Liberty, but it cannot replace our stated purpose.
- c. The Church's common confession is the Mystery of Godliness—the Lord Jesus Christ. We have no other confession, and no other celebration, but to profess the glory of our Lord.

Answers to TTB2022-410 Exercises

1. The grace ministry of the Macedonian churches.
2. North Macedonia and Greece
3. His thorn in the flesh, 2 Corinthians 12:1-10
4. True
5. Mosaic Law was ineffective in justifying sinful man according to the absolute standard of God's righteousness.
6. True
7. The Law was not given until it was communicated to Moses.
8. Romans 7
9. True
10. Greece

TTB2022-411 Exercises

1. The humanity of Christ is eternal. [True/False]
Answer:
 2. In what verse in Colossians do we see that we are to learn from the word of Christ as it dwells richly in our hearts?
Answer:
 3. _____ was the courier for the epistles to the Ephesians and Colossians.
Answer:
 4. What is the meaning of the name Archippus?
Answer:
 5. What was the name of Philemon's slave?
Answer:
 6. On what basis did God the Father make us spiritually alive in Christ?
Answer:
 7. What is a Christian's defense against the Satanic forces of darkness, according to Ephesians 6?
Answer:
 8. According to Philippians, which church members provide the examples of leadership and service?
Answer:
 9. To whom is Peter's first epistle written?
Answer:
 10. What verse in Ephesians chapter 4 shows that believers grow both individually and corporately?
Answer:
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