

1. Last week I taught in part 1Ti 1:1. When time expired we were reviewing the Doctrine of Jesus.

2. I want to review some of that learned and then resume our study at point 7.9.7 on page 3. First, however, you may want to use God's grace provision for fellowship by silently naming your sins to God, as the Holy Spirit may or may not show.

3. So far we have exegeted that portion of verse 1 which in the KJV has been rendered "Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ ...," noting it is better translated "**Paul, an apostle of Christ Jesus, by the command of God the Father, our Savior and Christ Jesus ...**"

4. The entire verse has been translated in the KJV:

KJV-New Sentence

1Ti 1:1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;

5. The word **Kurios** does not appear in the better manuscripts, although clearly Christ is often called Lord in Scripture.

6. All members of the Trinity are equal. The Father, Son and Holy Spirit are co-infinite, co-eternal and co-equal. All three members of the Trinity share equally the ten essences of God. Each is sovereign, righteous, just, love, eternal life, omnipotent, omniscient, omnipresent, immutable and veracious.

7. The Doctrine of Jesus

7.1 An anonymous author has written

"Here was a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village, where He worked in a carpenter shop until he was thirty and for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put His foot inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with the world except the naked power of His Divine manhood. While He was still a young man the tide of public opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies.

He went through the mockery of a trial. He was nailed to a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying - and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend. Nineteen wide centuries have come and

gone and today He is the centerpiece of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, all the kings that ever reigned, put together have not affected the life of man upon this earth as powerfully as that One Solitary Life."

7.2 Jesus Christ is unique in several respects, not the least of which is the fact that in Him alone centers the gospel of the grace of God.

7.3 He has changed the face of history, for in Him eternity has invaded time, God has become man and human life has achieved through His propitiation a significance that lifts it above the natural order of things, making possible fellowship and service to God.

7.4 Some philosophers may be inclined to deny His power to propitiate God, reconcile man and redeem us from sin because the gulf between God and man is too great to be bridged in a single being.

7.4.1 Some may say the elements involved are too discrete to be combined in a unified personality. Yet the Gospels present just such a personality. One has the choice between supposing a literary miracle based on fancy or accepting a historical miracle that is based on far more historicity than secular history at its best.

7.5 Most historians, when cornered, feel that it is true they cannot dismiss Jesus Christ as unhistorical in view of the substantial character of the evidence, but nevertheless some acknowledge misgivings as to the truth of many elements of His story.

7.6 Though Jesus wrote nothing for posterity, He gave assurance to His closest followers that the Spirit of God would have a peculiar part in His ministry--the bringing to remembrance the things that Jesus had said (Joh 14:26).

Joh 14:26 But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

7.7 Even apart from supernatural aid, the disciples could never forget the stirring scenes they had shared with the Master.

7.7.1 Some incidents involved Jesus alone, such as the temptation, but there is no reason to suppose that He would have refrained from informing His disciples of what transpired.

7.7.2 A total understanding, however, of the nuances of the respective ages had to await the glorification of Christ and the coming ministry of God the Holy Spirit.

7.8 The Gospels have not been arranged in chronological order. The book of Mark gives the best indication of a chronological order.

7.9 The setting for this greatest of all lives is the land of Palestine, at a time when Rome had established her sovereignty over much of the Near East.

7.9.1 Government officials, military men and tax gatherers were constant and unpleasant reminders that Israel was not free.

7.9.2 Restlessness, at least among the zealots, was gradually building toward open revolt.

7.9.3 Although Jesus spent His days on earth under the Roman eagle, His life was far more heavily influenced by His Jewish inheritance.

7.9.4 Born of a Jewish mother, nurtured in a home of piety and possibly of near-poverty, encouraged to love the Scriptures and trained in the worship and instruction of the synagogue, He grew spiritually, physically and intellectually.

7.9.5 The readiness with which He could quote Scripture and the appropriateness of His references testify to His prolonged and thoughtful study.

7.9.6 His boyhood development along this line is hidden from us, but this much is clear. He turned to the Word not only for spiritual nourishment but also to find the indication of His own mission. Luk 22:37-47

7.9.7 He was able to assess the spiritual needs of His nation in an independent manner and could point out the various ways in which the religious leaders had led the people astray.

7.10 Herod the Great was still reigning at the time Jesus was born. Herod's jealous apprehension made it unwise for Jews to show any great enthusiasm over the heralded arrival of their promised King.

Mat 2:1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

7.11 Yet the response of the shepherds (Luk 2:8-18) presaged a kindly reception from the common people, even as the Magi constituted the first fruits of the Gentiles. The circumstances surrounding the conception of Jesus were such as to give rise, among unbelieving Jews, to ugly rumors that He was an illegitimate child.

7.12 Little information is given about the boyhood of Jesus, and this very fact underscores the truth that our Gospels were not intended to be biographies in the accepted sense of that word.

7.13 Although they provide some materials for a life of Christ, they were not written from the biographical standpoint but rather they furnished information leading to a better understanding of the message of the gospel.

7.14 The silence concerning this period of Jesus' life is relieved by the account of the visit to the Temple at the age of 12, preceded and followed by summary statements about His development (Luk 2:40-52).

7.15 In the providence of God, Jesus had a herald who prepared the way for Him. John the Baptist, fully aware of the impact he was making on Israel, publicly proclaimed that a greater One than he was coming.

Joh 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

7.16 Jesus' baptism at the hands of John marked the abandonment of the secluded life in Nazareth and the assumption of His role as the servant of Jehovah. The Baptism of Jesus occurred when he was approximately 30 years of age in c. A.D. 27.

Luk 3:23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

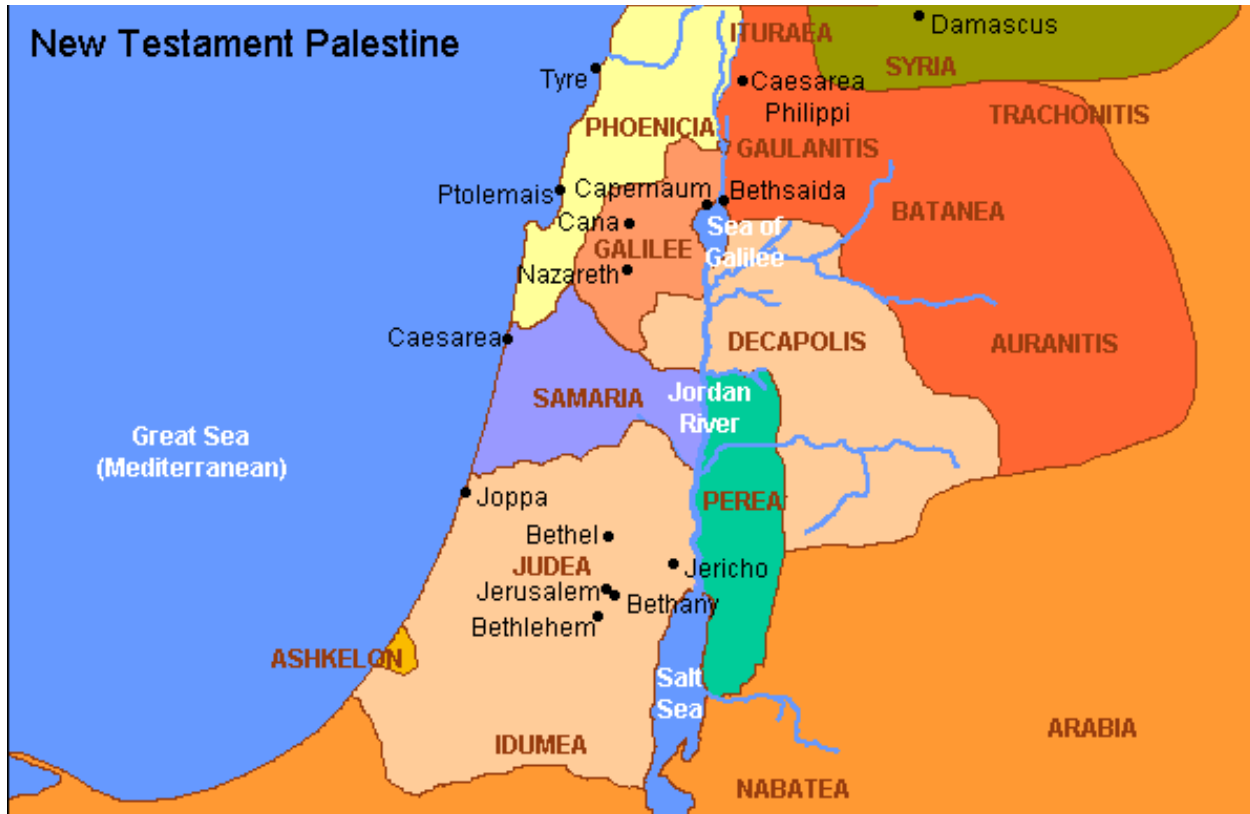
7.17 To equip Him for this mission, the Holy Spirit came upon Him and the Father from heaven acknowledged Him. The Son of God, however, was not yet ready to begin His work, even though He had divine approval and His own dedication to the task. He must first be subjected to a grueling temptation at the hands of Satan.

7.18 Jesus would be dealing with minds blinded by Satan, with people whose bodies were bound by him and reduced to virtual helplessness, with lives darkened and tortured by his emissaries--the unclean spirits.

7.19 By meeting every test of the evil one, Jesus earned the right to banish the demons and deliver men from the fearful grip of the devil. He could challenge the sway of Satan's kingdom by defeating the prince of this world on his own turf.

7.20 Out of the temptation experience came a pattern of resolute dependence on God, a dependence that would remain as a permanent feature of His ministry.

7.21 A day-by-day chronicle of Jesus' activity is lacking in Scripture. Notices of time and place are occasionally given, but they are insufficient to provide more than a sketchy outline.



7.22 It is clear from the synoptics that the bulk of His ministry took place in Galilee, with considerable itinerating in the towns and villages there.

7.23 Capernaum proved a suitable headquarters, because of its central location. A journey to Tyre and Sidon on one occasion took Jesus and the disciples outside the bounds of Palestine. Mar 7:24

Mar 7:24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

7.24 Another trip took them through a portion of the Decapolis, a region consisting of a scattered group of Greek communities to the east of the Sea of Galilee.

Mar 7:31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

7.25 In addition there was a withdrawal north to Caesarea Philippi and some activity in Perea, a territory east of the Jordan.

Mar 8:27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

Mar 10:1 And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught

them again.

7.26 On the other hand, from the Gospel of John we learn little about Jesus' work in Galilee, for most of the narrative centers around visits to Jerusalem, especially in connection with the various annual festivals of the Jews.

7.26.1 These include Passover (Joh 2:23; 6:4; 13:1), Tabernacles (7:2), Feast of Lights (10:22) and an unnamed feast (5:1).

Joh 2:23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

Joh 6:4 And the passover, a feast of the Jews, was nigh.

Joh 13:1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

Joh 7:2 Now the Jews' feast of tabernacles was at hand.

Joh 10:22 And it was at Jerusalem the feast of the dedication, and it was winter.

Joh 5:1 After this there was a feast of the Jews; and Jesus went up to Jerusalem.

7.27 From Acts 10:37 it is possible to assume that Jesus had a ministry in other parts of Judea than Jerusalem and vicinity.

Acts 10:37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

7.28 With the help of these references to festivals in John, the duration of Christ's ministry can be roughly calculated. It must have exceeded two years and probably approximated three. Some advocate a four-year period.

7.29 Now for the phrase "which is our hope."

WHICH IS OUR HOPE Ο ΕΛΠΙΣ ΕΓΩ

1. **Ho Elpis Ego** is better "our hope and anticipation ..." or literally "the hope of us ..."
2. **Elpis** is a monadic noun, declined as a genitive singular, followed by the pronoun **Ego**, declined as a genitive plural.
3. God our Savior and of Christ Jesus our hope requires more than a little explanation.
4. The expression "of God our Savior and of Christ Jesus our hope" is an antithesis of

the offices of God as our Savior and of Christ Jesus as our hope. The former points chiefly to the past and the latter to the future.

5. In speaking of the saving action of God our Savior, Paul speaks of Christ as He Who lived a perfect life and died the perfect death in order to provide our so great salvation.

6. In speaking of the future as "Christ Jesus our hope," Paul speaks of our potential advance from positional sanctification to a temporal sanctification and finally to our ultimate sanctification when we meet the Lord in the air.

7. Jesus is our hope of glory, our expectation of that day when our humiliation will be conformed to the body of His glory; i.e., our ultimate sanctification.

Col 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

Col 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

8. The mystery doctrines of the Church Age are provided in order that we might know His good, and acceptable and perfect will for our lives. Rom 12:2

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

9. Pastor-teachers and Doctrine are provided in order that we in time can grow in the likeness of Him. Eph 4:14-16

Eph 4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

Eph 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

Eph 4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

10. Our hope also involves the confident expectation that we shall be like Him at His return when we meet Him in the air. (1Th 4:16-17, Phi 3:21 and 1Jo 3:2)

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Phi 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1Jo 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

11. Paul, by saying he is writing "by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope," speaks firstly of an act of Christ Who saved us by His life and death.

11.1 Secondly, He made possible an opportunity to become like Him in time, but only a glimmer of the likeness when, at the Rapture, He changes us in the twinkling of an eye.

1Co 15:51 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

1Co 15:52 In a moment, in the **twinkling** of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

12. Let's review the Doctrine of Hope.

12.1 In A.D. 1606 the word hope meant confidence. When in the KJV we find hope, we should keep in mind its meaning at the time. To do otherwise is to infer stupidity on the part of those early translators.

12.2 For example in Romans 5:5 we have "And hope maketh not ashamed for the love of God is shed abroad in our hearts by the Holy Spirit."

12.3 Hope at the time of the translation of the KJV was not an indefinite expectation, but a definite and confident expectation of that which would happen.

12.4 On page 809 in a very thick dictionary in my study is a dictionary copyrighted in 1936.

12.5 The second definition found there for the word hope is "to place confidence; to trust with confident expectation of good."

12.6 So you can see how far afield Christians have wandered in ascribing "well, I hope so" to the very definite Greek **Elpis**.

12.7 In the Hebrew we have the following words translated "hope."

12.7.1 **Batach** is the reality of trust amidst the unseen.

12.7.2 **Qavah** is an expectation and trust, based on something greater than trust in self.

12.7.3 **Yachal** means to wait upon something or someone, and by implication it means to be patient in hope and expectation.

12.8 Hope, as it relates to a believer, anticipates the integrity of God; it can be found in Rom 4:18; Col 1:27; Job 4:6; Psa 71:5; Jer 17:7 and 1Th 1:3.

Rom 4:17 As it is written: "I have made you a father of many nations." He is our father in the sight of God, in whom he believed--the God who gives life to the dead and calls things that are not as though they were.

Rom 4:18 Against all **hope**, Abraham in **hope** believed and so became the father of many nations, just as it had been said to him, "So shall your offspring be."

Rom 4:19 Without weakening in his faith, he faced the fact that his body was as good as dead--since he was about a hundred years old--and that Sarah's womb was also dead.

Rom 4:20 Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God,

Rom 4:21 being fully persuaded that God had power to do what he had promised.

Col 1:27 To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the "**hope**" of glory.

Job 4:1 Then Eliphaz the Temanite replied ... to Job

Job 4:6 Should not your piety be your confidence and your blameless ways your **hope** (**Qavah** a cord)?

Job 4:7 "Consider now: Who, being innocent, has ever perished? Where were the upright ever destroyed?

Psa 71:5 For thou art my **hope** (**Qavah**), O Lord GOD: thou art my trust from my youth.

Jer 17:7 Blessed is the man that trusteth in the LORD, and whose "**hope**" (**Batach**) the LORD is.

Jer 17:8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

Jer 17:10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

1Th 1:1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

1Th 1:2 We give thanks to God always for you all, making mention of you in our prayers;

1Th 1:3 Remembering without ceasing your work of faith, and labour of love, and patience of **hope** in our Lord Jesus Christ, in the sight of God and our Father;

12.9 Hope has to be based, however, on our adjusting to the justice of God. God will vindicate, redress, avenge and support His Word. Rom 5:2 and Tit 1:1-2.

Rom 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Rom 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in "**hope**" of the glory of God.

Rom 5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

Rom 5:4 And patience, experience; and experience, "**hope**":

Rom 5:5 And "**hope**" maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us.

Tit 1:1 Paul, a servant of God and an apostle of Jesus Christ for the faith of God's elect and the knowledge of the truth that leads to godliness--

Tit 1:2 a faith and knowledge resting on the "**hope**" of eternal life, which God, who does not lie, promised before the beginning of time,

12.10 Our hope, as believers, is based on two immutable things -- God's righteousness and God's justice. Heb 6:17-20

Heb 6:17 Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, he confirmed it with an oath.

Heb 6:18 God did this so that, by two unchangeable things (His righteousness and His justice) in which it is impossible for God to lie, we who have fled to take hold of the "**hope**" which should greatly encourage us.

Heb 6:19 We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain,

Heb 6:20 where Jesus, who went before us, has entered on our behalf. He has become a high priest forever, in the order of Melchizedek.

12.11 An oath from the promise of God is based on His integrity. God's integrity is made up of His righteousness and His justice, which are products of His eternal love.

End Lesson Taught 7-26-09