

**A Study of**

# **Special Passages**

Research Class

12 Lessons

Prepared by:  
PAUL E. CANTRELL

2000



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**Form to give to Students**

**RESEARCH STUDY OF SPECIAL PASSAGES**

**I. DEFINE WORD OR THOUGHT:**

A. English Dictionary---

B. Various Translations---

C. How the original Word is used in other places—

**II. HOW IS THIS WORD OR THOUGHT USED IN THIS CONTEXT?**

A. In original context—

B. Other Passages to help—

C. Commentaries—

**III. CONCLUSIONS**

**IV. QUESTIONS TO BE ANSWERED (To be given by instructor)**

## **REFERENCE WORKS TO BE USED**

- 1. Synonym book**
- 2. English Dictionary**
- 3. Concordance**
- 4. Nave's Topical Bible**
- 5. I. S. B. E.**
- 6. Greek-English Inter-linear**
- 7. Hebrew-English Inter-linear**
- 8. Vine's Expository Dictionary of  
New Testament Works**
- 9. Thayer's Lexicon**
- 10. Various Translations**
- 11. Various Commentaries**

*Lesson One*

## **"The Virgin Birth of Jesus"**

{Isaiah 7:14}

### **I. DEFINE THE WORD OR THOUGHT:**

- a. English Dictionary---"Maiden, girl or woman, unmarried, no sexual intercourse"
- b. Various Translations---RSV—Maiden, young woman  
NEB—Young woman  
NASV—A Virgin
- c. Original Word used in other places—Virgin, Unmarried girl, Damsel, Mail, Virgin, "Parthenos," "Almah."

### **II. HOW IS THIS WORD OR THOUGHT USED IN THIS CONTEXT?**

- a. In original context—Isa. 7:14—virgin or young woman.
- b. Other Passages to help—Matt. 1:23; 25:1, 7, 11; Lk. 1:27; Acts 21:9; 1 Cor. 7:25, 28, 34, 36-38; 2 Cor. 11:2; Rev. 14:4. (Parthenos)  
  
Gen. 24:43; Exo. 2:8; Ps. 68:25; Prov. 30:19; S.of S. 1:3; 6:8 (Almah)
- c. Commentaries

### **III. CONCLUSIONS**

### **IV. QUESTIONS TO BE ANSWERED:**

1. Is virgin or young woman a more accurate translation?
2. How would you know for sure Mary was a virgin other than the Greek Word? (Matt. 1:18, 20, 23, 25; Lk. 1:27, 31, 34, 35).



3. How is the Prophet Isaiah's words used here? (Matt. 2:15; Hos. 11:1; Matt. 2:18; Jer. 31:15)
4. Was this a sign for the King of Judah? (Isa. 7:14)
5. In what form do signs appear?
  - a) Miracles to show God's backing (Exo. 4:39)
  - b) God's judgments (Exo. 10:2)
  - c) Memorials. (Exo. 13:9, 16)
  - d) Pledges of future. (Judg. 6:36-40; 2 Kgs. 20:8-11; Exo. 3:12; 1 Sam. 2:34; 2 Kgs. 19:29).

*Lesson Two*

## **"The Divine Nature of Jesus"**

(Philippians 2:6)

### **I. DEFINE THE WORD OR THOUGHT:**

- a. English Dictionary---"Shape,figure, plan, model, frame, kind"
- b. Various Translations---TEV—Nature of God  
NEB—Divine Nature  
NASV—For of God  
TCNT—Divine Nature  
KNOX—His Nature if Divine
- c. Original Word used in other places—MORPHE--form

### **II. HOW IS THIS WORD OR THOUGHT USED IN THIS CONTEXT?**

- a. In original context—Like the nature of God, but took on the nature of man (v.7).
- b. Other Passages to help—Phil. 2:6-7; Mk. 16:12; Gal. 4:19
  - ◇ MORPHE—Rom. 8:29; Gal. 4:19; 2 Cor. 3:8, 10—"inner changes of the heart.
  - ◇ SCHEMA—1 Cor. 7:31; Rom. 12:2
- c. Commentaries—Contrast of two Greek words:
  - ◇ MORPHE—Permanent, constant, essential attributes
  - ◇ SCHEMA—Fleeting, outward, clothes, fasion
  - ◇ Orignally possessed attributes of Deity—was God!
  - ◇ Then He assumed attributes of humanity—became man & God.

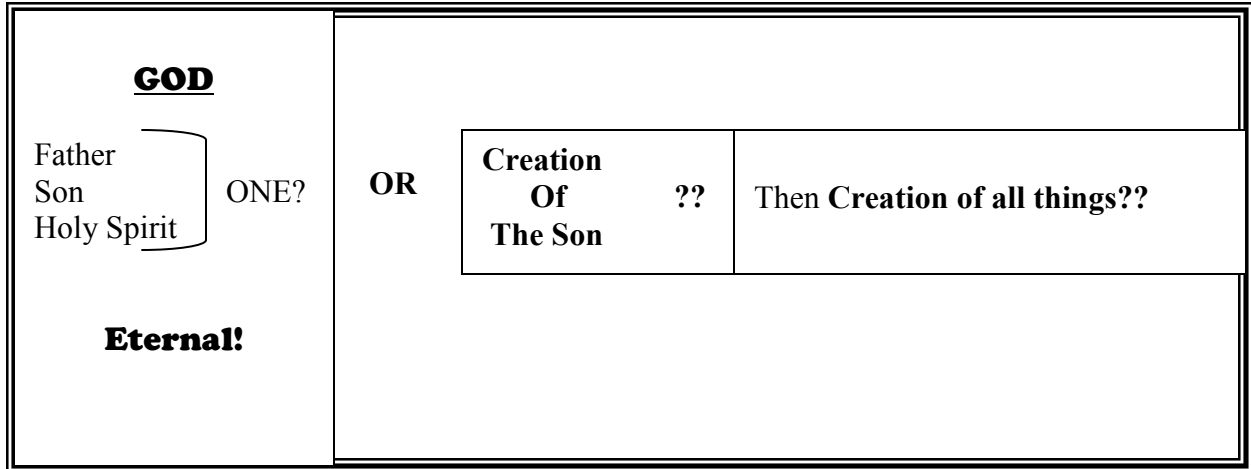
### **III. CONCLUSIONS**

- a. **Contrasts:**
  - ◇ **Form (nature, attributes) of God**
  - ◇ **Also took on the form (nature, attributes) of man.**
  - ◇ **Shows the absolute Deity of Jesus.**

### **IV. QUESTIONS TO BE ANSWERED:**

- 1. What was God's nature or form?

- 2. Can you have the form (nature) of God and not be God?
- 3. V. 6—dealing with before the incarnation  
V. 7—After the incarnation.
- 4. Could Jesus have retained his original equality with God?



*Lesson Three*

## **"Jesus: The Firstborn of Creation"**

{Col. 1:15-17}

### **I. DEFINE THE WORD OR THOUGHT:**

- a. English Dictionary---"Born first," "the oldest."
- b. Various Translations---WMS—"First born son"  
NEB—"Primacy over all created things"  
TEV—"First born Son, Superior to all created things"  
NASV—"First born of all creation"
- c. Original Word used in other places—Matt. 1:25; Luke 2:7; Rom. 8:29; Heb. 1:6; 11:28; 12:23.

### **II. HOW IS THIS WORD OR THOUGHT USED IN THIS CONTEXT?**

- a. In original context—One of two senses:
  - ◇ 1st born—literally—created by God
  - ◇ 1st born—figuratively—superiority over all creation.
- b. Other Passages to help—  
  
Gen. 24:43; Exo. 2:8; Ps. 68:25; Prov. 30:19; S.of S. 1:3; 6:8 (Almah)
- c. Commentaries:
  - ◇ Pulpit Commentary (Col. 1:15-17)
  - ◇ Gospel Advocate Commentary

### **III. CONCLUSIONS**

### **IV. QUESTIONS TO BE ANSWERED:**

1. Does this mean that Jesus was created first by God, the Father?

2. How else can the word PROTOTOKOS be understood?
  - a) Proto—first, before
  - b) Tokos—begotten, to bear, to bring forth, to produce.
  
3. What is a determining factor that makes an expression figurative?

*Lesson Four*

## **"Jesus Forsaken in Death"**

{Mark 15:34; Ps. 22:1}

### **I. DEFINE THE WORD OR THOUGHT:**

- a. English Dictionary---"Abandon, reput, renounce, quit, give up, desert, leave"
- b. Various Translations---TEV--Abandon  
NEB—Forsaken  
NASV—Forsaken
- c. Original Word used in other places—Matt. 27:46; Rom. 9:29; 10, 16; 2 Pet. 2:15.  
(EGKATELIPES)

### **II. HOW IS THIS WORD OR THOUGHT USED IN THIS CONTEXT?**

- a. In original context—
- b. Other Passages to help—Acts 2:27, 31; Heb. 10:25; 13:5; 2 Cor. 4:9
- c. Commentaries
  - ◇ Gospel Advocate Commentaries
  - ◇ McGarvey's Commentary
  - ◇ Barnes Commentary

### **III. CONCLUSIONS**

- a. Not so much the thought in the word, as to actually what was taking place between Jesus and the Father.

### **IV. QUESTIONS TO BE ANSWERED:**

1. In what sense did God forsake Christ in His death?
2. In what sense did Jesus taste of death for every man? (Heb. 2:9)
3. Will God abandon us in death? (Heb. 13:5; 2 Cor. 4:9; 2 Tim. 4:10, 16)

**For Taking Notes**

*Lesson Five*

## **"The Resurrection of Jesus"**

{1 Cor. 15:20-22}

### **I. DEFINE THE WORD OR THOUGHT:**

- a. English Dictionary---"Raising from dead, restoration, bringing back"
- b. Various Translations---RSV—  
NEB—  
NASV—
- c. Original Word used in other places:
  - ◇ Anastasis—resurrection
  - ◇ Egeio—Arose, arise, raised up, risen, lifted up, took up. To awake, rear it up.
  - ◇ Zoo poieo—Quicken, Made alive, gives life.

### **II. HOW IS THIS WORD OR THOUGHT USED IN THIS CONTEXT?**

- a. In original context—
- b. Other Passages to help:
  - ◇ Rom. 8:11—quicken your mortal bodies
  - ◇ 2 Cor. 5:1-4—Clothed upon! WHAT?

Gen. 24:43; Exo. 2:8; Ps. 68:25; Prov. 30:19; S.of S. 1:3; 6:8 (Almah)
- c. Commentaries:
  - ◇ ISBE—Comments in summary

### **III. CONCLUSIONS**

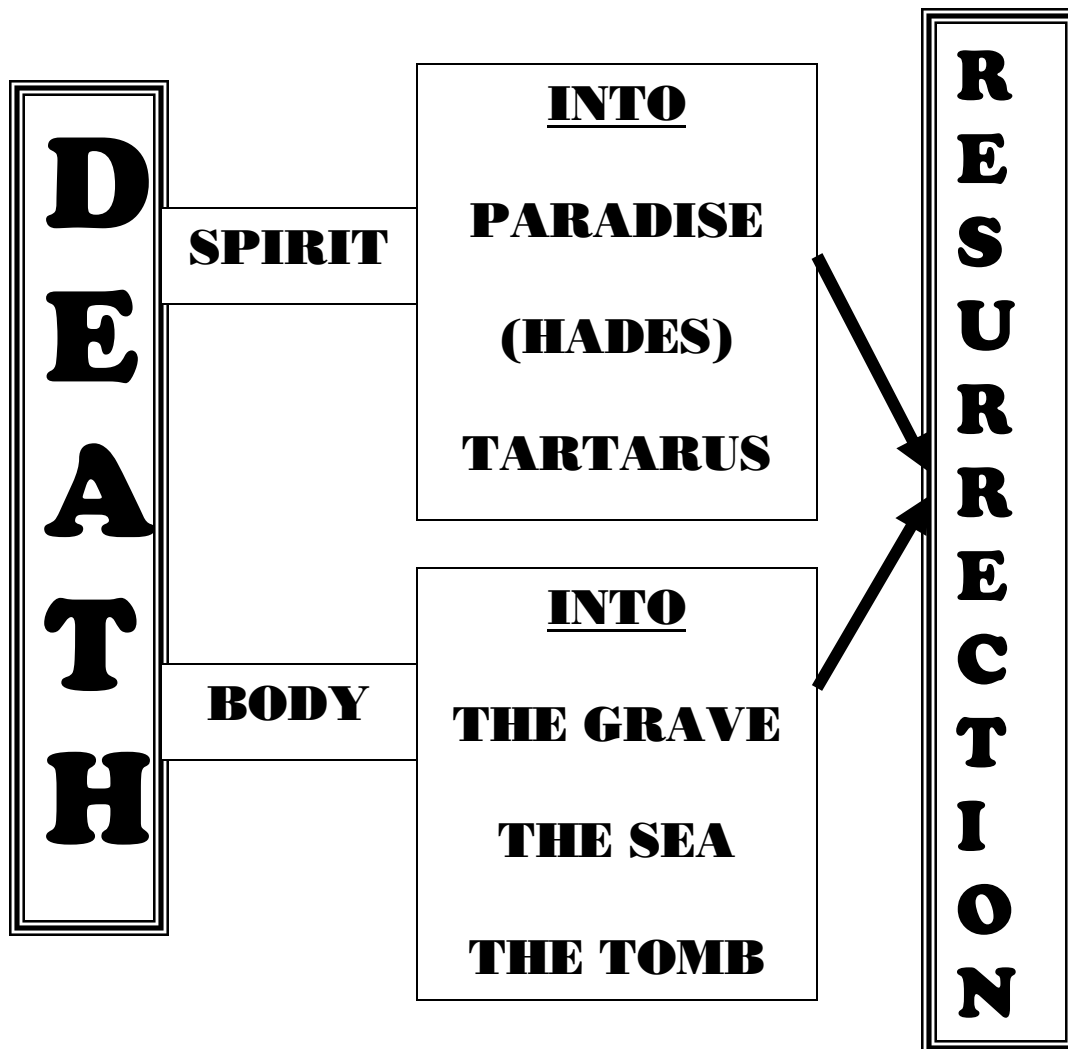
- a. Body will be raised or changed at Jesus' coming
- b. Will be a "spiritual body," but a carry-over of identification from the original physical body.

### **IV. QUESTIONS TO BE ANSWERED:**

1. Discuss 1 Cor. 15:35
2. Discuss 1 Cor. 15:42-44—What is the "it"?



3. Discuss 1 Cor. 15:53-54
  
4. Will the physical body or spirit be resurrected?
  
5. What identification will the resurrected body have to its original form and make-up?
  
6. What about those alive at the coming of Jesus? (1 Thess. 4:17; 1 Cor. 15:51-52).
  
  
7. How is the word "Immortal" used with reference to spirit or body?



*Lesson Six*

## **"The Exaltation & Subjugation of Jesus"**

{1 Cor. 15:24-28}

### **I. DEFINE THE WORD OR THOUGHT:**

- a. English Dictionary---"Under the power or rule of another"
- b. Various Translations---TEV—v. 27—to put all things under-----v. 28—place Himself under God  
NEB—v. 27—subjection-----v. 28--subordinate  
NASV—v. 27—In subjection under-----v. 28—subjected all things.
- c. Original Word used in other places:
  - ◇ Hupotasso—subjected, submitted, under obedience, put under, subdued under.
  - ◇ Lk. 2:51; 10:17-20; Rom. 8:7, 20; 13:1, 5; 1 Cor. 14:32; 15:28; Eph. 5:24; 1 Cor. 11:1-3 (Father, Son, Man, Woman)
  - ◇ Phil. 2:5-9 (Father—Son)

### **II. HOW IS THIS WORD OR THOUGHT USED IN THIS CONTEXT?**

- a. In original context—1 Cor. 15:24-28—the concept of subjection, submission, obedience to, subdued under.
- b. Other Passages to help:
  - ◇ Eph. 1:20-23—what is involved?
- c. Commentaries:
  - ◇ People's NT Notes—what Christ gave up.
  - ◇ Matthew Henry--
  - ◇ Pulpit Commentary--

### **III. CONCLUSIONS**

- a. The idea is one of exaltation or subjugation—the issue may be of the "when" Jesus was exaltation and when He will be subject to the Father.

**IV. QUESTIONS TO BE ANSWERED:**

1. If Christ is equal with God (Phil. 2:5-9), how can He be subject to God?
  
2. Will the Son have His physical earthly nature (glorified) or will He be back as He was before He became flesh?
  
3. What is the emphasis of the passage—"All things to be subject to God?"

*Lesson Seven*

## **"Does Not Commit Sin"**

{1 John 3:6-9}

### **I. DEFINE THE WORD OR THOUGHT:**

- a. English Dictionary---Commit, practice, indulge in
- b. Various Translations---TEV—v. 6—"Does not continue to sin"  
\_\_v. 8—"Continues to sin"  
\_\_v. 9—"Does not continue to sin"  
--"Cannot continue to sin"  
NEB—v. 6—"No one who dwells in him is a sinner"  
\_\_v. 8—"The man who sins"  
\_\_v. 9—"Does not commit sin"  
---"Cannot be a sinner"  
NASV—v. 6—"No one who abides in Him sins"  
\_\_v. 8—"The one who practices sin"  
\_\_v. 9—"Practices sin"  
\_\_"Cannot sin"
- c. Original Word used in other places:
- ◇ Commit, doeth, practices
  - ◇ To make, form, bring about, to cause, to produce, to become
  - ◇ To do habitually, to perform, to work, to pursue a course of action.

### **II. HOW IS THIS WORD OR THOUGHT USED IN THIS CONTEXT?**

- a. In original context—Ergazomai—to work, to commit (Jas. 2:9).  
---Poieo—to do, to cause, to commit a continuous habit (Mk. 15:7; Jn. 8:34; 2 Cor.11:7; Jas. 5:15).  
---Prasso—to do, work, practice—continuous action (Acts 25:11, 25)
- b. Other Passages to help:
- ◇ I John 2:1; I Jn. 1:7
- Gen. 24:43; Exo. 2:8; Ps. 68:25; Prov. 30:19; S.of S. 1:3; 6:8 (Almah)
- c. Commentaries:
- ◇

### **III. CONCLUSIONS**

- a. The idea seems to be that of habitually sinning, living in sin.
- b. To go on sinning or to practice sin.
- c. To pursue a course of action

### **IV. QUESTIONS TO BE ANSWERED**

1. What is the difference between an alien sinner and a saved person?
  
2. How does one "act of sin" affect our status with God and John's statement in 1 Jn. 3:6-9?
  
3. Why cannot a begotten person sin?
  
4. What part does the Word of God play in this matter?

*Lesson Eight*

## "A Sin not unto Death"

{1 John 5:17}

### **I. DEFINE THE WORD OR THOUGHT:**

- a. English Dictionary---"Unto—in the direction of"
- b. Various Translations---TEV—"Sin which does not lead to death"  
NEB—"Not all sin is deadly sin"  
NASV—"Sin not leading to death"
- c. Original Word used in other places:
  - ◇ Towards, motion, direction, nearness
  - ◇ Unto, to, with, for, against, among, at, toward, that, by, in, according to"

### **II. HOW IS THIS WORD OR THOUGHT USED IN THIS CONTEXT?**

- a. In original context—Pros—to, unto
  - Hamartia—missing the mark (Sin).
  - Thanatos—Death
  - ◇ Kinds of Death—Physical death, death in sin, eternal death, dead to sin.
  - ◇ Concepts:
    1. Sins that bring legal death.
    2. Sins that do not bring legal death.
    3. Sins that bring eternal death.
    4. Sins that do not bring eternal death.
- b. Other Passages to help:
  - ◇ Jn. 11:4—sickness not unto death
  - ◇ Rev. 2:10—Be faithful unto death
  - ◇ Jas. 5:18-20; 2 Pet. 2:20-22; Heb. 6:4-6; Gal. 6:1; 1 Jn. 3:16-17 Heb. 10:26-29, 31.
- c. Commentaries:
  - ◇ Matthew Henry—
  - ◇ Gospel Advocate—
  - ◇

### **III. CONCLUSIONS**

- a. Sin brings death, but in what sense.
- b. Not all sin is fatal!

### **IV. QUESTIONS TO BE ANSWERED**

1. What death is being referred to in this passage?
2. Is there a difference in sins?
3. Why is one unto death and the other not?
4. What else could be involved in determining the "death or not unto death" concept?
5. What value is there to pray for other's sins to be forgiven?

*Lesson Nine*

## **"To Know we Abide in God"**

{1 John 4:13}

### **I. DEFINE THE WORD OR THOUGHT:**

- a. English Dictionary---"to know, recognize, to be certain, to be sure, clear understanding, acquainted with, practical knowledge"
- b. Various Translations--TEV—"We are sure we live in union with God"  
NEB—"Here is proof that we dwell in Him"  
NASV—"By this we know we abide in Him"
- c. Original Word used in other places:
  - ◇ Ginoskomen in 1 John—2:3,4,5,13,14,18,29  
3:1,6,19,20,24  
4:2,6,7,8,13,16  
5:2,20

### **II. HOW IS THIS WORD OR THOUGHT USED IN THIS CONTEXT?**

- a. In original context—"This is how we can be sure"
  - "To know in the sense of realizing"
  - "To fully know for certain"
  - "To perceive that we are closely and intimately acquainted with
  - God because we are obedient to Him (1 Jn. 2:3).
- b. Other Passages to help:
  - ◇ Indicates a relationship between the two.
  - ◇ Sense of being approved.
  - ◇ More than a casual acquaintance.
  - ◇ Jn. 17:3
- c. Commentaries:
  - ◇ People's NT Notes—
  - ◇ Matthew Henry--
  - ◇ Pulpit Commentary--

### **III. CONCLUSIONS**

- a. John says that we can come to truly be acquainted with God.
- b. We can know by faith!



**IV. QUESTIONS TO BE ANSWERED:**

1. How can we know things---By faith, experience, or evidences?
  
2. Can we know for sure that we abide in God?
  
3. How can we know?
  
4. How can we know that God has given His Spirit to us?

*Lesson Ten*

## "Love for God and our Brother"

{1 John 4:20}

### **I. DEFINE THE WORD OR THOUGHT:**

a. English Dictionary

1. One strongly attached or devoted to another
2. Strong affection for one of the opposite sex
3. Strong liking, deep interest
4. Show warm affection for
5. Take delight or pleasure in
6. To fondle.

b. Various Translations---TEV—Love

NEB—Love

NASV—Love

- ◇ The Greek word is Agape.....indicating Godly love.

c. Original Word used in other places:

- ◇ Four Greek Words often translated "love" in our versions.
1. Storge—family affection (Rom. 1:31; 2 Tim. 3:30)
  2. Eros—physical passion
  3. Phileo—friends, companions—special relationship.
  4. Agape—Godly Love

### **II. HOW IS THIS WORD OR THOUGHT USED IN THIS CONTEXT?**

a. In original context—This obviously is Godly love.

b. Other Passages to help:

◇ 1 Jn. 3:13-18

◇ 1 Jn. 4:20

c. Commentaries:

◇ People's NT Notes—

◇ Matthew Henry--

◇ Pulpit Commentary--

### **III. CONCLUSIONS**

a. Agape is more with the will than with our heart (emotions)

b. Matt. 5:43-48

**IV. QUESTIONS TO BE ANSWERED**

- 1) Why is it so important to love our brother?
  
- 2) How do we know if we love God?
  
- 3) What kind of love is involved?
  
- 4) Why is it that we don't love God if we don't love our brother?

*Lesson Eleven*

## **"The Confession of Jesus"**

{1 Jn. 4:1-3}

### **I. DEFINE THE WORD OR THOUGHT:**

- a. English Dictionary---"To admit as true, to acknowledge or a formal statement of one's beliefs."  
--Confess, profess, promise, confession is made.
- b. Various Translations--TEV—"Acknowledges"  
NEB—"Acknowledges"  
NASV—"Confess"
- c. Original Word used in other places:
  - ◇ Homologeí—To speak the same thing, to assent, accord, agree with.

### **II. HOW IS THIS WORD OR THOUGHT USED IN THIS CONTEXT?**

- a. In original context—To give consent, acknowledge, in agreement with; to confess allegiance unto one.
- b. Other Passages to help:
  - ◇ Jn. 1:20; Acts 24:14; Heb. 11:13; 1 Jn. 1:9; Matt. 7:23; 10:32; 1 Jn. 2:23; 4:15; 2 Jn. 7; Rom. 10:9-10.
  - ◇ Context is importance to a proper construction on the use of this phrase.
- c. Commentaries:
  - ◇ People's NT Notes
  - ◇ Matthew Henry--
  - ◇ Pulpit Commentary--

### **III. CONCLUSIONS**

- a. To speak from deep conviction about someone or something.
- b. The Christian must be thoroughly convicted of Jesus as the Son of God

**IV. QUESTIONS TO BE ANSWERED:**

1. Who should make an open profession of Jesus?
  
2. Why is such important?
  
3. What did such a confession mean?
  
4. What error was involved in this admonition?
  
5. Is this confession alone sufficient to prove I am a Christian?

*Lesson Twelve*

# "They were not of us"

{1 John 2:19}

## **I. DEFINE THE WORD OR THOUGHT:**

a. English Dictionary

1. Of us—belonging, connection, part of.
2. Of, from, out of, by on, with, in, one of, some of, among, over.

b. Various Translations--TEV—"belong to"

NEB—"never really belonged to"

NASV—"not really of us"

KNOX—"They never belonged to our company."

c. Original Word used in other places:

- ◇ Ouk—esan—ek—hemon—They were not of us

## **II. HOW IS THIS WORD OR THOUGHT USED IN THIS CONTEXT?**

a. In original context—They did not really belong in our midst

b. Other Passages to help:

- ◇ 2 Pet. 2:20-22

- ◇ Heb. 6:4-6

c. Commentaries:

- ◇ People's NT Notes—

- ◇ Matthew Henry--

- ◇ Pulpit Commentary--

## **III. CONCLUSIONS**

a. The issue is whether these people ever became Christians or not.

b. We do not believe that the Bible teaches "once saved, always saved."

c. The idea of the passage is that these people had changed their mind or convictions so that they do not fit into the belief of true Christians.

## **IV. QUESTIONS TO BE ANSWERED**

- 1) Were these people ever Christians?

2) In what sense were they not of us (Christians)?

3) Why would they have continued with us?

4) Why did they go out?

5) Can you illustrate the three concepts: INTO, IN, OUT OF?











